

Working with Navajos

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Today's Schedule

8:00-10:00 am	Icebreaker, Introductions and Learning Objectives
10:00-10:15	Break
10:15-12:00	Behavioral Model Foundation
12:00 pm -1:00	Lunch
1:00-1:15	Lunch Breaker
1:15-3:00	Behavioral Model
3:00-3:15	Break
3:15-4:00	Applications

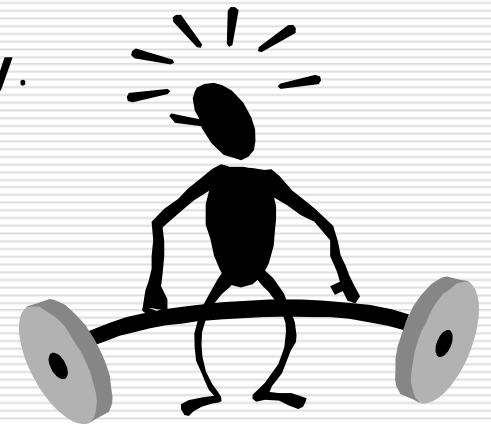
Icebreaker

- ❑ Clans are specific people groups set by an individual's maternal family lineage
 - ❑ Clans represent and result in social roles and responsibilities among Navajo People
 - ❑ Commonalities or relationships are normally established first before proceeding in discussions at any meeting
 - ❑ Attendees at today's workshop are also members of clans and we will now proceed to talk about our commonalities, roles and responsibilities
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Our Strengths create competition . . .

. . .and our weaknesses create community.



**“The actions of men are the best interpreters of
their thoughts.”**

JOHN LOCKE

“Our songs, prayers and ceremonies, given to us by the Diyin Dine’e, have existed from time immemorial and remain unchanged, *but we have.*”

COMMISSION ON NAVAJO GOVERNMENT DEVELOPMENT





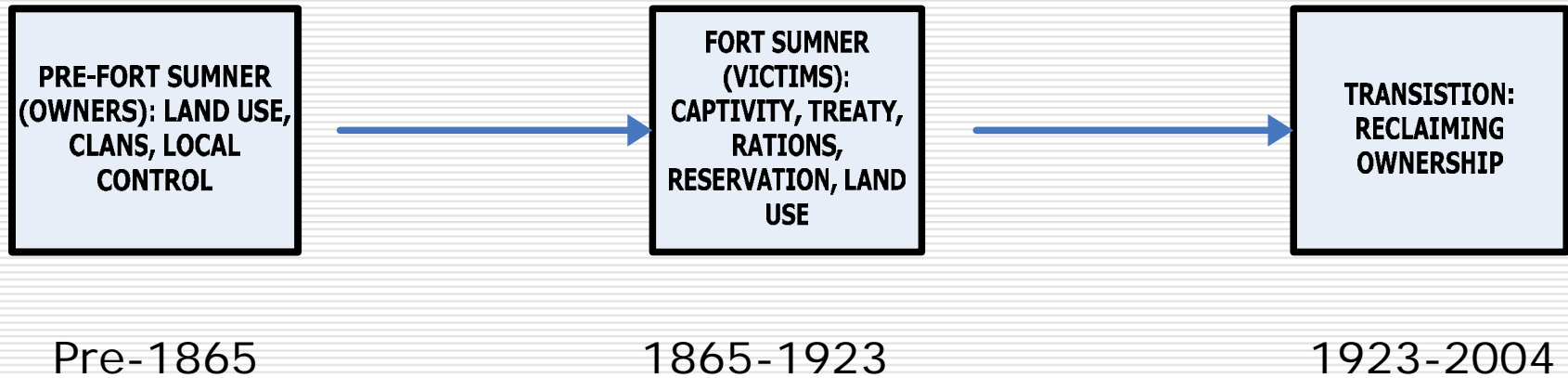
**“THE MOMENT YOU START THINKING DIFFERENTLY,
YOUR WORLD CHANGES.”**

DENNIS DEATON
Author and Behavioral Scientist

Understanding Context is Vital

- ❑ People groups are best understood in a historical context as *they* see it
- ❑ Organizations need to understand the historical and social structure of a people group in order to better appreciate the culture
- ❑ Understandings then can be bridged between the cultures

