LEGISLATIVE SUMMARY SHEET

Tracking No. 0184-21

DATE: August 31, 2021

TITLE OF RESOLUTION: AN ACTION RELATING TO THE HEALTH, EDUCATION, AND HUMAN SERVICES, LAW AND ORDER, AND NAABIK'ÍYÁTI COMMITTEES, AND THE NAVAJO NATION COUNCIL APPROVING THE NAVAJO NATION DINÉ ACTION PLAN

PURPOSE: This resolution, if adopted, will approve the Diné Action Plan and establish and advisory group that will implement the goals and objectives of the Diné Action Plan.

This written summary does not address recommended amendments as may be provided by the standing committees. The Office of Legislative Counsel requests each Council Delegate to review each proposed resolution in detail.

5-DAY BILL HOLD PERIOD: VS Redhorse
Website Posting Time/Date: August 31, 2021 5:21 pm
Posting End Date: Sept. 5, 2021
Eligible for Action: Sept. 6, 2021

Health, Education & Human Services Committee
Thence
Law & Order Committee
Thence
Naabik'íyáti' Committee
Thence
Navajo Nation Council

PROPOSED NAVAJO NATION COUNCIL RESOLUTION

24th NAVAJO NATION COUNCIL—Third Year, 2021

INTRODUCED BY

Primary Sponsor

TRACKING NO. 0184-21

AN ACTION

RELATING TO THE HEALTH, EDUCATION, AND HUMAN SERVICES, LAW AND ORDER, AND NAABIK'ÍYÁTI COMMITTEES, AND THE NAVAJO NATION COUNCIL APPROVING THE NAVAJO NATION DINÉ ACTION PLAN

BE IT ENACTED:

SECTION ONE. AUTHORITIES

A. The Health, Education and Human Services Committee is a standing committee of the Navajo Nation Council and as such gave the Committee legislative oversight over matters impacting the health of the Navajo Nation and its tribal organizations, entities, and enterprises. 2 N.N.C. §§ 400(A), 401(B)(1).

B. The Law and Order Committee is a standing committee of the Navajo Nation Council and as such gave the committee legislative oversight over courts, administrative legal tribunals, criminal defense, legal defense of the indigent, juvenile justice, corrections, law enforcement and emergency management, to protect the rights and interests of the Navajo People by improving the quality and effectiveness of the justice system within the Navajo Nation, to enable the Navajo Nation to more effectively provide efficient public safety services to the Navajo Nation, and to support effective cooperation and coordination between Navajo Nation law enforcement agencies and

that of the various states and federal government law enforcement agencies. 2 N.N.C. §§ 600(A), 600(C)(2)(6)(7).

C. The Naabik'íyáti' Committee is a standing committee of the Navajo Nation Council and pursuant to 2 N.N.C. § 164 (A)(9), a proposed resolution that requires final action by the Navajo Nation Council shall be assigned to the Naabik'íyáti' Committee before it is heard by the Navajo Nation Council. 2 N.N.C. § 700(A).

D. The Navajo Nation Council is the governing body of the Navajo Nation. 2 N.N.C. § 102 (A).

SECTION TWO. FINDINGS

A. The Executive, Judicial, and Legislative branches provided the updated Diné Action Plan which incorporates the use of our Dine life ways of Nitsáhákees (thinking), Nahat'á(planning), Iiná (action) and Siihásin (reflection) of addressing Naayéé attached as **Exhibit A.**

B. Essentially, the purpose of the DAP is similar to the former Tribal Action plan that it provides a roadmap for all entities and partners to address public safety and social program needs in order to address the issues plaguing the Navajo Nation which include violence, substance use disorder, suicide, and our missing/murdered Diné relatives.

C. DAP will also provide data which will be used to support future grant applications.

D. Pursuant to CN-55-87, the Navajo Nation approved the Tribal Action Plan and a Memorandum of Agreement with tribal and federal agencies in response to the Indian Alcohol and Substance Abuse Prevention and Treatment Act of 1986 (PL 99-570).

E. In 2015, the three branches of the Navajo Nation government collaborated and created an agreement with the purpose of improving the quality of life and providing economic opportunities for the Navajo People. The three branches embarked on an effort to improve Navajo Nation laws, policies, and processes to better meet the needs of the Navajo People.

F. In 2016, a collaborative effort between several Navajo Nation governmental agencies revived the Tribal Action Plan and renamed it as the Diné Action Plan (DAP).

G. On April 10, 2018, the three branch leaders introduced the DAP to the Diné People and leadership and brought forth the plan as a blue print for improving the quality of life throughout Navajo Nation. Attached as **Exhibit A-2**.

H. On July 27, 2021, the three branch leaders addressed the significance and focus of the DAP to address violence, substance use, and suicidality. The three branch leader presented the Diné Action Plan to the Diné People and also encourages our people and leaders to learn more about the DAP and to make an effort to become familiar with the Plan's content. Attached as **Exhibit A-1**.

I. DAP incorporates the historical Diné traditional teachings and Diné Planning Model in order to think, plan, carry out, and reflect on the goals, plans, and anticipated accomplishments.

J. Upon DAP's approval an Advisory Group will be created to develop and oversee implementation of the goals and objectives of the DAP.

K. It is in the best interest of the Navajo Nation to approve the Diné Action Plan and establish an advisory group to implement the goals and objectives of the DAP.

SECTION THREE. APPROVAL

A. The Navajo Nation hereby approves the Diné Action Plan as set forth in **Exhibit A**.

B. The Navajo Nation hereby supports and approves the establishment of the Advisory Group as described in the DAP pursuant to **Exhibit A**, pages 36-39.

SECTION FOUR. EFFECTIVE DATE

The Diné Action Plan and the establishment of the Advisory Group shall become effective pursuant to 2 N.N.C. § 221(B).

EXHIBIT
tabbies
A

NAVAJO NATION

DINÉ ACTION PLAN

DINÉ BINAHAT'Á BEE AS'AH OODÁÁŁ



VISION STATEMENT:

"Empowering and Strengthening Healthier Generations through Diné Planning"

MISSION STATEMENT:

Diné Binahat'á bee As'ah Oodáál
Empowering, Strengthening and Leading the People to Prosperity



THE NAVAJO NATION

July 27, 2021

Yá'át'ééh nihikéí dóó nihidine'é

On April 10, 2018, the Navajo Nation's three branch leadership signed a letter endorsing the Diné Action Plan (DAP.) The letter eloquently stated the solidarity and commitment of each branch to work toward Hozhó – balance, peace, beauty and harmony.

The significance and focus of the Diné Action Plan, then and now, is the utilization of our strengths and resources to address violence, substance use, and suicidality. The Diné Action Plan is a living document, fluid and active, and is the epitome of our Diné teaching which continues to be our light of resilience and growth. The Plan supports improving strategy, policy, and procedures for the health and well- being of our Diné People.

Today the leadership from the Executive, Judicial, and Legislative branches brings forth an updated Diné Action Plan with continued focus upon the use of our Navajo life ways of Nitsáhákees (thinking), Nahat'á (planning), Iiná (action) and siihásin (reflection).

The Diné Action Plan begins with our Navajo Teachings, our story of Naayéé, or overcoming adversity and thriving. Throughout our Diné history to present time, our oral history tells us that Navajo people faced monsters that threatened the health, safety, and wellbeing of the Navajo people and our communities. In the same manner as the hero warriors before us, we must use our resources and Diné teachings to defeat the modern-day monsters of violence, substance use, and suicidality. Today, we will draw upon our traditions and culture to defeat these monsters so that our Navajo people can live long healthy lives and that our communities will thrive and flourish.

We encourage our people and leaders to learn more about the Diné Action Plan and to make a sincere effort to become familiar with the Plan's content. The DAP will positively impact the Diné community wellness and safety systems and it will harness the needed resources to ensure the safety of our Nation and Navajo citizens.

Our Navajo people have proven time and again, since time immemorial, that our resilience and strength can overcome the modern-day monsters that plague our Navajo society. Together, we must be driven by the teachings of our ancestors and the hope for our future generations of Diné people. We have our wise and sacred teachings, our creation and journey stories, our beautiful language, our precious elders, and our young people to help us work for a Navajo Nation that embodies the spirit of Hozhó. These key strengths and resources continue to support our People, so that beauty will be all around us for generations to come.

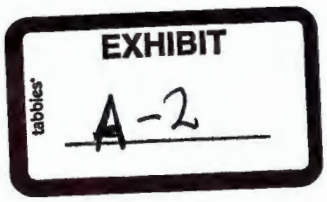
We now present this Diné Action Plan to the Diné People.

Jonathan Nez, President
NAVAJO NATION

Myron Lizer, Vice President
NAVAJO NATION

Seth Damon, Speaker
24th NAVAJO NATION COUNCIL

JoAnn Jayne, Chief Justice
NAVAJO NATION JUDICIAL BRANCH



April 10, 2018

Yá'át'ééh nihikéí dóó nihidine'é.

In 2015, the three branches of the Navajo Nation government joined together to create an agreement with the purpose of improving the quality of life and providing economic opportunities for our Navajo People. Through that agreement, the leadership embarked on an effort to improve Navajo Nation laws, policies, and processes to better meet the needs of the Navajo People. We identified common and interrelated priorities intended to guide our work in the Navajo Nation government. To accomplish each of these priorities, we need to ensure safe and healthy Diné communities.

The three branches have come together again to bring forth a blueprint that will help further that vision—the Diné Action Plan. This plan has been developed utilizing the Navajo thought process of Nitsáhákees (thinking), Nahat'á (planning), Iiná (action) and Siihásin (reflection). It is being presented after extensive consultation and review with many individuals and pertinent organizations over a 16-month period.

Much like in our creation stories, our people face monsters that threaten our health and safety. In the same manner as the hero warriors before us, we must use our resources and Diné teachings to defeat these modern day monsters, which the Diné Action Plan identifies as violence, suicide and substance abuse.

This plan is unique because we are unique. The action plan draws on our traditions and our culture to defeat these modern day monsters. We encourage our people and our leaders to become familiar with its content, reflect on our unique strengths, and ask ourselves: "How can I contribute?" Our Navajo people and communities have proven through time immemorial that we have the resilience to overcome the monsters that plague our society. Navajo leadership has the responsibility and power to become a part of the solution. We must continue to be driven by our ancestors and future generations of Diné.

It is important to note that this plan is a living document. There will be opportunities to interpret it through its implementation and to make revisions at regular intervals. It is our hope that the plan will continue to be refined through its progression as we accomplish the outlined objectives.

Through the Diné Action Plan, we strive to focus on our strengths and resources. As Diné, we have our teachings, our stories, our language, our elders, and our young people. It is important to recognize that these key strengths and resources continue to support our People, so that beauty may be all around us for generations to come.

We now present this Diné Action Plan to the Diné People.

Russell Begaye, *President*
NAVAJO NATION

Jonathan Nez, *Vice President*
NAVAJO NATION

LoRenzo Bates, *Speaker*
23RD NAVAJO NATION COUNCIL

JoAnn Jayne, *Chief Justice*
NAVAJO NATION JUDICIAL BRANCH

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I. Diné Action Plan Executive Summary

In 1986, in response to the Indian Alcohol and Substance Abuse Prevention and Treatment Act, Public Law 99-570, the Navajo Nation developed a Strategic Work Group consisting of several tribal and federal agencies which led to the development and approval of the first Memorandum of Agreement and Tribal Action Plan by Navajo Nation Council Resolution CN-55-87. In 1990, the Tribal Action Plan and Implementation Plan were amended through Navajo Nation Council Resolution CO-68-90.

In 2013, the Navajo Nation Judicial Branch received funding that supported modifications to address greater use of peacemaking and issues related to veterans justice, violence against women, sentencing reform, federal prisoner re-entry, and other areas. Additional modifications were made in 2014 to address substance use disorder, suicide, and violence. Each of the predecessor plans has resulted in positive changes in policies and programs for the areas addressed by the various plans.

In 2016, the Navajo Nation began to develop what has become known as the Diné Action Plan (DAP). The DAP should be viewed as part of a continuum of public safety-related policy and programmatic improvements over time. In general, the plans demonstrate higher awareness of the value of Navajo cultural traditions being actively integrated into modern programmatic solutions. This plan incorporates a stronger methodology for cross-disciplinary collaboration and cooperation, and a formalized structure for accountability and centralized reporting of results of targeted action steps to address ongoing public safety-related issues and improve the Navajo Nation public safety system generally

In 2016, several Navajo Nation Governmental entities came together to revive the Tribal Action Plan which was later renamed as the Diné Action Plan. *See also* ***Appendix 3***. As an initial step, the planning group conducted community outreach to identify the needs and priorities of public safety service providers and our communities. Navajo Nation programs began collectively discussing the prevention and intervention of crime, substance use, violence, and suicide. In 2017 and 2018, the communications increased with participation and collaboration through the Navajo Nation Public Safety Summits wherein short-term planning efforts were made to address the immediate issues negatively impacting the Navajo People and to also plan for a more comprehensive long-term plan based on cross-disciplinary recommendations. In 2021, the violence stemming from our missing and murdered Diné were added to the DAP. Basically, through these efforts, the team recognized the overarching need to enhance communication and address the fiscal needs in order to contend with these issues.

Essentially, the purpose of the DAP is to quite similar to the former Tribal Action Plan such that it will provide a roadmap for all entities and partners to address public safety and social program needs in order to address the issues plaguing the Navajo Nation which include violence, substance use disorder, suicide, and our missing/murdered Diné Relatives by working together toward shared goals and objectives. The DAP will also be used as a data resource and used to support future grant applications.

The underlying foundation of the DAP incorporates the historical Diné teachings and the Diné Planning Model in order to think, plan, carry out, and reflect on the goals, plans, and anticipated accomplishments. Once this DAP is approved, there will be an Advisory Group to develop and oversee implementation of the goals and objectives of the DAP. The Advisory Group will also create a network of tribal and non-tribal advocates and will reevaluate and amend the DAP whenever necessary or at least every five (5) years.

ACKNOWLEDGEMENTS

The Navajo Nation appreciates the Substance Abuse and Mental Health Services Administration (SAMHSA), Tribal Technical Assistance and Training Center, and the Bureau of Justice Assistance (BJA) for their financial and technical contributions to the development of this Diné Action Plan.

In addition, we also would like to recognize the Navajo Nation Executive, Judicial, and Legislative Branches, Indian Health Service, Bureau of Indian Affairs, Bureau of Indian Education, Navajo 638 Health Care Providers, Navajo Nation Divisions, departments and programs that have participated in any of the work-sessions since February 2016.

Ahxéhee'.

DISCLAIMER

The opinions, findings, conclusions and recommendations expressed in this publication/program/exhibition are those of the author(s) and do not necessarily reflect the views of the Department of Justice or grant-making component.
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II. NAAYÉÉ': NAVAJO CULTURAL CONTEXT

Slaying of the Monsters

As it is told by our elders and medicine people, there was a time when the women had been separated from men and some children were conceived in the Third World which is also referred to as the Yellow World or Ałnaashjį' Adeezdéél. These children were unnatural and became evil monsters and are also known as Naayéé' to our Diné People. Some say that there were twelve monsters in all but this story will describe Deelgééd (The Horned Monster), Tsé Nináhálééh (Monster Eagle), Tsé dah Hódziiłtáłii (The Monster Who Kicks People Down the Cliff), Binää' Yee Aghání (The Monster That Killed with Its Eyes) and Yé'iitsoh (The Big Giant). These Monsters made the People unsafe, killed and injured them, and caused disharmony and loss.

In contemporary society, our People face monsters of the modern world such as substance abuse, suicide, and the various forms of violence that has come onto our People. With substance abuse, our People are attacked by the monster of addiction, and lose their lives to chemicals that draw them into a trap of irresistible cravings where they are poisoned and die. With suicide, our Diné face the evil of hopelessness which results in the taking of one's own life. With violence, there are monsters of frustration and pain causing them to lash out on others. Finally, there are Monsters outside Navajo land and within who take our People away from our families.

The teachings of the Holy People are embedded in our culture and traditions and the teachings provide us with the tools we need to defeat our modern monsters. The teachings have been given to us by our Diyin Diné'é (The Holy People). The following story is a short summary of the Twins Story compiled from several sources which includes commentary by Roman Bitsuie.[1]

> It is said that First Man saw fire on the top of Ch'óol'í'í (The Great Spruce Mountain) and covered by a dark cloud. He asked First Woman if perhaps the Holy People would be able to help them. He planned to go to The Great Spruce Mountain. First Woman did not want him to go because of the Monsters. The cloud and fire were on the mountain again on the second night, the third night, and the fourth night. First Man decided that he must go. He journeyed toward The Great Spruce Mountain, lightning flashed and a rainbow glowed in brilliant colors. The world had a moment of transformation.
>
> Haashch'éélti'í (Talking God) discovered a child, known by some as Yikáí Yizhchí, Child Born of Dawn, who later became Asdzą́ą́ Nádleehé (Changing Woman). First Man and First Woman accepted her as their

[1] See also, P. Zolbrod, Dine bahane', University of New Mexico Press, 1984.

daughter. She matured quickly and became the mother of Naayéé' Neizghání (Monster Slayer) and Tó Bájíshchíní (Born-for-Water).

The Holy People teach us that to become adults, live in the happiness of being a member of our community and help our People, we must seek wisdom in order to obtain maturity and experience adversities that come from facing fear by living in an uncertain world. We must take the risks of living in the world to gain more wisdom.

When we venture out into the world, we learn by using the teachings of our culture to make sense of our experiences and grow from them. To do this, we must use the wisdom of others, our elders and the teachings of the Holy Ones to guide us. The gifts of wisdom we receive bring us purity and strength, if we accept them and nurture them within ourselves, our family, our community, and as a whole nation. These teachings are illustrated by Talking God's discovery at the top of The Great Spruce Mountain.

