



Jujitsu Edition  
July 2011 • #122

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### A Letter from the Publisher



Although it is a few months early, we are kicking off with this edition our decennial anniversary, giving the discerning reader over the next 12 months a chance to re-discover the roots of *the Noise*. Indeed, it's difficult to pinpoint a point in time when the planning to create this thing actually began, and possibly even more difficult to distinguish which manifestation of this periodical can best be labeled its true inception, but what's certain is that quite a few good heads have gone into this little magazine.

So, with this, our inaugural "Best of" edition, we've selected three stories from the past that still resonate with us today.

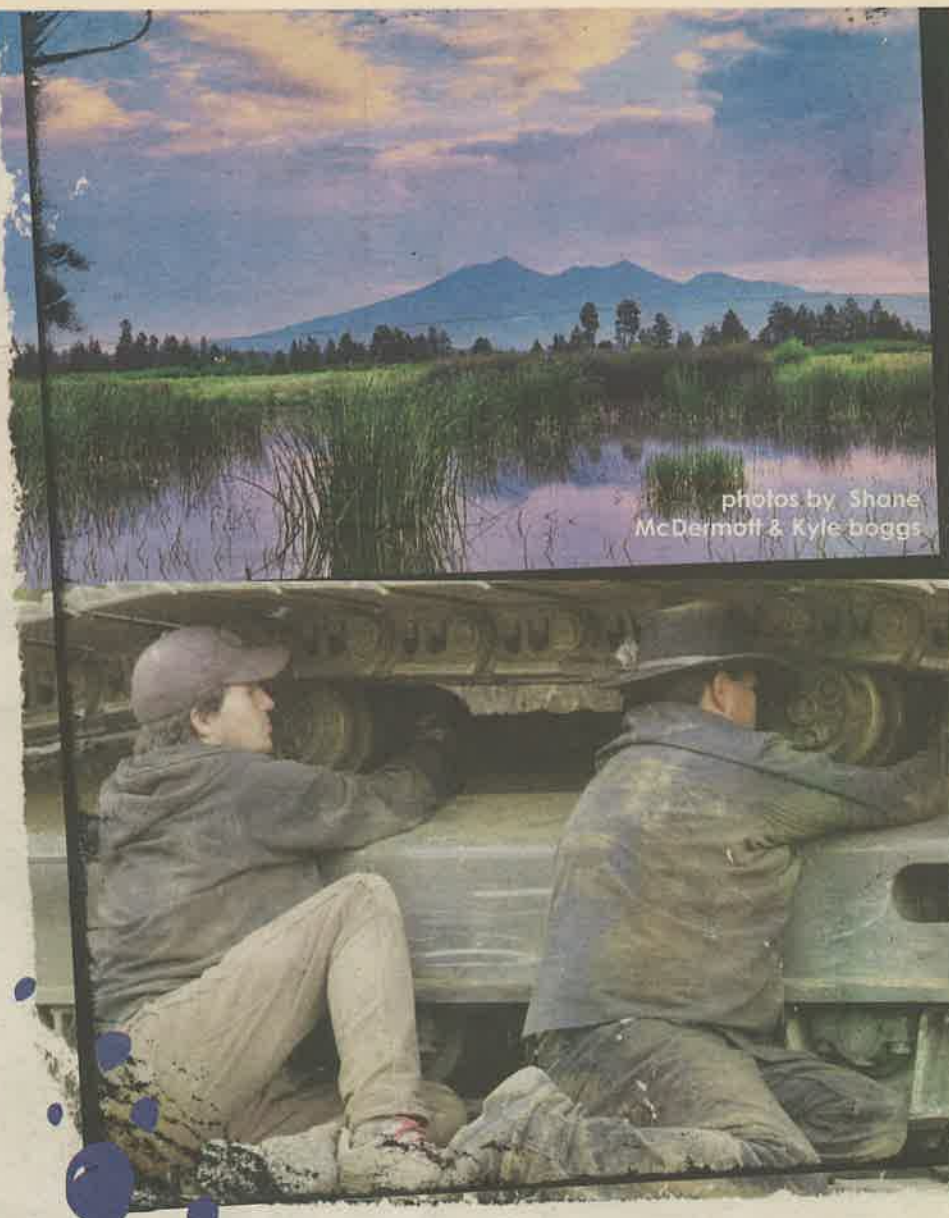
The first is from Natasha Shealy, who in 2006, shot out a manifesto of what it means to be and shop local, a hot button topic around the editorial table as late as last week, and one that continues to result in heated barroom brawls the Northern Arizona over. Natasha's poetry in prose on our pages has been missed over the past few years, and it is hoped her recent re-transplant to the region will result in more of her sultry societal insights.

