

KAYENTA TODAY

THE NEWSPAPER OF THE KAYENTA TOWNSHIP AND COMMUNITY

FALL 2007
SEPTEMBER/OCTOBER

Navajo County Hosts Celebration for Judge

KAYENTA- "I'm not done yet!" remarked Kayenta's own, Honorable Retired Judge, Evelyne E. Bradley, during her retirement luncheon hosted by Navajo County. The luncheon, which was coordinated in conjunction with a meeting at the Kayenta Navajo County Court Complex on Monday, October 15, was in recognition for all her efforts as a judge for Navajo County.

The luncheon agenda was packed full of invited individuals that wanted to pay tribute to her for all her efforts as a judge for both Navajo County and the Navajo Nation. The recognition actually began during the meeting with the Navajo County Board of Supervisors having the first opportunity to present her with a beautiful plaque, which was handled by Supervisor Percy Deal.



Judge Evelyn Bradley with her daughter Lt. Francine Bradley at Kayenta's Navajo County Courthouse.

The presentations from the various organizations continued and spilled over into the luncheon with a presentation from Navajo Nation Vice-President Ben Shelley of a Pendleton blanket with the Navajo Nation Seal to Judge Bradley. Following the presentation the Kayenta Township presented the Honorable Retired Judge Bradley with a plaque and Pendleton jacket.

The KARH Steering Committee also recognized Judge Bradley with a Pendleton blanket that was engraved with the Steering Committee logo and a small appreciative statement. This recognition was for all the years that she served on the committee. The KARH Steering Committee is a volunteer committee designated with bringing an alternative hospital to Kayenta.

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KTC at Harvard University's Kennedy School of Government

KAYENTA- "Sovereignty is the act and there of", stated by Oren Lyons, Chairman and Faithkeeper of the Onondaga Nation to the panel during a discussion on sovereignty at Harvard University's Kennedy School of Government and one of the focus discussions at the Honoring Nations Symposium.

On September 26-28, members of the Kayenta Township had the honor of attending this symposium which was composed of some of the most innovative minds of Indian Country. The Harvard Project on American Indian Economic Development (HPAIED) invited past Honoring Nations Honorees for an opportunity to converse in a discussion on "Improving Tribal Governance" and to exchange ideas with each other.

In a brief interview with Commissioner Charles Young, he was asked about the reasons for attending the

symposium and he mentioned that as part of a "continual relationship with the Harvard Project based on KTC being selected as a former honoree, we were invited to be a part of this discussion" and that he also mentioned that "it would be a good opportunity to tell the attendees about the progress of the Kayenta Township and also to learn what the other programs are doing and how far they had progressed."

The Harvard Project on American Indian Economic Development (HPAIED) was established in 1985 to help understand, collect, and research the various conditions that Indian nations face in contemporary society. The Honoring Nations Program was created in 1998 to recognize the successes of tribal programs throughout Indian Country.

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Township once again chartering new territory in the face of adversity

By Charles Young - Vice Chairman, Kayenta Township Commission

Every year the Navajo Nation reaps millions of dollars per year from businesses leasing land from the Navajo Nation. Last year, the tribe collected millions from businesses. The year before, it was the same

Did you know that this represents only 20 percent of what the tribe should be getting? In other words: 80 percent of the businesses on the reservation do not pay taxes or on their business site leases. They are, in effect, doing business for free. For all these years, the policy of the Navajo Nation has been to simple look the other way.

Here in Kayenta, after the Navajo Nation Council gave us the authority to approve and enforce leases, we began working with businesses to do so. In (5?) years, we went from the 20 percent collection rate to now over 50 percent. Many of those businesses, who enjoyed their terms under the Navajo Nation suddenly, were being told to pay up. Naturally, this has upset many.

Enforcing the regulations is a difficult situation for all of us. It is not just a Kayenta Township problem; it is a Navajo Nation problem.

On one hand, we must support economic development through any means necessary. This includes giving some businesses a break until they can stand on their own, or



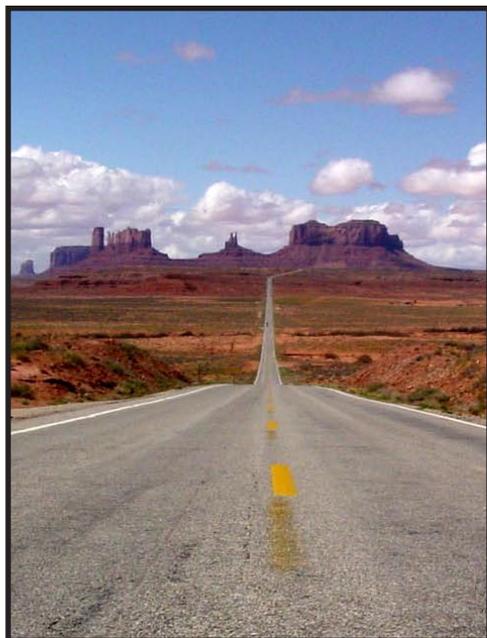
offering incentives for businesses to start up. We should not drive or scare businesses away, we should be nurturing them.

