

# Labriola National American Indian Data Center Newsletter

Vol. XVIII No. 2

Edited By Joyce Martin, Curator

Spring 2011



**Learn more about how to afford your college education including tips on how to find scholarships by Labriola Center student worker Jessica Antonio**

**Please see Jessica's column on page 3 of the newsletter**

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## The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community

Leroy Little Bear was the featured speaker for the Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community on Thursday March 24, 2011 at the Heard Museum in downtown Phoenix. The title of his talk was "Native Science and Western Science: Possibilities for a Powerful Collaboration."

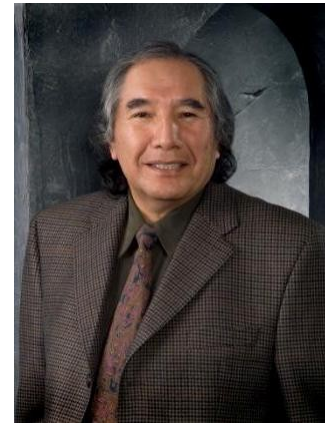
Leroy Little Bear is a member of the Blood Tribe of the Blackfoot Confederacy (Canada). Head of the SEED Graduate Institute and the former Director of the American Indian Program at Harvard University, he is Professor Emeritus of Native Studies at the University of Lethbridge where he was department chair for 25 years.

Leroy Little Bear  
 "Native Science and Western Science: Possibilities for a Powerful Collaboration"  
 Thursday March 24th 7PM  
 Heard Museum 602.252.8848  
 Free and open to the public

In 2003, Little Bear was awarded the prestigious National Aboriginal Achievement Award for Education, the highest honor bestowed by Canada's First Nations community.

Leroy Little Bear states, "For Albert Einstein, the business of science is 'reality'. The reality brought about by modern science is largely based on Western paradigms. Western paradigmatic views of science are largely about measurement using Western mathematics. But nature is not mathematical. Mathematics is superimposed on nature like a grid, then examined from that framework. It is like the land survey system: a grid framework of

townships, sections, and acres superimposed on the land. These units are not part of the nature of the land. If science is a search for reality; if science is a search for knowledge at the leading edges of the hu-



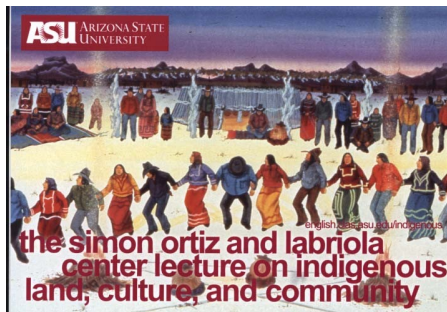
Leroy Little Bear

manly knowable, then there are 'sciences' other than the Western science of measurement.

One of these other 'sciences' is Native American science. Native American science is incomprehensible to most Westerners because it operates from a different paradigm. Measurement is only one of many factors to be considered. . . . In order to appreciate and 'come to knowing' in the Native American science way, one has to understand the culture/worldview/paradigm of Native American people."

<http://english.clas.asu.edu/indigenous/>

## Dr. Kathryn Shanley Delivers 6th Installment in Lecture Series



Dr. Kathryn Shanley, Professor of Indigenous Literature at the University of Montana, delivered her lecture *'Mapping' Indigenous Fu-*

*tures: Creating a Native Voice in Higher Education* as the 6th installment of The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community on October 7th, 2010.

Dr. Shanley spoke about the "significance of global indigenous people's struggles to gain recognition and control over their own destinies" and why that struggle is important. She used the example of "Montana's Indian Education for All Act" to discuss indige-

nous education models and strategies in higher education for realizing the rights in the [United Nations] Declaration on the Rights of Indigenous Peoples.

