

Navajo and Hopi Land Dispute

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Author Note:

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*“A voluminous amount has been conducted to determine rightful ownership of the 1882 reservation, which revolves around questions of Navajo occupancy and the legitimacy of their claims that holds sacred meaning for them. As a number of scholars and other observers have maintained, the imperative to address the complaints of Navajo and Hopi over shared lands was not taken seriously until coal, gas, and water were discovered and it then became necessary to determine rightful ownership of the land. Hopis continued objection to Navajos infringement on land they considered for their exclusive use led to the passage of the 1974 Navajo-Hopi Land Settlement Act, which authorized the division of the 1882 reservation (excluding District Six) equally between the Navajos and the Hopis. The act also authorized the relocation of approximately three hundred Hopis and twelve thousand to fourteen thousand Navajos who found themselves on the wrong side of the fence. For five decades, the federal government has attempted to finalize Navajo relocation. As part of the resistance to relocation, Navajos have tried several strategies, including calling for the repeal of the 1974 act, suing the U.S. government for violating their religious freedom and physical resistance. -Deneidale”*

### **Introduction**

This will be my first year participating in the Diné Institute for Navajo Nation Educators Program here at Northern Arizona University. I wanted to take the program to find or learn new ways to implement learning strategies, reading strategies, learning supplements and curriculum units into my Navajo History and Government class. I will be transitioning the class from the traditional lecture type class to a more student-oriented classroom. I am creating a classroom, where my students are involved with the daily classroom discussions. Discussion topics range from Navajo Reservation, local (AZ), national (US) and world-wide news. As a teacher, I am encouraging my students that their voices are important and they have equal things to share with one another and learn. Another way to look at it is, incorporating the Traditional Navajo Learning Philosophy into the classroom. They are Nitsáhákees: Thinking, Nahat’a: Planning, Íiná: Living and Siíhasin: Assuring, these are the cornerstone in Navajo learning. There are a lot of historical events that happened and not all are written down in text. I want the students to realize their own family history coexists within the timeline of the Navajo history. To have them understand and comprehend one’s own family history is important too. That way they carry on their elder’s stories, their family’s stories.

As a Diné person, from a young age, I was told about my history as a Navajo. Stories like, The Emergence Story, Coyote Stories, Changing Woman/White-Shell Woman, The Hero Twins and many others. I was told to remember and embrace these stories that our elders have told so we can one day pass it on to the next generations, orally. One day, it will be up to me, as an individual, as an elder to share and pass on the traditional stories to the young generations to come. Now as a Navajo Language instructor, I have presented many traditional historical topics to my students orally. In the classroom, I have addressed many topics in Navajo and then talked about it in English. Even though Navajo language is not required for the class, I still present most topics in Navajo. I want the students to learn, understand and comprehend the topics in both languages. To me, my mother tongue is very important to me, so I use both Navajo and English languages in the classroom. Also, when students hear stories in their Native language, their eyes light up. Most of the students are eager to hear and listen to oral stories. There is a small percentage of students that know about the Navajo and Hopi Land Dispute and other Navajo historical events. Most students are told about historical events in English not in their Native language. So, I am infusing traditional oral telling and textbook base knowledge for the students

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that are taking the class. On top of that, have them start learning about their own family history especially their mother's side of the family. Since Navajo has a matrilineal society. That way, students can continue their oral stories.

### **Context and Rationale**

#### Formal Presentation

*“Yá'át'ééh,”*

*“Shí éí Junior Goh yínishyé. Tl'izilání nishłj, Chishí báshishchíín, Kinyaa'áanii dashicheii, Tsédeeshgíízhnii dashinálí. Dził Ntsaa náhas'a'déé' naashá. Dził Yijíín bikáá'déé'. Éí áadi shiyaa hoo'a'.”*

“Hello. My name is Junior Goh. I am of the Manygoats clan, born for the Chiricahua Apache, my maternal grandfathers are the Towering House People, and my paternal grandfathers are the Rock Gap People. I am originally from Black Mesa and Big Mountain regions.”

The area I write about in this curriculum unit, is part of the Hopi Partition Land (HPL). It is also the birthplace to my maternal clan, the Manygoats. When I was young, my mom would always remind us how important our clans were and she would tell us our clans. Afterwards, she made sure she had us say it, repeat it and memorize it. She would always tell us, “Your clans help you identify who you are and how you are related to another person if they are Navajo.” With that I remember her ways of teaching the first step of kinship. To my mom, kinship was taught and learned at home like most teaching. My mom will always say, “Learning Navajo language, Navajo history, Navajo cultural stories, and Navajo traditional teaching, it has to take place at home. Where you have the central fire going in the hogan and a fire poker beside it. Within the walls of the hogan one learns about being a Navajo. One day, you will be teaching these to the younger generation. It may be your kins that you will be teaching it. So, remember and never forget about the teaching and the stories that are told to you.” So, that is where I start with my class, from within the walls of the hogan.

