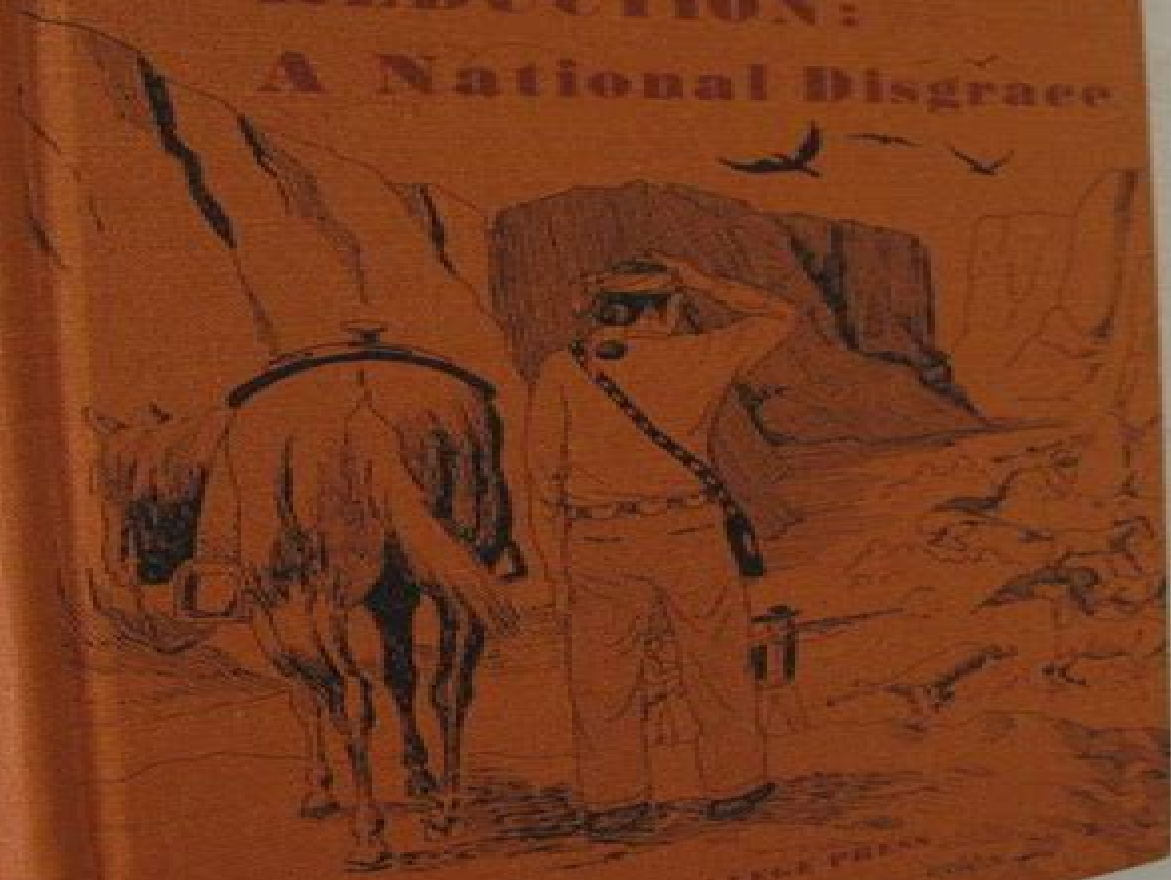


NAVAJO  
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# NAVAJO LIVESTOCK REDUCTION: A National Disgrace



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# Navajo Livestock Reduction A National Disgrace

**Michael Brown**



## **Navajo Livestock Reduction A National Disgrace:**

*Navajo Livestock Reduction: a National Disgrace* Ruth Roessel, 1974      *A New Deal for Navajo Weaving* Jennifer McLerran, 2022-05-10

