

# COMMUNITY UPDATE

Division of Community Development Newsletter

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## Did You Know...

A mountain west of Albuquerque (K'aalógii Dził) is considered a female butterfly mountain because it brings peace to a person. When you catch a butterfly you can rub the wing scales on your body to feel peaceful, or on your legs to capture the swiftness of a butterfly. Butterfly scales rubbed on female livestock will help them produce healthy, beautiful young.

## Events

- July 24-28: Eastern Navajo Fair - Crownpoint, NM
- August 2-4: Western Navajo Fair - Tuba City, AZ
- August 14: NN Code Talker's Day
- August 23-26: Central Navajo Fair & Rodeo - Chinle, AZ
- September 2: Labor Day
- September 6-8: Navajo Nation Fair - Window Rock, AZ

# Hózhó Na'anish



New Senior Planner, Sonlatsa Jim-Martin, announced the development of Chapter Restorative Peacemaking at a recent gathering of New Mexico chapters and is tasked with implementing the plan and providing resources to DCD staff and all 110 Navajo chapters. Restorative means to restore harmony and balance among community members who are engaged and in search of solutions that promote repair and rebuilding.

Division of Community Development • P.O. Box 1904, Window Rock, AZ  
86515 • (928) 871-7182 • [www.nndcd.org](http://www.nndcd.org)

Under Title 26 of the Local Governance Act (Section 103, Chapter Authority), all chapters, by chapter resolution, may exercise the following authority under #10: “Establish a peacemaking system or administrative procedure for resolving disputes arising from chapter resolutions, ordinances, or administrative action; including matters arising from personal disputes. The peacemaking system should emphasize Navajo custom for resolving disputes not otherwise contrary to Navajo law and/or custom.”

With the leadership of Dr. Pearl Yellowman, Executive Director, the Division of Community Development will be launching the plan to provide technical assistance regarding “Chapter Restorative Dispute Resolution and Peacemaking” for Navajo chapters.

The Division of Community Development will be providing technical support and training to the chapters through the Administrative Service Centers (ASC) over the next few months. For now, Navajo chapters are encouraged to exercise their authority to establish a restorative dispute resolution system or procedure.



*Hózhóji Naat’aaah* (Diné Traditional Peacemaking) is described by the Navajo Nation Peacemaking Program: “Peacemaking is the Diné traditional method for solving problems between people. It uses the core principles of Traditional Diné Teachings as they were practiced long before the Long Walk - *Hwééldi*. The goal of Peacemaking is returning to *Hózhó*. When there is disharmony or *Anáhóót’i* with our children and families, among adults, or in our community, it is our personal responsibility to restore harmony and balance. We must learn to resolve our own problems and teach our children Traditional Diné values that will be a positive influence in their lives.”

As chapter officials and chapter staff begin to establish administrative procedures for resolving disputes, the peacemaking system should emphasize Navajo custom for resolving disputes not otherwise contrary to Navajo law and/or custom. The Navajo Nation Peacemaking Program shares the stories, teachings, and method of Diné peacemaking and life value engagements with communities. They provide information on the full range of services through presentations in chapter houses as requested. The program staff are active in the community, recruiting new peacemakers for chapter-certification. Anyone interested in being a peacemaker is encouraged to approach The Peacemaking Program staff at the district offices located across the Navajo Nation.

Stay tuned for monthly resources and updates from DCD on *Hózhó Na’anish!*

<http://www.navajocourts.org/indexpeacemaking.htm>

# Ts'ah Bii Kin Summer Youth Employees Construct Walking/Running Trail With "Junk Food Tax" Dollars

TS'AH BII KIN, Ariz. – Navajo Nation President Jonathan Nez joined summer youth employees, community members, and chapter officials in the community of Ts'ah Bii Kin on June 28, for a dedication ceremony for a newly-constructed walking and running trail. The project known as the 2019 Ts'ah Bii Kin Trail Initiative was completed by a group of 20 Navajo students who are part of the chapter's summer youth employment program, using revenue collected through the Navajo Nation's two-percent tax on unhealthy foods and beverages, commonly known as the "junk food tax."

The summer youth employees constructed the 0.8-mile graveled trail over the course of three weeks, which surrounds the perimeter of the chapter. The project was also partially funded in partnership with the Navajo Transitional Energy Company, LLC.

President Nez thanked the summer youth employees, many of whom returned home to work at the chapter for the summer break, for taking on the challenge of promoting healthy active living in their community.

"As young Navajo people, you have practiced and demonstrated one of the most important Navajo principles and teachings of T'áá hwó' ajít'éeg, or self-reliance and self-determination, in order to help your peers and community. Thank you for stepping forward to make a positive difference for our people," said President Nez.

According to Ts'ah Bii Kin Chapter Manager Earl L. Sombrero, the 20 summer youth employees worked very diligent and remained adamant about completing construction of the new trail, as the chapter officials and employees provided the necessary resources.

"This is a creative and inspirational project that the youth have completed within a short timeframe. The youth of Ts'ah Bii Kin Chapter have set an example of how the tax revenues from the sales tax on unhealthy foods and beverages can be used to change the lives of our people by providing resources to live healthy lives," added Vice President Myron Lizer.

In 2014, President Nez supported former Council Delegate Danny Simpson in advocating for the Healthy Diné Nation Act, which implemented the two-percent sales tax on unhealthy foods and beverages sold on the Navajo Nation. They also supported a separate bill to eliminate the entire sales tax for healthy fruits and vegetables on the Navajo Nation.

The Healthy Diné Nation Act of 2014 included a sunset clause provision that calls for the two-percent tax to end in 2020, however, President Nez and Vice President Lizer said they will advocate for an extension of the sales tax to help chapters throughout the Navajo Nation promote healthy and active living.

The "A Walk in the Sage Trail" in the community of Ts'ah Bii Kin is now open to the public..

