

KAYENTA TODAY

THE NEWSPAPER OF THE KAYENTA TOWNSHIP AND COMMUNITY

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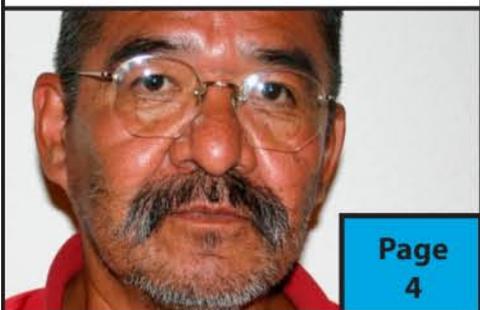
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TOWN MANAGERS REPORT

By Daniel Peaches

This has been a busy period for the staff. The workshop/training for affordable housing has been completed after four monthly sessions in Phoenix. Anthony, Jarvis and Ed participated in these sessions. The training will benefit our staff in terms of understanding the regulations and procedures in developing housing programs on Indian reservations. It is very important that our staff is knowledgeable in the various requirements of housing programs in order to be effective in preparing and developing housing plans.

Louis Shepherd, Grants Manager for Navajo Housing Authority has announced a general meeting of all NHA housing recipients for the purpose of dissemination of the latest changes as well as strategic plans of NHA to all current housing providers, including Kayenta Township. This meeting is scheduled for August 22, 2007 at the Navajo Nation Museum. At this meeting, FY 2008 RFP requirements, including sub-grant agreement will be presented. At least two of our staff will be attending this meeting for information purpose.

The Recreation Center is continued to being refurbished inside and outside. The first coat of paint on the outside will be followed by another layer of coat. Kayenta Chapter's heavy equipment will be used to improve drainage around the outside of the building to prevent water seepage into the building. The building had little or no maintenance since it was built over 25 years ago, is owned by the Navajo Tribe and was assigned to the chapter for community activities. Lack of chapter funds to maintain the upkeep of the facility resulted in an agreement with the Township to lease the building for recreational activities under the management of Kayenta Township.

- Lightings will be upgraded by replacing the present system with a new lighting system that will be more energy efficient.
- The inside will also be painted which houses recreational equipment, exercise equipment and books for a library through the Navajo Nation Library Services.
- The skate park is getting additional equipment to add additional features to the park.
- The wellness center will include a walk path for adults.
- The playground for children got rock climbing and playhouse equipments.
- The picnic area has 2 tables; additional tables will be arriving this week (August 8).
- The picnic area has 2 tables; additional tables will be arriving this week (August 8).
- The outdoor basketball and tennis courts are taking shape with concrete pads and the rest of the equipments are on the way.

- The walk path is in place so parents can do the walking while their children play at the playhouse.
- In the planning stage is the softball field which should be in place early next spring.
- The wellness center is designed for the families and it will be fenced for better control and regulated activities.

Community agencies such as the Kayenta Unified School District #27, the Kayenta Clinic and Kayenta NTUA have donated equipments and supplies to the Kayenta Rec and Wellness Center. Tommy Hilfiger of New York donated \$20,000. Recreational facilities for children and adults are very limited on reservation and in most communities, non-existing throughout the Navajo Nation.

Kayenta Township Transfer Station is a very busy place where the local people take their trash. Trash is compacted and loaded on 40 C.Y. containers which are hauled daily, sometimes twice daily to a landfill near Blanding, Utah. The Transfer Station is in the process of acquiring wheel alignment equipment which would allow for local maintenance service to keep the cost down.

At the present time these maintenance services are done in Farmington at considerable expenses. Nearby communities are requesting pickups of waste materials at their locations, and with additional equipments such service will be possible. In the near future, recycling program will be added to the collection services at the Transfer Station. Trash collection centers need to be establish at the major population centers throughout the Navajo Nation; in order to effectively address the wide spread illegal trash dumpings on Navajo lands.

Navajo Division of Youth Development assigned one student to work in the front office answering phone calls, wait on visitors, drafting letters, and memos as well as deliver information to the staff. This girl, Jaynell Stanley did an outstanding job and was a real asset to the front office. Young people are very knowledgeable and they learn the office operations very quickly.

Jarvis Williams, Community Involvement Specialist for the township will be working closely, with the Youth Development to get more students assign to the Township to get the necessary experience in the work environment while pursuing their education. Youth need opportunities and Township provides such opportunities.

A local resident wrote a letter to Kayenta Township, complaining of too much trash at the Flea Market site that is not controlled. Township staff met with Kayenta



Chapter President regarding this issue. The Township Transfer Station placed a trash bin on site at the request of the chapter officials as a solution. Township staff and Kayenta Chapter maintenance crew will keep the site clear of trash.

Representatives of San Carlos Apache Nation will be touring the Navajo Nation and they are planning a stop in Kayenta to look at the Recreational Facility and other community improvements. Two Township staff will represent Kayenta Township at the Harvard University Symposium on Improving Tribal Government Performance on September 26, 27 and 28th. This invitation for Kayenta Township participation is a good opportunity for Township staff to learn more about economic development on Indian Reservation, who along with Kayenta Township is recognized for the Development of Economic Self-sufficiency on Native Nation across America. It will be a good learning experience as well as new contacts will be made, on this assignment.

Shonto Community is pushing to develop tourism as a local resource and they invited Kayenta Township to their recent workshop in Shonto. The National Park Service, Arizona Department of Transportation and the Arizona Office of Tourism, Navajo Nation Division of Economic Development, among others, participated in this work session. Jarvis Williams represented the Township at this event. He was asked to serve on the Tourism Team. This outreach is a good experience for our staff. Tourism is big business and in the southwest, such as Page, Fredonia, Grand Canyon, Winslow, Holbrook and Williams. Tourism has changed with the times according to tourism experts. In the past, tourists came to see attractions but today tourists want to see and do things such as hiking, rafting and camping.

In Kayenta, accommodations for tourists are limited as the three hotels fill out quickly in peak season, therefore an RV park or two will accommodate more tourists. Also hiking trails are needed as well as recreation areas and some bed and breakfast accommodations.

The hogan, shade house and sweat lodge between the Burger King and the Hampton Inn are a favorite spot for tourists. What is needed is a person who will explain how these are used in the traditional way of the Dine at the site. In order to attract more of the traveling public, tourism must be prompted on a regional basis such as the Grand Circle that include Northern Arizona, Southern Utah, Southwest Colorado and the Northwest New Mexico. Each of these areas offer unique experience for the tourists and it is not well promoted at the present time.

With Township's partnership with other communities in surrounding areas, tourist will be more exposed to the public and more of the tourists dollars are spent here.

Kayenta Township is on the agenda for EDC meeting in Dennehotso on Wednesday, August 15, 2007, resulting from the concerns raised by the Township on the proposed EDC plan of operation. EDC, through Katherine Benally has requested that the Township provide lunch for EDC since the Township requested the meeting. Out of courtesy, the Township will provide the luncheon for EDC and staff at Dennehotso.

The modular office facility is nearly completed and will be ready for occupancy in the next ten (10) days or sooner.

The next project may involve a facility for a call center or a business technical assistance center.

The Township is making progress in getting the necessary utilities in place for additional developments in the community. Infrastructure is key to development.