> As the boys grew, the Holy People tested the Twins' readiness to face the world by running around the great mountain. The Holy People chased and whipped them with mahogany branches and tormented them as they ran. The first time, the Holy People went much faster than the Twins. After the first run, Nílch'ih Yázhí (Small Wind) whispered to the Twins and told them to practice and improve. Twice more the Holy People tormented them as they ran, but each time the Twins became stronger and faster. Finally, they were faster than the Holy People and proved that they were capable of bettering themselves. They led the whole way and won the final race. Talking God and Water Sprinkler congratulated the Twins and by winning the race, the Holy People knew that the Twins were improving themselves for the future.

The teachings guide our youth to know that they must go through the trials and torments of adolescence. But if they work and persevere, they can become individuals who will please the Holy People, their families, community, and ultimately themselves. This represents the peace that can be found when one lives a life consistent with the community's values, standards and is a participant in the culture.

> The Twins asked their mother, Asdzáá Nádleehé (Changing Woman), who their father was but she would not tell them who he was or where to find him. In the meantime, the Twins were given bows by First Man. They would venture to the South, West, and North to hunt, and in each direction, they saw birds that were the spies for the Monsters. When they told their mother, she knew that the Monsters would now know of the Twins and told them to stay inside and be safe. After a visit by Yé'iitsoh, the boys decided that they must leave so they would not endanger their family and that they needed to help their People fight against the Monsters. One day, before dawn, they rose and ran down the Holy Path to the East.

> The brothers came to the sacred mountain called Dził Ná'oodiłii. They saw smoke rising from the ground and discovered it came from an underground room. Inside they saw an old woman sitting before a small fire. It was Na'ashjé'ii Asdzą́ą́ (Spider Woman). She invited the Twins into her home and asked them who they were and why they were traveling on Atįįn diyinii (Holy Path). The boys explained that Asdzą́ą́ Nádleehé (Changing Woman) was their mother and they were running away from the Naayéé' (The Alien Monsters). The Twins introduced themselves as Yátashkii/Wótaashke' (one raised without a father).
>
> She told them that their father was Jóhonaa'éí, the Sun, and that he lived far to the east and that there were many monsters along the way. She also warned them that their father might try to harm them as well. She began by informing the Twins about four danger areas: 1) where rocks crush People; 2) reeds that could cut them; 3) cactuses that can also cut them; and 4) boiling sands that could burn them. She gave the boys the sacred feather, Hinááh Bits'os/Naayéé' Ats'os, a hoop fashioned from the feathers of live monster eagles. She instructed them to take care of the sacred feather and to use it wisely. In particular, she told them that whenever the Twins faced an enemy, to face their enemy without fear and sing the sacred song that she taught them.

As children grow, they experience the larger world. They discover the boundaries of their life skills and experiences and those of their immediate family. Some of their life skills come from their fathers and mothers, but not all. They need to seek out mentors who will help them. So it was with the Twins, who found Spider Woman along their journey to the East seeking their father the Sun. The mentors of youth teach them to find inner peace and strength, so they can defend themselves from things that would crush them, hurt them, and reduce them. This cultural traditional teaching is at the core of our Diné culture. When we are in a state of balance, of holy one-ness with ourselves, our world, our families, and our community. As such, we say Hózhóo Naashá (May I Walk in Beauty). This is the true balance of mind, heart, body, and spirit, which is a relationship to the world and universe. This is the core strength of any human being and the source of lasting happiness. It is the antidote to the injuries caused by the modern monsters. For Diné, it is found by bringing ourselves into alignment with our heritage and our culture. But our youth cannot find this alignment without mentors to guide and teach them.

Each of us has an identity that is embedded in us as individuals and that is inextricably linked to our place in a continuum of ancestors, traditions, culture, family, clan, K'é (Kinship), and the future. Our culture, tradition, songs, prayers, ceremonies, way of life, language and teachings are the vital pathways for finding this continuum and understanding our place in it. Without it, we are adrift. The Twins experienced this when they followed their course toward understanding their father who is a Holy One. This is a course that would allow them to help their people by applying instructions of the Holy Ones, and his history and teachings to their future. Their way of gaining strength and

safety was to sing the songs of their traditions, which instill balance of mind, body, spirit, and relationships in themselves.

The Twins continued their journey east on Nááts'íilid Atįįn (The Trail of the Rainbow). They faced each of the dangers Spider Woman had described. Each danger challenged them, but they passed them safely by singing the songs and prayers that Spider Woman had taught them.

The Twins came upon other creatures who gave them warning and guidance. For example, Wóósek'idii (The Caterpillar) gave the Twins a ball of various herbs wadded up with his saliva. He told them there would be a time when their father the Sun would test them to determine if the Twins are really his sons. He would eventually ask the Twins to smoke with him, and it would be during this time that they would use the herb, for their father the Sun does and will murder his guests by smoking with them. They were given Yoołgaii Tsodizin (The White Shell Prayer Plume) by Hayoołkáał (Dawn), to use to protect themselves when they were in the Sun's house. They also received help and advice from Father Sky, Hornworm, Water Sprinkler and Spider Man.

Prior to Jóhonaa'éí (The Sun) finishing his travel across the sky, the Twins approached his home and they saw a woman sitting against the western wall. They also saw two handsome young men who were Ii'ni' Łizhinii (Black Thunder) and Ii'ni' Dootł'izhii (Blue Thunder). The Twins introduced themselves as being from Dził Ná'oodiłii and that their mother was Asdzą́ą́ Nádleehé (Changing Woman). The Twins informed them that Jóhonaa'éí (The Sun) was their father and they had traveled the Holy Trail in order to seek his help.

Black Thunder and Blue Thunder did not speak but wrapped four blankets around the Twins. The blankets were of White Dawn, Blue Daylight, Yellow Evening, and Black Darkness. Black Thunder and Blue Thunder lay the bundled Twins high on a shelf, which was in a form of K'os (clouds). Soon thereafter, the Sun was heard coming back from his daily work. As he was approaching the home, the thumping of his footsteps were heavy and loud as thunder. The rattling and jingling of his flints were also loud. As he entered his home, Jóhonaa'éí took his glowing hot disk from his back and hung it on the wall. In a scolding and demanding tone, he asked who the two visitors were and what was the purpose of their visit? The Woman (wife) lashed out and accused the Sun of not being on his best behavior when he is traveling across the sky. She confirmed that there were Twin boys who visited and claimed that they were his sons. She asked her husband why the boys had come claiming that he was their father. She went to the bundle and pulled on the blankets. The Twins fell to the floor. They held the hoop of feathers that Spider Woman had given them for protection.

Jóhonaa'éí wanted to test the Twins to see if they were his sons. He threw them against sharp spikes made of white shell on the eastern wall of his house. The Twins bounced back unharmed because they were protected by the Naayéé' Ats'os. Next the Sun threw them against the turquoise spikes on his southern wall. Again, they held the Naayéé' Ats'os and bounced back unharmed. He had thrown the Twins in all four directions and all four times they survived.

For the next test, Jóhonaa'éí told the Twins to prepare a sweathouse and to heat four large rocks. As the Twins were preparing, Níłch'ih (The Wind) whispered to the Twins and told them to also build a tunnel to the outside and hide in it. It was important to hid until after they had answered Jóhonaa'éí's questions. The Twins dug the tunnel while the Sun prepared the fire.

The Sun ordered them to enter the sweatlodge. After a while, Jóhonaa'éí asked the Twins if it was hot inside. After they answered yes, the Twins hid inside the tunnel. Jóhonaa'éí poured water onto the hot rocks through the hole in the top of the sweatlodge and it filled with very hot steam. When the steam dissipated, the Twins crawled back into the sweatlodge.

Jóhonaa'éí asked the Twins if it was still hot and they replied that it was not as hot as before. The Sun opened the door flap and the survival of his tests proved to him that the Twins were his sons. Thereafter, the Sun invited the Twins into his home to smoke with him as another test.

As they entered the house, Níłch'ih (The Wind) whispered to the Twins that the tobacco was poisonous. Níłch'ih told the Twins that the spit of Wóósek'idii (Caterpillar) would protect them. The Twins used the herb ball that the Caterpillar gave them. Jóhonaa'éí took a turquoise pipe from a shelf on his eastern wall and lit it with the red sun disk he had hung on the wall. He puffed on it and blew some of the smoke on himself, and then passed it to the Twins. Each of them puffed on it and lived.

After the Twins had passed all of the tests, Jóhonaa'éí opened doors in each of the four cardinal directions. The doors were made of Yoołgaii (White Shell), Dootł'izhii (Turquoise), Diichiłí (Abalone Shell) and Bááshzhinii (Black Jet). He offered the boys jewels, livestock, wild game, plants, beautiful flowers, rain and rainbows. However, the Wind reminded the Twins of the purpose of their journey and to decline the extra offerings. The Twins asked for the pair of arrows made of zigzag lightning (the Atsiniłtł'ish K'aa' (Chain Lightning Arrows) and Atsoolghał K'aa' (Sheet Lightning Arrows) that were hung inside. The Twins also asked for flint shoes, flint clubs, flint leggings, flint garments, flint head gear, and flint wrist guards.

Our youth cannot overcome the torments of adolescence or the temptations of short-term wealth, plenty, beauty, and complacency without guidance from mentors and family. They need mentors to help guide them through the potential dangers in life. All youth need to understand that there was a purpose to them being born. Mentors also need to advise them in finding their purpose in life and to help them gather the tools they need to survive and live their life's purpose. Without purpose, they can become ill of mind, body, spirit, and vulnerable to the modern day monsters.

> After much thought, Jóhonaa'éí decided that he would grant their request but he also knew that Yé'iitsoh (The Big Giant) was also his son. In essence, Yé'iitsoh was related to the Twins as a brother. Accordingly, Jóhonaa'éí also told the Twins that he would be the one to make the first strike against Yé'iitsoh. Then he gave the Twins helmets and shirts made of hard flint scales. He also handed them the Atsiniłt'ish K'aa' (Chain Lightning Arrows), Atsoolghał K'aa' (Sheet Lightning Arrows) and the deadly Shá Bitł'óół K'aa' (Sunbeam Arrows). To each, he also gave Béésh doolghásii, the stone knife with the hard blade, and Atsoolghał, the stone knife with the broad blade.
>
> The Holy One helped his sons. He gave them both protection and weapons, the tools they needed to destroy the monsters. But the monster that was related to the Twins, a child of a Holy One, could only be struck first by a Holy One.

As Diyin Nohookaa Dine'e (Earth Surfaced Holy People), we are all related because we are alive and Diné life is very sacred. It is said that we were created by and we are in the form of the Holy Ones and because of common existence as human beings, violence between one another is forbidden. The Twins' journey to find and understand the Holy One who was their father shows that when we are nurtured by our relatives, we grow, learn, and make the journey to adulthood. Along the way, we can become contributors to our society. When we achieve this, we align ourselves with the teachings and values of our culture. We live a life of worth and happiness, and we will be aided by sacred beings. Without it, we are vulnerable to monsters.

Conversely, without such mentorship and nurturing, we can become vulnerable to modern Monsters. It can also bring disharmony. Put another way, we must appeal to the Holy Ones, our families, and all our relations for advice, tools, support, and guidance in order to restore harmony (this state is part of Walking in Beauty and it is the core Navajo value). As a result, whenever there is a dispute, violence is never the answer. Wisdom comes to us when we work collectively and with respect for the sacred nature of each individual. With this wisdom and collective collaboration, we can solve problems to restore hozho (harmony).

> Jóhonaa'éí placed agate in them to protect them from injury. Jóhonaa'éí also gave them prayersticks which were used to signal that one was in

> danger and needed help. When the Sun left on his journey across the top of the sky the next morning, he took the Twins with him. At noon they came to Yágháhookáá' (the hole at the top of the sky) and asked where they lived and the Twins pointed out the four sacred mountains and Dził Ná'oodiłii (Huerfano Mountain) which was near the center. Before sending the Twins down a streak of lighting onto the top of Tsoodził (The Blue Bead/Turquoise Mountain - also the home of Yé'iitsoh the Big Giant). Jóhonaa'éí acknowledged to the Twins that they were his sons and told them that they would succeed in their war against the Monsters. Also, it would serve as the final passage from boyhood to manhood."

The Twins' journey also teaches us what it means to be an adult in Diné culture. Each of us has a role to play in solving problems. Not all of us need to be in front or in the lead but no one of us should be left to solve our community's problems alone. Instead, we must all stand together against issues that harm any one of us. We must all be watchful and ready to help when we are needed. In doing so, we seek the help and advice of our community in order to learn standards and values. The advice, guidance, and tools given prepare us to service to the family, elders, clan, and others who have helped nurture us.

We forego short-term self-gratification to build strength and skills that come from the teachings of the Holy People, our culture, and our families. We do not do violence to each other. We seek beauty by finding the strength of inner peace, which comes from acting in concert with our cultural values and standards.

As adults, we have the strength, self-restraint, community relationships, and mutual support necessary to defeat the monsters that attack us. But how do we defeat the monsters? The rest of the Twins' journey offers us more teachings.

> It is said that the Twins came down to the top of Tsoodził (The Blue Bead/Turquoise Mountain). They walked down the south side of the mountain. They walked to Tó Sidoh (Warm Spring or Hot Spring) where they met Tsiłke' Diyiní (Holy Boy) and Ch'ikééh Diyiní (Spirit Girl). The Twins told them that they had come to find Yé'iitsoh (the Big Giant) and Holy Boy told the Twins that Yé'iitsoh comes to Tó Sidoh in the late day to drink from the lake.
>
> While waiting, one of the Twins shot one of the chain lightning arrows at an overhanging slab of rock which fell where it remains today. The power of the arrow convinced the Twins that they would be successful. Late in the day as Yé'iitsoh approached, his footsteps shook the canyon and when he came to the water's edge to drink, he drank deeply four times, drinking almost all of the water in the lake. When he saw the Twins' reflection in the lake, he yelled "Nitsékétsohgo! Nitsékétsohgo!" which the Twins didn't understand but replied, "Nitsékétsohgo, Nitsékétsohgo!"

Níłch'ih (The Wind) told the Twins "Akóóh! (Beware! Jump!) just as Yé'iitsoh hurled his great black knife at them. The Twins were at the edge of the rainbow which raised them up and saved them as the knife passed just below their feet. Níłch'ih then whispered to the Twins to keep low as Yé'iitsoh hurled his great blue knife and passed over them. Then the Wind told them to jump to the right as the great yellow knife passed to their left. Then the Wind told the Twins that Yé'iitsoh had one final weapon and when Yé'iitsoh threw the white knife, the Wind told the Twins to jump left.

As the Twins were about to use one of their own weapons, a blinding flash of lightning came out of the sky and struck Yé'iitsoh on the side of the head. As they were told, the Sun had struck the first blow on Yé'iitsoh. The heavens shook with thunder, and the Giant wavered but stayed on his feet. Then the elder of the Twins shot a chain lightning arrow at Yé'iitsoh and the Giant dropped to his knee, but stood again. The younger Twin shot an arrow of sheet lightning striking the Yé'iitsoh in the chest. He fell to both knees and fell forward but braced himself with his hands. Then the elder Twin shot a sunbeam arrow and hit the Giant in the head. Yé'iitsoh fell face down on the ground and blood flowed in great streams from the Giant's mouth. Níłch'ih (The Wind) told the Twins to stop the blood before it reached the water because if they didn't, Yé'iitsoh would come back to life. Thus, the Twins ran to block the flow of blood by making marks of a straight line, zig zag line, straight line and finally another zig zag line. These markings remain on the ground today near the spring at the foot of Tsoodził (The Blue Bead/Turquoise Mountain).

The Twins saw that the Giant was dead and they took the Giant's scalp as proof that they had slain him. The Twins discovered many chips of flint scattered on the ground around the giant which had protected Yé'iitsoh. The Twins gathered the flint and cast it in each of the four directions, saying that from then on, the People of Earth could use it. Thereafter, the older brother told the young brother that he would call him Na'ídígishí (He Who Cuts Life Out of the Enemy). The younger brother replied and said that his older brother would be called Naayéé' Neizghání (Monster Slayer).

Victories against the monsters that threaten our people are never solitary achievements. No one of us can accomplish true good work without the help and support of others. When problems are successfully addressed, the person who happens to be in the lead, or most visible, must acknowledge the help of others, and sincerely value their contributions. Celebration and giving thanks are necessary parts of any journey of achievement.

The Twins climbed back to the top of Tsoodził (The Blue Bead/Turqouise Mountain) and they each sang a song in praise of their father Jóhonaa'éí (The Sun) as he neared the end of his journey across the sky. The next

morning the Twins journeyed home and along the way they met Haashch'éétti'í (Talking God) and Tó Neinilí (Water Sprinkler). Talking God and Water Sprinkler praised the Twins and each sang a song to celebrate the victory of the Twins. These two songs are sung today whenever a victory is celebrated.

As the Twins approached their home, they hid their armor and weapons and the scalp of Yé'iitsoh in the bushes. Their mother Changing Woman rejoiced when she saw them and asked where they had been because she believed the Monsters had taken them. Naayéé' Neizghání told his mother that they had followed Atįįn Diyinii (The Holy Trail) and came upon Na'ashjé'ii Asdzą́ą́ (Spider Woman), who instructed them on how to go to the house of Jóhonaa'éí Nihitaa' (the Sun, their father). He also told her that their father had given them weapons which they used to defeat Yé'iitsoh. First Man did not believe them because he believed that Yé'iitsoh could not be conquered. So the brothers led their mother and grandparents outside and showed them the scalp of Yé'iitsoh and they all rejoiced. Together they sang and danced to celebrate the accomplishment of the Twins.

It is said that Naayéé' Neizghání wished to fight the other monsters. He asked his mother Changing Woman where Deelgéédd (The Horned Monster) could be found. She told him the monster was at Be'ek'id Halzhin (Black Lake), at the foot of the mountains. She tried to discourage him from going by telling him he had done enough and that it was very dangerous. In response, Naayéé' Neizghání told his mother that it was also hard for her to give birth to him.

