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Through the categories and terms derived from the interviews with students, Huffman constructs an interesting and intimate glimpse into the American Indian identity and higher educational experience among a diverse group of individuals. An understanding of family relations, and adding a clarified concept of *traditional*, would have created a more dynamic representation of students' cultural backgrounds in relation to the development and projection of their cultural masks. On a side note, Huffman states that many of the Native students were of a nontraditional age (meaning older than the average college student). It would have been interesting to examine the impact of age differences among the student categories (assimilated being the youngest and transculturated being the oldest) in relation to their cultural masks. Given these critiques, the book presents an innovative way to look at contemporary American Indian educational issues. Particularly interesting is the last chapter, which touches on the continued disparities existing among American Indian college students, with one of three students participating in the study leaving the university and only 27 percent graduating at the conclusion of the study (172, 174). Again, Huffman does an excellent job of merging the theoretical interests of academics with the concrete problems existing for higher education practitioners.

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American Indian Liberation: A Theology of Sovereignty. By George E. "Tink" Tinker. Maryknoll, NY: Orbis Books, 2008. 170 pages. \$22.00 paper.

George E. "Tink" Tinker, a professor of American Indian cultures and religious traditions at Iliff School of Theology, takes on the difficult—not to mention, ironic—task of arguing for a proactive role for Christian Indians in their communities' struggle for political rights, decolonization, and revitalization. On the one hand, when one considers that vast numbers of indigenous North and South Americans regard themselves as Christian, the argument for a Native version of liberation theology appears easy to make. On the other hand, insofar as Tinker wants to reach indigenous persons from a variety of Christian, traditional, and nontraditional backgrounds, the route to persuasion becomes noticeably more difficult, particularly when one considers the animosity that many Indians feel toward Christianity for its part in legitimizing the appropriation and exploitation of indigenous lives and lands, from the Spanish *Requerimiento* of 1510 to the US Board of Indian Commissioners of 1869. Yet this is precisely what Tinker has been struggling toward since *Missionary Conquest* (1993). Christian Indians have been wrestling with the unique dilemmas they have faced since Samson Occum (Mohegan) gave his legendary sermon on behalf of Moses Paul, who was sentenced to hang in 1772 for killing a white man, in which Occum condemned the sin but pitied the sinner for enduring a world—colonial New England—in which Paul was surrounded by hypocrites and racial prejudice. At one point, Occum

implies that what Paul was really guilty of in the eyes of his white accusers was being Indian.

Thus, given the consequences indigenous people have faced from a “civilization” that firmly believed in the superiority of its own worldview, including an assumption of hegemony around the globe, entertaining a Christian option, if you will, for Indian communities would appear anathema, to say the least. Yet even a renowned apostate like Vine Deloria Jr., in his 1973 critique of religion, *God Is Red*, conceived an agenda for the believing Christian which respected Jesus yet was also sensitive to the urgent needs of Indian nations. Specifically, Deloria advocated, “Christians must disclaim the use of history as a weapon of conquest today. In doing so they must support the fight of the aboriginal peoples wherever it exists” (2003 [3rd ed.], 266). Christians are called upon to live up to their principle of loving their neighbors as brothers, as opposed to the xenophobia that has typically spread with European settlers. Moreover, they are asked to accept ownership of their sins against Indian people, including coveting what was theirs (as evident in manifest destiny) and bearing false witness against them (as seen in the accusations of “savagism”).

With this in mind, Tinker grounds *American Indian Liberation* on the premise that Christianity still suffers from the limitations of a premodern and unjustifiably self-righteous attitude toward Indians, which regards them as infidels and heathens who have strayed from the proverbial light, only to dwell in the darkness, such as the forests, plains, and deserts of America. However, rather than simply recount the travesties of the past, Tinker compels his reader to acknowledge the spiritual needs of contemporary Indian lives, which, although their situation is informed by historical events, have nonetheless metamorphosed during the past thirty to forty years as Indian nations have concurrently dealt with developments in self-determination—albeit hindered by the congressional prerogative of “plenary power”—and the rapid expansion of globalization in a post-cold war era.

As such, nineteenth-century models of colonization are no longer sufficient for analyzing the complexities of postmodern Indian life, in which, for example, there are more Indian college students than ever before, on the one hand, and grinding poverty and unemployment, on the other, as Indian nations struggle to compete in an international market economy. Toward this end, in his introduction Tinker proclaims his purpose: “These essays reflect deeply on the contemporary state of Native America. The social and political context of modern Indian existence is critical for understanding who Indian people are today and how we begin to think through intellectual issues of survival and continuity with the traditions of our past” (3).

In many ways, the hardships that Indian nations have endured since colonialism began in earnest during the sixteenth century demonstrate the futility and abject failure of striving to force the world into a singular economic model of growth and production at the expense of preservation and sustainability. “Some 10 percent of the world’s rain forest is being destroyed, cut, cleared every year, and indigenous jungle societies are being removed to make way for agriculture” (36). For too long wealthy nations have taken for granted that

poor non-Western peoples were unfortunate but necessary collateral damage in a world driven by scientific progress and the political expansionism that benefited from developments in industrial and military technology.