DVD/CD PIRACY ON THE NAVAJO NATION

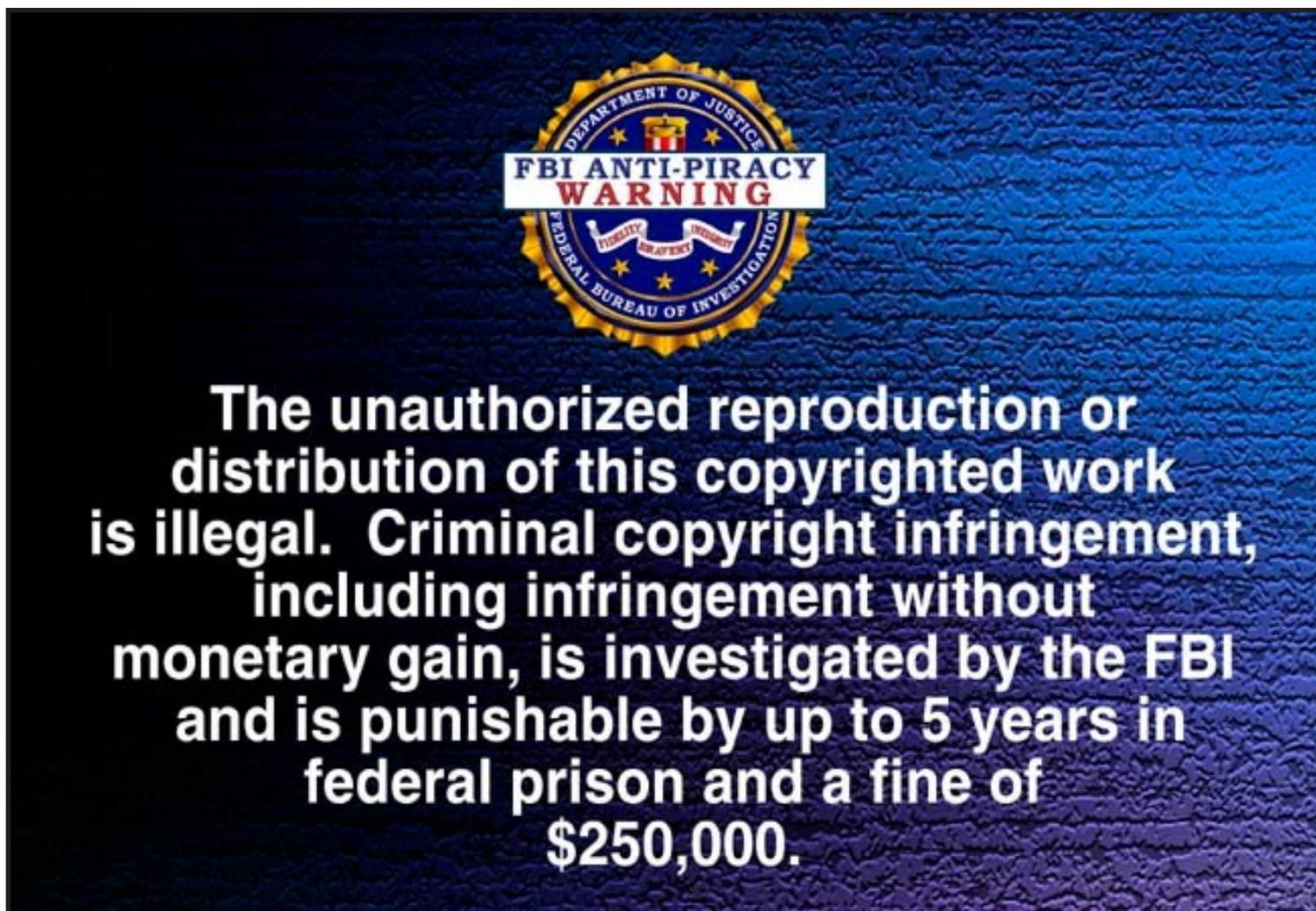
The Navajo Nation is not so isolated that we don't have to deal with the Black Market of DVD/CD piracy. Every week dozens of DVD/CD bootleggers (vendors that sell pirated material) line the rows of virtually every flea market on our Nation. There you will find the latest DVD film releases along with all your favorite movie titles and a huge mix of pirated music on CD for your entertainment pleasure. And if what you're looking for is not there, the vendor will take a special order just for you and have it for you the next time you stop by their booth.



DVD Bootlegger setup at Burnside Junction on August 17, 2007.



Consumers look through a CD bootleggers title list at Burnside Junction on August 17, 2007.



Most bootleggers pay no attention to the FBI warning that is flashed on nearly every movie available on DVD or video cassette. Bootleggers will have to find other ways to generate income if new legislation banning bootlegging on the Navajo Nation is passed by the Navajo Nation Council. The new legislation will be introduced to the Council this fall by Thoreau Delegate Edmond Yazzie. He is currently looking for support from other delegates for his legislation

Many of us may have visited these booths to take a look at what they had and possibly purchased a few DVDs and CDs then walked away without even thinking of what we did was illegal.

Although there are no current tribal laws that prohibit piracy on the Nation, piracy is on the rise on Navajo land and it poses a serious threat to the Navajo Nations economy. Piracy is a federal crime, and the Navajo Nation is to adhere to and to uphold Federal laws through out the Navajo

Nation. Unfortunately when it comes to prosecuting individuals on piracy charges, many of these individuals go free without any jail time or fines to pay and they go right back to pirating again.

Thoreau Council Delegate Edmond Yazzie understands this problem and is currently drafting legislation on piracy to present to the Navajo Nation Tribal Council fall session. If the legislation is passed, individuals charged with piracy on the Navajo Nation will face jail time and stiff fines.

Before Edmond Yazzie was a Council Delegate he was a drummer for a band called "Double Edge". He has seen their album bootlegged as far away as California and on the Internet. Many other Native artists such as Radmilla Cody, Blackfire, and Ethnic De Generation have felt the financial crunch from piracy. Edmond stated "Many of the council delegates don't know about piracy and they need to be educated on the issue."

Currently bootleggers sell literally thousands of pirated DVD and CD titles to the public without any interference from law enforcement. Many of these bootleggers sell movies that have just been released to theatres. Bootleggers acquire these movie by downloading them from various web sites on the Internet, rent and record the movie, or they video tape these films themselves in a movie theatre and convert the video to DVD on a computer and sell them to consumers



Another DVD bootlegger displays dozens of pirated movies for consumers at Burnside Junction on August 17, 2007.

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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.

THE UTILITY OF SELF GOVERNMENT

Now, some reasons for Township's continued existence.

The Navajo experience within the recent 515 years—since 1492—has been, at the least, interesting. Navajo can say with complete assurance that our land has shrunk to a measly 16 million + acres. Some Navajo even dispute that 'our' land is fictitious. Nonetheless, there is an element in the environment, and that element is the world of business. It is business that can change things for Navajo especially its standard of living. What is the standard of living for the average Navajo right now? Unemployed? Bills? Possible Repo of trucks due to no payments? No housing? Lives in Trailer? No farm? No water to land that was the family's? Maybe no electricity? Have to haul wood and coal? Children's schools is at some distance?

Simply, the way Navajo people live may be part of the problem. Some Navajo people expect government to give them free money for instance. And this is done by Navajo Nation government and administration, through the Chapter. The practice of free money encourages dependency. And if active Navajo citizens are wanted, dependency policies must be re-designed. Otherwise, the hard working Navajo will live off Rez; and on the Rez will be lazy, non-thinking, non-reading, No ambition Navajos. Whats missing from this picture: employment.

The lack of employment opportunities drives the talented Navajo off the Rez. Navajo has no choice but to adapt to the environment. The world of business, in our environment, has to be adapted to, or, how can business be gotten at Kayenta?

There is a theorem—I call it a theorem—and the theorem says SELF GOVERNMENT IMPROVES SOCIETY. One proof is the making of streets and paved roads in what was called 'NHA Housing'. Please remember that before paved roads and concrete streets, one had to walk in mud after a rainstorm, which meant trucks got stuck in the mud, which meant danger to those needing emergency services. I will not speak of liability because it's a large topic but very relevant and completely worth the attention of Navajo living.

Streets and roads, while the subject matter may interest only the civil engineer, the topic matter has a real significance. Proper streets and roads leads toward order, to willfully impose organization onto chaos, to get to efficiency and effectiveness. Township does the project management on streets & roads. If this were not the case, the BIA (Bureau of Indian Affairs), or another, would do the work. And I think we all know that when BIA gets involved on a project, don't hold your breath to see project completion! If Township is now able to do construction of

streets & roads, what might happen when Township has its own road maintenance department? .

