

NOTES

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INTRODUCTIONS

RY: Speak kind of loudly. This one is hard of hearing just as I am. That's the way it'll be, I will be bringing the microphone around among you. We have a visitor here, I call him my grandfather.

Good Morning, my name is Harry Walters. I am Ma'ii deeshgiizhnii born for T1chii'nii Hoghan[1n7 are my maternal grandparents and T1b22h7 are my paternal grandparents. I work here in the museum and I also work part-time here with Din4 Policy Institute. Thank you.

Hello. My name is Moroni Benally. I am Naashash7 born for Bit'ahnii. T0'1han7 are my maternal grandparents and T1b22h7 are my paternal grandparents. Thank you for coming here, all of you and I work here at Din4 Policy Institute. This one here is my father and I am from Sweetwater. Thank you very much for coming.

RY: Also we have others sitting here, our youngsters over there who are educated, they help us and what we are discussing here today becomes their work. The one sitting on the side is... could you stand up? What is your name?

My name is James Singer. I am an undergraduate student at Westminster College. I grew up in Cleveland, Ohio. My dad is Kinyaa'lanii from Cameron, Arizona. Guess I'll let you know later on what we're studying.

RY: Well, they actually really speak Navajo, they are only speaking English for fun. The next one sitting there is...

Hello, my name is Elaine Martinez. I am B88h Bitoodnii born for Oz47 Hasht['shnii. T['7z7[1n7 are my maternal grandparents and T1b22h7 are my paternal grandparents. That is how I consider myself.

Hello. My name is Alastair Bitsoi. I am from Nasht'4zh7, New Mexico. I am T0'1han7 born for Kinyaa'lanii. My maternal grandparents are T['1ashch7'7. My paternal grandparents are Dzi[gh3'7.

Hello. Thank you for coming here. My name is Tammy Romero. I am T0'1han7 born for Naakai. My maternal grandparents are T0d7ch'7i'nii. My paternal grandparents are Naakai. That is how I am a lady. I am originally from on top of Black Mesa.

RY: These students have graduated from universities. Perhaps they came here to rest among us. We also have another guest, a cowboy, here who is a bronc rider and wears a black hat...your name is?

My name is Christian. And I teach at BYU and my specialties are understanding how culture affects the ways that we make decisions and manage organizations. National culture, I mean, and also honing worker participation and also in development in other countries. I worked in Korea for 17 years, in Japan for a certain amount of time, Indonesia, Thailand and South Africa, and Vietnam.

Good Morning. I'm real happy to be here. Thank you for inviting me to come. My name is Gary Bryner. I work with Moroni on policies. Thank you.

DISCUSSION

RY: We will discuss these blue papers. And what it is pertaining to, what it means. You all, as our guests, having a certain amount of experience, education, and stories that you have learned as part of your work will be helping us with that knowledge. Here, when telling something in Navajo, telling it correctly, is quite a task and is hard. When we are telling you certain things, we are not just passing on hearsay, we try to think of it as an inquiry. And so, as we tell some of these things, I will be asking you all questions which you will be helping with. This order of events in Navajo is called "na'alkaahii", in English it is known as Process of Analysis. The traditional process of analysis: what is it? is there such a thing? Has it been used since it has been made? If and when there is an urgent need, how is it discussed and/or resolved in a certain process? That is what I will be talking about. And so, questions will be addressed more or if someone wants to speak about a certain part, perhaps in their area of expertise, we will make room for that. And so this thinking process, this Process of Analysis, it becomes our responsibility; we as five-fingered human beings are in need in this area.