Theory of Navajo Culture Transition



Behavioral Models Supporting Theory

1. Ladder of Inference
2. Transactional Analysis
3. Language
4. Circles of Influence
5. Narrative Therapy
6. Demographics

Ladder of Inference

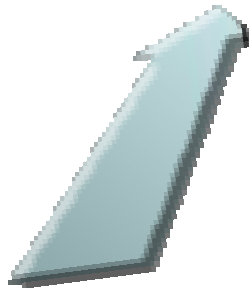
- ❑ “The data we select are real data”
- ❑ “Our beliefs are based on real data”
- ❑ “The truth is obvious”
- ❑ “Our beliefs are truth”

Ladder of Inference

Traditionalists

Traditional Ceremonies tied to clans,
land, environment, and health

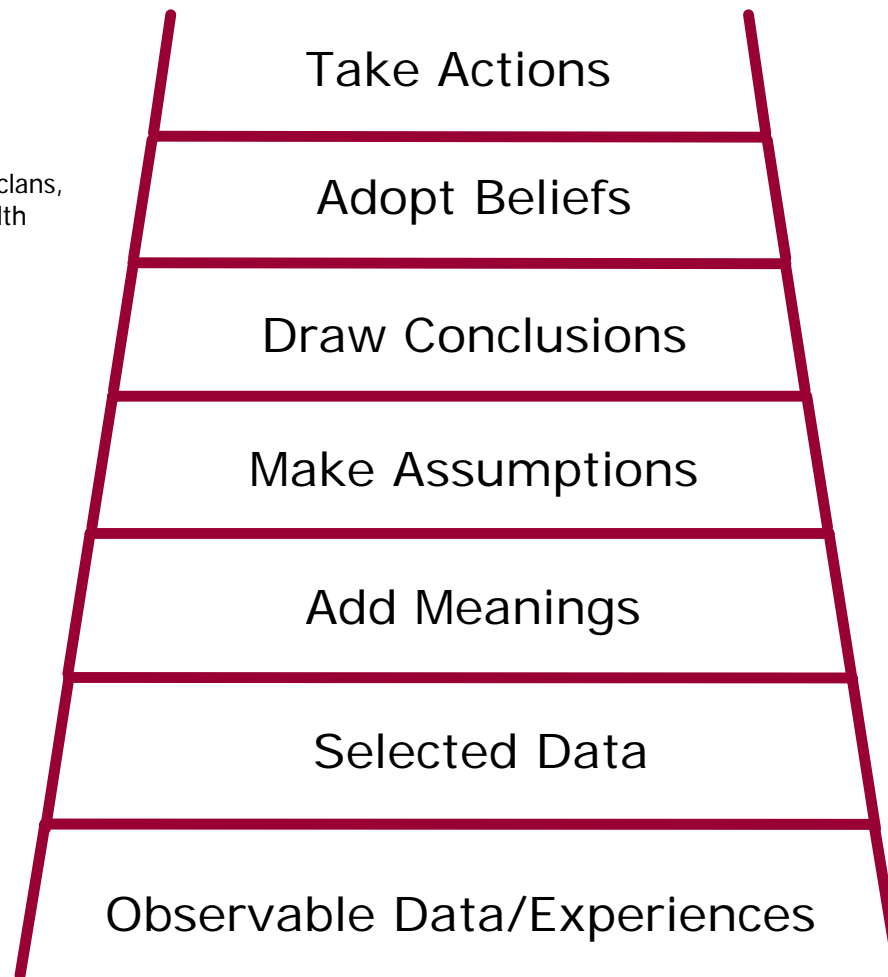
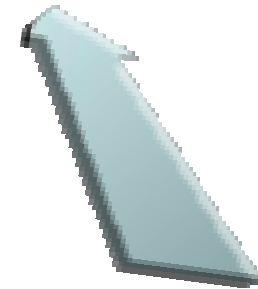
Strong Clan/Family Relationships