There would be an active, modern, safe, attractive road system for Township, and certainly the same would extend in Chapter, and District 8. And the self government unit, in this case, is Township. I might add that local government equals home rule equals self government

Another example is the on-going building of recreational equipment at the Recreation area. There, play grounds are being constructed. There is a skate park. Soon there will be exercise stations, for those desiring physical fitness. Again, if central planning, or, as I call it, the 'soviet central planner' of Window Rock, became involved in those projects—well—we may never have heard of it much less see it. An additional negative proof is money has gone to Western Navajo Agency, specifically for the diabetes project, and the money never left Tuba City. The 17 Chapters composing Western Navajo Agency did not get one red cent, except Tuba City. Another example which I shall briefly mention is the group sponsoring rodeo events. That group has sponsored scholarships for young people to attain higher education beyond high school, and I might add that these are healthy scholarships. So, what Navajo Nation government and administration scholarship group is supposed to do, has been voluntarily assumed by a local group sponsoring rodeo events.

The foregoing examples contrast the 'soviet central planner' method and self government confined to a small area. On the one hand there is usurpation of scarce resources like money and this practice proceeds without any question. The dispersal of money follows a 'me first' method, with no discussion of how money can be made to be effective or efficient. And, in the case of diabetes money, the 'old guard' method of using the agency, a BIA speak, is used to distribute money. I might add that Kayenta Chapter passed a resolution to be an agency but so far no word on that document. Simply, questioning the 'soviet central planner

method of money distribution and changing that method becomes a fit topic for self government improves society attitude. Self government is a type of new wave for Navajo society. Self government may be seen as a type of adaptation to the environment which has brought capitalism as a central feature of our colonialism. In this view, pragmatism is central. It is absurd to argue that colonialism is the 'axis of evil': Lets make money from it, I think, is the better ethos. And, like all things new, new things do disrupt peoples' comfort zones. Some Navajo are so disturbed by self government they feel threatened, and this sense is most noticeable in the direction of Navajo Nation government and administration.

The rumor is its so new that every effort has been made to stop self government concepts, methods, financial and legal support, and even encouragement. When one moves beyond insecure psychology, one easily recognizes that self government is a competitor to Navajo Nation government and administration. Again, the competitor is a group of Navajo people who designed policies, gained authorities and sanction, to bring Township into operation, as a unit of self government.

One underlying ethic of Township is its endorsement of competition, to be a competitor, in what is a free market system, of the non-industrial sector of Kayenta economy. Self government, one could say, has found a niche in the economic environment of Kayenta Chapter. Competition has to be recognized for its usefulness especially in the process of Navajo adaptation to the environment.

Competition is a key, a value, a force. Along with competition, the use of limited government has to come into play. It is Navajo Nation government and administration who has to become aware of how to use limited government concepts such that parallelism can occur. The continued use of the 'soviet central planner' method has become counter productive, to the standard of living of Navajo, and there is evidence to support this statement.

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SAMUEL HOLIDAY, NAVAJO CODETALKER

By: Melissa Kinlacheeny

Fourth of July is a nationally recognized holiday celebrated by all Americans. For many it is a day intended for participating in pleasurable entertainment activities; watching the parade, attending local festivities, barbecuing, watching the display of fireworks, etc. However, sometimes we get caught up in the “worldly” view of what 4th of July really is. Why does our country celebrate 4th of July? Fourth of July is a day set aside to commemorate our independence from Britain and a day to remember all of those individuals who fought and have sacrificed their lives as well as those who are still fighting to this day for our country’s safety. So, when I was asked to write an article for Kayenta Today, the assignment of interviewing and writing about our very own local hero, Samuel Holiday, would be a fitting tribute to the holiday established to celebrate our country’s independence.

My interviewing session with Samuel Holiday was a unique experience. First of all, to have met a prestigious man who is a Navajo Code Talker and to have the opportunity to be welcomed into his lovely family’s home was an honor, but to ask him about his personal experience during the war was another thing. The following is a bit of historical background that illuminates Mr. Holiday’s story.

Out of the various atrocious acts against the United States in its two hundred and thirty one years of existence, there is one specific day appointed in our history as “a date which will live in infamy”, December 7, 1941. On a quiet Sunday morning (7:50 AM), Japan made an unannounced visit to Pearl Harbor, Hawaii, and awakened thousands of young Americans with the pounding of naval and aircraft strikes to U.S. Naval

ships and military forces. The devastating strikes destroyed seventy-five naval ships, which ultimately resulted in the uncalled lost of lives. This was evidently astonishing to the United States for it was by Japan that the U.S. was deceived and connived into believing the “false statements and expressions of hope for continued peace” (President Roosevelt’s Pearl Harbor Address to the Nation). However, this form of deceit resulted in the reimbursement of “not only defend[ing] ourselves to the uttermost, but [made] it certain that this form of treachery shall never again endanger [the United States].”

During such a time of hostility and uproar in the United States, in which the Navajo reservation was in the midst of, it was as if the reservation was in its own form of an isolated country. The Navajo Reservation, a place of serenity and humility, was home to thousands of Navajo families whom lived day to day and had only minimal distresses compared to the outside world. Their only concerns were of where they would take their sheep that day to graze or how their children developed tactics to avoid government agents seeking to place them in boarding schools. Little to our knowledge did we know that the Navajo culture, specifically our Navajo language, would provide security and safety of not only our reservation life, but also the rest of the United States.

The Navajo language first became exposed by an Anglo man, Phillip Johnston, a local to the Navajo reservation and fluent speaker of the language as a result of his parent’s decision to relocate the family from Topeka, Kansas to pursue their life of missionary work. He learned the Navajo language through his



exposure of playing with Navajo children during his early childhood. Later in Johnston’s life he left the reservation to continue his education at the Northern Arizona Normal School (known today as Northern Arizona University) to obtain a degree in academic’s. Once obtaining his degree he enlisted in the U.S. Army’s 319th Engineer’s in March of 1918, where it is believed that he was exposed to the U.S. Army’s use of the Comanche language in transmitting field communications during WWI. After returning home and being stationed in France he then again reenrolled into college, the University of Southern California, where he completed his education and earned his graduate degree in civil engineering in 1925.

He was then living his civilian life in Los Angeles, California while employed at the city’s Water Department when he learned of the attacks on Pearl Harbor. Phillip Johnston then devised a proposal to the United States Marine Corps that the Navajo language could be used the

same way the U.S. Army had used the Comanche language in WWI. In order for him to be successful in his presentation, Johnston recruited four local Navajo’s who were employed at the local shipyards to assist in his presentation.

Upon their arrival they met the Marine Corp Communications Officer, Amphibious Force, Fleet Marine Major James E. Jone and Major General Clayton B. Vogel, Commanding General of the Amphibious Corps and Pacific Fleet at Camp Elliot in San Diego. It was then revealed that the Navajo language was one of the worlds most extreme, complex, hidden languages for it was not in written form, there were no alphabets or other symbols, it varied in tone and dialect, and was spoken exclusively by Navajos. With some modifications to the common military expressions that were to assist in transmitting messages, such as “us[ing] the letter and word substitution methods to encrypt Navajo” (Phillip Johnston’s Webpage) the Navajo Language was adjusted to fit a new military code.

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NAMES OF AIRPLANES

Planes	Wo-tah-de-ne-ih	Air Force
Dive Bomber	Gini	Chicken Hawk
Torpedo Plane	Tas-chizzie	Swallow
OBS Plane	Ne-as-jah	Owl
Fighter Plane	Da-he-tih-hi	Humming bird
Bomber Plane	Jay-sho	Buzzard
Patrol Plane	Ga-gih	Crow
Transport	Atsah	Eagle

Courtesy Soundandvision.com

1 STEALING THE SHOW

A bootlegger with a camcorder (the "cammer") picks a strategic seat in a movie theater and surrounds himself with "blockers," who make sure nobody walks in front of the cammer's lens or discovers the illicit taping. The camcorder is mounted on a small tripod or "monopod" and plugged into the theater chair's audio jack for the hearing-impaired.

