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people and their communities unique. The Southwest and other regions have proudly touted their artistic endeavors. The respect they have gained usually has been well deserved. Over the years, *Puerto del Sol* has published much literature and art that is powerful, insightful, and culturally unique, because it recognizes the impact of oral tradition on Southwestern society as a whole. Somehow, for whatever reason, the twenty-five-year anthology reminds me of my discovery in the 1960s that I felt like a stranger in my own land; in the 1980s, it is not a welcome discovery to find the land and the people not speaking much.

Simon J. Ortiz

**Lakota Woman.** By Mary Crow Dog, with Richard Erdoes. New York: Grove Weidenfeld, 1990. 263 pages. \$18.95 cloth.

During the years since the American Indian Movement exploded into the nation's consciousness with the 1972 Trail of Broken Treaties and the Siege of Wounded Knee a few months later, a number of books have been published on the topic. A few, such as John Trudell's *Living in Reality* (Society of People Struggling to Be Free, 1979) and Jimmie Durham's *Columbus Day* (West End, 1983), have represented the personal sentiments and recollections of movement participants. Many others—including Robert Burnette's and John Koester's *The Road to Wounded Knee* (Bantam, 1974), *Voices from Wounded Knee*, 1973 (Akwasasne Notes, 1974), Vine Deloria's *Behind the Trail of Broken Treaties* (Delta, 1974), Bruce Johansen's and Roberto Maestas's *Wasi'chu* (Monthly Review, 1979), Rex Weyler's *Blood of the Land* (Everest House, 1983), Peter Matthiessen's *In the Spirit of Crazy Horse* (Viking, 1983), Jim Messerschmidt's *The Trial of Leonard Peltier* (South End, 1984) and Ward Churchill's and Jim Vander Wall's *Agents of Repression* (South End, 1988)—have sought to chronicle various dimensions of AIM activity, tracing the movement's social, cultural, and political motivations.

A common thread unifying these otherwise disparate treatments is that they are all male-authored and thus—often despite the best intentions of the writers—exhibit a clear bias towards a perceived masculinity of the AIM experience. The only exception to this has been Johanna Brant's *The Life and Death of Anna Mae*

*Aquash* (Lorimer, 1978), a book focusing on the victimization of a young Micmac woman at the hands of both the government and the male-dominated movement leadership. Until now, there has been little else with which to attempt male/female balance in readings about AIM. The recent release of Mary Ellen Crow Dog's *Lakota Woman* is therefore of more than passing interest, for reasons of gender equity, if nothing else.

Actually, the book has much more to commend it, presenting as it does a lucid grassroots account of the alienation infecting the urbanized and largely deculturated Indian youth of the 1960s, as well as a portrait of how AIM's "spirit of resistance" galvanized a broad segment of this group during the 1970s. The author was, as she makes abundantly plain, one of those who benefited mightily from this process of "re-Indianization." From this vantage point, *Lakota Woman* does an admirable job of defining one of AIM's most valuable characteristics: an unrivaled ability to take those hopeless figures that the dominant culture had most blatantly consigned to the social scrap heap and transform them into individuals endowed with a strong sense of self-worth—proudly, self-consciously, and often angrily *Indian* in the assertion of their collective existence.

While Crow Dog is cumulatively eloquent in the praise she bestows upon AIM for the depth and significance of its antiassimilationist contributions to Native America, she is also incisive and unflinching in her criticisms of the movement's defects. Her narrative is replete with glimpses into the sexual gamesmanship and macho egoism practiced by AIM's male hierarchy, matters which she candidly assesses as having retarded the movement's development beyond a certain point, and which correspondingly precluded it from reaching its full liberatory potential. Simultaneously, she shows a profound insight into why this was so, locating the source of the problem in a colonial system that has always found it imperative to overtly negate indigenous men (a symbol of power to the colonizer) far more extensively than native women (a symbol of submission within colonialism's distorted lexicon). After more than a century of colonial domination, much of Native America has internalized some portion of the symbolic and psychological matrices of imperialism, with its attendant male chauvinism.