**READ MORE AT:** <http://bit.ly/2JwpdPg>



# ASC Holds Budget Orientation Meeting



On Friday, June 21, the ASC department held a new staff orientation and budget overview meeting for new ASC staff and Senior Program & Project Specialists, Community Service Coordinators, Account Maintenance Specialists and Chapter Officials from the Western and Kayenta ASC areas.



The orientation included an overview of the chapter Five Management Systems and internal Navajo Nation and DCD policies on Housing Discretionary, Public Employment Program (PEP), Youth Employment, and Educational Assistance funding. The orientation also covered the review of the Navajo Nation Fiscal Year 2020 Budget Instruction Manual (BIM) including Appendix M, and the Chapter chart of accounts.

The ASC regularly holds these types of trainings and orientations on the Five Management System, budgets, Navajo Nation funding policies, and other areas relevant to chapter operation.

July 2019

# WESTERN AGENCY CHAPTER OFFICIALS MEETING

Western Agency Chapter officials and staff met with representatives from DCD, OPVP, DOJ, and other Navajo Nation offices at Bodaway Gap Chapter on June 26, 2019. The topics covered were:

1. Title 26 – Neomi Gilmore, DOJ Attorney
2. Traditional Leadership by Wilford Moses  
Working together and adherence to policies
3. Chapters Budget Forms – Calvin Tsosie, ASC SPPS for Kayenta ASC Area



# Bulletin Board

## **HEHSC CLARIFIES INTOXICANT USE CONSUMPTION, POSSESSION PROHIBITION FOR NAVAJO NATION EMPLOYEES WHILE ON OFFICIAL TRAVEL**

CHURCHROCK, N.M. – The 24th Navajo Nation Council Health, Education, and Human Services Committee passed legislation clarifying the prohibition on the possession and use of alcohol and other intoxicating substances for employees and political at-will appointees on official travel for the Nation at a meeting in Church Rock, N.M. June 3.

HEHSC consented unanimously to pass Legislation 0115-19, which amends the Navajo Nation Personnel Policies Manual to prohibit the consumption and possession of alcohol while on official travel. It was sponsored by Delegate Edmund Yazzie (Churchrock, Iyanbito, Mariano Lake, Pinedale, Smith Lake, Thoreau).

The committee passed two amendments to the original legislation, adding "possession" in addition to the consumption provision and adding "political-at-will appointees" to clarify that the policy applies to all employees of the Nation.

As part of the legislation's findings, the committee cites the Navajo Nation Personnel Policies Manual to reaffirm that "employees must 'uphold, with integrity, the trust and confidence placed in the employee pursuant to his/her employment."

"Working for the Navajo Nation Government, and service to the Navajo people, is an honor and a privilege," stated Delegate Yazzie. "All employees must carry forth their duties with unimpeachable respect for the faith placed in them by the Navajo people."

The current policy stipulates that the use of alcohol during working hours or the lunch period is prohibited. This legislation adds to "Section XVI. Conduct of Employees" in the Navajo Nation Personnel Policies Manual, subsection "E. Drugs and alcohol in the workplace," Item 1. Disciplinary action is consistent with the Table of Penalties offense #40. Employees violating this policy may be disciplined, accordingly.

According to the Table of Penalties Offense #40, a first offense calls for a mandatory evaluation by employee assistance and suspension up to 30 days, or removal. A second offense imposes suspension up to 30 days or removal, and a third offense calls for removal of the employee.

As an example, when a Navajo Nation employee attends a conference, the entire duration of travel, to and from the employee's worksite to the conference location, is considered official travel, and the consumption and possession of alcohol during that period is prohibited.

READ MORE AT: [http://www.navajonationcouncil.org/pressReleases/2019/JUN/HEHSC\\_Clarifies\\_Intoxicant\\_Use\\_Consumption\\_Possession\\_Prohibition\\_for\\_Navajo\\_Nation\\_Employees\\_While\\_on\\_Official\\_Travel.pdf](http://www.navajonationcouncil.org/pressReleases/2019/JUN/HEHSC_Clarifies_Intoxicant_Use_Consumption_Possession_Prohibition_for_Navajo_Nation_Employees_While_on_Official_Travel.pdf)

## **FCC APPROVES BROADBAND FUNDING FOR NAVAJO, HOPI RESERVATIONS**

The Federal Communications Commission authorized over 21-million dollars in funding Monday, that spans over the next decade, to expand broadband to nearly five-thousand unserved rural Arizona homes and businesses on Tribal lands. NTUA Wireless will be the provider of the service to areas of Apache, Navajo and Coconino counties on the Navajo and Hopi reservations that haven't been able to have access to the internet before. The funding is part of the Connect American Fund. FCC Chairman Ajit Pai says the service will give people living on the reservations the tools to be on the "right side of the digital divide and give them access to 21st century opportunities that broadband offers." At least 40-percent of the homes and business must have service within three years and must increase 20-percent in each subsequent year, according to the funding.

READ MORE AT: <http://bit.ly/2YWlnWm>

## **SHIPROCK COMMUNITY BREAKS GROUND ON NEW WELLNESS CENTER**

SHIPROCK, N.M. – Navajo Nation President Jonathan Nez had the honor of joining community members for the Shiprock Wellness Center groundbreaking ceremony hosted by the Navajo Nation Special Diabetes Program on Wednesday in Shiprock, N.M.

The 9,990 square-foot wellness center will be located adjacent to the existing Shiprock Office of Diné Youth facility, which is being funded through the Navajo Nation Special Diabetes Program and the Shiprock Chapter.

"The new wellness center symbolizes growth toward a healthier future and the ability to fight against diabetes, cardiovascular disease, depression, alcohol/substance abuse, and other health issues. There is a need to take care of ourselves, families, and communities, and I encourage everyone to utilize the new wellness center," said President Nez during the event.

The wellness center will provide nutrition education, diabetes prevention education, and physical activities for the community of Shiprock and surrounding communities.

According to the Navajo Nation Special Diabetes Program manager Lucinda Charleston, project planning began in 2016 for the purpose of providing resources to promote healthy lifestyle, nutrition and diet, and exercise.

