

RESOLUTION OF THE
NAVAJO NATION COUNCIL

23rd NAVAJO NATION COUNCIL - Third Year, 2017

AN ACTION

RELATING TO NAABIK'ÍYÁTI' AND NAVAJO NATION COUNCIL;
CONFIRMING THE NOMINATION OF MR. PHILMER BLUEHOUSE TO
COMMISSION ON NAVAJO GOVERNMENT DEVELOPMENT

BE IT ENACTED:

Section 1. Authorities

- A. Pursuant to 2 N.N.C. § 164 (A)(9), a proposed resolution that requires final action by the Navajo Nation Council must be assigned to the Naabik'íyáti' Committee before it is considered by the Navajo Nation Council.
- B. The Navajo Nation Council, pursuant to 2 N.N.C. §972(A), confirms appointments to the Commission on Navajo Government Development.

Section 2. Findings

- A. The Commission on Navajo Government Development consists of 12 Navajo members. Regarding appointments to this commission, Navajo Nation law mandates - "Commission members shall be chosen from among individuals who have demonstrated scholarship, a strong sense of public interest, knowledge of Navajo history and cultural heritage, spiritual leadership, leadership in the Navajo government and abilities likely to contribute to the fulfillment of the duties of the Commission." 2 N.N.C. § 972(D).
- B. Once appointed, members of the Commission on Navajo Government Development are confirmed by and serve at the pleasure of the Navajo Nation Council pursuant to 2 N.N.C. § 972(A).
- C. Each position on the Commission on Navajo Government Development has its own qualifications. One particular provision provides - "[o]ne member shall be nominated by the Director of the Office of Navajo Government Development in consultation with the Navajo Government

Development Commission; the nominee shall be a practitioner of the Navajo healing arts to serve a term of four years from the date of confirmation by the Navajo Nation Council. 2 N.N.C. § 972(A)(4). In respect to this section, Mr. Philmer Bluehouse has been nominated by the Commission on Navajo Government Development Commission. See attached resolution of the Commission (no. CNDG-0005-2016), marked as Exhibit "A," the letter of the Director of the Office of Navajo Government Development (dated October 27, 2016), marked as Exhibit "B," and the letter of interest (with resume) of the nominee marked as Exhibit "C."

Section Three. Confirmation

The Navajo Nation, pursuant to 2 N.N.C. § 972(A)(4), hereby confirms the nomination of Mr. Philmer Bluehouse to serve and fill the Navajo healing arts practitioner position on the Commission of Navajo Government Development. Mr. Bluehouse shall serve a term consistent with the requirements of Navajo Nation law in respect to this action of the Council.

CERTIFICATION

I hereby certify that the foregoing resolution was duly considered by the Navajo Nation Council at a duly called meeting in Window Rock, Navajo Nation (Arizona) at which a quorum was present and that the same was passed by a vote of 16 in favor and 0 opposed, this 26th day of January 2017.



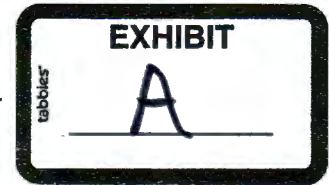
LoRenzo C. Bates, Speaker
Navajo Nation Council

12-30-17

Date

Motion: Honorable Jonathan Perry
Second: Honorable Peterson Yazzie

RESOLUTION OF THE
COMMISSION ON NAVAJO GOVERNMENT DEVELOPMENT



RECOMMENDING THE APPOINTMENT OF PHILMER BLUEHOUSE AS THE
PRACTITIONER OF NAVAJO HEALING ARTS REPRESENTATIVE TO THE
COMMISSION ON NAVAJO GOVERNMENT DEVELOPMENT

WHEREAS:

1. Pursuant to CD-68-89, the Navajo Nation Council established the Commission on Navajo Government Development including the Office of Navajo Government Development with quasi-independent authority to accomplish the Navajo Nation Council's project of instituting reforms necessary to ensure an accountable and responsible government.
2. Pursuant to Section 972(A)4 of Title 2 of the Navajo Nation Code provides – "one member shall be nominated by the Director of the Office of Navajo Government Development in consultation with the Navajo Government Development Commission; the nominee shall be a practitioner of the Navajo healing arts to serve a term of four years from the date of confirmation by the Navajo Nation Council." This position on the Commission of Navajo Government Development is vacant.
3. The Executive Director hereby recommends Philmer Bluehouse to represent the practitioner of the Navajo healing arts on the Commission on Navajo Government Development. See Exhibit "A."
4. On October 7, 2016, Philmer Bluehouse submitted a letter of interest and a resume to serve on the Commission on Navajo Government Development. The documents are attached hereto as Exhibit "B."