A video of Dr. Shanley's lecture can be viewed on the web at the ASU Libraries The Library Channel

For more information on the lecture series please see the ASU English Department at <http://english.clas.asu.edu/indigenous/>

## Navajo Students Organize Against the Northeastern Arizona Indian Water Rights Settlement Agreement by Tamara Lee

The news spread quickly to us Navajo ASU students of the Navajo Nation Council Delegates were to quickly settle on the Northeastern Arizona Indian Water Rights Settlement Agreement. The council was to settle for 31,000 acre feet of water per year from the Lower Colorado River and waived their Water Rights for 100 years meaning they cannot contest if water guaranteed perishes or contaminates; in exchange for pipelines that have not been granted the construction funds.

Sounding like an underhanded deal, ASU students and Alumni set up a water rights meeting inviting MCC, SCC students and metro community members to discuss the disadvantages and advantages of the proposal as well as research past water proposals and future Arizona water trends. 48 hours before the Settlement meeting on September 29th 2010 the Proposal was released to the public, 405 pages of vague lawyer terminology. 18 meeting attendees ventured to the council meeting marching alongside 200 protesters

to the council chambers. The result of the 1st Water settlement meeting concluded with the council agreeing that the Navajo people needed to be educated on this proposal, thus, the Navajo Nation Water Commission needed to put together informational chapter meetings in the affected Navajo agencies.

We called friends and family at home on the Reservation to attend these chapter meetings. For which they reported these sessions did not allow for questions, nor was there a Navajo translator for the Elderly. On weekends, friends and I would travel home to the reservation stopping at grocery stores to hand out flyers and explain to people that more time is needed to research options. In the valley, we called the Navajo Nation Water Commission and asked them to present a meeting to Phoenix area Navajos. On October 27th, Stanley Pollack, the Navajo Nation Attorney, came to ASU Labriola Center to present the Water Settlement Proposal which we live-streamed. The presentation was



followed by a question and answer session.

On November 4th, 12 students went back to Window Rock

for the 2nd meeting. We watched delegates vote against listening to their citizens for an opposing side to the settlement and watched a few delegates attempt to table the proposal again. The settlement passed on a 64 to 24 vote. They gave up on what my Navajo Ancestors pleaded at Fort Sumner to return to; our land, water and way of life. For this historic vote, my generation and those to come will always remember the day our leaders signed away important water resources and rights.

For more information, Google "Navajo water rights: truths and betrayals".

## Valuing College Education!!! By Jessica Antonio

I never thought about my plans after high school, until my assistant principle asked me my junior year. I figured to answer the way they wanted me to, so I told them, "I'm going to college." I had no idea what I wanted, where to go, what to study, or how to pay for it.

I learned that I needed to re-search colleges and apply for a study program by a deadline to get accepted. I selected Arizona State University for the high American Indian population, American Indian programs, other non-profit organizations around the valley, and in the same state. I found out I needed to take my ACT and SAT to have them sent to schools for class placement. Then I needed to apply for a PIN to complete my FAFSA application.

During my senior year in high school, I had to figure a way to pay for college before actually going. I found out that the fed-

eral government grants from FAFSA would help me pay for some of my school. I learned from banks that loans can help me pay for college. However I don't like owing money. I then had to rely on scholarships.

Scholarships are communities or organizations investing in their future by paying for a person's college education so they can help them later on. First, re-search scholarships online that you qualify for. Second, fill out the application. Third, do the things you have control over, such as essays, letters, etc. Fourth, do the things you need assistance with, such as transcripts, financial need analysis, letters of recommendations, etc. Finally send them where they need to be sent before the deadline.

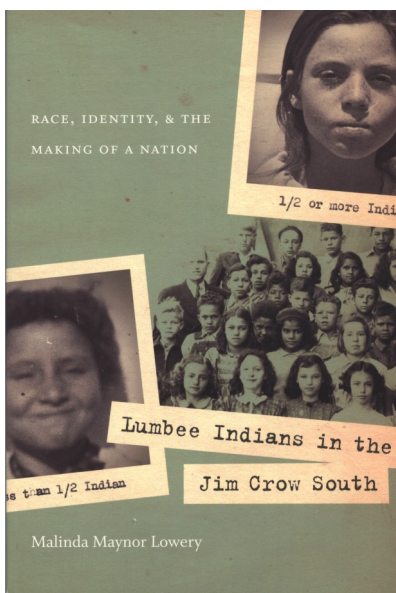


Jessica Antonio studying in the Labriola Center

Each scholarship has a different requirements, deadlines, expectations, and assistance amounts.