READ MORE AT: <http://www.navajo-nsn.gov/News%20Releases/OPVP/2019/july/FOR%20IMMEDIATE%20RELEASE%20-%20Shiprock%20community%20breaks%20ground%20on%20new%20wellness%20center.pdf>

## PERSONNEL NEWS

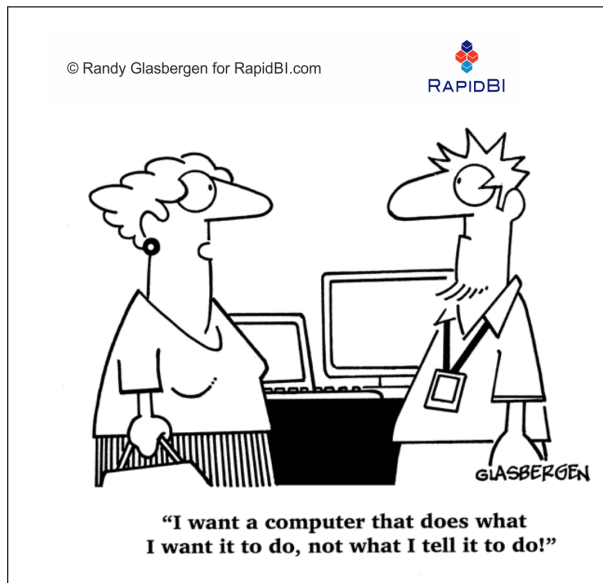
### DCD OPEN POSITIONS

#### Administrative Service Centers

POSITION TITLE	LOCATION	PAY RATE	CLOSING DATE
Accounts Maintenance Specialist(S)	Jeddito, AZ	25,355.20	OUF
Accounts Maintenance Specialist(S)	Rock Point, AZ	25,355.20	08/05/2019
Accounts Maintenance Specialist(S)	Forest Lake, AZ	25,355.20	09/03/2019
Accounts Maintenance Specialist(S)	Alamo, NM	25,355.20	07/29/2019
Community Services Coordinator(S)	Hardrock, AZ	35,755.20	08/12/2019
Accounts Maintenance Specialist(S)	Tsaile, AZ	25,355.20	08/06/2019
Accounts Maintenance Specialist(S)	Black Mesa, AZ	25,355.20	08/05/2019
Accounts Maintenance Specialist(S)	Red Rock, NM	25,355.20	08/07/2019
Accounts Maintenance Specialist(S)	Iyanbito, NM	25,355.20	08/07/2019
Community Services Coordinator(S)	Lake Valley, NM	35,755.20	08/05/2019
Community Services Coordinator(S)	Iyanbito, NM	35,755.20	OUF
Accounts Maintenance Specialist(S)	Red Mesa, AZ	25,355.20	08/05/2019
Community Services Coordinator(S)	Coalmine Mesa, AZ	35,755.20	OUF
Accounts Maintenance Specialist(S)	Coppermine, AZ	25,355.20	09/10/2019
Accounts Maintenance Specialist(S)	Coalmine, AZ	25,355.20	08/09/2019

For the most up-to-date personnel info, please visit DPM's website at <http://www.dpm.navajo-nsn.gov/jobs.html>

## COMIC OF THE MONTH



## INSPIRATIONAL QUOTE OF THE MONTH

"Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. If you haven't found it yet, keep looking. Don't settle. As with all matters of the heart, you'll know when you find it."

-- Steve Jobs

## July 4th: Celebrating 243 Years of Independence

### Fun Facts: From Counties Named Liberty to \$368.6M Worth of Fireworks Sold

DERICK MOORE • JULY 02, 2019

Who was the first signer of the Declaration of Independence? Is there a U.S. county named Independence? What was the nation's population in 1776?

Answers:

- John Hancock, a merchant by trade, was the first to sign the Declaration of Independence.
- The only county named Independence is in Arkansas.
- The U.S. population was 2.5 million in 1776. It is more than 130 times larger today at 330 million.

As the nation celebrates this Independence Day, it's a good time to reflect on how our Founding Fathers enshrined in our Constitution the importance of statistics as a vital tool for measuring people, places and economy.

The U.S. population was 2.5 million in 1776. It is more than 130 times larger today at 330 million.

*The following statistics — historical and whimsical — come from responses to U.S. Census Bureau surveys:*

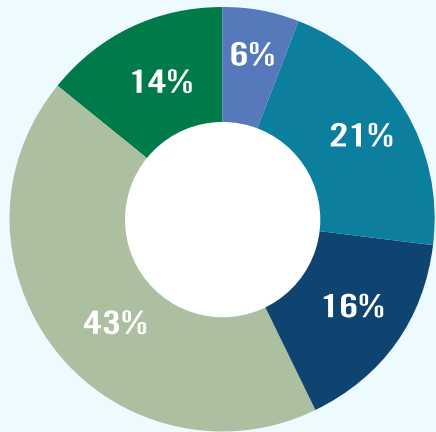
- In July 1776, an estimated 2.5 million people lived in the 13 colonies (Series B 12 table below). According to recent projections, there are 330 million residents as of July 1, 2019 (Projections for the United States: 2017-2060, Table 1 below).
- The oldest signer, at age 70, was Benjamin Franklin of Pennsylvania. Franklin County, Pa., had an estimated population of 154,835 on July 1, 2018. There are 24 counties named Franklin in the United States.
- The youngest signer, at age 26, was Edward Rutledge of South Carolina. There are no counties named Rutledge.
- Speaking of county names, there are four counties named Liberty (Florida, Georgia, Montana, Texas) and 18 counties and one parish named Union.
- \$368.6 million worth of fireworks were sold in 2012 through establishments classified as NAICS 453998 and all other miscellaneous retailers (except tobacco stores).

