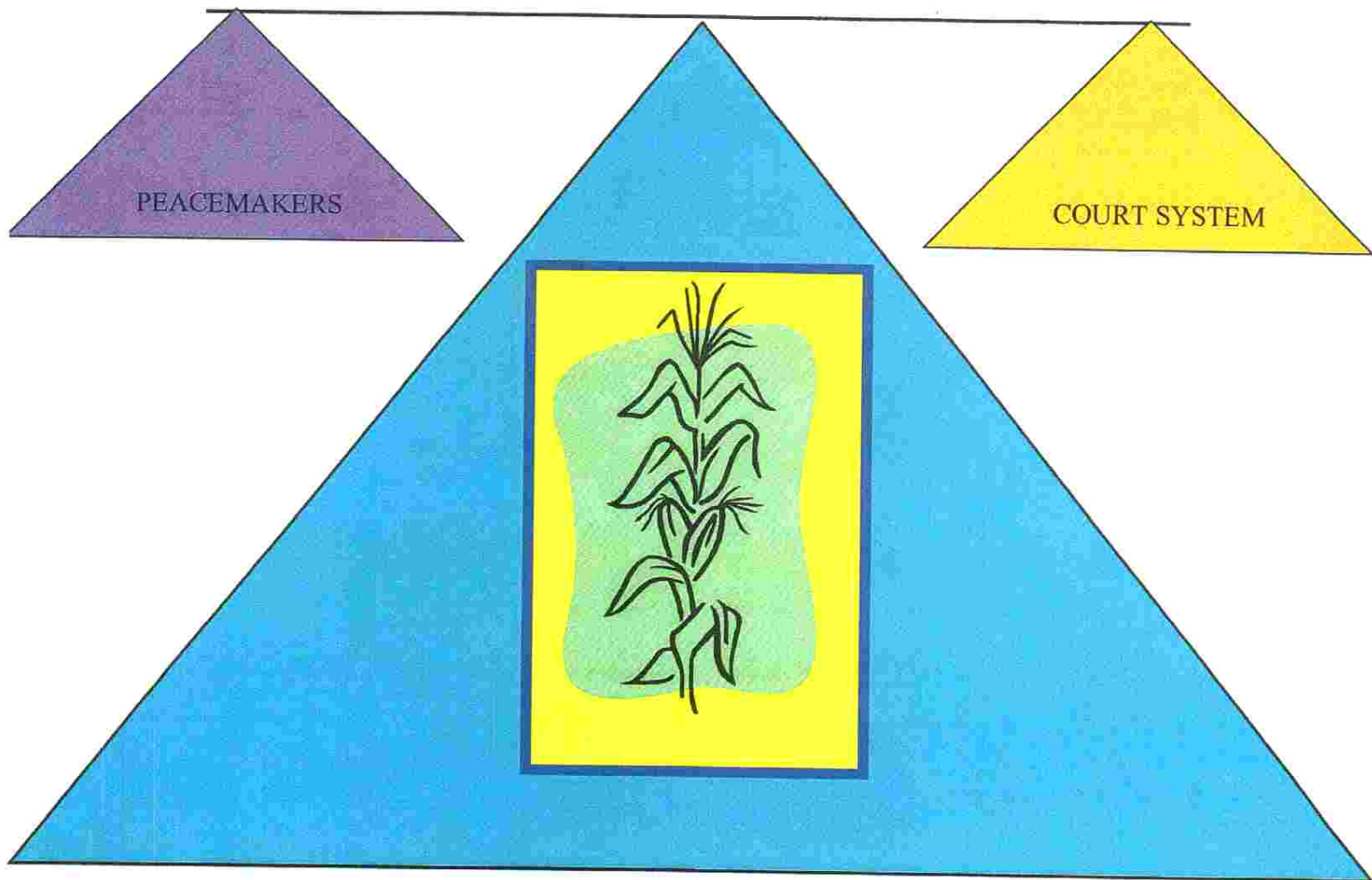


# Judicial Branch of the Navajo Nation Peacemaking Program



Presents

## **“The Cornstalk Philosophy of Learning”**

By Roger Begay, Bicultural Training Manager

## **Introduction: Learning The Corn Stalk Diné Philosophical Teaching**

The following is a teaching tool compiled and formulated to help the Judicial Branch Personnel; Peacemakers, Liaison and Court Judges in understanding the traditional and western educational values and the processes of Diné conceptual learning. The “Cornstalk” concept is an adapted educational tool devised by traditional experts and teachers primarily used in educating the philosophical principles of Diné Way of Life in the educational environment. Approaches are varied accordingly to subject area content and best used accordingly for its effectiveness in conveyance and understanding. In this effort, the concept is based on the growth and development ranging from early childhood to old age, with aspects and perspectives in levels of learning and attainment.

Illustrations are included to better understand concepts and entries accordingly to topic entered.

### **Curriculum Format:**

- Goal:**
1. To have learners acquire better understanding of Diné Traditional Concepts and Teaching.
  2. To aide learners in relearning the Traditional Learning through the Peacemaking Program.
  3. To acquire perspectives of learning that are related to Peacemaking Program and the Judicial Court System.
- Objectives:**
1. To be able to have each learner acquire better understanding through topic presentation(s) at training session meetings.
  2. To be able to have each learner acquire better understanding through power point presentations in both respective languages at training session meetings.
  3. To be able to give opportunities to learners for better understanding with follow-up question and answer sessions.
  4. To provide each learner with topic documents for personal record and learning.

