

Book Reviews

Watching Lacandon Maya Lives. R. Jon McGee. (Boston: Allyn and Bacon, 2002. xiv, 194 pp.: ill., maps, 23 cm. ISBN: 0-205-33218-8 paper).

Social scientists have been studying the effects of external pressures on Mexican Indigenous Peoples at many levels. Over the past thirty years, the introductions of large-scale government and business sector initiatives involving migration, agricultural development, resource exploitation, and tourism have dramatically altered the lives of many Mexican Indigenous Peoples. In his third book, *Watching Lacandon Maya Lives*, cultural anthropologist R. Jon McGee has produced a descriptive cultural ethnography that depicts how one of these groups, the Lacandon Maya of Chiapas, Mexico, has adapted socially, economically, and politically to the accelerating intrusions of the outside world. In particular, McGee focuses on the powerful effects of the tourism industry on the Lacandon, whom he believes have adapted well, despite the resulting alterations in family and community life.

McGee's book is organized into seven informative chapters, including maps, photographs, charts, and a glossary of terms. This format is sophisticated, for the chapters actively progress through general Lacandon history, traditional culture, community life, outside interactions, the decline of religion and traditional healing practices, and the author's reflection on the past twenty years of field work. While he refers to many in-depth scholarly works in this book, his perceptibility, which has been molded through his education and fieldwork experience, is his most valuable resource. McGee uses detailed maps and charts to illustrate the evolution of community standards of living and photographs that reveal much about Lacandon life.

McGee purposefully presents an elaborated general history of the Lacandon in the beginning of his book. This is done in order to challenge common generalizations and myths, which, as he asserts, are rooted in fantasy and misinterpretation. He presents evidence that refutes the idea that the Lacandon have a history of isolation, and therefore, socio-economic stagnation, which has led many to believe them to be essentially the last of the "pure" Maya in Mexico. To explain their ability to work within the modern tourism industry, for example, McGee reminds us of the history of interaction that the Lacandon have always had with outsiders. The result of this work is a realistic image of a people with a long tradition of adaptation. However, he also emphasizes that the manifestations of adaptation are not always ideal, for they often imply shifts in community values.

The strength in McGee's book lies in his lucid writing style, as well as his depth, his perspective, and above all, his credibility. McGee's writing flows smoothly through the use of concise language and the maintenance of an agenda focused on inclusively examining the Lacandon. The text moves easily through a myriad of interdependent topics, including general history, tourism, gendered divisions of labor, the decline of religion, and agricultural practices. McGee's twenty years of experience with the Lacandon have helped to yield a tellurian, yet academic account that covers the evolution of gender, family, community, economic, and cultural dynamics within their society, in response to surrounding changes. Of particular value is McGee's honesty, for he realizes his fallibility with regard to past and present interpretations, while he admits that his closeness to the Lacandon Maya precludes him from detachment in his research. This familiarity is significant because within the text McGee includes alluring anecdotes that vividly illustrate the special characteristics of Lacandon culture. The anecdotes complement what is a gripping, heartfelt description of an Indigenous group's perseverance in the face of globalization.

While the book is sweeping in its scope, McGee's treatment of the Zapatista-Mexican Army conflict in Chiapas is oversimplified. Indeed, his book is not about this conflict *per se*; however, his scant references to it are unsubstantiated. For example, he simultaneously asserts that his Lacandon friends do not support the Zapatistas *and* that *no* Lacandon support them, which is an uncorroborated statement. On pages 98-99, McGee asserts that Zapatistas used force to encroach upon Lacandon land, yet no citation is provided here either. His failure to support his accusations is a dismissal of the possibility that such groups as the paramilitaries or the military, who committed many verified human rights abuses from 1994-2000, could have been involved in this particular dilemma. Readers seeking an understanding of the human rights situation in Chiapas should refer to sources by Amnesty International, Human Rights Watch, John Ross, Rosalva Aída Hernández Castillo, and Rosa Rojas.

Rebirth of the Blackfeet Nation, 1912-1954. Paul C. Rosier. (Lincoln: University of Nebraska Press, 2001. xviii, 346 pp.: 12 photographs, maps, index, 24 cm. ISBN: 0-803-23941-6 cloth).

In his book, *Rebirth of the Blackfeet Nation, 1912-1954*, Paul C. Rosier sets out to “bridge the gap that exists between studies of the Indian New Deal and the termination eras” (p. 2). Rosier, an Assistant Professor of History at the University of Villanova, attempts to accomplish this task by conducting a case study of the Blackfeet of Montana between 1912 and 1954. Rosier utilizes tribal interviews, government documents, archival materials, and selected secondary sources to support his theory that the Blackfeet were able to use the Indian Reorganization Act of 1934 (IRA) for their benefit to effect positive economic changes in their community.

