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By Gordon H. Hills.

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Author

Wade, Kenneth

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As the sun rose and Ako-Yet blushed pink we grew silent in the shining splendor of creation, each of us with our own thoughts, our prayers. That bright morning on Soldier Mountain reminds me of McGee Peak, Che'wa'ko, the place in the book where the spirits watch the world. "Che'wa'ko" is the title of the final chapter of *The Morning the Sun Went Down*. Someone is singing a survival song there. The song is both old and fresh. The telling of *The Morning the Sun Went Down* is also like this song and the sunrise on Soldier Mountain, ancient and new, the continuum and beginning of many more stories of life and love and healing.

The Morning the Sun Went Down has renewed my appreciation of autobiography as an important literary genre and will be one of the texts my American Indian literature class will read. It is an excellent book and an affirmation of life that transcends survival. I can give my students no greater gift, except, perhaps, the sequel to this story.

Georgiana Valoyce Sanchez
California State University, Long Beach

Native Libraries: Cross-Cultural Conditions in the Circumpolar Countries. By Gordon H. Hills. Lanham: Scarecrow Press, 1997. 464 pages. \$59.50 cloth.

A book-length treatment of any aspect of Native library services is a welcome though rather unusual event in the literature of library and information studies. Gordon H. Hills' book, *Native Libraries: Cross Cultural Conditions in the Circumpolar Countries*, discusses library services for Native peoples in northern rural and urban communities in the United States and Canada during his career as a professional librarian. The book is a very personal one, drawing heavily on Hills' own experiences as well as his research in library and information studies. Though flawed, Hills' work is a welcome addition to the literature on Native library services.

Gordon Hills states that his primary goal in writing *Native Libraries* is to "stimulate...increased attention to cross-cultural librarianship, including services by and for Native peoples," which will help to give library professionals a stronger role in the future of American Indian studies (p. xv). Hills spent a significant portion of his career as a professional librarian providing library services to Native peoples in a variety of locations in the northern regions of North America and *Native Libraries* is at its best when the author writes about his own experiences. Hills clearly feels that graduate professional training does not adequately prepare librarians to meet the demands of multicultural library services, particularly in Native communities, and his own interest in rectifying this state of affairs emerges clearly through much of his book. The library and information studies education community is clearly one of Gordon Hills' intended audiences, and he addresses this group directly in the book's final chapter. Here he argues that what he terms *multicultural librarianship* is a normal part of library services and should be an integral part of all aspects of graduate library education along with the requirement that pro-

grams and faculty be grounded in the practical problems found in the field. The results of a short survey Hills conducted of graduate library education programs are discussed in the book and demonstrate that some slow progress is being made on these issues.

One of the book's strengths is its descriptions of the contexts Hills experienced in the course of his professional career working on developing library services in northern Native communities. He repeatedly emphasizes that if libraries are to succeed in Native communities they must become what the communities themselves want and need them to be; attempts to replicate dominant society library models in Native communities (what Hills calls being library-centered) will not work. Since there are not enough trained Native library professionals to meet existing service needs, many non-Natives will be working to provide library services to Native peoples. Hills' emphasis on the need for library professionals to be respectful of the culture(s) in which they serve by listening to and observing what the informational needs of Native communities is appropriate. Non-Native librarians would do well to take Hills' suggestions to heart in going about their work in Native library services. *Native Libraries* is not a manual of procedures on how to set up and run a library in Native communities, though lessons may be drawn from it for these purposes insofar as the book describes library development in a number of real-life circumstances.

One must be cautious in using *Native Libraries* as an example in library science education. Hills' descriptions of his experiences in Native library development form the bulk of the first two chapters, the first appendix, and are scattered throughout most of the other chapters. While they will be very informative for many library and information studies graduate students, these are the experiences of one professional librarian and should be understood as such. Hills' passion for Native library services will probably have more impact on most students than articles reporting the results of social science research projects found in much library and information studies literature, though the book's previously mentioned final chapter makes a small contribution in this area as well. More sound research in Native library services remains to be done. One wonders from time to time if Hills is overstating or over-generalizing and the reader might wish to begin *Native Libraries* by reading chapter seven, "A Potpourri: Culture Shock, the Author's Background, and Multicultural Librarianship," which provides the reader with a clearer understanding of Hills himself. His discussions of the differences between oral and written traditions and what this means for library services draws heavily from the work of Walter J. Ong and is documented less well than one might wish. This detracts somewhat from the force of his argument that Native traditions of largely non-textual transmission of culture argues for library collections with a greater emphasis on visual and aural resources than is found in many libraries. The discussion in chapter five of Native library services in Canada and Greenland serves as a useful introduction to the topics, though Hills' emphasis on contextual information and an apparent need to at least touch on each of the important geographic regions may have prevented him from discussing interesting issues in further depth.