*A New Deal for Navajo Weaving* provides a detailed history of early to mid twentieth century Din weaving projects by non Natives who sought to improve the quality and marketability of Navajo weaving but in so doing failed to understand the cultural significance of weaving and its role in the lives of Din women By the 1920s the durability and market value of Din weavings had declined dramatically Indian welfare advocates established projects aimed at improving the materials and techniques Private efforts served as models for federal programs instituted by New Deal administrators Historian Jennifer McLerran details how federal officials developed programs such as the Southwest Range and Sheep Breeding Laboratory at Fort Wingate in New Mexico and the Navajo Arts and Crafts Guild Other federal efforts included the publication of Native natural dye recipes the publication of portfolios of weaving designs to guide artisans and the education of consumers through the exhibition of weavings aiding them in their purchases and cultivating an upscale market McLerran details how government officials sought to use these programs to bring the Din into the national economy instead these federal tactics were ineffective because they marginalized Navajo women and ignored the important role weaving plays in the resilience and endurance of wider Din culture

**Dreaming of Sheep in Navajo Country** Marsha Weisiger, 2011-11-15

*Dreaming of Sheep in Navajo Country* offers a fresh interpretation of the history of Navajo Din pastoralism The dramatic reduction of livestock on the Navajo Reservation in the 1930s when hundreds of thousands of sheep goats and horses were killed was an ambitious attempt by the federal government to eliminate overgrazing on an arid landscape and to better the lives of the people who lived there Instead the policy was a disaster resulting in the loss of livelihood for Navajos especially women the primary owners and tenders of the animals without significant improvement of the grazing lands Livestock on the reservation increased exponentially after the late 1860s as more and more people and animals hemmed in on all sides by Anglo and Hispanic ranchers tried to feed themselves on an increasingly barren landscape At the beginning of the twentieth century grazing lands were showing signs of distress As soil conditions worsened weeds unpalatable for livestock pushed out nutritious native grasses until by the 1930s federal officials believed conditions had reached a critical point Well intentioned New Dealers made serious errors in anticipating the human and environmental consequences of removing or killing tens of thousands of animals Environmental historian Marsha Weisiger examines the factors that led to the poor condition of the range and explains how the Bureau of Indian Affairs the Navajos and climate change contributed to it Using archival sources and oral accounts she describes the importance of land and stock animals in Navajo culture By positioning women at the center of the story she demonstrates the place they hold as significant actors in Native American and environmental history *Dreaming of Sheep in Navajo Country* is a compelling and important story that looks at the people and conditions that contributed to a botched policy whose legacy is still felt by the Navajos and their

lands today      *Chronicling Cultures* Robert V. Kemper, Anya Peterson Royce, 2002-04-23 Some field sites have hosted anthropologists for as long as half a century *Chronicling Cultures* collects articles from principals of many of the longest and best known anthropology projects from four continents the Kung Harvard Chiapas Project Gwembe Valley Tzintzuntzan and Navajo among others These projects have brought a new understanding of change and persistence in communities over time They have forced researchers to develop methods of involving local communities in research of using data over generations of scholars and of resolving ethical issues of research versus advocacy The projects range from individual scholars who return home year after year to large scale institutionalized projects involving many researchers and numerous studies This volume will be an important addition to the literature on fieldwork on the history of ethnology and on ethnographers role in their host cultures      **Native American Women** Gretchen M. Bataille, Laurie Lisa, 2003-12-16 This A Z reference contains 275 biographical entries on Native American women past and present from many different walks of life Written by more than 70 contributors most of whom are leading American Indian historians the entries examine the complex and diverse roles of Native American women in contemporary and traditional cultures This new edition contains 32 new entries and updated end of article bibliographies Appendices list entries by area of woman s specialization state of birth and tribe also includes photos and a comprehensive index      Without Destroying Ourselves John A. Goodwin, 2022-03 *Without Destroying Ourselves* is an intellectual history of Native activism seeking greater access to and control of higher education in the twentieth century John A Goodwin traces themes of Henry Roe Cloud s Ho Chunk vision for Native intellectual leadership and empowerment in the early 1900s to the later missions of tribal colleges and universities TCUs and education based self determination movements of the 1960s onward Vital to Cloud s work was the idea of how to build from Native identity and adapt without destroying that identity As the central themes of the movement for Native control in higher education developed over the course of several decades a variety of Native activists carried Cloud s vision forward Goodwin explores how Elizabeth Bender Cloud Ojibwe D Arcy McNickle Salish Kootenai Jack Forbes Powhatan Renap Delaware Lenape and others built on and contributed to this common thread of Native intellectual activism Goodwin demonstrates that Native activism for self determination was never snuffed out by the swing of the federal government s pendulum away from tribal governance and toward termination Moreover efforts for Native control in education remained a vital aspect of that activism *Without Destroying Ourselves* documents this period through the full accreditation of TCUs in the late 1970s and reinforces TCUs continuing relevance in confronting the unique needs and challenges of Native communities today      Diné Identity in a Twenty-First-Century World Lloyd L. Lee, 2020-05-19 Din identity in the twenty first century is distinctive and personal It is a mixture of traditions customs values behaviors technologies worldviews languages and lifeways It is a holistic experience Din identity is analogous to Din weaving like weaving Din identity intertwines all of life s elements together In this important new book Lloyd L Lee a citizen of the Navajo Nation and an associate professor of Native American studies takes up and provides insight on the most