This book, containing twelve photographs and one map, is organized into two parts. In Part 1, Rosier examines the time period from 1912 to 1934. He focuses on the years leading up to the IRA in hopes of answering why 83 percent of the Blackfeet voted to accept the IRA when so many other native groups voted against the IRA at this time. Rosier is successful in giving the reader a coherent background regarding the political and economic climate that led the Blackfeet to accept the IRA. However, his decision to include 1912 in this major work remains unclear considering the fact that 1914 is the year when this study begins. According to Rosier, a main source of contention during this period was the factionalism between full bloods and mixed bloods in the Blackfeet community. Rosier spends a good amount of time examining the “tribal ideal vs. the assimilation ideal” (p. 7) and showing their effects on the community.

In Part 2, 1934-1952, Rosier poses a second question, namely the political and economic outcomes resulting from the acceptance of the IRA. During these chapters, Rosier looks critically at the expanding class structure, the new distribution of tribal monies, and the changing demographics of the Blackfeet community with mixed bloods outnumbering full bloods by the 1940s. Again, however, one has to question the time period Rosier has chosen to discuss, because although the title of the book suggests the case study extends to 1954, there is little, if any, discussion of 1953 and 1954.

This book’s contribution to existing literature comes from the fact that it examines a little explored time period in history, specifically that between the IRA and the termination era. By focusing on one group, the Blackfeet, Rosier affords the reader an opportunity to take a closer look at what a federal government policy actually meant for the people that were subject to it. It is Rosier’s belief that through the incorporation of the IRA, the Blackfeet were able to further their own preexisting aspirations of self-sufficiency and self-determination and thus were able use the IRA to build upon their political and economic desires.

This book is recommended for upper-level undergraduate and graduate students as well as to people interested in exploring specific outcomes of the

Indian Reorganization Act. It is valuable because it enables the reader to get a sense of the political and economic landscape prior to the IRA and the resulting repercussions of the IRA for one American Indian nation.

University of Kansas

Stephanie AL Molholt

Native American Studies in Higher Education: Models for Collaboration between Universities and Indigenous Nations. Duane Champagne and Jay Stauss, Eds. (Walnut Creek, CA: AltaMira Press, 2002. vii, 246 pp.: ill., 24 cm. ISBN: 0-759-10124-8 cloth, 0-759-10125-6 paper).

Colleges and universities can and should serve as vehicles for Indigenous Nations building. Edited by directors of flagship programs, this important new book recounts “stories of struggle” in building programs at twelve colleges and universities across North America. Written almost exclusively from the perspective of faculty affiliated with these programs, the introduction and case studies nonetheless strike an admirable balance with discussions of the origins of Native American studies. They also include outreach to Indian communities, budgets and administrative relations, permanence and departmental status, interdisciplinary methodologies and networking, faculty appointments and student services, courses and degrees, and philosophies and distinctiveness. Although this book lacks sufficient discussion of the discipline’s history and status, it makes significant contributions and delivers on its subtitle’s promise.

While these stories share many similarities, they are notable for their varying emphases. Dartmouth’s program is likened to a liberal arts education. Although the University of Oklahoma began its program in 1994, its earlier relations with Oklahoma Indian people are also addressed. Given its flagship journal and publishing history, the focus on academics has been important in UCLA’s program. Native Studies is seriously pursued at Trent University; they run a Ph.D. program and grant tenure to traditional Aboriginal Elders. Notable for its level of names and dates, the chapter on the University of Arizona program confirms its reputation for training masters and doctoral students and furthering tribal sovereignty. Also a Ph.D. granting department, the University of California, Davis chapter highlights their hemispheric/postcolonial approach and sketches the origins of the discipline within the United States. Harvard’s program presents its marketing campaign. A department since 1969, the University of Minnesota, Twin Cities program offers rigorous undergraduate training and is a partner in the new American Indian Studies Consortium. As a Canadian counterpart to Tribal colleges, Saskatchewan Indian Federated College receives approbation for its institution building and academic leadership in Native Studies. A traditional curriculum and pragmatic suggestions distinguish the chapter on the University of Minnesota, Duluth program. University of North Carolina, Pembroke’s department appears in a striking narrative about the Lumbee and “Old Main.”

Struggles against administrative machinations define the program's experience at University of Alaska, Anchorage. Taken together, these chapters provide regional balance and explore a variety of successes and setbacks.

More attention to historical context and the discipline as a whole would have improved this book. Little evaluation was made of students in Indian clubs and youth councils, at D'Arcy McNickle's Workshop on American Indian Affairs, or at National Indian Youth Council's Clyde Warrior Institutes in American Indian Studies, who helped to usher in the discipline. Scholarly organizations like the American Indian Historical Society and the Convocation of American Indian Scholars received no mention. Assertions on pages 110, 166, and 195 exaggerate the uniqueness of certain Indian studies departments and programs in their timing, location, and partnerships. Although this book could have assessed the discipline's status and identity through Ph.D. reading lists, dissertation topics, methods and theoretical seminars, conferences, journals and presses where faculty and advanced students submit their work, it will nevertheless prove valuable to leaders, educators, and students alike.

