

Diné Male Role in Society

It was in the Black World that the black and white spiritual mist combined and formed into a male mind. Where the mist hovered there grew a white corn. The mind traveled in form of light to Dootł'izhii(Turquoise). The male mind traveled quite a distance to find happiness. The male mind is Sa'ah Naaghéi Bik'eh Hózhóñii. Together they brought the Diné People through different levels of world throughout time.

In the fourth level world, Talking God taught his grandchildren, Changing Woman's sons. He taught them them to discipline themselves through active physical activities. Their father Jóhonaa'éi also put them through difficult tasks by which they realized their capabilities. Young boys must be alert because the father disciplines with harshness. A young boy observes his father or a male model performing chores such as chopping wood, fixing the roof, caring for livestock or the crops in the field or hauling in firewood. In time the young boy will recognize his responsibilities to becoming a warrior in life. Meantime, he constantly hears, "Náadinilwo'!, Zas biih ni'nééh! Adinilt'is!, etc..(run! Roll in the snow!) Toughen up! etc.. Self discipline is an important step into becoming a worthy warrior. If he observes, acts out his capabilities, and respects himself, a young man never has to waste his time wrestling with laziness, idleness, hunger, self pity, and disrespect for other lives. He is alert and he exercises his curiosities and goes about exploring and challenging positive learning about things in life.

He knows his roots; his name, his clans, his homeland, and his home. His relationship with his mother and grandmother teach him to have respect for females. He remembers that his mother remedied his pains, and with her loving ways reassured him that he has a purpose in life. Just as Mother Earth replenishes the land with medicinal herbs to soothe the aching souls, the young man's soul is nurtured with his mother's words of wisdom. He continues to search for his goal in life. Today, young men battle enemies in forms of drugs, alcoholic beverages, lust and poverty. A young man knows his protection songs and prayers to be sung during sweat bathe. He takes iilkóoh (herbs) to cleanse his soul toward emotional well-being, as well as to cleanse his inerts of fatty build up. He sweats the impurities out of pores so that his whole body breathes freely. In the sweathouse he asks for strength to overcome obstacles and for vision of rainbow paths. As he appears on the outside, he appeals to the higher power. His relatives and people notice too and speak of him with pride. He does not boast of himself.

In the sweathouse the young man also prepares for game hunting. To become one with the Dine'ii (mountain plants and animals), he cleanses himself. This is the way a hunter has "na'azheeh" abilities. With his protection songs of hunting, he is also protected not only from other hunters of the mountain, but also from the negative forces that can weaken the soul and mind. In his journey fighting negative obstacles and returning from the military service, his soul and mind weak weaken with confusion, but he knows about the Enemy Way Ceremony healing which helps him to become a free warrior again. His family and relatives return his kindness and generosity by getting together to perform the Enemy Way Ceremony for him. A male's role in society is full of difficult tasks, but each must be a warrior to travel his own life's journey. Each knows his trail, but he must never forget that his trail began form his birthplace. He is a warrior protecting and leading his people, and he is Sa'ah Naaghéi Bik'eh Hózhónii throughout his destiny.