The second is from the legend herself, Ellen Jo Roberts, who in 2008, took a step out of the comfort of home to reconnect with the hobos of the past. Musing with the individual antics of "the outs" of society, she discovers why the transient credo rings true: "I'm not homeless because Earth is my home."

And Logan Phillips, the Verbobala bilingual poet, took a voyage, also in 2006, to Cuba and came back with a haunting, visceral report about life under Fidel. With or without a beard, Logan's words take us into the arterial core of a place unfamiliar yet substantive.

So while these stories are hand-picked, their tales are sun-grown ... A testament to the talents of our comrades here on this high desert island.

Happy Summer!  
Charles Seiverd  
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# Direct Action Halts Snowbowl Construction

by Kyle Boggs

It was an especially beautiful morning on June 16, when at least 15 people participated in a direct action on the San Francisco Peaks that temporarily halted construction of a pipeline on the mountain. Six youth were arrested during the coordinated action and another was cited for third degree trespassing and released.

Last December, Federal Judge Mary Murguia ruled in favor of Arizona Snowbowl Limited Partnership, approving the construction of a 14.8-mile reclaimed wastewater pipeline from Flagstaff to the ski resort, among other developments.

The water is to be used at Snowbowl to make artificial snow. While many ski resorts around the world use a percentage of reclaimed wastewater to make snow, many who oppose the plan regard it as an "experiment," as the resort would be the only one in the world that would use a 100% mixture of wastewater in this way. Prompted by concerns from the scientific community and others who assert the likelihood of health risks associated with the use of reclaimed wastewater, the **Environmental Protection Agency** is currently conducting a national multi-year study of the water to be

completed in 2013.

The case itself, brought on by the **Save the Peaks Coalition** and nine concerned citizens, is currently under appeal in the Ninth Circuit. Those who engaged in the demonstration are not members of the coalition, nor are they involved in the ongoing lawsuit. The **Hopi Tribe** has filed their own separate lawsuit citing a first amendment violation of their religious freedoms in association with further development.

The San Francisco Peaks are held sacred to at least 13 regional Native American tribes and the impact of construction has been emotional. A prayer gathering was held at the base of the San Francisco Peaks a few days after construction began. Navajo Nation President **Ben Shelly** addressed the crowd, "We've got to stop the construction."

**Kelvin Long**, director of ECHOES stated, "We're going to protect our mountain, we're



not going to allow snowmaking to happen."

**Steve Darden** of the Navajo Nation Human Rights Commission and former Flagstaff City Council member added a specific message to youth: "In our hogans and sweat lodges we are offering our prayers, we're relying on you young ones to step up." And so they did.

On the morning of the action, as the full moon faded and the sun rose, two demonstrators chained themselves to the wheel well of a large excavator while two pairs of women sat back-to-back deep inside a six-foot-trench, bound to each other by the neck with U-locks. The action occurred a few miles up Snowbowl Road where construction had been in progress since May 25.

The first to respond to the scene was Snowbowl. A security vehicle, a blue Mercedes, screamed up and down Snowbowl Road apparently trying to locate those involved in the action. By 6AM more than 15 armed agents arrived on the scene, as well as the Coconino County Sheriff's Department, City of Flagstaff Police, and the FBI.

At the same time a group of at least eight demonstrators gathered at the bottom of Snowbowl Road, blocking access. Five demonstrators wore white hazmat suits in a symbolic "quarantine" of the resort, stretching banners across the road that read, "Protect Sacred Sites" and "Danger! Health Hazard - Snowbowl." Caution tape was stretched across the width of the road along with other objects, forming a make-shift blockade.

The demonstrators engaged in a multi-varied approach to what is very much considered a multi-layered issue. The complex-

ity of the controversy was illustrated in the diversity of demonstrator's chants, echoing from the base of the mountain, from those locked to construction equipment, and from voices deep from within the trenches. "Protect Sacred Sites, Defend Human Rights!" "No desecration for recreation!" "Stop the cultural genocide! Protect the Peaks!" "Human health over corporate wealth!" "Dook'osliid, we've got your back!"

One of the women in the trench described some of the conversation that took place as the police concentrated their efforts on the men chained to the excavator. One said to the other, "Don't you feel kinda small in this deep trench?" To which she paused, then responded, "Not when I'm doing big things."

By 7:30AM, assisted by County Sheriffs, the Flagstaff Fire Department began aggressively cutting demonstrators from their various lockdown devices. "The police's use of excessive force was in complete disregard for my safety. They pulled at my arms and forced my body and head further into the machine, all the while using heavy duty power saws within inches of my hand," said **Evan Hawbaker**, one of the demonstrators chained to the excavator.

"We don't want to cut your arm off," repeated one of the fireman several times to which Mr. Hawbaker responded, "I don't want you to cut my arm off either." Mr. Hawbaker said the fireman looked dead serious when he said, "Well, we will if we have to."