University of Oklahoma

Sterling Fluaharty

A Native American Theology. Clara Sue Kidwell, Homer Noley, and George E. "Tink" Tinker. (Maryknoll, N.Y.: Orbis Books, 2001. xii, 204 pp., 21 cm. ISBN: 1-570-75361-X paper).

Clara Sue Kidwell, Homer Noley, and George E. "Tink" Tinker provide a refreshing, enlightened, and compelling interpretation of Native American religious beliefs in *A Native American Theology*. The narrative is organized using the structure of systematic theology, from creation to eschatology. The authors integrate Native beliefs, highlight points of comparison with dominant Christianity, and bring Native ideas about God to the forefront of their discussion. The narrative amplifies a central thesis that Native American theology "treats the whole of Indian life as a religious phenomenon and does not try to separate out part of that existence in order to fit into the European American category of religion" (p. 12).

The text is divided into nine chapters, with an introduction, an afterword, and complete notes that are useful for both theologians and historians. By using the defining elements of systematic theology, the authors create a narrative structure that touches upon the most salient points of theology and belief systems, and does so in an understandable manner. In each chapter, the authors convey a firm grasp of Christian theology and a clear understanding of how Native American spirituality and belief systems constitute a valid theology that can enrich Christianity for both Native Americans and European Americans. The clarity, flow, and thoughtfulness of each chapter is a tribute to the efforts of these scholars, who circle the subject from a variety of religious, cultural, and

social perspectives. The most compelling arguments in the text touch only tangentially on points of theology. The discussions of acculturation, assimilation, accommodation, and inculturation used to describe religious ideas provide ample theory for scholars in history, anthropology, and sociology. The chapter on the religious significance of land for Native Peoples provides fodder for mainline historians who tend to focus primarily on legal questions of ownership and title. In discussing religious attachments to sacred places, the authors provide a novel and succinct description of frontier: "Frontier history is more adequately described in part as a contest between remarkably different cultures for the use of landscape" (p. 131). Along with *Religion, Law, and the Land* by Brian Brown (1999), this text provides one of the clearest defenses of spiritual stewardship of sacred places.

A Native American Theology is scrupulously researched, clearly written, and intellectually nuanced, yet maintains a connection with a wide audience of readers. This text is useful for scholars from a variety of disciplines and those interested in issues surrounding religious identity. Kidwell, Noley, and Tinker successfully negotiated the pitfalls of joint authorship and produced a piece of scholarship that fills an important lacuna in the literature.

Iona College

James T. Carroll

Indigenous Peoples, Ethnic Groups, and the State. David Maybury-Lewis. (Boston: Allyn & Bacon, 2002. xiv, 146 pp.: maps, 22 cm. ISBN: 0-205-33746-5 paper; 2nd ed.).

In this book, the first release in a series of monographs entitled "Cultural Survival Studies in Ethnicity and Change Series," David Maybury-Lewis investigates ethnic conflict and how it affects relations between state and non-state groups. The scope of the book is to outline a number of battles being currently waged by various states worldwide against Indigenous Peoples and ethnic minorities as politicians attempt to instill the utility of cultural homogeneity within these groups for the purpose of political continuity. The author prefaces the book by stating that his purpose is to reach a larger audience by providing an overview that is accessible to both the serious student and the lay reader. This approach to writing permits the author to investigate issues affecting Indigenous Peoples and ethnic minorities in Canada, Mexico, Brazil, Indonesia, and China, to name a few. As such, the analyses provided are brief and to the point.

Maybury-Lewis defends the notion that nation-states need to be less rigid in their approaches regarding cultural interaction and the cultural placement of Indigenous Peoples and ethnic minorities. His belief is that this new approach would better facilitate progressive political atmosphere and help alleviate conflicts rooted in cultural misunderstanding. Despite this focus, the author is

more concerned with outlining in a journalistic way how Indigenous Peoples and ethnic groups are treated, choosing to forgo rigorous analyses that would provide the reader with better understanding of the strategies Indigenous Peoples currently employ for cultural survival. Ironically, the chosen approach appears to marginalize the very Peoples the author claims are being marginalized by the state.

For example, even though there are two chapters dedicated to juxtaposing Indigenous Peoples with ethnic groups in preparation for discussion regarding ethnic cleansing, and how in certain cases this is still utilized as a tool by the state to promote national unity programs, the reader is forced to link Indigenous Peoples with ethnic minorities. These two are never separated into clearly distinctive groups. In this way, Indigenous Peoples become unwitting ethnic minorities in Maybury-Lewis's approximation. Because the author tends to examine a variety of regions worldwide, at times it is tough to fully discern how the issues being examined actually impact the people under discussion. At the beginning of the book, the author includes two maps providing the reader with context regarding regional placement of the Peoples and issues the author is writing about. However, beyond these maps, the text is literally void of graphs or charts that would provide additional insight. The single exception is a listing of the world's Indigenous populations, although its placement is curious, for it does little more than inform the reader of how many Indigenous Peoples there are worldwide.