In a while we will discuss what we had covered during the previous meeting. Stories that are told and kept in protection, how are we to continue keeping its sacredness. How are we to keep it that way if we don't have any regulations for it, if there is none within the Navajo tradition. Should we or do we need to come up with some kind of regulation for the keeping of such things. That is what we talked about and discussed at length. So, pay attention to these hand-outs and read it carefully. The first part is referring to "An1h00t'i". Perhaps some would say we are not supposed to talk about such things or say things like that but the reality is that things happen in such ways and even though we continue to talk about things that affect us "an1h00t'i" and most times these discussions are brought up as "jin7" – hearsay first. And so to those of you sitting here, exactly what is meant by "an1h00t'i"? Where does it originate from and does it have roots? Does it have its own stories? I will be asking you questions, some of you are my relatives; my brothers, my mothers, sisters and younger brothers, that is how it is. So for about an hour we will be watching this.

(Anthony Lee Sr)

Thank you for doing this work here, I am appreciative of all the hard work you do, it is a grateful thing that you work on, you and all the others you work with including Rayetta and all the interns. Thank you and I say this because I appreciate your work, that is why I'm saying this. And mostly because what you are doing hasn't been done before and that it has finally come to pass. The work you have begun is what I'm thankful for and as the white man says "its long

overdue". We are always lagging behind, it seems like in most areas. And that is why I like this idea. Also those of us in attendance here. I will talk a little about what is needed: anlh00t'i'. Anlh00t'i' is what these men here, beginning back in the 60's and 70's, gathered together to discuss the issues of what we were in need of, as in anlh00t'i'. And so, the medicinemen who practiced the Protection Way (N11y44'j7) and the Blessing Way (H0zh==j7) ceremonies would gather occasionally, so many times, my uncle who is sitting here can attest to that, also my father, Johnson, and many others who sit among us who know about this. Also my grandpa, Harry. So this issue of "anlh00t'i'" is a lengthy subject to talk about and I will talk about only parts of it with you. Also it is said that it is something that will not end, anlh00t'i' will not end, on into eternity anlh00t'i' will not end is what is known. Here it is meant in the area of herding sheep. Where you make your daily living or if you had planted, then that is where you will experience anlh00t'i'. that is where you work hard in maintaining your cornfield, checking on it daily and hoeing, and that is how you make it happen. That is how anlh00t'i' works. And there are so many other ways in which you learn from it, what is called "examples". And the way our elderly men tell it, there was already a need, anlh00t'i'. it was here; the earth, the water, the wind, and the light was already needed. And so that is how they told of it. And so, miraculously, all of these elements came together, hand-in-hand so to speak, and in that way, the earth came to be. The mountains were placed and they were given names and so because of this need, anlh00t'i', it was made this way for us. It was probably thought up in advance, planned to have it this way because of the need that we had. And we were made that way also, to have a need. That is why all people of the earth; men, women, boys and girls, is what we became known as. That is probably what we refer to as being in need, in all areas. So the two issues that are written here is what we will keep in mind and we will discuss. For these reasons, we will continue this meeting and in a good way we will talk about these things. I think this is how you mean it, this is just a small input on my behalf. It is everyday that we all have a need, and all of you sitting in here, you all have a need, some kind of need. And even when you get paid, the money that you make may sometimes cause problems between you and your spouse; you may ask where the money went, or how it was not used right or cared for right, it is like that sometimes. And that is what I wanted to say, shin117, just a small input since you said to keep it short even though I could talk longer on the matter.

RY: thank you, shin117.

(?male- Mr. Mitchell?) : The story or the account that we are being asked to consider has only been discussed a few times some years ago. Since it was approved for us to relearn our culture and language. Past elders/leaders have spoken about this "anlh00t'i'" in saying that we have a need, and so it was discussed as such in language form. And so, perhaps what is meant is that our way of life and our teachings, our language and important things that we have such as our heritage all have their history and teaching ways, it is what makes up our Mother Earth and Father Sky. In how they work together and connect with other things. From where we came from, behind us and in front of us, this is how it is and what is known as "nature" and what is told of it, has shown us many things and this what we are leaving behind, forgetting, I think. And that is where we have a need. This is probably what our past leaders/elders saw everything quite awhile back and they spoke of this happening in the future. also with our ceremonies and the other important things of Mother Earth that we utilized and even us, as individuals our prayers,

