

Tape #402

Navajo

Dist. Council Meeting on Eastern Res. Reduction, Legal Aid,
Recorded by Tom Ration and DNA explained.

June, 1969

Side I

This is tape recorder that district council meeting has every other month, once a month. The district council meeting meets with the chapter officer and the Eastern Navajo agency and other members-like grazing membership leaders and other leaders from Window Rock-which they have this once every month. And this is a talk that they discuss which is called a district council meeting and Eastern Navajo Reservation council. And the chapter officer discuss things about their program how the Indian people will have help from different places. This is what it is called, so I will go by the terms which everyone else has to talk to see what they have in mind. So the district council meeting has been started by prayer. Here is the district council meeting...?...chapter, May 10, 1969, Louis...?...Albuquerque, CCAC has come with Fernando Alonzo. He is the first one to be introduced to the community. The open meeting prayer was by Charlie Long. Mr. Long has prayed for the community for quite a numbers of years. Mr. Wilson Skeet, chairman of the council man, he has started the meeting. Mr. Skeet, I think we will have the meeting started now; we have enough members from different chapters and districts, while

others are coming in. We want all the councilmen and the chapter members and the leaders from Window Rock to sit on front here so they would have a very good understanding for what the meeting would be about. And I say hello to you all for this day of May, 1969...and we will first give a chance to our councilman, Mr. Tom Rafael.....Mr. Chairman, secretary, vice chairman and secretary and the membership of different council and the chapter officers and the visitors of this meeting that are among us I say a big hello to you all. I am very thankful to be on front today which we have now meeting start today. So which I like to say in the first place that we will start our meeting with the first problem here in this room will be select a board member for district council meeting. Our discussion will start with the best problem about the money problem that come out from Window Rock the oil money and the uranium money and the timber money. I like....we like to imagine most of all this when our charter man arise here and we will give him a chance to tell us most about all the money that we got. And in on the other hand we will talk about preschool and I think we have alot of young children who are preschool throughout Navajo reservation. We need more educated children to help their parents and people and let us think about all of this as much as possinle. We heard that there were going to be

two or three different schools that think that they were going to close down like boarding school. We got a little school here at Pruett, New Mexico that we like to keep. We have this new school set up in the earliest days of 1950. And there is another school at Thoreau boarding school, it is for mostly the younger children are in school. And there is another school a Mariano lake and there is another school at Borrego Pass. Most of these little schools we have on our Navajo Reservation we like to keep because it's our early school that we have done pretty good with these little schools for quite a number of years. So, that is another discussion about our children and the other discussion will be about water wells. Mr. Plummer will tell us more about this problem about water wells, that he thinks that they will be more water wells set up in the Navajo country. Because talking about water well is that our Navajo people here in this district from the outside reservation needs more water for their stock. There was been quite a numbers of years a few well were being drilled among the Navajo Reservation which today it is kind of low for our Navajo increasing reservation. These are the subjects and the details that we like to talk about and on the other hand there will be a minor explanation to talk about because in 1957 there was quite a number of white people and other nationality were running all over the reservation for claiming

mining which didn't belong to them. And this is another problem which I like to set up on hand in a near future because we are still going to be prospecting for more uranium mining in the Navajo Reservation. And another problem will be set up as agreement that we have took a while back with the forest department that the Navajo tribe has bought from the forest and this forest land is under the Navajo tribal land now. So, the Navajo itself in each district and chapter house has to discuss this over. And this is another problem that we like to set up here today and more further on we will discuss about allotted land which needed quite a few fencing which most of our Navajo people has been talking about that saying that it would be better to leave it the way it is. Like it has been going for years and years because these Navajo people has not said nothing against each other, so we'll have a discussion on the land problem also. The grazing membership will tell us more about all these land subjects in this area. Now we will take turns on this little subject which we are going on to tell you about the grazing ways of standard up to 1969. These are what we call the Navajo golden rule-treat all other people as though they were related to you. Protection for livestock operation...what cause most of the trouble between Navajos who are neighbors.