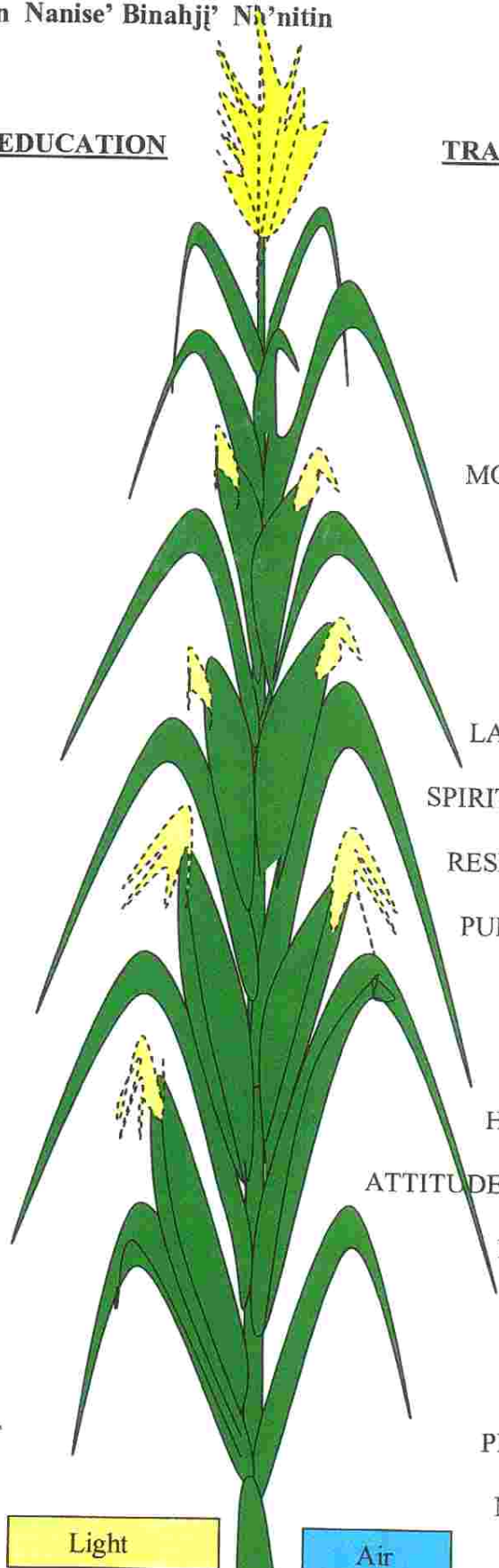
**Figure A SA'AH NAAGHÉI BIK'EH HÓZHÓÓN BEE YIS'AH / AS'AH NA'ADÁ:  
Naadáá' Ástsiin Nanise' Binahjí' Ní'nitin**

**WESTERN EDUCATION EDUCATION**

**TRADITIONAL EDUCATION**

HOME ECONOMICS  
 SCIENCE  
 MATHEMATICS  
 SOCIAL SCIENCE  
 READING  
 WRITING  
 PHYSICAL EDUCATION  
 ARTS & CRAFTS  
 ENGLISH  
 GEOGRAPHY  
 MORAL ETHICS  
 MANNERS  
 POSITIVITY  
 COURTESY  
 HEALTH  
 ATTITUDE & BEHAVIOR  
 COMMONALITY  
 CHILDHOOD  
 EARLY CHILDHOOD  
 PHYSICAL DEVELOPMENT  
 MENTAL DEVELOPMENT  
 INFANT STAGE

WISDOM  
 KNOWLEDGE  
 PARENTHOOD  
 PHILOSOPHY  
 MORAL ETHICS  
 K'É / KINSHIP / CLANSHIP  
 ADULTHOOD  
 MORALS OF ADOLESCENCE  
 LANGUAGE & CRAFTING SKILLS  
 SPIRITUALITY/PRAYER/REVERENCE  
 RESPECTABILITY/APPRECIATION  
 PUEBERTY:KINAALDÁ/TÁCHÉÉH  
 YOUTH  
 CHILDHOOD  
 HEALTH / YIKÁIH NA'ADÁ  
 ATTITUDE/BEHAVIOR/T'ÁÁHÓ AJÍT'ÉIGO  
 HUMILITY / HUMBLENESS  
 CHILDHOOD  
 EARLY CHILDHOOD  
 PHYSICAL DEVELOPMENT  
 MENTAL DEVELOPMENT  
 INFANT STAGE

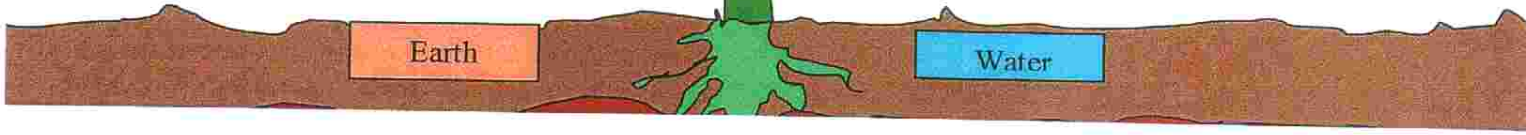


Light

Air

Earth

Water



**Bilingual-Bicultural Concept of Learning:** (A documented reference for learning)

Attainment of Diné home teachings encompassing traditional knowledge and skills can be acquired through life's developmental stages throughout one's lifespan. The preceding diagram therefore shows a combination of two distinct cultures and their pedagogical systems, respective of the Western and the Dine Culture. The illustration in Figure A shows a combination, or a bilingual and bicultural perspective and mode of instructional learning, that in respects to the Diné form of teaching and discipline. Attainment of instructional teaching and learning respecting knowledge, wisdom, and skills in this form of Diné Traditional teaching and learning starts from early maturation to adulthood.

Through the many years of survival, time has changed the early forms of teaching, learning and disciplinary processes of Diné, as they adapted to the western ways of life through education. The conveniences of a simplified way of life, where people changed through attitude and behavior through and by means of forced acceptance in acculturation and assimilation of a foreign culture, a reason why there is two sides to the corn stalk in traditional and western way of life, yet the teaching is still intact for many, as they accustom and adapt themselves to the trends. The Cornstalk form of teaching is a good teaching by all means, because it bears fruition and produces humility, discipline and positive determination in Diné People of contemporary times.

**Naadáá' Ástsiin Nanise' Binahji' Na'nitin:**

The Cornstalk is a very sacred plant, sacred because it has its roots in the Emergence Stories as a staple of life, a religious significance in Naadáá' Ałgaii / White Corn and Naadáá' Altsoii / Yellow Corn, Naadáá' Altaas'éi / variety of corn, as well as an offering of its pollen to the Deities in Tádidiin. Corn also symbolizes the origin in edible seeds and growth in development that is relevant to human growth from conception to birth to old age; an understanding in which and how plants grow, that plants have to have sod to sow, water to nurture growth, air to breathe and light for its photosynthesis processes, that respective of the four elements of life in Mother Earth, Water, Air and Fire. It is for this reason that Dine has a spiritual understanding and an appreciation for corn, for human life is based on the same analogy in its fruition in growth and development.