the way we live our lives and make a living, we have a need. And that is how we are, it happens. And because of that, this “need” or “anlh00t’i” does not just refer to any one thing or situation. This need is in so many different situations and areas of our lives which is what our elders, men and women, have known. Even when we simply talk about it, so many “needs” come to mind and make it difficult. We are like this and we are in need, that is how things are with us. This is how our plans and our thinking come short, even our prayers that we could utter is not all there. To make things clearer and forward to make our point, understandable to our holy people is still here, which is how our ancestors saw these things. And so because of what we are told of this need, anlh00t’i’, we have this among us. And way back when, it has been told that this need is what drives us to reteach to our younger generation, the boys and girls, regardless of the way they are or have become. That is where we fall short, this is what is said and that is where we say we have a need. Still yet, others say that within this need there can be teachings and fused with other such elements within it. Our young children, young men and women who have a need, like that. One day, in the future, that generation will find out and walk in that way of life. And from another angle, although jealousy from others exist, it can still be overcome it is said. So, this need, there is so many. The moral guidelines to walk by we no longer talk about and how we are now with Mother Earth, Father Sky and all other important Holy Beings that we no longer share is where we have a need, anlh00t’i’. and where the white people have come among us and interfere with their plans for our lives. The way things are, to speak of and know exactly how things are is where there is a need, we have a need there. And back then, that is what was said around us and back then there were many enemies, anaa’7. we were affected by these enemies back then and from that we had teachings for our younger people, they learned to think and plan from there on and how to lead their lives in such a way. This is where there is a need. This is how it is told. They say this is how we have a need and some of us took notice of this need. Perhaps that is what they mean.

RY: Thank you, shin117. when there is discussion about something, time really goes by fast. And because of that we made a ruling, that each one is allotted only five minutes so we will continue to go by that ruling here. There are those, like me, who keep on talking even we are told to cut it short. Who’s next? Who will talk next? What does Anlh00t’i’ mean? Are there differences? Speak about that. Here, as you look over the blue paper, we will follow its good organization. It will be addressed in a way to learn from it, as in a course curriculum, which is what our children would like to have. When others come here, they ask how we are able to do things in the Navajo way. It is also like that with our chapters, we want them to learn about our government. They know about government and policies but not the details. That’s what we want to know, the details of such things, that is what I want for them. And so, that is why I want that discussed also. Shid44zh7, sh1d7...

? female- Mrs. Stago?: okay, that is fine. So, it is spoken of already. The negative needs and the positive needs have already been established as part of life on earth. And so when we are born we come right into the midst of it, even so it is an issue already addressed in such a way that we learn to deal with it in a positive way, it is a situation made that way. That is probably what we are talking about when we question it. What was it that we are made of, what was it and how did we live by it, as children, are we to raise them from infancy within it and have them learn to live from it? That possibility has been brought up by our elder, Mr. Mitchell. And that is where we

didn't pass that on as a teaching and that is why our children do not know about such things as how to make a good woman or to be a good man. How to relate to others using k'4, we say k'4 but those are just words and not the real essence of what it means. This is exactly what we didn't pass on to our children. And so what is it that is really needed now? Our people are really hurting themselves and our children. How should we be? What can we do to make it all work on a daily basis? How do we make it run right? What is going to be, you know, the basis for our Navajo law? Social law, exactly what will it pertain to or made of? The way I understand it, that is what we're looking for. And I say that my paternal grandparents are the ones who raised me and I don't hear of that precise mature knowledge which they lived and taught by anymore. The things that can be done and those that are not supposed to be done, and the guidelines of walking through life. That mature teaching we don't do anymore and that is probably what we are striving for. Thank you all who are here now and for talking about these issues.

RY: Thank you, Sh1d7 and Shi[naa'aash.