2 SELLING THE MASTER

One of the cammers meets with a "wholesaler" at a neutral location and passes him a DVD "master" of the illegal video recording.

3 UPLOADING THE BOOTLEG

The cammer also transfers the illegal recording to a computer's hard drive and then uploads it to an FTP (file transfer protocol) site for sale to bootleggers around the world.

4 PRINTING THE BOX ART

Printers make 15,000 sleeves for the DVD cases, based on posters and other art taken from movie-studio Web sites.

5 DISTRIBUTING THE COPIES

"Retailers" buy copies of the recording masters and the printed sleeves from the wholesalers.

6 SELLING THE BOOTLEGS

Retailers then sell the bootleg DVDs in front of theaters where the movie is playing, as well as through storefronts and other locations.

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According to the Motion Picture Association, the worldwide motion picture industry, including foreign and domestic producers, distributors, theaters, video stores and pay-per-view operators lost \$18.2 billion in 2005 as a result of piracy. The industry has had to increase the price of tickets and DVDs in order to make up for financial losses due to piracy.

The most popular method of DVD/CD piracy is the copying of copyright protected DVDs (movies) and CDs (music) and selling them for profit. This is against Federal law. Individuals caught could be prosecuted by Federal authorities and may face prison time and/or fines up to \$250,000.00.

Many bootleggers that sell pirated DVDs on the Navajo Nation, have their DVD stocks very well organized, from action to drama, anime to nearly every Native film that was ever produced. A side from big the Hollywood films, Native films are in high demand by Native consumers. Vendors often set a side one table dedicated to Native films. There you will find Smoke Signals, Skins, Naturally Native and many more.

Native film producers, actors, writers and directors have worked very hard for many years to make a mark in the motion picture industry for all Native Americans. Many of them are independent, which means they work for themselves and depend on DVD sales for financial sustainability. The sale of pirated Native films robs these hard working individuals of funds that are rightfully theirs.

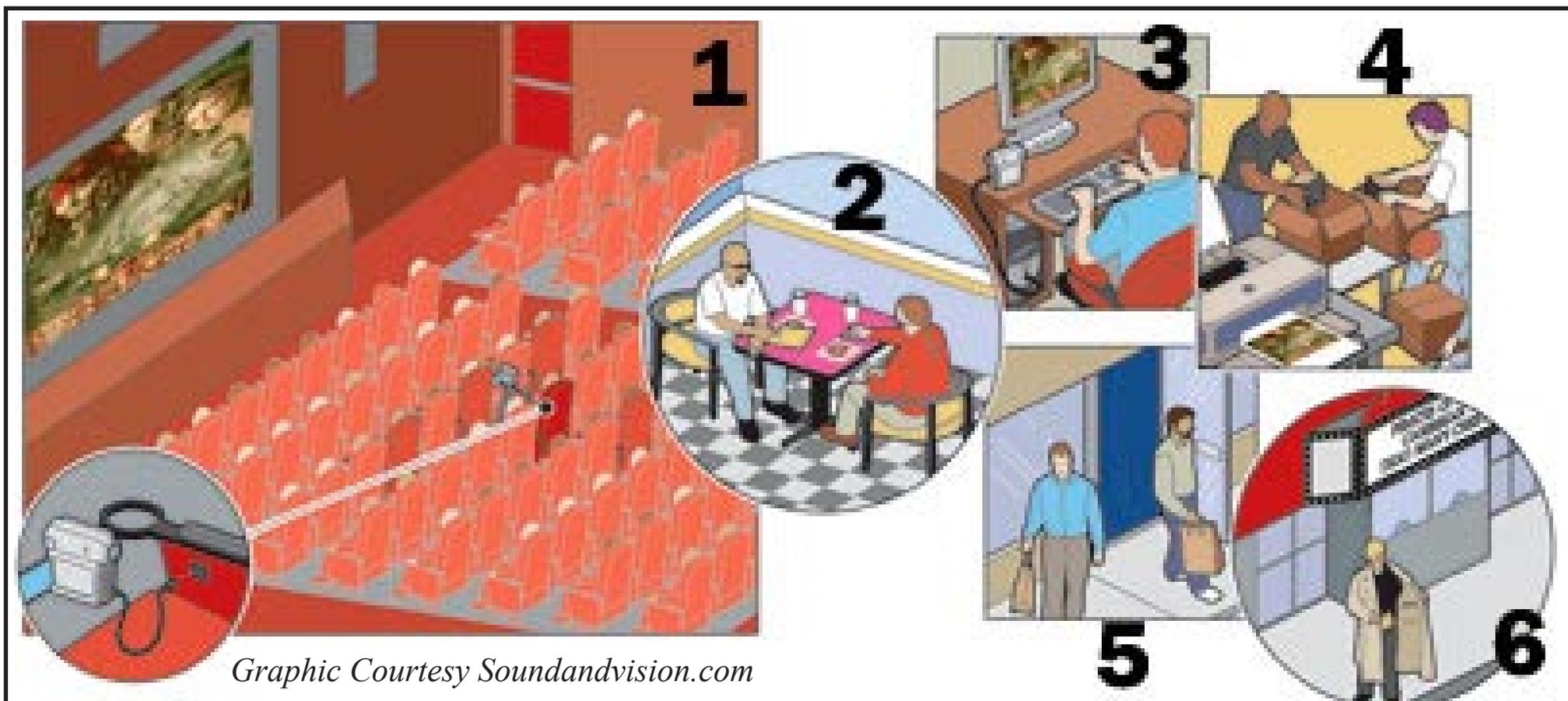
DVD/CD piracy on the Navajo Nation does nothing to improve the fragile economy; it actually makes it even more fragile. Piracy affects the Navajo Nation in ways never thought possible. For example, Hollywood AZ, a video store in Pinion, AZ had to close its doors because vendors sold pirated DVDs and CDs in front of the store. Local authorities did nothing about the problem and eventually the owner had to lay-off employees and eventually closed its business.

The sales of pirated DVDs/CDs affect local video rental establishments by taking away movie rentals. This in turn causes the establishment to lose money on rental sales. Rental sales generate income for the business; this income is also used to pay employees. If there are not sufficient rental sales, employees are laid off.

Piracy also affects local movie theatres. A consumer may be swayed to purchase a pirated DVD for five dollars versus an eight to ten dollar ticket for a newly released film in a theatre. Local theatres on the Navajo Nation are few, with only two theatres on the entire Nation. Located in Kayenta and Tuba City, these theatres provide jobs and entertainment for these communities.

If DVD piracy is to continue and grow on the Nation, these theatres and many video rental establishments through out the Navajo Nation may be forced to lay off employees and/or close their businesses.

You can help fight piracy by contacting local law enforcement and your community leaders when you suspect piracy in your community.



Graphic Courtesy Soundandvision.com

An Interview With Kayenta Township Commissioner Richard Mike

Richard Mike resides at Kayenta, Arizona. His home is the one with the lush green garden surrounded by tamaracks across from the Elementary

School. His origins are from a place down the Chinle wash approximately five miles southeast of the Poncho House ruins. Richard Mike credits his father with insuring that all his five children graduated from college and all would have good jobs.

He also credits Reuben and Mildred Heflin with mentoring him and teaching him about business. Richard co-owns four Burger King Restaurants and one Hampton Inn hotel in Kayenta.

You've been on the Kayenta Township Commission (KTC) since its inception. What is so important about the KTC?