Just as corn, human life has to be nurtured, from its gestational stages through birth with the first breath of *air* on *Mother Earth*, cleansed and nurtured with *water*, and bestowed with a blessing to the *Fire of Life* and finally nurtured by *Tádidiin* as a staple of life. The diagram in this illustration shows the various forms of adaptation in teaching and learning from early childhood and as it matures attains the knowledge and the skills to adapt to life as a means of growth and development and subsistence. So the cornstalk's processes of life is a metaphor, like a ladder and as humans develop and grow, they attain levels and grades in degree of teaching, learning and understanding as they age in the process. Parents nurture their children with love and care, moisturize and

strengthen their minds with water, protect them from the cold and provide warmth and food from the fire and give them space to breathe air in their spiritual upbringing. This practice holds true to the word and practice in Yikááh Na'adá, which in all respects is required of families to get up early and meet the early morning deities, and while in the process wholeheartedly in-taking the spiritual morning air and their offering of White Corn Meal to the Deities with a prayer for goodness and well being.

### **Diné Foundational Principle and Standards:**

Success in Diné Philosophy attributes to the training and disciplining of one's being throughout a life span in growth and development encompassing virtues of life that is attained, embellished and, or immersed in/with success. Success that is basically attributed to the Diné foundational standards in traditional teachings, which were established and set forth by the Holy Deities during the times of origin and emergence. The standard established for spiritual significance and well-being of Diné by the Diyin Dine'é is as follows:

1. Diyin Dine'é Bibeehaz'áanii, Nookáá' Dine'é Bibeehaz'áanii, Iiná Bitsé Siléii, Iiná Bii'istiín
2. Four Sacred Directions: Ha'a'aah / East, Shádi'ááh / South, E'e'aah / West, Náhookqs / North
3. Four Sacred Mountains in: Sis Naajini, Tsoodzil, Dook'o'ooskíid, Dibé Nitsaa, Dził Ná'oodifii and Ch'óol'í'í, engrained with the coordinating principles in;
4. Four Sacred Elements in: Adinííin / Light, Tó / Water, Nılch'i / Air and Nahasdzáán Bileezh / Earth Sod;
5. Sacred Colors: Łigai / White, Dootł'izh / Turquoise, Łitso / Yellow, and Łizhin / black;
6. Time of the days in: Hayoolkáál / Early Morning Dawn, Nihodeetł'iizh / Daytime, Nihootsoi / Evening Twilight, Chahałheel Nighttime;
7. Four Seasons in: Haigo / Winter, Daan / Spring, Shí / Summer, and Aak'eed / Fall;
8. Sacred Minerals in: Yoolgai / White Shell, Dootł'izhii / Turquoise, Diichilí / Abalone, and Bááshzhinii / Black Jet;
9. Sacred Language in: Yoolgai Saad / White Shell Language, Dootł'izhii Saad / Turquoise Language, Diichilí Saad / Abalone Language, the Bááshzhinii Saad / Black Jet Language;
10. Sa'ah Naaghéi Saad, Long Life Sustaining Language, Tádííin Saad / Corn Pollen Language and Tsodizin Saad in Spiritual and Prayer Language;
11. Holy Deities in Haashch'ééh Dine'é, Hashch'é'óghaan, Yoolgai Asdzáán, Naayéé' Neizghání
12. Four Original Clans in: Kinyaa'áanii / Towering House Clan, Tódich'ii'nii / Bitter Water Clan, Honághaahnii / One Who Walks Around You Clan, and Hashtł'ishnii / Mud People Clan;

13. Sacred Images of mankind as in: Spiritual Self Identification in Physical Image, Spiritual Image, Mental Image, and Common Image and finally;
14. Sacred Plants in: Naadáá', Naa'ohí, Naayízí, dóó Nát'oh

### **Diné Standards of Creation:**

The teaching and disciplining of Nohookáá' Dine'é therefore encompasses the virtues attributed to the standards of creation and the Holy Deities when they are borne on Mother Earth and within the Universe as it was created. It is for this reason that "Success" is more in the sense of sound attainment of wealth in well being; attainment of the teaching encompassing life from birth to old age. It is in this process and perspective that the cornstalk appries and encompasses the amount or multitude of skills and knowledge attained by an individual, and how one pursues life in utilizing the principles of the attained skill and knowledge. Teaching and attainment of knowledge and the processes of acquisition is known to Diné people as "ádiihwii'níif", in which the word pretty well describes in meaning as "taking knowledge within and instilling it in self". Diné grandparents and parents taught their children on a daily basis through instructional methods that were normally attributed to interventions during family food preparation, meals, chores, evening storytelling sessions, during Sweathouse / Táchééh gatherings, and more importantly during ceremonial rites. "T'ááhó ájit'éigo" is also a principle guiding vocabulary word that Diné people used to express and teach mental and physical attributes and strengths in acquiring character abilities in attaining a degree of *self-determination*, encouragement, enthusiasm and motivation.

### **T'ááhó Ájit'éigo:**

"T'ááhó ájit'éigo" is a traditional teaching encompassing valued moral principle and empowerment of the mind, to encourage individuals to be self determined through growth and development, as well as a traditional fundamental in empowering physical stamina, a key factor in working with the hands and the body in family fields. The seasons and weather dictate conditions of the land, as Diné were always keen on working the land and very adaptive to the changes. Small farmland tracts attributed to seasonal family chores and teachings that come in the form of subsistence, family responsibility in caring for the land / Kéyah bina'anish dóó kéyah baa'áháyá. Diné People were known for maintaining small tracts of corn patches, apple and peach orchards, prior to the "Long Walk" ordeal, and when most of the planting was done by hand with simple handmade tools. Manpower was made easier when planting implements were introduced along with the help of farm animals in horses and mules, to cultivate, irrigate, and plow the fields. Agriculture has always been an important family value, because it was a matter of subsistence for people in earlier times, and more importantly corn has always been the heart of planting and cropping, as corn meant food and dusted corn pollen meant abundance in Tádídíin for ceremonial purposes.