Even between Navajo who belong to the same family, the answer is this question. These land and where family can graze their livestock. Years ago, people did not have this program, why do they have this program today, maybe some simple picture will help us to understand this program. There is a picture what we call picture number one, and the other side of this picture which I am showing to you. This picture shows how Navajo family were living one hundred year ago. One hundred years ago when there were only eight thousand to ten thousand Navajos and they were plenty of land where they can raise their sheep and goats and horses and burros. Family live far apart and each family had a large grazing area all to it's self. Number picture one says show how a few family of hundred of years ago had now grown into many family over in period of say over fifty years. First as the daughter of each family became grown woman and got married and started their own family they found that they must move some distance away in order to have a grazing area for their livestock. The same thing happened again when their daughter grew up and start families of their own. But the land was filling up with them, each with it's own grazing area shows how the land is today. There is no land left that newly farming family can move into on to a grazing area livestock. Different families are trying to use the same area and as they are beginning to fight with each other.

Some families are trying to move into their neighbor grazing area and to push their neighbors back into small grazing areas. What is the answer? The only answer is to this grazing problem is to limit each family, constant use area and to fix a line around the area so that each family can be separated in its use of it's own grazing area. The young people as they grew up most find other ways then livestock raising to support their family. As the tribe gets industry on the reservation like the big new saw mill that Navajo Fairchild at Shiprock, the general...?...at Fort Defiance and the uranium mine and a mill north of Church Rock. More of the young people will move off the range as they grow up, move off the range and into town off the reservation where they can find jobs in factory, mine, mill and stores and in government office. This is the way Navajo families were living one hundred years ago, when there were only eight thousand to ten thousand Navajos. There was plenty of grazing area for every family and families live far apart. There are some other pictures we have here, the picture that shows on the next picture page two, this picture shows how Navajo family spread out over the years as the daughter in the family grew up and start their own family. They had to move some distance away from their parents in order to have their own area to graze their livestock, and the same thing happened again as their daughter grew up and started family and their own.....the land is fill-

ing up. It goes on to the next picture tells a story in most places, both on and off the reservation today. There are no more used area to move into, families are crowded each other. Many families....until each family grazing area or customer use area has been defined, there will be more and more disputes between neighbors and bad families. It goes around further on so I'll give another chance to another grazing officer that is right behind me. So, this is a story of my, how I'm looking into today it is kind of a tough problem which we are now in. Now we will go on to the BIA assistant which will tell you a little about what he knows about the BIA. This is a story that I know about the run around between BIA, BLM, and the Navajo tribe. I will tell you a little about it. My name is Alfred Begay, I'm working for the BIA for many years and I still have not very much experience yet but still I'm still learning. So, I will start to tell you just a little what I know. For many years the Navajos in off reservation area have had to live with BLM and BIA and the Navajo tribe on grazing problem. And many Navajo livestock operated have had a hard time getting answer to their question on where they had the rights to grazing their livestock. Many would bring their question to BIA at Crownpoint. BIA would send them to BLM at Farmington. BLM would sent them back to BIA at Crownpoint or to the tribal office at Window Rock would tell them to get back to BLM Farmington or

to BIA at Crownpoint. In 1963 tribal officials at Window Rock, Ned Hatathli, Director of the resource division, Ed Plummer, director of the land investigation department and Henry Collins, chairman of the resource committee. The BIA superintendent and his staff at Crownpoint and the BLMA director manager and has a staff at Farmington started to work together to bring better order in to grazing demonstration in the off reservation area. The district land board was brought in to the offer and to affect it in early date. The plan was finally worked out under BLMA which would only with the Navajos. In the northern part of the Eastern Navajo agency where the grazing lands are mostly individual Navajo trust allotted and the BLM public domain land and the BIA and the Navajo tribe would dismiss all other grazing lands and Navajo people were using. The United States purchase tribal trust land for settlement land the United States government extend it's order withdraw land under this plan. Each Navajo family constant used area on these lands were to be terminate and reappropriated for the use of this land was to be assist to the family in each district. It goes on to more different subjects the work of the district land board now. There is another question about grazing from off-reservation. The tribal council has been very generous in appropriating funds to the purchase, federal land Navajo in the off-reservation area has been using so that the use of