Kinship is first taught to us in the family hogan between our immediate family. My mom, first addressed this to me, by saying, “I am your mother, this is your father, these are your older sisters, these are your older brothers and this is your younger brother.” She made sure that I was familiar with my siblings. Afterwards we would go over to her younger sister's place, my maternal aunt. My mom would tell us again how we were related to them. And so forth with all the relatives that came to visit us through the years. Even when we went to family get together with other relatives, she would lead the way and we would follow. As she is leading us, she would always address us with the right clanship or relationship terminologies. So, we got to know them by relationship. She never addressed people by their name because it was frowned on or taboo to many outsiders. Even within our own family we never addressed one another by names. It was always by relation terminologies (Shima: my mother, Shizhe'e: my father, Shadi: my older sister, Shinaai: my older brother and shits'ili: my younger brother). On many occasions she would always tell us that we have relatives everywhere we went. We acknowledge ourselves by clans and establish our kinship with one another first and then talk.

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In the classroom, I have my students meet and greet one another and introduce themselves by clans. I also, go around and introduce myself by clans to my students. With each student I find a kinship with them. For example: My first clan is Manygoats and a student has that for their third clan. I tell them, I am your extended maternal grandfather. So, I say to them, I am your cheii so call me shicheii: my maternal grandfather. Sometimes, it takes a week to do that with all my students. Finding an equal establishment by kinship is a way of connecting to them personally, from teacher to student. Another thing I tell them is to go home and start addressing their family members by Navajo relationship terminologies (Shima: my mother, Shizhe'e: my father, Shadi: my older sister, Shinaai: my older brother and shits'ili: my younger brother). Just the way I was taught, so to this day, in the classroom, that is how I start my school year.

I came to Flagstaff after graduating from high school. My family were encouraging me to continue on with my schooling and I did. My plans were different after high school and I set that aside to continue with higher education to get a degree. In a way, higher education was important thing in my family. So, I came here to go to school at Coconino Community College and Northern Arizona University. On top of that, I realized I needed a job, so I found a job at Olsen's Grain and they worked with my school schedule through the week. Whenever I wasn't in class I was working. I always kept myself busy.

After several years, I completed my degree, I started working for Flagstaff Unified School District at Puente de Hózhó, a bilingual magnet school for elementary. I taught Navajo language to 4<sup>th</sup> grade, 5<sup>th</sup> grade, and 6<sup>th</sup> grade. About 98% of the students were Navajo and 2% were of different tribes or ethnicities. This was prior to 6th grade being moved to the middle school level. I taught there for about 4 and half years. Also, I taught several general studies for elementary school. Like math, science and a little history with a little Navajo language infused with the lessons. Even at that age, I taught the students in the classroom the value of kinship. Like what I do now, I taught how students were related with one another and to me. Back then, I had more time to do small project with students about the clans. I use to use colored paper to organize clans and that helped students identify who was related to them. For example: White paper: the first subgroup of clans under Towering House: Kinyaa'aanii, Turquoise paper: the second subgroup under One Who Walks Around clan: Honaghaanii and so on through all the clans. It worked and students were proud of that.

I left Puente de Hózhó and worked at Olsen's Grain, before I started teaching again. This time I went out to STAR school, which is about 25 miles out of Flagstaff. The acronym for STAR is **S**ervice **T**o **A**ll **R**elation. It is a year-round school, every quarter it had a two-week break and their summer break was about six weeks. One of the school's mission statements involves k'e: kinship. Relations between all living things and non-living things. Like the many lessons I have learned about kinship from my parents, I extended on it with new things to learn. There I have co-taught 1<sup>st</sup> grade and 2<sup>nd</sup> grade. About 98% of the students were Navajo and 2% were of different tribes or ethnicities. About 90% that came off the Navajo Reservation and 10% of the students came from Flagstaff and the neighboring communities. I taught first grade and second grade general studies, some Math Montessori teaching programs and a small portion of Navajo language.

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It is a unique isolated, off the grid, solar and wind powered school. The school and the people who worked there has taught me more about the relation between people and the environment, people, plants, trees, animals and so forth. It is having respects for all living things and nonliving things. Also, at this time I found out about the subject the Navajo Nation Peacemaking system. I would have never heard about it, if I never ventured out to STAR school. I'm glad I did learn about it because as of now, my students learn about the Navajo Nation Peacemaking in their government class. It is a system that influences traditional practice and kinship. The people start off by introducing themselves and their clans. The first step is to find how people are related to one another. By using relationships people resolve their differences with one another. It was always fascinating to me that the school used the Peacemaking system. I spent a year traveling back and forth to teach out there. I left after the school year has ended and went back to Olsen's Grain to work full time.