Grandparents and parents taught their children “T’ááhó ájit’éigo” by instilling expressive confidence as; “T’ááni ánt’éigo shíí t’éiyá t’áá yá’át’ée hgo hinínáa dooleeł, áádóó t’ááni ánáánít’éigo shíí áldó’ éi dingis dooleeł, níni’ bi’oh dóó dingisgo níla’dijoolgo t’áadoo béé honísinda dooleeł”. This mental phrase in meaning pretty well acknowledges a strong teaching that prescribes and dictates an individual’s self-confidence in learning the processes of traditional and principle values in personal confidence and characteristics. Guardians in their teachings usually grilled and engrain their children with responsibilities in substantiated needs from within the home, about the home, the land and livestock responsibilities, teachings that are importantly reflected off of the Diné Origin Story teachings; as referenced, the Monster Slayers in their final stages of conquering the monsters, they came upon a group of negative life effecting characters mainly known as pesters in “Poverty”, “Starvation”, “Laziness” and “Lice People” whom were wanting to be spared from slaughter, due to their claim that there was need for humans to coexist with their characteristics. Their points were well taken and their lives spared, despite their being Anaa’ Dine’é and pests to human kind, and in which they each credited themselves by their purpose in life for the Diné People; *Poverty* indicated that upon its existence, it will pest humans in Diné People in a good way, where they will aware themselves when stricken by *Té’é’í / Poverty*, people will encourage themselves to overcome and defeat such negative effects in poverty; *Dichin / Starvation*, people will encourage themselves to overcome difficult times when food became scarce and will overcome starvation; *Ihóyéé’ / Laziness*, people will encourage themselves to overcome laziness, and encouraged themselves to work and overcome it; *Yaa’ / Lice*, people will encourage themselves to overcome and rid of Yaa’ / Lice in their social time activities; a customary practice that came to be when women would gather, chat and gossip in the Sun while nitpicking lice among themselves and their children encouraging personal hygiene.

Another form of teaching that came to be for women is to encourage and teach their children in young girls to combat and overcome “Pesters” with their Beedí /Cooking utensils in Tsédaashch’íni dóó Tsédaashjéé’, Metate for grinding corn, Tsé Beenálzhóóh / corn grinding brush, and Hasht’ish Ásaa’, to learn how to gather and fetch supply food, to cook and prepare food to ward off starvation or famine; Dah’iist’í’ó Binaalye’ / Rug Weaving tools: Bee ák’ínilt’ish, Bee’edzooí, Bee’edizí, Ii’sinil to rid of, or ward off Poverty by learning how to weave utilizing their rug weaving tools. Honeeshgish / Fire Stoker for protection, to control fire and to pray with while preparing meals. A question to this effect holds reference as to why women were named “Baa”, as in the following names: Naazbaa’, Náníbaa’, Deezbaa’ etc. The answer is best described in the name “Baa” in which women and girls were encouraged to learn ways to combat or ward off any pests or negativity for their families’ health and wellbeing, as in indicated sample; *Dichin yik’ijí’ Naazbaa’*; *Té’é’í yik’ijí’ Deezbaa’* and so on.

**Táchééh:**

\*Táchééh / Sweathouse is a health attributed form of cleansing, an abode that was created in the Fourth World by Diyin Dine'é during Diné Origin. It was created and constructed at the time and around the area of Hajínéí by Haashch'ééłti'í, Áłtséhastiin, Áłtsé Asdzáán and other Holy People; Coyote also had a major role in its creation and construction of Táchééh, an initial form of Diné dwelling. In its origination, songs and prayers were created and initiated by Haashch'ééłti'í respecting such animals as the Chaa'/ Beaver, Tábaąstíín / Otter and others whom helped in the creation. Initial songs in Táchééh Sin, songs relating to other elements as the first fire, water and specific logs used in the creation were also composed at this time.

A form of cleansing which required heated stones to heat the Táchééh / Sweatlodge for steam bathing, which is another form of instructional learning in character discipline. Discipline came in the form of the ability to withstand the heat and enduring prolonged sweat sessions; a practice in which male elders taught many forms of moral discipline. Family members in male offspring, adolescence and young children in boys were encouraged to attend to learn attitude and behavior in becoming young men and adults. Some elders were very strict and had certain ways of running sweat meeting rites, like blocking the entrance way so that participants would not exit and instead, were instructed to sit for endurance and take in as much learning possible without exiting. During these sessions, forms of discipline were taught through prolonged prayers, herbal intake for cleansing of the mind, the body and of the soul; story telling, prayers, chanting of Táchééh songs, and appropriated Hózhóǵǵíí Songs for learning and attainment of sound discipline and well-being were encouraged and practiced. Although Áłtsé Asdzáán had an initial part in the creation of the Táchééh, women were never included in taking part, a belief in which a rite for women came later in Yoołgaii Asdzáán and the Kinaaldá / Puberty Ceremony. A determination was made that when young men became of age in maturity, they would be initiated and taught appropriateness in Diné teaching in becoming an adult through Táchééh ritual. Whereby, distinction in gender and participation alleviated same sex from taking part in Táchééh together. When the Northern plains sweathouse, which some refer to as "Táchééh Anilí, or Táchééh Nímazí" ritual made its way onto Diné land, the distinction in gender was violated, because inter-gender participation started and became a common practice throughout. Despite the distinction, women have always hosted and participated in an all women Táchééh rituals in many communities through the years.