The Twins made two prayer sticks of the medicine plant Azee' Łahdilt'éii. Each of the prayer sticks was three finger-widths long. They put them in a turquoise basket, Dootł'izhii Ts'aa'. Naayéé' Neizghání told his younger brother that he would go alone, while his brother stayed to protect their mother and watch the prayer sticks. If sunlight lit either of the prayer sticks, then his brother would know that there was enough danger that Naayéé' Neizghání required his younger brother's aid.

Naayéé' Neizghání found Deelgéédd (The Horned Monster) in a broad plain at the foot of the mountains. As Naayéé' Neizghání sat there contemplating on how to take Deelgéédd's life, along came Hazéísts'ósí (Mr. Chipmunk) who said that he was not afraid of Deelgéédd. He proved it by walking on top of Deelgéédd's chest and chirping and jumping on it. He did this because Deelgéédd was sleeping. Thereafter, Hazéísts'ósí and Naayéé' Neizghání made an agreement wherein Mr. Chipmunk would dig an underground tunnel underneath the monster's heart. When complete, Naayéé' Neizghání traveled into the tunnel and as he got closer he could hear the thumping of Deelgéédd's heartbeat. He got to where the thumping

sound was the loudest and got his Altsiniltłish K'aa' (Zig Zag Arrow) and shot right through the heart of Deelgéédd. Horned Monster didn't know what struck him as he screeched and wailed. He jumped to his feet and pierced his jagged dagger into the ground and started ripping the ground. As he was doing so, Monster Slayer ran in front of the shredding ground and Deelgéédd tried attacking Naayéé' Neizghání. This occurred four times and each time Horned Monster was not successful. Eventually, the Horned Monster did not move. Naayéé' Neizghání wanted to know whether the Horned Monster was still alive and because he was exhausted from battle, he made an agreement with Ground Squirrel to go and see if the monster had been slain.

From the victory, Mr. Chipmunk received some of the fur from Deelgéédd and is the reason the chipmunk has it carries a think pelt on its back to this day. The Ground Squirrel accepted some of Deelgéédd's blood and smeared it on his face which is why he has red streaks on his cheeks to this day. The Earth Surface People have been friends with Chipmunk and Ground Squirrel since that day. Mr. Chipmunk gave part of the monster's bowel and lung to Monster Slayer to take back as proof that Deelgéédd was slain.

Naayéé' Neizghání (Monster Slayer) returned to his home and showed the lung and bowel of Deelgéédd to his mother Changing Woman and grandmother First Woman. They danced and chanted in victory. Now two of the monsters were dead and the plan of the Holy People was being fulfilled.

In the next few days, Naayéé' Neizghání killed Tsé Nináhálééh (Monster Eagle), Tsé dah Hódziiłtáłii (The Monster Who Kicks People Down the Cliff) and Binää' Yee Aghání (The Monster That Kills with its Eyes). Changing Woman believed all of the monsters were slain but Níłch'ih (The Wind) whispered to Monster Slayer that some still survived. He said that there were seven Naayéé': Iłhóyéé' (Laziness), Bił (Sleepiness/Tiredness), Łe' Hasin (Jealousy), Dichin (Hunger), Té'é'í (Poverty), Yaa' Dine'é (Lice) and Są (Old Age).

The Wind told Monster Slayer about the Old Age Woman. The Wind said she looks frail but she slowly takes the strength of youth with each passing year. In spite of Changing Woman's plea to leave Old Age Woman alone, the Wind would tell Monster Slayer that she lived in the mountains at Dibé Nitsaa (the Place of Mountain Sheep). Naayéé' Neizghání journeyed and found an old woman leaning on her staff and walking slowly toward him,. Her back was bent, her hair was white, and her arms and hands were bony. Monster Slayer told her that he had come to take her life.

Old Age Woman pleaded to Monster Slayer and claimed that she meant no harm. She told him that if she died, then the people will discover that Są will no longer sap their strength with the passing of years and it is better that people should pass on their wisdom and responsibilities to those who are younger before they died. She was able to convince Naayéé' Neizghání to spare her life.

Níłch'ih also told Naayéé' Neizghání that Hak'az Asdzą́ą́ (the Cold Woman) still lived and her survival causes the earth to freeze every year. She covers the streams with ice and she kills the plants. Also, that there are no melons or corn. Naayéé' Neizghání asked his mother where Hak'az Asdzą́ą́ could be found and again, Changing Woman refused to answer. Again Níłch'ih, The Wind, told him that she lived high on the summit of Dibé Nitsaa where the mountain sheep are. Monster Slayer traveled to Dibé Nitsaa and found a lean old woman sitting above the tree line on the snow. She had no clothing or shelter and her skin was as pale as the snow that surrounded her. He told her that he was there to take her life.

She also pleaded and told him that if he killed here, the earth would always be hot and the land would dry up. In time, the People would perish. As a result, Naayéé' Neizghání spared the life of Hak'az Asdzą́ą́.

Next, Níłch'ih informed Naayéé' Neizghání about Té'é'í Dine'é (the Poverty Creatures) and how they destroy people by gradually taking their possessions resulting in having no tools and no clothing to wear. The Wind told him that Poverty Creatures could be found at Dził Dah Neeztínii (The Roof Butte Mountain). Naayéé' Neizghání went there and found a tattered old man and a filthy old woman. Their garments were in shreds, and they had no possessions. They had no food, no baskets, no bowls. They also argued for their lives by telling Monster Slayer that if they were to die, people would not replace anything or improve on their tools. By causing things to wear out, they are the reasons that people should be driven to invent new things, garments to become more beautiful, and tools to become more useful. As a result, Monster Slayer spared their lives.

Next, Níłch'ih informed Naayéé' Neizghání about Dichin Hastiin (Hunger Man) and that he lived at Tł'oh Adaasgaii (White Spot of Grass). When Monster Slayer arrived there, he found twelve ravenous creatures that ate anything that grew. They also argued for their lives saying if they were killed, people would lose their taste for food and would never know the pleasure of cooking and eating. By allowing them to live, the people would continue to plant seeds, harvest crops, and remain as skilled hunters. Monster Slayer spared them as well.

The next Monster was Monster Lice who argued that if he was allowed to live, the people would clean themselves and their homes. Further, that the

people would be fastidious. As a result, Monster Slayer spared the life of Monster Lice.

When Monster Slayer returned home to his mother Changing Woman, he removed the sheath which carried the stone knife that his father Jóhonaa'éí Hataa', the Sun, had given him. He realized that now his work was done and he sang a song of celebration.

Not all of the challenges of life should be thought of as evil or as monsters to be destroyed. Some of them teach us to help yourself and one another. You as an individual and all members of society need to be industrious, plant crops, earn a living, and basically experience the simple joys of accomplishing daily tasks for our families. Some, like old age, are necessary parts of the nature of things, the phases of life, and contribute to the balance that is necessary in our world, our society, and ourselves. These things are not to be thought of as adversity but to be celebrated as the natural order of things.

How does the natural order of things affect our modern lives? The answer can be derived from what Changing Woman said to the Sun:

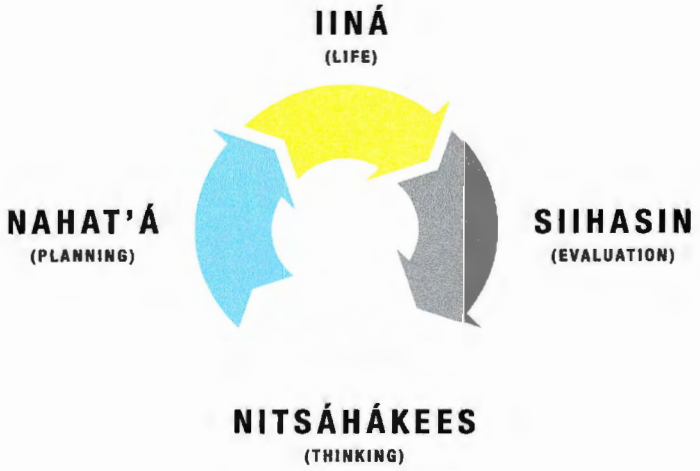
"You are male and I am female. You are of the sky and I am of the earth. You are constant in your brightness, but I must change with the seasons. Remember that I willingly let you enter me and I gave birth to your sons, enduring pain to bring them into the world. As different as we are, we are of one spirit. As dissimilar as we are, you and I, we are of equal worth. As different as we are, there must be solidarity between us. There can be no harmony in the universe unless there is harmony between us. If there is to be harmony, my request must matter to you. There is to be no more coming from me to you than there is from you to me."

At first Jóhonaa'éí, the Sun, gave no reply. He carefully weighed all that she had said. Then slowly he placed his arm around her. She allowed him to do so. Then he promised to provide for her all the things she wished for. They would dwell together in harmony in the west where the sun sets every day.

In our modern world, many women have education and career. Women provide for the family as single parents or in a male-female family unit. Our teachings do not forbid this. Women are to be respected just as men are and are co-equals. Changing Woman's conditions for her marriage to the Sun teach us that what is important to her must be important to him, and vice versa.

III. DINÉ PLANNING MODEL

The Diné Planning Model is based on Diné traditional teachings about process. Whether it is a thought process or a life process, the Diné Planning Model is often illustrated with a circle with four equal quadrants for ***Nítsáhákéés*** (thinking), ***Nahat'á*** (planning), ***Iiná*** (life), and ***Sihasin*** (reflection and/or evaluation). Within each quadrant are many teachings used to address all aspects of the Diné way of life but for purposes of the DAP, the Diné Planning Model contained herein will provide an introductory description and framework to be used in the development of the DAP and for future implementation of the DAP. It will be expected that the Diné Action Plan Advisory Group will receive further trainings about the Diné Planning Model.



The first Diné mandate is to approach a challenge utilizing *Nítsáhákéés, Nahat'áh, Iiná,* and *Siihasin.*

Nitsáhákees is thinking and understanding. We must bring together people who understand the issues from various perspectives and skills to come to a common understanding of the positive and negative aspects of the subject.

Nahat'á is planning. In this stage we plan solutions that incorporate positive aspects, and ameliorate negative impacts.

Iiná is life. This is when we implement solutions and monitor outcomes to assure they are positive for the community. We are also mindful that our programs do not change into something that no longer has the benefits we planned to create.

Siihasin is measuring and evaluating. We can modify plans or actions that are not bringing the results we desire, and strengthen those aspects that are most successful.

IV. THE DINÉ ACTION PLAN

The Diné Action Plan (DAP) is a multi-disciplinary collaboration intended to identify several issues affecting the Navajo Nation by using Diné teachings and the Diné Planning Model. Together, the DAP will serve as the foundational document in developing planning documents providing for coordination in addressing issues. The DAP will also serve as an informational and data resource outlining the ongoing public safety issues affecting the Navajo Nation which can be used as a reference document for future grant applications.

The completion of the DAP is merely the beginning which will lead to other agreements, grants, and strategic plans to address each of our modern day **Naayéé'**. The DAP will create the Diné Action Plan Advisory Group which will be a multi-disciplinary team from different divisions, departments, and programs who all bring different skills. Each will use linear logic models to refine program inputs, outputs, outcomes, and results. These logic models will facilitate the development and measurement of performance metrics, staffing, and expense planning, and demonstrate opportunities for cross-entity efficiencies among the various Navajo public safety partners. In doing so, the DAP borrows from the Anglo methodology to improve precision in planning and performance metrics by applying linear approaches to detailed programmatic plans. However, the Advisory Group will be expected to continue following the Diné method of ***Nítsáhákéés***, ***Nahat'áh***, ***liná***, and ***Siihasin***.

The DAP also contemplates that the Advisory Group will develop and oversee implementation of a detailed work plan to address all of our modern day **Naayéé'**. Uniform and periodic reporting by the Advisory Group will ensure that the status and performance data are updated in order to identify problem areas that negatively impact progress and ultimately, to ensure that we are achieving our short term and long term goals.

We know that to succeed, our plan must be rooted in our Diné values and teachings.

Nitsáhákéés

Nítsáhákéés is thinking and understanding

In the ***Nítsáhákéés*** phase, the first step in developing the Diné Action Plan was to assemble a planning team made up of subject-matter experts from governmental agencies and departments throughout the Navajo Nation. The participants learned from one another and identified cross-disciplinary collaborations, efficiencies, and gaps. Within each discipline, they also identified programmatic priorities and needs. There was a consensus by the planning team that the Twins Story offered many teachings and would help us address our modern day ***Naayéé'*** (monsters).

The planning team acknowledged that in traditional times, the ***Naayéé'*** were easily identified because they existed in the physical form. The Monster's acts were easily observed as they flung people from cliffs, drank all the water, and killed people. In modern times, our ***Naayéé'*** are not easily identifiable and they are equally devastating on the health and well-being of our Diné People. In Diné thought, our ***Naayéé'*** today can consist of substance abuse, suicide, violence, missing and murdered Diné relatives, and the challenges we face in order to try to address our ***Naayéé'.***

A. SUBSTANCE ABUSE

Mortality from chronic liver disease and cirrhosis was the fifth leading cause of death for the Navajo Nation from 2010-2013. During that time, these alcohol-related illnesses accounted for 5.7 percent of all deaths on the Nation. By comparison, chronic liver disease and cirrhosis cause only 1.3 percent of deaths in the non-Hispanic white population in the United States.[9] The tenth and fifteenth causes of death on the Navajo Nation are also related to substance abuse. As identified in the first chart below, alcohol dependency accounts 2.2 percent of all deaths on the Navajo Nation and other diseases of the liver account for 1.8 percent and many of those diseases can be related to substance abuse. These two categories are not addressed in numbers in the U.S. figures and suggest that the disparity in alcohol deaths may be greater than just comparing liver disease and cirrhosis deaths.[10] Additionally, alcohol plays a major role in the high number of unintentional injury deaths on the Navajo Nation. In the 2010-13 data, these deaths accounted for 15.3 percent of all deaths on the Navajo Nation. The top five leading causes of unintentional injury deaths are:

1. Motor vehicle crash;
2. Pedestrian accidents;
3. Falls;
4. Unintentional alcohol poisoning; and
5. Exposure to cold. [11]

The interaction between alcohol and other substance abuse and these deaths needs further investigation, but the fact that death due to unintentional injury on the Navajo Nation is exactly three times the rate for non-Hispanic whites in the United States demonstrates that this is a ***Naayéé'*** that needs to be addressed.[12] The trauma of such deaths certainly feeds the other two ***Naayéé'***. The data also demonstrates the efforts the Diné have made to limit the damage of trauma and avoid substance abuse. One representative community on the Navajo Nation, Chinle, Arizona, shows that among high school students, the number of heavy drinkers is significantly less than both the State of Arizona and the United States. The rate in the community is 5.9 percent compared to 11.4 percent for the United States as a whole. However, the data also demonstrates that in terms of binge drinking, the students in Chinle engage in this behavior in much higher numbers, with 40.5 percent engaging in such behavior compared to the United States rate of 26 percent. Additionally, as the third chart demonstrates, there are wide disparities between the drinking habits of males and females, with males being far more likely to engage in drinking. The data shows that the Navajo Nation must create and implement its own plan to combat alcoholism due to the challenges being different from the rest of the United States.

While this data alone establishes that the Navajo Nation has a serious issue with alcohol, substance abuse involving marijuana and methamphetamine has also been observed. Alarmingly, deaths due to overdoses of opioids is also increasing. Local Indian Health Service facilities are responsible for treating any medical emergencies. The Navajo Department of Behavioral Health Services (DBHS) is a program within the Navajo Department of Health (NDOH) which focuses on prevention and is seeing these other substance abuse problems, but hard data is still being gathered and needs further investigation.

Alcohol-related deaths among Navajos are far higher than national averages, and domestic and other violence has devastating impacts on women, children, and families.

B. SUICIDE

Suicide is at an epidemic level on the Nation: 2.7 percent of all deaths on the Nation are caused by suicide.[5] In comparison, among non-Hispanic whites, suicide accounts for 1.7 percent of deaths.[6] Suicide is the eighth leading cause of death on the Navajo reservation and approximately forty (40) Navajos living on the reservation die each year from suicide.[7] Navajos ages 13 to 39 are the most heavily impacted population group.[8]

This high incidence prompted the Office of the President and Vice President to issue an Executive Order in 2015 directing departments and programs to initiate a campaign known as Building Communities of Hope to address suicide. The suicide death rate has marginally decreased from 3.1 percent from 2006-09 to 2.7 percent from 2010-13. These deaths inflict more trauma on the Diné and are an additional contributor to the third most prevalent ***Naayéé'***: substance abuse.

C. VIOLENCE

The high incidence of violence on the Navajo Nation is illustrated by the percentage of deaths by assaults on the Nation. Assault related deaths are the ninth leading cause of death on the Navajo Nation.[2] Of all the deaths on the Navajo Nation, 2.3 percent are the result of assault.[3] The rate of deaths caused by assault among the non-Hispanic white population of the United States is only 0.2 percent [4], which means that Navajo people are over ten times more likely to die from an assault than a non-Hispanic white. So in addition to the historical trauma that afflicts the Navajo people, the Diné must endure the trauma of violence in all its forms, including domestic violence. Violence-related trauma is a major factor in the two other ***Naayéé'*** and thus requires immediate attention by all.

