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## REVIEWS

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**Psychocultural Change and the American Indian: An Ethno-historical Analysis.** By Laurence French. New York and London: Garland Publishing, Inc., 1987. 214 pp. \$34 Cloth.

*Psychocultural Change and the American Indian* is an attempt to articulate the impact of European intervention on American Indian culture. The results of this impact is examined from a strictly historical perspective with the attendant cultural modification brought about by both confrontational activities and more subtle educational policies. A multidimensional organization is used to facilitate the reader's understanding of the complex relationships that have characterized the co-existence of American Indians with the dominant European culture. The relationships have usually been determined by the dominant society with the various Indian groups reacting to the specific policies of a given era.

In order to fully explore the linkages the author has examined three diverse Indian tribes: the Cherokees, the Athapaskan/Apache, and the Sioux. The relationships of each tribe have been scrutinized during five historical eras; the Colonial Era, the Early Republic Era, the Reconstruction Era, the Progressive Era, and the Technological Era.

The major vehicle used for comparing and contrasting is the Western Protestant Ethic and the Indian Harmony ethos which permeate the underlying philosophies of the two societies.

The relationship during the Colonial Era is one of Indian/white and Indian/Indian confrontation. There was the constant pressure of land acquisition by the white settlers which resulted in the forced moving of the Indians who lived on the land. The presence of Indian slavery also contributed to the confrontational

nature of the relationship. The schools were established as a powerful tool of social control in spite of the different ways the colonies pursued educational goals.

The basic Indian policy during the Early Republic Era was one of treaties, Christian conversion and forced removal. At first these acts were integrated into a humanitarian philosophy designed to convert the "noble savage" and to provide more land for expansion. This resulted in a series of treaties and legislation which continually moved Indians further west. The treaties and legislation were always tempered with the commitment to use force when needed. The treaties; Legislation such as the "Trade and Intercourse Acts" and the "Indian Removal Act"; along with the Supreme Court ruling; such as "Worcester vs. Georgia" formed the bases for Indian/white relations for years to come. There was a constant move toward free common schools for all white children.

The Reconstruction Era saw the establishment of an Indian Peace Commission in 1867, primarily to resolve the hostilities among the Indians and the white settlers; the abolishment of treaty making; the punishment of tribes which had participated in the Civil War; and further expansion westward. The land policy now became one of containment, which led to the formation of reservation with specific boundaries which were continually shrinking. The final stage of this policy was the "General Allotment Act" (Dawes) of 1887, which purported to civilize American Indians according to the white model, while in reality it reduced significantly the amount of land needed for Indian occupation and increased the amount of land open for white settlement. Further infringement on the rights of Indians came in 1898 with the passage of the Curtis Act, removing tribal authority and forcing Indians to comply with local, state, and federal authority. The common school movement continued to gain in popularity, the Morrill Act was implemented and a dual educational system was established in the South.

The movement from a rural agrarian society to an urban industrialized society, millions of immigrants, northern migration of Blacks, women's voting rights, and the polarization of American society characterized the Progressive Era. Indian policy during this period included Indian citizenship, the Meriam Report, Indian Reorganization, and the "Johnson-O'Malley Act." The Wheeler-Howard Act (Indian Reorganization) permitted Indian

groups to hold shared title to their land. The "Johnson-O'Malley Act" firmly entrenched federal support and responsibility for Indian Health, education and social services. These acts were clear indications of the failure of the allotment policy. Progressive education with its child-centered schools became the model.

The Technological Era was ushered in for the American public by "Sputnik" (1957). It is ironic that a period dominated by technological advances would also be a time of social upheaval. *Brown vs. Board of Education* and the Civil Rights Acts brought into focus the forces against discrimination. With the end of Indian removal and the allotment policy the dominant white society in its "infinite wisdom" embarked on programs of termination and relocation both under the pretense of remaking the American Indian in the image of their white counterparts. Some positive occurrences during this period were the extension of the Bill of Rights to Native Americans (1968), the American Indian Religious Freedom Act (1978) and the Indian Child Welfare Act (1978). Sputnik caused a great concern about public education which brought about an emphasis on the curriculum with a greater stress being placed on mathematics and science. *Brown vs. Board of Education* caused an end to the segregated school systems of the South. It even extended to the de facto segregation of the North, bringing about forced bussing.

Three tribes were chosen for an in-depth examination. The studies dispelled the monolithic image of Indians by showing diverse Indian cultures while still maintaining and illustrating the underlying harmony ethos.

The Cherokees were among the first tribes to have contact with whites. They were also among the most adaptable, this is demonstrated by the restructuring of their society to very nearly the same as that of their white neighbors. Originally Cherokee society was democratic with both men and women having access to decision making powers. The clan and village were the strongest structural units. In general females controlled the home and family and the males controlled outer relations. Both males and females progressed through stages of life to old age which was an honored stage denoted by "pretty women" and "beloved men."

In spite of the adaptability of the Cherokees, the white relationship eventually terminated with forced removal to Indian Territory, this was in the face of a Supreme Court decision (*Worcester*

*vs. State of Georgia*) to the contrary. After resettlement in the west the Civil War brought about a split in the tribe and the Cherokees suffered the same set of injustices as other tribes.

The Athapaskan/Apache basic social unit was the band whose primary function seemed to be those activities that contributed to survival. Again old age was an honored time of life. Women were responsible for domestic duties while men were warriors and hunters. Like the Cherokees there was a distinction between war and peace leadership. The Apaches went through a prolonged period of open hostilities with both whites and Mexicans. There were a series of war leaders who fought with great success a series of guerrilla bouts. However, they were eventually regulated to the confines of reservation boundaries.

The Sioux represent a large and diverse family. Their initial contact with whites came early when they were neighbors of the Cherokees, this confrontational contact continued until they were in their present location in the north central part of the United States. The final stages of the Sioux/white conflict took on a spiritual dimension. It too was terminated by reservation restriction that continue to the present time. The Sioux more than any other group have provided the stereotype Indian of movie and fiction fame as well as the prototype for urban Indians and others seeking a universal image.

These three tribes show very clearly the failure of the dominant society to Anglicize American Indians. Although education, cultural genocide, attempted integration, peaceful coexistence and isolation have been used, American Indians maintain their "Indianness." "What is needed is a better understanding of contemporary Indian culture, along with its complex diversities and its relationship to the majority society" (p. 163). French attempts to provide this need by suggesting three culturally oriented models of intervention. They are the American Indian survival schools, paradoxical intervention, and cultural therapy. All are based on the harmony ethos and provide for improved self-esteem.

This book is necessary reading for all who would attempt to improve Indian/white relations through education or any other means.

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