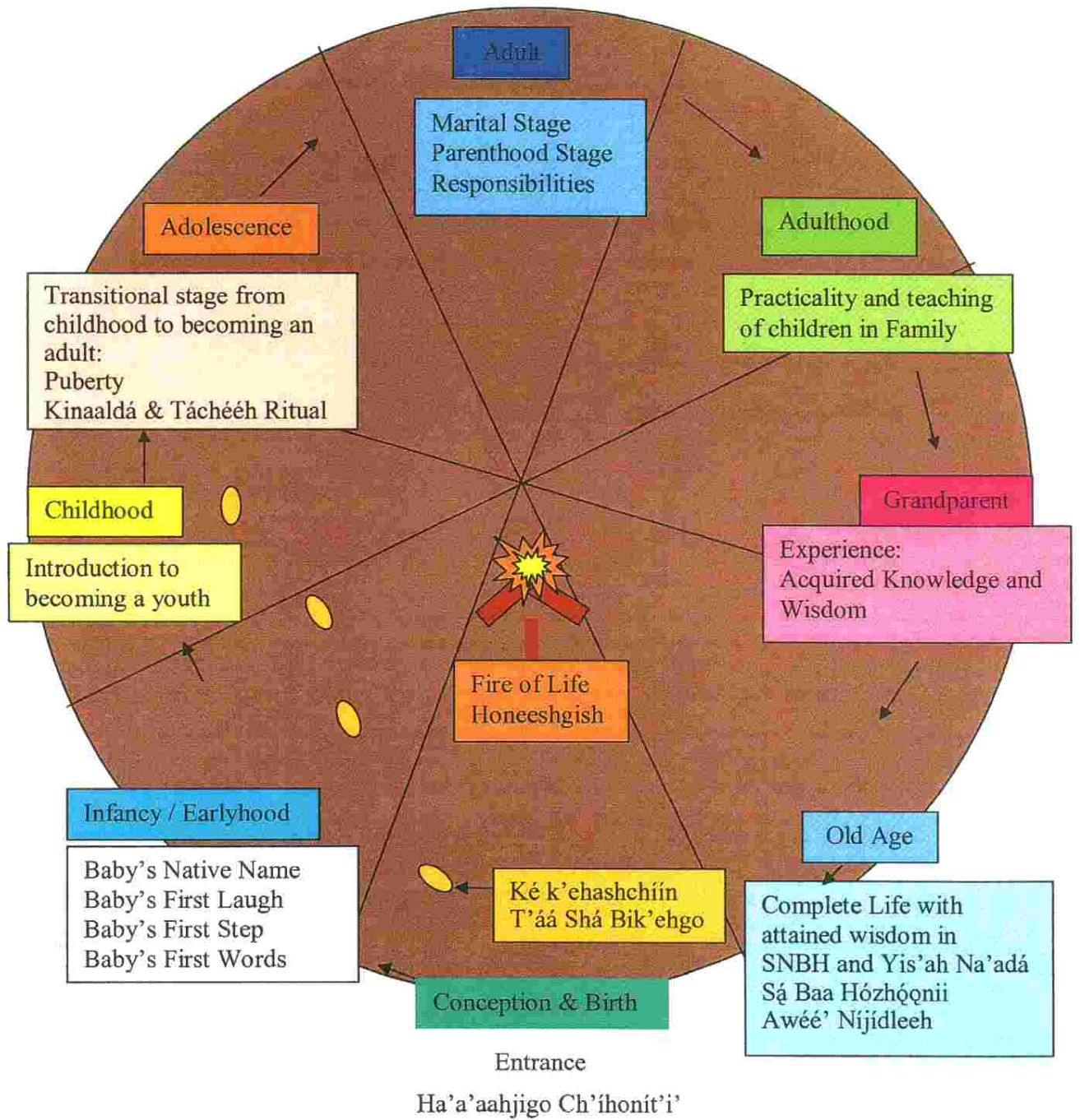
**Wealth, A Form of Well to Do:**

People of today use their skills in pursuing higher education, job trainings and seeking jobs, whereas people of the past have used it in becoming eloquent leaders, heads of households, and skills in promoting lifestyles on land and livestock management; utilizing the traditional aspects and perspectives in wealth in regards to "Ajit'í." At'í and Ak'ihwiinít'í' more in the sense of Spiritual values in Tsodizin / Prayers is used in regards to



Nahaghá, as in Hózhóǫ́jǫ́í Nahaghá and its significance and principles of Dah Nídiilyééh and mineral goodness in acquiring, or attaining the goods in Dootł'izhii, Yodí Ałtaas'éí, Nitł'iz Ałtaas'éí, Naaldlooshii and Naalyéhé in material goodness for Iiná. Whereupon, "At'í" as an outcome or the attainment thereof can come in the form of wealth when one is successfully immersed in the philosophical teachings that encompassed the "Cornstalk", provided how an individual appropriately applies it to his or her life. Elders in their teachings generally taught such principles by saying, "Jó k'ad éí kóón nizhónigo na'nitin bee niihwii'snil dóó hasht'e' shǫ́ nídiínt'á, kodóó shǫ́ bee Yá'át'échgo hinínáa dooleel, Ak'ihoyiilá yá'át'éhéǫ́, Ak'iwhiinit'íí' yá'át'éhéǫ́ bee, Yodí Ałtaas'éí, Nitł'iz Ałtaas'éí Noosánigo hinínáa dooleel Shiyázhí, She'e'awéé' náásǫ́o niidiiskáǫ́o." Traditional Prayers always accompanied teachings while respecting the richness and abundance in Mother Land and its sacredness within the Universe, an utmost in respecting and maintaining reverence, because it is empowered and accompanied through prayers. A reason why learning and the attainment of ceremonial songs and prayers of certain rites is an empowerment and strengthening of one's being. Diné perceive this kind of empowerment as a form of attaining success, staying within the forms of respect, appreciation and living of the land and nature while respecting subsistence.

