

# COMMUNITY UPDATE

Division of Community Development Newsletter

October 2023

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## Did You Know...

### The Story Behind Monument Valley's West & East Mitten Buttes ...

The buttes of Monument Valley tower around 1,000 feet above the desert floor below. According to Navajo legend, they are the carcasses of long-defeated monsters. The buttes are made of red sandstone and are isolated hills with steep sides and a flat top.

## Events:-

### October: Ghąąjį'- "Joining of Seasons"

October 5-8: Northern Navajo Nation Fair - Shiprock, NM

October 19-22: Western Navajo Nation Fair - Tuba City, AZ

October 31: Halloween

### November: Níłch'íts'ósi- "Slender Winds"

November 5: Daylight Saving Time Ends

November 11: Veterans Day

November 23: Thanksgiving Day

November 24: Navajo Nation Family Day / Black Friday

November 27: Cyber Monday

November 30: International Computer Security Day

## Home dedication for ARPA/BIA funded Modular in Kinlichee



On October 25, 2023, the Community Housing & Infrastructure Department's Housing Improvement Program proudly handed over a new one-bedroom Modular Home to Ms. Christine Yazzie, from Kinlichee, Arizona.

Ms. Yazzie had been diligently applying for assistance through the CHID/HIP program for five long years. Her requests for aid were driven by her experience of homelessness and reliance on family members for shelter. Unfortunately, over these years, she did not meet the required eligibility points set forth by the BIA Housing Assistance Program.

In a stroke of good fortune, the HIP/CHID program secured one-time funding from the BIA/ARPA to help applicants who had previously been unable to meet the eligibility criteria. As a result, Ms. Yazzie was among the recipients who finally received the much-needed assistance.

Ms. Yazzie was overjoyed when she received the notification in April 2022 that she would be receiving a home. Despite the extended period it took to process all the necessary documents, including securing clearance under the National Environmental Policy Act (NEPA) and obtaining purchase orders for the modular home, she exhibited great patience and was thrilled to finally have her own home.

Her daughter, Valerie, also expressed her profound appreciation and happiness that her mother now had a place to call her own.

**Home Dedication-**  
(continued)

The CHID HIP ARPA/BIA grants are currently in progress regarding applicants already approved and awaiting homes. This is the first modular ARPA/BIA funded home this year for the Home Improvement Program. The ARPA/BIA program is independent of the Navajo Nation ARPA funds, the criteria and eligibility requirements are federally mandated, therefore the grantees have been designated.



(from left) Arbin Mitchell, DCD Executive Director; Valerie Yazzie; Christine Yazzie; Rita Begay, CHID Housing Improvement Program Manager



Valerie Yazzie & Christine Yazzie



October 2023



October 2023

# WESTERN NAVAJO

# Fair



Nava-Hopi Observer Kevin Russell October 25, 2023 3:18





### Spooktacular Fun at Navajo Nation Office of the President and Vice President's Trunk or Treat Event

On October 31, the Navajo Nation Office of the President and Vice President hosted a lively Trunk or Treat event, where people of all ages came together in their Halloween costumes. All divisions were encouraged to participate, and both parents and children joined in the fun. Notably, the Division of Community Development (DCD) and the Administrative Service Center (ASC) staff, including Jaron Charley, ASC Manager; Tia Yazzie, ASC Administrative Assistant; and Delilah Bill, DCD Office Assistant, actively participated in the event, adding to the festive atmosphere. This event showcased the spirit of community and creativity, making it a memorable Halloween celebration.



**DR. BUU NYGREN**  
NAVAJO NATION PRESIDENT

**HALLOWEEN**  
10.31.2023  
3:00-7:00 PM

**Trunk or Treat**  
**HAUNTED HOUSE**  
ENTER IF YOU DARE

WINDOW ROCK, AZ @ OPVP PARKING LOT

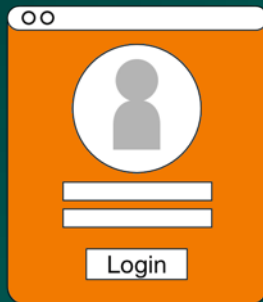


# Cyber Security ha Tech Tips

Do not use public WiFi  
Hotspots



Make it a habit to change your  
passwords frequently



Enable Two Factor Authentication



Minimize personal information on  
Social networks, do not click on  
advertising links or entertainment  
tests

October 2023

# 3 tips to raise your backup game

Posted: March 31, 2023 by Mark Stockley

If there was an award for “most overlooked really important thing in computing”, backups would win. Every year.

So let's put that right and spend a minute or two thinking about backups. Backups are great! Having backups is like having a do-over for your mistakes, and who hasn't wished for that? And they can keep you safe too. Good computer security means creating layers of protection that overlap and cover each others' backs. The final layer is your backups. They're a “get out of jail free” card you can play if any of your files are destroyed, deleted, or corrupted by malware.

