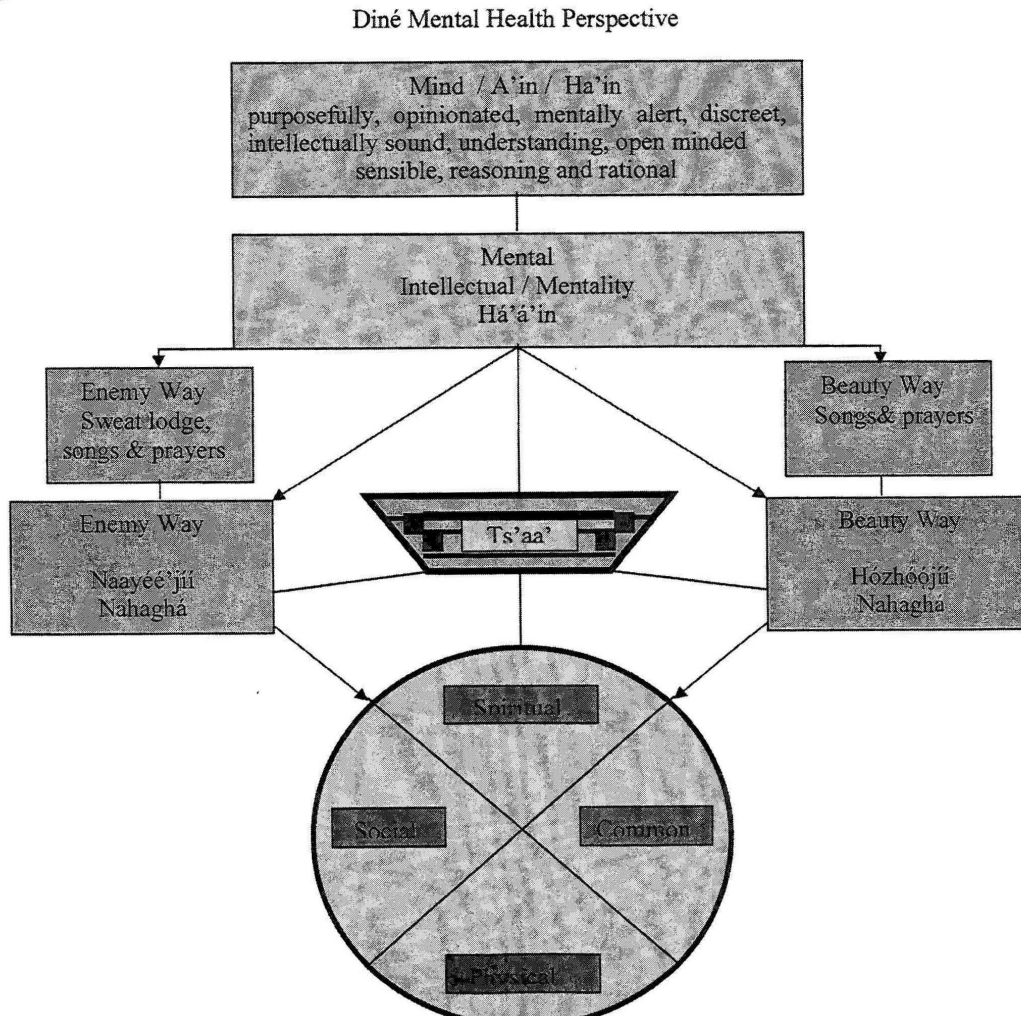


## Traditional Woven Basket

Based on her teaching(Yoolgaii Asdzáán) a traditional trait that is practiced for growth and development is the basket; it is trait that four(4)baskets are used in a young child's growth and maturation. First Basket is used in a Blessing Way Ceremony when a child's mother conceives of her child. Second Basket is used when the baby makes his/her first step with set footprints as Kék'ehashchíin and a Tádídíin Blessing that are anointed and placed in the child's moccasins. Third Basket is used when the child reaches her/his puberty stage. A girl will receive her blessings through a Kinaaldá Ceremony, where the basket is used throughout the Ceremony. A Táchééh Ceremony is sponsored for a male child and a Blessing Way Ceremony is given on the young man's behalf. The Fourth Basket is used when the adolescent becomes of age into a responsible adulthood, where marriage takes place, where the basket is used in the cornmeal ceremony with Tádídíin as the main emphasis of marriage. The basket design signifies the early emergence is immersed in the spiritual goodness, the natural environment of four sacred direction and the goodness in natural moisture in rain and the rainbows, as well as the four/six sacred mountains respectively. The woven braided in counter-clock manner is the life line and the emergence of the Dine People, and a reason why the basket is used in almost all identified ceremonial rituals.

Figure 4



**Common Image:** Commonality is a common trait and a bondage in which human behavior and attitude is justified with unlimited characteristics; characteristics which enables a person to flex his mental and physical capabilities and abilities to a certain degree of function within his environment, while personally exempting themselves in bending, maintaining, retaining, respecting and, or disrespecting the abidance of natural laws within.

**Example:** A couple can initiate a relationship and live together through a "common marriage" without having a traditional or a formal marriage by tribal or state laws and statutes. Marriages of sorts became a trait and a practice during the post Bosque Redondo era even though the bureau placed laws in legalizing marriage.

**Spiritual Image:** Spiritual trait is a principle set by the Holy Deities since time immemorial and is a spiritual guiding life principle for all Diné people. The principle is based on the natural laws encompassing the four directions, the sacred mountains and one's clan identity and relevance to Mother Earth, the Universe and his/her surroundings in environment; as it is distinctively and illicitly elaborated Chief Justice Robert Yazzie in his article "Life Comes From It as follows:

The Navajo word for "law" is beehaz'áanii. It means something fundamental and absolute, something that has existed from the beginning of time. Navajos believe that the Holy People "put it there for us" Its's the source of a healthy, meaningful lie. Navajos say that "Life comes from Beehaz'áanii," because it is the essence of life. The precepts of beehaz'áanii are stated in prayers and ceremonies that tell us of Hózhóǫ́jii- the perfect state."

Imagine a system of law that permits anyone to say anything they like during the course of a dispute, and no authority figure has to determine what is "true." Think of a system with an end goal of restorative justice, which uses equality and the full participation of disputants in a final decision. If we say of law that "life comes from it," then where there is hurt, there must be healing.

To the Navajo way of thinking, justice is related to healing because many of the concepts are the same. When a Diné individual becomes ill, he or she will consult a medicine man. A Navajo healer examines a patient to determine what is cure for it. The cure must be related to the cause of the illness, because Navajo healing works through two processes: it drives away or removes the cause of the illness and it restores the person to good relations in solidarity with his or her surrounding and self. Patients consult Navajo healers to summon outside the healing forces and to marshal what they have inside themselves for healing.

Thus, and in reality, most times people come to find that a consequence in one's life is derived from one's own personal shortcomings and misfortunes resulting from personal character in attitude and behavior.

**Social Image:** Social Image is derived from one's interventional and interactional behavior and attitude towards people in a social manner within ones' environment and society in general. To characterize kindness, helpfulness, generosities, and more importantly, greeting people through clanship.

**Common Image:** Attitudinal and behavioral characterization and, or disposition of one's abilities, capabilities and functions within an environment and amongst people. An attitudinal and behavioral functioning of one's being amongst people.