?male: What my son and my shin117 have talked about, and the others as well, there is a definite need which is relative to everything as it is part of Mother Earth and Father Sky. And so there came about a certain "need" quite awhile back. On a road well-traveled there becomes a cavity and a need arises. It is not something that is caused by any one person; it is caused by the wind, the water and other elements that erode. Troubled times also began with the holy people due to their wayward activities and it is from this that rules of governance were set in place as well as ceremonial rites and prayers to undo these mishaps for the people. Such things as hunger and war brought about the need for rules and policies. It also brought about ceremonies which were meant to help fix these problems. This also gave the person the manner to conduct himself in a just way. But, once again the Coyote arises with his corrupting attributes and entails the person with unbecoming character traits such as lying and jealousy. Humans worked against one another in some cases which caused more problems for all. But there are ways to fix or deal with these issues and that is where the rules and policies come into play. It becomes a cycle where problems arise, are dealt with accordingly, and everything is well for a time and then the process begins all over again. As in example, the worlds we, as Navajos, had to go through. The mishaps in the lower worlds that led us on up into Dinetah, and then again when we had to go to Hw44ldi. And it is so in all worldly cultures. And the only order is rules and policies. A major problem arises within a familial setting, where a man and woman come together and bring about a child, there a strong need originates because then one has to work hard and the raising of the child. And so that is that. I don't know how much time was left. About 2 minutes. I will give that back to you.

RY: There are those of you who were given stories when you were younger and those we value and are listening for now.

? female: Elderly men used to say that certain hardships were created by the Holy People for a reason. They made us and also the land that we live on. It is said that people were made and there was a problem, they could not speak. They killed each other by pointing at one another. And the holy people said there was a problem and they discussed how they could possibly fix this problem. Something called "tsin hast[ishnii" was used to give the people a voice and made the

Navajo language it is told. Way back then the voice began with this “an1h00t’i’”, this concept of a problematic hardship which signifies a certain need to be fixed or dealt with, in the vocabulary. That is the story today. There are many needs today and the way in which needs are expressed and addressed. Even within a household, it could be considered a need if one runs out of coffee. There are many other hardships like running out of wood or water. Today our problem is the issue with our younger people and our language and culture neglect. Along with so many other problems where we have a need and this is how we understand it. Hardship is unending as told by our elders. This is how I see these things although there are many elders and medicinemen here who might say otherwise.

RY: Thank you shadi.

?female: This hardship is truly unending. Young people today come together in relationships and have children which begets a problem. Our children today do not know how to relate to other in terms of clanship, they start intimate relationship with their own relatives. This is where there is a problem. How do we know teach our children right? Teaching starts from the fire, the water, within the household. As in the direction of the Navajo basket. As a mother, you teach in this way. Anahoo’ti’ does not end. The coyote is within sight and so it will not end. This teaching of our children begins in the home. Another major problem is that our children sleep all day, and stay up all night. All the good things that were to be are messed up. Then I see graffiti all over, writings on rocks etc. they are ruining our beautiful land. How do they come to this effect and how can we deal with that? Maybe they do it while we sleep. They do this at night. We have problems and so it is that we are not past these issues and on into the future, we will always have some amount of problems. That is how I think of these things.

RY: thank you. Who else raised their hand?

Male? Yes, and just thinking about it we do have problems and we always will. If you are not ready or prepared to deal with it you make things worse yourself. White men say “proactive thinking” thinking ahead with the teaching of your children and whatnot will help to deal with these problems. Reactive behavior is when you don’t start running around til your out of wood. If you think ahead and expect certain things to happen then you prepare yourself ahead of time which doesn’t cause so much problematic issues to surface as time goes on. This is what I think.

Male? This topic of “hardship” we were brought up in it and that is how it is known. If there wasn’t a need then we wouldn’t be here. But since there is we begin to address such issues and we will cover them as time goes on. There are big and small issues, that are considered problematic, and sometimes those same ones come back again and again. And it is that way everyday. All of us as individuals have some type of problem and we are all bothered by some certain ones. If not then we’d all have nothing to do and no reason to do anything. Perhaps some of it is a remedy to other issues. I just thought I’d share what I was thinking.