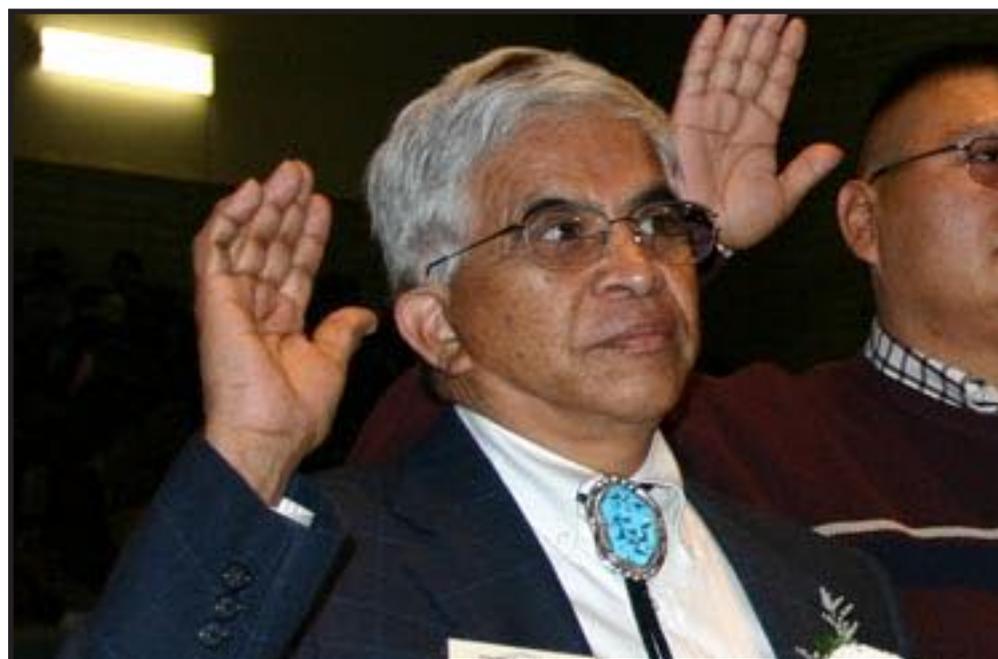
I am a member of the Navajo Tax Commission and there are only two local tax programs on the reservation. One is the KTC and the other is the Navajo Sales Tax program where sales taxes are distributed to each of the local Chapters. If it wasn't for the KTC, there probably wouldn't be a Navajo Sales Tax program because Kayenta was the model we used to implement a sales tax program reservation-wide. The KTC is a real experiment in self-sufficiency and self-determination. Many tribal projects including the Navajo Nation Council talk about self-determination but 80% of our tribal budget is from the federal government. Someone in Window Rock, like a smart tribal attorney needs to explain to me in detail how you create self-determination with somebody else's money? I personally don't believe it can be done? I believe that the average Navajo on the reservation sees a minimum amount of community growth and no economic development whatsoever. They're getting use to living with gangs, drugs, bootleggers, drop-outs, more unemployment, and little or no police protection.

A major misperception of our local communities is that they believe the reservation operates under the US Constitution – “We the People”. There is no “we the people” on the Navajo Nation. There is no constitution. There is only the Navajo Nation Council. The Council members are our chosen leaders and they are supposed to represent us. Regardless of what our local representatives do, who really, is interested in the welfare of Kayenta? The only people who really care about Kayenta are the people who live here. The Kayenta community is the first Indian community ever, to begin a sales tax program in the United States to support its own local government. The people of Kayenta want to control their own destiny with their own money.

Why do you think that the KTC can create a better government for Kayenta than the Navajo Nation Council?

What? That's an easy one. Look at the differences between two old Navajo communities, LeChee Chapter and Bitter Springs as compared to Page which didn't exist prior to 1957.

The Navajo communities of LeChee and Bitter Springs don't have a single store because most of their community members shop at Page. The communities of LeChee and



Richard Mike taking the oath at Greyhills High School in Tuba City, AZ

Bitter Springs are controlled by the Navajo Nation Council and Page is controlled by its own local government. Before 1957, the place where Page sets today was part of the reservation. Now Page has a Wal-Mart, Auto Sales, 1000's of motel rooms, and a large air port. You'd think that at some point, one of our leaders would wonder about how Page has economic development and we don't.

Presently at Kayenta, the KTC can't develop an economy because the Economic Development Committee of the Navajo Nation Council is restricting the KTC to their rules and regulations. Remember me telling you how there is no freedom under our government? The KTC is forced to live and develop under EDC rules.

Do you really think that under the reservation system imposed by the US government, that Kayenta can really become self reliant and compete with Page?

Of course! The people of Kayenta are just as smart as the people of Page, Flagstaff, or anywhere else. If the people of Page or Flagstaff lived under BIA regulations, they'd be poor too. Outside imposed regulations make a huge difference in peoples lives. For example, take the Navajo Housing Authority (NHA) housing inspections. Think about any family in Farmington, New Mexico and a government official or even a representative from the bank states: “We're going to inspect your house!” I mean that there is such a dearth in attitude between off-reservation people and reservation bound Indians. The Indians allow, tolerate, and even approve of someone inspecting their homes like little children whereas off-reservation persons would literally kill the inspector. The Indians will say: “It's a government house and I signed an agreement to allow inspections of my house.” Even a tribal attorney would justify housing inspections. However, this same attorney and the housing inspectors know that if they inspect an Indian home – they are accomplices of the BIA to keep Indians in bondage. These very same people, the tribal attorney, the housing inspector, and the BIA also know that if they attempted these same inspections off the reservation, they'd be killed and

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Richard Mike in his garden. Richard Mikes residence is one of the greenest in Kayenta.

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Self government is actually the seed bed for small unit leaders, which is undertaken by anyone who wants to. In self government, everyone is equal: the egalitarian principle is an underlying feature, so anyone showing a trace of leadership abilities is much welcomed. The nascent community leaders or small unit leaders, in self government get the chance to be independent. This is crucial. This sets up a political environment that never was.

Down home Navajo actually practice decision making, hammer out policies, regulations, procedures, become aware of municipal corporations, infrastructure, answer the public with attention and meet their needs for a safe environment, learn about and participate in goal formation, design contracts, and construct a budget using local tax revenue. And, without fail, for example, there is a pro business tendency. The tax base takes on new meaning.

The only thing stopping this work is Navajo Nation government and administration, and that's mostly because the written regulations have to catch up with the actual, real world experience. The small unit leaders see the results of their decisions, or, are in a position to evaluate their policies. Evaluation in the world of business is a necessary topic to discuss but the large topic is simply outside the scope of this small opinion. Maybe later.

The self government activity is reflected in the financial statements, so that cost effectiveness or cost benefit, plus balance sheet ratios can be estimated like turnover values and return on investments for assets. The small unit leader is concerned with finance, in particular, there has to be fiscal plans to getting the necessary resources and using them efficiently. The self government unit prepares and uses a budget which is a criteria of successful management. The budget is absolutely necessary in the administration of self government, because effective management planning and control of activities is a well conceived budgetary program. A budget is a plan for future operations and serves as a control. The budget reflects current objectives; the source revenue and objective of expenditure would be identified.

The comprehensive budget shows operating results and financial position. Some items covered would be cash flow, receivables, inventories, asset additions, debt retirement schedules. The result is a plan for the conduct of operations to achieve established objectives. From the budget perspective the self government unit is better able to determine resources needed to implement a course of action. If the budget process is not part of management responsibility, then the budget will be made by some external mechanism, ie. The self government unit will lose a degree of control, or decision locus. Implicit is a sound organizational structure.

What is seen is actually the operation of a corporation, which does produce results. The operation is reflected in the competence of the staff. One can say that each day Township is in business is each day Township grows in sophistication, advancing on the learning curve.

Self government is not a step into the unknown. There is plenty of observations to fall on. One example is the Japan experience since WW II to present. Japan has grown from a shattered economy, different political structure, to become an industrialized society, practicing representative government, and we see Japanese tourists with American dollars. Some remarks about Japan economy experience: one facet of their economy was the relationship between government and various sectors of their economy, in particular, the industries.

There is close interaction. The government backs up its economy by tax incentives, and sanctions controlling competition. There are incentives to encourage young firms to become competitive on the international market.

