

Peacemaking Program

of the Judicial Branch of the Navajo Nation



Hózhóji Naat'aah
(Diné Traditional Peacemaking)

Álchíni BáNdazhnit'á
(Diné Family Group Conferencing)

Nábináhaazláago Áłch'í' yáti'
(Life Value Engagements)

Nahat'á doo na'nitjijn bí'k'ehgo da'iináanii

PLAN OF OPERATIONS

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GLOSSARY

Peacemaking	<i>Hózhóji Naat'aah</i>
Peacemaking Participants	<ol style="list-style-type: none">1. Peacemaker, <i>hózhóóji naat'áanii</i>.2. The troubled decision-makers who, because they have agreed to participate and will ultimately point the way are <i>naatchidí</i>. Children may be jointly <i>naatchidí</i> with their family members when the family's joint decision is needed to change behavior.3. Family members, workmates, friends or others affected who may contribute to the talking-out but do not make the ultimate decision are <i>atah naaldeehí</i>.4. Observers, who attend with the permission of the group, but may not speak or gesture, are <i>ha'a sí dí</i>.
Diné Family Group Conferencing	<i>Álchíní báNdazhmit'á</i> . This is distinguished from family group conferencing practiced in the Division of Social Services. As provided through the Peacemaking Program, <i>átchíní báNdazhmit'á</i> is an extension of peacemaking and contains traditional elements in response to the Council's call in the Álchíní Bi Beehaz' áannii Act of 2011 for the Navajo Nation "to seek out culturally appropriate methods for prevention, intervention and treatment of family disharmony." The Program understands these requirements to mean that traditional principles and skills in achieving <i>hózhó</i> are to be explained and provided in such situations.
Life Value Engagements	<i>Nábináhaazláago átch'i' yáti'</i> . In such engagements, individuals or groups meet with a Peacemaker or traditional teacher in order to learn how to address a problem through opening up to <i>hózhó</i> .
Chaos; Disharmony	<i>Anáhóót'i'</i> , <i>hóochxó'</i> , <i>iiná yisdít</i> , <i>iiná deeskid</i> (collectively " <i>hóochxó'/ anáhóót'i'</i> ") mean the opposite of harmony, when things are not what they should be. They are also problems or chaos that disrupt inner and outer harmonious life.
Gestures of Engagement	<i>Nályééh</i> , <i>k'é ná'ásdlij</i> , <i>k'é nijisdlij</i> , <i>k'eedí'nééh</i> are gestures made when people engage each other. They are the process of turning a negative to a positive. It is the tangible achievement of the positive result of <i>hózhó</i> .
<i>Nályééh</i>	<i>Nályééh</i> means reparations but never damages when used traditionally. It is sometimes said that <i>hózhó</i> is restored through <i>nályééh</i> .
<i>Yeel</i>	Fee-for-service. As with <i>ookah</i> which is due to a medicine man for ceremonies, <i>yeel</i> is due to a peacemaker for services given. Services should not be received free.

INSTITUTIONAL HISTORY OF *HÓZHÓJI NAAT'AAH*

In 1982, the Navajo Peacemaker Court was created by Navajo judges by vote of the Judicial Conference. The judges wanted to find an alternative to Anglo-American judicial methods that had roots in Navajo common law, and which could pull in Diné wisdom, methods and customs in resolving disputes. The court that was created aspired to protect and support the customary practice of peacemaking, *hózhóji naat'aah*, but also imposed Anglo-American court-style procedural rules on *hózhóji naat'aah*. The judicial institutionalization of *hózhóji naat'aah* had the inadvertent consequence of changing its fundamental nature.

Over thirty years, institutionalized *hózhóji naat'aah* more and more resembled mediator-assisted settlement. Its teaching component, its heroic component, and its dynamic life value engagement component as *hózhóji naat'aah* were not included in the peacemaker court rules and, over time, fell out of practice. "Consent" to participate in the often emotional journey came to be equated with the Anglo-American notion of "consent" to lessen gains or losses through settlement. As a result of the rules, the emotional component of peacemaking came to be viewed as a complication that the peacemaker ought to quieten and diffuse.

The Judicial Conference and Council have done their best to address the relationship problems between *hózhóji naat'aah* and the court-style processes. In the early 2000s, the word "court" was removed from peacemaking. The late Chief Justice Claudeen Bates-Arthur replaced the peacemaking rules with "guidelines." The Council acknowledged *Diné bi beenahaz'áanii*, Fundamental Laws, and created the Peacemaking Division, later Peacemaking Program, to provide education and develop *hózhóji naat'aah* throughout the Nation.

Recent laws expand the relationship of peacemaking with Navajo Nation institutions. The *Álchíní Bi Beehaz'áanii* Act (ABBA) allows agencies, professionals and family to refer matters concerning children to peacemaking for a tradition-based resolution without need for court orders as a method for diversion, self- and family-accountability and for preserving or reunifying a family. The ABBA requires program guidance for agency-referred cases that will not involve the Navajo Nation courts. New federal grants also encourage the use of peacemaking in family group conferencing for school children. Previously, agency referrals other than agreements under the Navajo Nation Child Support Enforcement Act were not expressly provided for in the Navajo Nation Code.

Court referrals have also expanded. The ABBA also reinforces courts' ability to make referrals to *hózhóji naat'aah* at any stage in children's cases. Additionally, the Vulnerable Adult Protection Act obliges courts to discuss the peacemaking option when abuse, neglect or exploitation of elders and other

vulnerable adults is involved prior to issuing a protection order. Finally, the Supreme Court in *Manning v. Abeita* emphasized the obligation of our courts to provide traditional options for dispute resolution at pre-trial phases of adjudication.¹ The Court emphasized the duty to use Diné methods of informal dispute resolution whenever permissible, primarily to aid horizontal decision-making by the parties themselves in pretrial during which court rules may be suspended, and for referral of all or part of a case to *hózhóji naat'aah*.

These last three decades, how a peacemaking case begins has added to an intricate and often confused relationship with the courts. In order to emphasize that people could choose *hózhóji naat'aah* over adversarial courts, All cases—even cases for which court orders are clearly required such as divorces, guardianships, and probate—were permitted to be initiated in peacemaking with the resulting agreement “acknowledged” later via court order. However, over time, many courts began requiring the Peacemaking Program to provide legal assistance to *hózhóji naat'aah* participants and also began requiring peacemaking agreements to be drafted in the style of legal documents. As the legal demands of the courts grew, it became evident that the program lacked the legal ability to provide such services and should not do so.

In 1993, the Domestic Abuse Protection Act authorized the “Peacemaker Court” to provide remedies in domestic violence cases and made it mandatory for courts to provide victims with the peacemaking option. However, subsequent court rules limit peacemaking to “suggestions” for remedies. Later in 2000, courts began initiating peacemaking cases themselves after amendments to the criminal code called for referrals to peacemaking to determine *nályééh* in criminal sentencing. This development actually helped the courts view the peacemaking method as distinct and separate from court processes in criminal sentencing matters, because in such referrals, there has never been an expectation that peacemakers provide legal assistance. However, peacemakers have been hesitant to recommend sentencing options that are not listed on the court’s sentencing options checklist. The hope that the referrals would result in recommendations for community-based alternative sentencing based on *nályééh*, *k'é ná'ásdlii*, *k'é níjisdlii*, and *k'eedí'nééh* that would come from deep life value engagement by offenders and victims in *hózhóji naat'aah* has never been realized.

Over time, it has become clear that the independence of the peacemakers needs to be reinforced, the goal of peacemaking clarified, and the traditional components of *hózhóji naat'aah* as a distinct and separate method need to be restored for the traditional method’s effective and proper use.

¹ No. SC-CV-66-08, slip op. at 5 (Nav. Sup. Ct. August 1, 2011).

ADMINISTRATIVE NOTE

This Plan of Operations is intended to clarify *hózhóji naat'aah* to its core principles and functions as they were practiced before the Long Walk, *hweeldi*. In the century before *hweeldi*, peacemaking was the only means of dispute resolution for the people.

The Plan implements 7 N.N.C. §§409-413 and recognizes the Peacemaking Program as an entity distinct from the district courts and generally describes its relationship in financial and technical support of community-based peacemakers, who are not subject to government-approved procedures in the conduct of traditional services. It further establishes that traditional services are distinct from court-based services, and are provided by an entity that is entirely independent from the courts.

In the past, the Peacemaking Program accepted matters that would require court orders to achieve resolution. This Plan of Operations establishes that the Program will no longer initiate court-related matters directly, but instead will address such matters as referrals all or in part by the court.

In addition, this Plan of Operations provides information on the full range of Program services to the public, the courts, schools and agencies. The Plan sets forth details as to how the Program receives requests or referrals, and then arranges and provides those services.

Principles of *Diné bi beenahaz'áanii* are applicable in all Program services. These principles that are the living culture of the Diné Life Way are conveyed primarily through verbal narratives. They may, at times, be written down, explained and elaborated on for Program use and applied in its processes and services for various purposes, including training, guidance, and teaching. These writings as they continue to be developed and implemented by the Program need not be part of this Plan of Operations.

This Plan of Operations may be amended by the Law & Order Committee of the Navajo Nation Council. However, the Program may administratively revise the details of the management, planning, arrangement and provision of these services from time to time in order to provide the best possible services consistent with the purposes of this Plan of Operations. Such procedural revisions, including the peacemaker fee or *yeel*, within the Program, may be effected by order of the Chief Justice as chief administrator of the Judicial Branch and its programs.

PART ONE

PROGRAM SERVICES

I. HÓZHÓJI NAAT'AAH – (Diné Traditional Peacemaking)



Traditional peacemaking, *or hózhóji naat'aah*, is one of several traditional services that may be obtained through the Peacemaking Program. Procedures to obtain *hózhóji naat'aah* and other services are set down in Part Three.

If a court order is sought for a dispute, *hózhóji naat'aah* may not be initiated for such a dispute in the Peacemaking Program. Such matters need to be first filed in court, and then referred to *hózhóji naat'aah* by the court for all or part of the dispute. However, Program staff will speak with anyone, at any stage of any matter, regarding the Program's other traditional services, even after adversarial proceedings have already begun.

Participants

There are 4 types of participants in peacemaking:

5. There is the Peacemaker, *hózhóóji naat'áanii*.
6. There are the troubled decision-makers who, because they have agreed to participate and will ultimately point the way in grappling with *naayéé'*, are called "*naat'chidí*." Children may be jointly *naat'chidí* with their family members when the family's joint decision is needed to change behavior.
7. There are the family members, workmates, friends or others affected by the *naayéé'* or knowledgeable about the *hóóchxó'lanáhóót'i'* who may contribute to the talking-out but do not make the ultimate decision. They attend with the permission of the group. Because of their presence and desire to contribute, they are called "*atah naaldeehí*."
8. There are the observers, who attend with the permission of the group, but may not speak or gesture. They are called "*ha'a sí dí*."

Hóochxǫ'/Anáhóót'i'

According to the Journey Narrative, the Holy People journeyed through four worlds and, in the course of their journey, came upon many problems both natural and caused by the Holy People, which had to be resolved before the journey continued. Chaos of every kind, including poverty, disease, obsessive thoughts, jealousy, conflict and sadness were presented to the Diné one by one and most were slayed by the Twins—Monster Slayer, *Naayéé'' neizghání*, and Born For Water, *Tóbá jíshchíní*. The different chaos were called *naayéé'*, or “monsters.” *Naayéé'* prevents a person from living a full life and is the cause of chaos within a person and between human beings. The result is *anáhóót'i'*, *hóochxǫ'*, *iiná yisdít*, *iiná deeskid* (collectively “*hóochxǫ'/anáhóót'i'*”), “the opposite of harmony, when things are not what they should be.” All chaos that disrupt inner and outer harmonious life are still called *naayéé'*.

Ours is an ancient culture, tied to the seasons. We are taught that there are teachings and stories that can only be told in their season, unless there is *hóochxǫ'/anáhóót'i'* and dire need. When individuals seek out peacemaking, they are considered in such dire need. The stories may then be used as *na'nitǫn*. Some stories are set forth here with that intention.

Often, we find depictions of a Holy Person who had been honored with the Protection Way, which protects us from harmful *naayéé'*. It is said that the Twins received the Protection Way and were able to use the way of the reflection, or monster-way, *naayéé'-ee k'ehgo*, to expel *naayéé'*



The most harmful *naayéé'* that killed human beings were destroyed by the Twins. One story begins: Rock Monster Eagle, *Tsé nináhálééh*, would swoop down and carry the People off to feed the nestlings on top of Shiprock, *Tsé Bit'a'í*. As the sun was coming up, Monster Slayer, *Naayéé' neizghání*, ran along the top of the Continental Divide with the bloody colon of Horned Monster, *Déélgééd*, around his neck and small intestines over his shoulders. He was seen by *Tsé nináhálééh* who flew toward him. He sang out, saying that he was *Naayéé' neizghání*, coming to kill him.

While most *naayéé'* were destroyed by the Twins, seven *naayéé'* begged to be spared— hunger, lice, sleepiness, poverty, jealousy, laziness, and anger. They were spared in exchange for teaching self-discipline to the People. For example, hunger was spared to teach strength and fitness, lice to teach cleanliness and compassion when family members cleaned each another, and so on. It is said that the Twins were able to heroically expel *naayéé'* because their mother, Changing Woman, had protected them from the *naayéé'*, and because her own childhood had been filled with teachings of the Blessingway, *hózhóóji*, she could give them her Life-way knowledge of healing, creation, and harmony.

The Twins were given four names, each reflecting their development in their life. *Naayéé' neizghání* is a Protection Way name which is the first name given to them, they were given the bow and arrow, both called *attíi*, the arrow which is the sun's ray, and the bow which is lightning. *Tóbá jíshchíní* or Born For Water, the other Twin, was called this because of the water break during his birth. *Leeyí' neeyáníi* or Raised Underground is their third name because their mother had hidden them in a hole in the ground by day then brought them out by night to learn survival. *Tsoi'naglee* or They Are the Grandchildren is their fourth name.

Changing Woman's parentage and upbringing had enabled her to provide the Twins a full understanding of harmonious life that conditioned them and provided them with endurance when they battled chaos. A foundation through stories and teachings to master harmonious life gives individuals that ability of the Twins to engage with chaos. Chaos cannot be returned to a place of harmony if that place is unfamiliar or unknown and, therefore, without proper value.



Mastery of *Hózhó*

Traditional Diné Peacemaking begins in a place of chaos, *hóochxó'/anáhóót'i'*, whether within an individual or between human beings. Perhaps due to historical trauma, Navajos shy away from face-to-face confrontations. However, such confrontations are vital in order to dispel *hóochxó'/anáhóót'i'*. The Peacemaker has the courage and skills to provide the groundwork for the person or group to confront *hóochxó'/anáhóót'i'* and move toward mastering harmonious

existence. Life value engagement with the peacemaker provides the sense of identity and pride from our cultural foundations. *Hóochxǝ'lanáhóót'i'* can block and overwhelm clanship, *k'é*, which is normally what binds human beings together in mutual respect. Through engagement, the Peacemaker educates, scolds, persuades, pleads and cajoles the individual or group toward a readiness to open up, listen, share, and make decisions as a single unit using *k'é*. When *hóochxǝ'lanáhóót'i'* is confronted, people may learn there is a choice to leave it. When harmony, *hózhǝ*, is self-realized, sustaining it will have clarity and permanent *hózhǝ* will be self-attainable, *hózhǝǝǝ k'ehgo nǝná'ildee' ilhááhodidzaa ná'oodzǝi'*.