RY: we are covering this in a certain sequence. If there is a problem then what happens, do we analyze it now and discuss and question next? In English we use “thought process”. We are

covering a certain amount in limited time. Traditionalist are encouraged to speak up on these issues, along with those of you who are scholars.

Anthony: Men should speak up. There are many types of problematic needs, and they are already in place, within the world and the entire universe and within ourselves. For example, the coyote is involved as in all cases, although it is only told in the winter, but I will tell of it for educational reasons. The coyote is the one who said there should be problems. He stole the Water Monsters babies, and from there began a problem. He was told to give the babies back but he said no, and for that reason it reincarnated as Male and Female Rain. And so, when there used to be plenty of rain, sometimes we have drought now. There is a need. Are we not saying our prayers or sacrificing enough, do we not know how to deal with it anymore? We have a strong need now. The way to fix it is also in place, within the world, universe, and within us. This I also add.

Male? This certain need, problems are at the bottom of everything as is told by these others in here. First man and first woman experienced such problems. A story only told in the winter, even there is a problem as we can only share such stories during a certain timeframe. The problem now, is that we are getting no rain. Since the beginning of time, there have been problems, all was made that way. We reside here on earth and so that is how we are as well. That is how it is told and that brings about much to think upon. We question things and for that reason this college was built. Our people thought to deal with such issues through critical thinking and to teach to deal many of these things. That is how it is.

RY: Thank you and I was thinking of the Order of Events to include the paradigm of Nitslh1kees, Nahat'1, Iin1, and Siih Hasin. Where did thinking evolve from? This thinking of problems, what is the history behind it? We know what is happening today but how was it in times past?

Male? Thought process says thinking came about first. The earth was made and that is how all came about and because of this need, is how it all began. This need gave reason for so much to be created. And this need has its own roots, how and why it came to be. I'm just making note of these things now. A bull is considered to also have problems. He runs around to different cows and has so many offspring and so he forever has problems. As men, they have similar problems sometimes. Women take care of their home. Some men experience such problems when they go elsewhere. In a relationship, there are sometimes problems and it will have its roots. When these problems are addressed from the root up, then it can be fixed in a good way. Then also, sometimes hardship help to define issues that turns out good results as others have said. It makes a strong living although sometimes it has the ability to ruin lives too. Perhaps that is what is called reality.

Female? Quickly covered, where does thinking come from. We are made to be humans, not animals or plants or other objects. Humans are given a thought process knowing of right and wrong from infancy. As my aunt said, a mother is given children to teach and as a role model the child is taught in the right way. If not brought up rightly then there will be problems. This is where thought process evolves.

RY: Another point.

Anthony Lee: As our elders told of it, this thought process is to be noted. Here at Dine' College we talk of it but where did it really come from. It came from the Sun, it brought together, the earth, the water, and the elements. Who is it that was there when thought came about and all was made. It is said that the Sun is the one who first thought for all of us. He already knew how things were. With the Dawn, we were to begin life with thought process. And within it, there were four stages in thought process. And also the turquoise and how it relates.

Female? This last question. Since the emergence, not to be told, but I'm telling you. Thinking was made back then. White Shell woman reached puberty and a ceremony was held for her. Only the Holy People were there, not us humans. Many of them were there, but after only 3 songs they became confused despite their impressive presence. And then there came Coyote, he was told no but sat down anyway with criticism for them. He told them what to do and that is where thinking began, way back then, from the Holy People. From then on thinking was passed on from generation to generation. Then men, in 1918 at Silverton, where there was mining there came a sound within the earth and someone told a lie about water coming again. People rushed to the mountain tops and the medicinemen made their shrines with corn pollen, praying that the water would not come close. And that is why we have the problem of no rain today. Our prayers would not count today because we are different now, we are in different time and we fall short in fixing it today. The problem from back then became ours today.

RY: All of you are welcome to speak. This thinking, what is it and are there different types? The problems that we talk of, what is it? Sometimes when there are issues, there are many different perspectives that is what the western society teaches.

