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tradition of Doll Keeping, Perry got “back in touch with a part of myself that I’d lost” (p. 199). Widowed and independent, despite her Parkinson’s Disease, Perry is most proud of her daughters’ celebration of their Indian heritage: “I think it’s great that women today can be openly, aggressively, and proudly Indian. That was pretty hard for me to do in Oklahoma forty or fifty years ago” (p. 188). Perry now believes her grandmother “misjudged the world” when she despaired over the future and had her dolls buried with her. “Cultures are more resilient, tradition has a stronger hold on us. . . . The buried dolls come back, in different forms, to lend their healing power to new generations” (p. 202).

That central theme—the resilience of Delaware identity and tradition despite centuries of relocation and acculturation—is an important one, and this book provides convincing personal testimony about the ultimate failure of assimilationist efforts to erase Native cultures. Most of the published life histories of women of Perry’s generation were written in collaboration with scholars, not family members, and highlight individuals whose lives were grounded more completely in their Native traditions. Compared to Pomo basketmaker Mabel McKay, born in California in 1907, (Greg Sarris, *Mabel McKay: Weaving the Dream* [1994]); Crow grandmother Agnes Yellowtail Deernose, born in Montana in 1908 (Fred Voget, *They Call Me Agnes* [1995]); and Iñupiaq activist Sadie Brower Neakok, born in 1916 in Alaska (Margaret Blackman, *Sadie Brower Neakok* [1989]), Lynette Perry’s life was more similar both to many rural European-Americans of her own era, and to many Native women of subsequent generations. In spite of intermarriage, Christianity, and years of living in multicultural environments, an essential Native consciousness permeated Perry’s values, worldview, and sense of identity. I think a historical introduction, setting Perry’s story more fully in its complex cultural and historical context, would have enhanced the book; readers unfamiliar with Oklahoma history will miss some important nuances. Still, Lynette Perry’s voice, even though translated, remains powerful. Its message emphasizing cultural resurgence is an important one for this new century.

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Lakota Culture, World Economy. By Kathleen Ann Pickering. Lincoln: University of Nebraska Press, 2000. 173 pages. \$39.95 cloth.

Consider these statistics: Economically, the Pine Ridge and Rosebud reservations are the poorest and second poorest areas in the United States. Unemployment on the reservations exceeds 80 percent and nearly two-thirds of the residents live below the poverty line. The Pine Ridge Reservation has a median income of \$2,600—less than one-fifth the national average. About 30 percent of the residents are homeless and 60 percent live in substandard housing.

Given this bleak assessment, there is a strong and immediate need to examine the economic conditions found on the Pine Ridge and Rosebud reservations. Fortunately, Kathleen Ann Pickering’s *Lakota Culture, World*

Economy provides just this. More importantly, she does so by situating her examination within the context of the economic choices that constantly confront Pine Ridge and Rosebud residents and by describing how these choices represent the tension between Lakota culture and the “world economy”: “Each day, the Lakotas think and do things that make them distinctly Lakota, yet every day they also experience the far-flung effects of a global economic system” (p. xii).

By exploring this tension, Pickering provides a new perspective on perennial reservation social issues—such as abject poverty, chronic alcoholism, and high rates of out-of-wedlock births—and a better understanding of how Lakota culture limits yet also provides for economic opportunities. However, her study loses its potency when it moves beyond a description of the economic conditions on reservation and into a tired evaluation of the causes of these conditions. Instead of extending her study to include a strategy for how reservation residents might truly participate in the world economy and achieve some sustainable sense of economic security, she revisits the common theme that the “core economic interests” continue to repress indigenous people and improvements will come only when these core interests change.

The author finds her study on an empirical method that, while not especially robust, is sufficient enough to support her claims. It also provides Pickering with intimate knowledge of life on the reservation. She spent more than ten years working with and researching the Lakota communities of Pine Ridge and Rosebud. From 1987 to 1989, she was managing attorney for the Pine Ridge branch of the Dakota Legal Services. Her experience on the reservations exposed her to the economic activities and difficulties facing Lakota households. This, in turn, led her back to graduate school to conduct the fieldwork that provides the foundation for this text.