After completing my Master's program at NAU, Coconino High School was inquiring about a Navajo language instructor. There was a parent in the Flagstaff community, who started coming around asking me to teach at Coconino High School. I kept telling the person that I do not teach high school but they kept insisting on it. After they stopped by several times, I finally went to Coconino High School to see and I submitted my application with the Flagstaff Unified School District. After sitting down with the principal at Coconino High School and talked about what she wanted for the position, I was hired several days afterwards. My next adventure has begun at the high school level. I began teaching high school when it was a month into the school year and with no lesson plans. So, the first year I implemented some of my own things that I did in the classroom with younger children. As the year progressed, I started writing out my lesson plans to teaching Navajo language. The following year, I started writing down my lesson plans for the Navajo History and Government class. And as of now, I am still revising and improving on it.

I have been working for Flagstaff USD for about ten years at the high school level. I teach six classes at Coconino High School. They include five Navajo language classes: two classes of Navajo I, two classes of Navajo II and one class of Navajo III/IV. The sixth class is the Navajo History and Government class. The Navajo History and Government class is offered to high school students at Coconino High School during their Junior and Senior years. Most of the students that come to the classroom are Navajo students. Navajo 1: 95% are Navajo, 4% are half Navajo and 1% are of different tribe or ethnicity. Navajo 2: 96% are Navajo, 3% are half Navajo and 1% are of different tribe or ethnicity. Navajo 3/4: 98% are Navajo, 2% are half Navajo. For the Navajo History and Government: 98% are Navajo and 1% is half and 1% are of different tribe or ethnicity. The percent of students in each level is staggered. The 2023/24 school year Navajo 1 classes combined had about forty students, Navajo 2 classes combined had about thirty students, Navajo 3/4 had about ten students, and Navajo History and Government class had about sixteen students.

Coconino High School has a student population of 1,569 for the 2023/24 school year. The diverse population is 31.8% white, 35.3% Hispanic and 26.7% Native American. There is a small percentage of other nationalities that attend Coconino High School. Asian, African Americans and others. The students that generally attend Coconino High School are in the Flagstaff community and the surrounding areas. Some of the Navajo students come from the Navajo Reservation like Cameron, Gray Mountain, Leupp, Dilkon, etc. Even though there are no

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residential dorms offered to students that come off the reservation to go to school, they still come and attend Coconino High School. Many parents that send their children to Flagstaff USD want better educational opportunities. Sometimes, Navajo Nation schools do not offer the same opportunities. So, parents that come to Flagstaff, to work or go to school will bring their children with them to attend the public schools here in Flagstaff. For many others, parents have gone to school here are now living in town and found better jobs with better wages, they are raising their children here in the Flagstaff community. Flagstaff is a border town to the Navajo Reservation and many of the Navajo people came to Flagstaff to go to school either in elementary, middle school, high school, college or university. And another factor is to find a higher paying job. Navajo Reservation does not have high paying jobs so people have to look elsewhere to find a job that meets their needs of income.

The first week of school, the students work on their clans in English and in Navajo. It helps them identify themselves as a Navajo person. After that, they start looking at kinship on how they are related to one another. Kinship makes each student belong to the classroom and helps them understand what kinship is. Even though they come from different parts of the Navajo Reservation they find that they have clans that connect them. There are clan system charts that I give them so they can find how one is related to them. If there is no relation, I have them greet one another as maternal grandmother (Shichó/ shimá sání) or maternal grandfather (Shicheii). That way a kinship is found and bonds them together instead of saying my friend. A cultural teaching about kinship that my mother and father has taught me through the years. After the students what kinship is we move into the Navajo and Hopi Land Dispute issue. The Navajo and Hopi Land Dispute discussion I put forth in a non-biased way. As a class, we discuss the kinship between Navajos to Navajos, Hopis to Hopis, and Navajos to Hopis prior to the land dispute. With that we move to a discussion about the land dispute.

Kinship is shared through family's stories, through cultural stories or events. To many Navajos, some events may have not occurred in their family timeline but we as Navajo share these events so they know about it. The Navajo and Hopi Land Dispute is no different. Many Navajos have gone through and were affected by it and many did not experience it. So, in the classroom, I talk about it from the viewpoint of the Manygoats clan (My family). Why? Mainly, it has occurred within my timeline, it has happened to my family and relatives. I have learned the cause and effect of the Navajo and Hopi Land Dispute. Also, how it disrupted the kinship with all the relatives that had to relocate to a different part of the reservation and to the ones that stayed. The kinship between the families has drifted apart from one another as the years went on. There are some families that never got together again because of the long distance between them. Some kept in contact over the years, like my family and my maternal aunt and her children. They would always come out to visit in the summertime or when the weather was good. Or we would stop by, if we were traveling close to their relocated home plot.