On the other hand, what message do we send out by not enforcing our own laws? What is the sense of making laws if we are not going to enforce them, or if we enforce them selectively? And what do we say to the others who willingly comply?

If there is to be progress, the Navajo Nation needs to support those who are out in the trenches every single day making the Local Governance Act happen. This includes chapters, local governments, and the Kayenta Township. The tribe must not waiver on their support or be swayed by a few.

Change does not come easy. We all know that. Look how long it took for the Navajo Nation government to evolve into its present three branch form of government.

Once again, Kayenta Township is chartering new territory and covering new ground. Our town leaders did the same thing over 20 years ago – in the face of great adversity. Back then, Navajo Nation leaders sided with progress and supported the Township. I wonder if there would even be a Kayenta Township today if they had not supported the initial Township founders. We can only hope the present Navajo leadership does just the same.



TOWN MANAGERS REPORT

By Daniel Peaches

On October 1, I spent the morning talking with Middle School Students in three sessions. I talked about U.S. Government, the Arizona Government, the city government, the Navajo Nation Government, the chapter government and the Kayenta Township Government. I discussed with the students the concept of three branch government and the role of each of the branches. These apply mostly to the federal government and the 50 state governments. I talked about the city government, the role of the city council, the municipal courts and the various departments of the municipal government. I explained the Navajo Nation government, the 88 member council which make laws, the role of the president and the Navajo Court system.

I explained how the Kayenta Township was established and developed over a period of 20 plus years.

I also told the students about my experience as a state legislator for 10 years, my experience as an intern working in a Congressman's office in Washington, D.C. for one summer while a student at American University under a special Native American program. I shared my experience as a staff assistant in the Navajo Nation Chairman's Office for 12 years in Window Rock, meeting many dignitaries at the state and federal levels.

Students asked me if I ever met Ronald Reagan or George Bush. I told them we have lunch at the White House with President Jimmy Carter and discussed with him Indian issues and concerns. I told the students that I met John Wayne when he visited Window Rock and Clint Eastwood while he was filming in Monument Valley.

I told the students if they stay in school, finish high school and get a college degree, they can have interesting careers and meet many famous people around the world.

Dr. Martinez, Superintendent of Kayenta Unified School District is working with Colorado State Uni



versity in a teacher program for Navajo students. Here is a great opportunity to get a college education without paying the full cost of such an education. Four year college education cost anywhere from \$20,000 to \$50,000. Most Native students cannot afford such cost and most tribal scholarships cannot cover the full cost. This is a great opportunity to obtain a college education at a bargain.

I paid a visit to Harvard University in Cambridge, Massachusetts in 2006 and learned that more scholarships will be available to ethnic minorities as opposed to sponsoring scholarships for economic and political field of studies. Another word the focus will be on third world population, including minorities in this country and in this hemisphere. This means there will be more scholarships for minorities and those from developing countries. This new emphasis will provide greater opportunities for ethnic minorities in this country as well as other third world countries.

Education has been a hit and miss process for the Navajo people since the 1930's. Navajo education under the BIA within the U.S. Department of the Interior for the most part was a failure in terms of preparing the Navajo youth for a successful future. The vocational training approach of the 1930's, 40's and 50's was a complete failure. There were no farmers, no skilled tradesmen and women produced during this period.

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Eagle Air Med Tragedy

October 7, 2007

BLANDING, UTAH - Pilot, Ric Miller was from Wenatchee, Washington. He was 46 years old and was a full time pilot. Ric had never had an accident, incident, or a violation in his 22 years of flying experience. He completed additional simulator training in August of 2007. He held helicopter and fixed wing pilot certificates and was Airline Transport Pilot (ATP) rated. Ric had over 12,000 hours of logged flight time as Pilot In Command (PIC), 2,400 hours of which was with the US Marine Corps reserve.

Flight Nurse Ronnie Helton was from Birmingham AL. He was 25 years old and was also a full time employee with Eagle Air Med. Ronnie had been an intensive care nurse for 3 years.

Flight Paramedic Dana Dedman was from Chinle, Arizona. He was 32 years old and was a full time employee. He had been employed with Eagle Air Med for more than two years. Dana had been a critical care paramedic for 4 years.