these land would be subscribe for all times. For the Navajo people, the BIA must approve the tribal every year. Insist that the tribe have a sound grazing permit, plan on these lands and determine each family as constant use areas is part of its plan. It goes further on. Well over a year ago the tribal resource committee authorize the district land board to determine the customer area and the off-reservation area. The tribal councilmen appropriate \$20,000 to pay the land board members to do this job. Since that time the land board has worked very hard talking with the livestock operator in each of the eighteen grazing communities. They work in the field and took information from each livestock operator on where his use area was and they talk with their neighbor on all sides, and slowly they have defined these area. Individual operator who feel that their individual use areas should be large and the land board members had decided were given a chance first to prove to their district land, land board and land if they were still dissatisfied to all three land boards meeting jointly both with the livestock operate as apply to the discussion of the land board and are happy to learn their custom use area have found business determinate. Many have done ahead with fencing the use area so that their livestock will not trespass on their neighbor's grazing area. They will receive permit on these area and why they have these permit, they can apply for ACP assist to get

improvement on their range, stock water, brush removes and reseed. These are all why they are having their permit. Only a small number of operated most of whom are being trespassed on their neighbors use areas for a long time are protesting the discussion of the land board. They are trying to undo all the works the land board have done and to return all the people to their kinds of...?...in number. Some of them are asked that the chapter officer tribal council delegate and the resource committee....community starts this job all over again and determinate each family these area. There the chapter officer want this kind of job, the jobs and of trying to settle this, put between chapter members and all their respect grazing areas reminding to be seen if the chapter officers decided to take on this difficult job it will be several years more before the individual constant use area are determinate and the individual livestock operate meanwhile will not be able to get...?... We go on further on to the subject is to be discussed at the agent council on December 16, it is hoped that the agent council member will give this problem their carefully thought and come to the otherwise discussion at the agent council if it starts. Who can vote in New Mexico state and locate local public election, this is another subject. This is a little about the grazing subjects which we are now telling you and I don't think we'll go any farther because there are alot of other

things to talk about and to discuss so that we can go on further to see what others have to say! So, we will now give a little chance to our office of the Navajo Economic Opportunity, local community development program that came from ONEO out of Window Rock so here is the director assistant Mr. Ordinance.....he will tell you some guideline for the community and introduction. So, here is the Assistant Director and the ONEO. Chairman or the council, the chairman of the district meeting and members of the councilmen for chapter officers in the community action committee and other visitors, the BIA, I'm very glad to have this chance to tell you a little about what I know and I got some other meeting to attend today. So I think I will talk very much about a lot of things and I just going to give you some guidelines which I been asked to talk about. First I will come to a basic idea in the community development is that the opportunity opinion of people in the community are important. Often the opinion that people have are not expressed because the people are not asked or they do not have the chance to say anything. One of the ways by which the community can learn of the of its member is through a community discussion. Committee by involving people in the sharing of community responsibility also help in the development of leadership abiding by using the

people idea, suggesting plan and discussion. As community development workers you can have the opportunity of working people to organization committees. When each committee is the community action committee which will be discussed in more detail in the training session. The following page has been prepared as a guideline in community organization and responsibility. This is one question that I like to say about how should the chairman be choosed is the question in selecting the chairman the propose of the community should be kept in mind. Will he, as the chairman, help to fascinate the propose of the communtiy? The chairman can be appointed or elected by the party organization whereby the community itself. Here is some question which we call number seven. What are the qualifications of chairman should have? First is they should be interest and decided to the betterment of the community we keep on working, willing to work hard, he is the one that be able to encourage all the members to conscribing to ideas he is more interesting in the community job or the community than its own feeling and personal importance is able to distribute the number of shares in the responsibility of the working of the community for the people and the committee and the community people. We go farther on to the guidelines, guides for the community chairman. What should we do to prepare for community work, understanding the job, the

community is to be....understanding the limit of the authorize of your, their community.....how much you can do, how far you can go. Develop an agenda before each meeting, using community members' ideas, supply each member in advance of meeting with a copy of the agenda and any material being used as a base for action on each term of the agents. Still informing the meeting on time to the community members, holding meeting under condition that in concerning this additional to committee's base. Check actions ahead in meeting time. After you construct the work of the community, open meeting on times, see that all committee member knows each other and insure members conflict develop and promote understanding of the community assignments, how it were produced. These are the guidelines which I am now telling you so far see that all necessary information is present, use and understood, make sure that each member states how he feels and what should be done about each term and the guides, keep discussion on right track, get all mambers involved in the discussion, the quiet ones may have important ideas. Summarize often, consider points of the program and discipline and discussion is quoted generally understanding and agreement has been reached, get a group discussion. Repeat each community discussion as it should be included in the minutes. See to it that progress reports are present to the people in