Through stories and teachings, the Peacemaker dispenses knowledge, *naat'áanii*, in order to guide the whole toward a cathartic understanding of *hózhǝ* that opens the door to transformative healing. The flow of *hózhǝ* is a movement inwards toward the core issue or underlying truth. Recognition of this truth and the ending of denial provide the opportunity for healing or mutual mending. Realization of the truth occurs when individual feelings are fundamentally satisfied. The resolution of damaged feelings is the core material of peacemaking sessions, *hózhǝǝǝ naat'aah*. Depending on the skill of the Peacemaker, *hózhǝ* may be short or may take several peacemaking sessions.



Hózhǝǝǝ Naat'áanii, the Peacemaker

“Peacemaker” is a loose and inaccurate translation of *hózhǝǝǝ naat'áanii* which more precisely means a combination of leader, teacher and healer. Unlike a western-style mediator who is expected to be an impartial referee, the *hózhǝǝǝ naat'áanii's* role is to bring the people out of chaos into *hózhǝ* by using stories and teachings to enable them to resolve the problem and decide on mutual positive action. *Hózhǝǝǝ naat'áanii* gently leads in the direction of transformative healing.

As a leader, *hózhǝǝǝ naat'áanii* needs to have the insight and leadership qualities necessary to help in peeling away layers of denial and distortion that

frequently characterize domestic chaos. Unlike a mediator, *hózhóójí naat'áanii* is an engaged part of the dispute resolution course, signifying the weight of tradition and timelessness in the healing process. *Hózhóójí naat'áanii* scolds, persuades, pleads, cajoles and educates everyone, using stories, to fully talk out their problems, in order to reach their mutual decision for the good of the whole. They are guides and educators. *Hózhóójí naat'áanii* are the keepers of the peacemaking method, *hózhóójí naat'aah*, serving as guides from *hóochxó'/anáhóót'i'* through self-realization to *hózhó*. It is for this service that community-based peacemakers are due a fee. Peacemakers who are full-time Program staff are not paid *yeel*.

The peacemaker fee is called *yeel*. *Yeel* is collected and paid through the Program to community-based peacemakers. *Yeel* collected is at a set fee regardless of length of a session and may be paid for participants by the Program, subject to availability of funds, in family preservation and reunification matters when *naat'chidí* are indigent, or in matters involving children who are alleged to have violated the *Álchíní Bi Beehaz'áanii* Act, whether or not charges have been court-filed.

Origins

The journey of peacemaking from chaos to *hózhó* has roots that go far back to our history. A word often used aspirationally is *naachid*, which is a complex word, meaning many things.

Naachid means “using the finger to point with confidence.” It is a noun, meaning the person speaking for the group, the person with the plan, the person who points to a direction, and finally, the relationship between the planner and the people for whom the plan is intended. When talking to his tribe, Chief Manuelito would point with his finger, and his gesture would mean, “This is what I want you to hear about the direction we are taking,” *kodóó shigaan k'eh dídóoh'ijl*. It has sacred meanings. It is engagement in which *hóochxó'/anáhóót'i'* is confronted by leaders, *naat'áanii*, who bring in skills to the *naachid*. The winter ceremony in which our tribal congress gathered to ask favors and questions of the Holy Ones was called *Naachid*. It is also the twelve war chiefs representing the clans who would make decisions in the presence of the whole tribe in time of war; and the twelve peace chiefs who would also meet in this way to resolve *anáhóót'i'* in times of peace. The entire tribe would speak, and leave the solution in the hands of our learned elders.

When a group is in chaos, the tribal congress of *naachid* is recalled as an example of how the individual or family could aspire to function and achieve *hózhó* for the good of all. The family or group members are normally not *naat'áaniiis*, and often not knowledgeable about *hózhó*, or are so deeply embroiled

in *hóochxó'/lanáhóót'i'* as to need assistance to regain their sense of *hózhó*. With the guidance of peacemakers, they can aspire to the quality of *naachid* to journey out of *hóochxó'/lanáhóót'i'* and decide on solutions that would return the unit, and therefore the whole community, from *hóochxó'/lanáhóót'i'* to *hózhó*.

The participants in peacemaking are, themselves, embroiled in the chaos and therefore are not impartial decision-makers such as judges. Being troubled themselves, they are lacking in *hózhó*, therefore are not *naat'áanii* like those in the *naachid*. They are students, learning from the Peacemaker. However, they have agreed to participate in *hózhóji naat'aah*, and are considered potentially heroic. Through *hózhóji naat'aah* they may rise from the darkness of *hóochxó'/lanáhóót'i'* and reach a spiritual place by which a wise decision can be made that will return peace to their unit, which will positively affect the whole community and also lift the entire tribe. Therefore, they are on a heroic journey following the example of the Twins. Their potential heroism in pointing the way for their families in the slaying of their *naayéé* is acknowledged through the name that is given to them in present-day *hózhóji naat'aah*, which is "*naat'chidí*."

Nályééh, K'é ná'ásdlii, K'é níjisdlii, K'eedí'nééh

When individuals have suffered losses and approach a modern court for ways to recoup their losses, the obligation of the court would normally be to calculate tangible and/or intangible losses and provide a vehicle for reparations for some or all of those losses to be made to the harmed or damaged party. The word *nályééh* has been used by our courts to describe these reparations and damages. However, like very many Navajo words translated into English, the above use of *nályééh* is far from its root meaning, and certainly very far from how *nályééh* is used in peacemaking. *Nályééh* in peacemaking is used with *k'é ná'ásdlii* and *k'é níjisdlii* which mean gestures of peaceful engagement toward reconciliation. Actual words of apologies may never be spoken.

Nályééh means reparations but never damages when used traditionally. It is sometimes said that *hózhó* is restored through *nályééh*. The gestures of *nályééh*, *k'é ná'ásdlii*, *k'é níjisdlii* and *k'eedí'nééh* are made when people engage each other. They are the process of turning a negative to a positive. It is the achievement of the positive result of *hózhó*. And, it is what is given to heal and adjust the relationship. Laying blame plays no part in *nályééh* and apologies are not normally made. It is not uncommon to have gestures of *nályééh*, *k'é ná'ásdlii*, *k'é níjisdlii*, *k'eedí'nééh* by both sides.

In a recent example, two uncles of a Peacemaking Program staff had a long-standing quarrel. Disrespectful words had been spoken and there were hurt feelings. Then one day, one of the uncles approached the other and placed a

turquoise necklace over his head, and said, “Thank you for being my brother.” The next day, the uncle who received the necklace brought a horse to the other uncle and said, “Thank you for being my brother.” In their gestures were acknowledgements, with no words needing to be spoken, that each has contributed to *hóochxó’lanáhóót’i’* and each had personal responsibility to restore *hózhó*. No words of apologies or forgiveness were needed to be exchanged. The gestures of gifts and conciliatory words, and the manner in which they approached one another, are all *nályééh, k’é ná’ásdlii, k’é níjísdlii, k’eedí’nééh*.



Lasting Healing, *sa’ah naaghéi bik’eh hózhóon níjísdl íí’*

People possess power that affects others. If we are to be healed, we will need to perceive and understand these effects. *Hózhó* allows for this understanding to occur. Most importantly, the process catharsis occurs through the self without external coercion. The teaching is neither pain nor deprivation, nor is it something heard that is not inwardly realized. It is self-realization and it is through this process that both the offender and the victim can experience enduring healing and get on with their daily life challenges with a stronger and more integrated sense of self. A person with this strength and respect for his clan is able to contribute to restore *hózhó*.

Navajo common law does not label individuals “offender” and “victim,” or as wrongdoer and harmed party. There is the sense that all who are embroiled in *hóochxó’lanáhóót’i’* possess some qualities of causing the offense or being the victim. The reason for conflict or violence created by one person on another will ultimately be understood in *hózhó*. *Hózhóogo naasháadoo* (may I walk-in peace); *Hózhóójíí saad bee atch’i’ yádeilti’’doo* (may we communicate in peace). Lasting healing is included in blessings, *hózhó náhásdlii’*, *sa’ah naaghéi bik’eh hózhóon níjísdl íí’*.

Consent

Peacemaking is consensual insofar as people in chaos agree to participate. Unlike western jurisprudence where feelings are viewed as unreliable guides to justice attainment, peacemaking requires a focus on feelings in order to foster authentic and enduring *hózhó*. People in conflict are typically angry, and through the peacemaking process, when their feelings are satisfied, are able to settle down. Since feelings take time to be addressed, it would be incorrect to think that Peacemaking only handles cases where *hózhó* is desired at the outset.

Consent is shown by participation. Often, negative thoughts are present. By their consent the people agree to fully address their negative thoughts within the peacemaking and explore turning the negative into positive, and the negative may then become a lesson learned. In most cases when *hózhóji naat'aah* is begun through the Peacemaking Program, this consent will need to be written down.

Process of Learning

Peacemaking is a process of learning, talking things out, catharsis upon reaching core truths, and healing. It may include individual or group dynamic life value engagements in which teachings can be shared. A session would begin with an opening prayer, introductions, instructions, stating the *hóochxó'/anáhóót'i'*, discussion of *hóochxó'/anáhóót'i'*, further life value engagement, catharsis and opening up to *hózhó*, acceptance of *hózhó*, discussion of *nályééh*, and closing prayer often accompanied by everyone eating together.

The life value engagement portion of peacemaking is perhaps the most important. It is a dynamic dialogue where *hóochxó'/anáhóót'i'*, through the lens of stories and teachings, takes on an emotional shape and is released. The intensity of the engagement allows an individual to self-realize the teachings, and frequently precedes successful peacemaking outcomes in deeply conflicted situations.

All those affected, including victims, participate. With all of us together, *t'áá áníltsxo ahít ká'íijéé'go*, mutual decisions to embrace *hózhó* and decide on *nályééh* can be made by the *naatchidí* who give their sacred word, *hazaad jidisingo*, that they will abide by the group's outcome. The outcome, reached through the values and principles of the Fundamental Law, *Diné be beenahaz'áanii*, achieves harmony, *bee hózhó náhoodleet*. Finality is established when *hóochxó'/anáhóót'i'* is expelled by their agreement, *ná bináheezláago bee t'áá tahjí'atgha' deet'á*.

Ceremonies

Ceremonies in which *na'nitin*, prayers, songs, and offerings are included are often used before or at the close of a peacemaking. Through the ceremonies, we learn that we exist within the universe with Mother Earth and Father Sky. The ceremonies are holistic, and connect a person to the elements, the seasons, the environment, and the heavenly bodies. Ceremonies and the Medicine people are the peacemakers between Mother Earth, Father Sky, the natural order of existence and the earth surface people in *Nohookáá' Diyin Dine'é* (Holy People) / *Bíla'ashdla'ii* (Five-Fingered People).

Nohookáá' Diyin Dine'é are sensitive to the positive way of life that is *Sa'ah Naghéi Bik'eh Hózhóón*.

As we co-exist with the universe, we learn the principles necessary to live within the natural order, which means respecting ourselves as well as the environment. We learn the importance and sacredness of wind, water, air, plants, animals and ourselves, largely absent from Western-style education.

Food

Traditionally, food would be served at the successful conclusion of a peacemaking. When participants eat together upon reaching an agreement, eating together solidifies the agreement and emphasizes the communal outcome. While the Program cannot arrange for meals, participants are encouraged to address the serving of food and drink themselves.

Principles in the Conduct of *Hózhóji Naat'aah*

The principles of *Diné bi beenahaz'áanii* applicable for the conduct of a peacemaking session are complex and voluminous in that they are the value structure of a way of life. The explanation of many of these principles are contained in the Program's written syllabus and also verbally conveyed.

II. *ÁLCHÍNÍ BÁNDAZHMIT'Á* – (Diné Family Group Conferencing)

In 2009, the Program received a Tribal Youth Program grant to plan for peacemaking, life value engagements, and family group conferencing services upon referrals from agencies and schools. STAR schools, Dept. of Diné Language, Culture and Education; Navajo Nation DBHS; Diné Hatathli Association; American Humane Society; Office of Juvenile Justice Delinquency Prevention at the U.S. Dept. of Justice; Peacemaking Program; and consultants all contributed to planning and designing Diné family group conferencing services. Planning is completed and services are now being provided.

Family Group Conferencing (FGC) originated in New Zealand. It was originally used to allow social work practice to work with and not against Maori values and culture. In 1989, the New Zealand government made FGC a central part of practice and services in call cases concerning children, including dependency up through delinquency-type cases.

Álchíní báNdazhmit'á (Diné family group conferencing) through the Peacemaking Program is an extension of peacemaking in response to the requirements of the *Álchíní Bi Beehaz' áannii* Act of 2011 calling upon the Navajo Nation “to seek out culturally appropriate methods for prevention, intervention and treatment of family disharmony” and “to facilitate family harmony using measures consistent with Navajo Nation statutes and *Diné bi beehaz'áannii*.”² The Program will assist in family preservation and reunification when called upon by courts, agencies and families in the spirit and intent of the Act and on the basis of *Diné bi beehaz'áannii*. The Program understands these requirements to mean that traditional principles and skills in achieving *hózhó* are to be explained and provided in such situations.

The Program will also arrange *álchíní báNdazhmit'á* upon referrals from the prosecutor and schools in matters concerning CHINS, delinquency and disciplinary matters.

Peacemaking is the foundation of *álchíní báNdazhmit'á*, in that a peacemaker's skills in guiding a family out of *hóochxó'lanáhóót'i'* toward *hózhó* is called upon. However there are critical institutional factors also present that impact an individual's liberty or a family's preservation for which the family is given a first opportunity, a generational responsibility using elders also, to put forward a plan for implementation by the responsible agency.

For example, a juvenile in diversion may need his or her family to ensure delinquent acts do not reoccur, by planning for a family member to serve as a

² 9 N.N.C. § 1001(F) and (H)

“traditional probation officer” in the community, family curfew hours, and participation in traditional services through the Program or other resources. Such matters may be referred by the prosecutor, and the plan would be monitored by Probation Services pursuant to the *Álchíni Bi Beehaz’ áannii* Act. The family and child must follow through with the plan, both in order to evade harsher punishments and to realize an important sense of self-empowerment.

Courts and Social Services may refer dependency cases in which children are neglected. In *álchíni báNdazhniit’á* the family plan might be to enroll the neglectful family members in other Program services, have extended family take responsibility to check on them regularly, alcohol treatment, or require the family to visit grandmother every weekend for traditional counseling by her. Such cases would be referred back to Social Services as the responsible monitoring agency, or to other agencies as the court sees fit. Families must be able to follow through with their plan in order for the family to be preserved. A referral back to Social Services also ensures that any child welfare support needs identified in the *álchíni báNdazhniit’á* are met.

Additionally, there is a need for a circle of resources to surround the *álchíni báNdazhniit’á* to support individuals and families in *hóochxó’/anáhóót’i’*. A list of resources, such as treatment, classes, learned individuals in specific problems, and service providers would be provided to the family and explained.

Finally, the attendance of a representative of the responsible agency is a given without the normal requirement for an individual’s or family’s consent. The agency representative is there to explain the agency’s concerns, clarify the discussion, and otherwise to speak when called upon. The Program requires this representative to be mindful that the *naat’chidí* is on the journey from *hóochxó’/anáhóót’i’* to *hózhó* at their own pace and must reach self-realization themselves, and establish their own plan without interference. The agency representative must have an understanding of *hózhóji naat’aah* and his or her role in the process. Teachers, psychologists, extended family, and friends of the family, may also participate as *atah naaldeehí*.