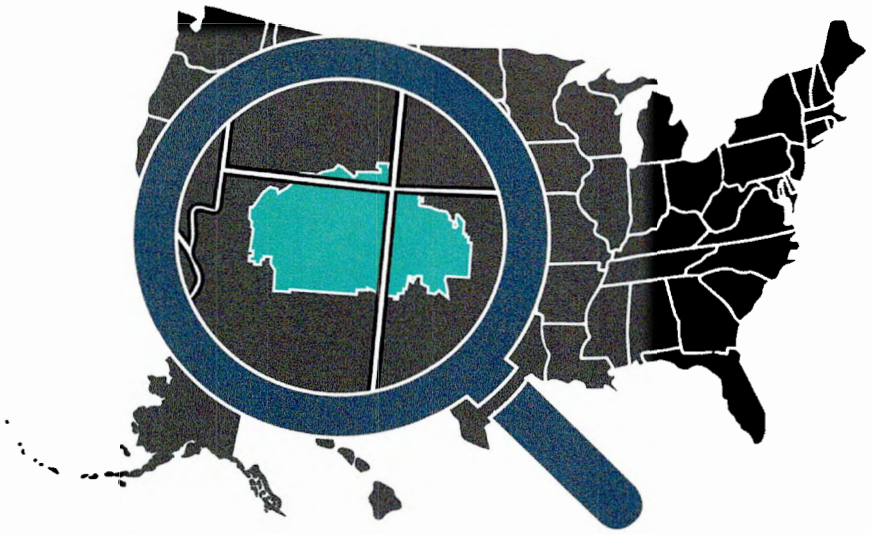
D. MISSING AND MURDERED DINÉ RELATIVES

The Missing and Murdered Diné Relatives (MMDR) and the Sovereign Bodies Institute (SBI), relying on community data, report that 164 missing Navajo persons have been documented from 1951 to 2019. Of these cases, it is reported that 38% of these cases are missing persons cases and 62% are murder cases. According to reports, 41% of these cases occurred on the Navajo Nation, 10% occurred off the Navajo Nation and 49% of these cases occurred in urban communities.

The MMDR report that the average age of a missing relative is 31, while 22% of the cases involve a young girl under the age of 18. In 2018, the Navajo Nation reported missing persons call-for-service only data that there were 33 missing persons reported with 106 "juvenile runaways"; however, the data stops there. There is no data that demonstrates how each of the calls for service resolved or were possibly adjudicated. There is no analysis of the data that was completed by the Navajo Nation.

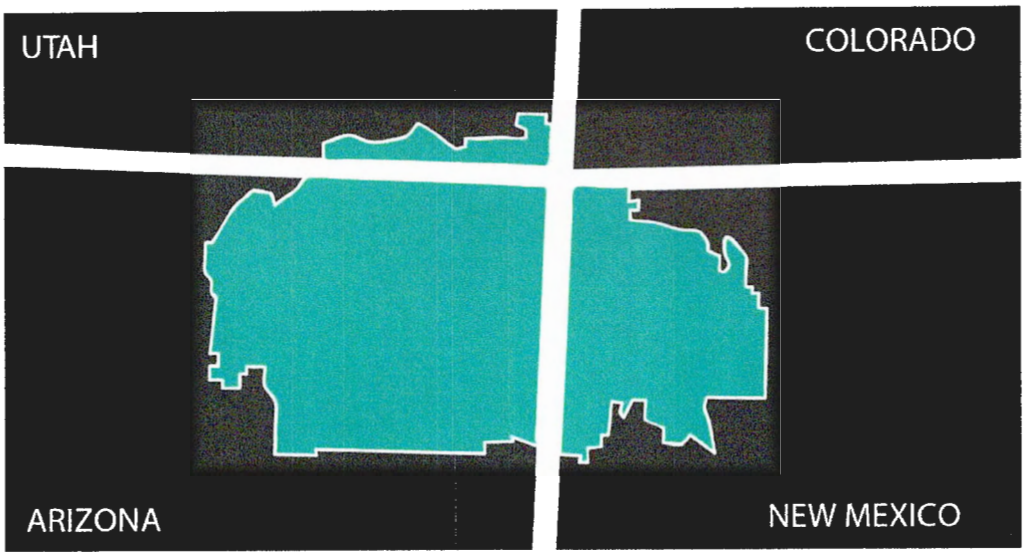
The MMDR reports the deep contrast between what our communities report and what the Navajo Nation reports. The Navajo Nation is proposing to address this data gap with personnel and collaborative efforts to strategize on solutions to the violence that plagues our people and our communities. As the missing and murdered initiative progresses, it has shed light on several areas that directly correlate with the missing and murdered crisis: human trafficking, domestic and sexual violence, child abuse, gender-based violence, foster care system, and displaced unsheltered relatives. The lack of data and poor data collection have contributed to the erasure of our Navajo victims and survivors' stories and has failed to fully illustrate the scope of the issue of missing and murdered diné relatives and the overall intersectionality of the crisis. During the forums, the task force observed a common thread—communities recognized that data was not being recorded and did not reflect what many Navajo people have experienced and/or witnessed: a missing and/or murdered loved one. The need for better data collection would serve in several beneficial capacities such as increased access to resources, adequate planning to target problem crime areas, support public safety, address public health issues, improve social and health services, economic development, and community healing.

E. CHALLENGES



The Navajo Nation is the largest federally-recognized American Indian Tribe in the United States measured by population and geographical area. The Navajo Nation extends into three states and measures over 27,427 square miles, and includes 13 counties in portions of northeastern Arizona, northwestern New Mexico and southeastern Utah. The Nation's land base is roughly equivalent in size to the state of West Virginia. The Navajo Nation service area extends to public, tribal trust, tribal fee, Bureau of Land Management, private, state and individual Indian Allotment lands. The Navajo Nation has over 300,000 enrolled tribal members. Approximately two-thirds of those enrolled Navajos live within the territorial boundaries of the Navajo Nation.

Detailed demographic information is provided in **Appendix 6**. The demographics of the Navajo Nation are determinative elements of the DAP for several reasons:



1. Severity of socio-economic contributing factors

Poverty and unemployment drive hopelessness. More than half of the people who live on the Navajo Nation are unemployed. Housing within the Nation is inadequate to meet the needs of the people. The percentage of households that are made up of grandparents and their grandchildren, with absent parents is high, as is the number of single-parent households. Incidents of domestic violence, children in need of supervision, child abuse and neglect, truancy, delinquency, and court-involved youth are all far above the national average. Educational attainment of high school or higher education is substantially below national averages.

2. Geographic isolation

The Navajo Nation is sparsely populated. Distances to travel for education, social services, medical care, and other community services are a significant barrier for many Navajos. Over 75 percent of roads on the Navajo Nation are unpaved and many are impassable in inclement weather.

3. Cost of service delivery and underfunding of medical services

Geographic isolation and infrastructure issues drive up the per capita cost of providing health care, public education, and social services. The Indian Health Service funds Navajo health care at less than $1,500 per person per year, less than half the average funding provided by private health insurers in the United States as a whole.

4. Cultural disconnection, community alienation

Many Navajos live in towns that border the Navajo Nation—such as Holbrook, Winslow, Flagstaff, and Page in Arizona, and Gallup, Albuquerque, and Farmington in New Mexico—where the majority culture largely discourages connection with Navajo traditional cultural practices and identity. This disconnection from cultural and community life creates social isolation and alienation from family and clan support systems.

Our leaders, administrators, staff, and traditional practitioners must face complex issues that arise from the interaction of difficult problems. Some of the problems are universal and some are societal illnesses that can be found in any community in America. While other issues are unique to Native communities. Disconnection from cultural identity exacerbates these issues: people disconnected from their culture and community lose the self-identity and confidence that can guide them to a more healthful life.. Without it, it will become difficult for an individual or a community to stand up to the ***Naayéé'*** of depression, poverty, violence, substance abuse and neglect.

There are also institutional challenges that negatively impact administration of public safety resources on the Navajo Nation. For example, there is inadequate public safety and other resources such as law enforcement and judicial services. There can be duplication of services requiring an overall need to improve communication, participation, and collaboration among all partners.

We, the Diné, believe that every person is sacred possessing dignity as an individual and deserving of respect and kindness. In turn, every person has a responsibility to express their dignity in a life of responsibility for themselves, their families and their communities. Every Diné person is deserving of a life full of ***hózhóó*** (happiness and harmony). The Twins Story provides us with the teachings and the Diné Planning Model is also used whenever life is lived and especially, when strategizing against our ***Naayéé'***.

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[1] See Appendix 1.

Nahat'á

Nahat'á is the stage in which we plan for solutions that incorporate positive aspects and ameliorate negative impacts.

The Diné Action Plan Team consisted of subject-matter experts[2] convened in both large group meetings and subgroups to begin planning for the DAP. The draft work plans included steps for assigning lead responsibility, identifying resources, conducting training, program delivery, and ongoing evaluation. As such, for any planning, it will be important to know the structure of the Navajo Nation and some of our key partners. Thereafter, the DAP will provide a work plan organization.

NAVAJO NATION GOVERNMENT

The Navajo Nation government is comprised of a three-branch system that includes the executive, legislative, and judicial branches. There are also 110 Chapters (local governments) and one Township. For purposes of the DAP, only the prior key participants will be mentioned for each category below.

EXECUTIVE BRANCH

The Executive Branch is headed by the Office of the President and Vice President. The President and Vice President are elected by popular election and serve 4-year terms. There are eleven executive divisions that have departments, programs, and offices under the auspices of the executive branch. Most programs relevant to the DAP are overseen by the Executive Branch.

Office of the President and Vice President

Navajo Nation Division of Social Services

- Executive Administration
- Navajo Children and Family Services

[2] See Authors List

Navajo Nation Department of Justice

- Office of the Attorney General
- Office of the Prosecutor
- Office of the Navajo Public Defender

Department of Diné Education

- Office of Diné Youth
- Office of Educational Research and Statistics

Navajo Nation Division of Public Safety

- Department of Law Enforcement
- Department of Corrections
- Department of Criminal Investigations
- Navajo Nation Fire Department
- Ganado Fire District
- Navajo Pine Fire Department
- Emergency Medical Services
- Department of Emergency Management

Navajo Nation Department of Health

- Department of Behavioral Health Services
- Navajo Epidemiology Center
- Navajo Health Education Program
- Community Health Representative & Outreach Program
- Food Access Navigation Program
- Navajo Area Agency on Aging

Navajo Nation Veterans Administration

- Agency Veteran Offices

Division of Human Resources

- Navajo Women's Commission

JUDICIAL BRANCH

The Judicial Branch is headed by the Chief Justice and is comprised of the courts, Peacemaking Program, Probation & Parole Services, Judicial Conduct Commission and the Administrative Office of the Courts. There are 13 district/family courts located within

the 11 judicial districts throughout the Navajo Nation. The Supreme Court of the Navajo Nation hears appeals from the courts and administrative hearing bodies.

LEGISLATIVE BRANCH

The **Legislative Branch** houses the 24 Navajo Nation Council Delegates who are elected for four-year terms to represent constituents in their voting precincts. Collectively, they form the Council which is the governing body of the Navajo Nation. The Council meets at least four times a year for regular sessions and for a budget session. The Legislative Branch also consists of five Standing Committees. All 24 Delegates are members of the Naa'bik'íyáti Committee which holds meetings at least twice a month. For the other four Standing Committees, the 24 Council Delegates are assigned to one of the four Standing Committees: Budget and Finance Committee, Resources and Development Committee, Law and Order Committee, and Health, Education and Human Services Committee. There are other Programs within the Legislative Branch as well which includes, but is not limited to, the Office of Legislative Services and the Office of Legislative Counsel.

POLITICAL SUBDIVISONS

The Navajo Nation Government also consist of 110 Chapters (local governments) and one Township. Each one of these local governments are political subdivisions of the Navajo Nation exercising certain decentralized authorities that have been delegated to them. The primary law governing Chapters is the Local Governance Act and the law governing the Kayenta Township is Kayenta Township Home Rule.

PARTNERS

There are several federal partners that continue to assist the Navajo Nation in addressing our ***Naayéé'.***

Bureau of Justice Assistance (BJA)

The mission of BJA is to provide policy leadership and assistance that supports criminal justice systems in the effort to achieve safer communities. The BJA supports the Navajo Nation through various grants and is a major source of training and technical assistance through the BJA National Training and Technical Assistance Center (NTTAC). BJA and

NTTAC offers specialized assistance to the criminal justice field by providing the Navajo Nation with rapid, expert, coordinated, and data-driven training and technical assistance.

Navajo Area Indian Health Service

The Navajo Area Indian Health Service (NAIHS) is one of 12 regional administrative units of the Indian Health Service (IHS), in the US Department of Health and Human Services. The NAIHS delivers health services to a user population of over 244,000 American Indians in five Federal Service Units on and near the Navajo Nation. The Navajo Nation is one of the largest Indian reservations in the United States. The Navajo Nation consists of more than 25,000 contiguous square miles and three satellite communities, and extends into portions of the states of Arizona, New Mexico, and Utah. NAIHS primarily delivers health services to members of the Navajo Nation and the San Juan Southern Paiute Tribe, and also provides services to other Native Americans, including Zunis, Hopis, and other American Indian beneficiaries. The five Federal Service Units (SUs) include Chinle, Crownpoint, Gallup, Kayenta, and Shiprock SUs.

NAIHS provides inpatient, emergency, outpatient, public health, and other services at four hospitals: Chinle Comprehensive Health Care Facility, Crownpoint Health Care Facility, Gallup Indian Medical Center, and Northern Navajo Medical Center (Shiprock, NM). These inpatient facilities comprise a total of 222 hospital beds. The Kayenta Health Center in Kayenta, AZ will transition to begin operating as an Alternative Rural Hospital in late 2017 by offering ten short-stay nursing beds and ambulatory surgery. Navajo Area also has seven full-time health centers providing outpatient, community health, preventive health, and other services. There are also five part-time health stations.

In addition to the NAIHS, the Navajo health care system includes an urban health program in Flagstaff, Arizona, the Navajo Department of Health (NDOH), and five Tribal health care corporations. Native Americans for Community Action, Inc. (NACA), founded in 1971, is one of 34 Urban Indian health programs in the United States. NACA provides outpatient, behavioral health, health promotion, and other services to the population in and around Flagstaff, Arizona. The NDOH, created in 1977, ensures access to quality and culturally acceptable health care. The NDOH offers nutrition, aging, substance abuse, education, community health outreach, and other services to the Navajo population through regulation, direct service delivery, and coordination with federal, state, and local partners. NDOH has a master contract with NAIHS under the

auspices of Public Law 93-638, the Indian Self Determination and Education Assistance Act.

NAIHS also has P.L. 93-638 contracts and compacts with tribal health corporations authorized by the Navajo Nation, including Fort Defiance Indian Hospital/Tsehootsooi Medical Center, Winslow Indian Health Care Center, Inc., Tuba City Regional Health Care Corporation, Sage Memorial Hospital, and Utah Navajo Health System, Inc., to provide health care services in the respective regions of the Navajo Nation served by the 638 corporations.

The total Fiscal Year (FY) 2016 user population for the Navajo Area, including Federal and Tribal Service Units, is 244,209.

Bureau of Indian Affairs

The mission of the Bureau of Indian Affairs is to enhance the quality of life, promote economic opportunity, and carry out the responsibility to protect and improve the trust assets of American Indians, Indian tribes, and Alaska Natives. This is accomplished through the delivery of quality services, and maintaining government-to-government relationships within the spirit of Indian self-determination. Delivery of program services to the federally recognized

tribes and individual Indians and Alaska Natives, whether directly or through contracts, grants or compacts, is administered by the twelve regional offices and 83 agencies that report to the BIA Deputy Director-Field Operations, located in Washington, D.C. The BIA Navajo Regional Office is responsible for all Bureau activities for the Navajo Nation except education, law enforcement and functions of an administrative nature.

More specifically, the BIA is responsible for natural resources (water resources, forestry and fire, irrigation and dam safety), agriculture (farm, pasture, range), fish, wildlife, parks, real estate services (land acquisition and disposal, land title records, probate, rights-of-way, lease/permit), transportation (planning, design, construction, maintenance), and Indian services (tribal governments, human services, housing improvement). Through P.L. 93-638 Indian Self Determination Contracts, and Annual Funding Agreements, the BIA provides funding to the Navajo Nation for our various Divisions, including the Navajo Division of Transportation, Navajo Division of Social Services, and Navajo Division of Public Safety. This funding is for direct and indirect services for the Navajo People to address the impacts of substance use disorder, violence, and crime.

Bureau of Indian Education

As stated in 25 CFR Part 32.3, the BIE's mission is to provide quality education opportunities from early childhood through life in accordance with a tribe's needs for cultural and economic well-being, in keeping with the wide diversity of Indian tribes and Alaska Native villages as distinct cultural and governmental entities. Further, the BIE is to manifest consideration of the whole person by taking into account the spiritual, mental, physical, and cultural aspects of the individual within his or her family and tribal or village context.

Currently, the Bureau of Indian Education oversees a total of 183 elementary, secondary, residential and peripheral dormitories across 23 states. 130 schools are tribally controlled under P.L. 93-638 Indian Self Determination Contracts or P.L. 100-297 Tribally Controlled Grant Schools Act. 53 schools are operated by the Bureau of Indian Education.

There are 31 BIE schools that serve the Navajo Nation, 34 P.L. 100-297 Grant Schools and one P.L. 93-638 school.

Department of Health and Human Services

Many of the Navajo Nation's human services programs are supported by funding from the United States Department of Health & Human Services (USDHHS). The purpose of USDHHS is "to enhance and protect the health and well-being of all Americans" by "providing for effective health and human services and fostering advances in medicine, public health, and social services." This is accomplished by providing funding to state, local, and tribal governments. The USDHHS has 11 operating divisions, eight U.S. Public Health Service agencies and three human services agencies, including the Administration for Children & Families (ACF) where the Nation's Division of Social Services, Department of Health, Division of Human Resources and Department of Head Start receive most of their funding for their programs.

The purpose of ACF is to promote "the economic and social well-being of families, children, individuals and communities through a range of educational and supportive programs in partnership with states, tribes, and community organizations." Under ACF there are approximately twenty Program Offices that provide technical assistance to grantees receiving funding from USDHHS. The Nation receives funding mainly from these programs to support services to the Navajo people:

1. Administration for Native Americans (ANA);
2. Administration on Children, Youth and Families (ACYF);
3. Children's Bureau (CB);
4. Early Childhood Development (ECD);
5. Family and Youth Services Bureau (FYSB);
6. Office of Child Care (OCC);
7. Office of Child Support Enforcement (OCSE);
8. Office of Community Services (OCS);
9. Office of Family Assistance (OFA); and
10. Office of Head Start (OHS).

The Nation has been a direct recipient of federal USDHHS funding for many years to implement and run its programs separate from the states. This allows for the Nation to administer programs in the most effective manner to meet the needs of the Navajo people living on the Navajo Nation.