At 10pm, October 4, 2007, Eagle Air Med received a patient transport request. The crew departed Chinle, AZ at 10:35 pm heading to Alamosa, CO to pick up a patient. The pilot performed a routine contact with the Communications Center via satellite at 10:55 pm and relayed an estimated arrival time in Alamosa of 11:30 pm. At 11:45 pm, the Communications Center initiated emergency procedures to locate the aircraft. Numerous attempts were made to contact the aircraft. Ramp checks were performed at many airports along the flight path. Eagle Air Med administrators were notified of the missing aircraft and the Director of Operations contacted the FAA, NTSB, and Search and Rescue. The company suspended all flight activities for safety purposes until further notice.

At this time, it is unknown if weather was a factor in the accident. A VFR flight plan was filed with the Communications Center. All Eagle Air Med pilots receive detailed training upon initial hire and annually on weather flying, local terrain, and aeronautical decision making. Pilots



also attend annual simulator training, and they receive check-rides from an FAA Approved Check Airman every six months. Each morning, weather is evaluated by all crews through briefings and the pilots evaluate weather immediately prior to each flight.

At this time, it is also unknown if there was a mechanical problem. There were no contacts or signs of distress from the pilot to the Communications Center. The contact with the Communications Center was via satellite at 10:55 pm.

Prior to this accident, Eagle Air Med has never experienced a fatal accident in its history of providing air medical services.

The NTSB is began an investigation on Monday, October 8. Recovery efforts from local agencies, including the Archuleta County Sheriff's Office, took place Saturday and Sunday. The remains were moved to Alamosa, CO then to Durango, CO for autopsies. All families have been notified. Funeral arrangements and memorial service schedules are being coordinated at this time. A Critical Stress Debriefing with other Eagle Air Med crews was held Saturday.

Air medical services will resume when pilots, medical crews and others are prepared to return to service. Director of Operations will perform a proficiency check, a debriefing and further evaluations with all pilot personnel prior to them returning to service.

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The Kayenta Township invitation stemmed from the recognition received in 1999 from the HPAIED and the Honoring Nations Program for their Sales Tax Initiative. Former Commissioner and current Project Manager, Anthony Peterman, Commissioner Vice-Chair Charles Young and I attended the symposium.

When the question was posed to Project Manager, Anthony Peterman about why he wanted to attend the symposium, he responded, "there are two main objectives I chose, one was to explore real life examples of 'best practices in Indian Country' related to efficient government and economic development and the second was to network and lobby with leaders and officials."

To give an idea of the magnitude of this symposium a list of some of the notable attendees such as Oren Lyons, Faithkeeper and Chairman of the Onondaga Nation; Regis

Pecos, Honoring Nations Board of Governors, Director of the New Mexico Leadership Institute and former Governor of Cochiti Pueblo; Joe Kalt, Co-Director of HPAIED, Harvard Professor; Carl Artman, Assistant Secretary of the U.S. Department of the Interior; Joe Singer, Harvard Law Professor; Michael Thomas, Chairman of the Mashantucket Pequot Nation; Floyd Jourdain, Chairman of Red Lake Band of Chippewa were in attendance to provide their insight and guidance for such discussion items as sovereignty and nation building.

One of the main points that was mentioned and reinforced throughout the symposium was that the work being done in Indian Country was being monitored and mirrored throughout the world therefore the tribe and their communities must continue to create innovative programs for the betterment of the world.

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Sovereignty Panel - Pictured L to R: James Ransom, Chief, Saint Regis Mohawk, Floyd Jourdain, Chairman, Red Lake Band of Chippewas, Michael Thomas, Chairman, Mashantucket Pequot Tribal Nation

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The Navajo people were exposed to the outside world as result of World War II when thousands of Navajo young men joined the armed services and saw action in Britain, Germany, France and the far Pacific areas. When they return, they told the rest of the Navajo people how the rest of the world live and that it was very important to read and write. Navajo by the thousands, enrolled their children in school and soon there was no room for them. The BIA with the help of U.S. Congress started the off reservation boarding schools in Albuquerque, Santa Fe, Phoenix, and soon these were filled. In the 1950's a large scale boarding schools started in California, Nevada, Utah, Oregon and Oklahoma. Using U.S. Military facilities in places like Brigham City, Utah, thousands of Navajo youths, ages 15-20 were shipped to these far away places. Intermountain School, in Utah enrolled over 2,000 Navajo youths. Again the curriculum remained unchanged, learning trades combined with reading, writing with some math and science. The so-called 5 year program did not adequately prepare the youth for a career. Many of these individuals went into the U.S. Armed Services and many served in the Korean Conflict and the Vietnam War.

During the late 1950's and 60's, public schools were built on the Navajo Nation and it soon became apparent that there was a tremendous need for Navajo teachers. The Navajo Tribe started a college scholarship program and many Navajos enrolled in colleges. In the 1960's and the 70's as many of these Navajos graduated and became classroom instructors, the need for Navajo cultural instructors also became apparent. New teacher training under various federal programs emphasized cultural teaching programs.