The Navajo and Hopi Land Dispute is one of the major Navajo historical events that took place. It also disrupted the kinship between families and relatives that dealt with the land dispute. Both Navajo and Hopi families lives and home were disrupted with the outcome of the settlement. Even though it did not happen to all Navajos, it still happened, it happened between the Navajos and Hopis that resided in the Joint Use Area (JUA) and it turned into Hopi Partition Land (HPL). The other half became Navajo Partition Land (NPL). The event is similar to the the Navajo Long Walk, the Navajo and the BIA boarding school, and the Navajo Livestock Reduction that have

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occurred in the Navajo history timeline. Yes, it is a very difficult topic to discuss with students. Mainly, there are not enough educational resources that pertain to this event. The textbook really does not do justice about the topic, the Navajo and Hopi Land Dispute. Talking about it, students lose interest because the event happened in the past, also it is dull and boring. The textbook that is used in the classroom only covers two pages of it. It really does not go into detail about how it started, what it was about, why it happened and how it got resolved or is it still ongoing. Jennifer Denetdale wrote the Foreword in *Bitter Water*, she wrote “Diné origins and creation narratives tell one kind of history while narratives about the Diné from non-Indian tell another, which often contradicts Navajo stories.” Even Kathy Hooker, wrote in her book *Time Among the Navajo* she wrote in the Acknowledgment, “When I first began the research for this book, I knew little of the Navajo tradition and lifeways.” With that, I look at the students that come into the classroom, they have no idea what the Navajo and Hopi Land Dispute is about. A small percentage of students know about the Navajo and Hopi Land Dispute because they have family or relatives that have gone through it and they talk about it. Students that have strong bond or kinship with their relatives that went through the ordeal know about the land dispute. Again, only a small percent. As a person that comes from that area, had families and relatives that dealt with land dispute, relocation, reducing livestock, 75-year lease and Accommodation Agreement, I talk to my students about that topic or event. I really do not go into explicit details but I give them the skim version of what they should know. Now, with this lesson curriculum I am doing, I will go into a much detail information with my students.

At Coconino High School, Navajo History and Government class is offered to students that are in their Junior or Senior year. Most students that entered their Junior or Senior year would have decided that they are continuing to go on to higher education. So, students that are seeking a scholarship have an opportunity to receive one from the Navajo Nation. The Navajo Nation offers the Chief Manuelito Scholarship program to students that do well in their four years of high school academics. The Navajo History and Government class is set for critical thinkers and high learners that want to learn about their Navajo History and their Navajo Government. The Navajo History and Government class have historical narratives from the author’s point of view on what Navajo history should look like for every Navajos. But in actuality it’s not all the same for all Navajo. We have our own stories that reflects into the Navajo History timeline. Different parts of the Navajo Reservation have dealt with it differently. The Navajo History textbook is full of information about Navajo history, and it requires intensive reading and writing. Most of these students that are taking the class have gone through the Navajo language classes. My recommendation for my students is to know some Navajo language because they have to introduce themselves in Navajo when they are doing the presentation. A quote from Lloyd Lee about K’é and K’éí, “K’éí is clan relatives. While Diné who are related through clans are not biologically brothers, sisters, mothers, and fathers they are clan brothers, clan sisters, clan mothers, and clan fathers. They are family.” I share as much information with the seniors before they exit their high school. Hopefully, one day they begin to value the importance of being a Navajo person and they can teach the next generations to come. Another thing, I recommend for them to do, is to start listening and record information that are presented to them by their grandparents (maternal or paternal). Have them start seeking the importance of their family history, their family stories, and their family teaching. How it is way more powerful than stories found in books. Patti Krawec, “This is how Kerry builds “builds resilience” in her children and grandchildren: through the sacred and precious in her home, she tells them stories, of both specific relatives and collective ancestors, and the journeys they made across land and sea”

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(Krawec 2022). Their family oral stories have more value and sacredness that they need to help them value themselves as Navajo.

My grandpa once said stated, “Naabeehó daniidłí. Naabeehó nilí. T’áá Naabeehó nilíidoo t’áá hooláagóó. Doo ei bilagáana dííleel da.” (“We are Navaho. You are Navaho. You will always be a Navaho. You will never be an Anglo person.”) After that, my mom will say the same phrase when she talked to us, children. Kinship is how we start our class. To have the students understand the value of kinship as Navajo people do in the past. Some of the students have no understanding of kinship and how it works. So, I break it down to them so they will begin to understand it. The journey that we take together through the year helps us bind our relationship between the instructor and the learners. Most will have a better understanding of who they are by the year's end and will continue to strive. They also have a much better understanding about kinship, by family, relatives and clans.