The psychic need of American Indian men to reassert their

identities as fully functioning and empowered human beings is thus both contaminated by the imposition of Eurocentric outlooks on the nature of their supposed inadequacies, and rendered compulsive by the sheer extent of their real diminishment under the weight of colonial rule. Their attempts to compensate are essentially beyond their rational control, manifesting themselves in ways that are often at once productive (e.g., standing up to the oppressor) and brutally destructive to those around them and their own sense of self-realization (e.g., womanizing, wife beating, child abandonment, and the like). In Fanonesque fashion, Crow Dog contends that such behaviors are an integral and probably unavoidable aspect of the early phases of any decolonization struggle.

Such understanding allows the author to establish an equation wherein the extent to which an American Indian man displays sexist attitudes corresponds to the degree to which he continues to suffer under the yoke of colonialism's mental maiming. This in turn places her in a position to feel, express, and act upon a genuine sympathy towards the men who have abused and oppressed her, even while consciously refuting and resisting their thinking and conduct. Viewed from Mary Crow Dog's perspective, AIM thereby becomes a vital first step in a process of North American indigenous liberation, not an end in itself. Its ultimate worth will reside in its ability to transcend itself, moving from its initial sexual polarities to some real approximation of traditional Indian gender balance. The question becomes one of how to proceed in enabling both women and men to reclaim their rightful heritage in self-determining indigenous societies.

Here, the author advances a conception of concretizing indigenous spiritual principles of harmony and relationality as a social fundament. This is hardly unexpected, given her decision (long since) to make a family with AIM holy man Leonard Crow Dog, rather than opting for some more "modern" ideological recipe. Consequently, she is unequivocal in her rejection of feminism as a remedy for the problems she confronts: "To me, women's lib [is] mainly a white, upper-middle-class affair of little use to a reservation Indian woman" (p. 244). Rather, she appears to view the feminist impulse as little more than a mirror image of the present order, substituting female for male dominance perhaps, but continuing the arrogant pathos of white supremacy nonethe-

less. As such, it represents nothing so much as a continuation of the very circumstance that the men and women of AIM have suffered so much to change.

*Lakota Woman* is by no means a perfect book. Numerous themes and events could and should have been explored in far more depth and detail than they are. The volume would have evidenced far more usability had the publishers bothered themselves to provide an index. The text is marred by numerous misspellings and other inaccuracies, both of the random variety (e.g., the Puyallup people become "Pullayups" at p. 135) and those that are more persistent (e.g., Russell Means's first name is spelled "Russel" throughout). Such bothersome problems were easily avoidable and should have been corrected by the author's assistant, Richard Erdoes—long-time friend of the Crow Dog family, well-published writer, and ostensible expert on Native America—and/or the editors and proofreaders at Grove Weidenfeld, all of whom have acted as if they had never heard of a style sheet.

Still, whatever its imperfections, *Lakota Woman* is a singular effort, much needed and unparalleled in its articulation of the woman's experience in AIM. Its place and overall utility within the literature are thereby secured, and many thanks are due to all those who made this statement possible.

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**Dreamer-Prophets of the Columbia Plateau: Smohalla and Skolaskin.** By Robert H. Ruby and John A. Brown. Norman: University of Oklahoma Press, 1989. 257 pages. \$22.95 cloth.

Histories of specific North American Indian religious traditions contribute to a growing record of the diversity of beliefs and practices of Indian people, and counter simplistic stereotypes of Indian spirituality. Anthropologist and physician Robert H. Ruby and historian John A. Brown have produced such a contribution with the publication of another in their series of ethnohistorical volumes focused on the Indian heritage of the Plateau culture area.

Previous scholarly attention to the Indian messianic cults of the Northwest by anthropologists Leslie Spier, Cora Du Bois, and