With these limitations in mind, does this book live up to its mandate, which is to provide an accessible overview of issues as they impact Indigenous Peoples and ethnic minorities worldwide? Yes, it does. Prior to engaging in this book, one must be aware that it will take some time to get through, even though there are only 146 pages. Nevertheless, the author deals with multiple issues affecting numerous cultures worldwide, an approach that makes *Indigenous Peoples, Ethnic Groups, and the State* a good introductory book for those readers who know little about Indigenous issues worldwide. Further, this book would make a fine addition to any university-level lower division Indigenous studies course. Those teaching higher division classes may find the overall analyses somewhat cursory. The book *Seeing Like A State* by James C. Scott, a concise examination of the pitfalls the modern nation state faces in its attempts to create culturally homogeneous nation-states, would be an excellent companion piece that explicates the philosophy behind many of the events Maybury-Lewis brings to light.

The Indian Reorganization Act: Congresses and Bills. Vine Deloria, Jr., Ed. (Norman: University of Oklahoma Press, 2002. xvii, 434 pp., 29 cm. ISBN: 0-806-13398-8 cloth).

“Rosebud Interpreter: Mr. Collier, if you will please, I would like to speak in Indian first and then interpret it in English myself” (p. 25). This statement from a Rosebud interpreter at the onset of the Indian Reorganization Act’s Plains Congress in March 1934 echoes the sound of tribes reassembled not as they were before, but in new man-made shapes according to the designs of the manipulator. Indigenous resilience proves that governments are not the source of validation. But in the midst of federal government failures in wrestling with its “Indian problem,” tribal proponent John Collier re-focused treatment onto the proper source of Indigenous empowerment: communities. A century following the Indian Removal Act, Collier, FDR’s Indian Commissioner, wrote the IRA to facilitate federal recognition and transition administrative control of federal programs to revitalized tribal governments in the New Deal vision. Where allotments eroded tribal ways, Collier pushed for allotments to return to the tribe, the individual back to the community.

Widening the path of *Custer Died For Your Sins, God is Red, Behind the Trail of Broken Treaties*, and editing of policy-based books for clarity out of the murk of Indian legal issues—all in the name of remaining Indian-political scientist and keeper of history, Vine Deloria Jr., exposes essential parts of the 1934 Indian Reorganization Act within his latest work. Raw primary sources are presented without synthesis. The reader is enabled to view the document and its progression clearly and see the people who reviewed the IRA on behalf of their communities as they spoke. By using testimony, the titles of the IRA are brought to life. Deloria’s book begins with commentary and then moves to the form prized by mainstream policymakers—the official document. Here is not only the IRA from creation through execution, but also Indian Congresses discussing self-government, a quasi pan-Indian exercise in itself. Deloria makes sense of the IRA by working through the document as Collier presented it and tried to sell it to community congresses in the Plains, Northwest, Navajoland, Pueblos, Southern Arizona, Southern California, Oklahoma, and Wisconsin. The IRA titles address Government (agency), Education (occupational training), Land (consolidation) and Courts (homogeneous tribunal). Several pitfalls are also revealed. Mainstream notions of self-government did not apply to all people and education provisions did not address boarding schools. The Land title was hotly contested in Oklahoma because tribal lands were already dispersed there. People with minerals, such as the Tohono O’odham, lost significant value. The Court of Indian Affairs title provided a moving tribunal across Indian country, a better choice than what Deloria bemoans as contemporary confusion, ignorance of history, and forum shopping.

The crux of self-determination, as framed by the IRA, is the delineation of inherent and delegated powers, a harbinger of controversy. IRA governments

have been chastised as puppets, but Deloria points out that there was no veto over BIA before the IRA. The Congresses also reveal problems from the lack of clarity in how the act was presented to steadfast opposition to change and regulating tradition.

Unlike the document, Deloria's book is clear for many people. It brings the testimony of people who still believed in treaties and remembered freedom before reservations to light. Just as consolidation of allotments formed a contiguous land base, Deloria has provided a coming together of people toward government restructuring. This work eases education on primary issues, arms legal warriors, aids scholars, and guides those who want to understand why things are the way they are.

University of Texas at Dallas

Dietrich Volkland

Team Spirits: The Native American Mascots Controversy. C. Richard King and Charles Fruehling Springwood, Eds. (Lincoln: University of Nebraska Press, 2001. xv, 356 pp., 22 cm. ISBN: 0-803-27798-9 paper).

The controversy surrounding the use of Native American mascots by college and professional sports teams shows few signs of abating. For every such usage recently discontinued by well-meaning institutions (Marquette, Miami University, St. John's), there are those that have retrenched in the fight to keep their mascots: the Cleveland Indians, Washington Redskins, and the University of Illinois. In *Team Spirits*, C. Richard King and Charles Fruehling Springwood have collected fourteen critical essays, with a foreword by Vine Deloria Jr., which examine this matter from a variety of perspectives and provide some well-needed historical and sociological context for the debate.

