

UCLA

American Indian Culture and Research Journal

Title

We Will Secure Our Future: Empowering the Navajo Nation. By Peterson Zah and Peter Iverson.

Permalink

<https://escholarship.org/uc/item/5qz5p3w1>

Journal

American Indian Culture and Research Journal , 38(1)

ISSN

0161-6463

Author

Nez, Nanebah

Publication Date

2014

DOI

10.17953

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Wallace relies on three types of sources in constructing his history of the Tuscarora Nation. First, he uses his copious field notes, oral histories, informal conversations, and personal observations of political and social events. Second, he researches important primary sources, including treaties, rare books, memoirs, and other firsthand accounts, such as John Lawson's invaluable *A New Voyage to Carolina*. And finally, Wallace consults relevant secondary studies from historians, archaeologists, and anthropologists. The book is only sparsely noted, which can sometimes be frustrating, though Wallace includes a detailed and annotated "Notes on Sources." He also adds an extensive bibliography of important sources on Tuscarora and Iroquois history and culture.

The greatest strength of the book is also a weakness. This is a deeply personal work. Wallace is closely connected, socially and professionally, to the Tuscarora Nation, and he is present, both literally and figuratively, in almost every chapter, which can be a problem in a scholarly publication. He is also much more comfortable discussing more recent events, especially those in which he was involved, than he is in the history of the Tuscaroras in the eighteenth and nineteenth centuries. Based on his research and involvement with the Tuscaroras, Wallace also argues that American Indian history should offer a lesson to modern western societies, concluding in the epilogue "that the indifference to preservation of the Cycle of Being in urban industrial societies is—whether capitalist or socialist—in part the result of the abandonment in practice, although not in public rhetoric, of the Indigenous social philosophy of individual responsibility for environment and community" (241).

Tuscarora: A History is a fascinating and important book. It is an often-engrossing and well-researched study of an indigenous nation that has persevered and overcome numerous obstacles. At the same time, Wallace's study is also partly, and perhaps incidentally, an introspective professional self-examination by a significant scholar and writer. In sum, *Tuscarora* contributes greatly to the understanding of Iroquoian history and culture and will be of value to scholars in several fields.

Christopher Arris Oakley
East Carolina University

We Will Secure Our Future: Empowering the Navajo Nation. By Peterson Zah and Peter Iverson. Tucson: University of Arizona Press, 2012. 176 pages. \$40.00 cloth; \$17.95 paper.

On the Navajo reservation, Peterson Zah is a common household name. As a child I remember hearing his name mentioned during various campaigns and

seeing him ride his horse in the Navajo Nation parade. Being young and uninterested at the time, however, I never knew who he was or what really went on in the tribal government. In my youth, keeping up with tribal affairs meant you had to listen to hours of monotone radio chatter between Navajo-speaking politicians. It took dedication, which I failed to muster. In reading this book I've come to realize what an important and pivotal time these past few decades have been for the development of Navajo tribal government.

Best known for his presidency of the Navajo Nation from 1991–1994, in this book Zah shares more of his personal journey as a teacher, program coordinator for AmeriCorps Volunteers in Service to America (VISTA), director of legal services for Dine Bee'iina' Nahiilnah Bee Agh'aadit'aaahii (DNA Legal Services), executive director of Southwest Indian Development, Inc., and special advisor to Arizona State University's president. Also shared are the contributions of a few notable people in Navajo government who Zah feels played significant roles for change within the tribe. In sharing his personal and professional experiences throughout this work, Zah affirms a recurring theme: the future of the Navajo Nation will depend on the hard work of individuals. "You just had to keep on working every day . . . And when you do that you are protecting the sovereignty of not only the Navajo Nation but all Indian tribes" (67).

Peterson Zah was part of the Indian boarding school generation. In his youth the only means to earn an education was to attend boarding schools far from his home. At nine years of age, Zah left his family and hitched a ride to Tuba City Boarding School with nothing but his determination and a paper bag full of hand-me-downs. He could not speak any English and was faced with learning a new lifestyle and a new culture. Zah remembers the hardship of leaving his family at such a young age and describes the strategies he used for coping:

We would just have to make that break and begin being self-sufficient as an individual. One concept was that you had to go away from home to get an education. So that was something that was very strong in my own mind, and that's why I didn't suffer as long—as much as the other children did. As long as I accepted that concept in all the other things, it didn't matter that much. It was something that I had to deal with in my own life (32–33).

Many authors have chosen to speak of the pain and suffering these experiences wrought on their life, but Zah attempts to remember the good.