### Content Objectives

#### Insights into the Navajo and Hopi Land Dispute

*Remembering my parent’s descriptions of kinship, “We are all related to one another. We are related by family and we are related by clans. A person may come from different parts of the reservation but we find a solidity with one another. Even if we are not related by clan, we refer to one another as grandmother or grandfather. Another important thing is, we are related to what is here between Mother Earth and Father Sky. The trees, the plants, the herbs, the land, the water and all of the animals (domesticated and wild). We are all part of this world and help make it balance.”*

“Alk’idáá’, jiní...” is the opening phrase to many of the cultural stories that were told to me by my elders of the past. My mother and father were no different, they would begin their stories that way. It was a way to get your attention to their oral stories. Stories that are not written down on papers but told to young ones orally. It is a continuous storytelling from the generations before us and it is now handed down to us. As of now, my parents have journeyed on to the next world. Now, we the children of our elders have to carry on the stories that they have shared with us when we were young. All I have now are memories, the stories, the moments, the tranquilities of their time amongst us children. I often wonder if they taught us all of what we needed to learn about our past, present and future. With that in mind, I share personal stories with my students in the classroom.

Alk’idáá’ jiní...

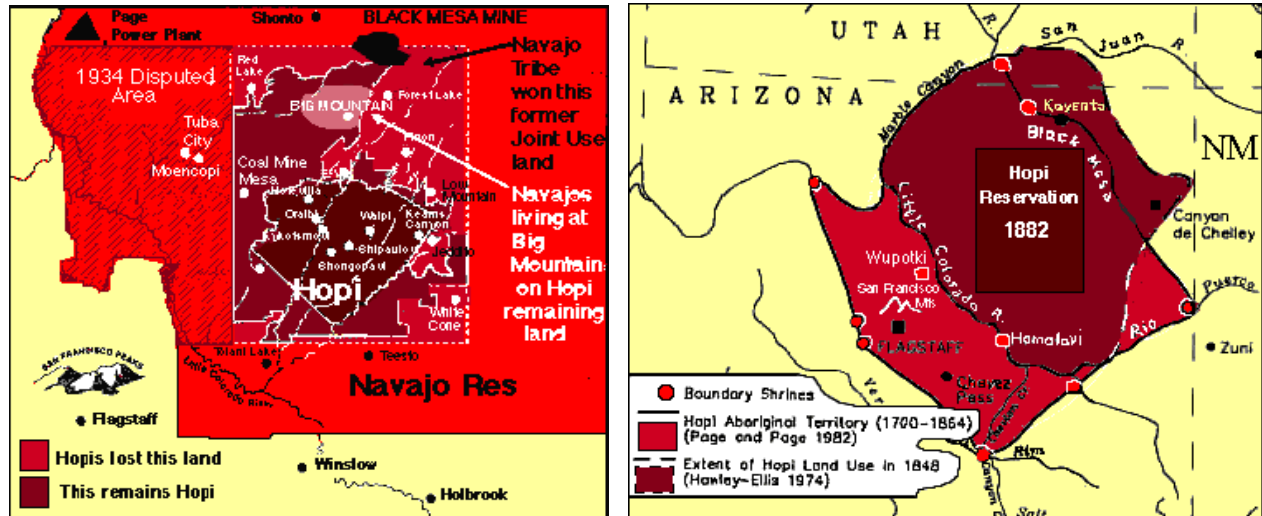
So, I begin with what my mom and dad told me through the years about my clanship (kinship). My mom would state, “I am of the Manygoats clan, you are of the Manygoats clan. Our elders of the past were of the Manygoats clan. We made our homeland here on top of Black Mesa (Dził Yijíín). East of us is Big Mountain (Dził Ntsaa’), the plateau that you see at the eastern horizon. Our clans have dwelled here for many years. We are not relocating because the Hopis think that this land is theirs nor the BIA government. Where are they? Where are they living? Where are their homes? I do not see them here on this land daily. They live on their mesas.” “In the old



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days, we (Navajos) would go to their festivals and exchange goods with one another. Hopis did likewise, they would come to our home to trade their food for some of our sheep. Even the Hopis get hungry for mutton. We worked together. But now, we are at each other's throats. Saying this is ours and not yours. This is our land not yours." There are many controversial sides of the land dispute stories.

These 2 maps are adapted -- colored and somewhat cropped -- from 2 presented in [The Wind Won't Know Me](#), by Emily Benedek, Knopf, 1992. Her maps were redrawn from those used in Navajo-Hopi land claim litigations.



(Giese, 1996, 1997)