Navajo Nation Health Care Providers

- Tsehootsooi Medical Center
- Tuba City Regional Health Care Corporation
- Winslow Indian Health Care Corporation

Technical Support and Assistance

- SAMHSA Tribal Training and Technical Assistance Center
- Fox Valley Technical College
- Center for Court Innovation
- Bureau of Justice Assistance

Other Entities and Organizations

- Navajo Housing Authority
- United States Attorney's Office – District of Arizona
- Coalition to Stop Violence Against Native Women
- Casey Family Programs
- United Healthcare
- Another Way – Page Regional Domestic Violence Services

WORK PLAN ORGANIZATION

The Diné Action Plan Team planned for the DAP to be localized and specific to the community strengths and resources, as well as needs and challenges, and, when applicable, support the principle of self-determination. The DAP was also planned to be a multi-disciplinary and comprehensive map for the public to unite in addressing our ***Naayéé'*** by sharing history, culture, ideals, and resources to improve the overall quality of life. The DAP aims to reflect the allopathic and alternative concepts of respect, wellness, and healing, and trauma-informed service and care approaches specific for our Diné.

The following are the steps used in the planning process:

1. Utilize Navajo traditional cultural methods for creating, implementing, measuring, and improving holistic public safety programs to address suicide, violence, and addiction.

    a. The Diné Planning Model introduces our Navajo tradition of problem-solving which requires that we design a work method that allows persons engaged in solving the problem to learn from each other's perspectives, and to see the issues from a more holistic perspective. Doing so will create greater collaboration and more sophisticated solutions.

    b. The Advisory Group structure is designed to ensure that the perspectives of management and leadership, as well as program implementation, all have strong participation in sharing understanding across Navajo Nation agencies that contribute to the public safety system. Each implementation entity will naturally view an issue from the perspective of its own work. For example, educators see different facets of the problem of domestic violence than those seen by law enforcement. While each perspective is valid, each is also limited.

2. Involve strategic leadership of key Navajo Nation public safety partners. Each key stakeholder will be represented in the Advisory Group. The Advisory Group will be comprised of leadership of key Navajo Nation public safety partners, including relevant service providers. The Advisory Group will meet at least once every quarter. The following Navajo Nation personnel are recommended to participate in this Advisory Group and engage in monthly meetings to provide

formal programmatic structure with details on the roles and responsibilities of all stakeholders:

- Navajo Nation Office of President and Vice President;
- Chief Justice of the Navajo Nation;
- Speaker of the Navajo Nation;
- Health Education Human Services Committee member or designee;
- Nabikiyati Committee member or designee;
- Law and Order Committee member or designee;
- Director of Office of the Public Defender;
- Director of Navajo Department of Public Safety;
- Chiefs of Police, including Ramah;
- Chief Prosecutor;
- Director of Criminal Investigations;
- Director of Division of Behavioral Mental Health Services;
- Director of Division Social Service;
- Superintendent of Department of Diné Education;
- Representative of the Navajo Nation Peacemaking Program;
- Navajo Nation Youth Council Member;
- Navajo Nation Women's Commission member;
- Navajo Nation Aging Council Member; and
- Navajo Nation Government Development representative.

3. Create greater collaboration among persons with subject-matter expertise and programmatic implementation responsibility within the Navajo Nation public safety system. Work in each topic area will be designed, implemented, and measured by a task force, while continuously working with the agencies or entities performing related program responsibilities. The task forces are designed to be forums where experts can develop coordinated, collaborative, cross-agency plans, not to replace entity program implementation staff or entity management responsibilities. The task force chairs will be appointed by the Advisory Group, which may also identify key task force members. Each task force will include members with management responsibility from divisions or departments that perform work integral to achieving the topic area goals. The responsibility of each task force is to:

    - Develop a detailed work plan to facilitate improved collaboration and coordination among Navajo Nation public safety partners and ultimately

improve public safety and delivery of services, including goals, tasks, timeframes, and responsible persons or entities;

- Identify and address overlaps, gaps, and voids in services needed to accomplish the goals for each task force's area of responsibility;
- Develop performance measurements designed to measure program effectiveness as well as a number of services, trainings, or other activities provided;
- Implement measurement activities and reporting in the members' respective agencies;
- Provide reports of statistics and program analysis to the planning team at least annually; and
- Recommend program improvements.

2. Identify, including data collection and analysis for risks and protective factors, all programs and resources and assess for control and treatment services for trauma-related symptoms from violence to prevent self-harm, fatalities, and substance-use disorder and addiction. The services that focus and address these concerns include use of allopathic and complementary alternative (e.g., cultural) medicine (CAM) with follow-up from peer to community-based levels.

3. Modify or supplement existing programs and authorities with tested methods and heighten strategic public services for victims, family, safety, health, education, and judicial with prevention of crime and investment in youth and people.

4. Develop and implement a comprehensive and multidisciplinary plan with evidence-based prevention, response, and justice principles in an active engagement manner to address justice system issues.

    a. Based on research and anecdotal evidence, a holistic team approach can foster an individual's and a community's ability to handle or regain strength from trauma and its symptoms. In addition to the behavioral health professionals and program directors, team membership should be multi-disciplinary and include the public as victims of crime, youth, CAM practitioners, service consumers, or others to voice the community's concerns.

    b. Offer specialized control and prevention: When individuals are heard and treated with respect by a committed, culturally sensitive multidisciplinary team, they are more likely to participate in the process and achieve

recovery that is more meaningful. A core team of individuals working collaboratively to prevent, respond, and provide services and resources for the community by offering specialized prevention, intervention, and aftercare services may improve the communities' capacity to address these issues across the Navajo Nation. This holistic approach aligns, leverages, and coordinates existing resources.

c. Assure widespread adoption, dissemination of messages, monitoring and evaluation of the public health and safety services that impact and are determined to help deter the epidemic of devastating social, economic, health, and unjust consequences that has led to a public health crisis. Partner with the Indian Health Service (IHS), Bureau of Indian Affairs (BIA), Bureau of Indian Education (BIE), Substance Abuse and Mental Health Services Administration (SAMHSA), and Department of Justice (DOJ) to maximize the legislative intent of the Tribal Law and Order Act (TLOA) of July 29, 2010, Public Law 111-211, and its subsequent amendments to ensure and coordinate resources for overall public health and safety improvement. See **Appendix 4**.

5. Improve community engagement and awareness regarding Navajo Nation public safety. Each work plan will include community outreach, including Navajo Chapters, local communities, and schools to continually address prevention and intervention on violence, substance-use abuse, and suicide. Community engagement will promote youth councils, community coalitions, support groups, peer supports, and re-entry programs within the Navajo Nation.

liná

liná* (*life*) *is when we give life to our plans.

The Diné Action Plan Team expects the Advisory Group to give life to the DAP. The Diné Action Plan Team acknowledged that there were many entities that needed to be involved. The Advisory Group will be tasked with a series of goals and objectives to address our ***Naayéé'***.

GOALS & OBJECTIVES



***K'é bee hózhó náhoodleel* : These goals and objectives are designed for the Navajo Nation public safety system and will be used by our communities and public safety-related programs as guidance to strengthen and improve service delivery and overall public safety on the Navajo Nation. It is intended for this guidance to inform public safety service providers' administration of its programming in order to adequately address these identified priorities.**

EDUCATION AND AWARENESS							
GOAL: The Navajo Nation will work to make its communities safer and healthier through prevention, education and awareness of violence, substance use disorder and suicide.							
	Objectives	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - Year 2025
A.	Incorporate cultural education, awareness and empowerment into all Prevention strategies.	All Navajo Nation Stakeholders	Develop Advisory Committee	Incorporate local successes	Ongoing Activity		
B.	Increase education on the prevention of violence, substance use disorder and suicide to promote healthy families.	All Navajo Nation Stakeholders	Develop Advisory Committee	Incorporate local successes	Ongoing Activity		
C.	Increase awareness of the negative outcomes of violence, substance use disorder and suicide to promote healthy families	All Navajo Nation Stakeholders	Develop Advisory Committee	Incorporate local successes	Ongoing Activity		
D.	Increase outreach to our Navajo families on the prevention of violence, substance use disorder and suicide.	All Navajo Nation Stakeholders	Develop Advisory Committee	Incorporate local successes	Ongoing Activity		

VIOLENCE

GOAL: The Navajo Nation will work to provide a safe environment to ensure the well being of each Navajo person and to restore Hozhó.

	Objectives	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - Year 2025
A.	Enhance and increase services to victims, offenders and witnesses or others who are involved by providing intervention, rehabilitation and access to care.	DAP Advisory Committee	Develop Advisory Committee	Assess victim services	Develop & implement enhanced services.	Update Annually	
B.	Increase the accountability and quality of services/providers utilizing Diné cultural practices and way of life.	DAP Advisory Committee	Develop Advisory Committee	Develop reporting tool	Incorporate local successes	Ongoing Activity	
C.	Establish a prevalance rate and an incidence rate	DAP Advisory Committee	Develop Advisory Committee	Develop Surveillance Tool	Implement	Update Annually	
D.	Address, enhance and increase the ability of the Public Safety system to keep our communities safe.	DAP Advisory Committee	Develop Advisory Committee	Assess Public Safety Services	Develop & implement enhanced services. Incorporate local successes.	Ongoing Activity	

SUBSTANCE USE DISORDER

GOAL: Provide Navajo families with effective services to cultivate safe and healthy lifestyles in order to decrease substance use disorder.

	Objectives	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - Year 2025
A.	Develop and implement a system of care to increase collaboration among service providers.	All Navajo Nation Stakeholders	Develop Advisory Committee	Assess level of coordination	Develop and implement coordinated services, Memoranda of Agreement	Update Annually	
B.	In coordination with service providers, develop and implement Specialty Courts that respond to the risk and needs of offenders.	All Navajo Nation Stakeholders	Develop Advisory Committee	Conduct community assessments	Develop and implement Specialty Courts to respond to needs of community	Ongoing Activity	
C.	Create healthy living alternatives for those at moderate to high risk of offending or those in recovery to utilize.	All Navajo Nation Stakeholders	Develop Advisory Committee	Assess types of services offered and needed	Develop and implement services	Ongoing Activity	
D.	Increase the quality, outreach and availability of Treatment and Aftercare Services.	All Navajo Nation Stakeholders	Develop Advisory Committee	Identify existing resources; develop resource guide	Disseminate Information	Develop enhanced services	Implement

SUICIDE

GOAL: The Navajo Nation will work to decrease the incidence of suicide by 10% in the next 5 years.

	Objectives	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - Year 2025
A.	Develop and enhance trauma informed care and services for victims and survivors of suicide.	All Navajo Nation Stakeholders	Develop Advisory Committee	Ongoing Activity			
B.	Increase awareness and education to all Navajo people on the signs and symptoms of depression, hopelessness and potential self harm.	All Navajo Nation Stakeholders	Develop Advisory Committee	Ongoing Activity			
A.	Incorporate cultural education, awareness and empowerment into all Prevention strategies.	All Navajo Nation Stakeholders	Develop Advisory Committee	Incorporate local successes	Ongoing Activity		
C.	Improve collaboration and coordination among first responders to improve and increase capacity in the effort to combat suicide.	All Navajo Nation Stakeholders	Develop Advisory Committee	Develop & Implement suicide crisis response teams	Enhance suicide crisis response teams and their responses		

CAPACITY BUILDING							
GOAL: The Navajo Nation will increase its capacity to respond to violence, substance abuse and suicide.							
	Strategies and Interventions	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - 2025
A.	Advocate for all Navajo Nation Stakeholders to have the adequate personnel and resources needed to respond and provide services.	All Navajo Nation Stakeholders	Develop Advisory Committee	Conduct a Needs Assessment	Develop & implement plan to address needs	Ongoing Activity	
B.	Improve communication, communication infrastructure, information management and timely responses.	All Navajo Nation Stakeholders	Develop Advisory Committee	Conduct a Needs Assessment	Develop & implement plan to address needs	Ongoing Activity	
C.	Develop and enhance Response Teams and protocols to incidences of violence, substance abuse and suicide crises	All Navajo Nation Stakeholders	Develop Advisory Committee	Develop & Enhance	Update Annually		
D.	Review Navajo Nation Codes for more effective violence and substance control and response.	All Navajo Nation Stakeholders	Develop Advisory Committee	Complete Review & Recommend Revisions	Community education and enact new laws		

MISSING AND MURDERED DINE RELATIVES

GOAL: The Navajo Nation will work to support families in the search and recovery of our missing relatives and will work towards community empowerment to restore Hozhó. suicide.

	Objectives	Lead	Year 1 - 2021	Year 2 - 2022	Year 3 - 2023	Year 4 - 2024	Year 5 - Year 2025
A.	Develop Data Institute	All Navajo Nation Stakeholders	Identify research partners and establish operating policies and procedures for data and sharing	Create sustainable structure and support for Data Institute	Collect and Analyze Data	Ongoing Activity	Ongoing Activity
B.	Community Outreach	All Navajo Nation Stakeholders	Provide Support to Public Safety, Victim Services, Community Advocates, and Public Education	Provide Support to Public Safety, Victim Services, Community Advocates, and Public Education	Provide Support to Public Safety, Victim Services, Community Advocates, and Public Education	Provide Support to Public Safety, Victim Services, Community Advocates, and Public Education	Provide Support to Public Safety, Victim Services, Community Advocates, and Public Education
C.	Law Enforcement	All Navajo Nation Stakeholders	Inventory existing resources, data, policies, definitions, guidelines, structure. Requirements for issuing AMBER Alert, Ashanti Alert, Endangered Missing Advisory, or Silver Alert.	Review investigation of missing relative cases--process, policies, reporting, evidence collection and analysis, administration, communication, data submission to national databases, requesting assistance	Develop and implement procedures for long term long term missing person cases, off tribal land cases, unidentified persons, and recover or return	Ongoing Activity	Ongoing Activity

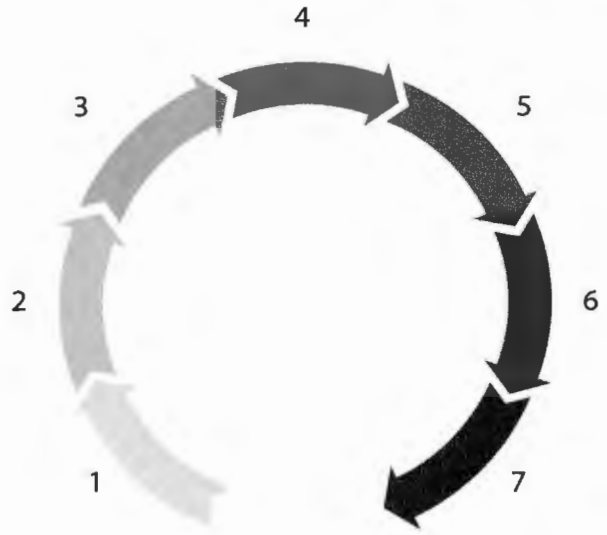
D.	Media and Public Communications	All Navajo Nation Stakeholders	Prevent MMIPs and the conditions that increase risk and vulnerability through programs, outreach, training, and public awareness.	Reassure community that law enforcement is aware and active. Solicit information and assistance from the public. If appropriate, clarify whether there is an active threat to the community.	Engage the public in the effort to search and locate. Engage Navajo Nation leaders early and throughout each stage to give input and distribute information to Navajo community. Utilize one speaker-the head of the lead LE agency. Identify resources deployed and steps taken in search, when appropriate, and law enforcement partners.	Announce charges to assure family, public and community that there will be justice. Generally, recognize law enforcement efforts and any public assistance to investigation.	Ongoing Activity

E.	Victim Services	All Navajo Nation Stakeholders	Ensure that all victim family interaction occurs in a victim-centered manner by assessing victim needs and addressing concerns of victim families while delivering services in a non-judgmental and compassionate manner. Assist investigators in their interactions with families so that victims are provided with information, heard, and made to feel safe.	Ensure that all victim family contact occurs in a trauma-informed manner. Trauma-informed victim services seek to reduce system impacts of trauma while supporting the needs of families. This can be done by listening, providing support, managing expectations, planning, and sharing information. Honest communication builds trust and shows respect.	Work to ensure all victim family contact occurs in a culturally appropriate way. Cultural and community context that impacts the delivery of services for victims and the missing person investigation should be considered. Establish the cultural and community context to minimize inferences or conclusions about the victim. Collaborate with victim services to provide additional victim support for the victim, victim's family, and/or the tribal community when appropriate.

SIIHASIN

Siihasin is measuring and evaluating so that we can continue to modify our plans and actions that are not bringing the results that we desire and to strengthen those aspects which are successful.

EVALUATION



1. THINKING (Baa Nitsíjíkees)
2. PLANNING (Baa Yájílti')
3. ESTABLISHING (Niilyá)
4. ALLOCATING (Bá Nazhnit'á)
5. EMPOWERING (Shííyi' Nisin)
6. PRAYING/BLESSING (Tsodizin)
7. EVALUATION (Ni' Jiléeh)

Within 30 days of DAP's approval, the Advisory Group shall begin convening monthly meetings to review and advise the goals and objectives of DAP.[3] The Advisory Group will compile, analyze, and report its performance data annually to the three branches of the Navajo government. In particular, to the Office of the President and Vice President, the Chief Justice, and the Health Education Human Services Committee, Nabikiyati Committee, and Law and Order Committee of the Navajo Nation Council. This process will facilitate an objective evaluation of the DAP's outcomes against its goals at the programmatic, executive, and policy levels. These annual reports to the three branches will also create opportunities for community evaluation and feedback.

[3] As it develops its plan of operation for the DAP, stakeholders shall utilize the work product developed by Navajo Nation divisions, departments, and regions at the 2017 and 2018 Navajo Nation Public Safety System Summits. The Department of Justice shall be responsible for providing these Summit materials and convening the initial meeting of the Advisory Group. Going forward, the Advisory Group's monthly meetings shall supplant the monthly division director meetings held after the Public Safety Summits.