essential of human questions who are we Finding value and meaning in the Din way of life has always been a hallmark of Din studies Lee s Din centric approach to identity gives the reader a deep appreciation for the Din way of life Lee incorporates Din baa hane Navajo history Sa h Naagh Bik eh H zh n harmony Din Bizaad language K relations K clanship and N hi K yah land to address the melding of past present and future that are the hallmarks of the Din way of life This study informed by personal experience offers an inclusive view of identity that is encompassing of cultural and historical diversity To illustrate this Lee shares a spectrum of Din insights on what it means to be human Din Identity in a Twenty First Century World opens a productive conversation on the complexity of understanding and the richness of current Din identities **Both Sides of**

**the Bullpen** Robert S. McPherson,2017-10-19 Between 1880 and 1940 Navajo and Ute families and westward trending Anglos met in the bullpens of southwestern trading posts to barter for material goods As the products of the livestock economy of Navajo culture were exchanged for the merchandise of an industrialized nation a wealth of cultural knowledge also changed hands In *Both Sides of the Bullpen* Robert S McPherson reveals the ways that Navajo tradition fundamentally reshaped and defined trading practices in the Four Corners area of southeastern Utah and southwestern Colorado Drawing on oral histories of Native peoples and traders collected over thirty years of research McPherson explores these interactions from both perspectives as wool blankets and silver crossed the counter in exchange for flour coffee and hardware To succeed traders had to meet the needs and expectations of their customers often interpreted through Navajo cultural standards From the organization of the post building to gift giving health care and burial services and a credit system tailored to the Navajo calendar every feature of the trading post served trader and customer alike Over time these posts evolved from ad hoc business ventures or profitable cooperative stores into institutions with a clearly defined set of expectations that followed Navajo traditional practices Traders spent their days evaluating craft work learning the financial circumstances of each Native family following economic trends in the wool and livestock industry back east and avoiding conflict In detail and depth the many voices woven throughout *Both Sides of the Bullpen* restore an underappreciated era to the history of the American Southwest They show us that for American Indians and white traders alike in the Four Corners region during the late 1800s and early 1900s barter was as much a cultural expression as it was an economic necessity *Weaving Women's Lives* Louise

Lamphere,2007 Well known anthropologist Lamphere highlights the voices of three generations of Navajo women who are weaving their traditional beliefs with modern American culture to create a new blueprint for their lives and the next generations **The Earth Memory Compass** Farina King,2018-10-01 The Din or Navajo have their own ways of knowing and being in the world a cultural identity linked to their homelands through ancestral memory *The Earth Memory Compass* traces this tradition as it is imparted from generation to generation and as it has been transformed and often obscured by modern modes of education An autoethnography of sorts the book follows Farina King s search for her own Din identity as she investigates the interconnections among Navajo students their people and Din Bik yah or Navajo lands across the