Compliance with policies is gained through consensus, rather than outright enforcement. The recovery of Japan economy since WW II has been attributed to the effectiveness of management and the unique role Japanese government plays in business. The study of Japan economy experience is not even a topic for study at our Dine College, which is a detriment.

Navajo society has to look anew at Navajo economy, mindful of evaluation implications, because policy formation is derived from such observations. Often these observations are written studies. (I must admit that I will use 1970s language. I did undergraduate studies then.) Navajo economy of necessity may need to be considered as a lesser-developed country (LCD).

Some findings of such countries include the following. There is usually capital scarcity, which basically means no money. There is lack of a trained work force, meaning, more people do not know how to read and write a language, have a sense of organization that fits an 8 to 5 mentality, and a future employer would wonder how easy it would be to train this population of a lesser-developed country. (and how much it would cost.) With the LCD there would probably be a poorly articulated and politicized legal system, undeveloped support services, such as banking, insurance, communications, transport, medical facilities, schools, etc.

Navajo economy has, what appears to be, a centrally planned economy- therefore my language of the 'soviet central planner'. There is low per capita income, rapid population growth, disparity among income groups to a wide degree, limited educational attainments, and high inflation rates. Briefly, it is possible that the inflation rate on Navajo is on average more high than off Rez. What this means for the average Navajo consumer is the cost of goods and services is higher. A larger proportion of their already limited income will be spent on goods and services, and a lesser amount will be spent on savings or investments, or forego those options altogether.

The observation for the higher inflation rate for the Rez is based on gas prices. There is a price differential for on Rez gas prices versus off Rez gas prices. Obviously the conditions that describe the general LCD has to change and some ways to provoke such change include the availability of the mass media. The unknown Navajo author desires to publish, where does that person go? It must be remembered that the owners of publishing groups may not want to publish Navajo author's materials because some of the material could be construed as anti America.

There was a Native author who faced this condition and his work was published in France. So, publishing Navajo authors' works may provide an opportunity for an entrepreneur. The film making group is alive and well, by contrast. The rumor is that Dine College will also become a book store at their various campuses for the public to order and purchase books.

Communications by internet is in existence at some, hopefully all, Chapters. I do not know if the power of the computer can handle programming languages. Air travel has to exist. Airport development is necessary, along with the active training of Navajo pilots for fixed wing and rotary. Why not have air travel over the Rez? These opportunities breakdown intellectual isolation and stimulate aspirations. Every effort has to be exerted to establish interdependent, economic and political, relationships.

For example, it is possible to discuss with Arizona, about the development of towns & cities, that is, about municipalities, and other pertinent areas. As of this moment, it is unknown if any Rez government supports research. Actually lab work is limited to laboratories oriented strongly to academic rather than practical interests.

The research work wanted to be seen, I would guess, is those of the immediate application variety, meaning, having market place implications. There are various consulting firms and they are mostly limited to what I would call market research.

No doubt suggestions abound to aid the LCD, but certain things are recommended, such as disciplines like systems analysis, operations research, and management by task force. (cf World Bank, Annual reports)

It is self government who would be most able to bring these concepts to use because small organizations are highly flexible. Thus self government has value.

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the private property owner would be justified. Think about it – on the reservation, Indians have no freedom. Indian are subject to the rules of the tribal attorney, the housing inspector and the BIA.

The reservation is held under “trust” by the US government so how would you create a self reliant system?

Simple. The KTC would copy the Hong Kong model. The British got a 99 year lease from the Chinese to establish the City of Hong Kong. Now that the 99 year lease has expired and has returned to Chinese control, Hong Kong is falling apart. All the high rises, land sales, and economic growth have moved to Singapore.

In 1776, a book entitled The Wealth of Nations revolutionized the American system of doing business. Its author Adam Smith was a Scottish professor; he believed that the best possible economic system would be one in which individuals were free to engage in commerce without undue restraint in the pursuit of their own self-interest. The term

Synonymous with Smith’s philosophy is laissez faire, a French term loosely translated as “leave it alone”, referring to government’s ideal role in business.

This philosophy is the basis of capitalism. The town of Kayenta has been given the task by the Navajo Nation Council to initiate its own economic development programs. As such, the Kayenta Township has been engaged between capitalism on one hand and the US governments trust responsibilities on the other. Kayenta is unique and distinct from other Navajo land communities for two primary reasons:

1)Kayenta has never been an “Agency” town. Many of the Navajo people from Kayenta did not go on the long walk. This has the advantage of having no governmental precepts of getting things done. Free men create free enterprise and certainly not government paid employees nor



Just a few of the many dogs Richard and his wife Nina have taken in over the years. All have names and are well fed and cared for.



Richard Mike shows KTC Community Involment Coordinator Jarvis Williams the type of plants they have in the garden.

social workers. What are needed are entrepreneurs, people who will take a risk and operate a business for profit. Entrepreneurs are not guaranteed a return on their investment for providing their services. Profits may or may not occur.

2)Kayenta has had Navajo businesspersons since the 50’s, some sixty years ago. Keith and Lillian Smith with their Kayenta Garage; H.T. Donald with his Tsegi Trading Post; and, Ned and Lois Benally with their “Black Store”.

Later, the Benally’s built a Trading Post at Kayenta and Chilchinbeto and presently own a Hardware store. Building on the experiences of these Navajo entrepreneurs, both present and past, the business community of Kayenta knows what the entrepreneur wants. What will attract entrepreneurs and what will hold them to create and do business in Kayenta.

That all sounds good but where would Navajo families get money?

The potential value locked up in a house (capital) can be revealed and exchanged for cash in the same way that a herd of sheep (capital) can be transformed into wool, rugs, food, or cash. In both cases, the transition from one state to another requires a man-made representation like in the case of the sheep, a bill of sale, a rug, or meat on the table.

In the case of the house, a title or a security contract. Most Navajos can focus on a herd of sheep and see their potential. That is, they can see the esteem a large herd of sheep can bring them. They can see more lambs, a larger herd several years hence, more rugs, and plenty of mutton for the family.

Even the potential for more ceremonies because they can now afford to feed a greater number of guest and relatives. Because Navajos can’t own land, they have a hard time seeing the conceptual world where money lives. That is, they focus their attention on a house as mere shelter and not on the potential of a house.

Looking at a house will not tell you who owns it. A house that is yours today looks exactly as it did yesterday. It looks the same whether I own it, rent it, or sell it to you. Property is not the house itself but an economic concept about the house, embodied in a legal representation – a title. Off the reservation, your house, land, and other property represented through a title can easily be used as collateral for a loan; as equity exchanged for investment; as an address for collecting debts, rates, and taxes; as a locus point for the identification of individuals for commercial, judicial, or civic purpose; and a liable terminal for receiving public utility services such as electricity, water, sewage, telephone, or cable services. While houses on the reservation are used merely as shelter, off the reservation, houses are used to produce money and surplus value over and above its physical assets.

Because we live on the reservation, we have two fundamental problems with our homes. 1.) The government owns the land and your home site lease. 2.) The price of our home site lease is very very cheap. Because the worth of our home site lease is only one dollar (\$1.00) a year for sixty-five (65) years, who’s going to purchase your home site lease? If you tell me that you’ll sell me your home site lease for \$5,000.00, I’ll simply go down the street and get my own home site lease for one dollar a year for sixty-five years. If you can do it, so can I. Because no one will probably ever purchase your trailer home, there is no sense in creating a front yard. The only reason I’d ever have a cemented drive-way and a nice landscaped front yard is because I intend to sell the trailer house or I want to keep the property value up high.

Presently, reservation trailer homes have a few flag stones leading up to the front door, and why not? You have no equity in the land that the trailer house sits upon. So when it’s raining, you want to drive up as close to the front door as you can and step out on the flagstones so you don’t track mud inside. After all, you have some equity in the trailer house.