Now, between religious extremism and the ongoing devastation of indigenous peoples (exacerbated by NAFTA), the world is not only eating itself up in terms of depleting resources, but also spiritually, as people, fearful for their survival, are compelled to fight back—either on the battlefield or in the public arena—against the transnational secularism of high-tech industrial interests, which more than ever have no loyalty to either people or nation, be they pharmaceutical or petroleum conglomerates. In an era in which communities are defined more frequently by online social networks, while millions, particularly in the Southern hemisphere, stay homeless and hungry, their kinship with their homelands broken up through migrations forced by economic destitution, the only hope that is left is found in ancient forms of custom and knowledge: ceremony, prayer, song, and storytelling. What Tinker argues for is the revitalization of traditional ways as a foundation for American Indian liberation. Contemporary Christians in the Indian community must accept indigenous ways as a valid means to redemption.

As indigenous nations go, one might say, so goes the world. If people accept the notion that indigenous lifeways are relics of the past, then they implicitly accept the fate of global warming, extinguishing resources, overpopulation, and unstable societies. With that in mind, the role that Christian and non-Christian Indians can play in creating a new vision for the world is for traditional Indians to continue revitalizing their languages and sacred rituals, while Christians dispense with the colonial baggage inherited from their predecessors. Above all, Christianity needs to divest itself of its monarchical language, which has only served its historic ambitions at becoming a universal religion. Jesus as “lord” is singled out in this context for criticism as an anachronism that has no counterpart among indigenous cultures, and it doesn’t have much currency among modern Christians. In turn, Tinker attempts to initiate a process through which other key concepts in Christianity, such as Creation, God, and Beloved, are decolonized in the sense that they are freed from their ethnocentric histories, in which these terms were referenced by missionaries in their effort to assert the philosophical superiority of the religious orthodoxies they represented. In a world threatened by environmental catastrophe, such attempts at cultural domination are not just archaic, but also may actually be suicidal. Ultimately, as Tinker acknowledges, “because of the five hundred years of euro-western colonialism and the imposition of Christianity on Indians, any American Indian theology must also make some attempt to address the question” that Jesus asked his disciples: “Who do you say I am?” (84). The answer that Christians, especially of American Indian descent, give to this fundamental query may mean the difference between their survival and extinction.

In the end, despite whatever personal inhibitions one may have about dealing seriously with the Christian community, *American Indian Liberation* is a crucial part of the discussion that the indigenous community must have about the interest we all share in the future that we are bequeathing

to our children. In this sense, Tinker's book shares a common agenda with Richard Twiss's (Lakota) *One Church, Many Tribes* (2000) and Andrea Smith's (Cherokee) *Native Americans and the Christian Right* (2008), both authors who have sought common ground between disparate communities based on their shared concern about the spiritual demise of ordinary people. However, in light of the deeply philosophical nature of Tinker's discourse, it is fair to say that his work complements the intellectual scheme outlined in Deloria's later writings, specifically *Red Earth, White Lies* (1997), *Evolution, Creationism, and Other Modern Myths* (2004), and the posthumously published *The World We Used to Live In* (2006).

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Archaic Societies: Diversity and Complexity across the Midcontinent. Edited by Thomas E. Emerson, Dale L. McElrath, and Andrew C. Fortier. Albany: State University of New York Press, 2009. 891 pages. \$74.00 cloth.

Tome is perhaps a better word than *book* to describe *Archaic Societies*. At almost 900 pages, with 397 figures and 58 tables in 23 chapters by 40 authors, this work represents the cumulative knowledge of researchers working across the midcontinent. This piece of scholarship is truly monumental. However, after all, as pointed out by many of the authors, the Archaic period in the Eastern Woodlands spans some 8,600 years (9200 to 600 cal BC)—quite a bit of time. This time frame includes the late Pleistocene Dalton assemblages, although there is some debate as to whether this early period should be included (see Brad Koldehoff and John Walthall, ch. 6). Regardless, the long time span of the Archaic warrants the size of this volume. Mounting evidence from recent scholarship suggests that this was one of the most dynamic periods in Native American history. Many, if not most, of the traditions that were once associated by archaeologists with later time frames in the Eastern Woodlands (that is, post 600 cal BC), now are found to have their roots in the Archaic period. As Tristram Kidder and Kenneth Sassaman state, “it is an exciting time to be studying Archaic societies in eastern North America” (667).

This book, based on a 2004 conference in Urbana, Illinois, hosted and organized by the editors, is the latest edited work that has emerged from similar conferences held in Urbana. Earlier books were comparable in format but examined other time periods in the Eastern Woodlands (for example, Early Woodland and Late Woodland). Volumes such as *Archaic Societies* offer a tremendous resource to archaeologists. Rarely do we find in edited volumes such detailed data coupled with actual insight into cultural traditions, as exemplified by the clear questions set out by the editors for the conference. Foremost among these revolved around ideas related to typology, identity, and climate (particularly the Hypsithermal); sedentism; and the social, religious, and political implications of mortuary practices (xx–xxi). The authors engage these issues in varying degrees of detail for the Mississippi River region, Ohio