twentieth century In her exploration of how historical changes in education have reshaped Din identity and community King draws on the insights of ethnohistory cultural history and Navajo language At the center of her study is the Din idea of the Four Directions in which each of the cardinal directions takes its meaning from a sacred mountain and its accompanying element East for instance is Sis Naajin Blanca Peak and white shell West Dook o oos d San Francisco Peaks and abalone North Dib Nitsaa Hesperus Peak and black jet South Tsoodzi Mount Taylor and turquoise King elaborates on the meanings and teachings of the mountains and directions throughout her book to illuminate how Navajos have embedded memories in landmarks to serve as a compass for their people a compass threatened by the dislocation and disconnection of Din students from their land communities and Navajo ways of learning Critical to this story is how inextricably Indigenous education and experience is intertwined with American dynamics of power and history As environmental catastrophes and struggles over resources sever the connections among peoplehood land and water King s book holds out hope that the teachings guidance and knowledge of an earth memory compass still have the power to bring the people and the earth together "To Remain an Indian" K. Tsianina Lomawaima, Teresa L. McCarty, To Remain an Indian traces the footprints of Indigenous education in what is now the United States Native Peoples educational systems are rooted in ways of knowing and being that have endured for millennia despite the imposition of colonial schooling In this second edition the authors amplify their theoretical framework of settler colonial Safety Zones by adding Indigenous Sovereignty Zones Safety Zones are designed to break Indigenous relationships and impose relations of domination while Sovereignty Zones foster Indigenous growth nurture relationships and support life This fascinating portrait of Native American education highlights the genealogy of relationships across Peoples places and education initiatives in the 20th and 21st centuries New scholarship re evaluates early 20th century reforms as less an endorsement of Indigenous self determination and more a continuation of federal control The text includes personal narratives from program architects and examines Indigenous language culture and education resurgence movements that reckon with the coloniality of U S schooling Book Features Enriched theoretical framework contrasting settler colonial Safety Zones designed to control with Indigenous Sovereignty Zones designed to nurture Indigenous futures The voices of activists and educators who are linked together in a genealogy of Indigenous educational self determination Developments in Indigenous schooling contextualized within the Piper v Big Pine and Brown v Board desegregation cases Empirically updated case studies of ongoing language culture and education resurgence movements Recent scholarship highlighting Progressive Era continuities in federal powers over Native Peoples and the impact of the 1924 Indian Citizenship Act Visual imagery including historic and contemporary photos of people and programs curricular materials and schools It offers a balm against despair and provides an inspiring theoretical frame for those who continue to fight for indigenous control Tribal College Journal for first edition **The Militarization of Indian Country** Winona LaDuke, Sean Aaron Cruz, 2013-03-01 When it became public that Osama bin Laden s death was announced with the phrase Geronimo EKIA many

Native people including Geronimo's descendants were insulted to discover that the name of a Native patriot was used as a code name for a world class terrorist. Geronimo descendant Harlyn Geronimo explained Obviously to equate Geronimo with Osama bin Laden is an unpardonable slander of Native America and its most famous leader. The Militarization of Indian Country illuminates the historical context of these negative stereotypes, the long political and economic relationship between the military and Native America and the environmental and social consequences. This book addresses the impact that the U.S. military has had on Native peoples' lands and cultures. From the use of Native names to the outright poisoning of Native peoples for testing, the U.S. military's exploitation of Indian country is unparalleled and ongoing.

**Tall Woman** Rose Mitchell, 2001. Portrays Navajo weaver and midwife Tall Woman who held onto traditional Navajo ways, raised twelve children and cared for the farm throughout her marriage to political leader and Blessingway singer Frank Mitchell.

