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American Indian Identities: Today's Changing Perspectives. Edited by Clifford E. Trafzer. Sacramento: Sierra Oaks Publishing Company, 1989. 51 pages. \$6.95 Paper.

The most vital aspect of this work is that it is a collection of essays about contemporary American Indian identity written by contemporary American Indians. It allows the voices of the people to be heard. The essays focus on the reality that there is no one Indian voice; many aspects of Indian identity have always existed. The essays about various Indian cultures in differing circumstances stress the diversity that exists among Indian peoples today. Many people have misconceptions about American Indians, sometimes viewing them exclusively as part of the past; this work informs readers about issues facing today's Indian people.

An underlying theme is the resilience of American Indian identity. In general, the writings stress the fact that American Indians have always adapted in order to survive, yet have maintained continuity between the past and the present. This is especially apparent in the essays by Edmunds, D. Fixico, and Trafzer. Many photographs also illustrate this point.

R. David Edmunds, a professor of history at Texas Christian University, mentions the "tendency to associate 'Indianness' with the past" (p. 7). His essay discusses ways in which Indians have always adapted to change. Specifically, he discusses the introduction of horses and Sequoyah's syllabic alphabet of Cherokee to indicate the ways in which changes sometimes work for cultural continuity. Today's Indians are now facing questions regarding the development and protection of their natural resources.

Donald Fixico, now of the Department of History at Western Michigan University, writes of the Indians' adaptation of the country western trend. He stresses that Indians have always borrowed cultural traits from each other, and cites pre-European contact trade as an example. He sees the adaptation of country western material culture as an example of the continuing evolution of tribal cultures that are soundly intact.

Clifford Trafzer, chair and professor of American Indian studies at San Diego State University, gives readers a specific example of Indians' capacities for adaptation in his essay "The Twentieth Century Horse: The Role of the Pickup Truck in Indian Country." Pickups have been incorporated into Indians' material culture, are used to transport necessities, and have come to represent

wealth and status. Trucks provide communication and entertainment when families gather around them in the evenings to listen to the radio. Their bumpers sometimes are used to display stickers proudly proclaiming Indian identity. (I have seen one in the Navajo Nation stating "Thank God Columbus wasn't looking for Turkey!") Eagle feathers hang from rearview mirrors. In some cases, trucks are ceremonially decorated as horses would have been in the past. Pickups have even been incorporated into traditional art forms, appearing in Navajo rugs.

Through his thorough description of a sacred Comanche shield, Christopher Bentley illustrates the manner in which each piece of Plains Indian material culture is part of the "cultural fabric." The shield, which may have been designed from a vision or dream, could offer physical and supernatural protection and provide tribal identity. In addition to being a piece of art, the shield is an "object of history" (p. 53) that can teach us about Comanche culture.

In "The Road to Middle Class Indian America," Michelene Fixico describes the ways in which the relocation and termination programs of the fifties led, in part, to the American Indian activism of the sixties, when Indians participated in "separate but parallel protests" (p. 61). Such protests revitalized Indian cultures and led to the growth of the American Indian middle class. Members of the American Indian middle class still maintain American Indian values through pan-Indian activities.

Carol Hampton discusses the role of American Indian historians who study Indian history to learn more about their own past. They add to knowledge by recording oral histories and using traditional sources to correct errors, misinterpretations, and "outright lies" about their cultures. She states that they "are both the researcher and the researched. . . . It is when they choose to work with issues, movements, and tribal histories close to their hearts . . . that they directly confront the twin responsibilities of objectivity and subjectivity" (p. 84). She gives specific examples of these situations.

Carter Blue Clark, chair of American Indian studies at California State University, Long Beach, in his essay on American Indian studies discusses the traditional educational ways of Indian peoples when children learned all that they needed to know from their extended families and elders. He describes the interdisciplinary nature of American Indian studies and the discipline's place

in formal educational institutions. He states that the "basic mission of American Indian studies is to enlighten and educate all students about the diverse and rich cultures that make up American Indian life" (p. 104).

The book is written for general readers who want to learn about contemporary Indians. It could also be used for supplemental reading in introductory college or high school courses on contemporary Indians. In such introductory courses, students often ask, "What are Indian people of today like?" These essays, taken together, begin to answer this complex question.

As Donald Fixico states, "People need a cultural past." These essays speak of the past and, at the same time, express the vitality of American Indian cultures in the present.

For further reading on matters relating to Indian identity, I would recommend *Being and Becoming Indian*, edited by James A. Clinton, Chicago: The Dorsey Press (1989).

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Oil Age Eskimos. By Joseph G. Jorgensen. Berkeley and Los Angeles: University of California Press, 1990. 401 pages. \$40.00 Cloth.

This is a painful book to read. The appalling treatment of Arctic peoples over the past centuries, their exploitation at the hands of such interlopers as early Russian mercantilists and myriad Euro-American opportunists, and the recent theft of their land and resources by means of the 1971 Alaska Native Claims Settlement Act (ANCSA) are described here in ways that make it impossible not to feel sickened and enraged by the injustices heaped upon Alaskan Eskimos.

Jorgensen concentrates on the changes experienced by Eskimo families and communities in the two decades since the passage of ANCSA, which "extinguished Eskimo and Indian claims to aboriginal hunting, fishing, and land rights on the 400 million acres that comprise Alaska and on the territorial waters off its shoreline" (p. 7). In "exchange" for their aboriginal resources, Alaska Natives received smaller amounts of land, \$962 million in development funds, and a system of capitalist corporations