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Two Men Arrested for DVD Piracy at Kayenta Flea Market

On August 15, 2007, a Township employee was at the Kayenta Flea Market. The individual came across two Navajo men selling pirated DVD movies. The Township employee approached the men and told them that the sale of pirated DVDs and CDs was not allowed at the Kayenta Flea Market and asked them to leave. The two individuals then responded by stating that other flea markets allowed this and that it wasn't against Navajo Nation law. The Township employee then stated that there are Federal laws that prohibit the sale of pirated DVDs and CDs and that the Navajo Nation is not immune from Federal law. He then asked them to leave once more.

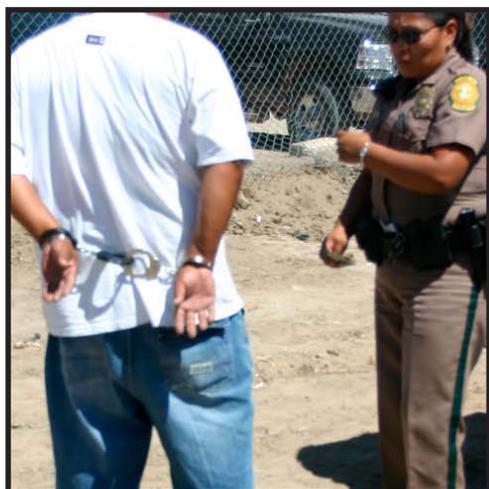
The two individuals selling the pirated DVDs then threatened the Township employee by stating, "Were going to kick you're a __, and we know who you are and where you live. You better watch out!"

The Township employee then called the Kayenta Police Department and informed the police about what had happened. Kayenta Police arrive on the scene very quickly and began to look for the two individuals. After about a 5 minute search through the flea market, Kayenta police officers located the suspects and arrested them. The two suspects were from Church Rock, NM and their names are unknown at this point in time due to police investigation.

Two weeks ago, the same Township employee asked another vendor that was selling pirated DVDs to leave. The vendor left without incident.

The Kayenta Flea Market is regularly patrolled for vendors selling pirated DVDs and CDs. They are asked to leave and if they refuse to leave, the Kayenta Police department will be called.

The situation that happened at the Kayenta flea market on August 15 should send a clear message to other vendors that sell pirated DVDs and CDs, that the community of Kayenta will not tolerate the sale of pirated material. Although many flea markets in other communities across the Navajo Nation and its outlying towns may allow this type of illegal activity, the community of Kayenta does not. The community of Kayenta is one of the few spearheading the fight against DVD/CD piracy on the Navajo Nation.



Officer Lorna Benally questions one of the suspected DVD bootleggers.



Police officers question the two suspected DVD bootleggers. The two men stated that they were from Churchrock, NM. The black duffel bag contained dozens of pirated DVD movie titles.

Kayenta Volunteer Fire Fighters collect money at flea market

The Kayenta Volunteer Fire Department were collecting donations at the entrance of the flea market to help with much needed training and equipment. Curley Salt and Martin John of KVFD were standing on the road with fire boots collecting donations from flea market goers. Curley Salt stated that they had been collecting donations since 12 o'clock noon.

Funds will be used to pay for much needed new equipment such as turn-outs, fire boot, and helmets. Funds will also be used to help pay for training for fire department personnel. The KVFD will be collecting donations every Wednesday at the entrance of the flea market. Please donate to the KVFD if you are going to the Kayenta flea market.



The Hampton Inn of Kayenta

Shop the Kayenta Trading Company



Dine in the Reuben Heflin Restaurant



Call (928) 697-3170 for Reservations and Information



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It was then after that Major General Clayton B. Vogel and Major James E. Jone were convinced that the Navajo language was an influential language that could provide them with the certainty “that this form of treachery shall never again endanger [the United States]” and began their recruitment in Window Rock, Arizona for the first group of Navajo Codetalkers.

June 2, 1924, an infant that had yet to know his fate and the role he would play in history was born in Monument Valley, Utah, as Samuel Tom Holiday to the proud parents of Billy Holiday and Betsy Yellow. As a child, Samuel Holiday was raised as any typical Navajo child during those times was raised; herding sheep, planting corn and melons, listening to stories and teachings of preserving and respecting “mother earth”, etc. Living in a form of isolation and shelter from the world, Samuel saw his first “white person” until the age of 12 years old. He described how “We were scared of the white man; I guess it would be like being scared of aliens now”, but ultimately he was frightened of the “white man” because he was told that they took the children away from their parents. After being told such things and also living during the time of government agents who were on the quest of seeking children to send to boarding school he recalls hiding from them. However the hiding ended when an unfortunate sheepherding accident that had occurred at Laguna Creek, when the water was prosperous that he had injured his knee, “you could see all the way to my knee cap” and he was “caught”.

He was sent to the hospital in Tuba City to heal his injury when government agents showed up at his bedside eager to enroll him in Tuba City Boarding School. While in attendance at the Tuba City Boarding School, Samuel Holiday was forbidden to speak the Navajo language and instead was told that he needed to speak English. Since Navajo was his first and only language he had a difficult time grasping the English language as he recalls “One of the hardest times I had was learning to talk the English. I would hide cookies and apples in my pockets to pay the older boys to teach me English”, but “Whenever they (the school instructors) found out I had talked Navajo, they made me scrub floor, scrub wall. I spent much of the first year scrubbing the wall.” Samuel attended Tuba City Boarding School for a couple of years then he transferred and briefly attended a vocational school in Provo, Utah. He also mentioned that other Navajos attended the same vocational school; they were enrolled in such programs as welding, engineering, and carpentry.



As Samuel recalls his arrival home, “A Navajo and a white recruiter came. They told me if I volunteer, they’re going to take care of my mother. They told me they’d pay to buy me a house like the white man’s, with running water-which I never got”. Then as a naïve, nineteen-year old Samuel Holiday got on a bus in Phoenix, Arizona, that then took him to San Diego, California, where he attended boot camp. He recalls hearing people crying at night because the training was hard, but “We Navajos were used to hard times because we live out on the reservation, so it didn’t seem so hard to us.”

Upon completing boot camp in San Diego he was transferred to Camp Pendleton in Oceanside, where he would begin his training as a Navajo Code Talker. Samuel Holiday was required to memorize thirteen pages of the “Navajo Code Talkers’ Dictionary”. There were four hundred codes in total and since they were sworn to secrecy by their instructor, taking the book out of the classroom was out of the question. With dedication Samuel memorized all four hundred codes within two months with the only explanation of being “told the reason we had to learn the Navajo code was that the Japanese had bombed Pearl Harbor.”

With his codes memorized, Holiday was then sent to Saipan, where he put his new skills to work. It was there that he participated in his first transmitted coded message “that led to the destruction of an entire Japanese convoy”, in which he was told “two days later that the entire convoy was wiped out, by using the Navajo code. That’s how dangerous the Navajo code was”. Of course the news of any destruction of any Japanese convoy was disheartening for Samuel because “they looked like Navajos”. He had his own experiences of being mistaken as Japanese himself. Samuel

recalls being told “The Japanese [are] sneaky, and they were coming in our lines dressed in our uniforms.” Holiday was incarcerated by his own fellow U.S. forces twice when he removed his uniform to bathe, it took individuals from his own group to identify and verify he was their own, “I look Japanese with no clothes on”. Although his fellow Marines had their own form of identifying him from their adversaries; they called him either “chief” or “Geronimo”.

