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of the book demonstrate that for the Nipmuc, the past, present, and future are intimately intertwined. This volume is important to anyone interested in Nipmuc history, but should be read by all archaeologists, not just historical archaeologists because it lays out how archaeologist can, and should, build long-term collaborative relationships with Indigenous communities. In providing an excellent, long-term example of collaboration to understand cultural landscapes and homeland, it is a model for decolonizing archaeology. Archaeology needs this book.

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A Journey to Freedom: Richard Oakes, Alcatraz, and the Red Power Movement. By Kent Blansett. New Haven: Yale University Press, 2018. 408 pages. \$40 cloth; \$30.00 paper; \$68.00 electronic.

During the last decade and more, scholars have worked hard to rescue Red Power from the vast canopy of the American Indian Movement (AIM). It's a daunting task. AIM was led by loud, brash, charismatic, confrontational men who garnered mounds of media attention, often at the expense of other leaders and organizations. Whether elbowing other groups out of the way—as when the Trail of Broken Treaties evolved into a takeover of the BIA Building in Washington, DC—or transforming a local political dispute among Pine Ridge Reservation Lakotas into an international cause célèbre and a protracted, armed standoff with the feds at a site less symbolic than Wounded Knee—it was AIM that dominated headlines and drew the spotlight like few other protest groups and it soon came to dominate the Red Power historical narrative. This was only reinforced by a host of films (e.g. *Thunder Heart* and *Incident at Oglala*) and a slew of bestsellers by supporters (e.g., Peter Matthiessen, *In the Spirit of Crazy Horse*) as well as prominent AIM members such as the recently departed Leonard Crow Dog, Russell Means, and Dennis Banks.

Of course, Red Power substantially predates AIM's early 1970s heyday and was far more wide-ranging and complex than a handful of famous events or a single organization could ever hope to represent. During the turn of the twenty-first century, scholars such as Paul Chaat Smith, Robert Warrior, Troy Johnson, Joan Nagle, and Duane Champagne moved beyond the AIM-centered stories, in part by focusing on the 1969–1971 occupation of Alcatraz. More recently, the likes of Sherry Smith, Paul McKenzie-Jones, Daniel Cobb, and Bradley Shreve have examined a broader time frame and more inclusive roster of activists, ideologies, organizations, tribal nations, places, protests, and achievements. Through his biography of Mohawk activist Richard Oakes, Kent Blansett augments earlier scholarship on the Alcatraz occupation and joins a recent batch of works that extend our understanding of Red Power beyond AIM and a handful of iconic protests.

Blansett rights pervasive errors, and establishes new and/or improved paradigms for understanding the past. His most interesting theoretical intervention is a redefinition

of Red Power. Many prior scholars have viewed it as an urban, pan-Indian movement wherein tribal identities were blurred or erased amid bustling cities. But there is another interpretation. As Blansett points out, as far back as 1973 D'Arcy McNickle identified Red Power as intertribal and not pan-Indian. Also, McKenzie-Jones's 2015 biography of National Indian Youth Council leader Clyde Warrior stressed Warrior's Southern Ponca roots and lifelong tribal connections. Blansett likewise asserts that Red Power activists "unified and promoted Native Nationalism without abandoning their Tribal citizenship" (6). He convincingly advances this minority view and does so more thoroughly and creatively than anyone before him.

Blansett roots Red Power in his concept of the "Indian City," a mid-century urban experience that did not detribalize Native migrants, but rather fostered Indigenous identity through alliances, friendships, and organizations both banal and complex, informal and official. Coalescing in Native neighborhoods, activists collectively challenged economic, cultural, and social discrimination by building an array of coalitions and networks that often revolved around institutions ranging from Indian centers to Indian bars. And through the Indian City, Blansett argues, "Intertribalism emerged as a viable cultural and political strategy" (175). Blansett develops his concept of the Indian City by weaving these ideas through Richard Oakes's brief but tremendously eventful life in places such as Brooklyn, the Bay area, Los Angeles, and Seattle, and to discuss as well as Red Power activism at Akwesasne, Alcatraz, Fort Lawton, Alameda, and the Pit River Rancheria—because although Oakes is best known as the driving force behind the ultimate occupation of Alcatraz, he also participated in a flurry of protests during the brief interval before his assassination in 1972.