Those who attended B.I.A. Boarding schools became parents in the 1960's and 70's. The children of these parents learned English at home and very little Navajo, thus in the 1980's, 90's and to date, the Navajo language is fast becoming extinct. Many of the Navajos of this generation speak very little Navajo and most of them can't make a sentence in Navajo.

The challenge to Navajo education today is not only to retain the Navajo language but to teach the next generation the meaning of sovereignty, why water must never be negotiated or assigned to outside interest as it is being proposed under the proposed \$100 million loan to build a casino as presented to the Navajo Nation Council on September 28, 2007.

Navajos not only need educated and experienced leadership but the Navajo Nation needs leadership that will protect, preserve and save Navajo resources and cultural heritage. With many Navajos with advanced degrees, the Navajo people have the resource to meet this latest challenge but after many generations under the paternalism of the federal government, it is hard for many Navajos, including those with master and Doctorate degrees to walk without the crutches of attorneys especially government attorneys. Our forebears were right in not trusting the newcomers over three centuries ago, for even to this day, the outsiders look upon our resources as something to exploit. Our land, our water, and our coal, gas, oil, are the envy of the society at large. As the saying goes, beware of those bearing gifts for their intentions are not likely to be in our best interest.



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Kayenta Recreation Center Hosts NFL Punt, Pass, and Kick Competition

KAYENTA- Following the Homecoming victory the night prior, the Kayenta Recreation Center hosted their own football festivities by hosting the NFL Punt, Pass, and Kick (NFL PPK) Competition. Twenty-two participants total came out for the first annual event held at Mustang Stadium on a Saturday afternoon.

The nation-wide NFL Pepsi Punt, Pass, and Kick program is a local competition that has been around for over 40 years and has steadily grown to over 4 million participants with the intent to promote the fun and excitement of exercise and football. The local programs can register their event on-line and promote the event in their area, which is what the Kayenta Recreation Center did.

The competition consists of three events: punting, passing, and kicking off the tee. Each one is measured for accuracy and distance with a not-so complicated measuring system. "It takes about 6 volunteers to conduct the event so it doesn't require a lot of people" said Jarvis Williams. Mr. David Hawley, KUSD teacher, and a few members of the Mustang football team volunteered their time to assist in the event and even tried their hand at punting, kicking, and passing.

"As a big fan of sports and recreation I wanted to bring more recreation activities to the community and I remember Tuba City hosting an NFL Punt, Pass, and Kick event. **Continued on page 8**



On September 6, 2007, Daniel Fuller was sworn in as Kayenta's new Postmaster. The responsibilities of a postmaster typically include management of a centralized mail distribution facility, establishment of letter carrier routes, supervision of letter carriers and clerks, and enforcement of the organization's rules and procedures.

HOMECOMING



MONUMENT VALLEY



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Professor Kalt first relayed the message when he spoke early in the symposium and spoke of the many nations that had emailed him inquiring about some of the projects taking place in Indian Country.

When asked about highlights of the symposium, Commissioner Young responded, "The story of the soldier in Afghanistan who was put in charge with rebuilding a community and sent a message to Professor Kalt inquiring about what tribes are doing in the U.S. to build their communities was one highlight that stuck in my mind."

One highlight that both Commissioner Young and Peterman agreed upon was the opportunity to speak with Carl Artman, Assistant Secretary of Interior about the \$5 million detention center project for Kayenta. As a result of the meeting, Mr. Artman gave his personal commitment to do what he can for the project and to push for the project at his level.

At the end of the interview with Mr. Peterman and realizing the expansive thoughts that were generated as a result of this symposium I wanted ask him about any final comments regarding the information exchanged at the symposium, he mentioned the NIKE saying of "Just Do It", in which many innovative and determined tribal programs or individuals use to define their reason for doing what they do.

In it he explains his interpretation of what it means to him...that the 'Just Do It' mentality comes from the frustrations of people and the inefficiencies of government. In addition, he also mentions that 'efficiency' is a cycle that repeats itself, "it seems it has a lot to do with keeping tasks in motion, learning from the outcomes, readjusting and keeping tasks in motion."

So, who is the person that is supposed to handle this? Well, according to Mr. Peterman, "the important component of the equation is empowering the individual or entity

closest to the challenge to take the lead in keeping that particular task in motion." In short...us.

To be sure...the symposium was everything it was supposed to be and more. The information that was delivered was soaked up like a sponge by everyone that attended and it will hopefully be squeezed out when they return home.