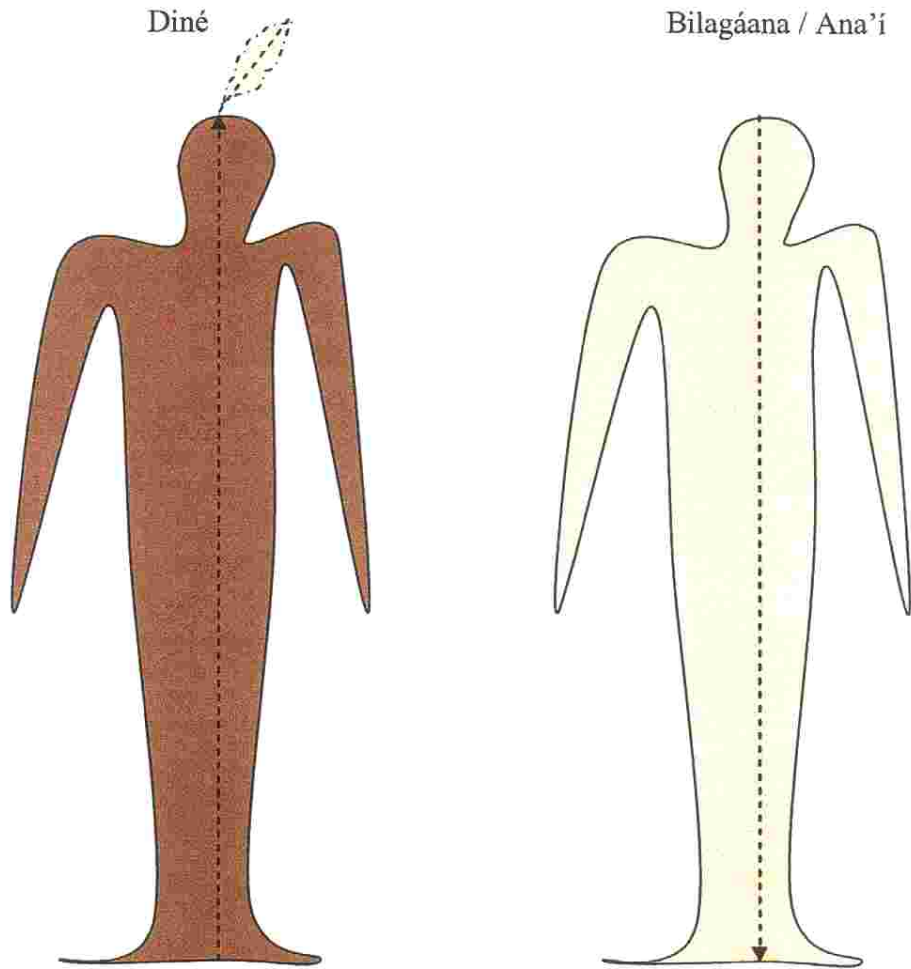
Figure B



The preceding illustration is a top view diagram of a Hogan structure facing the East, as is a customary practice by the Diné People. The circle represents the spiritual circle, an ecological pattern in which the life span is

illustrated in an eight equal pie parts and portions as respective that of an Octagon Navajo Hogan, to show the various stages of personal development from conception, birth and to old age. In this view the attainment of home taught knowledge and skills can be acquired through life's developmental stages throughout one's lifespan. The illustrated diagram therefore shows a distinct culture and its pedagogical system in teaching and disciplining. Attainment of knowledge, wisdom, and skills in this form of Diné Traditional teaching and learning started at an early age from early childhood to an adult life.

Figure C



Distinction between native people and Caucasians in how they respect themselves is best illustrated through a psychological analogy in respects to their existence is best determined as follows:

Native has appreciation and respect for himself in his existence in accordance to his Creator, Mother Earth and the Universe. In distinction, he acknowledges reverence and assures himself to his creator by offering white corn meal and, or Tádídíín in prayer while anointing himself from the palms of his feet and upwards to the top

of his head in the process. In this process, he acknowledges his spatial existence, his sacred name by offering to Mother Earth, the Universe, the cardinal directions, the environment in sacred places such as the mountains and nature before he acknowledge himself as a human being in Bila'ashdla'ii and Nohookáá' Dine'é. This by all means is a psychological reverence in which he acknowledges the meaning of well being, existence and his determination to live a long extended life in Sá Baahózhóonii / Old Age with guidance in Sa'ah Naaghéi Bik'eh Hózhóón and eventually attain the virtues of "Yis'ah Na'adá. Yis'ah Na'adá is the life's longevity and a culmination of all knowledge and wisdom in one's life time. This in itself is considered "Success" in "Sihwiindzin" / Hope that life is attained with all the virtues of goodness and attainment of Life's offerings.

Caucasians generally is more in the mode for the mind, stimulating and educating the mind to prosper seemingly more a form of a goal to achievement. The well to survive and prosper with all the goodness in money, a well to do in life, nice home, forms of travel, jewelry and attainment of power in money. Respect for the Earth and the environment is second to importance in wealth and prosperity, where spirituality comes in the form of worship on Sunday's and Wednesday's.

## Empowering Values of the Diné Individual

### Hózhóójíík'ehgo Na'nitin

#### (Blessing Way Teachings)

Há'áhwiinít'í

Be generous and kind.

K'ézhnídzin

Acknowledging and respecting kinship and clanship.

Hane'zhdindzin

Seek traditional knowledge and traditional teachings

Hoł ílį

Respecting values

Ádá hozhdílzin

Respecting the sacred nature of self.

Hazaad baa'áhójilyá

Having reverence and care of speech

Ahéeshdindzin

Being appreciative and thankful

Hanitsékees k'ézdongo ázht'ólzin

Having a balanced perspective and mind

Há hózhó

Showing compassion and positive feelings towards others

Dlohodichí yá'át'éhégíí hazhó'ó bee yájíłti'

Expression of appropriateness and sense of humor

Ádiłjidlį

Maintaining strong reverence of self

Hanaanish ájíł'iinii bízhneedłį

Maintaining enthusiasm and motivation for one's work

Hanaanish baa hááhjinízin

Protect and care for one's work

Ádééhozhdílzin

Self identity

Ádá nitsíjíkees

Think for your self

### Naayéé'eek'ehgo Na'nitin

#### (Protection Way Blessing)

Doo hoł hóyéé'da.

Never be lazy.

Doo ádahozhdeeláada.

Never be selfish and impatient.

Doo t'áadoolé'é bich'į' ni'jilįda.

Do not be hesitant.

Doo aháni jiz'áada.

Retain self from easily hurt

Doo ak'e'jidłiida.

Never be overly emotional

Doo ni' na'ázhdíilt'e'da.

Do not be overly reluctant.

Dadılziniį jidisin

Respect the sacred.

Doo t'áadoolé'é áde'ájilnéehda

Do not overburden self

Ázhdíłł'is

Having self discipline and prepared for challenges

Na'ádízhnítaah

Asserting potentials

Doo yázhnizinda

Do not be shy.