The more scholarship completed, the chances are better of getting them. I would have to say the best advice I can give when doing scholarships is to give yourself a lot of time and have a lot of patience, because all that paperwork takes sometimes months to get done.

## 3rd Annual Labriola Center American Indian National Book Award



Dr. Malinda Maynor Lowery's book *Race, Identity, and the Making of a Nation: Lumbee Indians in the Jim Crow South* was selected as the winner of the 2010 Labriola Center American Indian National Book Award.

"With more than 50,000 enrolled members, North Carolina's Lumbee Indians are the largest Native American tribe east of the Mississippi River. Malinda Maynor Lowery, a Lumbee herself, describes how, between Reconstruction and the 1950s, the Lumbee crafted and maintained a distinct identity in an era de-

finied by racial segregation in the South and paternalistic policies for Indians throughout the nation. "

Dr. Lowery is an assistant professor of history at the University of North Carolina at Chapel Hill and a native of Robeson County North Carolina.

Dr. Lowery will visit the Labriola Center in April to discuss her award winning book.

For a nomination form and further information see <http://lib.asu.edu/labriola/bookaward>



## ASU LIBRARIES

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PO Box 871006  
Tempe, AZ 85287-1006  
<http://lib.asu.edu/labriola>

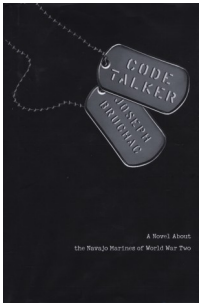
Phone: 480-965-6490  
Fax: 480-965-0776  
E-mail: [archives@mainex1.asu.edu](mailto:archives@mainex1.asu.edu)



*The Labriola National American Indian Data Center was officially dedicated on April 1, 1993. The Center was made possible by the vision of Frank and Mary Labriola, whose generous endowment gift supports its work. It is their wish that "the Labriola Center be a source of education and pride for all Native Americans."*

*The Labriola National American Indian Data Center, part of the ASU Libraries, is a research collection international in scope that brings together in one location current and historic information on government, culture, religion and world view, social life and customs, tribal history, and information on individuals from the United States, Canada, Sonora, and Chihuahua, Mexico.*

## ONEBOOKAZ for Kids, Code Talker: A Novel About the Navajo Marines of World War Two



On Friday March 11th, ASU held a ONEBOOKAZ event around the 2011 ONEBOOKAZ choice Code Talker: A Novel About the Navajo Marines of World War Two by Joseph Bruchac. The event features storytelling and code talkers. The author Joseph Bruchac (Abenaki) was also featured.

The Labriola Center hosted a reception in the afternoon followed by a faculty panel entitled "The Importance of Indigenous Literature and History in the U.S. Curriculum."

Acclaimed author and ASU Eng-

lish and American Indian Studies Professor Simon Ortiz moderated the panel discussion which was composed of David Martinez from the American Indian Studies Department, Laura Tohe from the English Department, and Kyle Wilson from the English Department.

The panel discussed such issues as the importance of Indigenous literature and Indigenous knowledge and talked about their favorite works.

ONEBOOKAZ author Joseph Bruchac was in the audience and spoke about being a fan of all of the ASU faculty writers on the panel.

"Bruchac has won the Lifetime Achievement Award from the Na-



Joseph Bruchac (Abenaki)

tive

Writers Circle of the Americas, and the Virginia Hamilton Literary Award for his enduring contribution to the field of multicultural literature for children." (book jacket Code Talker by Joseph Bruchac)