The Navajo and Hopi Land Dispute started way before I was born. But I was raised through the great ordeal for my family and relatives. I have sat with my parents at Hardrock Chapter House meetings on the Land Dispute. Even some of the Hopi elders were there to share their feelings with the Navajo people. At that time, I did not know who Thomas Banyacya and David Monongye were and their stance about the Land Dispute. What started as a conflict between two neighboring tribes has become a dispute when it was all said and done. After the Navajos were release from Ft. Sumner in 1868, they were given a reservation or a boundary line to stay on. The Navajos did not know what a reservation was, so when they came back to their homeland, they went to the places that they lived prior to the Long Walk. So, as the years went on, more the Navajo reservation grew to. By 1930s, Navajo reservation ten times its original size and it engulfed the Hopi reservation. "In a period following their release from Fort Sumner in 1868, the Navajos prospered and their sheep multiplied. The western movement of whites pushed the Navajos from New Mexico into Arizona and around the Hopis. The United States increased the initial area it had set aside in 1868 for the Navajos by several more executive orders areas until, by 1934, the Navajo reservation completely surrounded the Hopi 1882 Executive Order Area" (Benedek, 1992) Because of some of the events with Navajo livestock going into the Hopi reservation concerns arose that the Navajos where not on their land. But again, many Navajo families are still on their family's land. "She (Bessie) has been told, as her neighbor at Big Mountain in the northeast and Teesto in the southeast, to move from the land she and her ancestors have lived on for generations. She has been told, over and over, that the land on which she stands, over which she roamed as a little girl following her herds belongs to the neighboring Hopi tribe" (Benedek, 1992). After the court battles most of the Joint Use Area became the Hopi Partitioned Land. The other half became the Navajo Partitioned Land. For those that resided in

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the HPL, they were told to relocate or be removed from their ancestral homeland. Hopis that reside in NPL were told the same. Some hundreds of Hopi families relocated back onto their new reservation. While thousands of Navajo families were to relocate to places unknown to them and into homes that were unknown to them. Many relocated in the following years and many have passed away from broken hearts. Others were evicted from their homes that they were given because they got behind on payments. These are some of our relatives that have relocated from the Big Mountain area. They have shared their stories with us at family gatherings and other events. Yet, some managed to make it as of today. They live in their homes that were built for them but even then, most homes weren't built perfectal. Their house foundation began to crack and deteriorated quickly after they moved in. Many more wrongs came undone through the years.

I wish I could go more in depth with the Hopi side of the story. Fourteen years after the Navajos came back from Fort Sumner, the Hopis were given their own reservation. "On December 16, 1882, President Chester Arthur issued as executive order that established a reservation for the "Moqui [Hopi Tribe] and such other Indians as the Secretary of the Interior dee fit to settle thereon" (Bernardini, et al 2021). Through the years, Hopis fought to keep their land that the US Government gave them. The Hopis tried to establish a Tribal Council but it was voted against by the traditional council members. It was revived again in the 1950s, much was due to the support of the Bureau of Indian Affairs. Bureau of Indian Affairs wanted a Hopi Tribal Council to represent the tribe and this time it was favored. "By 1943, the kikmongwit of traditional villages withdrew their support of the Tribal Council and it was disbanded. In 1951, the Tribal Council was revived with the support of the Bureau of Indian Affairs and some members of the tribe, particularly from Mùnqapi, Kiqötsmovi, and First Mesa" (Bernardini, et al 2021). I know the Hopi elders were trying to resolve the differences about the land dispute but it only helped a bit. Maybe one of the reasons of not finding articles is to relocation of Hopis, it only removed less than 100 Hopi families. Through the many executive land orders, the Hopi reservation was surrounded by the Navajo reservation. For many years, the Hopis tried to tell their neighbors to stay off their land that was set aside for them but the Navajo continued to use it. When the Hopis contacted the US Government about the concerns it was a late response from the US to check. By the time the US officials came out the evidence of Navajos on Hopi land was gone. Benedek writes, "In 1888, six years after the creation of the Executive Order Area, Hopis complained to Indian Affairs agents that their crops and grazing areas on the lowlands just surrounding the mesas are still being overrun by the Navajos." "The Secretary of the Interior asked the Secretary of War to send a company of troops to the area..." and "The next year, the Hopis complained again and detachment of troops was sent. Again, the soldiers arrived in December, and again, Navajo herds were not found near the Hopis."

In the late 1980s, the two Hopi individuals that were consistently being involved the land dispute meetings were Thomas Banyacya and David Monongye. In the film *Broken Rainbow* a documentary about the Navajo-Hopi Land Dispute, Thomas Banyacya states, "The traditional Hopi elders/council are not responsible for the land dispute, they are not the ones pushing out the Navajos from their land." To this day, I still remember in the meeting that I attended, they would be sitting on the makeshift stage in the Quonset hut that Hardrock Chapter had their meeting in back then. Both spoken English and the Navajo interpreter spoke to the Navajo elders that did not understood English. There are different outcomes for both tribes. Even within the Hopi

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Tribe, the BIA elected a new Hopi council to represent them and the traditional Hopi elders were overlooked about some of the process. The new Hopi councils were determined to get what they wanted, and they received it. They have strayed from the traditional practice to a new governing system that the BIA established. Many stories come up through the years and as of today I am not certain if those stories are true. The Hopi elders wanted to have the things the way they were between the Navajos and the Hopis before the dispute happened. They wanted to live in peace and live in peace with their Navajo neighbors. To have a balance of harmony between the two groups. But history took its path to a different outcome. Talking about kinship between the Navajos and Hopis, my mom said that we are related to the Hopis. Her story, "We are part Hopi. The story goes, a long time ago, a Hopi woman came to the Manygoats clan people, with her she had a baby. She was hungry and exhausted. The Hopi woman did not have anything to exchange for food. So, the Hopi woman exchanged her baby for food. The Hopi baby was raised by the Manygoats clan and she grew up and was adopted by the Manygoats people. Through time, that Hopi girl married and had children of her own but raised them as the Manygoats clan. Her children and grandchildren are ties into our bloodline. Now, we (our family) the Manygoats are the descended of that Hopi baby. This happened some many years ago maybe 6+ generations ago. So, we too are part Hopi."