The book is divided into three major topic areas. It begins with a review of reservation history and an overview of the current reservation setting. Of most interest is the taxonomy of economic activities available to reservation residents: wage labor, small business and agricultural enterprises, micro enterprise, and household subsistence activities. The author makes clear that few people can engage in one single type of economic activity and achieve a sense of economic security.

The topics of employment and consumption on the reservation are then discussed. Pickering first examines wage labor activities on the reservations and how Lakota values manifest themselves in these opportunities. She points out that there are few steady wage labor opportunities available on the reservation, apart from those offered by the federal and tribal governments. She continues by discussing how wage labor itself is not completely harmonious with Lakota values. For example, wage labor often gives young people managerial responsibility over older workers, which conflicts with the Lakota tradition of respecting one’s elders and the belief that knowledge comes with age.

Pickering also reviews small business activities on the reservations. She uses data from the 1990 census showing that only 5 percent of Rosebud and 7 percent of Pine Ridge households are engaged in small business operations

(with a mean income of \$8,523 in Rosebud and \$11,488 in Pine Ridge). In Pine Ridge, with a population approaching thirty thousand, there are fewer than fifty small businesses across the reservation, and less than half are Indian owned (p. 35). The author acknowledges that Lakota small business owners are similar to other small business owners in that their success is related to such factors as training and education, business practices, competition, and pricing. But Pickering also claims that Lakota small-business owners must meet community expectations:

The egalitarian premise of the reservation economy is that everyone will stay within the same general realm of financial well-being through reciprocity and redistribution and no one will be substantially better off than anyone else. (p. 39)

This is a rather harsh cultural stricture, yet the author never explains how it impedes or enhances a small business owner's success.

Because there is no dependable access to mainstream market-based employment, most Lakota engage in alternatives to wage labor or traditional small businesses. The author estimates that 83 percent of households in Pine Ridge engage in some form of microenterprise and 5 percent of these have no other source of cash income (p. 44). Thus she explores these alternative activities, the most common being informal microenterprise operations with no capitalization, inventory, or overhead. Typically, these microenterprises are a form of household production, incorporating family members. They can focus on production of traditional Lakota goods (star quilts, beadwork) as well as nontraditional services (babysitting, haircutting). Their structure allows microenterprises to maintain Lakota cultural values and traditions, yet such endeavors provide few sustainable economic opportunities.

Pickering's description of these various types of economic activities is generally accurate and informative but of little value to Pine Ridge and Rosebud residents. They know they are poor and that they have few meaningful economic choices. The book would have proven more relevant if she had included an analysis of successful commercial enterprises and an explanation of the business models used to achieve these successes. This analysis could include local Lakota businesses, other Native American businesses, and businesses built and managed by individuals around the world who are in similar peripheral positions. The text could also have included a discussion of a topic Pickering ignores completely: how technology is being used to improve people's economic situation. For example, in her discussion of microenterprises, she bemoans the middleman's role in the sales process, yet she fails to examine how the Internet is being used by poor artisans around the world to disintermediate the sales process, increase distribution, and improve sales and revenues. Reservation-based, Indian-owned casinos are also excluded from Pickering's work.

In her presentation of such economic activities, the author also presents as dogma that all Lakota residents adhere to traditional Lakota values. She should at least consider that there might well be a portion of the population

that does not adhere to these values. If this is true, then the resident's attitude toward wage labor and the dearth of Lakota-owned small businesses must be attributed to other factors.

Correlated to the wage earning is the topic of market consumption. The author mentions various ways Lakotas avoid using cash but in the end admits that Lakotas are market-based consumers and need cash to purchase such items as gasoline, groceries, and utilities services. This admission leads to a discussion of the imbalance between the level of cash available to Lakota households and their level of desired consumption and, accordingly, to a discussion of credit. The author explores how Lakota culture enforces the value that debt is to be avoided yet admits that credit is often necessary if a business is to remain competitive (p. 76). In spite of this need, it is painfully evident that access to bank loans for Lakotas is problematic because they lack the collateral, income, and education necessary to make an applicant creditworthy. The author does mention that there are alternative methods for obtaining credit on the Pine Ridge and Rosebud reservations (for example, the Lakota Fund) but she does little more than mention these alternatives. This is disappointing given that the Lakota Fund has provided about \$1,700,000 in loans to over 400 reservation residents. Moreover, the fund is built on the highly successful Grameen Bank model that has helped thousands of people worldwide who were shut out of the credit markets secure loans and achieve a degree of economic security.