NOW THEREFORE IT BE RESOLVED THAT:

The Commission on Navajo Government Development hereby recommends the appointment of Philmer Bluehouse as the Practitioner of Navajo healing arts representative on the Commission on Navajo Government Development. He will serve a term of four years, commencing on the date of Navajo Nation Council resolution certification.

CERTIFICATION

I, hereby certify that the foregoing resolution was duly considered by the Commission on Navajo Government Development at a duly called meeting in Window Rock, Navajo Nation (Arizona) at which a quorum was present and that same was passed by a vote of 6 in favor, 0 opposed, and 1 abstained, this 27 day of October, 2016.

A handwritten signature in black ink, appearing to read "Bessie Tsosie", is written over a horizontal line.

Bessie Tsosie, Chairperson
Commission on Navajo Government Development

Motion: Herman Farley

Second: Floyd Stevens

**LEGISLATIVE BRANCH
NAVAJO NATION**



HONORABLE LORENZO BATES
Speaker 23rd Navajo Nation Council



October 27, 2016

Commission on Navajo Government Development
P. O. Box 220
Window Rock, Arizona 86515

Dear Commissioners:

As you know, the 12 member Commission has a member from the Navajo healing arts and has been vacant for some time. The Navajo Nation Code, Title II Subsection 972. A. 4. states:

One member shall be nominated by the Director of the Office of Navajo Government Development in consultation with the Navajo Government Development Commission; the nominee shall be a practitioner of the Navajo healing arts to serve a term of four years from the date of confirmation by the Navajo Nation Council.

Mr. Philmer Bluehouse, a Navajo healing arts practitioner submitted a letter of interest and a resume. A proposed resolution has been prepared for your consideration and approval. The letter of interest and a resume enclosed.

If you have any questions, please call me.

Sincerely,


Lillie K. RoanHorse
Executive Director

Enclosure

**LEGISLATIVE BRANCH
NAVAJO NATION**



HONORABLE LORENZO BATES
Speaker, 23rd Navajo Nation Council

November 1, 2016

HONORABLE JONATHAN HALE
23rd NAVAJO NATION COUNCIL

Received
NOV 14 2016
OLS Council Delegates
Office

Ya a teeh, I hope this letter finds you doing well...

On October 27, 2016, the Commission on Navajo Government Development at their regular meeting at the Office of Navajo Government Development conference room in Window Rock, Arizona recommended Mr. Philmer Bluehouse to be the Navajo healing arts representative on the Commission on Navajo Government Development. Mr. Bluehouse meets the qualifications pursuant to 2 N.N.C § 970 "Membership; officers; term; qualifications (A)(4) *"One member shall be nominated by the Director of the Office of Navajo Government Development in consultation with the Navajo Government Development Commission; the nominee shall be a practitioner of the Navajo healing arts to serve a term for four years from the date of confirmation by the Navajo Nation Council"*

Ms. Bluehouse is an active practitioner of the Navajo healing arts on the Navajo Nation.

The Office of Navajo Government Development is requesting that you will be the primary sponsor for this legislation and to submit this packet to the Office of Legislative Counsel so the legal staff can prepare the necessary legislative documents so it will be introduced during the 23rd Navajo Nation Council Session.

Attached to this letter is the following:

1. Commission on Navajo Government Development resolution No. CNDG-0005-2016, Recommending the appointment of Philmer Bluehouse as the Practitioner of Navajo healing arts representative to the Commission on Navajo Government Development.
2. Letter of Interest from Philmer Bluehouse
3. Resume from Philmer Bluehouse

If you need additional information or clarification, please do not hesitate to call us at the following numbers: 928 – 871 - 7214 / 7161.

Sincerely,

A handwritten signature in black ink, appearing to read "Lillie Roanhorse".