*Derick Moore is senior communications specialist at the Census Bureau.*

**READ MORE AT: <https://www.census.gov/library/stories/2019/07/july-fourth-celebrating-243-years-of-independence.html>**

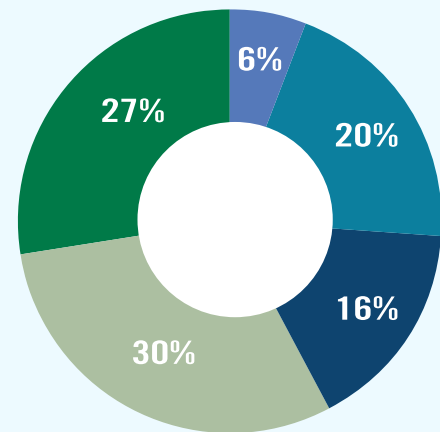


## How The Elderly (65 and over) Receive Disaster Related News

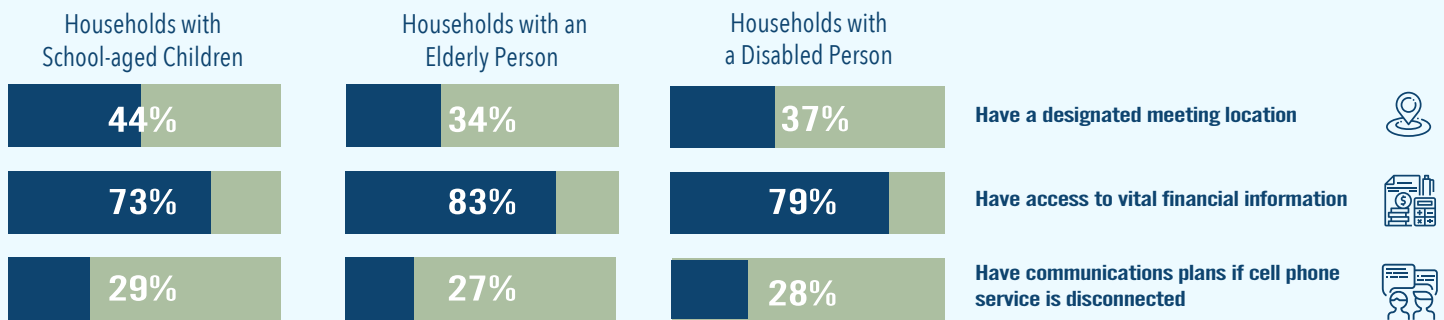


- Family, Friends, or Neighbors
- Radio
- Television
- Internet
- Other Source

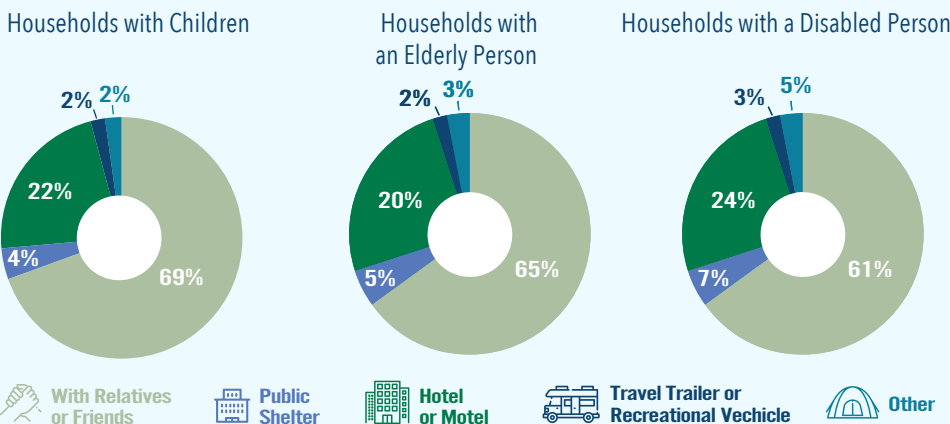
## How Do Households In Rural Areas Receive Disaster Related News



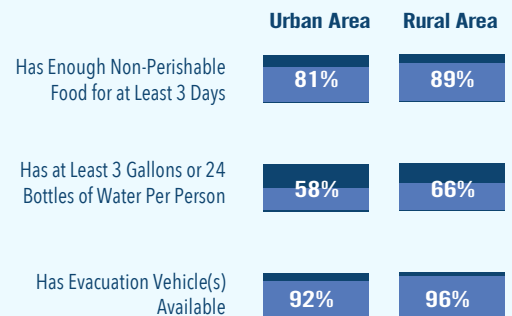
## Disaster Preparedness Planning Needs



## Likely Place to Stay During a 2-Week Evacuation (more than 50 miles)



## Disaster Preparedness Resources Available



# Homes on the range: Helping to understand residential development of U.S. rangelands

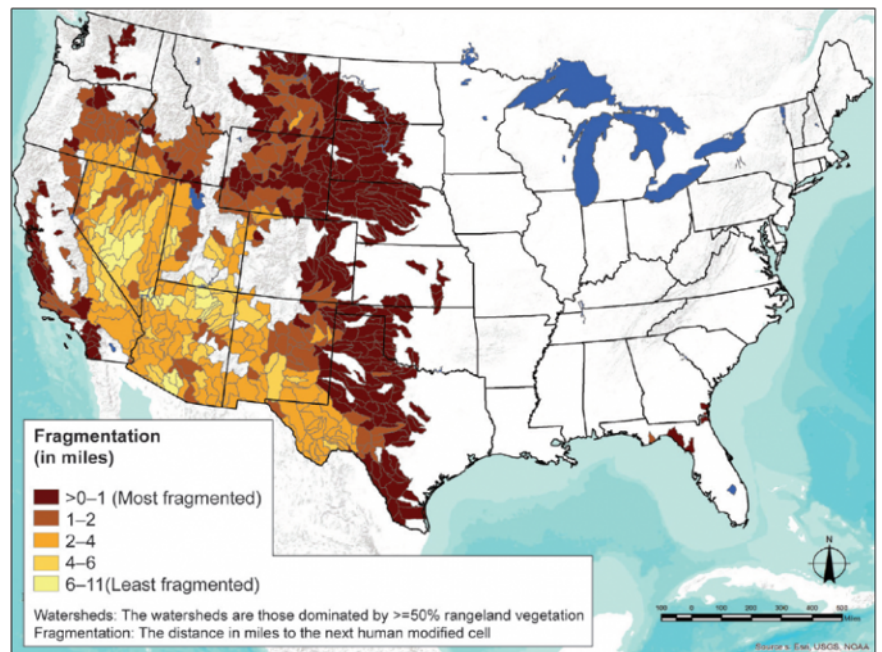
## A changing landscape

When the words to the classic folk song “Home on the Range” were written in 1872, U.S. rangelands were much more extensive than they are today. Over the past three centuries in the coterminous United States, one-third of rangelands – once covering a billion acres – have been modified or converted to other land uses. This shift is projected to continue, because privately owned rangelands, which are the most likely to be converted to other uses, represent more than 60 percent of America’s rangelands.