As Commissioner Young remarked at the end of the interview, "The main thing I came away from the confer

ence with is a better understanding of our community and knowing that we (Kayenta) are a community leading a nation."

A report is being drafted concerning the symposium and a presentation was given at the recent Kayenta Township regular meeting on Monday, October 8 at the Town Hall. For more detailed information about the symposium and what was handed out, contact Jarvis Williams at the Kayenta Township.



Commissioner Young and KTC Staff member, Anthony Peterman, speak with Carl Artman, Assistant Secretary of the Interior.

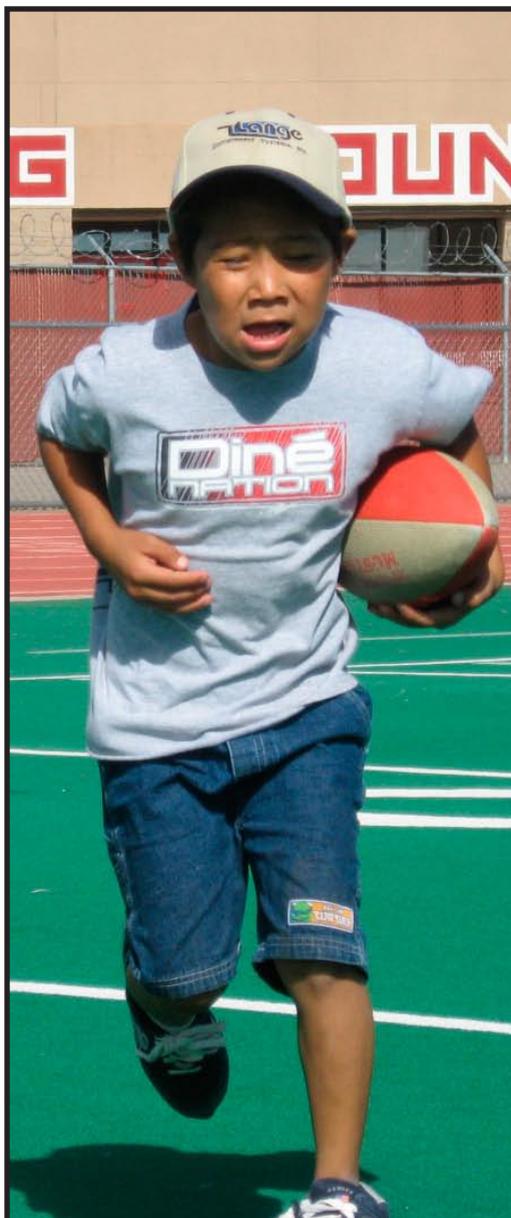
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So I decided to learn a little more about it and that's how the competition came about" remarked Mr. Williams, who is the Community Involvement Coordinator for the Kayenta Township.

With music playing and a slight breeze, the atmosphere seemed like a good day for football. The contestants were divided into 5 divisions; 8-9, 10-11, 12-13, and 14-15. Of the five divisions, the 10-11 age division had the most competitors with 5.

To involve the younger crowd a separate 6-7 age division was created which made the competition much more fun. "It was great to see the little ones out there trying to kick and pass the ball. I think one of them kicked it farther than I could!" said Jarvis Williams laughing as he spoke about the competition.

The participants were awarded certificates for their participation and awarded ribbons for placing 1st thru 3rd. The only other "local" competition was held in Page on the same day. The winners are allowed to compete at the Sectional level in Flagstaff for a chance to make to the University of Phoenix Stadium where the Arizona Cardinals play their games.



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The Kayenta Justice of the Peace Staff presented her with a Pendleton purse with her name engraved on it and the Shonto Chapter gave her a real beautiful handmade jewelry box with a necklace.

Radmilla Cody, the former Miss Navajo Nation and Award-winning NAMMY recording artist, paid tribute to a tear-filled Judge Bradley by singing a blessing song for her. Entertainment was provided by Navajo Elvis, Rex Redhair, who provided some laughs and sang an Elvis song for her. A beautiful rendition of the national anthem in Navajo was given by the 2007/2008 Miss MVHS, Ingriquer Salt.

Born to Marie Yazzie Keedah and Amos Keedah on March 1, 1925, Judge Bradley spent her early days at the Good Shepherd Mission School in Fort Defiance, Arizona and later graduated from North Phoenix High School in Phoenix, AZ.

Judge Bradley, as she is commonly known, began her career with the BIA Welfare Assistance Program and moved onto to the newly established Navajo Tribal Government as Executive Secretary for the Navajo Tribal Chairmen, Sam Akeah in 1952 and in 1956 with the Paul Jones Administration.