Especially when a stubborn or angry child will not open up, the function of the peacemaker and those around him or her is to make sure the child knows he or she is part of a family and community that is concerned about their health, safety and well-being, and are here to help them. The positive planning encourages a child and family’s upward thinking. It may take a long or short time, but with expressions of concern and love, *hózhó* is striven for and achieved.

As the Program learns from how the service performs and the effect on families and children, the Program will continue to revise, develop and perfect the fine details of this program service.

III. NÁBINÁHAAZLÁAGO ÁŁCH'Ū YÁTI' – (Life Value Engagements)

Life value engagements, *nábináhaazláago áłch'Ū yáti'*, are further traditional services that may be given through the Peacemaking Program. The nature of *nábináhaazláago áłch'Ū yáti'* depends on the need of the individuals or groups as explained below.

Unlike peacemaking, engagements do not include both sides in a dispute. In such engagements, individuals or groups meet with a Peacemaker or traditional teacher in order to learn how to address a problem through opening up to *hózhó*. The individuals or groups learn to identify the problem as relating to their own personal accountability and willingness to grapple with *hóochxó'/anáhóót'i'* and serve themselves, their families and their community by taking the first steps toward *hózhó*. Such engagements may be dynamic dialogues where *hóochxó'/anáhóót'i'*, through the lens of stories and teachings, takes on an emotional shape and is released. They may be intense in character. The intensity of the engagement allows individuals to self-realize the teachings. They frequently precede successful peacemaking outcomes in deeply conflicted situations and may even result in restoration to *hózhó* by itself.

A flow of feelings will move around a group engagement. In the first round, the movement will center on the subject and the teachings, providing an opportunity for each member in the group to engage, for their true feelings to be realized. This may be very positive, or may be negative, when harmful feelings are given up. In the second round, all feelings are understood in a fair way and turned into positive affirmation.

For Alternatives to Court

Because present law requires problems such as divorces, guardianships, probates, and applications for restraining orders to be resolved via court order, such matters must be initiated in court before being referred to peacemaking for some or all of the case. However, individuals intending to pursue such orders may still be served via a life value engagement. For example, a person may come into the Program office wishing to divorce their spouse. The Program's Traditional Program Specialist may engage in talking with the person or persons in order to see if alternatives to a divorce are possible, and the family preserved.

For Peacemaking Preparation

Life value engagements are also considered the important preparatory part of a peacemaking session. When peacemaking is pursued, the Program will engage *naat'chidí* to ensure that they have knowledge of the *hózhóji naat'aah*

process so that they are prepared to participate fully. When used in this way, engagements are accounted for, as part of a single peacemaking session.

Requested Engagements

Sometimes, individuals, courts, agencies and schools may specially ask for an engagement for an individual, a family or group. In such requests, there is no dispute for which an agreement is sought, but the participants are caught up in a tunnel out of which a life value engagement might serve as a guide.

In most cases concerning individuals, the engagement concerns an individual who is searching for *hózhó* or is in need of a sense of personal accountability, self-realization, and self-empowerment in the middle of difficult circumstances. E.g., an adult or juvenile in detention or community alternative to detention, a persistently truant or inattentive student, a school bully, an absent parent failing to provide support for his family, an individual who cannot break a substance abuse habit.

Family or groups engagement normally concern individuals experiencing a problem and engagement is needed in order for the whole family or group to handle a situation properly. E.g., a family learning to properly communicate with a disabled or substance abusing member, a family learning how to support a member who has returned home after being in a war, or detention, or other extraordinary experiences; a group of children that has never left the reservation who are now leaving for a long time to a distant college.

Regularly Scheduled Group Engagements

Group engagements may also be regularly scheduled. Group engagements may be planned with schools for students in that school, perhaps with behavioral problems, or they may be leadership engagements, depending on the school's needs. Probation Services may plan such engagements with the Program, e.g. for the benefit of juveniles in diversion, and for adult and juvenile probationers and detainees. Attendees may also be court-ordered, as participants may always choose not to speak up but will benefit from traditional teachings. Nevertheless, the peacemaker would explain the benefits of full participation.

In such engagement, there is a subject or theme around which talking is done. The theme may be any subject such as alcohol or substance abuse, fear of the future, unhappiness, hopelessness, gang membership, difficulty in keeping a job, bullying, truancy, or any other chaos. The Peacemaker or teacher will provide teachings on this theme. It is expected that *anáhóót'i'* or *hóochxó'/anáhóót'i'* are very much present.

IV. PEACEMAKER YOUTH APPRENTICE MENTORING PROGRAM



The Peacemaker Youth Apprentice Mentoring Program, administered by the Peacemaking Program, is presently funded under a Tribal Youth Program Grant awarded by the Office of Juvenile Justice Delinquency Prevention, and will continue until funds expire and funds from other sources are obtained.

Leadership is the key to success in every profession. At the core of becoming a leader is self-knowledge, an understanding of the environment on which self-knowledge is based so that the environment may be mapped, and learning essential skills in serving the community in which you live.

The goal of the Peacemaker Youth Education and Apprentice Program is to imbue leaders of the next generations with a strong sense of Diné cultural foundation that will strengthen and aid them in all their future challenges. Additionally, the goal is to ensure peacemaking skills are passed on to the next generations. Of particular importance is conveying *hózhóji naat'aah* to our children through a method that will make them leaders in *hózhóji naat'aah* themselves.

The Peacemaker Youth Apprentice Mentoring Program passes peacemaker skills to the next generation in a controlled school or organizational environment. Youth leaders are selected by their teachers, or may volunteer. The selected students have leadership qualities and will have shown an interest in traditional teachings, even if they are lacking in knowledge of those teachings

The youth apprentices will have an orientation, then will follow the peacemaker mentor and become “youth peacemaker apprentices.” The peacemaker mentor will have cleared background checks and received training from the Dept. of Diné Language and Culture and the Diné Hatathli Association.

The youth will observe and assist in peacemaking sessions and life value engagements, which will normally take place after-school on school grounds. The apprentices work closely with the peacemaker mentors, following and

observing them as they prepare for and conduct peacemaking sessions until the mentor feels that the youth apprentice is, himself or herself, ready to conduct *hózhóji naat'aah* themselves among their student peers. After a period of time, the youth will lead his or her own peacemaking session or life value engagement. The length of the mentoring is on a case-by-case basis.

Upon completion, there will be a ceremony in which a certificate of completion will be conferred on the Youth Peacemaker. He or she will also receive a letter of appreciation from the Chief Justice that may assist them in college applications. The youth apprentice is now a Youth Peacemaker.

*Bá Nazhniit'á dóó
Baa Ndazhniit'á
Tsétkéi dóó Ch'ikéi
Doo bił nahonit'agóó
Binahat'a' nizhónigo choyool'ijigo,
Yoolgai Saad Doot'izhi Saad yee yáłti'go,
K'é bił bée hózingo
Adée hólingo, K'é nídingo, K'éniigo, éi idéétniigo yee yáłti'go,
Na'nitin bee hółqogo, Yee hináago, Yee naaghaago,
Ha'ahóni doo Sihasin bee hółqogo
Díi t'áa atsqo éi yek'ék'ehgóó át'éigo,
Bá nizhónigo yee bił hahodít'éigo;
Éi Bá Nazhniit'á wolyé
Díkwíida yilt'éigo éi Baa Ndazhniit'á wolyé.*

Young Men and Women, a superior leader and scholar is an intelligent decision-maker, has confidence and resiliency, demonstrates well thought out plans; speaks the Language of well thought-out knowledge and wisdom and has vibrant initiative to live *hózhóogo*; has discipline in mind, body and spirit.

Young people who have these qualities are elevated as *Baa Nazhniit'á* and are part of the select group, *Bá Ndazhit'á*, youths who are resilient and unhesitant, who speak their minds openly, who demonstrate well thought out plans using attained knowledge, wisdom and teachings, and who live in visions of their world and their destiny, sharing their thoughts openly.

Young men and women of such leadership qualities and character, with your attained wisdom, you are *Bá Ndazhit'á*, elevated as *Baa Nashniit'á*, confident and independent.

V. TEACHING THE TRADITIONAL DISPUTE RESOLUTION CURRICULUM

Under Title 7, the Program has the authority and responsibility to provide education and training on Navajo culture, traditions and other Navajo accepted beliefs to individuals, organizations, and communities as part of its promotion of *hózhóji naat'aah*.

In 2011, the Peacemaking Program in partnership with the Dept. of Diné Language and Culture and the Diné Hatathli Association began developing a traditional curriculum targeted at teaching alternative dispute resolution with Diné cultural components in the classroom. The curriculum, drafted with the assistance of a former prosecutor and school board member, may be taught over several weeks and is now being taught in schools that have entered into memoranda of understanding with the Peacemaking Program.

Customarily, school punishment includes detention, in-school suspension, out-of-school suspension and/or expulsion from school. Repairing the harm caused by the offending behavior is not always addressed as part of the school disciplinary process. Peacemaking would address the violation, the underlying reasons or factors leading to the violation, the harm caused, and also the need to repair the harm. Peacemaking is cost-effective and emphasizes the dignity of the individual and the respect to which all persons are entitled, including children.

The curriculum is age-graded curriculum on Restorative Justice/ Peacemaking for grades K-12 and includes a Teacher Resource Guide/ Curriculum with lessons focused on Respect for Self and Others; What Types of Behaviors Disrespect Others and What Types Show Respect? and How Do I Make Amends for Unacceptable and Hurtful Behavior? The traditional curriculum includes stories that children will learn how to re-tell in a relevant way to fit disputes.

The curriculum incorporates the Program's written and verbal syllabus of principles of *Diné bi beenahaz'áanii* as developed jointly by the Program with community-based peacemakers.

VI. SCHOOL PRESENTATIONS & COMMUNITY OUTREACH



One of the most important functions of the Program is to share the stories, teachings, and method of Diné peacemaking and life value engagements with our communities. We also provide information on the full range of our services primarily through presentations in chapter houses, schools (including school detention periods), and any other setting as requested. Additionally, Program staff are active in the community recruiting new peacemakers for chapter-certification. Anyone interested in being a peacemaker are encouraged to approach Program staff and also their communities for support.

District Offices

The Program district offices perform regular outreach and may contact a school or organization to discuss whether a presentation will be helpful to members or students. If you are interested in having a presentation on Diné Peacemaking, Life Value Engagements and the range of Program Services, please contact any of our Peacemaking Program district offices. The district office may then arrange for delivery of Program services.

Record-Keeping and Statistics

The Program district offices need to maintain a record showing each outreach and presentation effort. For record-keeping purposes, a school or organization will be asked to submit a memo confirming the presentation, and also to provide a sign-in sheet of attendance to Program staff after the presentation is completed.

PART TWO

PRIORITIES

A. Inclusiveness of All Faiths

Peacemaking, life value engagements, and *áłchíní báNdazhnit'á* (Diné family group conferencing) are broadly inclusive of the varied faiths, *oodla'*, that make up modern Navajo accepted beliefs, while always emphasizing the connection of the Navajo people to the roots of their Diné cultural identity. This involves the teaching principles and values that have been passed down through centuries through our Journey Narratives, and which are embodied in our language, our elders, and our manner of resolving disputes and journeying from chaos to harmony.

Christianity, *Azee' bee Nahaghá* of Diné Nation (ABNDN), and other faiths held by individuals who choose peacemaking means that peacemaking is necessarily expansive to bring in all tools to promote healing self-actualization.

Peacemakers who provide services through the Peacemaking Programs are provided support and training in traditional, multi-cultural, western and faith-based approaches.

B. Children & Family *Hózhó*



In enacting the *Áłchíní Bi Beehaz'áannii* Act of 2011, the Navajo Nation Council acknowledged that children, even unborn children, occupy a place in Navajo society that can best be described as holy or sacred, and that the Nation's obligations to its children, especially their need for family to be preserved, need to be met in an aggressive and culturally appropriate manner.³

Diné traditional culture has eroded steadily throughout the years. A large segment of our youth have lost their grasp of Navajo language and culture, and may lack cultural competence in Diné culture while having a limited grasp of the culture of the dominant society. The Program has a responsibility to do its part in preparing children to meet the challenging demands of life both on and off the reservation and ensure family understands its role in maintaining harmony for the benefit of our children.

³ CO-38-11 (October 26, 2011)

The Program will work to ensure that our children and their families are strongly rooted in their core cultural values as well as gain confidence in navigating the dominant culture. The Program is committed to addressing the core cultural needs of our children as a priority through youth-centered programming in partnership with Diné Hatathli Association, the Diné Department of Education, Language and Culture, with schools, and with Probation & Parole Services.

C. Status Accorded to Elders

A family's elders should be included in services, even though they may not reside with the family that is experiencing *hóochxó'lanáhóót'i'*. This is because of the critical role of elders in connecting generations and families through their clan and the land to the distant past and generational lives fulfilled, and into the future of life's possibilities. Elders convey the specific traditional standards the people are expected to learn, which establishes generational roots for children. This is how elders would nurture our children.

Traditionally, elders pass their knowledge verbally from generation to generation, making spiritual values alive and important. However, in the last century, the youth-centered mainstream culture has taken value away from our elders, and also threatened the elevated status and familial power of our elders.



Elders embody the spiritual commitment and history of the Diné. Age in itself has the unique grace and ability of nurturing for the good of the whole. In Navajo society, our elders occupy a revered position. Their inclusion in peacemaking provides discipline, compassion, completion and finality. In peacemaking, elders are indispensable.

Navajo common law on the family extends beyond the nuclear family to the child's grandparents, uncles, aunts, cousins and clan relationships.⁴ Peacemaking is provided as a forum for issues concerning the care of our elders who need protection.⁵ Elders are especially significant in family issues concerning children, because the Navajo child belongs to more than just the parents.⁶ Maternal aunts are considered "mothers," and both sets of grandparents are crucial vehicles for passing on knowledge of Navajo tradition.⁷

⁴ *Davis v. Means*, 7 Nav. R. 100, 103 (Nav. Sup. Ct. 1994) ("The importance of his relatives to the Navajjlo can scarcely be exaggerated.")

⁵ 9 N.N.C. §§ 1801 *et seq.*

⁶ *In the Matter of A.M.K.*, No. SC-CV-38-10, slip op. at 11 (Nav. Sup. Ct. Oct 8, 2010) *citing In re Interest of J J S*, 4 Nav. R. 192 (W.R. Dist. Ct. 1983).

⁷ *In the Matter of A.M.K.*, slip op. at 11.

D. Vulnerable Adults

In March, 2012, the Vulnerable Adult Protection Act was enacted to protect vulnerable adults ages 18 and older from physical, verbal, sexual and emotional abuse, and from neglect or abandonment. The Act provides that a court must discuss the option of peacemaking when a case involves abuse, neglect or exploitation of elders and other vulnerable adults when the court deems it necessary to issue an Adult Protection Order.⁸ If the option of peacemaking is accepted, then the case is referred to the Program in order to resolve conflicts using traditional methods.

In enacting the Act, the Council stated, "In harmony with traditional and/or common law, it is the policy of the Navajo Nation to respect, revere and protect all individuals, their communities, and their unique qualities."

In our Journey Narratives, there is the story of the stricken twins, one of whom was blind, who carried on his back his twin brother who was lame. They went from one place to another, begging, on an endless journey, and always they were refused help because they had no means to give an offering. Then they met Monster Slayer, who offered help and did not mention a reward.