the chapter, close meeting properly. These are the guidelines which is a very important to tell the people what should you do to follow up, see that members are notified as to date and place of the next meeting. Follow up on discussion and action. See, that other interesting groups are advised of action takes by the CAC guidelines for the community secretary. Take down the important ideas in the discussion or in recorded terms of business and group discussion. Keep the community record, keep the communtiy record, take care of needs, report the minute, make the minute an interesting story and briefly as possible. Help the chairman by being prepared to give summaries of the discussion time to time. Prepare for the chairman list of unfinished business. Send interesting meeting notice in reminding at the right time, neither too late or too early. Guides for all committee members. Understanding the propose of the committee and the limits of its authorize because family with the base information on each term and the guiding including discussion and action already taken. Consult the groups you were present and guidance on your community works, be on hand and ready to work for a full...?...time, take active parts in the discussion instead of sitting back and waiting. Listen to other as they talk and give them the benefit of their thinking, listen to other and

learn from others. When an assistant talks to the entire committee rather than to one individual members, consider and review parts of other interesting group. Never jump to inconclusion, explore all the fact and make up your mind. Important committee action properly to these who were present, respect, cooperate and understand the people, chapter official and the community. Attend all committee meeting. Some of these will...?.....The community meeting the best thinking is done in the wise discussion are made in an informal, warm and friendly to encourage friendly understanding and cooperating problem, solving encouraging dealing with each agent, turns to answer the following question. What are the important fact of the pueblo? How do we feel about them, what should we do about the problem, how can we make the right condition, do we make the right problem solving discussion, gather information to solve the problem, explores possible solving, select the best settlement to meet needs, seek other reserve other source of information to guidings. Reach the agreement on a plan of action with complying plans to the chapter official and the people of discussion. These are the reorganizate which we call the chapter level and so I like to tell you this is a guideline for the community action. I'm now telling you and I think this will be as far as I go on my discussion which I tell you a little about the ONEO problem and I will

give others a chance to say what they would know to tell us. And I thank you all for this little time that I have had and now I thank you. We will now go on. Mr. Skeet, the Chairman of the district council meeting. He's on the platform now, Mr. Skeet is now going to give us a few lines of introduction how things are standing. Mr. Skeet, the Chairman will tell us a little about the following land which it is lately work on which the tribal has bought and exchange with the Mt. Pile force. It was Mr. Skeet.....It was a late meeting that I have heard and been through about a year ago. The agent Superintendent Crownpoint has told us about a subject joint of Mt. Pile division of the...?..National Forest. The surveyor was made of all the land within the bordering of the Mt. Pile division of the ...?..National Forest by the tribe trucks and a jeep on June 10 and 11, 1958. The The personel project in this surveyor were as follow: tribe, ...?...assistant forest ranger, Gallup; Mr. Hunk, ranger conservation seat, Window Rock; Ben Shields, field operation office of Crownpoint; William B. Meyers, ranger, supervisor Crownpoint; Kenneth...?... chairman, land board district 16. These were the five man that were in the Mt. Pile discussion. The main subject of this surveyor was to...?...the present user, grazing land and to make recommendations for the field on proper management of the Mt. Pile division. The use area

were found to be thirty nine in numbers with the five living in the area in yearly ground. The other thirty four family live in the area of the outside forest line. Once they started in the spring of summers. There are numbers of livestock in the acre in present time. Once they started in the spring of summers, there are numbers of livestock in the acre in the present time. There are other discussions of taking down the area in the grazing unit, one for the upper unit and the other one for the lower. The responsibility of their subjects were investigated and it was found to the extent Marshall...?... assistant for each individual. In the two days spent in the field of all personnel had a fair idea of the boundary of Mt. Pile division. It was apparently to all individuals of the temporary watering place would need to be improved and maybe a permit well or two should be located close to the family living in the area. There were gentle, things on the fencing of the complete area, and plants watering most that it might be possible for the tribe to provide theprovide it under the tribal relief program. It was motioned by...?...that the forest department would not do the fencing, but it would be better, it might be better to finish the fence for the share, it was a gentle opinion of all that the area would have to be fenced in order to develop the management plan. The grazing...?...was discussed