She completed the Legal Advocacy Course from the College of Ganado and later passed the Navajo Nation Bar Exam to qualify her as a legal advocate and to practice in

Some of the career highlights include: 2006 Inauguration of Navajo Nation President Joe Shirley, Jr. and Vice-President Ben Shelley, first Navajo Tribal Executive Secretary, one of the first members to pass the Navajo Nation Bar Exam and the 1984 unanimous confirmation as a District Court Judge for the Navajo Nation from the Tribal Council.

The 82-year old former judge energetically announced that she would like to return to Kayenta in a few years and that she is far from being retired. She is currently residing in Fort Defiance with her oldest daughter, Jayme Platero, who accompanied her to the event. Lt. Francine Bradley was also in attendance with other family members and mentioned that she would like to come back to Kayenta with her mom.

Judge Evelyne E. Bradley was married to the late Frank Bradley, Jr for 44 years. They have five children, who for the most part are involved in law enforcement or government. She has 17 grandchildren and 8 great grandchildren.



2007/2008 Miss MVHS, Ingriquer Salt sings the National Anthem.



Navajo Nation Vice President Ben Shelly presented Evelyn with a Pendleton blanket for her years of service.



Navajo Elvis (Rex Redhair) sings Evelyn a song.

the Navajo Tribal Courts. Her time spent with the Navajo Nation lasted over 40 years until she was asked to retire in 1996. She is also a graduate of Haskell Institute at Lawrence, Kansas.

It was two years later that she decided to run for Navajo County Justice of the Peace in Kayenta where she served two terms and recently won a third term but had to retire due to health reasons. She spent most of her career with the Navajo Nation and a portion with the Navajo County.



Radmilla Cody and Evelyne Bradley.

Five Navajo Nation communities receive \$1.2 million to implement local governance programs, incentives

By George Hardeen

WINDOW ROCK, Ariz.- Five Navajo Nation communities today became the first to receive more than \$1.2 million in funding from the Local Governance Trust Fund, which is an incentive for communities to achieve local community empowerment through governance certification.

The chapters of Shonto, Nahata Dziil, Steamboat, and Newcomb were each presented with checks for \$256,082, and Toh Nanees Dizi received \$236,204, before the Navajo Nation Council, which is meeting in special session today. Navajo Nation President Joe Shirley, Jr., and Arbin Mitchell, executive director

of the Navajo Division of Community Development Division Director, presented the checks to chapter representatives.

The funds are to develop programs and services for each chapter to invest in their communities. The Local Governance Trust Fund, which was created in 1998, states that four percent of the average annual market value of the fund shall be distributed annually to governance-certified Navajo chapters based on a formula recommend by the Navajo Nation Transportation and Community Development.

Murals - More than just a pretty way to decorate a wall

“Navajo culture is amazing; there is so much to learn. I hope that looking at this painting makes people think about the importance of education, but also how special and beautiful Navajo culture is” says artist and teacher John Templin as he is speaking to a group of visitors to the Red Mesa Unified School District campus. They have stopped to admire his creation as he works to finish an eight by twenty foot mural on the East wall of the new administration building’s board meeting room. “Sometimes, a beautiful mural or some other work of art can reach out and touch people and cause them to think about something they had not thought of before, open hearts, enlighten one’s thinking, or even have a life changing experience – all this can happen from a work of art!”

It was almost thirty years ago that a work of art – a mural -- had a profound effect on the young Templin, in his small-town central Texas home of Brownwood. It changed his ideas about how people are judged, and it altered his way of thinking ever since he first saw it. In a way, it was that experience that has also led to the large artwork at Red Mesa, as a kind of “goodbye gift” to the Navajo school where he has taught for the last three years.

This spring, the Red Mesa School district suffered a major cutback of staff and employees (Reduction in Force) amid major budget woes and a scandal of embezzlement and mis

appropriation of almost \$900,000, which also led to the Arizona attorney general’s indictment of three top school officials. “I was one of those originally RIF’ed in April and told that my program, Drama, was going to be eliminated for the 07-08 school year,” said Templin, “However, I was also told not to worry and that if I would hang tight, that I would probably be offered a contract at Red Mesa for the coming year but doing something else. Why would I want to do that? I am a teacher of drama and art. That’s what I came to Navajoland to do – teach Navajo kids about drama and art -- that’s were my passion is, and that is why I am here” he added.

“Passion” is what he calls it when he talks about Navajo culture and also the fine arts. However he also has a “passion” for murals, and it began with the uncovered mystery of a great painted wall in a vacant building that had once been an office for a WWII Army Camp building outside his hometown. This part of the story begins in 1942 with a German soldier who was among Rommel’s troops that surrendered in North Africa to U.S. Gen. George Patton, and was one of the 4,000 Nazi prisoners of war who were sent to prison camps in Texas for the remainder of the war. It seems that during that time in as a POW prison camp, one German soldier felt the need to express himself by painting something on a wall.