The stricken twins at one time turned their crying into a song which described their helplessness and despair and hopes that they should be restored to health. The Holy Ones heard the song and resolved never again to turn those away who had no means of saving themselves.

In Diné society, each person is treated with respect and dignity. Neither the person's mental nor physical capacity represents the whole person. *K'é*, our relationships, tie one person to another in compassion, respect and dignity. All our relationships involve respectful giving and sharing within our life and being. When disabled persons are involved, there is the challenge to express needs and to listen and provide help; to comprehend extraordinary responsibilities and sometimes unbearable personal sufferings in the context of *k'é*.

Protected are individuals who lack the ability to make responsible decisions for themselves because of mental illness, cognitive impairment, physical disability or illness, use of prescription medication or chronic use of alcohol or drugs. Regardless of decision-making ability, the Act also protects those who live with a caregiver, or receive services from a caregiver. The Act further protects those whose physical or emotional disabling condition makes it difficult to care for themselves, protect themselves from neglect or abuse, or are in a situation or condition of imminent risk of serious harm or threat of danger or harm to his or her emotional or physical health.

⁸ 9 N.N.C. § 1924

E. Extreme Family Discord



The Navajo Nation Domestic Abuse Protection Act asks that courts provide victims with the peacemaking option, and further provides for domestic violence remedies to be addressed by “peacemakers who have received specialized training in their primary language on the causes, symptoms and dynamics of domestic violence.” 9 N.N.C. § 1652(C).

Domestic violence is an extreme example of family discord in which peacemaking should be used to address urgent situations. When family members become monsters to each other, the teachings that they will need to change are seldom within the ability of the courts.

Domestic violence is a *naayéé'* that may be rooted deep within the family's history. Individuals have strayed from *nizhoni*, the Beauty Way and need guidance to re-attain that path. The emotions in such situations are so conflicted and intense that it is often beyond the ability of an impartial court system to encounter the emotions and permanently assist a family and individuals, while in peacemaking, the emotions of *hóochxó'lanáhóót'i'* are the primary focus. The peacemaker is sufficiently anchored and protected by traditional teachings and the *yeel*, or fee, to step into the emotions without also being consumed by them.

Diné peacemaking is not mere mediation. In the domestic violence area, peacemaking is an intense engagement requiring courage, an ability to teach, and the willingness and discipline to receive knowledge. The Anglo style of mediation in no way approximates the educational and emotional depth of the peacemaking process that is necessary to grapple with domestic violence and other highly-charged *naayéé'*.

Peacemaking persists in Native American societies, always in a form where community involvement, teachings, and discipline are key. Even though some elements are different, the essence of peacemaking across tribes are similar. From our observation, the various peacemaking practices work best in the most hazardous and emotionally fraught situations such as domestic violence, which is considered “epidemic” on our various reservations.

In May, 2012, the Peacemaking Program observed two domestic violence peacemakings convened by elders of the Confederated Tribes. While such

meetings are confidential, an exception was made for Program staff to attend as observers in these two highly charged instances. In the Confederated Tribes peacemakings, the judge was present but sat outside the circle. The abuser sat in the circle with members of the family and several peacemakers. The entire family was deeply involved, and therefore, no sole victim or victims were left by themselves to face down the abuser, nor were they asked to forgive the abuser, nor was the abuser asked to acknowledge guilt or blame. The focus was on talking. As the session progressed, the harms caused were displayed, their causes and effects spoken, and in both sessions, the abuser and victims were overcome with emotion and set on a path of individual and community awareness.

For many decades, peacemaking on the Navajo Nation has not been used in situations where safety is a concern. In the past thirty years, the Navajo Nation court system, focusing on safety issues first and foremost in legal interventions, has cautiously advocated coerced separation. The presumption is that separation increases safety. However, it is clear that coerced separation may sometimes result in greater violence, especially when there is no police presence to enforce the separation. The issuance of a restraining order, without involvement and investment of a rural and isolated community, and without police presence, may escalate violence.

Peacemaking, in essence, serves to involve and invest the often isolated community. The sessions gather a family and community tightly around the abuser and protectively around victims. In a controlled setting where the peacemaker makes it clear that the group will work towards education and positive change, and fingers are not to be pointed, the sessions validate victims' suffering as real and undeserved, serve to create a sense of wider responsibility in the family and community, and grapple with the problems of the involved individuals through changing, educating, and re-claiming.

The greatest benefit is embracement by the group. Peacemaking allows the deepest hurts to be voiced and heard within the family and community without forcing victims to take on the role of accuser in front of justice system strangers.

Oppression is put into community view, handled and discussed at the pace needed with traditional guidance and values, with everyone being heard, with the family and community providing support, and with the peacemaker exerting control and influence from beginning to end.

Abuse is brought out to the light of day. Social supports for abusive conduct are addressed and removed. The peacemaker provides teachings that

lead everyone involved to create meaningful opportunities for *hózhó*, and which enable the family to establish community consequences for re-abuse.

F. Restorative Justice

Restorative justice in traditional Diné justice means to “restore” in conformity with justice principles. Wrongdoers, those who are harmed, and their affected families and community are engaged in search of solutions that promote repair and rebuilding. A high level of accountability is required by our community of an offender. This is coupled with a great burden on all components of our justice system to rehabilitate and bring the offender back into the community according to traditional principles.

The Peacemaking Program will work to assist the courts and agencies in determining *nályééh*, recommending alternative sentencings, and in helping to ensure full accountability, community participation, and the necessary resources to bring an offender back to their families and community. Diné justice throws no one away.

Ná bináhaazláo means coming to a comprehensive solution. In our justice system, this means there is a circle of responsibilities. Diné justice requires all agencies and community members necessary fulfill these responsibilities are part of our justice system. Justice components integrate and coordinate with mental health, social service, behavioral health professionals and traditional counselors where necessary. Given the very high rate of alcohol and substance abuse disorders implicated in Indian Country crime, the Navajo Nation has emphasized that integration is needed in almost all instances.⁹



⁹ *Accountability and Returning the Offender to the Community: Core Responsibilities of Indian Justice*, April 21, 2008 Inter-Tribal Memorandum to the Senate Committee on Indian Affairs.

PART THREE

PROCEDURES FOR SERVICES

I. REFERRALS BY COURTS, SCHOOLS & AGENCIES

1. **Referrals by Fax, Email, Mail & By Hand.** The Program will accept referrals from Courts, agencies and schools via fax, email, mail or hand-delivery. The Program's Referral Form should be used, which is available on our website, but other forms will also be accepted so long as they contain the necessary information., namely:
 - a. Name(s) and contact information for the individual(s) in need of Program services, or information of parents or guardians if services involve children;
 - b. What services are being requested;
 - c. A summary of the problem in sufficient detail for the Program to provide services; and
 - d. Name and contact information for the walk-in or the court or agency staff making the referral.
2. **Judicial District.** Referrals should be made to the district Program office located in the judicial district in which the court, agency, or participants are located or reside.
3. **Special Circumstances: Long-Term Program Involvement.** Services that require long-term Program involvement will further require a Memorandum of Agreement. E.g. teaching the traditional dispute resolution curriculum; enrollment in the Peacemaker Youth Apprentice Mentoring Program.
4. **Invitations for Participants to Come In To the District Program Office.** Upon receipt of a referral, Program staff will contact the person in need of services, informing them of the referral and inviting them to come in for intake, discussion, and planning for services (unless the service is a regularly-scheduled group life value engagement. For children, invitations are sent to their parents, guardians or custodians. For older youth, invitations are also sent to the youth.

Note: No invitations will be sent for Regularly Scheduled Group Life Value Engagements. No invitation will be sent if the referral is for a regularly-scheduled group engagement. In such referrals, it is up to the referrer to find the schedule of group engagements for their

judicial district and inform the individual(s) being referred which group engagement they are to attend. The individuals would sign in to the engagement when they attend, and the Program will confirm the attendance to the referring court, school or agency.

5. **Further Contact and Home Visits If Unresponsive.** If there is no response from the participants, the Program has the option of doing further contact, including a home visit. If there are safety issues, the Program may do the home visit with Probation Services or agency staff.
6. **30-Day Closure for Unresponsiveness.** The Program will inform the referring court or agency and close the matter if there is complete unresponsiveness after 30 days despite diligent efforts at contact.
7. **When Participants Respond.** When participants contact the Program office after receiving the invitation, Program staff will do intake and engage services directly with them, including payment or waivers of peacemaker fees and plan further services if needed. Referrers in some services, such as *átchíní báNdazhmit'á* (Diné family group conferencing), may be included in sessions at their request.
8. **Submitting Outcome Summary.** The Program will submit an outcome summary to the referrer prior to closing a case to inform the referrer of the outcome i.e. unresponsive, *hózhó* restored with or without an agreement, or *hózhó* not restored. In peacemakings, the Program will attach a copy of any agreement to this outcome summary. The original is kept in the peacemaking file. For court referrals, the court may require the original.
9. **Follow up.** Referrals are not normally followed up by the Program. If the Program wishes to follow up, it will first inform the referrer. Some matters the Program may wish to follow up are usually in regards to an elder, vulnerable adult or small child.
10. **Matters Accepted For Referral.** Below are matters that the Program will accept for referral, arranged by referrer-type. The list is not exhaustive. The Program may accept additional matters as laws develop and change, or as the circumstances require.

a. Division of Social Services

The Division of Social Services may refer the following matters to the Program for all Program services:

- **Family Disputes & Neglect.** Pursuant to the Álchíní Bi Beehaz'áannii Act, the Division of Social Services may refer all matters involving family disputes or neglect where the child has not been removed¹⁰ and where a dependency court petition has not yet been filed.¹¹ The goal is to ensure families re-assume primary responsibility, *t'áááhó ájít'éigo*, in regard to children's safety and well-being to eliminate the need for Court intervention.¹²
- **Parentage & Support Issues.** Pursuant to the Navajo Nation Child Support Enforcement Act,¹³ the Division may request the assistance of the Program in resolving parentage and child support issues. Agreements reached that are filed with the Division are legally enforceable by the courts.¹⁴
- **Group Life Value Engagements.** The Program will accept participants required to attend regularly scheduled group life value engagements as a condition of family preservation or reunification.

b. Office of the Prosecutor

Pursuant to the Álchíní Bi Beehaz'áannii Act, the Prosecutor may refer the following matters to the Program for all Program services:

- **CHINS.** All matters involving family disputes or neglect where the child has not been removed and where a CHINS petition has not yet been filed.¹⁵ The goal is to address the needs of the child and to determine what is in the child's best interest including family involvement.¹⁶
- **Delinquency Diversion.** The Prosecutor may further refer any matter involving juveniles for whom delinquency petitions are not yet filed. The referral would be part of a diversion program to be

¹⁰ 9 N.N.C. § 1101(C)

¹¹ Pursuant to the Álchíní Bi Beehaz' áannii Act of 2011.

¹² 9 N.N.C. §1101(A)

¹³ 9 N.N.C. §1719

¹⁴ 9 N.N.C. §1717(B)

¹⁵ Pursuant to the Álchíní Bi Beehaz' áannii Act of 2011.

¹⁶ 9 N.N.C. §1201(C)

monitored by Probation Services.¹⁷ The goal is to address the underlying problem.¹⁸

- **Group Life Value Engagements.** Additionally, the Program will accept prosecutor referrals of both adults and juveniles to regularly scheduled group life value engagements as a condition of a plea bargain or diversion.

c. Probation Services

Probation Services and the Program may join to promote the rehabilitation of offenders and serve the interest of victims.¹⁹ Services may include:

- **Probationers & Detainees.** Probation Services Officers and Case Management Officers may refer any service to adults and juveniles under supervision, in detention or in community-based alternatives to detention.
- **Delinquency Diversion.** Juveniles under diversion supervision may be referred to any Program service.
- **Reentry & Rehabilitation.** The gamut of Program services are available to be used by Probation Services for any matter that may ensure that adults and juveniles released from detention or on probation have community support. This may include services to address family disputes.
- **Group Lie Value Engagements.** Probation Services and the Program jointly plan regularly scheduled group life value engagements to which probationers and supervisees may be asked to attend as part of a court-ordered probation or parole condition.

d. Schools

Schools may refer the following matters to the Program for all Program services

- **Disciplinary & Family Issues.** Schools may request Program services for any disciplinary matter or problem involving students and other

¹⁷ 9 N.N.C. §1201(C)

¹⁸ 9 N.N.C. §1307(A)(6)(a)

¹⁹ 17 N.N.C. 1818(C)

students or their families through their school counselor in which the Program may assist to resolve and avoid the need for court filings. These may include peacemaking, *átchíní báNdazhnit'á* (Diné family group conferencing), and life value engagements.

- **Youth Peacemaker Apprentices.** Schools may enroll interested youth in the peacemaker youth apprentice mentoring program.
- **Education.** Schools may request educational services that include presentations, teaching the traditional curriculum, life value engagements, and youth apprentice peacemaking mentoring. Services that require a commitment of more than a few sessions will require a Memorandum of Understanding is entered between the school and the Peacemaking Program.
- **Group Life Value Engagements.** Schools may work with the Program to arrange regularly scheduled group life value engagements for students under any theme.

e. Other Agencies & Professionals

Professionals and other agencies may specifically refer family disputes or neglect for services.²⁰ However, the Program will consider referrals also on other matters

f. Court Referrals

The Program accepts court referrals for services in any matter pursuant to both statutory and common law authorities.

- **Any Pre-Trial Matter.** In *Manning v. Abeita*,²¹ the Supreme Court emphasized that judges have a duty to use Diné methods of dispute resolution whenever permissible during pre-trial, during which any matter may be referred to peacemaking.
- **Nályééh & Alternative Sentencing.** Under Title 17 of the Navajo Nation Code, services in criminal cases may include determining nályééh and recommending alternative sentencings.
- **Group Life Value Engagements.** The Program will accept court-ordered participants to regularly scheduled group life value engagements.

²⁰ 9 N.N.C. §1101(D)

²¹ No. SC-CV-66-08, slip op. at 5 (Nav. Sup. Ct. August 1, 2011)

Attendees will be given a consent form prior to the engagement by the Program or Probation Services to be completed and handed in when they attend. Court-ordered attendees who do not sign a consent form may not actively participate during such engagements but may attend and will benefit from the sharing of traditional principles.

- **Domestic Violence.** Pursuant to the Domestic Abuse Protection Act, 9 N.N.C. §1652, courts victims have the peacemaking option.
- **Elders.** Pursuant to the Elder Protection Act, the court may refer a matter to peacemaking when it determines that an Elder Protection Order should be issued in order to resolve conflicts between the elder and the elder's family and/or caregiver(s) using traditional methods.
- **Delinquency.** The Álchíní Bi Beehaz'áannii Act provides that peacemaking is a "basic legal right" in delinquency matters.²²
- **Dependency & CHINS.** The Álchíní Bi Beehaz'áannii Act provides that Courts may refer cases to the Program at any time in dependency²³ and CHINS²⁴ cases whether or not a child has been removed.
- **Family Preservation & Reunification.** As early as at a preliminary hearing, cases may be referred by courts to facilitate reunification as part of reasonable efforts to preserve the family.²⁵
- **Validation of Marriage.** Pursuant to 9 N.N.C. §9, courts may refer validity of marriage matters to peacemaking for a determination.
- **Vulnerable Adults:** Pursuant to the "Doris Act" or Vulnerable Adult Protection Act at Title 9, the Program accepts court referrals of cases involving abuse, neglect or exploitation of elders and other vulnerable adults in order to resolve conflicts among the parties and their families, caregivers and others using traditional methods.