On the US Government (BIA) side, the resolution was to split the Joint Use Area in half and pay the Navajo and Hopi families that were relocating some money and pay more money to them after they relocate. To this day, the BIA has not paid full restitution to both tribes. Many that have relocated only got portions of the money. When Public Law 93-531 came into effect in Arizona, Navajos and Hopis alike felt the deep concerns and disruptions. Most did not want to believe it. Some even protested it at the state capital. Their way of life, and only way of life, has been greatly disrupted by PL 93-531. The first part of this plan was to have the Navajo and Hopi families relocated into homes that were built for them. Navajo families moved into their new homes without being aware of the consequences to owning a home. Families were not told about the upkeep and maintenance of their homes nor were they told about the electric and utility bills. Most elders did not know how to turn on the lights nor know how to use indoor plumbing. Nor did the BIA keep their words on giving the other half of the money to the relocatees. Their livestock were diminished to a handful or none. What BIA thought would take several hundreds of thousand dollars to spend on relocation became a nightmare for them. As of today, they have spent more than \$500 million dollars and it is still continuing as of today, still costing more money to build homes for the children of the parents that have relocated.

Then there are some Navajo families that still reside in Hopi Partition Land as of today. For those, they have signed the 75-Year Lease Agreement to still reside on HPL. For some, they never had signed the agreement and their livestock are being impounded by the Hopi Rangers almost every month. My parents have signed the 75-Year Lease Agreement and that is why we are still residing out there on top of Black Mesa and Big Mountain region. We reside within the Hopi Partitioned Land, we are under the Hopi Laws, Rights and Regulations. We have our livestock and wood permits, which we acquire from the Hopi Tribe that state how many horses and sheep and goats we should have per year. How much load of firewood we should cut for every wood permit. We also have structural permits on our site and it states how many livable structures we should have standing on the permitted lot. There should be no new structures built without the consent of the Hopi. In the many years we have obliged to their laws and we are still

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living that way. In many ways, our families still kind of have a kinship-ties with the Hopis. Just basing it off my mom's oral stories. The Hopi Rangers are about the only ones to check up on us and to see if we need resources for the winter.

In the years of the land dispute and the relocations, many families and relatives have drifted apart. Kinship has been tested on many families that have endured the events including my family. My mom and dad, taught us through the many years, kinship will help us and with kinship we will overcome. The establishment of kinship within our own family, extended family and relatives is strong and it is what holds us together as a nuclear family. Kinship also keeps us tied with the trees, plants, herbs, animals and the land (ritual areas). Our Holy People have given us a lot and we must not stray from that. I am determined one day the Navajo and Hopi Land Dispute will literally end and dissolve itself back to nothing and it would be like the old ways. A place, where Navajos and Hopis may live in harmony, blessedly, and peacefully with one another. Another kinship that will reunite the two tribes so they can live in peace. My mom will always say at the conclusion of her story, much like I do.

“Hozhó nahasdlíí’, Hozhó nahasdlíí’, Hozhó nahasdlíí’, Hozhó nahasdlíí’.”

My discussion about the Navajo and Hopi Land Dispute is through oral storytelling. Like how my elders present their oral history and cultural stories. The textbook, *The Navajo Political Experience*, does not go in depth with details. It just skims the top part of the dispute. Even in the textbook, *Diné: A History of the Navajos*, the authors mainly discuss the Black Mesa/Peabody Coal Mine and a little part of the reasons the land dispute took place between the Navajos and Hopis.

### Teaching Strategies

In the past, I have mainly offered lectures with a brief discussion at the end of the 30-minute lecture. The lecture presentation is about the main points of the Navajo and Hopi Land Dispute to the students. Even the small discussion, it did not go into much detailed discussion. With this written curriculum, it will aid me in broadening the lesson to the students' general knowledge about the topic. It will enable me to move towards a student-based learning to give a better understanding of the historical event.

There are several strategies I will use with my students. I'll start with a pre-test before the lesson and a post-test afterwards. Students will be given a KWL chart and fill out “What They Know” about the land dispute. They will then fill out “What I Want to Know” as questioning forms. That will intrigue them to learn for their own. Last, they will fill out the, “What I Learned” section. As they are going through the lesson the students will compare and contrast the event. They will be given a “Compare and Contrast” chart to fill out. They will be doing three sides, the Navajo, the Hopi and the US Government. As they are reading and watching a film, students will be given a Metacognitive Reading Log; it will be labeled as “Note Taker.” It will aid the students with their reading and they will do the same when watching a film.