“It was the summer between my elementary years and moving into middle school. Everybody in town was talking about it when they found the big mural, “the big Nazi painting” is what they called it” remembers Templin. In the spring of 1976, renovations began on the old WWII building for occupancy of the new Brownwood Senior Citizen Center, and layers of old surfaces were being removed from the interior walls when a beautiful mural that had been covered over and “lost” for over thirty years, again saw the light of day.

“I of course had learned some things about World War II and heard all the terrible stories about Nazis acts of cruelty and even listened to my own Grandfather’s war stories of his days on the European front”, said Templin. “After hearing all the stories about the painting, I and shocked and awestruck to think that we had once had some of Hitler’s soldiers in my hometown. I just had to go see the big painted wall for myself, but when I finally did, I was unprepared for what this long lost German POW had expressed with his painting.

The mural showed two soldiers sitting down back to back reading letters from home, around them was barbed wire, scorched earth and black smoke. Behind them, the fog of war cleared to show the images in the minds of the soldiers as they read their letters: a pastoral scene showing an apple orchard and blonde

women picking from the trees, a picnic lunch laid out in the shade and a little town with church steeples in the distance, and sunlit clouds on blight pink and blue skies. However, the most interesting part was the two soldiers in the foreground sitting back to back – one was American, and one was German – they were sitting together both looking lonely and sad.

“It blew me away because it challenged me to re-think everything I had ever learned” Templin recalled. “From looking at the mural, I realized that this Nazi soldier – this artist -- was only a young man who was put into a situation not of his creating, and he was feeling the same thing that American soldiers were feeling, wishing that it could all be over and everyone go back home”. Templin explained, “At this young age, I begin to grasp a concept that I had never thought of before. That is what this mural showed me. I saw that governments make war, but the cost is in those lives that are caught up in it. It showed me a basic truth about all humanity – that no matter what uniform one wears or what flag one salutes, a human heart beats the same in all of us.”

“That is also when I learned about the power of murals”, said Templin. “They are not just a pretty way to decorate a wall but they can say something bigger than you can put a frame around, something that you need a whole wall to express”.

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Trips to the Navajo reservation in Templin's youth, and working with an "adopt-a-grandparent" program in the Chuska Mountains in the early 1990's, pumped a fascination of Navajo culture that began as a youngster. "My grandmother loved to come out this way on trips. She brought me out here when I was a kid and bought me a little turquoise ring but it didn't fit. We met the man who made it and followed him to his place from the trading post on the highway, so he could make it small enough for my little finger. When we got to his place there were many people there, and many were dressed in beautiful velvet and satin and such beautiful turquoise and silver jewelry. Thinking back, I am sure it must have been an Enemy Way Ceremony that was going on. Someone brought us some frybread, and I watched him pound the silver with his hammer as I listened to the singing and drumming and watched all the people moving around in such finery. I thought that they must be Navajo kings and queens because they were so beautiful in those bright colors. Then he put the ring on my finger after making it smaller, and told me that always think of the beautiful blue sky of the Navajoland whenever I looked at my new ring" said Templin.

"That was the beginning – the silversmith's kindness, the beautiful sight of the people looking like royalty, the singing, the music and the beauty of the land all around – that day a seed was planted, and ever since then I have been a lifelong student of Na

vajo culture -- I just love everything Navajo", said Templin. That love is what drew him away from his life in Texas -- where he taught high school, was the director of Ft Worth school's Indian Education Program, and was artistic director at his own theatre company -- and brought him to the Red Mesa school district for the beginning of the 2004 school year.

"People would hear about the Red Mesa school situation, and ask if I was going back to Texas", said Templin, "and laughingly, I would reply, "Hey, do you really think I am going to leave these Navajos?" He has accepted a position at Rough Rock Community School for the coming year teaching Drama, Theatre Design and Film Studies. He says that he is very excited about the possibilities there, but is still heartbroken to be leaving Red Mesa and people he had become close to. "I just painted it into the wall -- sadness, anxiety and hope – I just mixed it with paint and let it become a part of the wall" said Templin, "There is a lot of healing that happens when one is working to create something beautiful that has meaning. There is good medicine in color, brush strokes and a blank wall.

Of the many murals he has painted (even one that is three stories tall and over 100 feet long on the outside of a downtown Ft Worth office building) he says that this one is special to him because it is the only one he has painted in Navajoland. The theme of the mural is the importance of education and retaining



Navajo traditions and culture. The composition is based on "hozho" or "life in balance", and shows a medicine man and woman offering prayers for a younger generation. The right side of the painting shows a traditional Navajo life with a hogan and wagon, planted crops, sheepherder and livestock and on the left it shows a more contemporary view with a father and son looking down on a school complex and yellow busses entering from the road. The two sides of the composition are united by a guardian rainbow yei and visions of yeibichai and the ancestors in the clouds looking down on them.