²² 9 N.N.C. §1310(B)

²³ 9 N.N.C. §1101(E)

²⁴ 9 N.N.C. §1201(C)

²⁵ 9 N.N.C. §1113(F) and 1110(F)

II. REQUESTS FOR SERVICES BY PRIVATE INDIVIDUALS

1. **Requests Accepted in Person Only.** The Program will only accept requests for services from private individuals in person on a walk-in basis. Individuals will speak directly with Program staff after filling out the required Request for Services Form.
2. **Judicial District.** Requests should be made in person to the district Program office located in the judicial district in which the individual resides.
3. **Limitations on Peacemaking Services.** Individuals may request Program services for any matter so long as it is consensual by all *naatchidí* or participants. However, some matters may be directly requested while other matters will need to be court-referred. Below are the limitations:
 - a. **Matters That Require Court Orders Must First be Filed in Court.** Because present law requires problems such as divorces, guardianships, probates, and applications for restraining orders to be resolved via court order, such matters must first be initiated in court before being referred to peacemaking for some of all of the case. However, the Program will not turn away individuals intending to pursue such orders. A Request for Services Form may still be filled out, and Program staff will still discuss the problem in the context of Program services if you wish. Even if the final intent is a court order, the Program may engage individuals to see if an issue such as divorce may be resolved without a court order with the aim of preserving the family.
 - b. **Requests for Non-Peacemaking Services When a Court Case is Pending.** Even after a court case is filed, Program services that do not include peacemaking may still be provided without a court referral. Such services may include an engagement to help an individual or family group clarify their thoughts. Program staff may not give legal advice on the pending matter.
 - c. **Custody & Support Agreements.** Custody and support agreements do not always need a court order²⁶ and, therefore may be initiated directly with the Program in order to obtain the assistance of a peacemaker. However, if the goal is a court order, it must be first filed in court. Note that in order to be enforceable, any support

²⁶ 9 N.N.C. § 1716

agreement must not contain amounts lower than permitted by the Child Support Guidelines, and must later be filed with either the Division of Social Services or the Office of Hearings and Appeals, if not with the court, in order to be enforced.

- d. **Domestic Abuse.** At this time, domestic abuse matters must first be filed in court. Present court rules require domestic abuse matters to first be filed in court pursuant to the Domestic Violence Abuse Act, however the Supreme Court may at some point allocate authority to the Navajo Peacemaker Court to address such cases directly.²⁷

4. **Request for Services Form.** You will first be asked to fill out a Request for Services Form, The form asks for the following information:

- a. Contact information;
- b. Census #;
- c. Clan information;
- d. What services are being requested;
- e. Summary of the problem in sufficient detail for the Program to provide services;
- f. If services involve peacemaking, contact information for other *naatchildí* who are involved in the dispute; and
- g. Parental information if services involve children.

5. **Fee & More Information.** If after discussion and engagement, Program staff determines that services may be given, you will need to provide a money order for any required peacemaker service fee before services can be provided. Additional information, including contact information for all participants who will be receiving Program services, will also need to be completed before services may begin. If information is not complete, you will be given a blank form to fill in this information. When the form and any required fee is brought back, services will be planned and arranged.

²⁷ 9 N.N.C. § 1652

III. PLANNING & PROVIDING SERVICES

This section addresses how the different services are planned and arranged by the Program with *naatchidí* or participants after a request or referral for services has been made. It applies to both requests by private individuals and referrals by courts, agencies and schools.

A. Discussion & Informal Engagement

After the Request for Services Form is submitted, Program staff will sit with a walk-in or referred individual and discuss how the Program can assist in light of individual needs or the needs of the referral. Program staff may also conduct a life value engagement. The engagement portion shares knowledge about the traditional processes of the Program services. Traditional principles are also shared. This engagement may sometimes be all that is needed to resolve a problem.

B. Necessary Planning

The below are necessary for all services:

1. **Referral Form.** Courts, agencies and schools must refer matters using the Program's referral form or their own form provided the necessary information is included.
 2. **Request for Services Form.** The Request for Services form must be filled out by both walk-ins and referred individuals when they come in the first time.
 3. **Consent.** All participation is consensual even when the service is a court-ordered group life value engagement. A written consent form must be completed prior to active participation. Services involving children need parental consent. For older youth, the consent form may need to be signed by both the youth and parent(s) or guardian(s).
1. **Payment or Waiver of Fee.** Any peacemaker service fee, *yeel* must be paid in advance before services will be arranged. There are three situations where the full fee need not be paid:
 - a. **Family Preservation & Reunification.** The Program may have funding to assist in the payment of this fee in indigency cases that concern family preservation and reunification. Program staff will provide participants with the necessary forms to fill out to see if

you qualify for indigency assistance. Even in indigency, parents should pay what they can because of the traditional emphasis on receiving and giving value.

- b. **Some Referred Children's Cases.** Payment of *yeel* is normally not required in matters involving children alleged to have violated the Áłchíní Bi Beehaz'áannii Act, whether or not charges have been court-filed, subject to availability of funds.
 - c. **When Program Staff Serve as Peacemakers.** When a Traditional Program Specialist is serving as peacemaker, no fee is required.
2. **Donation for Group Life Value Engagements.** Where the fee is paid in whole or part by the Program in a regularly scheduled Group Engagement, adult participants may still be asked to donate a small amount toward services with the understanding that the predetermined *yeel* rate seldom fully covers a peacemaker's actual investment of time, effort and sharing of knowledge.
 3. **Participants' Contact Information.** The most important information for services is correct contact information for participants in the services being given. For example, there are four different types of participants in peacemaking who need to be informed of the scheduled session – the peacemaker, *naatchidí*, *atah naaldeehí*, and *ha'a sí dí*. The Program must have current contact information for all the participants.
 4. **Confirming Responsibilities for Sending Out Notice.** Responsibility for informing participants of the service date, time and location must be worked out between the Program and the walk-ins or referred individuals. The Program needs to be informed whether it needs to send notices out, and if so, to which participants.

C. Service Arrangements, Generally

1. **Date & Time.** The Program will schedule the services in coordination with the walk-in or referred individual.
2. **Peacemaking Location.** Peacemaking sessions are encouraged to take place in the home environment. *Naatchidí* may also choose to hold the session elsewhere, including judicial district court hogan, in schools, or chapter houses. The Program accommodates schools who normally

prefer that services be provided to students or their families within the school.

3. **Group Engagement Location.** Group engagements will normally be conducted in the Hogan adjacent to the judicial district courthouse, but may be held in schools, chapter houses or elsewhere.
5. **Selection of the Peacemaker.** The Program will discuss and confirm the selection of the Peacemaker.
6. **Discussions with Selected Peacemaker.** Program staff may discuss any special circumstances of the services with the peacemaker before services are provided.
7. **Sending Notice.** The Program will send out notices for the scheduled services to participants.
8. **Clarifications.** In referrals, Program staff are permitted and encouraged to speak separately and informally with the referrer to clarify the services needed.
9. **Sign-in Sheet.** The Program supplies a sign-in sheet that all participants are required to complete for each service session.
10. **Outcome Summaries.** The Program will send outcome summaries to referrers prior to closing a case to inform the referrer of the outcome i.e. unresponsive, *hózhó* restored with or without an agreement, or *hózhó* not restored. In peacemakings, the Program will attach a copy of any agreement to this outcome summary. The original is kept in the peacemaking file. For court referrals, the court may require the original.

D. **Special Arrangements for *Hózhóji Naat'aah* (Peacemaking) Sessions**

1. **Four Types of Participants.** Unlike all other services, peacemaking has 4 different types of participants-- the Peacemaker, *Hózhóóji Naat'aanii*; the troubled decision-makers, *naat'chidí*; *atah naaldeehí*, who do not make decisions but desire to contribute; and observers, *ha'a sí dí*. The roles of each need to be made clear.
2. **Consent.** In peacemaking, this is always more than one person who needs to give consent, because consent from all *naat'chidí* involved in the dispute must be obtained.

3. **Atah naaldeehí.** Teachers, psychologists, extended family, friends of the family, and others identified as *atah naaldeehí* may participate as the *naatchidí* jointly determine is proper.
4. **Ha'a sí dí.** The Program may request the *naatchidí* to allow observers to attend. Such observers may include apprentice youth peacemakers, judges, and lawyers wishing to learn about the process. Observers are not allowed to speak or gesture in any way, nor may they discuss the matter with the participants or anyone else due to the confidentiality of such sessions and the requirement that *naatchidí* decide for themselves. In no event may judges and lawyers attend such sessions in their official or representative capacities.
5. **Attendance.** It is up to the *naatchidí* who has sought services, or who has been referred for services, to make sure that everyone attends.
6. **Non-Attendance.** If any *naatchidí* fails to attend, what is commonly done is the peacemaker is given half the fee, and the remainder is put toward a re-scheduled session for which payment of one-half of the additional fee will be required in advance to be paid to the Program or directly to the peacemaker. If there are no further sessions and service remains unfinished due to non-attendance of one or more *naatchidí*, the peacemaker is given any remaining collected fee.
7. **Engagements.** During peacemaking, the peacemaker may provide individual engagements with *naatchidí* separately as the situation requires.
8. **Lengthy Sessions.** The predetermined fixed-rate peacemaker fee applies per session regardless of the length of the session. However, the *naatchidí* and peacemaker may arrange for additional payments for extra-long sessions, and may make the payment to the Program or to the peacemaker directly.
11. **Multiple Sessions.** *Yeel*, through the Program or to the peacemaker directly, must be paid before further sessions are scheduled by the Program, after which the Program will also send out notices.
12. **Peacemaking Agreement.** If the service delivered is peacemaking, a successful peacemaking will result in an agreement. The peacemaker is not allowed to write the agreement for you but may assist in making sure your whole understanding is written down. The peacemaker can

write the agreement only if you are unable to write and no family member can help.

13. **Words are Sacred.** The agreement is a sacred promise.
14. **Distributing the Agreement.** *Naatchidí* will receive copies of the agreement. If the peacemaking was done pursuant to a referral, the Program will submit an outcome summary to the referrer and attach a copy of the agreement. The original is kept in the peacemaking file. If court-referred, the court may require the original.
15. **Follow up.** The Program may wish to follow up on some matters to see if the agreement is kept, usually in regards to a vulnerable elderly person or small child.

E. Special Arrangements for *Átchíní BáNdazhnit'á* (Diné Family Group Conferencing)

1. **Differences from Peacemaking.** The same special arrangements as peacemaking apply, however there are some important differences.
2. **Family Plan.** The goal of *átchíní báNdazhnit'á* is a plan established by the family themselves that will be monitored and enforced by the responsible agency; such a plan avoids harsher consequences that are beyond the family's control.
3. **Resource List.** The family is provided a list of resources on which they may draw upon and include in their family plan. E.g., Program services, alcohol and substance abuse treatment options, use of traditional family probation officers, etc.
4. **Agency Representative.** Unlike peacemaking, here there is a fifth type of participant, namely the representative of the responsible agency. This representative will be included in part of the session.
5. **Concerns.** The Agency Representative will set forth the concerns concerning the individual or family as a whole as part of the discussions. Otherwise, he or she remains silent and may speak to clarify the discussions or when called upon to speak.
6. **Responsibility of the Agency Representative.** The agency representative must be mindful that the *naatchidí* is on the journey from *hóochxó'/lanáhóót'i'* to *hózhó* at their own pace and must reach self-

realization themselves. The agency representative must have an understanding of *hózhóji naat'aah* and his or her role in the process and allow the traditional process to naturally proceed.

7. **Private Discussions.** The family may request for private time to discuss a solution, during which the agency representative need not be included.
8. **Referral Back for Monitoring.** When the Family Plan is achieved, the matter is referred back to the responsible agency for monitoring and enforcement.

Note: In juvenile diversion, the referral from the Office of the Prosecutor would be sent forward to Probation Services for monitoring.

F. **Special Arrangements for *Nábináhaazláago áłch'í' yáti'* (Life Value Engagements)**

1. **Informal.** A request for an informal engagement may be completed by Program staff in the district Program office, space and resources permitting.
2. **Invitation to Come In Not Always Necessary.** For some referred engagements, participants may not need to come in to the Program office prior to the engagement, but may go directly to the scheduled engagement. E.g., engagements arranged by schools for their students; referrals to regularly scheduled group engagements. The Program will plan accordingly.
3. **Theme.** Although not required, the engagement may focus on a subject or theme. The theme may be any subject such as alcohol or substance abuse, fear of the future, unhappiness, hopelessness, gang membership, difficulty in keeping a job, bullying, truancy, or any other chaos.
4. **Consent.** A written consent form must be completed prior to active participation. Services involving children need parental consent. For older youth, the consent form may need to be signed by both the youth and parent(s) or guardian(s).

G. **Special Arrangements for Regularly Scheduled Group Engagements**

1. **No Invitations or Notices Sent.** For referrals to group engagements arranged jointly by Probation Services and Program district offices, no invitations to come in or notices will be sent by the Program. In such referrals, it is up to the referrer to find the schedule of group engagements for their judicial district and inform the individual(s) being referred which group engagement they are to attend. The individuals would sign in to the engagement when they attend, and the Program will confirm the attendance to the referring court, school or agency.
2. **Planning.** The engagements are jointly planned by the Program with Probation Services, with input from courts and agencies.
3. **Unnamed Participants.** Such group engagements are intended specifically to provide juveniles and adults in the justice and peacemaking system theme-specific traditional instruction and assistance. Participants may be grouped category, gender, age, or issues that need addressing, e.g., alcohol abuse, truancy, bullying, parenting, etc.
4. **Regular Schedule.** Such engagements are normally held on a regular schedule. The frequency of the engagements is up to the planners and based on judicial district need and Program resources.
5. **Location.** Engagements are normally to be held in the judicial district court Hogan.
6. **Theme.** Each engagement addresses a specific theme worked out in advance by the Program with Probation Services. The theme may be any subject such as alcohol or substance abuse, fear of the future, unhappiness, hopelessness, gang membership, difficulty in keeping a job, bullying, truancy, or any other chaos.
7. **Publication of the Roster.** There shall be a roster of such engagements posted in the courthouse and given to the Judicial Liaison Officer or designee for immediate posting on the Judicial Branch website. The rosters need to contain the schedules of the engagements and also describe the theme of the engagement and the type of participant the engagement is intended to serve.

8. **Attendance.** Participants may be sent to these group engagements by the Court pursuant to court order as part of alternative sentencing or probation; or may be requested to attend by the Program, Probation Services, or the Prosecutor, usually as part of peacemaking agreements, preliminary diversion, and resolving issues that come up in probation supervision.
9. **Consent.** A written consent form must be completed prior to active participation. Services involving children need parental consent. For older youth, the consent form may need to be signed by both the youth and parent(s) or guardian(s). Court-ordered attendees will receive a consent form prior to the engagement from the Program or Probation Services to be completed and handed in when they attend. Court-ordered attendees who do not sign a consent form may not actively participate during such engagements but may attend and will benefit from the sharing of traditional principles.
10. **Walk-ins.** Walks-ins may attend provided the subject is appropriate for them and there is room.
11. **Donation.** Adult participants may be asked to donate a small amount toward the peacemaker fee, *yeel*.

