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Author

Pesantubbee, Michelene

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discusses the difficulties in balancing life in both of her worlds: the world of home and her world as a Native lesbian. This is Cooper's story of searching for her aunties' traplines, a foray into the "beauty, strength and chutzpah of [her] community" (42). She notes that it is not easy nor is it always safe to be out and queer in many Native communities. However, she also writes of the annual two-spirit gathering, presents an overview of the work being done by Native queer activists, and reminds us of the power of Chrystos's writing. I particularly enjoy Cooper's "Sexy Native Lesbian Facts" and her discussion of how to be an ally for Native gays and lesbians in our respective communities.

Lee Maracle, always a joy to read, discusses aging and sexuality (among other things) in "First Wives Club: Salish Style." As Maracle notes, "There is an old saying, 'The older you get, the less sex you have and the more you talk about it.' This society is focused on projecting sexiness through youth, but many of our elders don't buy into that idea very much, and of course neither do I" (169). Although this piece begins with a discussion of aging and sexuality, Maracle includes commentary on the depiction of First Nations women in the general public and in their own communities. She discusses the work of comic Don Burnstick who says as part of his routine, "I saw a beautiful Ojibway woman once" and follows that with the line, "It could happen" (170). Although Burnstick's work is comedy, he is, in essence, classifying an entire community of women as unsexy and unattractive. Maracle provides her own criteria for what sexy is as she writes, "When sexual desire is sparked up, no matter how old we are, our movements become elegant and smooth, determined, nearly urgent and sure, and our voices acquire that husky come-hither musicality that is so sweet" (171). Without a doubt, Lee Maracle, grandmother of seven and mother of four, is sexy.

I wish there was room to provide an overview of the other works included in this anthology; however, there really is no way to capture the humor and brilliance of Tomson Highway's "Why Cree Is the Sexiest of All Languages" or the depth and insight of Makka Kleist's "Pre-Christian Inuit Sexuality" in a brief discussion of the respective texts. Drew Hayden Taylor, who demonstrated in *Me Funny* that First Nations people have a fabulous sense of humor, convinces us in *Me Sexy* that Native people are just as sexy, if not more so, than their non-Native counterparts.

Carol Zitzer-Comfort

California State University, Long Beach

Native Americans and the Christian Right: The Gendered Politics of Unlikely Alliances. By Andrea Smith. Durham, NC: Duke University, 2008. 356 pages. \$23.95 paper.

From the moment the first Europeans stepped foot on the North American continent, Native people have engaged in numerous ways with the "new" religion the Europeans brought with them. Responses varied from acts of rejection or resistance to accommodation and conversion. Some Native

people hoped that by strategically establishing relationships with missionaries they could gain aid or support for their struggles against the colonization of their homelands and communities. That strategizing continues up to the present day with varied and complex responses from Native American studies scholars and Native activists.

In more recent times people have associated Native-Christian alliances with liberal churches as they are considered more progressive than evangelical conservatives. However, those alliances with liberal churches have not been without their detractors. In the 1970s Vine Deloria Jr. in *God Is Red* (1973) and *We Talk, You Listen* (1970) ridiculed liberal Christian churches for their complicity in the rise of destructive incidents during the protest movements of the 1960s and 1970s. He charged them with gleefully paying for the Indian movement as restitution for America's sins against Native Americans (1973, 58–59; 1970, 71–72). Deloria's comments highlight the tensions between those Native people who embrace liberal Christian help and those who reject them as colonizers.

Unlike the conversations about Native-liberal Christian church alliances, the subject of Native-conservative Christian coalitions has been a nonstarter for many Native American studies scholars and Native people. Some people are sure to ridicule the idea of such alliances. Andrea Smith, nonetheless, brings Native-conservative Christian alliances into the conversation. She does so by pointing out the history of Native-conservative Christian alliances and by challenging us to set aside our preconceptions of conservative evangelical communities as one monolithic, singularly conservative group. She wants scholars and activists to consider the possibility of building coalitions with some of them. Smith's position is that opportunities and benefits lie ahead for Native people if they strategically work to develop alliances with the Christian right.

Smith draws on her experiences with Native American grassroots organizations, evangelical groups, academic gatherings of Native and non-Native scholars, international human rights gatherings, as well as on interviews with Native and non-Native evangelicals to provide a mosaic of diverse stances among Native activists and evangelicals. Her book's strength is the amazing amount of research on and interaction with both Native American progressives and evangelicals and non-Native evangelicals that she draws on to reveal just how diverse evangelicals are regarding current issues.

Smith positions her argument within contemporary discussions of the role of Native American studies and Native feminisms. For example, in *Anti-Indianism in Modern America* (2001), Elizabeth Cook-Lynn, like many other Native scholars, points out that Native American studies has long suffered from marginalization in universities. Cook-Lynn exposes how Native scholars perhaps unwittingly have advanced colonialism and anti-Indianism. She argues that the responsibilities of Native American studies programs are to the tribal nations that have survived colonization and to the development of professionals in the field who will promote the goals of Native American studies. She is clear that reconciliation is not a solution because assaults on tribal nations continue. Instead, she argues that political opposition to the status quo is needed.