Lillie Roanhorse,
Executive Director
Office of Navajo Government Development

xc: file

Letter of Interest

October 07, 2016



Ms. Lillie K. RoanHorse, Executive Director
Office of Navajo Government Development
P.O. Box 220
Window Rock, Arizona, 86515

Dear Ms. RoanHorse,

I have great Interest in the participation in the Navajo Nation Council's project of instituting reforms for a responsible and accountable Navajo Government. Based on Dinëh Cultural and Traditions Knowledge and Information gathered from the Dinëh Songs, Narratives, Prayers, Healing and Governance Protocols, much work must be reviewed, organized and proposed for inclusion into Dinëh self-Governance in addition to the existing use of Government.

I will be honored to serve on the Navajo Government Development Commission. Please find the attached Résumé. In summary, the Résumé:

- I practice the System of Dinëh Achievement Way, Wxi'neęłneęgi Hxaa Ni'I (Achievement Narratives). This practice is lifelong, in limited practice between 1972 -1989.
- My practice accelerated beginning 1991 to current times. I designed and implemented the famous Navajo Nation Peacemaking Program during this time where Dinëh Traditional Protocols were used extensively in its design and development.
- I currently practice this system and do extensive education to patients of "How Dinëh Psychology, Physiology, and Sacredness" works at the level of Individual and Social Health through Dinëh Self Governance (at the Hooghąąn Place) in contemporary, current and practical terms and explaining the Philosophy, Metaphor and Analogy of Dinëh Knowledge.
- I design and develop Dinëh Based Educational Frame Work and Lesson Planning to deliver comprehensive Dinëh Information and Knowledge.
- I have an extensive working Knowledge and Experience in Western and Dinëh Knowledge in Law, Medicine and Traditional Education, much of which is based on personal experience and learning. I do not hold a "Western Degree" in any subject, It is mostly self-taught and learning.

I look forward to an interview with you at your convenience, I am available as I am currently retired.

Respectfully,

A handwritten signature in dark ink, appearing to read "Philmer Bluehouse".

Philmer Bluehouse, Dinëh Traditionalist

P.O. Box 286

Ft. Defiance, AZ 86504

e-mail: pbluehouse@yahoo.com, Cell Phone #: (928) 730-2577

RÉSUMÉ

of

Philmer Bluehouse

October 7, 2016

Objective- To work in the area of Culture and Traditions, Its Design, Development, Research and Implementation, Advisory in the use of Dinēh Cultural and Traditional Ways of Healing and Governance

I have, during most of my life is to help individuals, families and communities to heal. The approaches I have used and experienced are; 1) the Enforcement of Tribal, State and Federal Law as a Criminal Justice advocate and practitioner as a Law Enforcement officer (19 years), 2) the study of Civil Law in a practical sense through becoming a Tribal Court Advocate under DNA People's Legal Services during 1973 for a 3 month period, 3) Apprenticing as a Traditional Dinēh Medicine in the Blessing Way Systems, the Flint Protection Way and the Journey Protection Prayers, Achievement Way, 4) Designing and Developing the Dinēh Traditional Peacemaking Program of the Navajo Nation and implementing the program. Based on these approaches and experience, my objective is to continue to use the Traditional Medicine Strategies of psychology, physiology and sacredness which is the foundation of the Peacemaking procedures and protocol which I have employed successfully. I have also been trained to research, design, develop and teach from Curriculum related to the topics above. I want to work in the area of researching, designing/developing **traditional and culturally correct protocols** in Government (Policy, Procedure, Rules and Regulations – self governance), traditional mediation and peacemaking. I work best as an advisor, developer, researcher and assembling information and programs for implementation. In this effort I have designed curriculum and taught the lessons created. The audiences have included Professionals, Para-professionals, parents and youth in conference, individual, ceremonial, lecture and counseling sessions.

Professional Accomplishments

Criminal Justice (Navajo Police, BIA Criminal Investigations)