## Residential development and spatial analysis

Residential development has had a particularly significant impact on rangeland ecosystems, including wildlife habitat reduction and fragmentation, altered hydrology and water quality, and decreased availability of natural and recreational goods and services. It’s a growing issue, as an additional 5.6 million acres of U.S. rangelands are expected to make way for residential development in the next two decades or so, with more than 1 million of those acres in California and Texas alone.

To better understand where and how residential development is likely to affect U.S. rangelands, a team of scientists is collaborating on an ongoing project known as Rangelands on the Edge, which estimates past and projected rangeland conversion while evaluating landscape-level rangeland threats. It’s similar to another Forest Service project called Forests on the Edge, which also has the key goals of increasing awareness of ecosystem values and challenges while creating tools for strategic planning.



Rangelands on the Edge quantifies and maps aspects of rangeland conversion, including watershed fragmentation. The darkest red color on the map represents the most fragmented rangeland watersheds.

## Where to find the findings

People can find a report based on this project, entitled “Rangelands on the Edge: Quantifying the Modification, Fragmentation, and Future Residential Development of U.S. Rangelands.” The lead author, a research ecologist for the Rocky Mountain Research Station named Matt Reeves, explains, “Landscape change is inevitable and there will be tradeoffs. This research provides a springboard for having discussions about what we want the future to look like.”



Much of the decline in rangeland area is due to land use changes associated with exurban development, agriculture, and grazing (Photo by Carrie MacLaren, courtesy of 1000 Friends of Oregon).

According to the spatial analysis described in the report, continued rangeland conversion will affect some areas more than others. California and Texas are likely to be most affected, followed by Florida, Arizona, and Colorado. States with less dense human populations, such as Wyoming, Montana, and North Dakota, will be impacted less although localized changes may be significant. Also, further rangeland conversion is most likely around urban areas. The report also indicates that residential development impacts are reduced by concentrating housing in specific areas while setting aside and managing open spaces through conservation easements and land purchases.

## Planning for wildfire, wildlife management, and more

Reeves also describes an issue he's seen in western Montana: "Here in the Bitterroot Valley, the human population is expanding while agricultural and rangeland resources are being diminished. As a result, there's been an increase in motor vehicle collisions with elk as they're squeezed into corridors that might require them to cross a road. Our research can help develop travel management plans that consider wildlife corridors and include carefully placed overpasses, underpasses or fences."

Reeves hopes the work will enable more informed decision-making related to U.S. rangeland development. He explains, "While there's some urgency about this issue, there's also opportunity. We believe that this research is the first step in more localized research, which will help bring people to the table."

### KEY FINDINGS

- Through a project called Rangelands on the Edge, RMRS scientists and collaborators are studying past, current, and projected changes to rangelands related to residential development in the conterminous United States.
- A recently published report on the project includes maps and analysis of variables such as housing density, road and soil characteristics, topography, proximity to population centers, and land cover, use, and ownership.
- This information can help refine planning and development decisions related to residential locations, land cover, highway placement, watershed management, and minimizing the effects of rangeland fragmentation.
- While past U.S. rangeland conversion has been driven by agricultural development, especially in the Great Plains region, the greatest projected residential development is in the arid Southwest and California, especially near urban areas. Of more than 5.3 million acres of projected residential development through 2030, nearly 2.5 million acres are in California and Texas. Certain smaller urban centers such as Bozeman, Montana, will also continue to experience rapid changes.
- Scientists are available to help interpret findings on a local level. Additional information can be obtained by contacting Matt Reeves at [matt.c.reeves@usda.gov](mailto:matt.c.reeves@usda.gov).

READ MORE AT: [https://www.fs.fed.us/rmrs/homes-range-helping-understand-residential-development-us-rangelands?utm\\_source=Homes+on+the+Range+in+5+min&utm\\_campaign=Science+You+Can+Use+%28in+5+min%29+-+Homes+on+the+Range&utm\\_medium=email](https://www.fs.fed.us/rmrs/homes-range-helping-understand-residential-development-us-rangelands?utm_source=Homes+on+the+Range+in+5+min&utm_campaign=Science+You+Can+Use+%28in+5+min%29+-+Homes+on+the+Range&utm_medium=email)

# The 2020 census is coming. Will Native Americans be counted?

By KURTIS LEE AND BEN WELSH  
Photography by BRIAN VAN DER BRUG  
CROWNPOINT, N.M.

Leonard Jones doesn't remember a survey packet on the porch or a knock on his front door during the last census count.

But that doesn't surprise him — not out here. Only family and close friends make the dusty 10-mile trek from the paved road, down dirt switchbacks lined by sandstone mesas, to his secluded home in northwestern New Mexico. There is no electricity, no running water, in the single-level sandstone structure.