The essays are grouped under five headings: Inventions, Whiteness, Activism, Interventions, and Complications. The initial essays share the common aim of challenging the histories of specific cases of Indian mascotry and show that most of these trends date only from the middle of this century, while some can count only a few decades of "tradition." King and Springwood report, in their essay, that the initial appearance of Chief Osceola on horseback with his burning spear as symbols of Florida State Seminoles took place in 1978. Donald M. Fisher argues that while Syracuse's Saltine Warrior has an older—if ludicrously fabricated—provenance, his appearances "gradually became more farcical throughout the 1960s," even at the time of increased racial sensitivity on American campuses (p. 34). Mary Landreth unmasks the fallacy behind Arkansas State's Indians, which proud boosters had claimed rested on what Landreth shows to be a disingenuous and unsupportable reading of the state's native past. Additionally, Ellen Staurowsky, David Prochaska, Richard Clark Eckert, and Patrick Russell LeBeau expose the miserable claim that these practices honor Indian peoples, and collectively argue that mascots provide means for white

people to continue, in Philip Deloria's phrase, "playing Indian," with the considerable baggage that concept carries. The last seven essays each offer ideas for response, resistance, and ultimately the defeat of Indian mascotry. Suzan Shown Harjo describes the federal lawsuit against the Washington Redskins and the N.F.L., Ann Marie Machamer summarizes the successful campaign to eliminate such symbols in Los Angeles public schools, Jay Rosenstein analyzes the coverage of the mascot issue in mainstream media and the documentary film "In Whose Honor."

The overall tone of the essays is not intensely theoretical, and that is good. Most of the essays focus on more practical strategies, but a note of warning is appropriate. Given the enthusiastic defense of Indian mascots by the Cleveland Indians or the University of Illinois, for example, it is clear that change is still a ways off in many instances. Cornel D. Pewewardy suggests that the fact that Washington Bullets became the Wizards is to mean that "changes are possible at this level" (p. 268), but it is worth mentioning that the switch coincided with the team's and the league's strategy of marketing its chic to young black consumers. The switch also occurred at a time when *The Washington Post* ran an investigative series pointing out that an appalling number of the city's police bullets were ending up in the bodies of its unarmed citizens. Not just indignation, but also interest forced the change. As King and Springwood conclude at the close of this anthology, the mascot issue will require the hard work of connecting its meaning with the interest of the whole society.

Miami University

Bradley Scott Schrager

Choctaws in a Revolutionary Age, 1750-1830. Greg O'Brien. (Lincoln: University of Nebraska Press, 2002. xxxvii, 158 pp.: a map, 24 cm. ISBN: 0-803-23569-0 cloth).

In this slim volume, Greg O'Brien presents a succinct discussion of the changing nature of power for the Choctaws in the southeast. Using the careers of two Choctaw leaders, Taboca and Franchimastabé, he explores a shift from leadership based on spiritual power (Taboca) to leadership based on control of material wealth (Franchimastabé). His discussion of the concept of power is linguistically informed. O'Brien cites the definitions of significant words related to spirituality from Cyrus Byington's Choctaw dictionary, and he notes the significance of the sun and fire as sources of overarching power in Choctaw cosmology. He then traces the impact of European trade and military intervention in Choctaw life, pointing out that interestingly, Choctaw leaders would only negotiate diplomatic matters such as treaties with the French and English when the sun was shining.

Although source materials on Taboca and Franchimastabé are scarce and scattered, O'Brien has reconstructed their careers through records of colonial

governments and the writings of travelers, traders, and military men. Taboca emerges as a man whose role in diplomacy was sanctioned by his spiritual power, which was affirmed by his success as a warrior. Although Franchimastabé was also a successful warrior, and although French officials considered him the chief of all the Choctaws, his growing power came through the gifts he received from the French in recognition of his leadership, gifts that he in turn used to enhance his status with his followers. In this regard, however, his status began to suffer when his followers became suspicious about his intentions, and his young warriors even threatened to kill him.

O'Brien's argument is well researched and supported with a wide range of secondary and archival sources. He clearly lays out the intricacies of Choctaw relations with other tribes, notably the Chickasaws and Creeks, with whom they warred, and with the French, English, and Spanish. He shows clearly how the Choctaws sought to play the various European powers off against each other in order to enhance their own position.

There are some minor problems in the book. On page 47 O'Brien asserts that the Choctaws were interested in guns more for war than for hunting, an assertion based on the Choctaw word *gun*, *tanampo*, derived from the word meaning "to fight." Later, however, he has a Choctaw leader lamenting the end of the time of the *gun*, a reference to declining success in hunting. Also, there is some repetition within the book. The story of a warrior who was punished for killing a white man by being stripped of his clothing and made to wear animal skins bears undue weight in that it is referenced at least three times, albeit to illustrate slightly different points.

Despite minor flaws, however, O'Brien convincingly demonstrates how ideas of spiritual, military, and economic power shifted over time in the Choctaw nation, and very importantly, he acknowledges that all the forms of power co-existed. Even as trade brought new forms of wealth and influence into Choctaw territory, traditional beliefs in spiritual power persisted. Men with spiritual power still encouraged their respective teams in stickball games with prayers for spiritually sanctioned success, healers worked their power on the sick, and rainmakers were called on to end droughts. O'Brien's book is a welcome addition to the growing number of studies of the Choctaws. It shows both the cosmological underpinnings of early Choctaw society, and the significant impact of new ideas and material goods that brought great changes to that society, irrevocably altering it, but not destroying it.

