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In December 2012, Navajo Nation President Ben Shelly traveled to Israel for an initial consultation with Prime Minister Benjamin Netanyahu and other key Knesset and Ministry officials about opportunities for partnering with Israel to develop its achievements in agrobusiness on Navajo land. In February 2013, Shelly followed up by meeting with members of the Arizona Israel Business Council, and in late March 2013, Israeli farmers Avi and Miriam Amzalag traveled to Shiprock, New Mexico to run a two-day conference with Navajo farmers about best practices techniques for crop cultivation and profit potential. Although the moral and political implications of Shelly’s visit have been extolled by critics who have called his actions odd, contradictory and reprehensible, I do not seek to add to this critique from the viewpoint of critical or parallel alliance with Palestinian resistance to Israeli occupation (although I unequivocally agree with this stance). Rather, I seek to treat the opportunity afforded by this current event as a springboard for tracing the long history of Israeli-Navajo interaction, and particularly in the form of Zionist legal and economic intervention in the modernization, or development, of tribal domestic dependency in the United States (U.S.). Following the 1934 Indian Reorganization Act. In this study I ask, how has this interaction mutually produced Israeli, U.S., and Navajo national imaginaries? How has the liberal principle of development traveled between such nationalisms, serving as a conduit for their fortification through aggressive experimentation with Indigenous land, resources, and bodies? Might we be able to understand Shelly’s seemingly odd alliance with an openly and violently anti-Indigenous nation like Israel as the most recent (and most publicized) example of a well-established Zionist investment in Navajo compliance with the desires and designs of U.S. settler liberalism? Finally, how might an analysis of the itinerancy of development shed further light on the comparative biopolitical experiments with power organized through Israeli and U.S. nationalisms?