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**Author**

Byrn, Jonathan

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**Federal Fathers and Mothers: A Social History of the United States Indian Service, 1869–1933.** By Cathleen D. Cahill. Chapel Hill: University of North Carolina Press, 2011. 400 pages. \$45.00 cloth; \$24.95 paper.

In *Federal Fathers and Mothers: A Social History of the United States Indian Service, 1869–1933*, Cathleen Cahill takes a fresh approach to the examination of the United States Indian Service and the development of its assimilation practices following the Civil War. In previous histories of the Indian Service, researchers primarily focused on resolutions and actions carried out by the organization. Cahill instead focuses her work on the individuals who made up the Indian Service. By examining the relationships between federal policy-makers, white and American Indian employees, and the indigenous populations affected by the Service, Cahill details the assimilation policy of the Indian Service on the personal level.

Cahill divides her work into three distinct sections. “From Civil War to Civil Service” focuses on the development of assimilation policy during the federal Reconstruction period in the south and into the later nineteenth century. “The Men and Women of the Indian Service” examines the individuals who made up the organization and the policies that were utilized to influence assimilation of Native groups. Her final section, “The Progressive State and the Indian Service,” examines the Indian Service during the early twentieth century.

Although previous historians have not highlighted the diversity within the ranks of the Indian Service, it was a monumental accomplishment for its time. Cahill draws much of her information from the personnel files of the Indian Service, a tremendous resource that has been widely overlooked. Utilizing the internal files, Cahill traces the assignments and personal lives of members, including aspects such as marriages, tribal affiliations of Native members, and their progress through the ranks over time.

Much of what would become the Indian Service and United States Indian policy was generated at the meetings of the Lake Mohonk Conference for Friends of the Indians in New York State. The policies laid out at this series of conferences in the 1880s developed the foundation for the assimilation policy, and many in attendance went on to become Indian Service agents or policy-makers. Cahill centers her work on “intimate colonialism,” the attempt by Indian Service leadership to influence American Indian assimilation by employing specific types of personnel, generally from the middle class, such as social reformers, missionaries, ex-abolitionists, and other “Friends to the Indians.” These individuals believed the solution to the “Indian Problem” was through assimilation by instruction and example rather than through the eradication of tribal societies.

Believing that tribal groups would be influenced to follow examples set by the Indian Service agents assigned to their specific areas, policy-makers set out to employ benevolent examples of ideal Americans, often employing married couples to perform tasks at a particular post and to live as an example of what the government considered to be an ideal couple. The idea was to influence tribal groups to depart from traditional kinship organizations and ties in order to conform to a Euro-American version of family life. In the early years of the Indian Service women played a major role and were central to the government's assimilation plan. In policy-makers' eyes, "white women offered a model for proper domesticity on the reservations and in the schools" as well as demonstrating personal influence and moral persuasion which was crucial to administrators and their assignments (80). The Indian Service utilized the numerous women in their ranks in an attempt to foster a "civilizing" effect among reservation communities through the education of Indian women and girls. This mass of female workers represented the first major influence of women in the national bureaucracy. This concentration on assimilation permeated Indian Service and United States government policy on Indian relations well into the twentieth century. The policy was temporarily abandoned during the New Deal era and eventually resumed during the termination policy era in the 1950s and early 1960s.

At the end of the book's second section, Cahill presents an interesting case study that details the Indian Service attempts at assimilation and education on the Hoopa Valley Reservation in California and the results of these efforts. Although the programs of the Indian Service were greatly utilized on the reservation, the Hupa people retained their culture together with the new education afforded them by reservation schools. Hupa members found employment in the Indian Service to supplement their other means of subsistence and found ways to work around the attempts of the Service to diminish their cultural heritage. Cahill's inclusion of the case study helps to pull aspects of the assimilation policy together for the reader. Cahill's final section outlines the changes that occurred as the Indian Service moved into the twentieth century and became the Bureau of Indian Affairs. As assimilation policies were gradually phased out during the Progressive Era, the Indian Service experienced internal changes and rearrangements which altered the effectiveness and role of the agents on the reservations as well as the hiring practices of the Service.

The book's format resembles a collection of long essays. Cahill has provided each chapter with a separate conclusion that makes the book enjoyably easy to follow and helps the reader to conceptualize the information presented. She has carefully balanced her work between the details of federal policy and larger questions such as gender roles and the development of the maternalistic social

programs of the United States, which laid the foundation for modern welfare systems. Overall, Cahill's groundbreaking work of social history provides a unique investigation into the local and interpersonal workings of the United States Indian Service during the height of the assimilation period. This work will surely become a classic in the social history of the United States Indian Service as well as government-Indian relations.

*Jonathan Byrn*

Murray State University

**Gender and Sexuality in Indigenous North America, 1400–1850.** Edited by Sandra Slater and Fay A. Yarbrough. Columbia: University of South Carolina Press, 2011. 200 pages. \$34.95 cloth.

Sandra Slater and Fay A. Yarbrough have brought together eight essays on indigeneity, gender, and sexuality and arranged them chronologically, forming a collection that spans a broad time period, a variety of topics, and a wide range of academic fields, including history, cultural studies, and literary studies. Yarbrough's brief introduction names the book's four overarching themes: first, "how Europeans manipulated native ideas about gender for their own purposes and how indigenous people responded to European attempts to impose gendered cultural practices that clashed with native thinking"; second, "how indigenous people made meaning of gender and how these meanings changed over time within their own communities"; third, how "sexual practice [can serve] as a site for cultural articulation, as well as a vehicle for the expression of gender roles"; and, lastly, how race functions in Native history (1–2).

The two opening essays primarily analyze how understandings of gender and sexuality circulate within colonial discourses. M. Carmen Gomez-Galisteo's "Subverting Gender Roles in the Sixteenth Century: Cabeza de Vaca, the Conquistador Who Became a Native American Woman" reads Álvar Núñez Cabeza de Vaca's position as trader within the context of his encounters with indigenous peoples, suggesting this position destabilized his performance of masculinity. Sandra Slater's "'Naught but women': Constructions of Masculinities and Modes of Emasculation in the New World" analyzes what she views as the contest of masculinities that marks the imperialist encounter, in which "Native and European men both sought to bolster their own masculinity through the emasculation of their enemies" (30). Each of these essays puts forward an interesting premise; however, Gomez-Galisteo fails to differentiate between and among the indigenous nations to which she refers, which weakens her claims. The essay's often-broad comparisons between