Male? These needs, the story derives from the wind, which is planning in itself. There are like 12 different kinds in both the positive and negative winds. Elders say again these are only told in the winter time. Planning is also part of the sky and derived from the sun. to completely tell of these stories is a problem right now and as Navajos, we have a problem in not sharing or passing on such information. Only white people tend to get these stories and through education pass some of this on for us. This much I will share again.

RY: who else wants to speak.

Herbert Benally: Looking at everything, this planning is a word by itself and discussion brings about planning or perhaps there is a difference. Maybe discussion brings problems to light. And planning brings solutions to surface. Upon reviewing things from the 60's we are told that we already know how to fix problems, that nothing else is really needed.

Female? Thinking, long ago, connects with our cornfields according to our elders. Such objects as the firestick, grinding stone, stirring sticks, hairbrush, corn pollen are all our ideas of our thinking and planning. These are the things given to us in a Holy way and so these are the symbols of our thinking. Many of us still hold these objects in high regard in a very sacred way and so we should not forget what it means to us in the form of thinking and planning.

Ry: some of you have not spoken.

Male? Seeing what you are all talking about and my thinking is that in comparison with what you all say and those of our elders. When one says anlh00t'i' it really goes hand in hand with nitsohodin7d44l (an emergency) which one is not supposed to mention too much. There we have the light and the wind water, corn pollen and the sky, where there is a problem; the problem is to oneself. An emergency is when it pertains to many with utmost urgency. And today, here and now we generalize too much like it is an emergency. We speak of our troubled times pertaining to our children. How do we term it? Its more like we a bothered by certain things like diseases but as for the elements, there is nothing wrong with that. There are certain levels of seriousness about such issues. How does this need connect with whats going on with our surrounding elements. Perhaps these issues and problems could be discussed without it being a detriment to life-sustaining elements that are already here. This analyzing and discussion, combines both thinking and planning, they go hand in hand.

Female? Just a short 2 minutes. There are social problems. The blessing way concept, which is basic, is that the earth has been remade. There are many different approaches, each ceremony has their own version of such stories. And so to come right out and say a certain thing is the exact problem or solution, one has to approach with care. And so, because of what I know, the planning of how the earth and all within it were created brings to the point how the social problems of today affect us, it is hard to say because many times it is forbidden to say too much. Problems are made and it is so that not all will be perfect. To balance everything out, all positive things also have negative counter measure. And so its that way with all problems as well. Social, personal problems, etc if all was good then everything would be less fun. Through time, there came a time when thinking became hard to do, no matter what they did. One Holy person suggested the smoke the mountain tobacco, they smoked and they prayed and all the negavity they had was made right through this ceremony. Next, planning took place. Then life came back to balance, and finally all was restored to certain harmony. And that was that.

Ry: thank you. Guess there was a lot of stories. Thinking and planning, I think, is to set things right. What are they thinking? In western society, it could be anything, but in Navajo, it is to teach correctly. In a certain order, to learn the right way, that is how it is thought of in the Navajo sense. Today, sometimes when these topics are brought up we only think of things in the white mans way, we tend to forget to view issues in the Navajo sense. Sometimes, it happens this way only because we want to make money like the western society. We are past our time for now. We must come to a consensus on many of these issues and so we will continue. In western society, we could use a majority vote. But as Navajos, we do not think like that. When we come together again, we will discuss all of this. We will think more on this and come to some kind of agreement. And that is all. Next, we will discuss gambling,

You can get a consensus where everyone agrees on a problem and the solution. In my experience you can work in a group, so I think just getting agreement is not enough. You need to have commitment to force change. Those I worked with changed their own behavior and just getting an agreement is not enough, you have to do something that forces them to commit to a certain

change and actually work to make the solution work. For 6 months we held meetings and all agreed to work but in the end no one actually did the work.