Mr. Hawbaker and **Kristopher Barney** were chained to the same excavator. The device that bound them to the machine

**Continued on 25**



# JULY

events calendar

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<p>Every Mon. in July 4:00-6:30 PM FUNKY DJ STYLINGS <b>SOULED OUT VINYL GROOVES-WORDTHIEVES</b></p> <p>Fri. July 01 8PM AMERICAN ROOTS / COUNTRY / BLUES ROCKABILLY <b>JEROME WEDIG</b></p> <p>Sat. July 02 8PM VOCAL STYLINGS <b>TENOR MADNESS</b></p> <p>Thurs. July 07 8PM WORLD <b>ENJOLIS B. JONES</b></p> <p>Sat. July 09 8PM LOCAL INK ARTISTS <b>HOLD FAST TATTOO ART OPENING w/ TBA</b></p> <p>Thurs. July 14 8PM SWING / BLUES / ROCKABILLY <b>THE PORCHLIGHTS</b></p> <p>Fri. July 15 8PM ALT / SOUL / ROCK <b>WES WILLIAMS BAND</b></p>	<p>Sat. July 16 8PM CELTIC <b>BRID DOWER BAND</b></p> <p>Thurs. July 21 8PM SWING / BLUES / ROCKABILLY <b>DENNIS GARVEY AND REMEDY</b></p> <p>Fri. July 22 8PM BLUES <b>OUTBACK BLUES BAND</b></p> <p>Sat. July 23 8PM ACOUSTIC / JAZZ / LATIN <b>ERIC MILLER</b></p> <p>Thurs. July 28 8PM AMERICANA / FOLK ROCK <b>DAVE LOGAN BAND w/ TBA</b></p> <p>Fri. July 29 8PM ACOUSTIC / CLASSICAL / METAL <b>THE MISSING PARTS</b></p> <p>Sat. July 30 8PM AMERICANA / ALT / TRIO <b>SILVER THREAD TRIO w/ ROSANOS</b></p>
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**FRI. JULY 10 8PM**  
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# Snowbowl Construction



## Continued from 7

is referred to as a "lock box." Both arms go through a PVC pipe and from the outside, that's all anybody can see. Inside, however, their hands gripped a metal rod; a chain around their wrists was also connected to the rod with a strong karabiner. There are many variations of this lockbox, which is commonly seen in nonviolent direct actions around the world.

Mr. Hawbaker said after holding on to the rod for a while that his hand became numb. The firefighters used a Sawzall to cut the PVC pipe lengthwise. When the blade hit the metal rod, it rattled the chain violently and Mr. Hawbaker described the warm feeling that trickled down his arm. "I thought it was blood; I thought they cut my fingers," he said. "Those who cut us out endangered our well being ignoring the screams to stop. They treated our bodies the way they're treating this holy mountain."

"I've done this quite a bit and never have I feared for my safety like this before," said **Nadia Del Callejo**, one of the women locked down in the trench. "The whole thing was disorganized and dangerous. There was no communication."

One of the underage women in the trench described an action taken in which one police officer would attempt to stand the two up while another officer moved the other demonstrator another way. Because U-locks bound the women by the neck, they were choked.

"Nobody even bothered to ask what it would take to get us out voluntarily. Finally they just started hurting us," said Ms. Del Callejo. "I'm here to protect the mountain, I said, and you're hurting me. You're choking me." The police responded: "That's your own fault."


"Our safety was prioritized second to Snowbowl's demands. I was not aggressive.

My lock was sawed through, inches away from both of our heads, secured solely and recklessly by the hands of a deputy. During the process, we were repeatedly asked to chant to reaffirm our consciousness. The police's response was hasty, taking about ten minutes in total — it was dehumanizing," said **Hailey Sherwood**, one of the last demonstrators to be cut out.

One at a time, as demonstrators were removed from their locking devices, they were treated by paramedics, and arrested for trespassing. Two demonstrators who were bound to minors were also charged with "contributing to the delinquency of a minor," and another charged for "endangerment."

On the Sunday following the lockdown, the *Arizona Daily Sun* published an editorial reaction entitled, "Monkey-wrenchers Marginalize Cause of Native America." Aside from the fact that the term "monkeywrenching" is misrepresented — as Peaks demonstrators did not damage any machinery — the editorial was viewed by those involved as an attempt to marginalize social movements.

"Throughout history, acts of resistance and civil disobedience have been taken by young and old against injustices such as this. This action is not isolated but part of a continued resistance to human rights violations, to colonialism, to corporate greed, and destruction of Mother Earth," added Ms. Del Callejo.

"The Holy San Francisco Peaks is home, tradition, culture, and a sanctuary to me, and all this is being desecrated by the Arizona Snowbowl Ski Resort," said one of the underage demonstrators. 

**Kyle Boggs is proud to have been read by Ralph Nader.**  
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