"I want students to realize that it will be them that will someday be responsible for passing this beautiful culture on to future generations," said Templin, "They can leave Navajoland if they chose, but they will always be bound to this place. They may not understand that until they are older, but one day they will all

realize that fact. They are each one a physical embodiment of the land between the Four Sacred Mountains".

In talking about all of this, and adding some painted shadows under the branches of a Pinon tree, Templin thinks about the silversmith that invited his traveling family home during the ceremony, and the lonely prisoner of war who expressed something important by painting on a wall. "Both of those artists created something that touched me deeply -- one a Navajo that I met only briefly, and the other a German soldier who I will never know. Both of them planted seeds in me and touched my life without even knowing it", expressed Templin. "This painted wall, is the combination of both those gifts."

"As teachers, we sometimes forget, but everyday we can be planters of seeds that will some day bloom into something beautiful." "This wall is my gift to Red Mesa; maybe it will plant some seeds too."



21ST CENTURY NAVAJO-ISM

By Ken Whitehair

Opinions herein do not necessarily reflect the views and opinions of the Kayenta Township, it's employees and Commissioners.

I want to express, briefly, my motivation for writing these opinions. I think its recognized by Navajo society that the experience to date in the economic political sphere is disappointing, especially for the many unemployed Chapter Navajo. The available statistics bear this out, so I am not putting forward views that are insulting, if you will. Rather, it is beneficial to discuss these important facets of Navajo living, as the consequences of policies, often drafted elsewhere, in every sense lessen the quality of living on Navajo. It simply has to be admitted the portrait I describe is an accurate portrayal of Navajo existence.

The discussions made so far could not be possible if our publication, Kayenta Today, did not have the freedom and desire to publish, what is essentially, a newsmagazine. I can only hope many Navajo literati read this publication, because, quite frankly, no other newsmagazine would make available a work that describes the progress of government. And, as we all know, government is a great invention. The government I endorse is the municipal form. To my knowledge, no other news format is available that talks about self-government consistently. Because Kayenta Today provides a format to discuss government policies and its consequences,

our newsmagazine exercises freedom of the press, the right to weigh policy and examine its implications, and to question the effects of government action, be it Navajo Nation government and administration, county, state, or federal governments. All to a large degree impinge on the quality of living of Navajo society. If a beneficial action becomes derived from the discussions found in Kayenta Today, then the value of freedom of the press is validated.

It is my want to bring to Navajo literati the knowledge that talking about government is not an indulgence, but is a serious effort to place Navajo society onto a path that openly exercises traditional values of Navajo society. These values include one Navajo one vote, egalitarianism as based on the warrior society, from which only ability and achievement restricted one from being a warrior; the continued reinstatement of the family and all that implies; goal formation; working together to solve community problems such as agricultural projects, proper use of water and other resources; and encouraging and supporting our intelligent, beautiful young people to take the initiative to exercise leadership skills, to become small unit leaders. The values show unity of purpose, duty to family structure, and a definite mind set toward progress. It is an open .



discussion with eventual consensus that can lead toward the actualization of these values. And, hopefully, get to Navajo society that is democratic, and exhibits prosperity. To get there, much hard work remains to be done

All of Navajo society is involved in this discussion. This is definitely a No Navajo Left Behind program, and is an 'unfunded mandate'.

It is my considered opinion that Navajo society stands, if you will, at a moment of crisis. It's a moment of challenge, opportunities, anxiety, frustration. Navajo society, both on and off Rez, has many talented and highly educated persons. There are successful businesspersons constructing business associations. An ever greater number of young people are seeking higher education, much to their credit. Experienced Navajo are returning to our beautiful land, bringing new perspectives, new machines, different algol, space talk, and overall there is the want to create a government that is effective, and is 'by the people'.

It is only when Navajo society has a personal stake in government that government will meet the needs of Navajo society, and progress in the sphere of economics, to attain economic equality, a fact of Navajo living much restricted under the current and past regimes. Many examples can be cited but what appears to have taken place on Navajo is none other than de-industrialization. This deliberate act has kept Navajo in subject conditions, the continued status of sending Navajo potential employees off Rez, and entirely unsophisticated to handle complex problems. I don't think we have to look too far to find the cause.

In these moments of crisis, Navajo can redefine itself, lay out a path toward prosperity unrestricted, join the 21st century through exploitation of opportunities, such as investments in self government activities. Self-government, like Kayenta Township, is a tried and proven method. To prove it, just look off Rez. I desire Navajo to reappraise itself and upon reflection, set the march toward prosperity.