H. Special Arrangements For School Referrals

1. **School Counselor.** The Program will accept referrals in disciplinary matters only if sent by the school counselor.
2. **Parents and Students.** Parents and students have the option of coming in to the Program district office themselves without going through the school counselor, and opening a case as private individuals, to address their school-related behavioral issues.
3. **Location.** The location for services if within the school, is to be reserved and confirmed by the school counselor.
4. **Invitations and Notices.** If the students are older and family members are needed to participate, invitations and notices are sent to both the students and their parents, guardians or custodians.
5. **Parental Consents.** Either the school counselor or the Program staff may be responsible to obtain parental consents.

I. Special Considerations in Restorative Justice

1. **Urgency.** Criminal or delinquency referrals are unique in that the Program is being asked to address urgent situations concerning adults and youth for which families may no longer feel they can control. The Program will accord urgency to such referrals.
2. **Alternative Sentencing.** In referrals for sentencing recommendations, the Program ensures that the peacemaker and participants understand they may explore community-based alternative sentencing based on *nályééh*, *k'é ná'ásdlíí*, *k'é níjísdlíí*, and *k'eedí'nééh*, and not merely follow options that are listed on the court's sentencing options checklist.

J. Special Arrangements for Peacemaker Youth Apprentice Mentoring

1. **Heritage.** The Peacemaker Youth Apprentice Mentoring Program passes peacemaker skills to the next generation preferably in a controlled school or organizational environment.
2. **Selection of Youth.** Youth are selected by their teachers, or may volunteer. The selected students have leadership qualities and will have shown an interest in traditional teachings, even if they are lacking in knowledge of those teachings
3. **Orientation.** The Program will provide an orientation.
4. **Matching the Youth to a Peacemaker Mentor.** Selected youth are assigned a Peacemaker Mentor and become "youth peacemaker apprentices." The peacemaker mentor will have received youth-centered training that may include training from the Department of Diné Language & Culture, Diné Hatathli Association.
5. **Ha'a sí dí.** Apprentices work with, follow and observe mentors as they prepare for and conduct peacemaking sessions until the peacemaker mentor feels that the youth apprentice is ready to conduct *hózhóji naat'aah* themselves among student peers. Sessions normally are those that take place on school grounds, and participants must give their consent for the youth apprentice to observe.
6. **Youth-Led Sessions.** After a period of time, the youth will lead his or her own peacemaking session or life value engagement. The length of the mentoring is on a case-by-case basis. When a certificate is earned, the youth apprentice is now a Youth Peacemaker.
7. **Yeel.** The peacemaker apprentice may also be paid if they lead a session at a rate of half the normal peacemaker's predetermined fee.

IV. SELECTION OF THE PEACEMAKER

There are three kinds of peacemakers who may be appointed to conduct a peacemaking or life value engagement if the *naatchidí* agree. They are:

Traditional Program Specialists. “Traditional Program Specialists” are trained in peacemaking and life value engagements. There is no need to pay *yeel*, as Traditional Program Specialists are full-time staff of the Program. Their training also includes multi-cultural and multi-faith approaches and approaches specific to children, and must clear state and federal background checks.

Chapter-Certified Peacemakers. The Program maintains a list of community-based peacemakers who are annually certified by their chapters on the basis of their reputation, fairness, and wisdom. These peacemakers are trained in peacemaking and life value engagements by the Program and are to obtain additional trainings on their own. Community-based peacemakers are due *yeel* when they have delivered their service.

Peacemakers Selected By *Naatchidí*. *Naatchidí* may themselves select a peacemaker to conduct their sessions. This peacemaker may be anyone the *naatchidí* agree will serve on their matter. Traditionally, an elder of the family or an esteemed relative of the clan would be so chosen. The Peacemaking Program strongly urges that such an elder be always considered for selection by *naatchidí*.

Additional Requirements for Peacemakers in Schools

Peacemakers providing services in schools will have cleared state and federal background checks and received training in identifying and properly addressing signs of domestic violence and child abuse as well as comprehensive training on truancy, bullying, alcoholism and substance abuse, and in traditional, multi-cultural, western and faith-based approaches to peacemaking and *átchíní báNdazhmit'á* (Diné family group conferencing).

V. FEE-FOR-SERVICE, *Yeel*

This section serves to guide the *hózhóóji naat'áanii* on what is needed from them to be paid the peacemaker fee, *yeel*, and also guide *naat'chidí* on what, if any, *yeel* may be expected of *naat'chidí* as their responsibility to pay.

It is a Diné tradition that value should not be received without a return acknowledgement. Peacemakers, *hózhóóji naat'áanii*, are traditional educators in *hózhóóji naat'aah*, serving as guides for the journey from *hóochxó'lanáhóót'i'* through self-realization to *hózhó*. It is for this journey that the learned peacemaker is due *yeel*. As with *ookah* which is due to a medicine man for ceremonies, *yeel* is due to a peacemaker for services given. Services should not be received free. Participants in program services are encouraged to pay appropriate *yeel* for peacemaker services as an acknowledgement of the value being given, and as an exercise of personal or family responsibility.

On many occasions, *yeel* is an essential income for community-based peacemakers. The Peacemaking Program uses a fee-for-service plan which balances the income needs of community-based peacemakers with the need to provide beneficial services at an affordable cost. Fee-for-service simply means that a fee is paid each time peacemaking and life value engagement services are provided.

Payment of *yeel* is normally required from adult *naat'chidí* but not *naat'chidí* who are children who are alleged to have violated the Álchíní Bi Beehaz'áannii Act, whether or not charges have been court-filed. Such child-related matters may be referred by agencies, courts and schools. The Program will also not require *yeel* from *naat'chidí* who are indigent in cases concerning family preservation or reunification. When funds are available, the Program will also independently cover travel costs of community-based peacemakers in providing services.

However, where the fee is paid in whole or part by the Program, traditional emphasizes the need to give and receive value. Additionally, adult participants in a regularly scheduled Group Life Value Engagement may still be asked to donate a small amount toward services with the understanding that the predetermined *yeel* rate seldom fully covers a peacemaker's actual investment of time, effort and sharing of knowledge.

Predetermined Fee-For-Service Rate

The Program requires a predetermined fixed amount to be paid for each completed peacemaking or life value engagement session. The predetermined

fixed amount at this time is \$80. This rate may be periodically adjusted by the Program, and the change will be incorporated into this Plan of Operations.

Collection of Yeel From Naatchidí

1. **Information.** In all instances, the Peacemaking Program will discuss *yeel* with *naatchidí* during intake and most times will require adult *naatchidí* to pay the prevailing *yeel* fee via money order before services are provided.
2. **When Due.** *Yeel* must absolutely be paid before the peacemaker travels to sessions. The Program collects *yeel* from one *naatchidí*, who may then seek reimbursement from other adult *naatchidí*. The *yeel* would then be paid to the peacemaker by the Program after services are completed and the peacemaker submits an invoice for services delivered.
3. **Money Order.** The Program collects the money order from the *naatchidí* prior to scheduling peacemaking or life value engagements and immediately deposits it with the district court clerk, who issues a receipt to the *naatchidí*.
4. **Forfeit.** If any *naatchidí* fails to come to a peacemaking resulting in the peacemaking unable to proceed, the *yeel* may be forfeited. The Program has the option of paying half the collected *yeel* to the peacemaker and applying the remaining half to future sessions after the *naatchidí* gives the remaining half for the future session to the Program or pays it directly to the peacemaker.
5. **When Yeel Will Not Be Collected.** There are several situations when *yeel* will not be collected from *naatchidí*, either because *yeel* is not needed, or there are alternative means of paying the peacemaker. *Yeel* will not be collected from *naatchidí* when services are provided:
 - a) directly by Traditional Program Specialists, who are full time Program staff;
 - b) to *naatchidí* who are children who are alleged to have violated the Álchíní Bi Beehaz'áannii Act, whether or not charges have been court-filed. Such child-related matters may be referred by agencies, courts and schools. In such cases, *yeel* will be paid by the Program subject to availability of funds, otherwise the children's parents, guardians or custodians are responsible for *yeel*;
 - c) to *naatchidí* who are children in school disciplinary plans, and *yeel* payments are provided for by school or grant funding and such funding is actually available, otherwise the children's parents, guardians or custodians are responsible for *yeel*;

- d) pursuant to court and agency referrals where preservation or reunification of the family is at issue; the adult *naatchidí* qualify for indigency assistance under the indigency guidelines of the Judicial Branch; and funds are available to cover the *yeel*; and
- e) for peacemaker mentoring services.
- f) Even when *yeel* is not collected, the peacemaker may pass the hat around for donations of small amounts from adult participants.

Distributing *Yeel* to Community-Based Peacemakers

1. ***Distribution of Collected Yeel.*** After the Program has collected the *yeel* in advance from *naatchidí*, the Program will distribute the collected *yeel* to the peacemaker upon receipt of an invoice stating that services have been completed.
2. ***Payment of Yeel Directly by the Program.*** If *yeel* is not collected from *naatchidí* due to indigency in family preservation or reunification cases, or if *naatchidí* are children, or if services are otherwise covered by Navajo Nation or grant funding, the Program will pay the *yeel* upon receipt of the invoice, subject to availability of funds.
3. ***Personal Mileage.*** Subject to availability of funds, the Program will reimburse travel costs at the Navajo Nation prevailing rate for personal mileage incurred by the peacemaker when providing the service where a round-trip travel for services exceeds 30 miles.
4. ***Per Diems.*** Subject to availability of funds, the Program will pay per diems at the Navajo Nation prevailing rate only for services provided to *naatchidí* who are children in schools, where services are pursuant to grant funding and the round-trip for services exceeds 40 miles.
5. ***Submission of Invoice with Attendance Sheet.*** The submitted invoice must contain information concerning the date, time, location, case number, and the type of services provided and must also attach the original attendance sheet for the peacemaking or life value engagement.
6. ***Background Checks.*** Peacemakers working in schools with *naatchidí* who are children must complete state and federal background checks prior to providing services. If a peacemaker is unable to afford these background checks, they may submit a written request to the Program explaining the situation and asking that the background check be paid for them.
7. ***Trainings.*** Peacemakers are expected to maintain their traditional teaching trainings that may include trainings through the Program or Hatathli

Association, Diné College, the Indian Health Service Meth Program, Justin Jones, LLC, and so forth. Those working with *naatchidí* who are children should independently seek non-traditional trainings through Behavioral Health, the Indian Health Service, or Social Services in areas of domestic and substance abuse.

8. ***Unfinished Sessions.*** Unfinished sessions occur when *naatchidí* do not show up, or walk out of sessions. If any *naatchidí* fails to come to a peacemaking resulting in the peacemaking unable to proceed, the *yeel* may be forfeited. The Program has the option of paying half the collected *yeel* to the peacemaker and applying the remaining half to future sessions after the *naatchidí* gives the remaining half for the future session to the Program or pays it directly to the peacemaker. Additionally, the peacemaker may offer to guide a future session with further payment in cash or in kind, it is up to the peacemaker and *naatchidí* to decide.
9. ***Lengthy Sessions.*** If the peacemaker must put in time and effort greater than normal for a lengthy session, the peacemaker may be paid an additional fee in cash or kind beyond the set fee as the peacemaker and *naatchidí* may agree. Payment may also be traditional in-kind payments or a combination of money and in-kind payments, e.g., a necklace plus \$40.00, or a wedding basket, Pendleton robe, shawl, etc. Often, the *naatchidí* may “pass the hat around.” The Program will not participate in these discussions.
10. ***Multiple Sessions.*** *Yeel*, whether through the Program or to the peacemaker directly, must be paid before further sessions are scheduled by the Program, after which the Program will also send out notices. The set fee applies unless *naatchidí* and peacemaker have reached other arrangements.
11. ***Reports.*** Peacemakers who have been paid directly by the Program out of Navajo Nation or external funds are required to provide summary reports to the Program on a quarterly basis. These summaries are needed to report on the status of the funded program to the funders and to aid in the Program’s further development.
12. ***As-Needed Basis.*** Community-based peacemakers who participate in the Program’s fee-for-service plan are not contracted for any set amount of sessions, and are used on an as-needed basis as *naatchidís* may agree.

VI. COMMUNICATIONS & CONFIDENTIALITY

Separate Communications

The Peacemaker and/or Traditional Program Specialist may meet and communicate separately with *naatchidí* and *atah naaldeehí* before and during the peacemaking. Individual life value engagements are very beneficial in conveying knowledge about *hózhóji naat'aah* in order to facilitate a resolution when peacemaking takes place.

Confidentiality

In order to promote candid discussion, the privacy of participants in *hózhóji naat'aah* and life value engagements is protected. Participants' contacts with the Peacemaker, Traditional Program Specialist and other program staff are confidential except where child abuse or neglect is reported and some action needs to be taken. Confidentiality does not apply in these cases.

Not unlike information discussed in mediations, no aspect of *hózhóji naat'aah* or life value engagement may be introduced or relied on in any legal, administrative or other proceedings, including but not limited to:

1. Views spoken;
2. Admissions made;
3. Responses made;
4. Emotions expressed;
5. Disclosure of any sensitive information;
6. Willingness or unwillingness to reach an agreement.

Confidentiality does not extend to the signed peacemaking agreement in *hózhóji naat'aah*. The *naatchidí* and *atah naaldeehí* may be required by a court or agency to explain the meaning of the agreement's terms.

VII. DUTY TO REPORT NEGLECT & ABUSE

As with any agency, Program staff have a duty to immediately report abuse and neglect of children, vulnerable adults and elders to appropriate agencies and law enforcement that have not previously been reported.²⁸

Meanwhile an impacted family who asks the Program to help them address familial problems generally and restore *hózhó* by their own initiative may be provided such services. Services may continue to be provided to the family so long as a protection proceeding has not commenced or the responsible protection agency has not requested otherwise. If services have been stopped, they may later be given upon referral of the responsible agency or, if proceedings have begun, upon court referral.

²⁸ 9 N.N.C. §§1117(A), 1807, and 1905.

VIII. COMPLAINTS/GRIEVANCES

1. **Voluntary Participation.** Participation in peacemaking and other Program services is entirely voluntary. The *yeel* provided to community-based peacemakers is a traditional practice to show appreciation for getting help, and not to be regarded as hiring a person. By signing the consent form, participants acknowledge that they will not seek any compensatory-type damages from Program staff and peacemakers who are acting within their duties as peacemakers, from whom they are receiving help.
2. **Basis of Grievance.** At the outset, it should be made clear to participants that the role of the peacemaker in traditional *hózhóji naat'aah* is not to act as a neutral and disengaged mediator. In both *hózhóji naat'aah* and life value engagement, the peacemaker is dynamically engaged, and may well scold, cajole, persuade, plead and educate through stories toward readiness to open up, listen, share, and confront *hóochxó'lanáhót'i'*. This shall not be the basis of a grievance.
3. **Speak with Program Coordinator For Informal Resolution within 5 Working Days.** A participant wishing to complain about a peacemaker or Program staff is directed to speak with the Peacemaking Program Coordinator. The Coordinator may informally address the verbal complaint with the participant and the person about whom the complaint is made within the next five (5) working days.
4. **Submit Written Complaint Within 10 Working Days After Contacting Program Coordinator.** If no informal resolution can be reached within five (5) working days of the verbal complaint, the complaint can be submitted more formally in writing to the Peacemaking Program Coordinator within ten (10) working days of the verbal report having been made. The written complaint or grievance should include a description of the incident, date, time, and persons involved in the complaint.
5. **Response within 10 Working Days.** After receiving the grievance, the Peacemaking Program Coordinator shall then respond within ten (10) working days of the date that the grievance was signed and submitted.
6. **Submit Written Letter to Chief Justice.** If the grievant is not satisfied with the outcome of discussion or response from the Peacemaking Program Coordinator, he or she is directed to submit a written letter to the next higher level of administration, which is the Chief Justice.