The third major theme in the text is summarized by the title of the sixth chapter, "The Political Economy of Need." The author moves from a description of employment and consumption to an assertion that "the world economy maintains control over the returns from the economic activities at Pine Ridge and Rosebud" (p. xiii). Pickering begins by examining three basic needs "critical to indigenous people in general and to the Lakotas in particular: the need for self-governance, the need for economic development, and the need for support to prevent households from falling below a minimal standard of living" (p. 113). She shows how these needs have been defined by "the political and economic needs of the core" and "how federal policies of Indian self-governance, economic development, and public assistance have continuously and repeatedly resulted in limited benefits for Lakota community members and significant benefits for core capital outside the reservation boundaries" (p. 139). This assertion is, in my view, legitimate. As is the subsequent claim that "the Lakotas' need for jobs, households income, and access to land, capital, and natural resources has been outweighed by the need of the interests of core capital for inexpensive and convenient labor, capital accumulation, agriculture subsidization, and low-cost mining operations" (p. 139).

The author quite correctly points out the basic working of capitalism. However, when the author writes, "Unless the political power to define need shifts toward these Lakota communities, economic development that will benefit reservation residents will remain out of reach" she reveals her bias (p. 139). Her conclusion implies that the Lakotas must wait for a shift in power before they can expect an improvement in their lot. She endorses a position of passivity and dependence and sees positive change coming only

when external factors occur. Unfortunately, improvements will not come from a suddenly enlightened federal government or a realignment of broad-based governmental policies. To contribute to the improvement of the Lakotas' situation, Pickering should instead examine how the Lakotas might adopt a model of economic participation that is predicated on self-reliance and personal initiative. This model might include a rehabilitation of tribal government, exploitation of currently available governmental programs, and participation in private initiatives like the Lakota Fund and other nonprofits. Perhaps more fundamentally, Pickering needs to see that the battle is over; in spite of its faults, free-market capitalism has won and it provides the best means for improving the economic circumstances of the residents of the Pine Ridge and Rosebud reservations. As Sivivat Voravetvuthikun, a Thai real estate developer who had gone bankrupt in the Thai economic crash, explained: "Communism fails, socialism fails, so now there is only capitalism. We don't want to go back to the jungle, we all want a better standard of living, so you have to make capitalism work, because we don't have a choice. We have to improve ourselves and follow the world rules. . . . Only the competitive survive" (quoted in Thomas L. Friedman, *The Lexus and the Olive Tree* [New York: Anchor Books, 2000], 102).

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Mavericks on the Border: The Early Southwest in Historical Fiction and Film.

By J. Douglas Canfield. Lexington: University Press of Kentucky, 2001. 238 pages. \$27.50 cloth.

According to my copy of the *American Heritage Dictionary*, a "maverick" is an "unbranded range calf or colt" or "one that resists adherence to a group." The lone rider, the tough individualist who lives by his own moral code in the Old West, has been a staple of American entertainment and identity for most of the twentieth century. With *Mavericks on the Border*, J. Douglas Canfield implicitly shifts the definition and, by implication, understanding of American individualism. He sees the maverick of much southwestern literature and film as someone who resists adherence to one group because the individual can comprehend the perspectives of two, and possibly several, groups. This maverick has effected an imaginative, if not literal, crossing to another race, another nationality, and even another gender. Canfield attempts, in sixteen short chapters, to elucidate the various ways in which these crossings are attempted. He succeeds in offering a suggestive reading of a wide variety of texts, while avoiding any firm generalizations or conclusions on the subject.

The theoretical framework of this study is itself borrowed from several contexts. Canfield is most interested in the existential dilemmas presented within the works he isolates. He uses Julia Kristeva's notion of the abject, filth or absolute defilement, from which the self must differentiate or die. Kristeva sees this condition of the abject as the "border" of her "condition as a living