Western Thinking Population

Christianity and embracing
of technology and all things new

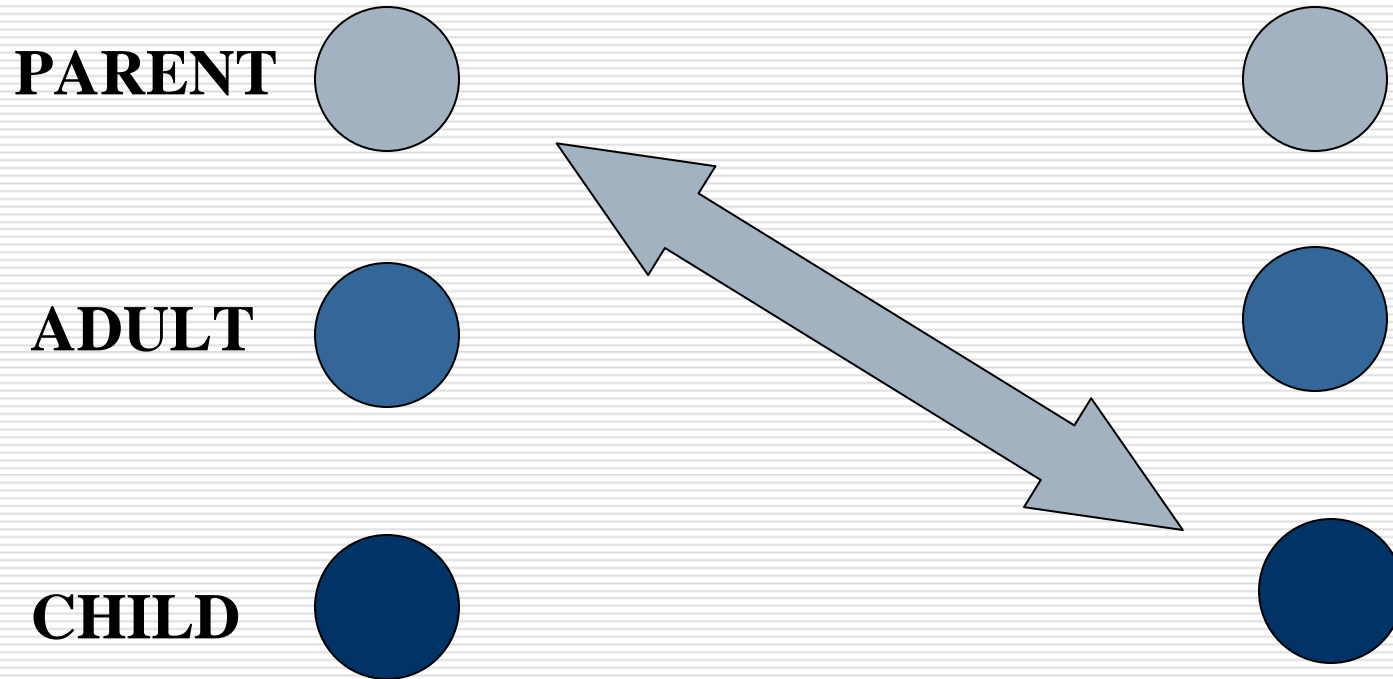
Loose Knit Family Relationships



Transactional Analysis

Government

Navajos



Implications using Transactional Analysis

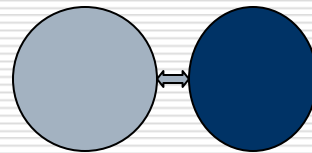
- ❑ Communications style in both formal and informal settings
- ❑ Thinking through how to communicate with Navajo people
- ❑ Setting and maintaining proper expectations
- ❑ Establishing Trust

