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role in a heated disagreement between Dutch and Swedish colonists who fought over a valuable tract of land. The Dutch colonists claimed that the Delaware had donated the land to them, while the Swedes produced a signed statement from Notike, the widow of the former sachem, declaring that the Delaware leader who claimed to represent the nation had no right to donate it to the Dutch. The account leaves Fur with more questions than answers, as she deconstructs this little-known case and demonstrates the important role of Lenape women in property holdings and the part of historical sources in obscuring women's roles in Delaware politics.

A Nation of Women demonstrates how excellent historical detective work and thick description of cultural practices might lead scholars of American Indian studies to new interpretations of old debates. Fur provides readers with a detailed account of Lenape life that is well worth reading.

James J. Buss

Oklahoma City University

Native Activism in Cold War America: The Struggle for Sovereignty. By Daniel M. Cobb. Lawrence: University Press of Kansas, 2008. 336 pages. \$34.95 cloth.

Most studies of American Indian activism have focused on the Red Power movement of the 1970s. In particular, scholars have looked at the national protests that began with the occupation of Alcatraz Island in late 1969 and were carried on into the next decade by the American Indian Movement. With *Native Activism in Cold War America*, Daniel M. Cobb works to relocate to an earlier period and redefine what constitutes American Indian activism. At the same time, Cobb bridges larger conversations about the war on poverty, the 1960s, and post-1945 politics and social movements.

Cobb concentrates on the 1950s and 1960s, showing how "writing grants, holding community meetings, convening summer workshops for college students, organizing youth councils, giving testimony at congressional hearings, authoring books and editorials, and manipulating the system from within were means [for Native people] of exercising power and acting in politically purposeful ways . . . no less invested with meaning than takeovers and occupations" (2). The book's narrative begins in the early 1950s, with Native activist D'Arcy McNickle's efforts to apply the language of the cold war to issues affecting American Indian tribes. Over the next several years, the National Congress of American Indians (NCAI) and individual Native intellectuals adopted this tactic, working to embrace the language of international development for the purpose of making the situation of American Indians analogous to Third World development, a cold war priority. Meanwhile, a younger generation of Native activists was emerging to challenge what they saw as the submissive, conciliatory attitudes of their elders. During the early 1960s, through a series of meetings, workshops, and organizations that included the American Indian Chicago Conference, Workshops on American Indian Affairs, and National Indian Youth Council (NIYC), Indian

youth developed an aggressive, national agenda. Impatient with the NCAI's patriotism, they were more inclined to critique the Kennedy administration's emphasis on modernization theory and make connections between colonialism at home and abroad. In the end, older and younger generations of Native activists sought self-determination for tribal peoples and a repudiation of the disastrous federal policies of assimilation and termination. Wrapping these arguments in the language of the cold war appealed to established organizations and activists, while younger Native people chose to define modern tribalism on their own terms.

The activism of this period, including the debates that they produced, positioned Native people to take advantage of the War on Poverty when it was instituted by the Johnson administration in 1964. For the remainder of the decade, Native people were involved in the war on poverty, and they struggled over how to use its language to serve their needs and concerns. A primary figure in this effort was Dr. James Wilson, head of the Indian Division of the federal Office of Economic Opportunity (OEO). Calling himself a "manipulator" rather than an "activist," Wilson saw the programs of the OEO as an opportunity to train Native people to take over their own affairs. Along with the NCAI, the newly created Task Force on American Indian Poverty, and numerous community activists, the Indian Division concentrated on developing and implementing tribal Community Action Programs (CAPs) at various reservations. These programs, with their insistence on Native control and freedom from the dictates of the Bureau of Indian Affairs, made real progress toward furthering the principles of Native self-determination in a relatively short period of time. Over the next few years, as political conservatives attacked the OEO, Native activists like Vine Deloria Jr. worked to build support for tribal CAPs by positioning American Indians as moderates in a period of increasing urban unrest and more radical demands for racial justice. Despite dwindling federal expenditures for the War on Poverty, the NCAI and established reservation leadership continued this strategy of framing themselves as a less controversial minority group, garnering government support that led to the Johnson administration's National Council on Indian Opportunity, among other gains. The NIYC, meanwhile, critiqued the pace of change brought by the OEO and the CAP and began to consider more radical protest, culminating in Native participation during the 1968 Poor People's Campaign in Washington, D.C.

These rich accounts of advocacy by Native people throughout the 1950s and 1960s fulfill Cobb's goal of reframing American Indian activism. Although some scholars may previously have seen a handful of reservation-based protests and the fish-ins of the 1960s as precursors to the Red Power movement, this book adds several layers of complexity to a Native activist movement that must now be considered to have begun in the years immediately following World War II. In doing so, *Native Activism* fits into a broader effort to rethink fundamentally the movements for racial and social justice in postwar America. During the past decade and a half, historians have emphasized a "Long Civil Right Movement" that extended from the 1930s through the 1970s and included not just African Americans but also other

aggrieved groups. Furthermore, such studies have worked to deemphasize national protests and focused on the less flashy work of organizing, educating, and managing bureaucracy at the grassroots level and within the structures of government. Cobb deftly shows that Native people were also engaged in these broader trends yet took particular avenues based on their unique needs and historical experiences. Scholars in American Indian studies will especially appreciate Cobb's exploration of the ways that Native people used the language and priorities of the cold war and War on Poverty to advance their concerns; the well-crafted biographies of Native intellectual and activists; and the examination of the generational tensions that at times took Native activism in multiple directions. Despite Cobb's obvious fondness for his subject and the individuals that drive the narrative, the book avoids overly romanticizing the activism of the period and the gains that it made. Although Cobb does not make the claim, there is much for contemporary activists to ponder as they continue their struggles to advance the causes of Native people.

Stronger linkages might have further advanced a broader rewriting of the history of Native activism. The book's conclusion, "A Struggle Just Beginning," argues that the events of the period under study combined with the actions of Native people allowed American Indians entry into the political arena. Native activists continued their struggles through the end of the 1960s and beyond, as the young people featured in this book became leaders within tribal communities and as they and others continued to work with the federal government to develop programs to advance self-determination. Standing somewhat outside this narrative, however, is the Red Power movement. Cobb argues that the events associated with the rising militancy of the late 1960s and early 1970s "were not direct extensions of what happened during the 1960s . . . but they were not complete departures either" (203). Without further explanation, some readers will go away wondering how the Red Power movement was more specifically linked to the activism of the 1950s and 1960s or seeking to understand better how Cobb envisions the Red Power movement "resituate[d] . . . within a larger context of Native political action" (2). Such connections, however, might very well be the starting point for an entirely new project that traces Native activism through the 1970s and into subsequent decades. Any scholar taking on such a study will be required to begin with Cobb's crucial work, for its narrative of Native activism in the period before the Red Power movement and its reconceptualization of what it means to advocate for Native people.

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Native People of Southern New England, 1650–1775. By Kathleen J. Bragdon. Norman: University of Oklahoma Press, 2009. 312 pages. \$32.95 cloth.

Kathleen J. Bragdon's *Native People of Southern New England, 1650–1775* is a worthy companion to her earlier volume documenting the Native people of the same region, *Native People of Southern New England, 1500–1650* (1996). As a