To get you off on the right foot we've got three tips: A beginner tip, an intermediate tip, and an advanced tip.



## 1. Make backups

Yes, our first tip really is “make backups”. Why? Because backups are the dental floss of cybersecurity—the thing that everyone knows they should do, that everyone intends to do, that nobody actually does.

You need to floss your computer, every day. We don't care how you do it: You can use the cloud, put your files on a USB stick, plug in an external hard drive, burn your data to a disk (ask your parents), copy them to an FTP site (ask your grandparents), or print them out and bind them in a book for all we care. All we ask is that you make a copy of your data, and then make making copies of your data a habit.

The only backup you'll ever regret is the one you didn't make.

## 2. Make them automatic

Once you decide that you're going to make regular copies of your data you are, in all likelihood, going to get bored of doing it and slip up on your rigorous, well-intentioned schedule. Humans just aren't good at doing the same thing, the same way, every day. But you know what is? A computer.

So, our intermediate tip is to let the computer take the strain of remembering what you want to backup and when. They love that stuff.

Windows and macOS both come with backup software included, each of which is perfectly on-brand for your platform of choice. The Windows backup solution has a boring and sensible name. It's called Backup and Restore. On Mac you'll be using a Time Machine, because Apple lets its marketing department in the room when things are being named. As you'd expect, if you're a Linux user there are a bewildering number of options to choose from. If you're blinded by overchoice, check out Amanda.

## 3. Make sure they work

If you've followed tip two and automated your backups then you can sit back and relax right? Sure, you can. But if you want to know for sure that your backup solution will be there for when you need it most, you need to test it. After all, a backup is only as useful as the data you can actually restore from it.

Anyone who works with computers knows that assumption is the mother of all \*\*\*\* ups, so don't assume your backups work, prove they do. Pick a file you really care about and go get a copy of it from your backups. Better yet, if you have a directory where you keep lots of important files, restore that. Not only will that prove to you that your backups can dig you out of trouble if they ever need to, you'll get a feel for how slow that process can be if you're backing up over Wi-Fi. Understanding that restoring a lot of files from a backup can be a lengthy process will help you set your expectations and manage your stress levels if you ever need to.

## Pat yourself on the back

Whether you made it all the way to rolling out tip three, or you stopped at one, we applaud you. Your digital life is now more resilient than it was, which means you'll be better able to weather hardware failures, accidental deletions, and malware outbreaks.

# Administrative Service Centers

## Department Updates:

**October 27, 2023** - The Administrative Services Centers has a new website. Visit [nndcd.org](http://nndcd.org) and navigate to the **ASC** page to view.

**HAPPY HALLOWEEN  
FROM THE ASC DEPARTMENT!**





## Administrative Service Centers

### STAFF UPDATES

Congratulations are in order for **Ronald Deschinny**, the former Accounts Maintenance Specialist for Sawmill Chapter.

Earlier this month on October 09, 2023, Ronald was promoted to Sawmill Chapter's **Community Services Coordinator** position.

Ronald has worked with the Sawmill Chapter since March of 2012 and has demonstrated his commitment and capability in providing services to the Sawmill Community.

He was a part of the efforts, working with his fellow team members and the Fort Defiance ASC Staff in getting the Sawmill Chapter out of Sanction after nearly 24 years.

*Great Job and Congratulations to Ronald!*

### WELCOME NEW EMPLOYEES!

October 2023 came with the following new additions at the chapters.

*Alta Isaac*  
**Navajo Mountain Chapter**  
*Community Services Coordinator*

*Harry Begay*  
**Red Rock Chapter**  
*Community Services Coordinator*



# Bulletin Board

## 25th Navajo Nation Council passes legislation to allow virtual attendance at chapter meetings

WINDOW ROCK, Ariz. – On Tuesday, the 25th Navajo Nation Council approved Legislation No. 0202-23, sponsored by Delegate Vince R. James (Jeddito, Cornfields, Ganado, Kin Dah Lichíí, Steamboat), which will amend Title 26 of the Navajo Nation Code to allow for virtual attendance at chapter meetings if signed into law by the Navajo Nation President.

In 2020, the Navajo Nation enacted emergency measures to mitigate the spread of the Coronavirus pandemic. Due to the shutting down of government offices, one measure enacted was to allow Navajo Nation employees to work from home and to allow chapters and chapter members to use virtual meetings to continue necessary work.

On June 15, 2023, Navajo Nation President Dr. Buu Nygren deactivated the Public Health State of Emergency for the Navajo Nation, returning government operations to pre-COVID-19 status.

“Honorable Council Delegates, I’ll leave this decision to you. Throughout the pandemic, it’s been important to have virtual attendance at chapter meetings,” Delegate James said. “Continuing to allow virtual attendance at chapter meetings is beneficial to establishing quorum which allows chapter business to keep moving forward.”

The legislation was met with insightful debate, with concerns surfacing on the Council floor addressing the inability to make quorum at the chapter level. Without quorum, chapters cannot act on important initiatives for their communities, including budgetary issues.