**Diné** Peter Iverson, 2002-08-28. This comprehensive narrative traces the history of the Navajos from their origins to the beginning of the twenty-first century. Based on extensive archival research, traditional accounts, interviews, historic and contemporary photographs, and firsthand observation, it provides a detailed up-to-date portrait of the Diné past and present that will be essential for scholars, students, and interested general readers, both Navajo and non-Navajo. As Iverson points out, Navajo identity is rooted in the land bordered by the four sacred mountains. At the same time, the Navajos have always incorporated new elements, new peoples, and new ways of doing things. The author explains how the Diné remember past promises, recall past sacrifices, and continue to build upon past achievements to construct and sustain North America's largest native community. Provided is a concise and provocative analysis of Navajo origins and their relations with the Spanish, with other Indian communities, and with the first Anglo-Americans in the Southwest. Following an insightful account of the traumatic Long Walk era and of key developments following the return from exile at Fort Sumner, the author considers the major themes and events of the twentieth century, including political leadership, livestock reduction, the Code Talkers, schools, health care, government, economic development, the arts, and athletics. Monty Roessel, Navajo, an outstanding photographer, is Executive Director of the Rough Rock Community School. He has written and provided photographs for award-winning books for young people.

**A New Deal for Native Art** Jennifer McLerran, 2022-08-16. As the Great Depression touched every corner of America, the New Deal promoted indigenous arts and crafts as a means of bootstrapping Native American peoples. But New Deal administrators' romanticization of indigenous artists predisposed them to favor pre-industrial forms rather than art that responded to contemporary markets. In *A New Deal for Native Art*, Jennifer McLerran reveals how positioning the native artist as a pre-modern Other served the goals of New Deal programs and how this sometimes worked at cross purposes with promoting native self-sufficiency. She describes federal policies of the 1930s and early 1940s that sought to generate an upscale market for Native American arts and crafts. And by unraveling the complex ways in which commodification was negotiated and the roles that producers, consumers, and New Deal administrators played in that process, she sheds new light

on native art's commodity status and the artist's position as colonial subject. In this first book to address the ways in which New Deal Indian policy specifically advanced commodification and colonization, McLerran reviews its multi-pronged effort to improve the market for Indian art through the Indian Arts and Crafts Board, arts and crafts cooperatives, murals, museum exhibits, and Civilian Conservation Corps projects. Presenting nationwide case studies that demonstrate transcultural dynamics of production and reception, she argues for viewing Indian art as a commodity as part of the national economy and as part of national political trends and reform efforts. McLerran marks the contributions of key individuals from John Collier and René d'Harnoncourt to Navajo artist Gerald Naylor, whose mural in the Navajo Nation Council House conveyed distinctly different messages to outsiders and tribal members. Featuring dozens of illustrations, *A New Deal for Native Art* offers a new look at the complexities of folk art revivals as it opens a new window on the Indian New Deal. [Traders, Agents, and Weavers](#) Robert S. McPherson, 2020-03-12 For travelers passing through northern Navajo country, the desert landscape appears desolate. The few remaining Navajo trading posts, once famous for their bustling commerce, seem unimpressive. Yet a closer look at the economic and creative activity in this region, which straddles northeastern Arizona, northwestern New Mexico, and southeastern Utah, belies a far more interesting picture. In *Traders, Agents, and Weavers*, Robert S. McPherson unveils the fascinating and at times surprising history of the merging of cultures and artistic innovation across this land. McPherson, the author of numerous books on Navajo and southwestern history, narrates here the story of Navajo economic and cultural development through the testimonies of traders, government agents, tribal leaders, and accomplished weavers. For the first half of the twentieth century, trading posts dominated the Navajo economy in northwestern New Mexico. McPherson highlights the Two Grey Hills post and its sister posts, Toadlena and Newcomb, which encouraged excellence among weavers and sold high-quality rugs and blankets. Parallel to the success of the trading industry was the establishment of the Northern Navajo or Shiprock Agency and Boarding School. The author explains the pivotal influence on the area of the agency's stern and controversial founder, William T. Shelton, known by Navajos as Tall Leader. Through cooperation with government agents, American settlers, and traders, Navajo weavers not only succeeded financially but also developed their own artistic crafts. Shunning the use of brightly dyed yarn and opting for the natural colors of sheep's wool, these weavers, primarily women, developed an intricate style that has few rivals. Eventually, economic shifts, including oil drilling and livestock reduction, eroded the traditional Navajo way of life and led to the collapse of the trading post system. Nonetheless, as McPherson emphasizes, Navajo weavers have maintained their distinctive style and method of production to this day. [The Ecology of Pastoralism](#) P. Nick Kardulias, 2015-04-15 In *The Ecology of Pastoralism*, diverse contributions from archaeologists and ethnographers address pastoralism's significant impact on humanity's basic subsistence and survival, focusing on the network of social, political, and religious institutions existing within various societies dependent on animal husbandry. Pastoral peoples, both past and present, have organized their relationships with certain animals to maximize their ability to survive and adapt.