Ultimately, the Advisory Group is responsible for maintaining implementation of the DAP to ensure timely progress towards achieving the identified goals and objectives. Relevant program indicators will be used to monitor the growth/regression of the DAP.

Effective program and project evaluation is an organized way to improve and account for one's work by employing procedures that are useful, feasible, ethical, and accurate. DAP would like to utilize the Center for Disease Control and Prevention - Recommended Process Evaluation framework developed to guide public health professionals in evaluating programs. It is a practical, nonprescriptive tool designed to summarize and organize the essential elements of program evaluation. Process evaluations should answer whether the plan's intent was implemented along with its activities, objectives, and overall goal. In addition, process evaluations should determine what factors resulted in success and failure.

The framework comprises steps in evaluation practice and standards for effective evaluation.

Steps in Evaluation Practice

- Engage stakeholders: those persons involved in or affected by the program and primary users of the evaluation.
- Describe the program: need, expected effects, activities, resources, stage, context, logic model.
- Focus the evaluation design: purpose, users, uses, questions, methods, agreements.
- Gather credible evidence: indicators, sources, quality, quantity, logistics.
- Justify conclusions: standards, analysis/synthesis, interpretation, judgment, recommendations.
- Ensure use and share lessons learned: design, preparation, feedback, follow-up, dissemination.

Standards for Effective Evaluation

- Utility: serve the information needs of intended users.
- Feasibility: be realistic, prudent, diplomatic, and frugal.
- Propriety: behave legally, ethically, and with regard for the welfare of those involved and those affected.
- Accuracy: reveal and convey technically accurate information.

The DAP planning team has engaged in several of these steps; specifically, the step to engage stakeholders in the development of this plan. As the Navajo Nation 1989 Tribal Action Plan has been reevaluated, the planning team has become involved in conversations of historical activities with emphasis on how social issues have changed and more importantly, a Navajo Nation proactive response to issues related to suicide, substance use, and violence.

The implementation of a process evaluation promotes the ongoing process of evaluation. It is important to document, as this DAP is being revitalized, that the planning team envisions it as a guide to continue to reevaluate on a yearly basis. The following table illustrates this evaluation process.

These evaluations are based on the logic model in developing objectives and goals, program implementation with formal reviews of these objectives and goals. Simply put, program output considers the relationship between resources and activities. Evaluation findings will be provided to executive management, Office of the President and Vice President, the Chief Justice, and the Health Education Human Services Committee, Nabikiyati Committee, and Law and Order Committee of the Navajo Nation Council. If necessary, based on the(se) finding(s) the program's operation will be adjusted to optimize a favorable outcome.

Centers for Disease Control and Prevention. Framework for program evaluation in public health. MMWR 1999;48(No. RR-11):[4].

CONCLUSION:
SUSTAINABILITY AND LOOKING AHEAD

The Navajo Nation is ready and embracing the opportunity to address the prioritized problem areas of violence, substance abuse, and suicide through prevention and infrastructure development within its public safety system. This plan utilizes as a resource the Diné Fundamental Law, *Diné Bi Beenahaz'áanii*, as a guide for addressing life's problems, with relevance to kinship, relationship, and resiliency.

The DAP will be an informational and data resource as it will serve as the foundation and basis for future grant funding requests and will be factored into how long-term community initiatives are developed.

Resistance to change amongst Navajo Nation service providers is a challenge that can be navigated with input, support, and ownership of the Diné Action Plan. Sustainability of the Diné Action Plan will be the responsibility of all Navajo Nation public safety stakeholders and tribal leaders with the ultimate goal of promoting healing and wellness of our communities.

Authors

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Dr. James Davis, Navajo Nation OPVP

Yvonne Kee-Billison, Navajo Nation OPVP

Programs

Navajo Nation Peacemaking Program

Appendix

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Appendix 1

REFERENCES

[1] This recitation of the Twins story is compiled from several sources, including Navajo traditional oral histories and Paul G. Zolbrod, DINÉ BAHANE' (Albuquerque: University of New Mexico Press, 1984). Commentary is by Roman Bitsuie.

[2] See Authors List

[3] See Appendix 5.

Appendix 2

GLOSSARY

(Navajo Terms)

Binää' yee Aghání: the Monsters That Kill with Their Eyes

Changing Woman: Asdzáán Nádleehí, one of the Navajo Holy People, mother of the Twins and wife of the Sun.

Ch'óol'į'į: Great Spruce Mountain

Deelgéédd: The Horned Monster

Diné: The Navajo word for the People, referring to themselves.

Altsé Hastiin: First Man

Altsé Asdzáán: First Woman

Great Spruce Mountain: One of the sacred mountains surrounding the Navajo Nation.

Jóhonaa'éí: the Sun, or Sun God

Modern world: Modern living in a blend of Diné and Anglo American culture.

Monster slayers: One of the Twins who defeat forces that harm or kill the Navajo people; the Twins

Substance Use Disorder: Also known as drug use disorder, is a condition in which the use of one or more substances leads to a clinically significant impairment or distress.

Talking god: a Navajo deity who discovered Changing Woman on top of Great Spruce Mountain

Third world: The third place the People emerged into during their journey to become the Earth Surface People

Tsé Ninahálééh: Monster Eagle

Tsé dah Hódziiltálii: The Monster Who Kicks People Down the Cliff

Twins: Navajo Holy People, children of Changing Woman and the Sun.

Yé'iitsoh: a monster, the Big Giant who drank all the water

Appendix 3

TAP TIMELINE

- The Navajo Nation Tribal Action Plan (NN TAP) was developed in 1987.

- The second NN TAP was prepared and developed in 1991 in accordance with the Omnibus Drug Act of 1986, P.L. 99-570 and amendments P.L. 100-696. This plan sets out a plan of concerted efforts by Navajo Nation governmental and private agencies working to deter alcohol and substance abuse. It was approved by NN Council Resolution No. CO-68-90. A hard copy of this document was available for review and was used to determine a baseline for the thoughts, plan, implementation and review processes for the TAP.

- In 2013, the Judicial Branch of the Navajo Nation, www.navajocourts.org, received funding through United States Bureau of Justice Assistance (U.S. BJA) to expand its Healing to Wellness Courts with a Veterans Justice Project. Initially, some of the funds supported the 2013 Navajo Criminal Justice Summit in Albuquerque, New Mexico for strategic planning and for the development of the TAP. At the Summit, six strategic goals and objectives were identified for the justice systems. Based on these, the specialty court teams assisted the Summit participants with resource mapping and fears/needs assessment by the seven Navajo judicial districts, www.navajocourts.org/districts.htm. The Summit planning team consisted of Navajo Law Enforcement officers, public defenders, prosecutors, and judicial branch staff. The objectives identified at the 2013 justice summit were:

    - One of the goals was to work on alternative sentencing initiatives for offenders including reentry programs.
    - Incorporate peacemaking into the criminal justice system.
    - Explore the steps to implement VAWA in NN
    - Improve access to behavioral health and support services for pretrial and post-conviction of offenders, including training on alcohol-related offenses for police, and Healing to Wellness Courts.
    - Strengthen services for victims of domestic violence and implement Sex Offenders Registration Notification Act (SORNA) for the public safety.

- Strengthen recruitment and retention of Navajo attorneys in the justice system
- Ascertain whether the Navajo Nation should adopt the Tribal Law and Order Act (TLOA) or find other alternative solutions.
- Develop re-entry programs for Navajo adults and youth offenders being released from incarceration.

- In 2014, the NN received additional funding under the US DOJ, BJA Assistance, Coordinated Tribal Assistance (CTAS) Program Purpose Areas 2, 5, and 7. Purpose Area 2 requires a comprehensive assessment of the justice system to guide the development of a strategic plan that is similar to a TAP.

- In the fall of 2015, the Judicial Branch had another summit for staff from all judicial districts. The attendees completed the Fears and Needs Assessment exercise, and identified and prioritized the following fears and needs.

  - Domestic violence and elder abuse
  - Substance abuse
  - Suicide
  - Law enforcement and prosecutors resource needs

- On May 13, 2016, Navajo Nation President Russell Begaye and Chief Justice Allen Sloan signed a joint letter directing executive and judicial branches to jointly develop one TAP for the Navajo Nation resulting in a unique aspect of this process by coordinating with two federal agencies, SAMHSA and USDOJ. Each agency assigned technical assistance providers to help develop one TAP document that would fulfill the funding requirements of both agencies. In addition to all Navajo Nation staff, the public was invited to participate in the development of the TAP including elders, youth, merchants, community organizations, religious officials, CAM practitioners, and public servants. To accomplish these goals, a broad spectrum of people, listed below, were invited to participate in several work sessions. With their interest in the betterment of the Navajo people, they convened and participated in dialogue and development of the goals and objectives.

  - TAP Work Session II, August 1-3, 2016, Flagstaff, Arizona. Over 170 participants from all over the Navajo Nation including providers and representatives from various services, communities, non-profit organizations, IHS, tribal courts, youth, and non-governmental agencies.

- TAP Work Session III, September 14-15, 2016, Albuquerque, New Mexico. With the help of over 40 participants, problem statements were developed and TAP goals and objectives discussed. Two overall goals for the process were developed. The participants aimed, first, to have the TAP developed and legislated by the Navajo Nation Council during the 2016 Fall Session, and second, to utilize the TAP for priority funding for CTAS 2017 funding cycle. Further details from the work session can be found on the TAP website: *http://www.navajocourts.org/TribalActionPlan.html*
- TAP Planning Meeting , October 10-11, 2016, in Albuquerque, New Mexico
- TAP Work Session IV, December 12-13, 2016, Flagstaff, Arizona

Appendix 4

Federal Laws

Federal Acts

In addition to incorporating the voice of the community into this TAP, special consideration was given to the opportunity for the TAP to respond to several federal acts that may affect Navajo Nation's sovereignty. The following describes those Acts:

Tribal Law and Order Act of 2010 (TLOA)

The TLOA amends the Indian Alcohol and Substance Abuse Prevention and Treatment Act of 1986 (Public Law 99-570) (Act) and mandates that the U.S. Secretary of Health and Human Services, the Secretary of the Interior, and the Attorney General develop, create, and implement a Memorandum of Agreement (MOA) in a coordinated effort for the prevention and treatment of trauma and its symptoms of alcohol and substance abuse by the tribe for health, safety, rule, and order. The amendments also requested Department of Health and Human Services (DHHS), Department of the Interior (DOI), and Department of Justice (DOJ) leadership to, among other things:

1. Determine the scope of the alcohol and substance abuse problems faced by tribes;
2. Identify the resources and programs of each agency that would be relevant to a coordinated effort to combat alcohol and

substance abuse among American Indians and Alaska Natives (AI/AN); and
3. Coordinate existing agency programs with those established under the Act.

The TLOA section § 2412 mandates that the Department of Health and Human Services (DHHS) SAMHSA and IHS, Department of Interior (DOI) BIA and BIE, and DOJ assist with and coordinate resources and programs to assist Indian tribes, per 25 U.S.C. § 2403(3), for the tribes to achieve the goals in the prevention, intervention, and treatment of alcohol and substance abuse. It was determined that there is a need to align, leverage, and coordinate federal efforts and resources at multiple levels within each agency to effectuate comprehensive alcohol and substance abuse services and programs for AI/AN victims, individuals, families, and communities.

Section 2412 of the Indian Alcohol and Substance Abuse Act of 1986, as amended by Section 241 of TLOA (25 U.S.C. § 2412), states at subsection (a) that "the governing body of any Tribe may, at its discretion, adopt a resolution for the establishment of a Tribal Action Plan to coordinate available resources and programs, including programs and resources made available by this chapter, in an effort to combat alcohol and substance abuse among its members." Further, subsection (b) requires Federal partners under section 2411 of this title to "cooperate with the Tribe in the development of a Tribal Action Plan to coordinate resources and programs relevant to alcohol and substance abuse prevention and treatment" and to "enter into an agreement with the Tribe for the implementation of the Tribal Action Plan..." Section 2412 provides for the establishment of a Tribal Coordinating Committee which, among other things, shall have primary responsibility for the implementation, ongoing review, and evaluation of the Tribal Action Plan. Section 2412 also requires that "if any Indian Tribe does not adopt a resolution pursuant to subsection (a) of this section within 90 days after the publication of the Memorandum of Agreement in the Federal Register...the Secretary of the Interior, the Attorney General, and the Secretary of Health and Human Services shall require" appropriate components within their respective department to "carry out the purposes of this chapter for such tribe." With this knowledge, the agencies have developed a TAP work group to establish the operating framework and guidelines of the TAP.

Violence Against Women Act (VAWA)

The Violence Against Women Act (VAWA) has been of ongoing interest to Congress since its enactment in 1994 (P.L. 103-322). The original act was intended to change

attitudes toward domestic violence, foster awareness of domestic violence, improve services and provisions for victims, and revise the manner in which the criminal justice system responds to domestic violence and sex crimes. The legislation created new programs within the DOJ and DHHS that aimed to reduce domestic violence and improve response to and recovery from domestic violence incidents. VAWA primarily addresses certain types of violent crime through grant programs to state, tribal, and local governments; nonprofit organizations; and universities. VAWA programs target the crimes of intimate partner violence, dating violence, sexual assault, and stalking. In 1995, the Office on Violence Against Women (OVW) was created administratively within DOJ to administer federal grants authorized under VAWA. In 2002, Congress codified the OVW as a separate office within DOJ. Since its creation, the OVW has awarded more than $6 billion in grants. While the OVW administers the majority of VAWA authorized grants, other federal agencies, including DHHS Centers for Disease Control and Prevention and the DOJ Office of Justice Programs, also manage VAWA grants.

Since its passage in 1994, VAWA has been modified and reauthorized several times. In 2000, Congress reauthorized the programs under VAWA, enhanced federal domestic violence and stalking penalties, added protections for abused foreign nationals, and created programs for elderly and disabled women. In 2005, Congress again reauthorized VAWA. In addition to reauthorizing the programs under VAWA, the legislation enhanced penalties for repeat stalking offenders; added additional protections for battered and/or trafficked foreign nationals; created programs for sexual assault victims and American Indian victims of domestic violence and related crimes; and created programs designed to improve the public health response to domestic violence. In February 2013, Congress passed legislation (Violence Against Women Reauthorization Act of 2013; P.L. 113-4) that reauthorized most of the programs under VAWA, among other things. The VAWA reauthorization also amended and authorized appropriations for the Trafficking Victims Protection Act of 2000, enhanced measures to combat trafficking in persons, and amended some VAWA grant purpose areas to include sex trafficking. Moreover, VAWA 2013 gave Indian tribes authority to enforce domestic violence laws and related crimes against non-Indian individuals, and established a nondiscrimination provision for VAWA grant programs. The reauthorization also included new provisions to address the rape kit backlog in states.

Sex Offender Registration and Notification Act (SORNA)

The Navajo Nation has been implementing a SORNA Program (Program) since at least 2012. SORNA Program registers all convicted sex offenders who reside, work, or go to school on the Navajo Nation. The Program operates across all seven Navajo Police

Districts. The Nation's initial SORNA was passed in 2006. A Sex Offender Task Force was established in 2008 which extensively revised the 2006 Act. In 2012, the Navajo Nation SORNA was adopted. Also in 2012, a Standard Operating Procedure was developed and adopted which implemented SORNA. In 2014, additional amendments were made to the 2012 SORNA Act, and the Standard Operating Procedures were further amended. In August 2016, U.S. DOJ determined that the Navajo Nation is substantially implementing a SORNA program. In 2016, more amendments were made to SORNA. A Plan of Operation was approved in 2016 so that the Program is now implemented by the SORNA Unit. The SORNA Unit, to date, has registered approximately 550 convicted sex offenders. The SORNA Unit Officers register convicted sex offenders, conduct sex offender address verifications, routinely collaborate with state, county, and federal agencies to share sex offender registration information, and provide SORNA presentations to communities on the Navajo Nation. Unfortunately, only a faction of sexual offenders are reported, fewer arrested, even less investigated, and negligibly minimal amount trailed and prosecuted even with confession, witnesses, and evidence. Thus, the U.S. and NN DOJ created the Navajo Nation as a haven for criminals who continue to victimize their victims daily and perpetuate their aggression to their family and others. It is very well documented that the victims of crime are traumatized for life and retraumatized by triggers leading to revictimization. It is important to believe the victims because even when suppressed, without support, help, and understanding, the impacts are revealed as adult chronic health conditions, risky behaviors, early death, and low life potential, hence, the current public health crisis.

Appendix 5

Tribal Action Plan
Work Session Agendas

From August 2016 to March 2017, over 521 tribal leaders, directors, program staff, as well as governmental and non-profit entities, came together to form the Diné planning team. Members represented all disciplines engaged in addressing the violence, substance-use disorder, and suicide challenges facing the Nation, including those working in the realms of policy, legislation, adjudication, Peacemaking, prosecution, defense, law enforcement, education, social services, behavioral health, health care, and many others.