When speaking of Native alliances with liberal or conservative Christians the litmus test remains whether or how much such alliances actually support Native concerns or advance colonialist impulses. *Native Americans and the Christian Right* addresses these issues by providing a genealogy of the scholarly debates among Native American scholars and grassroots activists on nationalism, sovereignty, identity politics, and feminism. She addresses these issues not so much to continue explaining their significance to Native peoples, but rather to clarify how these complex concerns affect developing alliances. As she lays out her argument for considering alliances with some evangelical conservatives, she also points out the dangers of such coalition building by analyzing how the needs of Native peoples can be undermined by the interests of the Christian right. In addition, she responds to the call to indigenize and decolonize Native American studies by providing a strategy for furthering the goal of supporting Native communities.

Smith addresses these issues in four case studies: prison organizing, American Indian activism, Native American feminism, and Native women's vision of sovereignty and nationhood. Feminist ideas and interventions are themes that run throughout her book. She examines the diverse responses to feminist ideas and principles among Native American people and evangelicals. She also clarifies how issues of nationalism, sovereignty, and identity politics cannot be fully understood without addressing gender issues in Native communities. This attention to feminist ideas is one of the strengths of *Native Americans and the Christian Right* because, as she argues, gender is relevant to Native organizing whether one is concerned with sovereignty, nationhood, identity politics, or any issue affecting Native communities. Perhaps the one area where more research and analysis of gender and feminism is needed is in the section on prison organization. However, Smith notes that she found conversation among evangelical conservatives regarding women's experiences in prison to be scarce.

Native Americans and the Christian Right is both intellectually engaging and challenging because she debunks the notion that there is or cannot be common ground for organizing between Native communities and evangelical conservative Christians. She does so by introducing the writings/stances of the Other that we might not otherwise read because they do not represent our political views. Her book is sure to raise eyebrows and, in some cases, strong reactions. However, whatever initial response one may have to the book's theme, readers will come away with an appreciation for the benefits of reconceptualizing alliances with evangelical conservatives, or any group that is Other, and strategies for doing so. However much one may find the idea of an alliance with the Christian right unsettling, Smith draws our attention to the disservice we may do to Native communities by not considering potential alliances with any group we may consider as totally Other. Smith challenges us to move beyond our notions of the Other in both scholarship and activism.

Smith forces us to see the limitation of looking at evangelical conservatives in totalizing ways that portray them as complete opposites from progressives. Evangelical conservatives are more diverse and responsive to changing ideas than many of us have allowed. However, I wonder if she has

not fallen into such binary trappings when she distinguishes many groups on the left as organizing against something, and the Christian right as actually fighting for something: a world based on biblical principles (253). If we limit our idea of religion to that which is defined by theology, then we overlook the ways in which groups on the left are perhaps religious. We may also fail to perceive how some leftist groups are fighting for something and not just against something, if we focus on theological justifications to the exclusion of other possibilities.

Native Americans and the Christian Right is not a manual for how to negotiate an alliance between a Native group and evangelical conservatives. If one looks for such guidance or answers, then he or she is sure to be disappointed. People who are interested in understanding how rethinking the politics of alliances can further the goals of Native American studies programs and Native activists will find this book insightful. *Native Americans and the Christian Right* is also sure to stimulate further conversation on the benefits and dangers of building alliances with those whose political positions are different from our own.

Micheline Pesantubbee
University of Iowa

Native American Landscapes of St. Catherine's Island, Georgia. 3 vols. By David Hurst Thomas with contributions by twenty-five other authors. New York: American Museum of Natural History, 2008. 1,136 pages. \$100.00 paper.

This well-produced work presents a synthesis of more than twenty-five years of archaeological research on St. Catherine's Island, Georgia, led by David Hurst Thomas, who has organized and written the bulk of the text. Twenty-five other authors have contributed to the thirty-five chapters. Like all previous publications by the American Museum of Natural History, little fault can be found with the quality of *Native American Landscapes*. Although the individual volumes are all readable, if taken out of sequence and read alone, the reader will lose the context the author has provided by his choice of organization. For instance, reading part 2 is useful to researchers or students of southeastern prehistoric archaeology. Part 2 contains an excellent discussion to determine the appropriate "Reservoir Correction" for 239 radiocarbon dates for St. Catherine's. A beginning student would benefit from Thomas's clear exposition of the so-called Reservoir Effect encountered in marine radiocarbon dates, most notably those derived from the carbonate shells. Chapter 27, co-authored by Elizabeth Reitz and her former student Joel Dukes, has a comprehensive study of "change and stability in vertebrate use" from two important sites on the island: Meeting House Field and Fallen Tree. Reitz is a world-class zooarchaeologist whose participation in this publication gives it added scientific value. Chapter 15, wherein Thomas melds the North Georgia coastal ceramic sequence (presented in chapter 14) with radiocarbon chronologies, gives a