but no definite statement was made as to the carry properly. The plants and scraps were made note of for future evaluation and considered. One permit of all forest..?...in the area district of the Bureau of Indian Affairs to...?...more under concern position set forth in their permit. We go on a little far and win permit of all forest land in the area, the assist to be the Bureau of Indian Affairs, and the master under the containing positions set forth in their permit. This should be drawn up so that the forest department would be able to cancel on ground and mission and the lease District 2 whom they perform for better arrangements. The details that they would out between the two agents. The Bureau of Indian Affairs who assist the government to the Navajos and all around would be government by the general grazing regularity in the...?...code of the regulation and any specially to the agreement too enforce the land. The Navajo learn the early...?...in the area would be allowed to remain providing they have lived there five years. No hogans and shelters to be built within this area without a permit to graze livestock. Recently no more Navajo will allowed to build hogans and shelters for the purpose of grazing yearly long or living year long in the area. Concerning of you permitted of the area will be approved by the chairman of the land board for the district 16 to

land operate office. The two...?...are contained by establish at the twenty eight sheep until four to six month period. This should allow twenty five to forty sheep until more than what going on it now for six month. The final step should be made as soon as possible to the ...?...carrying more stock. It is recommended that no horses and no cattle be allowed in this area. Different arrangement plans needs to be worked on different type livestock and therefore creates a great problem that an assistant or a group could be reorganized to each until for this area and draw up plans for the herding of their sheep and goats. All sheep and goats in each, until they runs in one good and most be herded. This is the remark of our boarding area and its grazing committee. And this is how many grazing it should be now known. So for this is what I know about the Mt. Pile permitting here for this 1969 so far.....and I thank you for telling you a little more about the Mt. Pile permit....I will tell you more about it some other time if we have another meeitng, I thank you all. We are coming along as they their hands so I think we be keep moving on on the next subject. We will give a little chance to the DNA legal service, a part of the Navajo community action providing low income people with understanding of the law, legal-aid education.

So, we will now give them a little chance to tell us a little story about their building. There is Mr. Baracho from ONEO. Mr. Baracho.....I am going to give him a chance.. Mr. Baracho..... the Chairman, vice chairman, secretary and the councilmen and the superintendent and the chapter officers and the councilmen and the visitor, I am very thankful to have a litte chance here today. I just going to give you some outlines how things are happening in each district so far. And this we have started not too long ago. The DNA is a part of a Navajo Community Action program. It is tied on to this ONEO program and it goes through part of the Navajo reservation. The idea of required to justice this under the law have little meaning to many low income people. They do not know their legal rights and responsibility and are not used to ask a lawyer for help. They are often unable to pay for this help and there is the Indian hardship of having to travel long distance to find it. Yet low income people have many problem where a lawyer is needed, such as with title to land and grazing rights, employment rights, buyers rihgts, livestock, housing, social security and with children too. These are the problem that is needed in the DNA party. Planning the program as early as April, 1965, the ONEO solved that following the people need for legal service would be another way to fight property in the Navao country.

The ONEO planned such a program with the people of their leaders. We then asked the Washington office of the Economic Opportunity ONEO for the money to start this program. On April 25, 1966, Mr. Sargent Shriver handed over \$872,000,851 to Mr. Raymond Nakkai, chairman of the Navajo tribe and Mr. Peter McDonald, director of ONEO for his proposal. Organization (DNA) The name in the Navajo language.....This is what it is called in the Navajo language.....is a nonprofit organization organized under the law of Arizona for charity and...?...propose...?... in the Navajo language...?...attorney, who contributed to the economic reorganization of the people-DNA. Is government by the board of directors compose of the Navajos, lawyers and law profession and is part of the ONEO Community Action program. It is under contract with the ONEO to properly and satisfactorily conduct legal and requirements of the people through the ONEO. Propose the people purpose of DNA is to help do...?...prophecy among the Navajo people. How DNA files this propose, DNA brings to the people of the Navajo country the legal assistance we need in order to enjoy full protection and benefit. Under the law and in the court when they are unable to pay for a lawyer themself. Just as important DNA keeps the people to know when it is necessary for them to ask for this help.