Native Americans: The Indigenous People of North America. Colin F. Taylor and William C. Sturtevant, Eds. (San Diego: Thunder Bay Press, 1999. 256 pp.: ill., maps, references, index, 34 cm. ISBN: 1-57145-209-5 cloth), and ***The American Indian.*** Colin F. Taylor. (Philadelphia and London: Courage Books, 2002. 416 pp.: ill., maps, references, index, 31 cm. ISBN: 0-76241-389-1 cloth).

The Native Americans: The Indigenous People of North America and *The American Indian* are the most comprehensive publications written and edited by Colin F. Taylor. This art historian is well known both in Europe and America, with his books translated into many languages including German, Polish, Czech, and Japanese. His numerous works concentrate on the history, culture, and art symbology of Indigenous Peoples of North America, the Plains Peoples in particular.

The American Indian actually encompasses the book *The Native Americans: The Indigenous People of North America* and two other volumes by Colin F. Taylor. These books, which had previously been published separately, are the *Native American Weapons* (which was reprinted twice before), and *Native American Arts and Crafts* (reprinted 4 times). While the text went unchanged, there are less photographs accompanying these two sections within the book *The American Indian*. The printing quality of photographs and illustrations is also slightly worse in comparison with *The Native Americans: The Indigenous People of North America*. The section dealing with Indigenous Peoples' weapons divides them according to function, into five chapters which are added to the nine chapters previously published in *The Native Americans: The Indigenous People of North America*. The latter, as well as nine more chapters focusing specifically on Indigenous arts and crafts, represent each of the nine broad cultural areas of Indigenous North America.

The publication *The Native Americans: The Indigenous People of North America* was released nine times by both U.S. and European presses, including two releases in Spanish and one in French. This amply illustrated volume of large format with more than 250 archive photographs, maps, color plates and more than 1000 works of art examines the cultural lifeways, personages, and historical events important to the most well known Peoples throughout North America. After an introduction offering a prehistorical perspective, nine chapters of the book examine the various distinctive realities prevailing in various cultural areas, reflecting their distinctive environments. The book *The American Indian*, with the included section examining various kinds of weapons, their production and usage, and also a section with similar exposition concerning arts and crafts, is of the same kind, including more than 650 photographs and illustrations.

All the authors who have contributed to the creation of the examined works, such as William C. Sturtevant, who was responsible for selection and description of the illustrations, are either art historians, ethnologists, or anthropologists, which is reflected in their methodology and writing style. Although the books are intended for the general public, they are researched very well. The evidence

is drawn mostly from primary sources such as notes of early travelers, or early accounts given by Indigenous persons, as well as detailed studies of museum collections, including archeological sources.

The fact that three books that had been already published several times were compiled together, making up the publication *The American Indian*, may seem a little bit strange. It may also indicate, however, that the need for this kind of work is high. Making it available to as many readers as possible can contribute to a better overall knowledge of the general public about Indigenous Peoples of North America. Especially in some East European countries, there are not many accurate publications concerning Indigenous Peoples available, so Taylor's books help to stem "Indian" stereotypes arising from the lack of accurate information. On the other hand, it could be argued that Taylor's work perpetuates some other, more subtle stereotypes though, by presenting Indigenous Peoples only as they used to live in the past and placing an emphasis on material culture. The books also contain some controversial issues. For example, the hypothesis that the ancestors of Indigenous Peoples of Americas came from Asia via the Bering Strait is presented as an undebatable fact. The extent of the offered scientific evidence ranging from archeology to linguistics sounds convincing, but the fact that such an effort to present very detailed evidence was made may also indicate that the author was aware of the topic being controversial.

In conclusion, the book is very effective in providing insight into the diversity of Indigenous Peoples cultures as they were shaped by their widely varying environments. In spite of the extensiveness of the topics addressed, the broad overviews presented in *The Native Americans: The Indigenous People of North America* and *The American Indian* can provide an interested reader with a very good foundation of knowledge about the historical lifeways of the Indigenous Peoples of North America. The books present accurate information in a very attractive and accessible way. Encompassing a wide range of information into the compiled volume, *The American Indian*, makes it more affordable to the general public.

University of Kansas

Antonie Dvorakova

Broken Circles: Fragmenting Indigenous Families 1800-2000. Anna Haebich. (Fremantle: Fremantle Arts Centre Press, 2000. 725 pp.: ill., 22 cm. ISBN: 1-863-68305-4 paper).