Perhaps a publisher's decision, sometimes Blansett's intriguing arguments are relegated to the endnotes. Notably, much of his very strong analysis of pan-Indianism and intertribalism is buried in the second footnote of the third chapter. This rich discussion on the complexities of identity deserves to be at the heart of the book. Likewise, an extensive argument that in fact, Oakes's murder was a political assassination appears in the form of a two-page endnote near the end. The citations, however, at nearly eighty pages, complement the extensive bibliography of primary source collections and reveal an impressive array of research, including many oral histories, some previously recorded or transcribed, some conducted by Blansett himself. *A Journey to Freedom* represents no mean feat of scholarship. The author's commitment to this project seeps through the pages.

Despite its many achievements, Blansett's debut monograph still has some room for improvement. I was left to wonder if he might have been more critical of Oakes, who perhaps comes off a bit too heroically. For example, what should we make of Kashaya Pomo Chief James Allen telling Oakes to stop his civil disobedience on their lands (Oakes' wife Annie was Kashaya Pomo) for fear of dragging the tribe into an unaffordable conflict with state officials—only to have Oakes publish a manifesto in the *San Francisco Examiner* threatening to continue the very same tactics (227)? Certainly, this episode raises important questions about the intersections of tribal sovereignty and decolonization tactics, but these go unexamined.

Nonetheless, make no mistake, *A Journey to Freedom* is a major contribution to the literature. Oakes was one of Red Power's most vitally important and influential activists and arguably, from 1969–1972, its leading figure. He has long been impossible to ignore, but had never gotten his due from scholars. Now, he has. Blansett's book is a major biographical achievement, and arguably the most important chronicle of Red Power produced thus far. Hopefully, it will inspire work on lesser-known Red Power organizations and other overlooked major Red Power figures such as Hank Adams, Ada Deer, LaNada (Means) War Jack, and Wallace "Mad Bear" Anderson.

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More Powerful Together: Conversations with Climate Activists and Indigenous Land Defenders. By Jen Gobby. Halifax and Nova Scotia: Fernwood Publishing, 2020. 239 pages. \$26.00 paper.

The threat of climate catastrophe is now an ever-present concern for communities around the world and especially Indigenous peoples. Both climate activists and Indigenous land defenders persist in their efforts to overcome the extractivism and environmental degradation fueled by the indifference of corporations and governments and despite a largely apathetic response from the general public. Members of these movements, despite seemingly parallel goals, often find themselves at odds, however. Cultural differences and the embeddedness of colonialism, white supremacy, and heteropatriarchy create conflicts within and between movements that seemingly hamper their ability to create change collectively. How might these groups recognize and address their differences to work toward more sustainable and just futures? In *More Powerful Together*, activist scholar Jen Gobby takes on this question to explore these dynamics and uncover how climate activists and land defenders in Canada might work together for decolonization and decarbonization.

Whereas much of the literature on activism tends to focus on one specific movement, Gobby argues that there is much to learn about our theories of change (academic and otherwise) by exploring the interactions between movements that are made up of different actors seeking to achieve similar goals. Drawing on conversations with Canadian climate activists and Indigenous land defenders, Gobby strongly illustrates not only the embeddedness of white supremacist and colonialist logics in Canadian society, but also within the movements seeking to deconstruct these systemic problems. The foundation of Gobby's argument is the idea of relatedness. This takes many forms throughout the text. Central to her argument, and one of the strongest contributions for activist readers, is the importance of understanding the inherent relatedness of seemingly disparate issues. Recognizing relationships between movements, such as anti-pipeline activism and the movement for missing and murdered Indigenous women and girls (MMIWG) could prevent the seemingly inevitable isolating into silos common in activist circles. Although not an entirely new contribution, Gobby's