He carries this lighthearted attitude to his experience with the Navajo-Hopi Land dispute. In 1974, passage of the Navajo-Hopi Land Settlement Act forced the relocation of any Navajo and Hopi families living within the boundaries of each other's reservation. This caused many families to leave

the lands they had been living on for generations. After the settlement, Zah's family had to deconstruct their hogan and move it to another location. This forced relocation of his family happened several times as they negotiated the changing boundary line. The land dispute is a bitter and heartbreaking topic for most Navajos, especially for those who had to leave their family's lands to relocate. Gracefully, Zah manages to speak of it without resentment: "It was hard work (relocating the hogan), but it was also good for our bodies and good for our minds and our souls because we were actually doing things" (18). Instead of speaking of the sadness, Zah speaks of how the hardship pulled his family closer together and gave them strength.

In sharing his childhood experiences, Zah sets the stage for speaking about the evolution of the Navajo government. The Navajo tribe was released from confinement at Fort Sumner Military Camp in 1868. Upon return to Dinetah (Navajo homeland) the original leaders of the Navajo people hit the ground running. They were given very little: one sheep and one goat each, with some sparse food supplies. Within a matter of fifty years, they bred those animals from an original 15,000 to more than 500,000, such an abundance that the federal government forcibly intervened to reduce their livestock numbers. The tribe fought hard to increase their land holdings. Within years they increased the size of the reservation to seventeen million acres in three different states. Upon release the tribe's population had been reduced dramatically. Currently the Navajo tribe has more than 300,000 members.

One particular individual whom Zah praises in his writing is Annie Wauneka, the second woman elected to serve on the Navajo Nation council. He commends Wauneka on her work ethic and audaciousness in expressing her opinion. She worked in many different departments seeking improvement and rocking the boat wherever she could. When a tuberculosis epidemic hit the tribe in the late 1990s, Wauneka utilized the local radio to reach the people and communicate strategies for prevention. She also lobbied Washington for funds to create medical facilities on the reservation capable of caring for the sick. Wauneka is a good example of how one person can make a difference; she is an example of the kind of leadership Zah says is needed in tribal government.

Zah expresses worry about Navajo youth and the need to nurture them as future leaders. Navajo youth live in an urbanized world with technology at their fingertips, bringing both positive and negative influences. Traditionally, parents and grandparents were the focal point of a Navajo child's world; contemporarily, the strongest influences come from various media outlets. These changes have caused losses in Navajo culture. Zah recalls an incident in 2007 when a Navajo student killed another Navajo student in their dormitory at the University of Arizona. Zah believes problems like these are the result of the outside world gaining influence over Navajo children and claims that in

the smaller Navajo communities of his youth, something like this would never have happened. People were too busy struggling for survival to fight against each other. It's a hard pill to swallow the loss of two up-and-coming youth, one to the creator and one to incarceration. Zah speaks of this event with regret but also with determination to find ways to support Navajo college students: "The young people should do a lot of the things that the Navajo people need. There are tremendous opportunities out there. If young people can get a decent education and develop skills, they can cause a major impact through the Navajo Nation" (133). It was for this goal that Zah worked at Arizona State University. During his career with ASU he was charged with increasing the numbers and retention of American Indian students. In ten years he more than doubled the number of Indian students to 1,500.

There is no doubt that while the Navajo people have been dealt a very tough hand, they have worked tirelessly to increase the size of their reservation, gain self-sufficiency, and recognize true sovereignty. This book, while formed from the perspective of one man's experiences and accomplishments, provides a great glimpse into the pioneering of the Navajo tribal government. It changes the perspective of the Indian story that Zah believes "*portrays* Indians as victims rather than as victors [and has] reflected a negative view of indigenous communities. Indian reservations were seen as ghettos rather than homelands, and the Indian story tended to be told as tragedy rather than as triumph" (123).

Through the experiences of one man who has seen the hard work of individuals pay off to greatly benefit the Navajo tribe, this book offers hope. In the conclusion Zah makes this simple statement: "I think that the Navajos have a future" (150). It is for this reason he retired from his position at ASU. He insisted on setting an example to the generations of college students he coached and mentored. He has returned to the reservation to contribute his talents to his people. Zah now leads a group called Restore Harmony whose goal is to restore peace, harmony, respect, and dignity to the Diné (Navajo) Nation.

Zah's coauthor Peter Iverson is emeritus Regents' Professor of History at Arizona State University and has written twelve books in American Indian history. It was upon his insistence this book came to fruition. His experience in scholarly research is evident in the composition of this book. His attention to detail filled in gaps that were vital to understanding this important history.

Nanebah Nez

Arizona State University