- With the Navajo Police, I began my career in 1973 as a Police Officer and eventually ascended to achieve the rank of Lt. Colonel and became the Executive Director of Navajo Public Safety. In between this ascension, I became a Criminal Investigator with the Bureau of Indian Affairs assigned to the Navajo Indian Reservation. I became part of special investigative police units during this period – Narcotics, Intelligence, Task Forces to deal with the Criminal Element within the Four Corners Region. I was involved with Internal Affairs, Policy development, evaluation of Policy, Procedure, Rules and Regulations; I functioned as middle Line Manager as well as executive level protocols. These accomplishments required commensurate Training and the appropriate application of Knowledge, Skills and Abilities as I will provide in the next bullet. These jobs required the actual KSA, its development, management, study and research to maintain proper credentialing. My motives were to influence those individuals who needed our services through the Criminal Justice Systems, its management and applied sciences to change their habits of criminality, substance abuse and to assist them to heal and change their life styles for the better.
- During my tenure with the Criminal Justice agencies, I attended and graduated from several Specialized Schools: 1) The Navajo Tribal Police academy (I was certified as a Police officer in the States of New Mexico and Arizona along with my credentials to enforce Navajo Tribal Laws), 2) The Arizona Law Enforcement Training Academy (I was Certified as a Police Officer in the State of Arizona assigned to the Navajo Police and subsequently recertified as a Navajo Police Officer with those duties and responsibilities), 3) U.S. Treasury School – Criminal Investigation Training Division, Glynco, GA. (This certified me to apply U. S. Federal Law under the Criminal Statues and particularly the Federal Statues on the Indian Territorial Jurisdictions Within the Maritime Jurisdiction of the United

RÉSUMÉ

of

Philmer Bluehouse

States.), 4) N.M. State Police Academy – I became certified as a New Mexico State Law Enforcement Office assigned to the Navajo Police and subsequently recertified as a Navajo Police Officer, 5) U. S. Department of Justice, Drug Enforcement Administration. I was involved in the design and development of the Navajo Narcotics Program and worked as an operative as well as managing the Special Investigation Section Unit, 6) F.B.I. National Academy. This school provided College level education preparing candidates for Management, Mid-Management and Executive Management in their respective agencies including many foreign Countries and their Police Agencies. These courses involved Criminal Psychology, Administration and Management, Forensic Sciences, Advanced Communication and Interrogation and other studies.

Navajo Nation Courts (Navajo Peacemaking Division)

- My tenure with the Navajo Court System was for a period of approximately nine (9) years. In 1991, I Designed, Developed and Implemented the Administrative infrastructure of the Peacemaking Program for the Navajo Nation Courts so that it will accommodate and use Dinëh (Navajo) Traditional mediation practices. I had to design and develop the program from the “ground up” and to implement it to a functioning service within the Navajo Nation Court System. It still functions today. I left the Program in 1999.
- Along with the Management Infrastructure design and development, I evaluated the “Navajo Peacemaking Manual” written by a non Navajo in 1972. It needed to be revamped to meet the Dinëh Traditional protocols and methods which were not necessarily consistent with Western modalities and application although both strategies compelled the objective of healing. This was a paramount of task(s) since, many Justice / Judicial employees were conditioned to only western modalities and most felt it was best to continue that path even when the service receivers were Navajo. Additionally, I coined the word, “Healing Justice and Knowledge is Healing” as I believe the use of Knowledge, Skills and Abilities are unique to individuals and those are individual starting points for them in their personal psychological, bio-physical and sacred existence struggles and achievements. Out of this came, “Peacemaking.” These are learnable skills for individuals, groups and communities. The objective is not to use coercion, duress, but to replace those with knowledge, learning and self-esteem to name a few. This is a process which does not require a “Quick Fix.” It requires many sessions and learning experiences by the participants. This is the system I have designed and continue to advocate for. I also realize it compliments the western modalities and processes. I’m convinced, this will produce a better product of recovery, learning and growing for the patients.
- I have designed, developed and taught from lesson plans and curriculum about this model to many individuals, groups, and communities. Some are, Stanford University, University of California, Women’s Groups in Papua New Guinea and other third world conditions, University of Montana, Indigenous Peoples of Canada, Indigenous Peoples of the U.S., various Professional Associations and Conferences, U.S. Department of Justice, Healing Associations in England, visitors to the Navajo Nation from foreign countries including; South America, Spain, England, Finland, Bulgaria, Saudi Arabia, Australia, Vanuatu, Fiji, Canada and Mexico.
- I assisted the Navajo Nation Behavioral Health Program 1993-1997 (DCSAT Program – Bethesda, MD) in providing them with the intimate information in the Traditional Dinëh healing ways based on the strategies of the “Blessing Way (Applied Healing)”, “Gazing Way (Diagnosis/Prognosis)” and the “Protection Ways (Maintenance and Learning).” The DSM Four became the “Overshadow” authority because it was best understood by the practitioners of the period. I understand that some of the Native American Church strategies continue to be employed by the Behavioral Health Program of the Navajo Nation. I understand and assisted with the findings; the strategies designed and developed have been published (Deliverables).

