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American Indian Culture and Research Journal

Title

North America in the 21st Century: Tribal, Local, and Global. Edited by Kerstin Knopf.

Permalink

<https://escholarship.org/uc/item/6116h9zh>

Journal

American Indian Culture and Research Journal , 37(4)

ISSN

0161-6463

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Publication Date

2013-09-01

DOI

10.17953

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North America in the 21st Century: Tribal, Local, and Global. Edited by Kerstin Knopf. Trier: Wissenschaftlicher Verlag Trier, 2011. 362 pages. € 34.50 paper.

This collection of twenty-three perspectives on Native American studies honors the longtime German professor Hartmut Lutz, who was chair of American and Canadian Studies, Anglophone Literatures, and Cultures of North America at the University of Greifswald for eighteen years. Lutz introduced Native American studies into the German academic landscape; this book stems from a conference in Lutz's honor held in Germany during May of 2010.

As with many such collections, this book is very eclectic, with articles in a range of subjects expressing a variety of styles and points of view. Many of the authors are German and Canadian. Subject matter includes the Métis of Canada; the Māoris of New Zealand; the teaching of pedagogics and the politics of location in Native American studies; "Beyond Beauty," or Native perspectives on the aesthetics of nature, ecological knowledge, and the image of the "Green Aboriginal"; indigenous communities and natural resources; indigenous communities as participatory democracies; "Canadian Minority Cultures in the Global Village"; and "Trans-local Memory and Spirit Travel." Add to this several essays of literary criticism on specific subjects, "Storytelling from Tribal to Global: Canadian Residential Schools in Film"; a piece on members of Canadian First Nations in that nation's wars; the relevance of John Ford's Indians today; Native American images in the film *Avatar*; and others.

One of this book's strengths is its interdisciplinary nature. Very quickly, in the first few pages of its introduction, editor Kerstin Knopf associates Native American cultural issues with environmental struggles, such as global warming's toll on the Inuit and the scars that tar sands mining in northern Alberta is inflicting on the Cree and Dene. "We can no longer afford to ignore Indigenous and local input into scientific discourse," Knopf writes (1). The essays do this against a background of "land and homeland, education, environmental ethics and politics, storywork and literature, and film" (12).

Any attempt to gather common threads from such a collection will omit a great deal. However, a few common emphases stand out. One is Lutz's work exploring images of Indians in media worldwide. As he sought to turn "Indianthusiasm" into scholarship, Lutz delved into cultural appropriations of Native American cultures by non-Natives, most notably Germany's Karl May classics, novelistic mash-ups of Plains warrior and Aryan supermen, which has spawned generations of wannabes in Germany.

Such appropriations now span space and time, from Ray Bradbury's vanishing Martians in *The Martian Chronicles* to the noble savages of *Avatar*. Editor Knopf's essay poses the question: "What, are the Indians Blue Now? *Avatar's* Tribal and Global Contents" (323). Knopf's appraisal of *Avatar* is insightful. She notes that extraterrestrial noble savages of the blue variety do not come cheap: the film cost \$230 million to make and is firmly within the celluloid-industrial complex, having spun off several book editions, a sound track, and many toys, including Na'vi action figures, T-shirts, and video games. Knopf writes that *Avatar* director James Cameron, "concerned with environmental issues since the 1960s, was inspired by the environmental discrimination so many local and tribal people are subjected to in this capital-driven, globalized world" (324). Cameron himself has drawn attention to the clear-cutting of rain forests in Brazil; the Na'vi may be partially modeled on the Kayapo, whose homeland has been threatened by the development of a large hydroelectric dam in the Amazon Valley. On screen, the Na'vi have been Hollywoodized, which "takes the cinematic experience to a new level . . . a genre mix of science fiction, fantasy, eco-thriller, war and action flick and, of course, a standard love story" (323).

Professor Lutz's work always has been sensitive to indigenous Americans' use as curiosities in Europe. With a group of students, he translated, edited, and provided context for a group of eight Inuit from Labrador who, taken to Germany in 1880, were exhibited in public shows and zoos. Their journals provide an early example from the days of Buffalo Bill's Wild West shows of Native people critiquing their captors.

Some of the contributions are humorously insightful. In "Brief Confessions of a Honky Scholar" on Native American studies, Bernd C. Peyer laughs along the way on a romp through some bestselling literature of cultural appropriation. He confesses that the first book he read cover-to-cover was Karl May's *Winnetou*. His reading and viewing experience then grew to include the entire Don Juan series by Carlos Castaneda, Hyemeyohsts Storm's *Seven Arrows*, at least ten Karl May movies made between 1962 and 1968, as well as *A Man Called Horse*. Thus fortified, Peyer then spent "hours sitting on a round boulder along the banks of the Rio Grande waiting in vain for the 'Great Spirit' to address me" (Peyer 61).

Peyer emerged from this journey, "my head bowed in post-cognitive disgrace," realizing "I was making an utter fool of myself" (61). His search takes a turn toward reality as Peyer receives some intellectual tough love from Rupert Costo and Vine Deloria, Jr. By then, he is ready for a hilarious send-up of the many forms that identity theft from Native historical reality can assume. He realizes just how essential humor can be to cope with five-plus centuries of Eurocentric oppression, as he comes to appreciate Spiderwoman Theater's

satirical play “*Winnetou’s Snake Oil Show from Wigwam City*,” as well as Deloria’s protest of mainstream America’s stereotype of “the granite-faced grunting redskin” (69).

Another common thread in this book is Native environmental thought and what it has to offer a world overwhelmed by pollution. Jeanette Armstrong makes a case that indigenous knowledge has something to offer western economics as well as science. Indeed, in a time when the pollution of capitalist enterprise overwhelms Earth’s capacity to cleanse and cope, “re-indigenization” is essential to framing a sustainable future. She quotes John Mohawk: “I think that when we talk about re-indigenization, we need a much larger, bigger umbrella to understand. It’s not necessarily about the Indigenous Peoples of a specific place; it’s about re-indigenizing the peoples of the planet” (115). To which Daryl Posey has added: “To reverse the devastating cycle which industrialized society has imposed on the planet, we have to re-learn ecological knowledge and earnestly deal with the question: Can sustainable practices harmonize with trade and increased consumption?” Posey calls upon indigenous environmental knowledge as a guide, “the re-indigenization of the world” (115).

Jerry Mander, in “Paradigm Wars,” also calls upon indigenous ecological models to guide non-Native activists who “remain hesitant to mention that that such prevailing paradigms as economic growth, corporatism, capitalism, and the ideologies of the global market are all by varying degrees the root causes of the grave environmental and social crises of our time” (115).

One problem with this book has nothing to do with the quality of scholarship. The text type is so small that anyone without perfect vision will find reading more than a few pages at a time a challenge. With help from a magnifying glass, however, this book can be a rewarding read on a number of subjects.

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Old World Roots of the Cherokee: How DNA, Ancient Alphabets, and Religion Explain the Origins of America’s Largest Indian Nation. By Donald N. Yates. Jefferson, NC: McFarland & Company, 2012. 217 pages. \$45 paper.

In this work Donald N. Yates offers a history of the Cherokee people by drawing similarities between linguistic, religious, and cultural practices, as well as incorporating genetic testing. This last component, for Yates, provides the definitive evidence of relations between Jews, Greeks, Egyptians, and the Cherokee, or in other words the “old world roots” of the people. All of these kinds of evidence