PART FOUR

ORGANIZATION & MANAGEMENT

I. PROGRAM POWERS & FUNCTIONS

As set forth at 7 N.N.C. § 411, the Program has the authority and power to perform any function that will promote the practice of peacemaking and specifically, to undertake specific functions and duties under the general supervision of the Chief Justice and oversight of the Law and Order Committee.

Authority and power to conform procedures of *hózhóji naat'aah* to traditional *hózhóji naat'aah* concepts. The Program has the responsibility to develop standards, principles, and procedures for the development of *hózhóji naat'aah* in accordance with Navajo culture, traditions, and other Navajo accepted beliefs and the laws of the Navajo Nation.

Authority and power to support peacemakers. This support includes maintain a list of peacemakers, provide technical support to peacemakers to facilitate the conduct of peacemaking; and periodically evaluate the techniques of peacemakers and the peacemaking process. The Program may also authorize peacemakers to enter into funding agreements with the Judicial Branch for mileage and training.

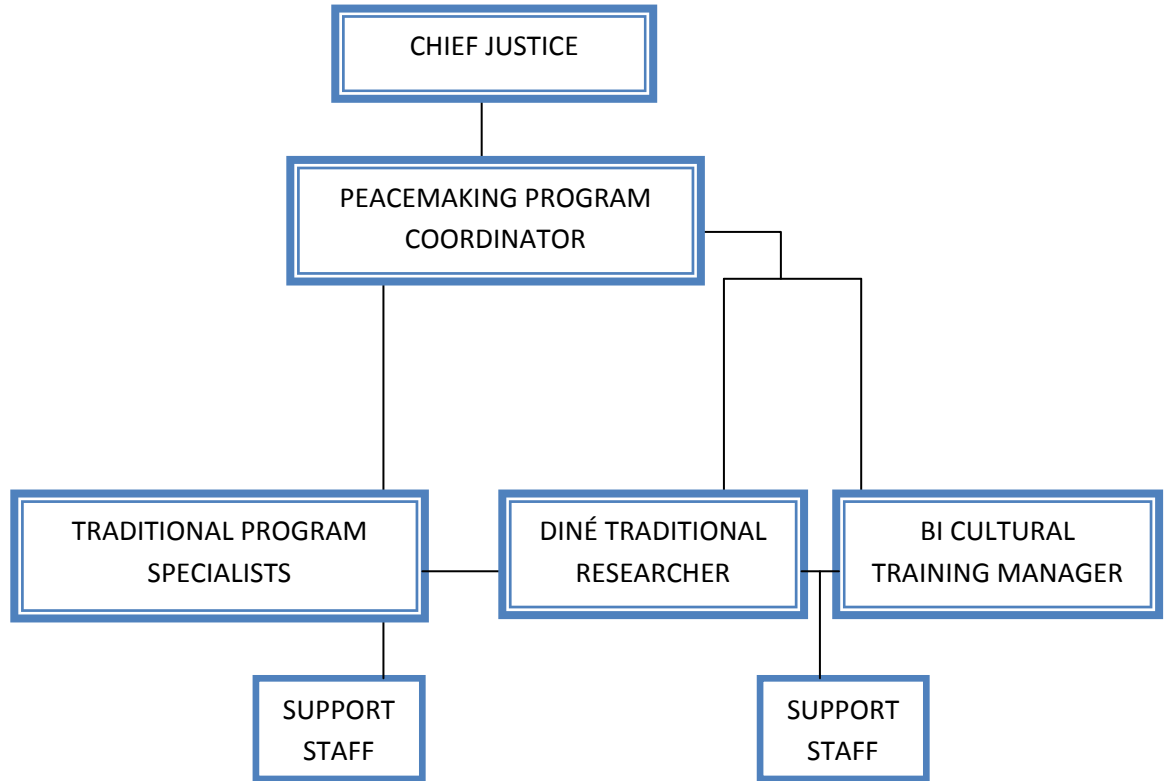
Responsibility to support *hózhóji naat'aah* in judicial and community programs. This responsibility includes problem solving assistance to peacemakers, Judges, Court staff, and others concerning the peacemaking process, and provides peacemaking support and assistance to the Navajo Nation Courts. The Program promotes the research, development, and learning of Navajo culture, traditions, and other Navajo accepted beliefs in support of judicial and community programs; and promotes healing and reestablish harmony among those persons participating in peacemaking.

Authority and responsibility to provide education and training on Navajo culture, traditions and other Navajo accepted beliefs to individuals, organizations, and communities as part of its promotion of *hózhóji naat'aah*.

Merging Peacemaking and Probation Functions. 17 N.N.C. § 1818 permits the Program to merge with Probation Services in promoting the rehabilitation of offenders and serving the interest of victims.

II. ORGANIZATIONAL CHART

The below organizational chart applies for the remainder of Fiscal 2012 – Fiscal Year 2013 and shows the distribution of authority within the Program pursuant to the Judicial Branch consolidation policy. It is included in this Plan of Operations for illustrative purposes only.



III. TRAININGS

Training in *hózhóji naat'aah* and Traditional Teachings

The Bi Cultural Training Manager and Traditional Program Specialists are jointly responsible for providing training on traditional teachings in all Program services. Traditional Program Specialists are responsible to train new Peacemakers.

Where the Traditional Program Specialists are to receive in-depth trainings themselves, the Bi-Cultural Training Manager shall arrange for the training that may be given by learned community elders.

Trainings are tailored for different groups:

- Judges receive in-depth trainings in *hózhóji naat'aah*.
- Traditional Program Specialists and chapter-certified Peacemakers receive in-depth trainings in *hózhóji naat'aah*, individual and group life value engagement, the traditional curriculum, and youth leadership.
- Informational trainings on *hózhóji naat'aah* and life value engagement are provided to referring schools and agencies.

The Diné Traditional Researcher is responsible for providing technical support to Traditional Program Specialists and Peacemakers in these training areas.

Specialized Subject Trainings

The Peacemaking Program Coordinator and Bi Cultural Training Manager are jointly responsible to ensure peacemakers and Traditional Program Specialists are trained in specialized subject areas such as:

- Peacemakers assigned to domestic violence cases are required by 9 N.N.C. § 1652 to receive training in their primary language on the causes, symptoms and dynamics of domestic abuse.
- Peacemakers working with children should be trained in subjects relevant to the well-being of children, such as identifying and properly addressing signs of domestic violence and child abuse; child welfare; truancy and bullying.
- All peacemakers should be trained in traditional, multi-cultural, western and faith-based approaches.

In-Service Management Trainings

The Peacemaking Program Coordinator is responsible for maintaining a competent, efficient, and thorough management level of Program staff by arranging for regular in-service trainings.

Peacemaker Responsibilities to Obtain Trainings

It is the responsibility of chapter-certified peacemakers to attend traditional teaching trainings provided by the Peacemaking Program, and also to search for and attend trainings in subjects that are not offered by the Program which expand their ability to act as guides in *hózhóji naat'aah*. For example, trainings in substance abuse are frequently offered by Navajo Nation Behavioral Health. Such training would be of great assistance to peacemakers in their educator role.

IV. REPORTS

Statistical Reports

As a Judicial Branch program, the Peacemaking Program is required to submit quarterly reports. In each quarterly report, the Program is required to submit up-to-date statistics for each of its district offices for each of the following:

1. **Agency (including schools) and Court Referrals:** Number of referrals, number *hózhóji naat'aah* completed, number resulting in agreements, number unfinished due to non-attendance, number not resulting in agreements after full sessions, number for which follow-up was requested and granted, number of follow-ups resulting in no further problems.
2. **Walk-In Cases:** Number of walk-ins, number resolved at life value engagement, number proceeding to *hózhóji naat'aah*, completed, number resulting in agreements, number unfinished due to non-attendance, number not resulting in agreements after full sessions, number of follow-ups resulting in no further problems.
3. **Group Life Value Engagement, Probation Services:** Numbers of engagements scheduled, subject of each engagement, attendance at each engagement, numbers referred by Probation Services, Prosecutor, and Court respectively.
4. **Other Life Value Engagements:** Numbers of engagements requested, numbers scheduled, subject of each engagement, attendance at each engagement.
5. **Peacemakers Utilized:** Identify peacemakers used in the quarter, and how many matters were addressed by each peacemaker in that quarter.
6. **Outreach for Program Services.** The Program district offices are to submit numbers of outreach efforts in recruiting peacemakers, visiting chapters, and to inform the public, government bodies, and agencies of Program services, and attendance at each meeting by quarter
7. **Memorandums of Understanding:** The Peacemaking Program Coordinator is to maintain MOUs entered to teach traditional curriculums, and attendance at each meeting by quarter, and make reports per quarter.
8. **Traditional Curriculum Series:** Submit roster of traditional curriculum series classes for the quarter, the participating peacemakers and schools, and attendance at each class.

9. **Youth Peacemaker Apprentice Mentoring Program:** Provide status of the program by quarter.
10. **Trainings Provided:** The Program will list its trainings provided by quarter, to whom provided, and attendance at each training.
11. **Funds expended:** The Program will track funds expended by activity and source of funds for that quarter.

Stories

On a bi-annual (six-monthly) basis, the Program will collect stories of peacemakings, engagements, mentoring, and other Program services which will help in the understanding and development of *hózhóji naat'aah* and related services.

V. SERVICE / CASEFLOW MANAGEMENT

The management of time, correspondence and events are necessary to account for Program services and to move peacemaking forward to completion from the point of initiation or referral.

The goal is to maximize the ability to provide the best services and minimize paperwork while making sure that important stages of services are properly accounted in the Program's recordkeeping system. For example, referrals for services are often time-sensitive, and walk-ins need reassurance that their matter will be properly scheduled and served. All outcomes must be noted, necessary outcome reports submitted, and follow-ups performed.

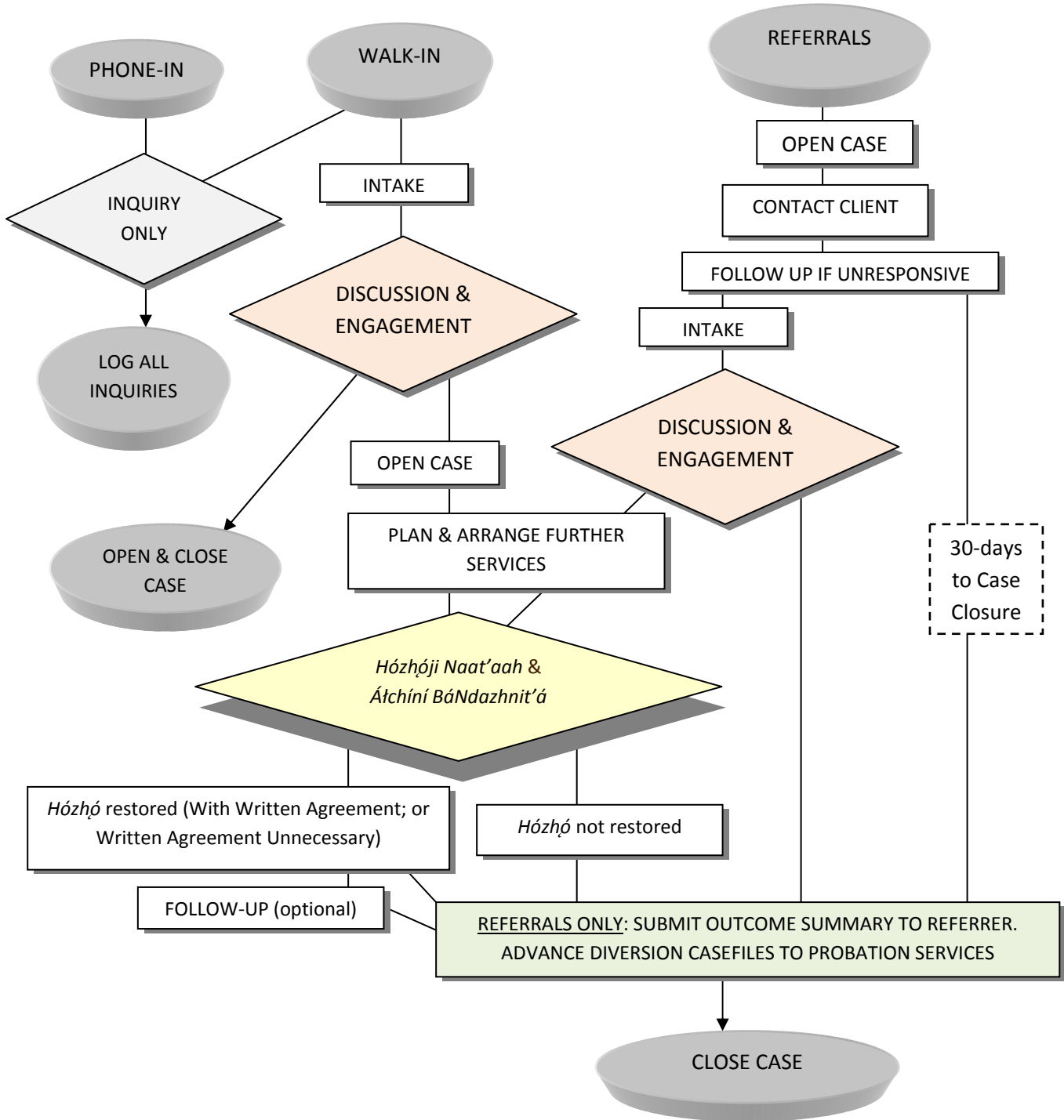
Communications with partners must be timely, and with complete information, for joint services to be provided. The subject, attendance and time needed for community presentations must also be recorded for supervisory reasons.

Automated case management is not new in the Judicial Branch. However, with implementation of the Justware case management system, services across the Nation may now be tracked and analyzed together in order to identify our weaknesses and strengths in the performance of our duties. Data entry is vital.