RY: it is told once that there was a man who made really good strong plans and for ten years he would say these things. And there truly was a need in the things he pointed out but he never did what he planned. Sometimes it takes someone else to actually do what is planned.

And now we will turn to the topic of Gambling. The first meeting was about the care of what the people considered their own, such as stories and ceremonies. Cultural and intellectual property rights is what it is called. And we discussed what might be needed in this case, and it was given to that one individual and now they will tell what they found.

Female (Tammy)? I was given this task of researching Property rights and was told how we should approach this so that it would be used in a positive way. I am still working on it and it is very hard. How can it be brought up and had to find out exactly how to term it in Navajo. How is defined, locally and nationally under the US Government. What are the rules and laws pertaining to it? I also researched the interactional level and how it is applicable to us. And now, how is it used in our court system? In comparative analysis how can we use Intellectual Property, which is under Navajo nation human research review board. How can we put it under one major heading and utilize it in an effective way. How do our Navajo people think about these things in the traditional sense and in modern days, did it change? Do they still think about it the same way? That is what I researched and am still researching. Did anyone have anyone have any questions?

Anthony: Than you for sharing that with us. This topic of Cultural Intellectual and Property Rights has been researched previously at Kin N11lgai Dadeez' ladi and it was called the Native American Graze and Infatuation Act, that is probably what you researched, it is not really founded like a household property which is the way I understood it. Our government did not settle the matter rightly and so that is why we have such issues coming up regarding these things. We have people who dig up Anasazi bones and pottery and resell them without regard to the question of if it should be done or not. Locally, there may be some sort of rules but it doesn't have teeth persay, meaning that it has little meaning versus how it is viewed nationally, it might be the only one really put together, Native American-NACA? Now it is good that you all go to school and research such things, brought up to our elders, maybe now they will have something to say about it.

RY: this paper talks about gambling. And the next issue we will discuss and how it will benefit the people. Moroni Benally will share more information with us in Spanish.

Moroni: Hola! Before we move on to this discussion of gaming, will provide some background of the Navajo economy so you know whats happening or the current situation so that way you know why Navajo nation may have chosen gaming as the policy. I'm gonna pass out some statistics that I put together on the Navajo nation economy from the year 2000. I met with the economic development yesterday and as of 2000, the total population of 193,000. Current stat in 2005, increased to about 220,000 to include all urban areas like Salt Lake, Denver, Phoenix, LA, San Francisco, Chicago, etc. the total number employed is 30,000 and the number of unemployed is 28,000. unemployment rate is 48% so these are people who are searching for

jobs, not including those who gave up. US unemployment rate is 4.8%, we are 63 points over the national rate and so it means we have some big problems with our economy. Navajo nation per capita income is 7,269...

<?> What did you say was the current unemployment rate was?

67.87 is the current unemployment rate. Per capita means the total income divided by the number of Navajo people on the reservation comes out to about \$7000.00 per person. Comparison states that nationally it should be about 23,000 per person. We are way below and people below the poverty line are making between 17,000 and 20,000 a year on the Navajo nation is 42%. A recent survey we did recently covering about 100 people found that 38% of them made less than 15,000 a year on the Navajo nation. Over 60% made less than 30,000 a year for the Navajo nation. The total Navajo nation income is 1.5 billion dollars which adds all the money made all together on the Navajo nation. 71% - one billion dollars, is spent in border towns, Gallup, Page, Farmington, Holbrook, etc. that is like 71 cents of every dollar you earned. Were making these people rich and that is a problem. Looking at jobs, there are about 27,000 jobs on NN right now, and about 33,000 working to include those who sell at the swapmeets. So there are about 30,000 jobs to include "underground" jobs. The Navajo nation needs to add 24,000 jobs to catch up with the national employment rate. We need 17,000 to enter the workforce in the next five years. 3500 people need jobs each year but we only create 30 jobs. So what happens to the rest. There are a number projects that the Navajo nation wants, currently there are 42 and they count for more than 200,000 in construction costs, etc, they only give about 2200 jobs and we need 3500 jobs each year. These are multi-year projects, within 5 years. When we look at business site leases on the Navajo nation; Afganistan only needs one procedure to get a business space. Navajo nation needs 50+ procedures to get a lease. Australia takes 2 days, US takes 6 days, Navajo nation takes 720+ days, a little over 2 years to get a lease and we look at the job rate on the reservation. And we compare these rates, the government is the 2nd largest employer at 27% and the US is only 14%, less than 1% in agriculture and manufacturing, construction is barely 3% and wholesale is 46% to include flea market sellers, etc. 27% in resale and wholesale. 2% in another. Where to start? Education of our workforce, of all those who enter school, only 50% graduate from high school, Navajo students from last year. Only 14% enter college, 12% of whom will graduate with an associates degree. Only 4 % will get a graduates degree. Navajo nation operate on a budget of about 50 billion dollars. Females do a lot better than males. General funds is what gives in more money, most of its income are from the mining industry with a small percentage from sales tax revenues. When the mines close, Navajo nation looks at about 30 million dollar deficit in the coming years. Where do we get money then? What can be done?