Doo nijichxq'da

Do not pout

Doo ách'į' ni'jódłiida

Do not carry expectations / anticipations of negative nature and circumstances

Doo adááh yájíłti'da

Do not sass or backtalk

Ádéézh't'eetjiih Finding your true being	Do ák'e'jidliida Avoid feeling sorry for self
Ádaa'áhozhniidzjii' Becoming self aware	Doo ni' na'áhozhdiidláada Avoid hindrance
Hoł hojooba' Caring for others	Doo ayóo saad bee aghá'ázhdool'áada Avoid being outspoken and talkative
Ádaa'ákozhnidzin To have awareness of self	Ádaa'ákozhnidzin To have awareness of self
Ayóo'óó'ni bee ntsijikees, bee ájit'é Being compassionate through love	Doo t'áadoolé'é áde'ájilnéehda Avoid overburdening self
Ádiihojii'níił Developing self discipline	Ádiihojii'níił Developing self discipline
Yíni dilyin bee hoł hahodit'é Characterizing self through humility	Doo ájit'jida Prohibiting self from negative doings
Há'áhwiint'j Possessing kindness; generous behavior / attitude	Doo ájiniida Prohibiting self from negative oral expressions and aggressiveness
Hoł ahojoobá'í / Ádaahojijoolbá'í Pity others as well as yourself	Doo aajoodlohda Do not make fun of others
Yíni dilyinee jiiiná Being humble	Doo hwee adaahodzóli'da Do not show off
Ha'át'e' baa'ákoznízín Know your boundaries; limitations	Doo ayóo ha'jisiida / Doo ayóo jidéez'jii'da Do not be too observant / Do not Stare
Hasht'e' ázht'ólzin Be well dressed	Té'é'j doo bá ashja'jósinda Do not welcome poverty
Hanaa áhoot'éhégií baa'ákoznízín Aware of your surroundings	Doo ayóo honáháshch'ii'da Limit personal animosity towards others
Hazaahahóózhqod Express happiness towards other	Doo ayóo aji'jida Do not be picky and particular
Ádééjilniih To always acknowledge yourself	Doo ayóo ádanahojilt'i'da Do not mock self
Diyin Dine'é Bich'j'go Yódi Ałtaas'éi Bee ádééhojilzin	

## **Personal Discipline:**

The following listing can be distinguished accordingly to the set categories and applied as a reference to personal ethics, counseling as attributed to well-being. Each of the listed can be utilized as a teaching tool in individualized character building, for each of the listed encompasses form of teaching that relate to behavior and attitude in which awareness is well prescribed and described. There are many forms of teaching “Does and Don’ts” in Diné Way of Life, a patterned behavior which is formed on character discipline and moral behavior, one which is taught and based on the virtues of personal ethics in manner and courtesy. K’é in essence is the foundation and key to having such personal awareness of self, Nahasdzááh hamá, Yádilhił Hataa’, your parents, grandparents, siblings, immediate and extended family, people around you respectfully. As a Diné, Bila’ashdla’ii, your personal awareness is revered towards the sacredness in nature within the environment, the birds and the animals and your pathway in life. People of cultures often ask why you pray to the mountains, of the birds and the animals, and why you start your prayers as “Hózhóq dooleeł Shimá Nahasdzáán and Shitaa’ Yádilhił, and the answer is, that you are a child of Mother Earth and the Universe is your father. This is a revered fundamental right that is practiced accordingly to the principle standard that was established by the Holy People in time immemorial. A reason why illustration in Figure C depicts why Diné people bless themselves from the palm of the feet to the top of their heads respectfully. The initial portion of the blessing is actually acknowledging Mother Earth, by making a connection with it, then to the palm of the feet working their way upwards at the knees, the palm of the hands, the upper torso, the shoulders, the cheeks and the top of their heads; where as Caucasians seemingly do not consider Earth as of any form of importance except to co-exist.

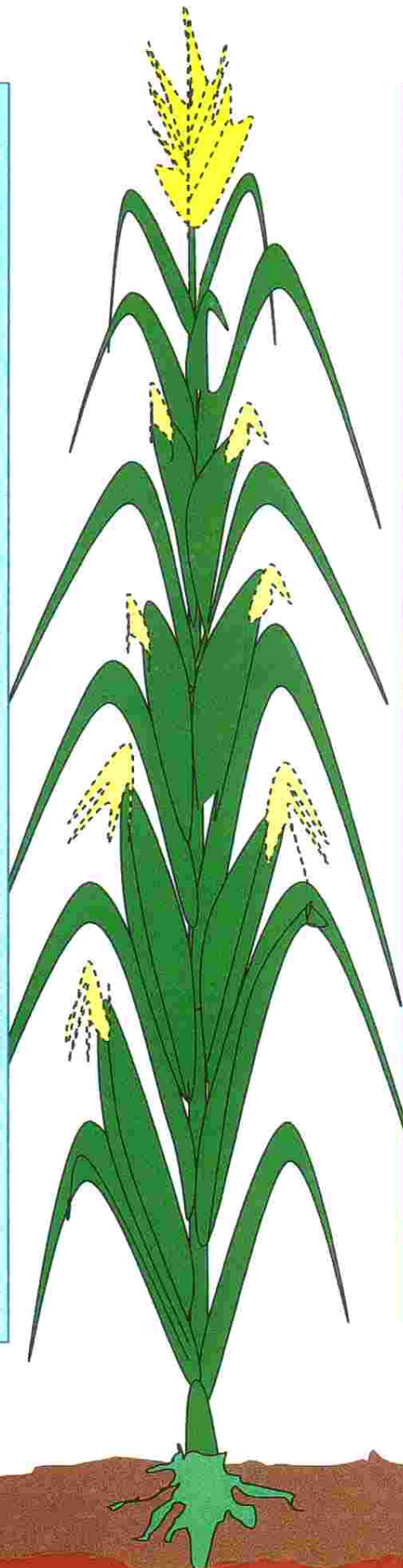
Figure: Sa'ah Naaghéí Bik'eh Hózhóón

### WESTERN CONCEPT

- Studying, learning, attaining and applying the Western concepts and principles of foreign law and being of practical service to the Diné People throughout the Diné Reservation.
- Studying and relearning of Traditional and Cultural concepts and teachings in respects to the Fundamental Laws of the Diné.
- To have respect, and appreciation in promoting and applying the set standardized principles and laws consisting and attributed to both the Western Laws and Traditional way of resolving dispute resolutions through Peacemaking.
- To address, guide, inform, and or teach Peacemakers in understanding and applying the procedural needs that are applicable to the Navajo Nation Judicial court system.
- To carry out judicial processes of the court while respecting the Diné People through set traditional principles applicable to Sa'ah Naaghéí Bik'eh Hózhóón, that respective of the Fundamental Laws of Diné.