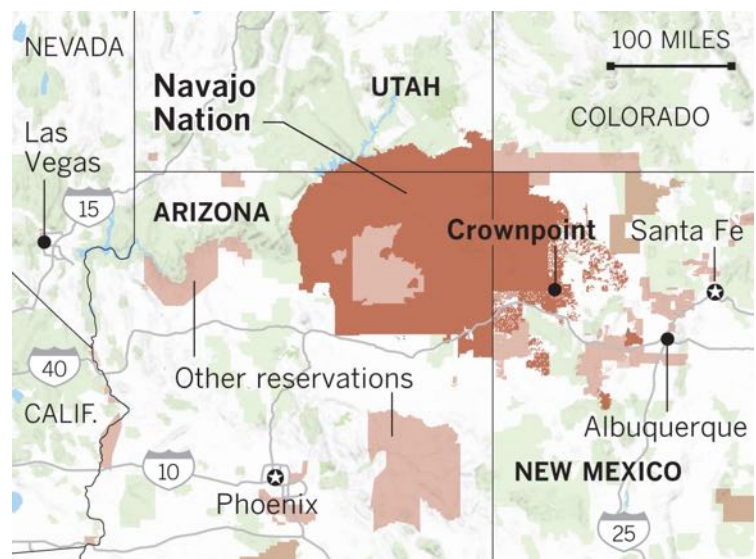
"Few people know we're out here," Jones, who lives on the Navajo Nation reservation, said on a recent morning as his son Brett trimmed his hair. "We live in nature."

"The thought of people coming out here and making us a part of any official count seems like a stretch, you know?"

As the 2020 census nears, concern about an undercount of Native Americans is gaining traction here and across the country.

Approximately 600,000 Native Americans live on tribal reservations, semi-sovereign entities governed by elected indigenous leaders. Here on the Navajo Nation — the country's largest reservation, spanning portions of New Mexico, Arizona and Utah — roughly 175,000 people live in a mostly rural high desert area bigger than West Virginia.

While other reservations are smaller, most are also remote. And all are home to a longstanding distrust of the U.S. government. Those factors help make Native American reservations among the most difficult places to canvass



Sources: U.S. Census Bureau, Nextzen, OpenStreetMap

during the census, the once-per-decade federal effort to find and tally every resident of the U.S.

In the 2010 count, nearly 1 in 7 Native Americans living on a reservation was missed, according to an audit by the U.S. Census Bureau. That adds up to 82,000 people overlooked and uncounted — equal to skipping the entire city of Santa Fe, New Mexico's capital.

With seats in Congress and statehouses determined by population, political power is at stake. So is each reservation's slice of more than \$900 billion in annual federal spending doled out largely in accordance with census data.

"If a place doesn't get a fair count, they don't get their fair share," said William O'Hare, a demographer and author who has studied the effects of errors in the census.

Getting a fair share is especially important in places like the Navajo Nation, said Seth Damon, speaker for the tribal council.

Roughly 85% of the reservation's roads are unpaved. If there hadn't been an undercount in 2010, Damon said, the tribe likely would have received more money from the Federal Highway Administration Tribal Transportation Program.

"For the Navajo Nation and Indian Country," Damon said, "the census determines whether your dirt roads get graveled or paved, or whether your people move from dirt floors to a solid foundation."

The Census Bureau's struggles in 2010 resulted in more than 80% of reservation lands being ranked among the country's hardest-to-count areas, according to a Times analysis of estimates published by the City University of New York Graduate Center.

Is your area at risk of an undercount?  
Sixty million Americans live in a neighborhood experts say will be hard to count in next year's census. The most challenging places are highlighted below. Search an address to see how it rates.

The upcoming count is also facing new challenges.

Budget cuts have forced the bureau to reduce staff and field testing. The nonpartisan Government Accountability Office has deemed the agency at "high risk" of fraud and mismanagement.

Next year's effort will also shift to having many households filling out their forms online. The move is expected to cut costs and streamline the process, but some experts worry it will make it more difficult to catalog communities that do not have widespread Internet access. On the Navajo Nation, like many reservations, the majority of households are without a web connection.

Those changes have prompted experts at the Urban Institute, a nonprofit group that studies government policy, to project another undercount of Native Americans in 2020.

To avoid that outcome federal officials say they are banking on improved outreach efforts, including a door-to-door campaign dropping off forms in vulnerable areas.

Last month, Census Bureau officials visited New Mexico to meet with state and local officials and tribal leaders. The group traveled to homes near Albuquerque and heard firsthand testimony about the challenges of counting individuals on the Navajo Nation and other rural locales. Jessica Imotichey, a member of the Chickasaw Nation, is one of many Native Americans working for the bureau to help prepare reservations. She says distrust is the most important barrier to overcome.



Bennett Peak towers above a Navajo hogan in rural northwestern New Mexico.

"It is very difficult to get folks to open the door if they don't recognize you," she said. "There is a lot of sensitivity in the relationship between the tribes and the federal government. That's something we have to be real about."

That lack of trust is a major issue for the bureau nationwide, amplified by the Trump administration's plans to add a citizenship question to next year's census form. The Supreme Court is expected to rule this month on whether the question can remain.

Some state governments are going further, allocating extra money to aid the count in a bid to avoid losing out on federal funding.

New Mexico's budget coffers depend on nearly \$7.8 billion a year from Washington for programs like Medicaid, food stamps and road repairs tied to the census. The New Mexico Legislature recently endowed a new state commission with \$3.5 million to spend on ensuring an accurate count.

In May, members of the Navajo Nation created a similar panel and plan to advertise the importance of participation.

Eugenia Charles-Newton, a Navajo Nation council delegate, said hiring locals to help is also crucial.

“We’re the ones who know where people live,” she said. “Want a good count? Talk to us.”

Back on the reservation, outreach efforts are already underway.

On a recent afternoon, Jay DeGroat, who heads a tribal council chapter near Crownpoint, a town of about 2,000, rumbled down a dirt road, past pinyon pines and Indian paintbrush. The latter, a native wildflower, looked like ripe oranges sprawling across the high desert floor. DeGroat — well-known in Navajo country for having



Jay DeGroat, who leads a Navajo Nation council chapter near Crownpoint, N.M., visits a hogan in a remote part of the reservation.

designed the tribe’s flag — popped out of an SUV and headed toward a gray stucco hogan, a traditional Navajo dwelling that could hardly be distinguished from the road and had no address. But DeGroat knew it was there. Ahead of the census, he spends time visiting out-of-the-way residences to get a sense of when people are likely to be home. Many are gone for much of the day to sell their artwork.