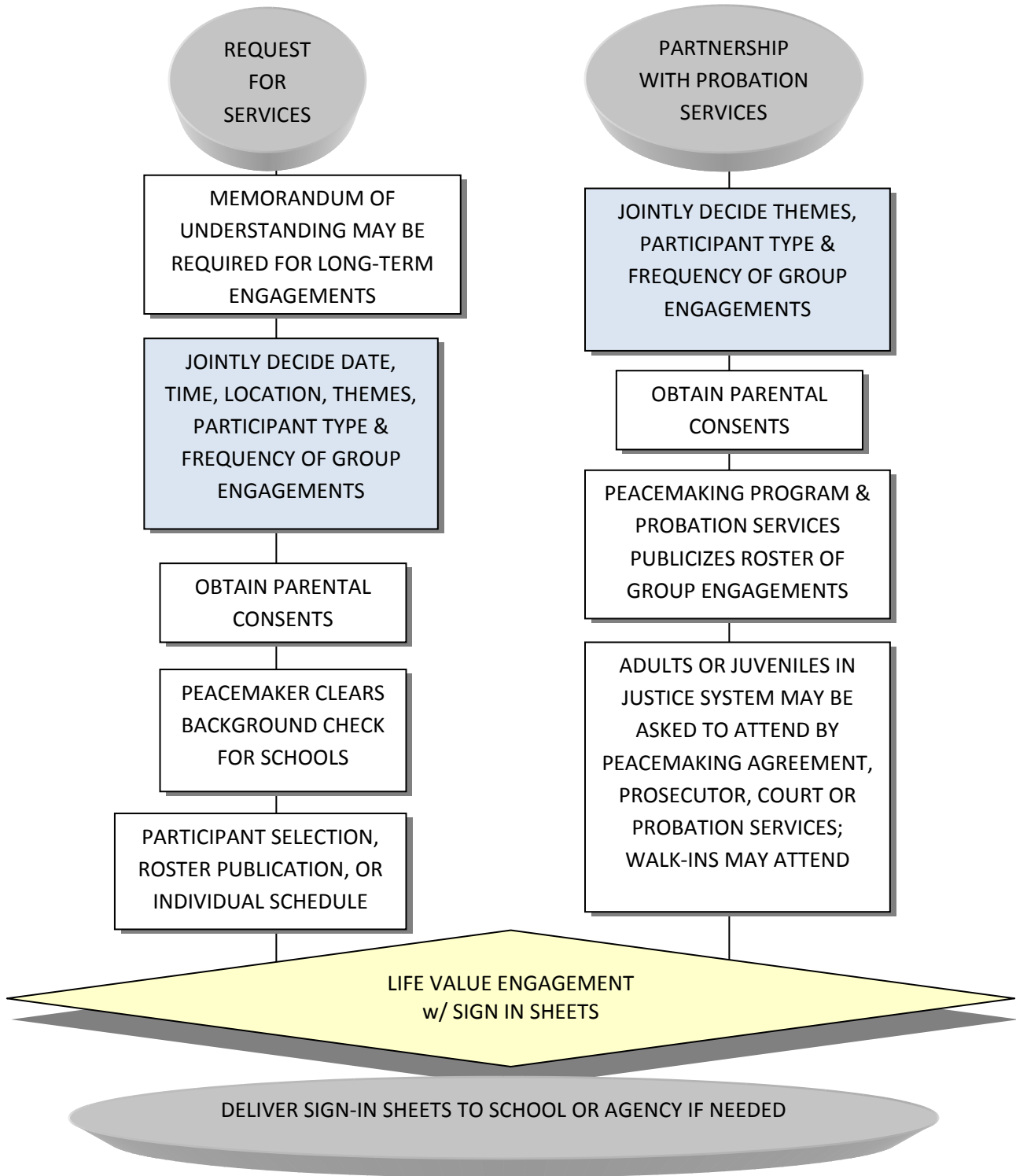
An efficient Program service flow management system will make *hózhóji naat'aah* accessible for all courts and agencies in our entire justice system.

VI. FLOWCHARTS

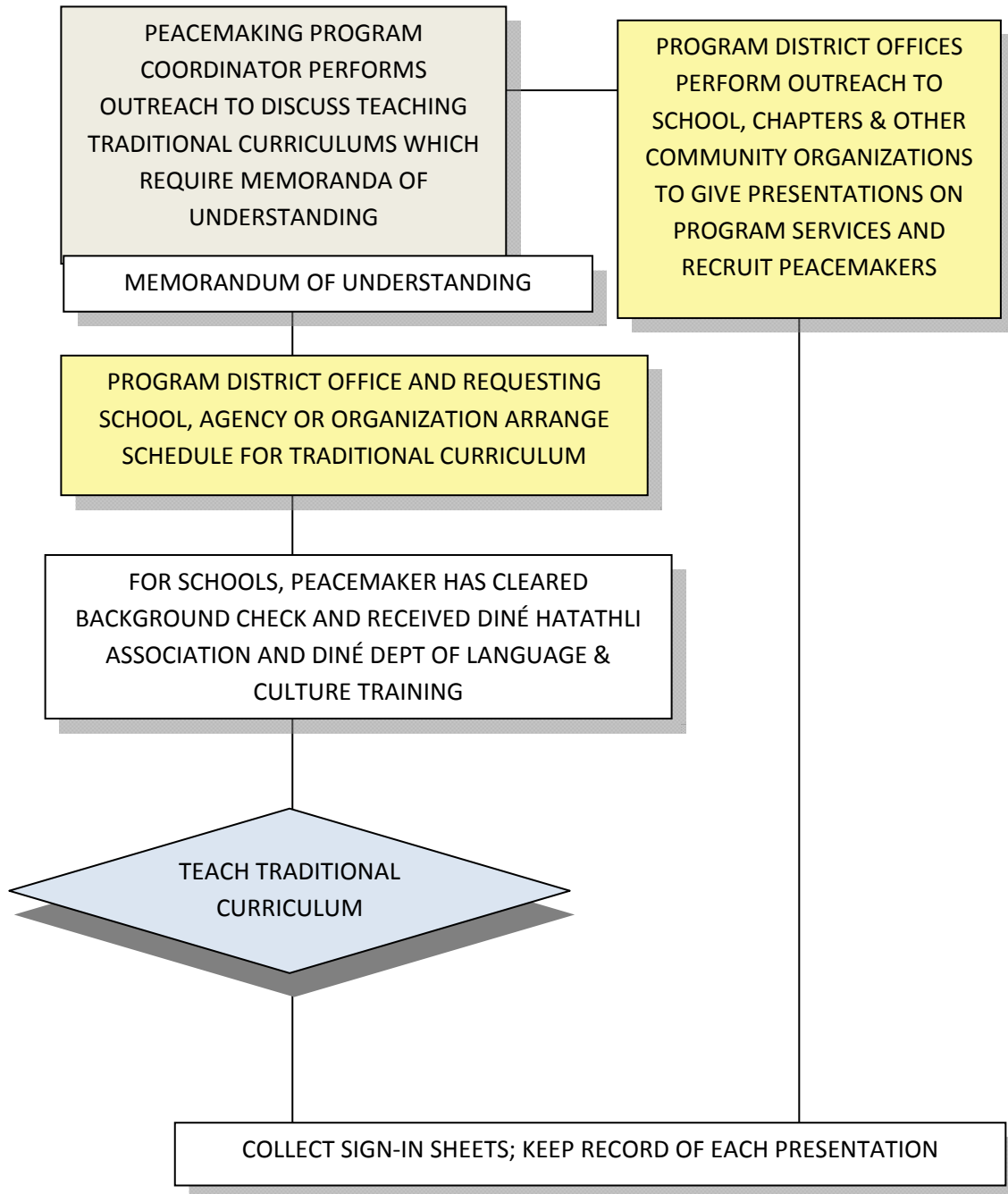
Hózhóji Naat'aah & Átchíni BáNdazhnit'á



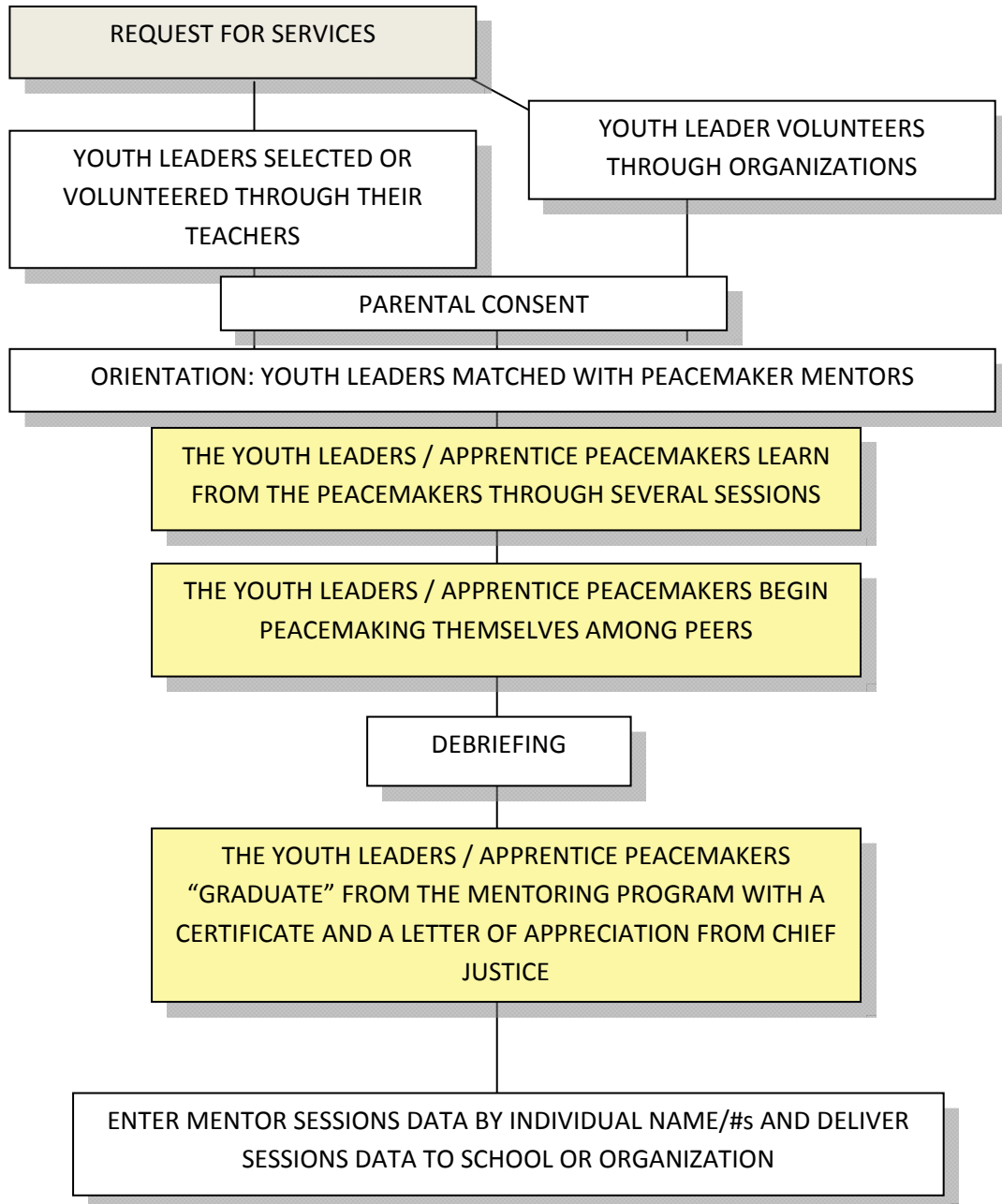
Life Value Engagements



Presentations & Outreach; Traditional Curriculums

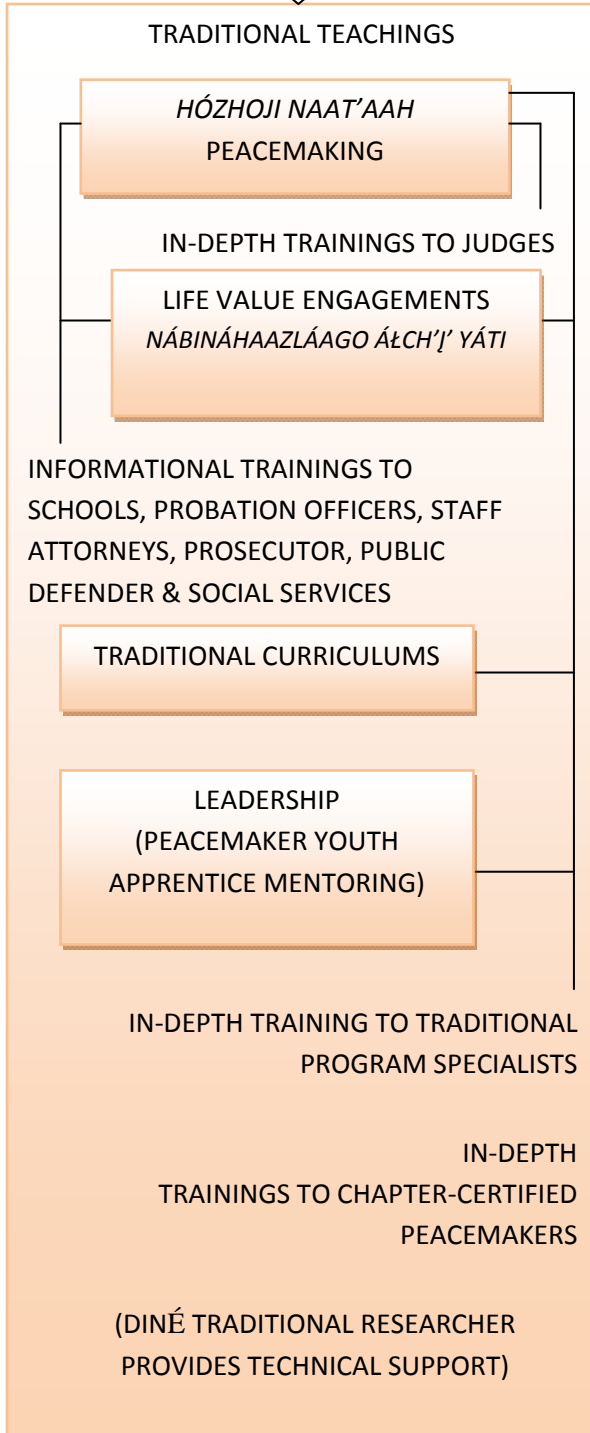


Peacemaker Youth Apprentice Mentoring Program

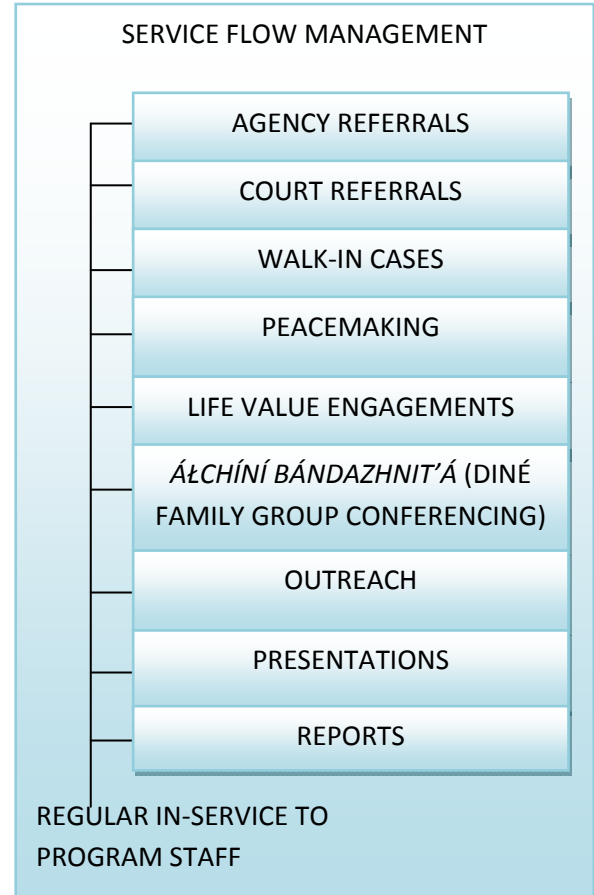


Training Flowchart

BI CULTURAL TRAINING MANAGER & TRADITIONAL PROGRAM SPECIALISTS ARE JOINTLY RESPONSIBLE FOR THE BELOW



PEACEMAKING PROGRAM COORDINATOR RESPONSIBLE FOR THE BELOW TRAININGS



PEACEMAKING PROGRAM COORDINATOR & BI CULTURAL TRAINING MANAGER ENSURES TRADITIONAL PROGRAM SPECIALISTS & PEACEMAKERS ARE SUBJECT-AREA TRAINED.

CHAPTER-CERTIFIED PEACEMAKERS ARE RESPONSIBLE TO OBTAIN ADDITIONAL TRAININGS THEMSELVES.