RÉSUMÉ

of

Philmer Bluehouse

Navajo Traditional Medicine

I'm currently involved with the study, application and the advocacy of Traditional Diné Medicine. I believe there are three (3) areas of concern in this field practiced by traditionalists; 1) Sacredness (Spirituality – not necessarily an organized Religion), being aware you are sacred and special, 2) Bio-Physiology, this is the awareness of the function and ability / limits of the human body and 3) Psychology, this is the awareness of the power of the mind, its ability and limits. The culmination of these three areas becomes the Social Being in Society. I understand the sequence, the interpretations of metaphor and analogy as the traditional vehicle where medicine people attempt to explain these strategies. The untrained ear may not gather the appropriate information and knowledge. I understand the Chants, Songs, Narratives, Prayers (Petitions) and other strategies as how I have been taught, learned and have implemented. Some of this knowledge is Common Knowledge, Ceremonial Knowledge and Sacred Knowledge. I have learned how to protect the knowledge where it is necessary to do so as a user.

- I have working knowledge and applied knowledge along with the appropriate skills and ability to use these strategies to help people to begin healing or to become healed. I do have many more years of apprenticeship. In this work, I practice Traditional Peacemaking using the strategies of healing from the Traditional Medicine Practice. Much deals with many behavioral problems of individuals, groups and communities. Some examples are; suicide issues, bereavement issues, internalized fear and hatred, loss of desire to thrive, depression, generational damage, motivation, substance abuse, hooliganism, shame, frustration, womanizing, loneliness, internal conflict, psychological / mental abuse, sexual abuse, physical abuse, conflict with people, family, relatives and employers and others, behavior associated with external events and where it is not possible to be treated in western modalities.
- I continue to provide technical assistance to the Dineh Hat'aalii Association (DHA) as a special appointed member to help the DHA President in design/development of Policy, Procedure, Rules and Regulations. The association is pondering the issue of Credentialing and other issues which affect their service to the people. I'm their writer, helper, strategist and assistant in a voluntary basis. I have access to medicine people in general. Many are my mentors and advisors in the traditional way.
- I have also provided consultations to many Law Firms, Lawyers, N.M Bar Association, the Navajo Nation Bar Association and the U.S. District Courts and the Office of the U.S. Attorney regarding expert testimony and deposition on the topic related to Traditional and Cultural Law.

Employment History

1973 - 1976	Law Enforcement – Various Titles (Patrolman, Sergeant, Criminal Investigator)	Navajo Nation, Window Rock, AZ
Fall 1973	Navajo Court Advocate	DNA People's Legal Services, Window Rock, AZ
1976 - 1977	Police Captain	Navajo Nation, Chinle, AZ
1977 - 1981	BIA Criminal Investigator	BIA Ft. Defiance Agency, Ft. Defiance, AZ
1981 - 1984	Police Sergeant, Police Lieutenant	Navajo Nation, Window Rock, AZ and Crownpoint, NM
1984 - 1987	BIA Criminal Investigator	BIA Crownpoint Agency, Crownpoint, NM
1987 - 1989	Security Consultant and Services –Began to study Traditional Medicine	BLUEHOUSE Security Ft. Defiance, AZ
1989 - 1989	Executive Director of Navajo Public	Navajo Nation, Window Rock, AZ

RÉSUMÉ of Philmer Bluehouse

	Safety	
1989 - 1990	Security Consultant and Services	BLUEHOUSE Security Ft. Defiance, AZ
1991 - 2000	Peacemaker Coordinator	Navajo Nation Judicial Branch, Window Rock, AZ
2000 - 2011	Consultant - Traditional Peacemaker and Traditional Medicine Apprentice, Lecturer, Trainer, Researcher, Design/Development and Implementation of Justice Programs in Indian Country.	Bluehouse Peacemaking Services, Ft. Defiance, AZ
1964 - Present	Traditional Medicine Apprentice and Practitioner.	

Education

June 1970	Standard High School Courses	Ganado Mission High, Ganado, AZ
No Graduation Date	Criminal Justice, Admin.	NAU, Ganado, Window Rock, AZ
On Going Traditions in Navajo Medicine Practice	Traditional Medicine Apprentice	On the Navajo Reservation, 12 + years

References

References are available on request