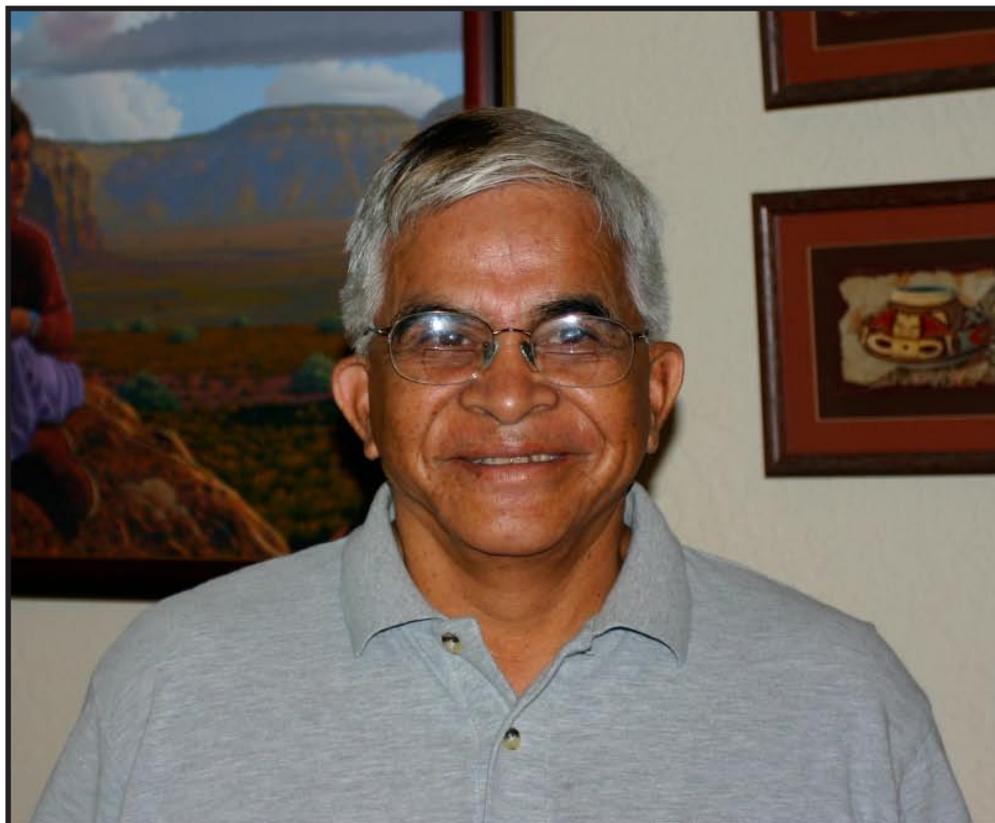
Samuel faced opposition of varying levels of difficulties while being a Navajo Code Talker stationed in the Pacific; Iwo Jima, the Marshall Islands, and Tinian. Of those oppositions he faced during the war there is one that still greatly affects him today. He recalls of an experience waking up to a “numb feeling and dirt everywhere”. In one of the combat missions he was appointed to, a bomb exploded near him, which luckily resulted in only a permanently loss of hearing in his left ear.

However during my interview with Samuel Holiday he did not only share the negative aspects of WWII, but he also shared one specific positive and quite amusing story that a majority of Native American children can identify with. As a young child, Samuel was quite talented in the arts of using his slingshot. He would work on the development of his slingshot skills while herding sheep, this ultimately came in handy for Samuel and his fellow Marines when they were traveling from location to location eating the same food for quite sometime. They had just arrived in the area of Tinian when he noticed roaming chicken, with a rumbling stomach he acquired a slingshot and using the skills he had developed back home he shot a chicken! For the first time in several months he as well as others in his platoon lined up and ate freshly, cooked chicken.

Our very own local Navajo Code Talker then returned home after several years of service and returned back to civilian life not revealing to anyone the huge role he had in World War II. Samuel continued on with life and married his wife Lupita Holiday, in which they have 8 children; Helena, Herman, Carol, Lisa, Basha, Mabel, Cory, and Samantha. He obtained occupations with various employers; working with the railroad company, working as a police officer, working as a ranger for Monument Valley, and lastly working with Peabody Coal Company. For 23 years of living his life as one who served in WWII, he was able to finally reveal to his family in 1968, when the government declassified the Code Talker operation, his historical role he had in the United States history. Although it was till 1982 that the Navajo Code Talkers were given Recognition by President Ronald Reagan, who named the exclusive day, August 14th, as “National Code Talkers Day”. Since then the remaining Code Talkers have received numerous forms of recognition; a statue was created for them in Washington D.C., they were awarded the Purple Heart, received the Congressional Silver Honor, they have traveled throughout the world being recognized for their role, a movie was based on the Code Talkers and their role in the war, “Windtalkers”, and just the simple fact that they ensured the security of their own people and country on and off the Navajo reservation with our Navajo language is astounding.

Samuel Holiday’s monumental role in WWII could easily permit him to feel superior to others; however he is quite the opposite, he is a man of modesty and integrity, for he kept his secret of being a Navajo Code Talker confidential until he was authorized formally he could share his experience with his family as well as the nation. Even after years of being nationally recognized he still maintains his charisma of being a humble person. To permit a young adult, like me, whom he has never met before and to interview him and ask him personal questions about his life shows he is a person of good character. I greatly did appreciate this opportunity of interviewing Samuel Holiday and writing this article, it will remain a memorable experience for the rest of my life.





Kayenta Chapter and Township working together to keep the flea market clean

Vendors at the Kayenta flea market now have a trash bin to dispose of trash on Wednesdays. After an opinion in a recent Navajo Times where an individual stated that the Kayenta Township needed to keep the Kayenta flea market clean. The Kayenta flea market is under the supervision of the Kayenta Chapter, not the Kayenta Township. But since this article, the Township decided to do something about it. Township officials met with Chapter officials about the trash problem at the flea market, and together they decided on placing trash bins at the Kayenta flea market

every Wednesday to help remedy the trash problem.

Since the placement of the trash bins, many vendors and flea market goers have noticed a huge difference.

“There’s not as much trash around and even the walkways are cleaner, especially around the food areas.” stated Dennis, a vendor from Tuba City.

He also stated, “Just keep it up and keep it clean. Not just the flea market but also keep the community clean.”

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Is there anything else you’d like to add?

Yes, I picked up a woman hitch-hiker several days ago from Navajo Mountain. There are 100’s of Navajo families living in and around Navajo Mountain. There is no Trading Post or commerce center of any kind at Navajo Mountain and there hasn’t been any for over twenty years.

The closest Trading Post to Navajo Mountain is at Inscription House, some 35 miles away. So these people at Navajo Mountain have a lot of self-reliance because they can’t purchase the basics of life (i.e., toilet paper, cereal, milk, and gasoline.) Add on the fact that the Utah Highway Department is 100’s of miles away and the community has mostly dirt roads.

Then again also, there is the tiny fact that there is no running water at Navajo Mountain. This Navajo hitch-hiker told me that she had three married daughters but they lived far from Navajo Mountain with their husbands because there were no jobs. She told me that she worked as a maid in one of the Page Hotels but had to hitch-hike because her battery quit working in her truck.

So why can’t the Regional Business Development Office (RBDO) get a business at Navajo Mountain? First

of all, even for a Navajo, where are your children going to school? This lady said to me, “The school at Navajo Mountain teaches Navajo language, Navajo culture, and that is good.

But I wanted my children to learn about computers and the world. At Page, I see all these young Navajo students with ipods, computers, and most of them can’t speak Navajo.” To open a store at Navajo Mountain, where would you live? What is the cost of a double-wide trailer?

Remember 40 years ago, when there was a Trading Post, the Navajo people had flocks of sheep and goats and they created rugs. They also had silver jewelry to pawn for those hard times when families needed cash. DNA eliminated pawn and food stamps eliminated the need for herds of sheep and goats. So what’s left? Oh by the way, did I forget to mention that only the school has running water?

The bottom line for the Navajo Mountain community is that the Navajo Nation isn’t going to solve their economic problems. Only the Navajo Mountain community will resolve their own unique problems. Most likely, the Navajo lawyers and the Navajo Nation Council will probably get in their way. I see absolutely no reason why we as Navajo people, can’t develop a strong and vibrant economy.



Kayenta Burger King, The Largest Navajo Code Talkers Exhibit in the USA

The Burger King logo is prominently displayed on the left. To its right, the slogan "It Just Tastes Better!" is written in a large, pink, stylized font. Below the slogan, it says "Four Locations to Serve You" and lists the locations: "Kayenta - Chinle - Shiprock - Burnside Junction".