

Nurturing and Caring For Children

Mothers, as parents are taught to possess sound mentality when nurturing their children, for it enables them to convey happy thoughts while providing care and nourishment. A happy and positive frame of mind helps a mother to think the thoughts that encompass “Ayóó’ó’ní, aahojooba’, náásgóó dóó nee’níjì’ ntsáhákees dóó anoohséeé’”. Whereas, if negativity is encouraged and practiced, then there will be contrasting moods, a feeding of the ‘bitter with the sweet’, which will eventually result in confusion and an entangled state in analytical thought patterns.

You often see a typical Diné mother sitting and rocking a child on her lap and think nothing of it, except that she is either feeding her baby, putting the baby to sleep, or just spending time with her child; when in reality, a well-informed mother is nursing her child while she cuddles and rocks her child in gentle rhythmic pattern of her heartbeat. As she cuddles and nurses, she is communicating her innateness through feelings of affection, as well as in the process of teaching her child the beauty of music and the art of movement, understanding and form. This brings about an appreciation and expression for traditional music in mental and physical modes for spiritual comfort, feelings, aspiring atonement and communication. Encouraging music that brings joy in gatherings and intermingling, social silliness and exultation of laughter, a form of stimulating therapeutic atonement of the mind, while extracting negativity, emptiness, selfishness, shyness and loneliness. A reference in which, being a sole child can be comforting and joyful too; wherein, if one was to come upon a sole child playing, talking, singing and laughing to him or herself, it is told that the child is not alone and that the Diyin Dine’é are actually present, playing and talking and involved with her / his game.

As life proceeds, a child’s life is in the care and presence of her / his parents, as they exist and live on Mother Earth / Nahasdzáán. Henceforth, parental teachings’ at this stage and time was considered very important, an important time when sharing of folklore, myths, and legends; an encompassment of pathways in which appropriateness was exemplified in ancestral teaching; a major contribution and significance in / of philosophical and physical well-being and development of young children. A noted form of understanding that all children should learn and instill in their minds, that such forms of disciplinary approach are displayed and encouraged by parents, whether it be scolding or physical attentiveness, were actually meant and intended as a means of positive affection. An attitude, behavior and attentiveness that is practice and lived on behalf of parents almost on a daily basis, where and when children find it annoying and aggravating when parents are forever wanting to know their children’s daily activities and their whereabouts. Most

children are unaware how much parents' are concern about them when they leave home, as moms, dads, or grandparents will be anticipating a safe return and within a certain time, as they anxiously and impatiently look out the window, stand at the door, looking and expecting their children. A teaching in which parents and grandparents often share with their children and loved ones when they say, "Whatever you do and wherever you go, try to stay within the 'light of life' of your parents' home and try not to stray. For, if you stray and wander too far into the darkness, you might run into something that you cannot see, or you might never return." The teaching is reflected in the constellation stories in "Atsé'áí-oh" where adulthood and old age is presented. They remind people that in spite of beauty and strength of youth, it has an ending. It brings with it 'wisdom' that old people accumulate, in which it is virtually stated, "Though youth has beauty and vigor, yet old age has great wisdom and knowledge."