Delegate Danny Simpson (Becenti, Lake Valley, Nahodishgish, Standing Rock, Whiterock, Huerfano, Nageezi, Crownpoint) said the issue affects the eight chapters he represents, and that a pathway forward may be through a referendum to allow Navajo voters to consider options such as reducing chapter meeting quorum requirements.

“Around the Navajo Nation, we’re hearing this issue about chapters not getting quorum. I face this with the eight chapters I represent. Half the chapters I represent can get quorum. The other four are not able to. I’m stuck in the middle here,” he said. “How do we fix this? Since we’re talking about Title 26, the Local Governance Act, maybe we give it back to the people and do a referendum at the



local level to reduce quorum.”

Delegate Eugenia Charles-Newton (Shiprock) weighed the pros and cons of the issue, saying that the legislation supports increased chapter participation but does not address verification of chapter membership when it comes to virtual attendees voting on chapter resolutions.

“On one hand, I agree that we should have more government participation by the people. On the other hand, we don’t have the manpower to verify that virtual attendees are registered voters of the chapter,” she said.

The Council also addressed concerns regarding the Office of Navajo Government Development and the modification of Title 26. Delegate Otto Tso (Tó Nanees Dizi) said he would like to see more change come from the Office of Navajo Government Development.

“During my tenure on the Council, I haven’t seen one change come from that very office.

However, we keep funding that department but see no results or fruition for the Navajo people,” he said. “What we are debating here in Council falls under the responsibility of the Office of Navajo Government Development. We need to act because chapter meetings are very important to conducting the business of the Navajo people.”

Delegate Carl R. Slater (Lukachukai, Rock Point, Round Rock, Tsaile/Wheatfields, Tsé Ch’ izhi) embraced the digital age, recognizing that shortfalls to chapter programs should not prohibit community involvement at the chapter government level. He said the legislation promotes transparency and expanded participation for chapter members who want to be aware of what takes place at their local governments.

“For the people who are listening in and holding their leadership accountable, we shouldn’t be producing or encouraging roadblocks. We ought to afford the right to every Navajo citizen to participate in their government,” Delegate Slater said. “I’d like our youth and students to be able to call in to these meetings so they can exercise their right to participate in their government.”

The Council also passed an amendment proposed by Delegate Slater, permitting each chapter to decide by Chapter resolution or referendum, what type of attendance will be allowed at its chapter meetings, either in-person or virtual. The amendment included that chapters must state, through Chapter resolution or referendum, how they will conduct official chapter business, either in-person or with virtual/hybrid participation and include policies and procedures for each type of attendance.

Legislation No. 0202-23 passed with a two-thirds vote with 15 in favor and 3 opposed. Once the resolution is certified and delivered to the Office of the President and Vice President, Navajo Nation President Dr. Buu Nygren will have ten calendar days to consider the resolution.

READ MORE AT: <https://bit.ly/49dwheY>



# Bulletin Board

## For Indigenous people, solar eclipse often about reverence and tradition, not revelry

- PHOENIX — For a few hours, Krystal Curley and her Indigenous women's work group took over a college auditorium to share traditional Navajo practices regarding this weekend's highly anticipated solar eclipse. More than 50 people — young and old — showed up for the chance to either connect with or remember cultural protocol going back hundreds of years.
- They laid out books on Navajo astronomy and corn pollen used for blessings. A medicine man fielded questions from the majority Navajo, or Diné, audience on what to do when the moon partially shrouds the sun.
- Don't: Look at the eclipse, eat, drink, sleep or engage in physical activity.
- Do: Sit at home and reflect or pray during what's considered an intimate, celestial moment.
- "There's so many things we're not supposed to do as Diné people compared to other tribes, where it's OK for them to look at the eclipse or be out or do things," said Curley, executive director of nonprofit Indigenous Life Ways.
- The belief is pronounced on the Navajo Nation but not shared among all Indigenous cultures North, Central and South America that will be in the primary viewing path for the "ring of fire" eclipse Saturday. Navajo, which has the largest reservation in the U.S., is closing well-known tourist destinations like Monument Valley and the Four Corners Monument to allow residents to be at home with curtains drawn in silence.
- Navajo-led tour companies also will cease operations during the phenomenon. Some Indigenous groups elsewhere are using the occasion to pass down cultural teachings, share stories and ensure members, especially younger generations, learn sacred traditions.
- In Navajo culture, an eclipse is about solemnity — not spectacle. It marks the end of a cycle and the power of when the moon and sun are in alignment. When the sun is blocked, it is undergoing a rebirth. It also is seen as the moon and the sun embracing each other.
- Paul Begay, a Navajo cultural adviser for a tour company, plans to quietly sit at home in Page, Arizona. Begay said he was taught from a young age that deities are responsible for creation starting with the first man and first woman, who traveled through four worlds.
- Begay described an eclipse as a disturbance, or death of the sun, which is considered a father figure in Navajo. Out of respect, he said, all activity stops.
- "It's just a show of reverency, a show of being the way the holy people would want you to be," Begay said. "Of course, the eclipse will subside in due time and activities go back to normalcy."
- Shiyé Bidzíil, who is Navajo and Lakota, plans to view it with his 12-year-old twin sons and 11-year-old daughter outside their home in Chinle, Arizona. He even bought special viewing glasses last week. Bidzíil, who says Lakota believe they descend from "Star People," grew up finding stargazing compelling and wants to educate his children on the significance of the celestial alignment.
- "My sons, they're all into stars and space and planets and moons, things like that," Bidzíil said.
- In southern Oregon, GeorGene Nelson, director of the Klamath Tribes' language department, says no tribal tradition dictates that she hunker down. She will be part of an educational panel at Running Y Resort in Klamath Falls. She wants to share eclipse-related stories from the Klamath, Modoc and Yahooskin-Paiute people.
- The story she learned is that a grizzly bear is trying to eat the moon.