August 1-3, 2016	Twin Arrows, AZ	170 participants
September 13-15, 2016	Albuquerque, NM	120 participants

October 10-11, 2016	Albuquerque, NM	130 participants
December 12-13, 2016	Flagstaff, AZ	30 participants
February 22, 2017	Farmington, NM	60 participants
March 10-12, 2017	Flagstaff, AZ	11 participants

Agendas for each of the Diné Action Plan Work sessions can be found below:



2nd Navajo Nation Criminal Justice Summit

Albuquerque, New Mexico

Summit At-A-Glance

Tuesday | September 8 – Registration and Opening Luncheon

Time	Event	Location
10:00 AM - 12:00 PM	**Registration**	Foyer
12:00 PM - 1:00 PM	Welcome Luncheon	Main Ballroom
1:00 PM - 2:00 PM	Keynote Address	Main Ballroom
2:30 PM – 4:30 PM	Tribal Action Plan Orientation	Main Ballroom

Wednesday | September 9 – General Sessions and Breakout

Time	Event	Location
7:30 AM - 9:00 AM	**Breakfast**	Foyer
9:00 AM - 10:30 AM	Building Bridges with Behavioral Health and Justice Communities	Main Ballroom
10:45 AM - 12:00 PM	Breakout Children Exposed to Violence Sex Offender Registration Notification Act (SORNA)	Gran Quivera Valle Grande
12:00 PM - 1:15 PM	**Lunch**	Main Ballroom
1:15 PM - 2:15PM	Tribal Law and Order Act / Violence Against Women Act	Main Ballroom
2:30 PM - 4:00 PM	Re-Entry Programs	Main Ballroom

Thursday | September 10 – General Sessions and Closing

Time	Event	Location
8:00 AM - 8:30 AM	Motivational Presentation	Main Ballroom
8:30 AM - 9:30 AM	Implementing Traditional Fundamental Law in Specialty Courts	Main Ballroom
9:30 AM - 10:15 AM	Aneth Community Court	Main Ballroom
10:30 AM – 11:45 AM	Strengthening Services for Victims of Crime	Main Ballroom
11:45 AM - 12:00 PM	Closing .	Main Ballroom



THE NAVAJO NATION RUSSELL BEGAYE PRESIDENT JONATHAN NEZ VICE PRESIDENT

MEMORANDUM

TO: NAVAJO NATION EMPLOYEES
EXECUTIVE BRANCH AND JUDICIAL BRANCH

FROM: Russell Begaye, President
THE NAVAJO NATION

Allen Sloan, Acting Chief of Staff
Navajo Nation Judicial Branch

DATE: May 3, 2016

SUBJECT: TRIBAL ACTION PLAN

The Navajo Nation is working hard to address a multitude of health, violence and educational disparities facing our Diné people. We continuously find ourselves duplicating work, which leads to doing more work, and overlooking certain areas. Instead we need to find a way to fill those gaps and find better solutions.

Part of our recent effort to address this issue is to have our governmental branches work together on the development and submittal of a Tribal Action Plan (TAP). Moreover, TAP serves as a comprehensive plan to address the following:

- Reduce prevention and promotion
- Health data collection and sharing
- Crime
- Violence
- Substantiated known diseases rates.
- And others.

Join us to create solutions that improve the quality of life of our people and the Nation. For more information, send your inquiries to our TAP project coordinators, Yvonne Kee-Billison, Executive Staff Assistant at (928) 871-7xxx, ykeebillison@navajo-nsn.gov and Raquel Utter, Census Administrative Assistant Intern (928) 871-7xxx, rutter@navajo-nsn.gov.

cc: Allen Sloan, Acting Chief of Staff, Navajo Nation Office of the President and Vice President

POST OFFICE BOX 7440 / WINDOW ROCK, AZ 86515 / PHONE (928) 871-7000 / FAX: (928) 871-4025

Navajo Nation Tribal Action Plan (TAP) Workshop

Agenda

Date: August 1-3, 2016 **Location: Twin Arrows**

"Empowering and Strengthening Healthier Generations"

Day 1: August 1, 2016

MC: Yvonne Kee- Billison, Office of the President and Vice-President

7 a.m.- 8 a.m.	Registration
8 a.m.	Invocation - Joseph Sandoval, Navajo Nation Peacemaking Program
8:10 a.m.- 8:30 a.m.	Navajo Nation Opening Remarks President Russell Begaye, Navajo Nation Chief Justice Allen Sloan, Navajo Nation
8:30 a.m. – 9:00 a.m.	Integration of a TAP - Tribal Action Plan and TJSP – Tribal Justice System Planning: History, Purpose and Importance of leveraging SAMHSA and Department of Justice funding for a lasting impact. Yvonne Kee-Billison, OPVP; and technical assistance providers Spiricon Locario, Tribal Tech, LLC and Melissa Riley, National Criminal Justice Training Center of Fox Valley Technical College
9:00 a.m. - 10:00 a.m.	"What does our data say?" Data Presentation: JB Kinlacheeny, Navajo Epidemiology Center; Christine Benally, Indian Health Service
10:00 a.m. - 10:15 a.m.	***Break***
10:15 a.m. – 11:15 a.m.	Update on Tribal Laws – Alisha Thompson, Staff Attorney, Navajo Nation Judicial Branch • Navajo Nation Violence Against Family Act • Navajo Nation Ahkeh Bi Bichaa'gosh Act of 2011 • Navajo Nation Sex Offender Registration and Notification Act of 2012 and 2014 Amendments • Domestic Abuse Protection Act
11:15 a.m. - 11:45 a.m.	Round Table Work
11:45 a.m. – 1:00 p.m.	***LUNCH: Provided by Navajo Nation Department of Behavioral Health Services***
1:00 p.m. 2:00 p.m.	Update on Federal Laws – Daniel Moquin, Staff Attorney, Navajo Nation Judicial Branch • Tribal Law & Order Act of 2010 • Violence Against Women Act of 1994, Reauthorization of 2013
2:15 p.m. - 2:45 a.m.	Round Table Work!
2:45 p.m. - 3:00 p.m.	***Break***
3:00 p.m. - 4:00 p.m.	Multi-Disciplinary Crisis Response Teams; Jesse Dekaar, DPS; Yvonne Kee-Billison, OPVP, M. Teresa Hopkins, Acting Executive Director Navajo Nation Telecommunications Regulatory Commission
4:00 p.m. - 4:50 p.m.	Peers and Needs Resource Mapping Regina Roanhorse, Court Administrator, Tse'hootsooi & Alamo District Courts & Melissa Riley, Independent Consultant
4:50 p.m. - 5:00 p.m	Reflection on the day: Edmund Yazzie, Chairperson, Law & Order Committee Member

Day 2 – Tuesday, August 2, 2016

MC: Mike Nelnaby, Department of Behavioral Health Services

6:00 a.m. – 7:00 a.m.	Zumba by Ralph Roanhorse, Judicial Branch or Fan Kan & Wai, sponsored by the Navajo Health Education Program-Winslow office
7:00 a.m. 7:45 a.m.	Awaken Your Spirit Guided Imagery: Miranda Blanchford, Navajo Nation Department of Behavioral Health Services
8:00 a.m - 8:10 a.m	Invocation: Gerald Kaug, Navajo Nation DBHS Welcome: Raquel Chee, Navajo Nation Judicial Branch
8:10 a.m. - 8:30 a.m.	Empowering and Strengthening Healthier Nations
8:30 a.m.- 9:30 a.m.	Systems of Care: Panel Discussion Department of Health • Department of Behavioral Health Services • PL 93-638 Health programs • Navajo Area Indian Health Services • Division of Social Services
9:30 a.m - 10:00 a.m.	Round Table Work
10:00 a.m. - 10:15 a.m.	***Break***
10:15 a.m. - 11:15 p.m.	Multi-Disciplinary Approach to Healing Panel Discussion • Prosecutor • Judicial Branch-Peacemaking • Victim Advocate • Consumer/Defendant • Public Defender • Judge • Staff Attorney • Social Services
11:15 a.m. – 11:45 a.m	Round Table Work
11:45 a.m. – 1:00 p.m.	***LUNCH: Provided by Navajo Nation Department of Behavioral Health Services***
1:00 p.m.- 2:30 p.m.	Community Based Programs: Relevance to the Tribal Action Plan Panel Discussion • Head Start • Page Regional Domestic Violence Services • Family Spirit • New Mexico Champions for School Based Healthcare • Health Promotion Disease Prevention Program • Youth Council • Office of Dine Youth • Naz Refuge
2:30 p.m. -3:00 p.m	Round Table Work
3:00 p.m. 3:15 p.m.	***Break***
3:15 p.m. - 4:15 p.m.	Education: How are our schools addressing violence, suicide and substance abuse? Panel Discussion • Navajo Nation Board of Education • DODE • Head Start • First Things First
4:15 p.m. - 4:45 p.m	Round Table Work
4:45 p.m. 5:00 p.m.	Reflection on the day: Amber Crotty, Council Delegate, Health, Education & Human Services Committee

Day 3: Wednesday, August 3, 2016

MC: Mike Nelnaby, Department of Behavioral Health Services

6:00 a.m. 7:00 a.m.	Zumba by Ralph Roanhorse, Judicial Branch
7:00 a.m 7:45 a.m	Awaken Your Spirit Guided Imagery: Miranda Blanchford, Navajo Nation Department of Behavioral Health Services
8:00 a.m. - 8:10 a.m.	Invocation: Lynelle Jones, OPVP Youth Intern Welcome: Theresa Godwin, DBHS
8:10 a.m - 8:30 a.m.	The Importance of Follow-Up and Post Discussion: Chief Justice Allen Sloan, Navajo Nation Supreme Court
8:30 a.m. 9:30 a.m.	Panel Discussion: Using Our Language, Culture and Spirituality to Carry Us Forward • Navajo Peacemaking Program

	• Traditional Practitioner • Reverend • Navajo Language Instructor • Traditional and Cultural Liaison
9:30 a.m. – 10:00 a.m.	Round Table Work
10:00 a.m. to 10:15 a.m.	***Break***
10:15 am to 11:45 a.m.	Workshop Evaluation. Sepriano Locario, SAMHSA; Melissa Riley, Independent Consultant; Fox Valley Technical College
11: 45 a.m. - 12:45 p.m.	***LUNCH:*** *Provided by Navajo Nation Department of Behavioral Health Services*
12:45 p.m. – 1:15 p.m.	Nominations for Advisory Panel • Judicial • Executive • Legislative • I H S • Youth • Traditionalist • Health • Educator
1:15 p.m. - 2:00 p.m.	Develop Short Term Goals, Objectives, draft a timeline
2.00 p.m	Closing Remarks. Raquel Clee, Navajo Nation Judicial Branch Benediction: Volunteer

Navajo Nation

Tribal Action Plan II – Work Session

"Empowering and Strengthening Healthier Generations"

September 13-15, 2016 | Sheraton Airport- 2910 Yale Blvd SE, Albuquerque, NM

Day 1: September 13, 2016

4:00 p.m. – 5:00 p.m.	Open Registration for early arrival
5:00 p.m. – 7:00 p.m.	Pre-Workshop Discussion: Effects of Trauma

Day 2 – September 14, 2016

6:00 a.m. – 7:00 a.m.	Zumba with Ralph Rotchford
7:00 a.m. – 8:30 a.m.	Registration
8:30 a.m. – 8:40 a.m.	Invocation by Invitation Welcome Address by Norman M. Begay, Council Delegate, Alamo & To'hajiilee
8:40 a.m. – 9:00 a.m.	Overview of Tribal Action Plan Work Session I
9:00 a.m. – 10:00 a.m.	Problem Solving: Communication Challenges • Groups identify barriers to communication • Groups identify solutions to address barriers • Group report out to the larger Group
10:00 a.m. – 10:15 a.m.	***Break***
10:15 a.m. – 12:00 p.m.	Problem Solving continued: Communication Agreements • Groups identify Communication "agreements" to reduce communication challenges moving forward
12:00 p.m. – 1:00 p.m.	***LUNCH:*** *Provided by Navajo Nation Department of Behavioral Health Services* ***Lunch Remarks by a Justice Representative***
1:00 p.m. – 2:45 p.m.	Problem Statements: Domestic Violence and Sexual Assault, Elder Abuse, Substance Abuse and Suicide • Review of draft Problem Statements for each topic area • Groups will provide feedback and possible enhancements • Groups report out to the larger group
2:45 p.m. – 3:00 p.m.	***Break***

Navajo Nation Tribal Action Plan II - Work Session September 13-15, 2016 | Albuquerque, NM

Day 2 – Continued

3:00 p.m. – 4:15 p.m.	Goal Identification: Domestic Violence and Sexual Assault, Elder Abuse, Substance Abuse and Suicide • Groups will identify 3-4 goals for each draft Problem Statement • Report out to the larger group
4:15 p.m. – 4:30 p.m.	Review of day and of Day 3 agenda Reflection on the day

Day 3: September 15, 2016

6:00 a.m. – 7:00 a.m.	Wellness Activity
7:00 a.m. – 8:30 a.m.	Registration
8:30 a.m. – 8:40 a.m.	Invocation by Invitation Overview of Day One
8:40 a.m. – 10:00 a.m.	Objective Development: Domestic Violence and Sexual Assault, Elder Abuse, Substance Abuse and Suicide • Groups will identify Specific, Measurable, Achievable, Relevant and Time-bound (S.M.A.R.T.) Objectives for each draft Goal identified
10:00 a.m. – 10:15 a.m.	***Break***
10:15 a.m. – 12:00 p.m.	Objective Development Continued
12:00 p.m. – 1:00 p.m.	***LUNCH:*** *Provided by Navajo Nation Department of Behavioral Health Services* *Lunch remarks by Bureau of Indian Affairs*
1:00 p.m. – 2:45 p.m.	Objective Development Continued • Each group will review another Group's Objectives to provide enhancements • Groups report out on "a-ha" moments and observations about the draft plan
2:45 p.m. – 3:00 p.m.	***Break***
3:00 p.m. – 4:00 p.m.	Leadership Panel Discussion • President Russell Begaye • Vice-President Jonathan Nez • Chief Justice Allan Sloan • Speaker of the Navajo Nation Council Lorenzo Bates • Director Sharon Pinto, Bureau of Indian Affairs, Navajo Region
4:00 p.m. – 4:30 p.m.	Next steps Benediction

Navajo Nation

Tribal Action Planning Meeting

"Empowering and Strengthening Healthier Generations"

Date: October 10-11, 2016

Location: Embassy Suites, Albuquerque, NM

Monday, October 10, 2016

7:00 a.m. – 8:00 a.m.	Registration
8:00 a.m. - 8:30 a.m.	Invocation by Invitation Introductions
8:30 a.m. – 8:45 a.m.	Purpose
8:45 a.m. – 12:00 p.m.	Problem Statements
12:00 p.m. – 1:00 p.m.	***LUNCH:*** *Provided by Navajo Nation Department of Behavioral Health Services*
1:00 p.m.- 5:00 p.m.	Goal Statements

Tuesday, October 12, 2016

7:00 a.m. – 8:00 a.m.	Registration
8:00 a.m. - 8:15 a.m.	Invocation by Invitation
8:40 a.m.- 12:00 p.m.	TAP Objectives
12:00 – 1:00 p.m.	***LUNCH:*** *Provided by Navajo Nation Department of Behavioral Health Services* *Lunch remarks by Bureau of Indian Affairs*
1:00 p.m.- 5:00 p.m.	Community Assessment
5:00 p.m.	Adjourn

Navajo Nation

Tribal Action Planning Worksession

"Empowering and Strengthening Healthier Generations"

Date: December 12-13, 2016

Location: Little America Hotel Flagstaff, Arizona

Monday, December 12, 2016

7:00 a.m. – 8:00 a.m.	Registration
8:00 a.m. - 8:30 a.m.	Invocation by Invitation Introductions
8:30 a.m. – 8:45 a.m.	Purpose
8:45 a.m. – 12:00 p.m.	Data
12:00 p.m. – 1:00 p.m.	***LUNCH***
1:00 p.m.- 5:00 p.m.	Goals & Objectives Twin Warriors & Nayee Story

Tuesday, December 13, 2016

7:00 a.m. – 8:00 a.m.	Registration
8:00 a.m. - 8:15 a.m.	Invocation by Invitation
8:40 a.m.- 12:00 p.m.	Incorporating all Activities
12:00. – 1:00 p.m.	***LUNCH***
1:00 p.m.- 5:00 p.m.	TAP Name Change
5:00 p.m.	Adjourn

Navajo Nation
Tribal Action Planning Worksession

"Empowering and Strengthening Healthier Generations"

Date: February 22, 2017

Location: Courtyard Marriott, Farmington, NM

8:30 a.m. – 9:00 a.m.	Registration
9:00 a.m. - 9:30 a.m.	Invocation by Invitation Introductions
9:30 a.m. – 9:45 a.m.	Purpose
9:45 a.m. – 12:00 p.m.	Overview of Tribal Action Plan
12:00 p.m. – 1:00 p.m.	***LUNCH (on your own)***
1:00 p.m.- 5:00 p.m.	Overview & Questions

Tribal Action Plan (TAP)
Writing Work Session Agenda

Friday, March 10, 2017 - Sunday, March 12, 2017

Little America Hotel, Flagstaff, AZ

Friday, March 10, 2017	
1:00 pm - 5:00 pm	Registration, Invocation, Meeting Purpose Document Assessment: Identify Focus Areas, Assignments, Review the timeline

Saturday, March 11, 2017	
7:30 am to 8:00 am	Continental Breakfast
8:00 am to 10:00 am	Group Writing Check In Continue Writing
10:00 am to 10:30 am	Break
10:30 am to 12:00 pm	Review/Decide: Dine' Resilience Story - Monsters
12:00 pm to 1:00 pm	Lunch
1:30 pm to 3:00 pm	Continue: Writing and Review
3:00 pm to 3:15 pm	Break
3:15 pm to 4:45 pm	Review the entire document, including addendums and/or other focus material.
6:00 pm to 8:00 pm	Suggestion: A team meal and wellness event. Where to go?

Sunday, March 12, 2017	
7:30 am to 8:00 am	Continental Breakfast
8:00 am to 10:00 am	Preparation: Legislative development, briefing document, oversight presentation, key sponsorship Adjust the timeline, if necessary Adjourn
10:00 am to 10:30 am	Break
10:30 am to 12:00 pm	Optional to attend: Traditional Ceremony
1:00 pm	Travel home. Be Safe

Appendix 6

Navajo Nation Key Demographics

According to the U.S. 2010 Census, there were 332,129 individuals claimed Navajo ancestry, and 153,323 who lived within the boundaries of the reservation claimed only Navajo as ancestry. Geographically, the Navajo Nation includes 27,425 square miles of land that extends into New Mexico, Arizona, and Utah, and borders Colorado, making Navajo, highlighted in ***Figure 1***., the largest geographic land base American Indian reservation in the U.S. The Navajo Nation is divided into five geographical and political agencies as illustrated in ***Figure 2***.