to a wide range of conditions over time Contributors show that despite differences in landscape environment and administrative and political structures these societies share a major characteristic high flexibility Based partially on the adaptability of various domestic animals to difficult environments and partially on the ability of people to establish networks allowing them to accommodate political social and economic needs this flexibility is key to the survival of complex pastoral systems and serves as the connection among the varied cultures in the volume In *The Ecology of Pastoralism* a variety of case studies from a broad geographic sampling uses archaeological and contemporary data and offers a new perspective on the study of pastoralism making this volume a valuable contribution to current research in the area      **Working on the**

**Railroad, Walking in Beauty** Jay Youngdahl, 2011-10-23 For over one hundred years Navajos have gone to work in significant numbers on Southwestern railroads As they took on the arduous work of laying and anchoring tracks they turned to traditional religion to anchor their lives Jay Youngdahl an attorney who has represented Navajo workers in claims with their railroad employers since 1992 and who more recently earned a master's in divinity from Harvard has used oral history and archival research to write a cultural history of Navajos work on the railroad and the roles their religious traditions play in their lives of hard labor away from home      *Indigenous Knowledge and the Environment in Africa and North America*

David M. Gordon, Shepard Krech III, 2012-03-01 Indigenous knowledge has become a catchphrase in global struggles for environmental justice Yet indigenous knowledges are often viewed incorrectly as pure and primordial cultural artifacts This collection draws from African and North American cases to argue that the forms of knowledge identified as indigenous resulted from strategies to control environmental resources during and after colonial encounters At times indigenous knowledges represented a middle ground of intellectual exchanges between colonizers and colonized elsewhere indigenous knowledges were defined through conflict and struggle The authors demonstrate how people claimed that their hybrid forms of knowledge were communal religious and traditional as opposed to individualist secular and scientific which they associated with European colonialism *Indigenous Knowledge and the Environment* offers comparative and transnational insights that disturb romantic views of unchanging indigenous knowledges in harmony with the environment The result is a book that informs and complicates how indigenous knowledges can and should relate to environmental policy making

Contributors David Bernstein Derick Fay Andrew H Fisher Karen Flint David M Gordon Paul Kelton Shepard Krech III Joshua Reid Parker Shipton Lance van Sittert Jacob Tropp James L A Webb Jr Marsha Weisiger      **Red Power Rising** Bradley G. Shreve, 2012-10-09 Uncovers the origins of the Red Power movement During the 1960s American Indian youth were swept up in a movement called Red Power a civil rights struggle fueled by intertribal activism While some define the movement as militant and others see it as peaceful there is one common assumption about its history Red Power began with the Indian takeover of Alcatraz in 1969 Or did it In this groundbreaking book Bradley G Shreve sets the record straight by tracing the origins of Red Power further back in time to the student activism of the National Indian Youth Council NIYC founded in

Gallup New Mexico in 1961 Unlike other 1960s and 70s activist groups that challenged the fundamental beliefs of their predecessors the students who established the NIYC were determined to uphold the cultures and ideals of their elders building on a tradition of pan Indian organization dating back to the early twentieth century Their cornerstone principles of tribal sovereignty self determination treaty rights and cultural preservation helped ensure their survival for in contrast to other activist groups that came and went the NIYC is still in operation today But Shreve also shows that the NIYC was very much a product of 1960s idealistic ferment and its leaders learned tactics from other contemporary leftist movements By uncovering the origins of Red Power Shreve writes an important new chapter in the history of American Indian activism And by revealing the ideology and accomplishments of the NIYC he ties the Red Power Movement to the larger struggle for human rights that continues to this day both in the United States and across the globe

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