Meanwhile, a frog jumps on the moon and the moon decides to keep the frog as his wife so she can chase away the bear. The frog ends up married to the sun, too.

"Our people used to gather when these eclipses started happening ... calling for the frog to come," Nelson said. "When the eclipse is over with, then that's the frog being successful in chasing the grizzly bear."

Klamath Tribes officials won't be able to avoid the eclipse-driven fanfare. EclipseFest23, a festival in Klamath County roughly 20 miles (32 kilometers) from Crater Lake National Park, started Tuesday. The five-day celebration features food trucks, a beer garden and rock band Smash Mouth, performing Saturday. The county's 60,000-plus population could double by Saturday with all the extra foot traffic, said Tim Sexton, Klamath Tribes fire program manager.

"Just the sheer number of people over here at one time looking for places to stay overnight or even places to have a nice view of the eclipse could unwittingly (do) damage," Sexton said. "A lot of these areas are remote. With this number of people, there's a tendency for folks to not want to stay in a big crowd and they'll go to areas they haven't seen visitors for a while."

In Oklahoma off the premiere path of the eclipse, other tribes are recounting origin stories of eclipses, said Chris Hill, a cultural specialist for Native American programming in Tulsa Public Schools. In his own Muscogee (Creek) Nation tribe, the 66 tribal towns each have a unique story surrounding eclipses, he said.

The story he grew up with was that a rabbit being chased by a little boy transformed into a "little person" and offered the boy three wishes. After food and friends, the boy asked for shade. So, the little person lobbed cornmeal at the sun, covering it, and proclaimed the moon and sun have been brought together. The little person then teaches the boy a "friendship dance." The eclipse symbolizes that friendship.

"During that time of the eclipse, we all pay homage, we all get silent. We all basically don't do anything during that time. But we also prepare medicines for that time, too," Hill said.

Still, there are a lot of people who are "colonized" and don't follow tradition, he added.

Curley, of Indigenous Life Ways, wants to do more workshops to educate Natives about celestial events — even giving them corn pollen, or tádidíin, for the post-eclipse offering.

"We know people are hungry for traditional knowledge," she said. "I'm really thankful our young people are really interested in preserving our ways."

READ MORE AT: <https://bit.ly/3sfgyv3>

# Bulletin Board

## Western Navajo Fair draws thousands

The Western Navajo Fair in Tuba City, Arizona, is one of the largest fairs on the Navajo Nation, drawing thousands of visitors each year to enjoy Native American arts, crafts, music, dances and food. The annual parade showcased powwow dancers and Navajo princesses and queens including Miss Navajo. Members of the 25th Navajo Nation Council participated in the parade, as well as Navajo President Buu Nygren and First Lady Jasmine Nygren. (Photos/ Courtesy of the Office of the President and Vice President)

Read More: <https://bit.ly/3FGYq0I>



## The new Miss Western Navajo crown. 👑

By Ednei Yabaney

One of the greatest honors I've ever been asked was to create the Miss Western Navajo crown. The current crown has been in use for the past 15 years. So two weeks ago the MWN organization reached out to me and asked me if I could make a new crown. I humbly accepted the offer if they could sketch me out a design. A few days later, the design was given to me. After gathering the materials, I started the crown on Tuesday October, 17. I knew the soldering the crown was going to be a challenge and I did not want to weaken the silver by having it go through multiple soldering processes. My strategy was to create the cluster pieces first and then solder every piece in one soldering session. After cutting everything out, I soldered everything except the center clusters. I did that on my second soldering attempt. Overall, I soldered the whole crown in two tries.