Female? Womens success rate being 50% more, how many more men hold high positions, even though more women are more successful in education, men hold higher positions despite the statistics. Men get higher positions based on the good ol boys criteria rather than based on accomplished education.

Moroni: we don't have any studies on that right now but that is a good one to consider. Any other questions.

Herbert Benally: Its interesting when I cover this 50 percentile statistics with my students. They usually comment that mothers usually know more anyway. And I tell them that in the next generation, all children will know more because of this concept that the mothers will pass this on to their children.

Anthony Lee: What we are discussing here, the teachings under CDS were developing a 4-year degree program, and the graph here is what we were trying to come up with and here you made it-its good. The reasons for wanting a 4 year institution HLC, higher learning commission requires evidence and based on what you've provided we now have some of that evidence. As for workforce, again there is a need, what can we do? What is up with our leaders, our delegates? What has happened? There are many cornfields and livestock around. When will we return to that? Our children have no knowledge of these things anymore. What will we cover in this 4 year school? And so thank you for this information. Surveys with needs and analysis is what we are gathering in all 4 areas right now. Ph.D's in Navajo Language and Dine' Studies is what we are aiming for right now. 30 years has passed and have not progressed any further, why is that? What should we do and how can we do it? While other tribal colleges have gone further. There is an urgent need in that area. Statistics have seen all this and we want this.

RY: what do you think of these, although we have come around to western thought. There is an absence of employment all across the world and we want to help improve situations but it is not possible to cover all areas. The issue is that Bordertowns take up a lot of our monies, white people are happy with this, how can we fix it so that we can support our own. Gambling could bring business back to us. As Navajos, we tend to follow what we like, regardless of the harm that it could bring as advised by our elders. We will analyze all this thru the process of the 4 standards in our Navajo paradigm. Gambling is listed here for our information. 2 months ago, our president, Joe Shirley approved it, one to be built near Church Rock. And so, that will come to be later on. In our culture, we have our Shoe Games. Under the US gov't. we have Bingos on the reservation, and then there are slot machines. These have been approved. The reason is so that we will have employment for our people, income for our education and those are good reasons. Of course, there are the negative setbacks in these also, such as addiction and alcoholism, people could be careless with the money they could spend for their children. In the states of Arizona and New Mexico, they will get some of the money from gaming. Think about these things. Do we have a need strong enough to support gaming? We need specific data in all these areas.

Female? This gaming that we speak of, it came about in a Holy way also. Way back when, at a place called T0 Nits0z7 is where gambling first took place, those who practiced the Na'at'o'ee way. That is where there is a casino now. This is something to think about. Since then, where was everybody sometime ago when there was gambling. People were afraid of it, if one had been built back then, there would have been good money made in it. Now, it is old news, and people already know where they want to go and spend their money. Awhile back, Nelson Gorman spoke about old machines that no longer work.