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American Indian Culture and Research Journal

Title

Native Americans in the Twentieth Century. By James S. Olson and Raymond Wilson.

Permalink

<https://escholarship.org/uc/item/6t90m8bs>

Journal

American Indian Culture and Research Journal , 10(4)

ISSN

0161-6463

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Publication Date

1986-09-01

DOI

10.17953

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larger gay community just as non-Indians have found in the berdache a basis for gay pride. One of the results has been the founding of Gay American Indians, a San Francisco-based support group that provides community service and lecturers.

While Williams concentrates on berdache and gay Indian men, he also devotes some attention to non-Indians and lesbian Indians whom he styles amazons. With little evidence to rely on, these chapters are the least satisfactory in the book. The comparison of cowboys with pirates and the assertion that many—perhaps most—cowboys led the gay life on the long cattle drives is not convincing. The chapter on amazons is suggestive, but—as the author points out—this subject needs more thorough attention. Williams hopes that a lesbian will take up this task so that she can have the advantage of open communications that he enjoyed with berdache Indians.

In sum, Williams has written an important pioneering study that will be of interest to a diverse audience including berdache, gay, and straight Indians, the gay community, ethnohistorians, historians of sex, and sex researchers. His analysis will not satisfy all of his readers, but that is to be expected. More importantly, Williams has opened a discussion on a fundamental aspect of the human experience and shown how even the most intimate behavior has been influenced by the European conquest of the Americas. He has also demonstrated the vitality of traditions that the new colonizers were attempting to wipe out. Finally, Williams has drawn our attention to the flexibility of human sexuality by showing us that behavior is not dictated by immutable natural instincts, but shaped by cultural norms and individual predilections.

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Native Americans in the Twentieth Century. By James S. Olson and Raymond Wilson. Urbana: University of Illinois Press, 1986. 248 pp. \$29.95 Cloth. \$9.95 Paper.

Despite its brevity and somewhat misleading title (the initial third of the book traces historical developments before the 20th century), this is an excellent survey of Indian/white relations, its central focus is on Native American efforts to protect their cultural

and group identity. Two themes in particular are developed by the authors: the persistence of white society's efforts to eliminate, isolate or assimilate Native Americans; and the recurrent inability of Indian groups to organize effectively to resist their subordination and white society's assimilationist policies.

Two forces, the authors suggest, have motivated white society's policies toward Native Americans: "removal" and assimilation. At the root of both is the assumption of white (particularly English, or Anglo) society's cultural superiority. Removal, historically, has taken two forms: the first, especially earlier in history, assumed the necessity or inevitability of the Indian's extermination or physical demise; the second assumed that Indians were culturally inferior and therefore should be isolated (on reservations) from the dominant society. Among the proponents of this latter view were liberals and humanitarians who, fearful that Native American culture would be destroyed by the corrupting influences and forces of white society, supported the reservation system as a means of protecting and preserving indigenous cultures.

By definition, an assimilationist policy presumes that a group must shed its "inferior" culture and embrace the dominant group cultural values before it can be structurally (i.e., within economic, political and social structures) incorporated. Such assimilationist assumptions are readily evident in white society's policies toward Indians: the 17th century Praying Towns (where Indians shed their own cultural identity and accepted the dominant culture and religion); the Dawes Severalty Act (1887) which prodded Indians to leave the reservation, become farmers and accept the Euro-American culture, in return for which they were granted citizenship; the government's historic policy of separating Indian children from their parents and educating them in missionary and government schools, which instilled in them the dominant group culture and values; and the termination policy of the Eisenhower years that sought to "civilize" and incorporate Indians into mainstream America. These policies were all seen as "for the good" of the Indian, resting on the premise that Native American culture should be replaced by the dominant culture.

There was an exception to these policies: that of John Collier, who served as Commissioner of Indian Affairs during the New Deal. He sought under the Indian Reorganization Act to preserve

Indian cultures and community values as well as tribal sovereignty. Even so, not all Indians accepted Collier's policies, for some viewed these as simply a subtle form of evolutionary assimilation, their basic intent the ultimate incorporation of assimilated Native Americans into the larger society. Movements away from this persistent assimilationist thrust are evident in recent decades. Since the 1960s, in part the consequence of protests and pressures from pan-Indian and other Native American movements, the government has enacted measures that assure greater autonomy and self-determination for Indians, including, among others: the Indian Civil Rights Act (1968), the Indian Self-Determination Act (1975), and the American Indian Religious Freedom Act (1978). Despite changes and federal programs, Native Americans, as a group, remain the most impoverished group in American society. Their efforts to mobilize and change these conditions reflect the second of the authors' themes: the recurrent inability of Native Americans to organize effectively to resist assimilationist pressures and break out of their subordinate position in society.

Given their cultural diversity and predispositions, Native Americans, almost from their initial contacts with European settlers, found it difficult to organize or mobilize effectively to resist settler policies and culture, a factor the authors document from earliest intergroup contacts to the present. Contemporary mobilization efforts by Indians have been seriously thwarted by intra-tribal factionalism and intertribal rivalries. Organizationally, Native American groups have been divided by feuding factions that splinter along diverse lines: traditionalists and progressives; reservation and non-reservation members; mixed-blood and full-blood Indians; tribal and non-tribal religious groups; and supporters and opponents of traditional versus democratic rule and decision-making. These splits invariably are reflected in issues concerning government policies such as termination programs, self-determination for Native American, and the character of power relations between the Indian community and federal/state/local governments.

Likewise, efforts to unite Native Americans in pan-Indian or similar movements are undermined by intertribal jealousies, rivalries, suspicions and contests for leadership, power and control. What also impeded mobilization efforts is that nearly half of all Indians no longer live on reservations; and tribal ethnic

identity, though strong in some instances, has elsewhere disappeared, group members having assimilated into the larger society. Consequently, Native American mobilization efforts are plagued by nearly insuperable problems.

Unemployment, low income, poverty, lack of education, social problems, illness, poor health and malnutrition are widespread in the Indian community. Despite these and other problems, including racism and recurrent assimilationist pressures, the authors conclude that "a sense of unity" is emerging in the Native American community, a unity based on cultural values "distinct from those of middle-class European American society." These values, they believe, will ultimately serve as a cohesive force in mobilizing Native Americans in their quest for justice.

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Handbook of Northeastern Indian Medicinal Plants. By James A. Duke. Lincoln, Mass.: Quarterman Press, 1986. 212 pp. \$30.00 Cloth.

In recent years there has been a plethora of publications on natural remedies, along with a surge of popular interest in the subject. Each of these perhaps reinforces the other. Along with the new books has come a rash of reprints of forgotten studies of the food and medicinal herbs of American Indians. To some extent this trend may have been fed by the youth drug culture which contributed also to the best selling books of Carlos Castaneda. However, there has also been a renewal of scientific interest in herbal medicine, which may have received some impetus from the western world's belated discovery of Chinese herbal medicine. University and drug companies now scour the earth for plant medicines which might offer hope of a cure for such ills as cancer and arthritis. Margaret Kreig's book, *Green Medicine* (1964), was among the first to call attention to this phenomenon.

In the Americas, the search for natural medicines must necessarily focus on the medicines of the American Indians. Since earliest times, explorers, missionaries and traders have paid tribute to the herbal treatments of the native Americans. For many