### ✦ The design of the crown ✦

There are seven clusters in Kingman Turquoise to represent the seven days of the week. In the center of the crown, the crown stalk is to represent Ghajii', as Western Navajo Fair occurs during the Navajo New Year. There are four sacred mountains with their respected stones at the bottom. Each mountain is different due to their different characteristics. At the bottom of the crown are seventeen different stones. These different stones are of the seventeen chapters in western agency. However, the main stone in the center of the crown (the orange spiny oyster) represents Miss Western Navajo and how she will over look and represent western agency (eighteen chapters total). The mother of pearl stones represents the blossoming of the corn pollen. There is eighteen stones clustered together, meaning unity between all eighteen chapters.

### ✦ The side of the crown. ✦

The orange spiny oyster and onyx stones represent western agency. It also matches the yellow and black sash that will accompany the crown. The half turquoise clusters on each side represents jaacooł and how jaacooł protects the individual from eating bad things said about them. Overall the crown took eighteen hours to complete. She was anxious to be brought into this world. 🙏

That is the story of the Miss Western Navajo crown. Thank you for reading. 😊



# Bulletin Board

## SHIPROCK'S FIRST SIGN INSTALLATION:

Shiprock takes the lead as the first major chapter to commence the installation of road and street signs. For roads heading west from the state highway, residences on the left will receive odd-numbered physical addresses, while those on the right will have even numbers.



Each physical address number will be followed by "Road 9162," as per the four-digit numbering system recommended by San Juan County, New Mexico, in 2008. The county designates the 9000 series for centerlines on the west side of Highway US-491 to the state line and the 8000 series for those on the east side of the state highway up to Highway 371.



Jessica Johnson of Shiprock LRAC is preparing the installation site on the west side of Highway US-491, approximately 3.84 miles south of the San Juan River.

San Juan County adopted the four-digit road names for rural addressing purposes decades ago, and Navajo Nation chapters within the county have also embraced this system.

## Three New Mexico projects win \$680,000 in transportation grants

Three New Mexico entities won transportation grants totaling \$680,000.

The City of Las Cruces, Ramah Navajo Chapter and Curry County won funding from the U.S. Department of Transportation Safe Streets and Roads for All grant program.

The projects are the City of Las Cruces Safety Action Plan and Demonstration Activities which won \$400,000; the Curry County Safe Streets for All Plan won \$120,000 and the Ramah Navajo Chapter Vision Zero Safety Action Plan won \$160,000.

"Whether it's a dangerous intersection or highway, or a need for better bus and bike lanes, no one can better pinpoint a community's safety needs than the people who actually live and work there," U.S. Transportation Secretary Pete Buttigieg said in a press release about the grants. "In the past five years, the communities we are awarding these grants to experienced nearly 14,000 roadway deaths. To help change that unacceptable reality, we are proud to deliver this needed funding to help them address their unique safety needs and save lives."

The USDOT announced a total of \$86 million in Safe Streets and Roads for All grants on Friday.

Friday's announcement was the first of two announcements for this round of Safe Streets and Roads for All grants.

The second announcement is expected in December and will include funding for safety improvement implementation, the press release states.



The Safe Streets and Roads for All grants are expected to award hundreds of millions of dollars for road safety investments.

Grants go to regional, local and Tribal initiatives designed to prevent roadway injuries and deaths. The grants were established as part of the Infrastructure Investment and Jobs Act, also known as the Bipartisan Infrastructure Law, as a discretionary program with \$5 billion in appropriated funds through 2026.

<https://bit.ly/46Pvc6l>

# Bulletin Board

## Navajo sheep herding at risk from climate change. Some young people push to maintain the tradition

BY MELINA WALLING AND JOHN LOCHER

Updated 7:41 AM MDT, October 30, 2023

WINDOW ROCK, Ariz. (AP) — Whenever Amy Begaye’s extended family butchered a sheep, she was given what she considered easy tasks — holding the legs and catching the blood with a bowl. She was never given the knife.

That changed recently.

In the pale light of dawn at this year’s Miss Navajo Nation pageant, 25-year-old Begaye and another contestant opened a week of competition with a timed sheep-butchering contest. Begaye says preparing to compete, which also required she practice spoken Navajo and learn more about her culture, brought out another side. It taught her to be confident: that she, as a gentle young woman, could be courageous and independent enough to fulfill such an important responsibility.

“We butcher the sheep because it is a way of our life,” said Begaye, who won this year’s pageant and is preparing to speak about the importance of sheep as a cultural ambassador over the next year. “That’s how my ancestors were able to provide food for their families.”

That way of life is in peril. Climate change, permitting issues and diminishing interest among younger generations are leading to a singular reality: Navajo raising fewer sheep. Keeping hundreds of sheep, of historically prized Churro and other breeds, used to be the norm for many families living on a vast reservation that straddles parts of Arizona, New Mexico and Utah. But today some families have given up raising them all together. The ones who do report having far fewer sheep, sometimes just a handful. Still, many Navajo shepherds say they will keep their sheep as long as they can, and some younger people are speaking out and finding ways to pass on the tradition.