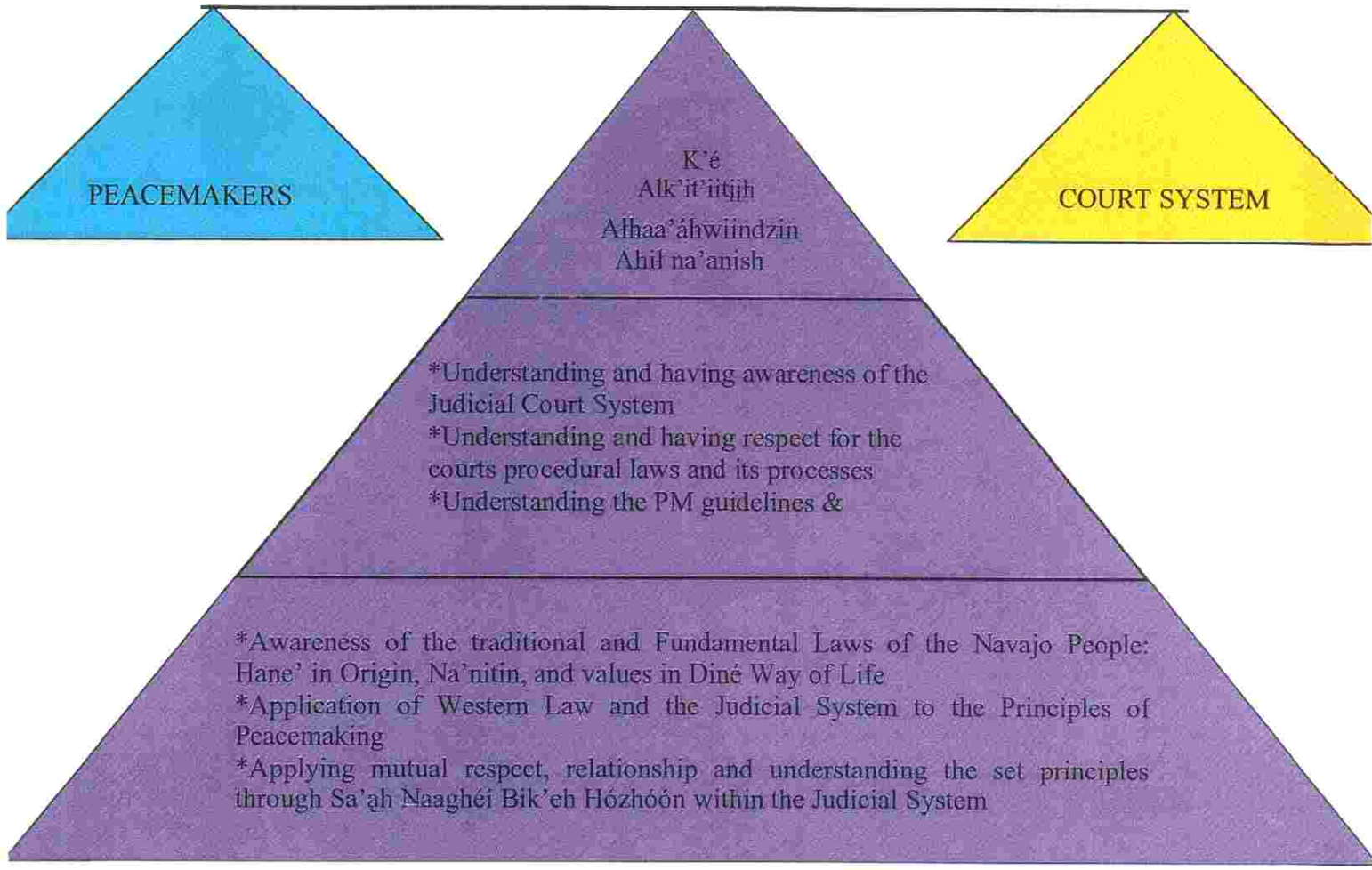
### TRADITIONAL CONCEPT

- Studying, learning attaining and applying the Traditional concepts and principles of the Fundamental Laws of Diné People while being of practical service to the Diné People throughout the Diné Reservation.
- Attain awareness and an understanding of the Western Judicial concepts and the Navajo Nation court procedures.
- To have respect and appreciation in promoting and applying the set standardized principles and laws consisting and attributed to both the Adversarial and Traditional way of resolving issues.
- To seek advice and guidance of the court judges when pursuing a dispute in question.
- To carry out and follow through with the set principles of the Peacemaking Guidelines when peacemaking is requested
- To carry out Peacemaking processes while respecting the Diné People through set traditional principles applicable to Sa'ah Naaghéí Bik'eh Hózhóón, that respective of the Fundamental Laws of Diné.





The attainment of knowledge, practicality and educational understanding can be interpreted through the Cornstalk concept in the previous illustration and also can be applied to the triangular judiciary concept of understanding the Navajo Nation Judicial Branch system. The triangular concept in this illustration is very general



PEACEMAKERS

K'é  
Alk'it'itjih  
Alhaa'áhwíindzin  
Ahí na'anish

COURT SYSTEM

- \*Understanding and having awareness of the Judicial Court System
- \*Understanding and having respect for the courts procedural laws and its processes
- \*Understanding the PM guidelines &

- \*Awareness of the traditional and Fundamental Laws of the Navajo People: Hane' in Origin, Na'nitin, and values in Diné Way of Life
- \*Application of Western Law and the Judicial System to the Principles of Peacemaking
- \*Applying mutual respect, relationship and understanding the set principles through Sa'ah Naaghéi Bik'eh Hózhóón within the Judicial System

**Judicial Branch of the Navajo Nation**

*“Sa’ah Naaghéi Bik’eh Hózhóón”*

*“In theory, Sa’ah Naaghéi Bik’eh Hózhóón is a Holy Path,  
a spiritual phenomena relating to all Diné beings,  
in perspective to living a complete life...*

*Providing, that one has awareness of his/her  
place in the natural order, with foot tracks sacredly imprinted  
and atoned with Corn Pollen / Tádidiín respectively...*

*The foundation, whereupon identifies one with the  
Universe, Mother Earth, the Sun, the Moon and the Stars.  
Therefore, attainment of such phenomenal knowledge, spiritual  
wisdom and relevance in one’s being will have become humbly  
reverent with the Holy Deities; as well as accorded with many  
forms of blessings and appropriateness in the spiritual path of  
beauty, balance and being in harmony with nature in*

*Sa’ah Naaghéi Bik’eh Hózhóón  
and the culminating posterity in  
Yis’ah Na’adá.”*

*Written by: Roger Begaye*

*Irvin K. James 2007*