To do this DNA has six office with over fifty people in different parts of the Navajo country to work with the people. These office are at Window Rock, Crownpoint, Shiprock, Chinlee and Tuba City. Each office has two lawyers, two counselors, two interpreter, investigator and three secretary. The lawyers will advise them and help the people with state and federal program. The counselors will help the people with tribe law, and tribal courts under the direction of the educational director, DNA...?...reduce the Problem to teach the people their rights, to explain legal program. They may need even in their daily lives and when and how to use DNA. Talks are given at different chapters along with movies and skill to help the people understand. These same talks are broadcast from time to time by radio station serving the area. DNA is yours, use it to help yourself to get equal opportunity in the courtroom of America. I will try and keep on a little bit more story on the DNA about what you should do and must know in case of an automobile accident. You should have an automobile liability insurance policy and you should know what it provides. If you do not know, if you do not DNA will help you in explaining the liability insurance paper to you. It is most important to you that you buy liability insurance as well as custom insurance when you buy your car or truck.

This is what we teach the Navajo people in case that DNA will help. You must file an automobile accident report within five days to the state motor vehicle department and the state where the accident happened. You must notify your insurance company immediately, if you fail to do so the insurance company can say they can not help you. If you do not do any of these things the state motor vehicle department can take your license plate, registration, and driver's license away from you. If you do not have liability insurance or filed your report on any accident it is required by law. The state can take away your driver license or your car registration plate. If you drive, license or vehicle registration and plate are taken away, the state motor vehicle department will hold them for a period of one year before giving them back to you. If you put up a security department money or insurance then you can keep your driver license automobile registration and plates, and the deposit will be held for one year. Before being returned to you, if you are not...?...and judgement set against you they are different types of automobile insurance and they each provide different types of coverage in explaining coverage and damage to your car used by collision for damage to your car caused by fire, flood, thief, as well as by collision. When you get into as automobile accident do not tell the other person what

type of insurance you have you only give information to the police officer and when you are in an accident do not move your car until the police have come and they investigate that. This is one part of the accident problem which I'm giving to you people in this community a little more discussing our laws. Rights of witness by far and most important people in our staff of justice of witness. Everyone else in the trailer extend to you what they have to say. Our court need witness and judge to find the fact the judge to apply and law. The lawyer to tell his story, change or worry about stepping up, talking and telling your story in court. On some, we are...?.....could be called upon to testify about something affecting your own standing in the community. As a witness you may not be allowed to testify against yourself as to any crime which you have committed or which you would be...?....contain. This rule applies ...?....of whether you are testify in your own or someone else's tribe.....If you are very asked to tell about the crime which you may not have done or which you would be a cause of doing, talk to the lawyer of your own choice on what to do. Wise lawyer tell their witness to obey twelve rules.....put yourself back to the place of the accident, check your...?....before you go to court. People forgets and get caught up on detail, but if you check what you saw in

here you are in solid ground. Visit the court, hear what other witness testify. It will help you for your roles on the witness stand. Wear clothes and good clothes, do not memorize your story words for words what is the earliest way to sound bad but think of what you saw and hear. Listen to the question you are asked with care and answer by good thinking, give a simple direct answer in your own words do not rush. If you made a mistake and people often do not correct yourself at once. If you cannot remember some detail say so, do not tell the wrong story that will be go and go wrong. Tell the truth, do not figure which side you may help. Do not identify yourself with either side, stop when the judge talks, do not try to sneak around and answer him before he can stop you. Why what you say would end in a mist of...?.....Keep cool and do not talk back in a friendly way. If the court ask you if you have talk to other people, give them an honest answer. You may be a...?...for contempt of your...?...courteous and attending the trial. Remember without written law would fail to do justice. If you are called, be a good witness. This is the way where to ger that discussion of law in another problem between Navajo people. Some of them don't know hardly nothing. We will keep on with a law action just for a little more while. I thank you, I'll keep continue
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END OF TAPE