Broken Circles yokes historical documentation, testimonials, and visual culture as a way of mapping out the forced removal of Aboriginal Australian children away from their families and into "the missions" or government and religious boarding schools. Haebich tracks the socio-political environment leading up to the "need" for removal, and demonstrates the propaganda used by churches and the Australian government to reinforce and maintain the

missions, whose goal was to utilize "regimes of orderliness, discipline, and deprivation" as a means to "transform (Natives) into the image of their captors" (pp. 147, 345). Haebich catalogues the stories of the children alongside government documentation, scientific tracts, photographs of "captors" and mission life, and visual propaganda illustrating the Aboriginal transformation from "savage" to "civilized." Haebich foregrounds the urgency for such a history to be told in the first chapter of her book. She provides a contemporary model of the affects of forced removal and acculturation on Warren Braedon, an Aboriginal boy who was removed from his home in 1973. In doing so, she stresses the ways in which the questions and critiques raised in *Broken Circles* are not past-tense, but fully present.

Though *Broken Circles* is first and foremost a historical text, Native American Studies as well as Minority Discourse scholars will find that the testimonials and governmental tracts, provided as evidence in *Broken Circles*, utilize some of the same language and content as texts on the California Mission system, North American boarding school narratives, and nineteenth century discussions of the "quadroon" and mulatto. Like such North American texts as *Education for Extinction* or *They Called It Prairie Light*, *Broken Circles* tracks the criminalization of Indigenous families, the removal of Indigenous children as a "civilizing" tactic, the erasure of cultural affiliation through "renaming" and "theft of the very language," the development of domestic and manual labor and "outing" programs, the many cases where tribal identity survived and continues to survive, and the horrors of forced acculturation (pp. 343-344). The strength of *Broken Circles* is its effective balance of Aboriginal student testimonials and governmental tracts, its thorough demonstration of the role of propaganda in the development and maintenance of the mission system, and the inclusion of survival as an active part of Aboriginal history. Haebich's reliance on both types of texts calls the authority of historical evidence and documentation into question, and inserts the Aboriginal students' voices into the discussion of missions in Australia.

Though *Broken Circles'* focus on Aboriginal Australians is critical, it could have developed a stronger link between Australian and North American religious and governmental systems of forced removal from families and acculturation as a way of highlighting the widespread and injurious affects of such "colonizing enterprises" (p. 351). Haebich gives a cursory nod to the relationship between North American and Australian assimilation tactics, but the uncanny relationship between the mission system in Australia and boarding schools in North America could have been developed in a concluding chapter of its own.

The Fish Factory: Work and Meaning for Black and White Fishermen of the American Menhaden Industry. Barbara J. Garrity-Blake. (Knoxville: University of Tennessee Press, 1994. xxiii, 160 pp.: ill., 24 cm. ISBN: 0-870-49856-8 cloth).

Anthropologist Barbara Garrity-Blake investigates the lives of Virginia and North Carolina fishermen and discovers the different meanings black and white fishermen give to their job. Fishermen used to live and work in a hierarchical workplace, stratified by race and occupation. Ship officers were white, literally worked above the crewmen (in crow's nests and overseeing the fish harvest), met with company owners, could not read, and wanted their children to follow in their footsteps. Furthermore, captains thought they possessed innate qualities that allowed them to find large schools of fish, the fisherman's mother lode. Garrity-Blake finds strong connections between the captains' identity and their occupation. Officers cherished their closeness to nature and individuality. Recently, technology undermined the captain's place on the boat. Fishing companies use airplanes to spot schools of fish, and since these planes work above the captain, technology skewed the boat's work hierarchy. Captains struggle to prove their worth in the technological age.

Conversely, crewmen were black, worked on the decks below the captain, performed manual labor, did not want their children to become fishermen, did not meet with company owners, and ironically, were more educated than the officers. Crewmen considered themselves wage earners, prided themselves on their ability to provide for their families, and saw their work experience in collective terms. In order to harvest the fish, the crew needed to work together, and singing chanteys harmonized the efforts of the crew. The chanteys also expressed the crew's displeasure and ambivalence with work. Black crewmen found their individuality in their communities and land ownership. Technology, such as the hydraulic power blocks raising the nets, changed the workplace for black fishermen. It eliminated jobs, and made the chanteys unnecessary.

Garrity-Blake's methodology offers much to students of Indigenous studies. She spent three years conducting fieldwork and interviewing both black and white fishermen. She also used innovative evidence (the crewmen's chanteys) to uncover the world of the African American fishermen. However, *The Fish Factory* would find more receptive audience in anthropology than in history. The book tends to be descriptive rather than analytical. For example, the author states that captains prefer black workers because they are "more dependable and harder working," but she does not explain those comments (p. 58). The book also fails to link events to their historical context. The author states that the experiences of white and black fishermen resulted from Jim Crow segregation, but she does not connect her descriptions to a discussion of segregation and its lasting effects in the upper South.

Indigenous Community-based Education. Stephen May, Ed. (Toronto: Multilingual Matters Ltd., 1999. 180 pp.: tables, figures, 26 cm. ISBN: 1-853-59450-4 cloth).