Hills is to be commended for giving attention to the urban environment of Native library services. The literature on Native library services tends to be focused on tribal reservation contexts with little attention given to services to the large percentage of Native populations residing in urban areas. Urban environments exist in different sizes and we are mistaken if we think only of very large metropolitan areas. Hills correctly points out that modernization affects Native cultures wherever they are found and he pays particular attention to the ways in which modern electronic media, suffused with the viewpoint of the dominant urban culture, impacts them. However, Hills also notes that these same tools may also be used to promote cultural integrity and development. His discussion of several programs of library services designed for Native people residing in urban areas provides some examples that urban-area libraries may find useful. Most focus to some degree on providing access to cultural information, though Hills suggests that urban Natives' information needs should be accepted for whatever they actually are and that libraries should work to meet them in appropriate ways. He seems to imply that librarians should not mistakenly reduce Native library services only to providing access to Native cultural information. Hills mistakenly refers to the American Indian Resource Center as part of the Los Angeles Public Library after correctly indicating that it is part of Los Angeles County Libraries. Earlier in the book he might have done a better job discussing the New Mexico Native American Community Libraries Project had he explored it beyond the materials sent to him by the New Mexico State Library.

Native library services in what we now call the former Soviet Union are discussed in a long chapter composed in large measure of summaries of Russian materials discussing library services in general and Natives in the northern regions of the former USSR in particular. This chapter also contains a brief historical introduction and chapter-ending commentary as well as a separate list of Russian language sources. While acknowledging the propagandistic ulterior motives of the regime in providing these services, Hills is fairly kind to the regime in his commentary, apparently because there was great effort to provide equity in services to all groups. His point about the ingenuity used in library service provision to Native areas seems well taken, though the real information needs and best interests of Native peoples as they might have defined them seems not to have been a consideration. Future research in Russian historical resources could yield a more complete and easy-to-understand account of what Hills is attempting to present, though he may be correct that it will be many years before this will be practical. It is to be hoped that the materials for such a project will remain in tact during the present economic difficulties.

In addition to the value of Hills' descriptions of his own experiences, he makes an important contribution to information access about Native library services with the two bibliographical lists at the end of *Native Libraries*. Partially annotated, the lists together are probably the most extensive, though not exhaustive, compilation of citations to the literature currently available in a monographic source on the subject of Native library services. There is far more material drawn from the library and information studies literature than what is found in Elizabeth Rockefeller-MacArthur's *American Indian Library*

Services in Perspective or the fundamental list of items (a number of which do not appear on any of Hills' lists) in the bibliography located at the end of *Pathways to Excellence: A Report on Improving Library and Information Services for Native American Peoples* from the National Commission on Libraries and Information Science. In *Native Libraries* Hills touches on most of the "ten challenges" found in the *Pathways to Excellence* report and Hills' book would have been strengthened had he engaged *Pathways* directly in his last revision, which might also have eliminated many of the annoying editorial errors such as misspellings that remain scattered throughout his book. Many research opportunities remain to be addressed in the area of Native library services, particularly in areas such as information-seeking behaviors, creation of effective innovative service strategies, and the role of information services, including libraries, in Native contexts and for Native peoples in their continuing efforts for greater self-determination. While certainly not without flaws, Gordon Hills' *Native Libraries* contributes to the ongoing conversation.

Kenneth Wade

University of California, Los Angeles

The Noontide Sun: The Field Journals of the Reverend Stephen Bowers. By Arlene Benson. Menlo Park: Ballena Press, 1997. 288 pages. \$36.00 cloth; \$27.50 paper

Arlene Benson's book *The Noontide Sun: The Field Journals of the Reverend Stephen Bowers, Pioneer California Archaeologist* is a significant addition to the scholarship regarding the autochthonous central Californians now collectively known as the Chumash for two important reasons. First, Bowers' manuscripts provide important insights into classical Chumash village organization. Second, the book provides a unique perspective on the pedigree shared by the researchers who continue to work in the area of Chumash prehistory, found in the combination of Bowers' works and the commentary on them by Benson. While Bowers' manuscripts on the one hand certainly provide insight into many of the questions confronting anthropologists concerned with "pre-contact" Chumash lifeways, they also lend an intimate view into the early presence of archaeologists in California, the motivations behind their excavations, and the disconnection of those motives from the lives of actual human beings.

After a brief overview of the life of the Reverend Stephen Bowers, as well as an annotated roster of his most notable contemporaries, Benson organizes Bowers' field notes, journal, and correspondences in chronological order, giving a depth to material that would have been lost if the work had been organized according to topics or issues. The reader is invited to envision the landscape and individual sites as described by Bowers' own words against the backdrop of the race for antiquities in which he found himself ensconced. Both a keen observer and an adroit chronicler, Bowers was able to overcome, to some extent, his lack of formal training by giving exceptionally clear descriptions of the sites he excavated and the items taken from those sites.