Such knowledge is particularly valuable in Indian Country, where records are sporadic and many homes do not even have addresses, a problem tribal officials have asked the bureau to take on.

Inside the hogan, John Hoskie III and his sister, Johnelle, helped their father use nickel and copper to shape belt buckles, which they planned to sell at local rodeos. As they continued to work, DeGroat peppered them with questions.

“What can be done to help people know about the census?” DeGroat asked, gripping his cowboy hat.

“There needs to be locals doing the counting,” John said.

“The distrust of government is here,” Johnelle added. “It’s always going to be on the reservation.”

DeGroat nodded.

He and other local members share a common belief that relying on the federal government to take the lead in locating and enumerating everyone is a mistake.

“It’s on us,” he said.

About 35 miles away, Jones was back out on the porch of his secluded home, where his son had guided a pair of clippers powered by a rusted solar panel through his hair, crafting a medium fade.

Trailers with tin roofs and hogans dot the high desert land that stretches for 25 miles between his home and Crownpoint. Jones, 44, has lived much of his life on the Navajo Nation, where his ancestors herded sheep before the U.S. Army forced them away.

Brett Jones, right, gives his dad, Leonard, a haircut at their family home, which is located off a winding dirt road in a remote part of the Navajo Nation.

Brett Jones, right, gives his dad, Leonard, a haircut at their family home, which is located off a winding dirt road in a remote part of the Navajo Nation.

Inside the home Jones shares with his wife, son and parents, five 6-gallon buckets sit stacked in a corner. Each is etched, in black pen, with “drinking water.” Burning cedar crackles from a wood stove in the middle of the living room.

Jones, a pastor, travels hundreds of miles a week around the reservation spreading the gospel — sharing the faith that has sustained him during hard times. Recently, he said, the need for electricity has become much more urgent. Both of his parents have diabetes, and reliable phone service would ease concerns.

“It would also be ideal to have internet and better roads to get in and out,” he said, echoing the same issues that could affect the official count.

Jones said he’s not optimistic about being counted.

“Who’s going to make it here? No one knows we’re here,” he said, looking out at the empty horizon. “I just hope we’re not forgotten.”

READ MORE AT: <https://www.latimes.com/projects/la-na-census-native-americans-navajo-nation/#nt=oft-Single%20Chain~Flex%20Feature~hp-center~navajo-census-745a~1~yes-art~curated~curatedpage>

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# HOW YOUNG NATIVE AMERICANS ARE USING THE CENSUS TO MAKE THEIR COMMUNITIES HEARD

MTV NEWS STAFF

07/15/2019

By Rebecca Nathanson

For Austin Weahkee, a member of the Cochiti and Zuni tribes and Navajo Nation, his activism began “basically from the day I was born.” When he was a child, his family was part of a campaign to prevent the construction of a road through Petroglyph National Monument, a sacred Native American site in New Mexico, where he grew up. They ended up losing that particular battle in 2004, but the experience far from discouraged Weahkee, who comes from a long line of activists involved in protecting sacred sites.



“It inspired us to get into politics, to move away from more traditional activism to getting people registered to vote, to make sure that we actually had good policymakers and good decision-makers,” he tells MTV News. So in the lead-up to 2020 — both the presidential election and the United States census — Weahkee, now 22, is following through on that early inspiration. He is one of a handful of young Native Americans stepping up to tackle some of the challenges that these events have long brought to their communities by raising awareness, advocating for more accessibility, and convincing their peers to fight with them.

The undercounting of Native Americans in the census is a persistent, chronic ailment that most people acknowledge just once a decade even though it impacts its victims every day of every year — and has for decades. In the 1990 census, Native Americans on reservations were undercounted by 12.2 percent. That dropped to just 0.7 percent in 2000 before jumping back up to about 5 percent in 2010. That same year, the Black population was undercounted by 2.1 percent and the Latinx population by 1.5 percent; the non-white Latinx population was overcounted by 0.8 percent. (The census groups Latinx people under the “Hispanic” category.) Around a quarter of all Native Americans live in what are considered hard-to-count census tracts: issues like poverty, education level, housing insecurity, and a low-median age all come together to increase their risk of undercounting.

The consequences of this are manifold: Census data determines how funding and resources are distributed. “It affects everything in everyday life, especially for our more federally funded tribal groups because a lot of their money doesn't come from the state. It does come from federal programs,” says Weahkee, an organizer with the Native American Voters Alliance and a 2018 Movement Builders Fellow with the Center for Native American Youth. “It affects roads, schools, Internet, healthcare... It's really a lot of resources that we're missing out on by not making sure that everyone's counted.”

Weahkee acknowledges that including everyone in the census tally is a daunting task — a potentially demoralizing task, so all-encompassing that, not knowing where to start, some never start at all. One challenge is accessibility: he says that in 2010, a helicopter was sent to a remote area to reach someone. Offering the census form in Native languages would also make filling it out less intimidating.

“We don't have to make sure that we're counting everybody, but that we're counting everybody that we know and that we can count,” Weahkee suggests. “So really just making sure that our at-home radius is fully covered, making sure that grandma who lives a mile down a dirt road is counted.” The hope is that these efforts ensure that every household receives either a self-response census form or a visit from a census volunteer.

Voting in the 2020 election presents another challenge in the effort to ease and eliminate the under-representation of Native Americans on all levels. After all, they're not immune to the voter ID laws currently impacting other minorities. In 2012, only 66 percent of eligible Native Americans and Alaska Natives were registered to vote. Voter registration and polling sites accept identification issued by tribal governments, but voters still need to have residential information in the form of a house number or a street name, which those living on reservations often lack.