### WATER IMPACTS

Navajo, who use every part of sheep, became stewards of the animals that arrived with Spanish colonists around the late 16th century. They raised them for meat and wool and helped turn the region into an economic powerhouse that supplied local trading posts with the expertly woven rugs that became an icon of the



Southwest. But over the centuries, violence and outside influences have inflicted damage on shepherds.

Beginning in 1864, the U.S. Army forced several thousand Navajo into exile during what came to be known as the Long Walk; they returned to destroyed homes and livestock. Some hid with their sheep and survived, only for the government to again kill thousands of sheep during forced herd reductions in the early 1930s.

Most afternoons these days, shaggy herding dogs encourage a flock of sheep to follow Jay Begay Sr. out to graze. The brassy tinkling of livestock bells rings out over a vast plain of dry grasses near the community of Rocky Ridge, Arizona, close to the border between Navajo and Hopi lands. Begay Sr. uses a walking stick to wind past pockets of yellow flowers, heavily trafficked anthills and the occasional prickly pear. Eventually the afternoon sun casts long shadows, and with a breathy whistle or two, Begay Sr. leads them back on the half-mile trek to their corral, the dogs loping not far behind.

For Begay Sr., his wife Helen and his son, Jay Begay Jr., this way of life is precious. But Begay Jr. has noticed his parents slowing down, and they have reduced their numbers, from 200 down to 50.

It’s a story familiar to many others in Navajo Nation.

“A friend of mine says, ‘You can’t blame people for not wanting to work this hard,’” Begay Jr. said. It’s harder now, he added, “because of the way the climate is changing.”

A mega drought across the Western U.S. has sucked moisture from the land, leaving cracks and barrenness in its wake. The next count of sheep isn’t planned until 2024, but Navajo Department of Agriculture officials say the number is lower than the 200,000 counted in 2017. Adding to the problem is the long-standing issue of water scarcity on Navajo Nation, where roughly a third of people lack reliable access to clean water. The Supreme Court recently decided that the federal government was not obligated to identify or secure water rights for the reservation.

The previous Miss Navajo, Valentina Clitso, says she has seen the impacts of water shortages firsthand, including on livestock. During her travels as an ambassador for Navajo culture, she says people have voiced concerns about springs running dry, about hauling water across long distances. Less forage for the sheep also means families have to spend more on expensive feed in the winter.

READ MORE AT: <https://apnews.com/article/climate-change-drought-sheep-wool-navajo-shepherds-90de90e2fd59651d6a447ace5086076e>



# PERSONNEL NEWS -- DCD OPEN POSITIONS

POSITION TITLE	LOCATION	PAY RATE	CLOSING DATE
<b>Administrative Service Centers</b>			
Accounts Maintenance Specialist (S)	Forest Lake, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Alamo, NM	28,897.92	OUF
Accounts Maintenance Specialist (S)	Red Mesa, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Teecospos, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Kaibeto, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Coalmine Mesa, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Navajo Mountain, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Tolani Lake, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Tsayatoh, NM	30,046.32	OUF
Accounts Maintenance Specialist (S)	Sawmill, AZ	30,046.32	OUF
Accounts Maintenance Specialist (S)	Whitecone, AZ	30,046.32	09/25/2025
Community Service Coordinator (S)	Round Rock, AZ	40,778.64	OUF
Accounts Maintenance Specialist (S)	Standing Rock, NM	28,897.92	OUF
Accounts Maintenance Specialist (S)	Tohajiilee, NM	30,046.32	OUF
Accounts Maintenance Specialist (S)	Red Rock, NM	30,046.32	OUF
Accounts Maintenance Specialist (S)	Oljato, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Wide Ruins, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Oak Springs, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Crystal, NM	28,897.92	OUF
Accounts Maintenance Specialist (S)	Coyote Canyon, NM	28,897.92	OUF
Community Services Coordinator (S)	Tsayatoh, NM	40,778.64	OUF
Accounts Maintenance Specialist (S)	Jeddito, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Indian Wells, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Tsaile, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Hardrock, AZ	28,897.92	OUF
Community Services Coordinator (S)	Low Mountain, AZ	40,778.64	OUF
Accounts Maintenance Specialist (S)	Thoreau, NM	28,897.92	OUF
Accounts Maintenance Specialist (S)	Nageezi, NM	28,897.92	OUF
Community Services Coordinator (S)	Red Rock, NM	40,778.64	OUF
Accounts Maintenance Specialist (S)	Huerfano, NM	28,897.92	OUF
Accounts Maintenance Specialist (S)	Lake Valley, NM	28,897.92	OUF
Community Services Coordinator (S)	Torreón, NM	40,778.64	OUF
Community Services Coordinator (S)	Red Mesa, AZ	40,778.64	OUF
Community Services Coordinator (S)	Red Valley, AZ	40,778.64	OUF
Accounts Maintenance Specialist (S)	Red Valley, AZ	28,897.92	OUF
Community Services Coordinator (S)	Teecospos, AZ	40,778.64	OUF
Community Services Coordinator (S)	Coalmine Mesa, AZ	40,778.64	OUF
Accounts Maintenance Specialist (S)	Cameron, AZ	28,897.92	OUF
Accounts Maintenance Specialist (S)	Coppermine, AZ	28,897.92	OUF
Community Services Coordinator (S)	Coppermine, AZ	40,778.64	OUF
<b>Capital Projects Management Department</b>			
Registered Architect (S)	Window Rock, AZ	72,683.28	OUF



(OUF) Open Until Filled  
 (S) Sensitive Position (subject to background check) Closing Dates may change

**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



### Quote of the Month

Ethics is knowing the difference between what you have a right to do and what is right to do.