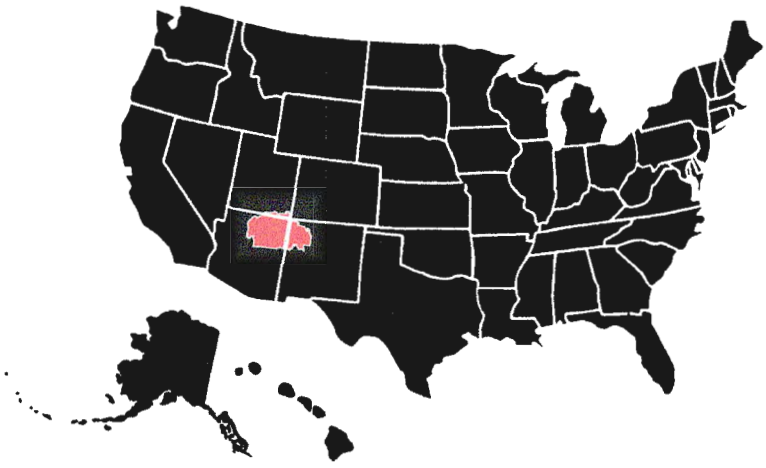


Figure 1. Map of the U.S. with the Navajo Nation highlighted in pink.

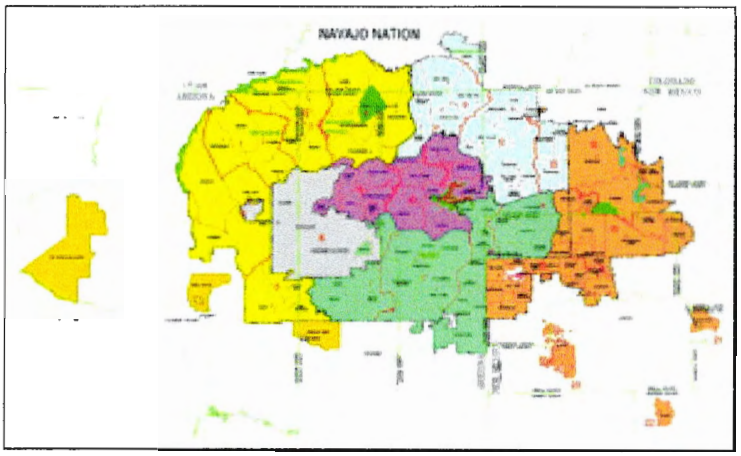


Figure 2. Map of the Navajo Nation, the five geographic and political agencies in color. The grey area is the Hopi reservation. Courtesy of Navajo Land Department, Navajo Nation, 2012.

The Navajo Nation contains five political and geographic agencies, ***Figure 3***, listed below, and 110 chapters, with the Hopi Reservation in the middle in white:

- Crownpoint or Eastern Navajo Agency;
- Fort Defiance Agency;
- Chinle or Central Navajo Agency;
- Tuba City or Western Navajo Agency; and
- Shiprock or Northern Navajo Agency.

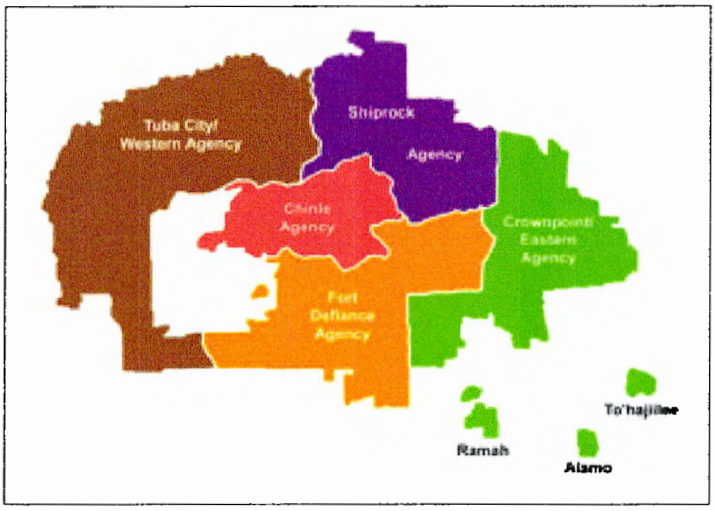


Figure 3. Map of Navajo Nation and the five agencies in color. The white area is the Hopi Reservation. 2012.

Each of the five Navajo agencies are geographically and politically divided into chapters; for a total of 110 chapters, ***Figure 4***. The chapters are sub-governmental entities within the Navajo Nation delegated to address local issues pertaining to the land and health status of their respective chapter population. According to the U.S. Census Bureau, each chapter is designated as a Census Designated Place (CDP) with the exception of San Juan Chapter, located in northwestern New Mexico. Eastern agency has the most chapter representation at thirty-one. Central agency has the least chapter representation with fourteen. Each chapter was established and recognized with some authority over local issues pertaining to their respective chapter area.

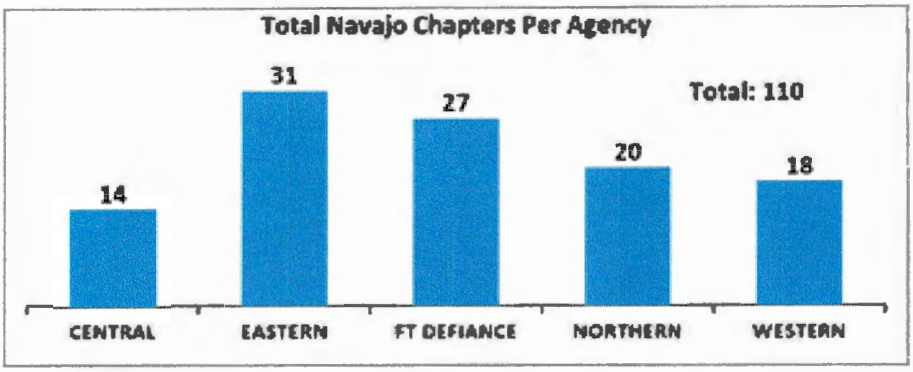


Figure 4: Total number of Navajo chapters per agency.

Based on the 2010 U.S. Census population count, Navajos are represented in all parts of the U.S. The majority of Navajos live on the Navajo Nation, 47%, followed by the metropolitan area, 26%, then in border towns, 10%, ***Figure 5***. The remainder, 17%, of the Navajos live elsewhere in the U.S.

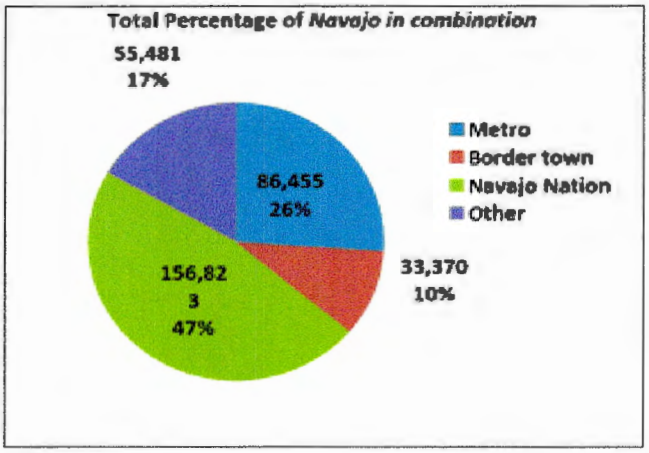


Figure 5. Total number and percentage by location of Navajo in combination in the U.S.

Navajo Nation claims over 300,000 enrolled tribal members and is the second largest tribe in population, following the Cherokee Nation. The Navajo Nation enrolls and issues a number to individuals with at least one-quarter Navajo blood quantum. The census numbers were initially used by the U.S. Army for food and supply rationing for Indians held in military reservations/incarcerated encampments.

According to 2010 U.S. Census, there were a total of 332,129 individuals living in the U.S. who claimed to have Navajo ancestry. The age distribution of the total Navajo

alone population on the Navajo Nation shows the highest population in the 10-19 age group at 30,325 individuals, ***Figure 6***. Fifty-one percent, 51%, of the total Navajo alone population on the Navajo Nation are in the 0-29 age group. The distribution of this population by age group and sex are in ***Figure 7***, ***Figure 8***, and ***Figure 9***.

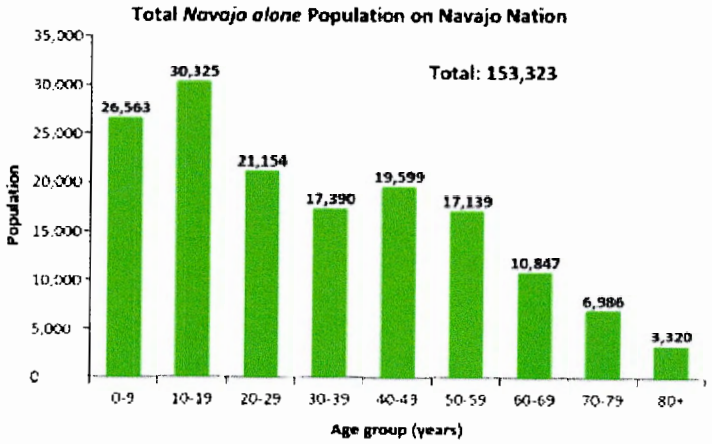


Figure 6. Age distribution of total Navajo alone population on the Navajo Nation.

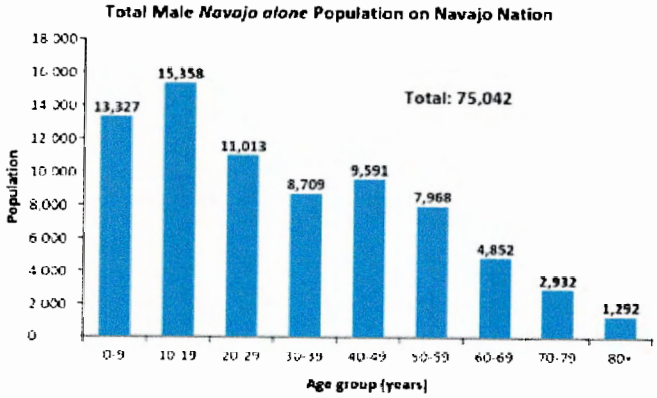


Figure 7. Age distribution of total male Navajo alone population on the Navajo Nation.

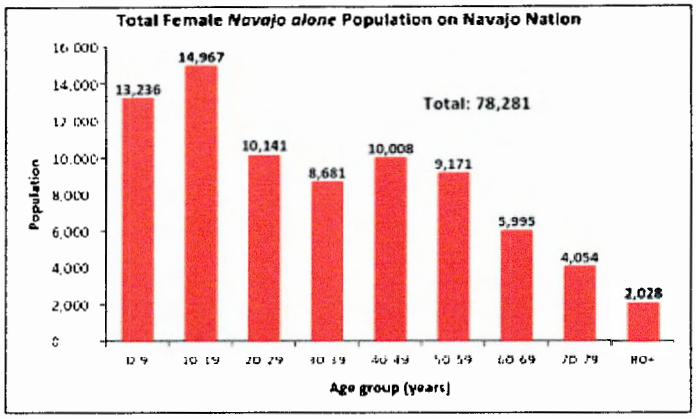


Figure 8. Age distribution of total female Navajo alone population on the Navajo Nation.

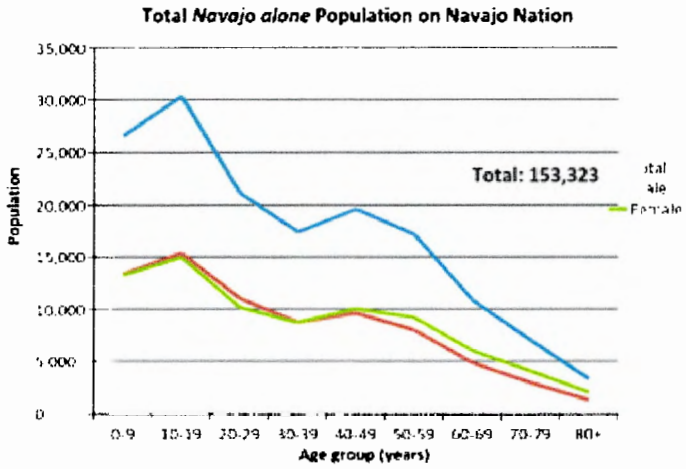


Figure 9. Age distribution of total Navajo alone population by age group and sex on the Navajo Nation.

Over half, fifty-three percent, 53%, of Navajos reside within the exterior boundaries of the Navajo Nation. An unknown amount still use the services of the Navajo Nation and should be included in the development of TAP. According to the 2010 U.S. Census, nine percent, 9%, of Navajos live in cities or towns on the borders of the Navajo Nation, known as border towns. The age distribution of Navajo alone and Navajo in combination shows the highest population for age groups 0-9 years and 20-29 years indicating a large population of young Navajos living in border towns. Over sixty percent, 60%, of Navajos living in border towns are in the 0-29 age group. These border towns include:

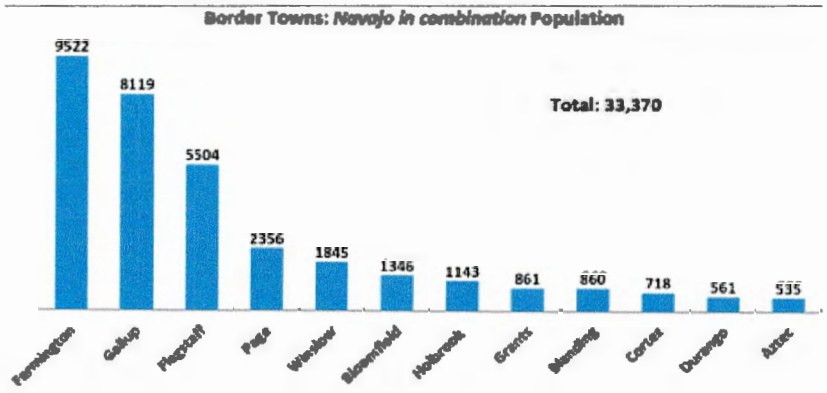


Figure 10. Navajo in combination population by specific border town.

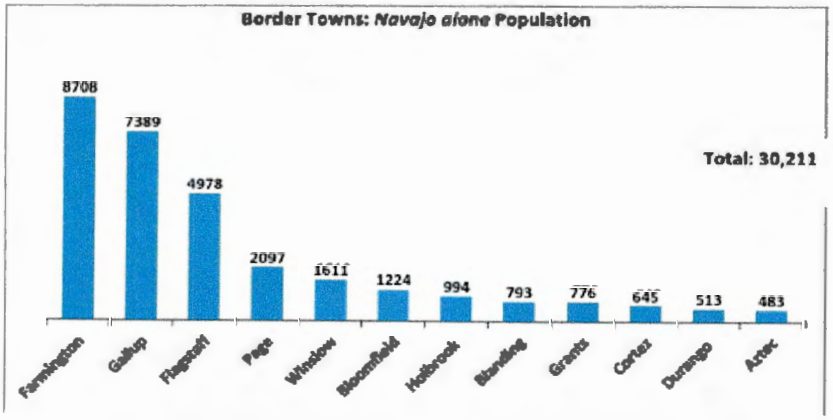
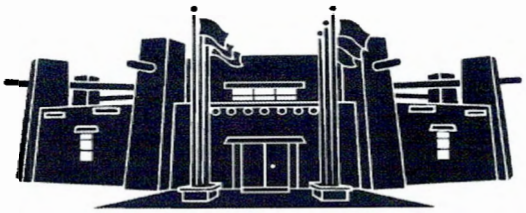


Figure 11. Navajo alone population by specific border town.

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Honorable Seth Damon
Speaker
24th Navajo Nation Council

MEMORANDUM

To : Honorable Amber Kanazbah Crotty
Budget and Finance Committee
24th Navajo Nation Council

From : _____
Chad Abeyta, Attorney
Office of Legislative Counsel

Date : August 31, 2021

Re : AN ACTION RELATING TO THE HEALTH, EDUCATION, AND HUMAN SERVICES, LAW AND ORDER, AND NAABIK'ÍYÁTI COMMITTEES, AND THE NAVAJO NATION COUNCIL APPROVING THE NAVAJO NATION DINÉ ACTION PLAN

As requested, I have prepared the above-referenced proposed resolution and associated legislative summary sheet pursuant to your request for legislative drafting. As to format, the resolution as drafted is legally sufficient. Regarding substance, as with any legislation, it can be subject to review by the courts in the event of proper challenge. Please ensure that this particular resolution request is precisely what you want.

If you are satisfied with the proposed resolution, please sign it as "sponsor" and submit it to the Office of Legislative Services where it will be given a tracking number and sent to the Office of the Speaker for assignment. If the proposed resolution is unacceptable to you, please contact me at the Office of Legislative Counsel and advise me of the changes you would like made to the proposed resolution. Ahéhee'.

OLC # 21-263-1

THE NAVAJO NATION
LEGISLATIVE BRANCH
INTERNET PUBLIC REVIEW PUBLICATION

LEGISLATION NO: _0184-21__ **SPONSOR: Amber Kanazbah Crotty**

TITLE: An Action Relating to the Health, Education, and Human Services, Law and Order, and Naabik'íyáti Committees, and the Navajo Nation Council Approving the Navajo Nation Diné Action Plan

***Date posted*: August 31, 2021 at 5:21PM**

Digital comments may be e-mailed to comments@navajo-nsn.gov

Written comments may be mailed to:

Executive Director
Office of Legislative Services
P.O. Box 3390
Window Rock, AZ 86515
(928) 871-7586

Comments may be made in the form of chapter resolutions, letters, position papers, etc. Please include your name, position title, address for written comments; a valid e-mail address is required. Anonymous comments will not be included in the Legislation packet.

Please note: This digital copy is being provided for the benefit of the Navajo Nation chapters and public use. Any political use is prohibited. All written comments received become the property of the Navajo Nation and will be forwarded to the assigned Navajo Nation Council standing committee(s) and/or the Navajo Nation Council for review. Any tampering with public records are punishable by Navajo Nation law pursuant to 17 N.N.C. *§374 et. seq.*