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It isn't simply a matter of having the right form of ID, either: Native voters first have to know about the election. "For me, the most important thing is to be on the ground and present and doing what I can to ensure people are just aware. That's one of the biggest issues, especially on the reservation because it's so rural and people live very far from one another," says Shandiin Herrera, a 22-year-old from the Navajo Nation in Utah and one of the Center for Native American Youth's 2019 Champions for Change. "Even this past election [in 2018], a lot of people didn't even know there was an election going on. So I think my job is at the very least to make sure people are aware and informed and have accurate information."



Lack of awareness is one thing — lack of interest is another entirely. The former is potentially solvable, a matter of organizing and communication; the latter is based on a widespread distrust of the U.S. government that is only deepening with every instance of undercounting and under-representation. Herrera says that this is, at least in part, generational — a consequence of elders who were born before they had the right to vote. In 1924, the Indian Citizenship Act guaranteed citizenship to all Native peoples born in the United States, but until the Voting Rights Act of 1965 banned the exclusion of citizens from voting, states could still deny them their right to vote.

And yet, some young people are also reacting with disillusionment and disengagement to a lifetime of slights from the federal government. Amari McCoy, a 22-year-old member of the Cherokee Nation in Oklahoma and part of the National Congress of American Indians' Youth Commission, believes disinterest is pervasive for many young people. "It's actually more common than you would think, if you just go ahead and ask, 'Are you registered to vote?' to have youth say, 'No, we're not. It doesn't matter anyway.' And they're just so nonchalant, relaxed about it."

When it comes to political candidates offering specific policies or making plays for support from different minority groups, Native Americans are rarely addressed directly; sometimes find themselves grouped together with other minorities for broad-strokes initiatives, which can serve an overall good but also render the most vulnerable people invisible. (So far, few of the over 20 major candidates from both the Democratic and Republican parties for the 2020 election have specifically asserted Native issues within their broader policies.)

As a result of this categorization, as well as of undercounting, they get far less "political or justice attention" than other vulnerable populations, as Janeen Comenote, director of the National Urban Indian Family Coalition, tells MTV News. Understandably, then, many Native peoples are left with an antipathy for the U.S. government that fails to inspire action.

As 2020 approaches, activists are focused on the hows of it all: How to change a warranted wariness and reticence towards participating in U.S. politics; how to mobilize in the face of stagnancy; how young people like Weahkee, Herrera, and McCoy can organize their peers to take advantage of the opportunities presented by the election and the census, regardless of the shortcomings of both those events and the government that facilitates them.

"There's still a lot of resentment within our Native communities and I can absolutely understand where they're coming from," McCoy says. "But at the same time, if we want to have change, if we want to move forward, we're going to have to get out and make our voices heard. Right now, the best way for us to do that is to turn in the census and to get out and vote."

For a community that has been subjected to erasure in countless aspects of the United States's past and present, all of this is easier said than done. "I think the hardest part is realizing every day that you're in this country that doesn't think you're still here," Herrera explains. "It's hard to feel like you don't belong even though you're on your original homeland, you know? And so the sense of belonging, the sense of community, I think that is the most difficult part of navigating this world where you're not included at all."

She adds: "That's why the more representation we get—whether that be local government, state government, federal—for Native youth is a chance for us to finally feel seen and to feel like these policies are going to be representative of us."

READ MORE AT: <http://www.mtv.com/news/3131109/native-americans-census-voting-2020/>



# Community Land Use Planning on the Navajo Nation

Navajo Nation Local Governance Act (LGA)—Title 26

The LGA provides opportunities and grants Chapters authority over local issues relating to:

- Conserving natural resources
- Preserving Navajo heritage and culture
- Land Use Planning

## Natural Resources to protect:

- Geology/soils and minerals
- Groundwater and surface water
- Grassland, shrubs, trees, etc.
- Wildlife
- Threatened/endangered species
- Air quality

## Cultural Resources to protect:

- Anasazi cultural sites
- Historic preservation of sacred sites
- Graves protection/burial sites
- Traditionally sensitive areas
- Culturally significant areas
- Tourist sites/agriculture



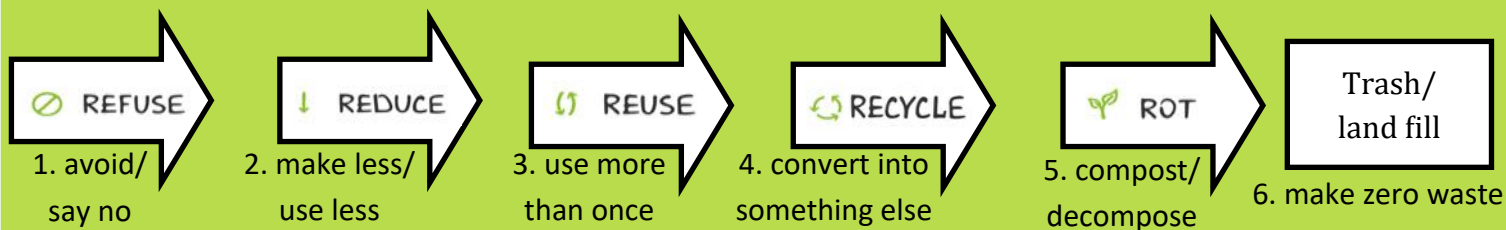
The average American creates about 4.4 pounds of trash per day.

- That is about 1,600 pounds of trash created per person per year!
- According to the 2010 Census, 173,667 people live on the Navajo Nation.
- That is about 764,000 pounds of trash that are created on the Navajo Nation per day!

**The Navajo Nation should pursue Solid Waste Management policies and practices** that advance the values of environmental protection, materials conservation, and long-term sustainability. It is important to include Solid Waste Management in Community Infrastructure Plan.

## **The Navajo Nation Solid Waste Act (NNSWA) states:**

- Section 201 prohibits the disposal of solid waste "...in a manner that will harm the environment, endanger the public health, safety and welfare, or create a public nuisance." It is understood this prohibition includes open dumping, open burning, and dumping trash into a waterway. Section 204 explicitly prohibits open dumping. Subchapter 503 defines civil and criminal penalties for violations of designated parts of the NNSWA.



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