Editor Stephen May has collected 10 essays, each with notes and references, in *Indigenous Community-based Education*. The book takes international comparisons to cover a wide scope of topics on community-based education for specific Indigenous Nations including: Quechua/Quichua (Peru and Ecuador), Yolngu (Northern Territory Australia), Innu (Labrador, Canada), Maori (Aotearoa/New Zealand), Sami (northern Norway), Dine-Navajo, Hualapai, Yup'ik, Karuk, and Hawai'i (America). The collection was previously published in the journal *Language, Culture and Curriculum*, Vol. 3(3). By repackaging the essays in book form, the editor and authors are most likely hoping to reach a broader and possibly more general audience. Readers should be warned, however, that the writing in this book is aimed at reaching specialists, academics, community-based educators, and possibly students in First Nations Studies courses and those in the field of Education. Each chapter has endnotes and a list of references for further reading.

In the introduction, Stephen May distinguishes between community-based education and community education, with the former being a political post-colonial effort to improve Indigenous education. The central role of Aboriginal languages and cultures in the classroom and curriculum of Aboriginal students constitutes the key to this improvement. In the chapter "Community-Based education for Indigenous Cultures", David Carson argues, using Paolo Freire's (1972) statement, that community-based education rests on a "dialogic teaching approach" and empowerment of teachers/facilitators and learners (p. 11). Mark Fettes, in "Indigenous Education and the Ecology of Community", begins his discussion of community with a historical and philosophical investigation of the roots of community education. Citing Eber Hampton, he defines community as "connections between expressed thought and lived experience, a dynamic cyclical relationship between the stories people tell about themselves and the ways they relate to one another and to their environment" (p. 32). He completes the analysis by positing an ecological theory of community, a model fleshed out by diverse examples of Indigenous schools. Fettes argues that education has lead to an "uncoupling of imagination and daily life in specific communities" and concludes that both mainstream and Indigenous community schools will need to address this disjunction. Stephen May, in "Language and Education Rights for Indigenous Peoples," outlines the evolution of Indigenous rights from national and state hegemonic common cultures to the establishment of international Indigenous Peoples rights to language and education. The shift in legal standing, according to May, is being reflected nationally, regionally, and locally in education policies that are aimed at revitalizing Indigenous cultures and also supporting their increased autonomy within nation states. In "Emancipatory Maori Education: Speaking from the Heart", Arohia Durie

illustrates the points raised by previous authors and provides historical context and support to May's writing on Indigenous rights. Teresa McCarty and Lucille Watahomigie provide a concise history of American Indian education and changes as illustrated by brief case studies of the Rough Rock Demonstration School, Rock Point, Hualapai Bilingual Program, Ciulistet (Fish Camps for Math and Science), as well as Yup'ik, Karuk, and Hawai'i reforms to education. These authors point out that language retention is heavily dependent on language use at home. William Wilson notes in his chapter "The Sociopolitical Context of Establishing Hawaiian-medium Education" that language revitalization is aided by legislated language programs and shifts from hegemonic education policies to recognition and support for Aboriginal languages. James Ryan, in the chapter "Towards a New Age in Innu Education: Innu Resistance and Community Activism," demonstrates that educational reforms to First Nations education often occur within the context of community reforms, and social activism can lead to empowerment that ripples through to schools and their curriculum. However, there are limits to Innu control over education, as they have had to work within the constraints of federal and provincial legislation. Jon Todal, in "Minorities with a Minority: Language and the School in the Sami areas of Norway", offers some interesting comparisons of language politics in Norway, instructive to circumpolar regions where there may be tension between standardizing and adopting an official Aboriginal language and/or the use of a plurality of languages. Similarly, Nancy Hornberger and Kendall King, in their chapter "Authenticity and Unification in Quechua Language Planning," discuss the goals of "authenticity and unification" to understand how language planning and policy "can both avoid and resolve the problems arising from this friction" (p. 160). These authors argue that some of the tension arises from different ages of language users and that whatever tension arises, it does not need to create a conflict in the authentication and unification of language planning. Anne Lowell and Brian Davlin, in "Miscommunication between Aboriginal Students and their Non-Aboriginal Teachers in a Bilingual School" offer much food for thought in understanding miscommunication in the classroom. This is a must read for all teachers. The authors note that "the literature on Aboriginal communication and learning is predominantly from a non-Aboriginal perspective; extensive documentation by Aboriginal people themselves has yet to occur" (p. 155). An important point raised by this essay was the recommendation that on-going training for teachers and cooperation between teachers, students, and their communities was essential.

This book is essential in the international comparisons that can support local educational reforms. It helps one think about how difficult it is to remain mindful of the context in which problems are articulated and of their possible solutions. In addition, the essays allow one to reflect on who we are, a consideration that is equally important to how we understand the importance of culture and language to education in the first place. One possible criticism for this book is that its emphasis is on languages and cultures and so it has little to

say about teaching of math and sciences (with the exception of McCarty and Watahomigie). It would not have taken much effort to bring some of the many excellent examples of revitalization of math and sciences, both traditional and "Indigenizing" practices, into this slim volume. Also, it would be beneficial to bring more essays in from Aboriginal educators and researchers from within the Indigenous Nations discussed.

Dene Nation

Chris Paci