Potter Stewart

## A Look at the Largest American Indian and Alaska Native Tribes and Villages in the Nation, Tribal Areas and States

October 03, 2023

Written by: Ana I. Sánchez-Rivera, Paul Jacobs and Cody Spence

Navajo Nation was the most frequent response among people who identified as a single detailed American Indian group in the 2020 Census, according to new data recently released by the Census Bureau.

The 2020 Census collected data for a diverse range of American Indian and Alaska Native (AIAN) responses, including federally and state recognized tribes and villages as well as those that did not represent a specific recognized tribe.

In this article, we present race alone and race alone or in any combination data tabulated from the AIAN write-in responses to the 2020 Census race question.

The race alone population includes respondents who reported only one response, such as Native Village of Barrow Inupiat Traditional Government, and no other response.

The race alone or in any combination population includes individuals who gave one response, such as Native Village of Barrow Inupiat Traditional Government, and those who reported multiple responses like Native Village of Barrow Inupiat Traditional Government and Arctic Slope Corporation or Native Village of Barrow Inupiat Traditional Government and Black or African American.

These data are important to frame the discussion of racial and ethnic composition and help us understand our country's changing demographics as it becomes more multiracial.

### National Findings

We focus on four broad categories of the AIAN population: American Indian, Alaska Native, Canadian Indian and Latin American Indian.

From 2010 to 2020:

- The Alaska Native alone population grew 10.9% to 133,311, while the Alaska Native alone or in any combination population increased 45.6% to 241,797 (Table 1).
- The American Indian alone population grew 11.6% to 2,159,802, while the alone or in any combination population nearly doubled, increasing to 6,363,796.

Table 1.  
**American Indian and Alaska Native Alone and Alone or in Any Combination Regional Groups: 2010 and 2020**

Regional group	Alone			Alone or in any combination		
	2010	2020	Percent change	2010	2020	Percent change
Alaska Native . . . . .	120,260	133,311	10.9	166,120	241,797	45.6
American Indian . . . . .	1,935,910	2,159,802	11.6	3,232,465	6,363,796	96.9
Canadian Indian . . . . .	6,435	7,723	20.0	14,825	72,701	390.4
Latin American Indian . . . . .	172,280	766,112	344.7	269,050	1,319,523	390.4

Note: The 2010 counts shown were created using 2020 processing and tabulation and may not match official counts from the 2010 Census. Information on suppression, confidentiality protection, nonsampling error, definitions and guidance on using the data are available at <<https://www2.census.gov/programs-surveys/decennial/2020/technical-documentation/complete-tech-docs/detailed-demographic-and-housing-characteristics-file-a/2020census-detailed-dhc-a-techdoc.pdf>>. The U.S. Census Bureau reviewed this data product for unauthorized disclosure of confidential information and approved the disclosure avoidance practices applied to this release. CBDRB-FY23-POP001-0150.  
Source: U.S. Census Bureau, 2010 Census special tabulation; 2020 Census Detailed Demographic and Housing Characteristics File A.



- The Canadian Indian alone population grew 20.0% to 7,723, while the alone or in any combination population soared 390.4% to 72,701, an increase over 19 times larger than the jump in the alone population.
- The Latin American Indian alone population rose 344.7% to 766,112, while the Latin American Indian alone or in any combination population went up 390.4% to 1,319,523.

The largest Alaska Native alone group in the United States in 2020 was Yup'ik (Yup'ik Eskimo) with 9,026 people or 6.8% of the total Alaska Native alone population. The largest Alaska Native alone or in any combination group was Tlingit with 22,601 people or 9.3% of the Alaska Native alone or in any combination population (Table 2).