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The lesson will be delivered to a whole class setting and a small group setting. Independent reading is assigned before discussion of the topic. Students will be given a chart so they can keep track of their reading progress and it also helps with their reading. If there are a number of students that are not in the classroom the small group helps. I will pull the individuals aside to a separate table and the instructor will go through what they have missed. That way, all the students are equally informed about the topic. We will review and analyze some illustrations and photos that pertain to the land dispute. I will use the “think out loud” strategy to talk about the kinds of emotions that I feel, and share memories, illustrations and photos that I recall. After going through several illustrations or photos I will give the students a moment to do the same. After that, I will have the students read their book and have them make connections of the textual to the illustrations and photos.

In doing the curriculum, I will go over kinship with the students. I will begin with their own clans and explain how some clans extend to other Native Tribes. For example: Ma’ii Deeshgiizhnii: Coyote Pass, come from the Jemez Tribe. So, as Navajos we have kinship tied to others. Hopis have been our neighbors and friends to some Navajos that have lived close to them. Prior to the U.S. Government becoming involve with the two tribes, Hopis would invite their neighbors, the Navajo to their festivities and ceremonial rituals and vice versa. Both tribes would trade from one another. Navajo would bring their mutton or other handcrafted items and would trade the Hopis for their corn, squash, etc. Kinship was formed between the two tribes. No not by clans but by neutral respect with one another. For many years it has been that way and the two tribes never argued about who the land belongs to but just simply shared the land that they lived on. There are stories from the Hopis, that they were the ones to help the Navajo people how to farm and cultivate the land. Hopis saw these poor, ragged looking people squandering across their land and they started helping them. The Hopis helped them settle into an area that surrounded their mesas. And that is how Navajos came to be part of the four corners region.

The Navajos have their own Creation Story: Hijiinei. They have their own stories that they tell that says the Hopis came from elsewhere. Even as of today, Navajo and Hopi students go to school together and have a good relationship in the school system. There are some parents that are mixed culture Navajo and Hopi and the kinship is now greater. Students that are mixed, bring new clan system into the Navajo clans. For example: A former student, her first clan was The Butterfly (Hopi), born for the Towering House (Navajo). These students are bringing in new clans from different tribes into the Navajo clan system.

Students will be assigned independent reading prior to the lesson. The instructor will assign several readings out of the *A Diné History* and *The Navajo Political Experience* books. The instructor will have additional reading resources that relate to the land dispute available for student to look at and read. Another resource is to have the students watch the film, *Broken Rainbow*. Students will fill out a video note taking paper while watching the film and use that source to write a two to three pages reflection paper. Students will also be advised to recognize how kinship is connected to the film. And part of their reflection paper should reflect on kinship.

Whole classroom: we will discuss the land dispute as a class. All students should have their notes and any resources brought to the classroom. Prior to coming to the whole class discussion, the instructor will hand off a list of what the students need to do. As students finish their list, they

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will have a one-on-one talk with the instructor to check their understanding. The instructor will facilitate the discussion in the whole class discussion. Making sure all are on the same topic.

In small group discussion, students will compare and contrast their understanding about the lesson topic. The instructor will have discussion questions on the table so the students do not just sit there. Students will reflect on their learning based on their reading and film that they have watched. Students will reflect on where the land dispute took place using a map.

### **Student Assessment Plan**

#### *Assessment Plan*

<b>Standard</b>	<b>Learning Objective</b>	<b>Assessment</b>	<b>Assessment Format</b>
IC.AH.1	Student will be able to discuss complex issues.	Formative	Pre/Post
IL.AM.1 IL.AM.3	Students will be able to watch/listen to a video and understand the main ideas of the topic.	Formative Summative	Video Questionnaire Reflection Paper
IR.AH.1 IR.AH.2	Students will be able to read and understand the topic of discussion in their reading.	Summative	Rubric
PW.IH.3 PW.AM.1 PW.AH.2	Student will be able to write short narratives about the topic being discuss. Student will be able to write a reflection paper and present his/her point of view.	Summative Culminating Activity	Rubric
COMP.A.1	Students will analyze other resources to find information relating to the topic.	Formative	Data collections

**Video Notetaker**

Title of video or film: \_\_\_\_\_

<b>Evidence</b> I saw, I heard, I read in the text...	<b>Interpretation</b> I wondered, I made a connection, I thought...

**Chapter Notetaker**

Chapter: \_\_\_\_\_

<b>Evidence</b> I saw, I heard, I read in the text...	<b>Interpretation</b> I wondered, I made a connection, I thought...



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### **Resources:**

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