Language of Owners and Victims

- **Owners** - "I own the problem", "I am responsible", "Just do it", "It is up to me"
- **Victims** - "The BIA", "The tribe", "Columbus", "It's their fault", "I am unsure"

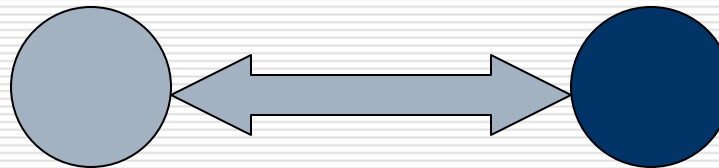
Circles of Influence

OWNERS



Positive relationships are of high importance

VICTIMS



Relationships become more strained if they are not addressed

Implications using Circles of Influence

- ❑ The earlier you take ownership in relationship issues, trust can be strengthened
- ❑ Recognize the need to build and maintain positive relationships
- ❑ Be sensitive to your actions or issuing instructions that may result in the “victim” syndrome

Narrative Therapy

- ❑ “There is no reality; reality is what we create it to be”
- ❑ Story telling
- ❑ Unbundling and re-bundling
- ❑ Foundation
- ❑ Defines personalities

Implications using Narrative Therapy

- Decision making may be slower but the details are more apt to be retained
- Systems and processes are evaluated, learnings are established, and corrections are made
- Sound foundations are re-established

Demographics

❑ Negative Characteristics

- Social Problems
- Lack of infrastructure (e.g. water electricity, bandwidth)
- Limited economic development

❑ Positive Characteristics

- More college graduates
- Local empowerment
- Sustainable Nation income
- Ownership

Implications using Demographics

- Ownership is being re-established, just need the opportunities
- Migration to areas outside of the reservation
- Partnership opportunities
- Our weaknesses can become our strengths

General Navajo Personality Types

- ❑ **Traditional** – Belief in Navajo Religious and Traditional Thinking
- ❑ **Western** – Acceptance if not embracing of Christianity and Western Thinking
- ❑ **T/W** – Blending of Traditional and Western Thinking

Traditional Thinking Descriptors

- Sacred Mountains
- Deities/Traditional Ceremonies
- Clans
- Communal Ownership
- Sovereignty



Implications with “Traditional Thinkers”

- ❑ Recognize the difference in decision making styles and speed
- ❑ Recognize that physical space is important
- ❑ Recognize that the environment has a major impact on behaviors
- ❑ Recognize time is needed for traditional religious events

Western Thinking Descriptors

- Christianity
- Economics/Capitalism
- Technologies
- English as a prime language
- More urbanized
- Clan relationships less defined

Implications with “Western Thinkers”

- ❑ Basically similar to Western society
- ❑ Most will have a higher education level
- ❑ Most are located close to or within towns and cities
- ❑ May not have knowledge of traditional practices and language

T/W Thinking Descriptors

- ❑ Native American Church
- ❑ Pow-Wows
- ❑ Blends traditional thinking with western thinking depending on the situation
- ❑ Flexible and adaptable to changing cultural settings

Implications with “T/W Thinkers”

- ❑ Most likely will operate from a “victim” viewpoint
- ❑ Most likely will seek guidance externally
- ❑ Proper accommodation for religious events

Behaviors

- Communication – verbal/visual
- Work Ethics/Time/Policies
- Government
- Family/Community Sharing
- Spatial Relationships
- Etiquette

Transition

- Self Governance
- Local Control
- Courts
- Taxes
- Contracting of Federal Programs
- Common/Traditional Law



“It is our hope . . . our children will learn and practice from our teachings . . . including the importance of using our history, songs, prayers, ceremonies and the Dine’ way.”

COMMISSION ON NAVJO GOVERNMENT DEVELOPMENT



“For as a man thinketh in his heart, so he is.”

Proverbs 23:7

For Further Information . . .

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