Table 2.  
**Selected Alone and Alone or in Any Combination Alaska Native Tribes and Villages: 2020**

Population group	Alone		Alone or in any combination	
	Count	Percent	Count	Percent
Alaska Native .....	133,311	100.0	241,797	100.0
Yup'ik (Yup'ik Eskimo) .....	9,026	6.8	13,706	5.7
Tlingit .....	7,792	5.8	22,601	9.3
Inupiat (Inupiaq) .....	5,674	4.3	10,501	4.3
Alaskan Athabascan .....	4,893	3.7	11,514	4.8
Aleut .....	4,878	3.7	13,805	5.7
Eskimo .....	3,337	2.5	9,737	4.0
Native Village of Barrow Inupiat Traditional Government <sup>1,2</sup> .....	2,565	1.9	3,824	1.6
Nome Eskimo Community <sup>1,2</sup> .....	1,914	1.4	3,786	1.6
Central Council of the Tlingit and Haida Indian Tribes <sup>1</sup> .....	1,424	1.1	3,003	1.2
Native Village of Hooper Bay (Naparyarmiut) <sup>1</sup> .....	1,384	1.0	1,476	0.6

<sup>1</sup> Federally recognized tribes and villages.  
<sup>2</sup> Indicates groups that were listed as examples for the American Indian or Alaska Native category in the 2020 Census.  
 Note: Groups shown in descending order by size of detailed race alone counts. The table does not include "Alaska Native alone, not specified" and its corresponding alone or in any combination iteration. Information on suppression, confidentiality protection, nonsampling error, definitions and guidance on using the data are available at <<https://www2.census.gov/programs-surveys/decennial/2020/technical-documentation/complete-tech-docs/detailed-demographic-and-housing-characteristics-file-a/2020census-detailed-dhc-a-techdoc.pdf>>.  
 Source: U.S. Census Bureau, 2020 Census Detailed Demographic and Housing Characteristics File A.

Among federally recognized tribes, the three largest Alaska Native alone tribes and villages were the Native Village of Barrow Inupiat Traditional Government (1.9%), the Nome Eskimo Community (1.4%) and the Central Council of the Tlingit and Haida Indian Tribes (1.1%).

The Navajo Nation made up the largest share of the American Indian alone population (14.6%), followed by Cherokee (10.0%), Choctaw (3.2%) and the Lumbee Tribe of North Carolina (2.5%) (Table 3).

Cherokee made up the largest share of the American Indian alone or in any combination population (23.8%), followed by the Navajo Nation (6.7%), Blackfeet Tribe of the Blackfeet Indian Reservation of Montana (4.7%) and Choctaw (4.0%).

Table 3.  
**Selected Alone and Alone or in Any Combination American Indian Tribes: 2020**

Population group	Alone		Alone or in any combination	
	Count	Percent	Count	Percent
American Indian .....	2,159,802	100.0	6,363,796	100.0
Navajo Nation <sup>1,3</sup> .....	315,086	14.6	423,412	6.7
Cherokee .....	214,940	10.0	1,513,326	23.8
Choctaw .....	69,454	3.2	255,557	4.0
Lumbee Tribe of North Carolina <sup>2</sup> .....	54,293	2.5	79,424	1.2
The Muscogee (Creek) Nation <sup>1</sup> .....	40,677	1.9	121,581	1.9
Chippewa .....	39,057	1.8	130,048	2.0
Apache .....	36,492	1.7	129,589	2.0
Blackfeet Tribe of the Blackfeet Indian Reservation of Montana <sup>1,3</sup> .....	34,810	1.6	297,899	4.7
Cherokee Nation <sup>1</sup> .....	31,432	1.5	77,232	1.2
Sioux .....	30,408	1.4	126,571	2.0

<sup>1</sup> Federally recognized tribes.  
<sup>2</sup> State recognized tribes.  
<sup>3</sup> Indicates groups that were listed as examples for the American Indian or Alaska Native category in the 2020 Census.  
 Note: Groups shown in descending order by size of detailed race alone counts. The table does not include "American Indian alone, not specified," and its corresponding alone or in any combination iteration. Information on suppression, confidentiality protection, nonsampling error, definitions and guidance on using the data are available at <<https://www2.census.gov/programs-surveys/decennial/2020/technical-documentation/complete-tech-docs/detailed-demographic-and-housing-characteristics-file-a/2020census-detailed-dhc-a-techdoc.pdf>>.  
 Source: U.S. Census Bureau, 2020 Census Detailed Demographic and Housing Characteristics File A.




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Friday 8:00 am-5:00pm**



**MAIN: (928) 871-7182**

**WWW.NNDCCD.ORG**

# TEN TIPS FOR FIRE SAFETY

1

Install smoke alarms on every level of your home, inside bedrooms and outside sleeping areas.



2

Test smoke alarms monthly. Replace batteries at least once a year.



3

Have a family fire escape plan and practice the plan twice a year.



4

If there's a fire in your home, get out, dial 911 and don't go back inside.



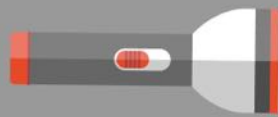
5

Keep matches and lighters out of children's reach



6

Use flashlights during power outages, not candles.



7

Never leave a burning candle unattended.



8

Turn off space heaters when you leave the room and don't leave them unattended.



9

Only use smoking materials outside.



10

Keep flammable items away from anything that can get hot, such as space heaters.





The DCD Newsletter, "Community Info", is produced monthly by the Division of Community Development and is a resource for division staff and chapters.



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