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After fourteen years of litigation, Congress approved a settlement of \$3.4 billion, and in 2010 President Barack Obama signed the settlement into law. More than simply providing an overview of the case, Wilkins offers the reader a comprehensive discussion of the legal foundations and contestations of the “trust doctrine” at the heart of the *Cobell* settlement. Although the trust doctrine is one of the central pillars of federal Indian law and policy, Wilkins aptly exhibits how “uncertainty and ambiguity reign supreme when an effort is made to gain a clear understanding of what the trust doctrine actually means” (146). The *Cobell* case is quite important to the book in that it provides a recent example of Native nations’ seeking, and ultimately winning, a monumental claim against the federal government. Moreover, the case has yet to receive the attention it merits from federal Indian policy scholars, and Wilkins demonstrates its contemporary significance.

But perhaps the most interesting contribution of *Hollow Justice* is the last chapter, “A Research Program for Indigenous Claims.” In this section, he mentions specific cases or events in Native American history, both past and present, and the questions they raise in regard to the issues of Native claims. While most studies of federal Indian law and policy provide an analysis of specific cases or legal histories, rarely do they propose a research agenda that would “educate Native governments, the federal government, state and local governments, and the general public” about future research in the field (186). Wilkins does just this, making *Hollow Justice* a useful guidebook for students, scholars, and community members interested in studying, or even pursuing, Native claims. *Hollow Justice* is an important and critical contribution to the study of federal Indian law and policy, and certainly pushes the field in a new direction. It’s a highly accessible text with relevance to anyone with an interest in federal Indian law and policy, or the American legal system in general. It certainly demonstrates why David E. Wilkins is one of the more dedicated and rigorous voices in the field.

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**Indian Resilience and Rebuilding: Indigenous Nations in the Modern American West.** By Donald L. Fixico. Tucson: The University of Arizona Press, 2013. 296 pages. \$65.00 cloth; \$30.00 paper; \$30.00 electronic.

A story is recounted in *Indian Resilience and Rebuilding* that dramatically illustrates the profound changes that have been taking place in Indian country over the past several decades. Professor Donald Fixico, sitting in a meeting on the Gila River reservation in Arizona, occasionally gazed out the window. Catching his eye as the day wore on was the passing of an armored truck leaving the tribe’s casino that stood in the distance. For Fixico, it was a transformative moment. As he watched, he contemplated what the scene unfolding before him would have been one hundred years before, when a government wagon would have been bringing treaty-bargained rations and supplies to the reservation. Now, at the dawn of the twenty-first century, a guarded vehicle drove

through every day transporting hundreds of thousands of dollars off the reservation. The tables had been turned 180 degrees. As improbable as it may have seemed at so many junctures in the past, Indians had managed not only to survive but also, in a good number of instances, to thrive within the complexity of circumstances they had been thrust into.

The competing impulses of federal intrusion and native autonomy have dominated American Indian and white relations over the past two-plus centuries—an ongoing clash of wills over the extent to which government policies and initiatives would be imposed on Indians and the degree to which Indians would be able to remain in control of their lives. Donald L. Fixico, professor of history at Arizona State University, contextualizes the Indian side of this story from within the framework of resilience and rebuilding in the American West. Resilience has entailed holding on to as much as one could of what one had in order to survive against the greatest of obstacles with an expectation of better things to come. Rebuilding has been a relentless process of Indian communities and nations imagining, adjusting, and drawing on their human and natural resources to rise from the deepest depths in the wake of waves of colonization. Resilience and rebuilding have brought about a life-altering result. In America, “in the modern West,” Fixico declares, “something drastic has happened: the vanishing race of the late nineteenth century chose not to disappear” (7).

*Indian Resilience and Rebuilding* offers more than just a dynamic structure for reconsidering the forces historically impacting Indian country and the capacity of Indian communities and nations to endure, reconstruct themselves, and determine their own futures—as important as that contribution is. Fixico also writes from an insider’s Native point of view. In doing so, he brings to American Indian history a perspective that not all historians can. For one, he has studied his subject intensively for several decades in an academic sense: *Indian Resilience and Rebuilding* is his thirteenth book and he has lent his expertise to twenty documentaries. For another, he is of Shawnee, Sac and Fox, Muscogee Creek, and Seminole heritage. At once rooted in the academy and in his background, this twofold identity fully informs *Indian Resilience and Rebuilding*. It is a distinctly personal book, joining family history and the author’s life experiences with oral histories, tribal histories, and traditional sources in a narrative that reconceptualizes how eras of Indian history are viewed.

Similarly, Fixico grounds resiliency and the processes of rebuilding within an Indian paradigm that consists of “three fundamental concepts”: Native logic, finding voice, and historic cycles. This indigenous triad, together with ethnohistorical analysis and political economic theory, shifts the focus of Indian history away from the federal government and policymakers and towards Indians and tribes, revealing how the latter internalized their own states of being as they took steps to ensure their survival. He showcases the agency of the colonized to remain independent of the mainstream even as they borrowed from it, while adhering to core beliefs that proved capable of withstanding the most pernicious efforts to destroy them. “I have always contended that there is an Indian reality that combines the physical and metaphysical according to tribal cultures,” Fixico writes. “This combined reality is a real part of history that most historians do not understand” (224). It is a featured aspect of his current work and an

attribute that sets *Indian Resilience and Rebuilding* apart from many other studies of the same genre.

*Indian Resilience and Rebuilding* is replete with examples of this shift in orientation. "In the Indian mind," Fixico argues, "a treaty represented an agreement of words from the heart" (39). In boarding schools, he writes, "Native ethos composed of tribal values and circular philosophy conflicted with the Christian linear approach of Western knowledge" (47). Indian leaders, when they had a say in the matter, "sought to encourage educational authorities to understand Native people rather than teaching through force and discipline" (71). Tribes, moreover, utilized the provisions of the Indian New Deal for their own purposes while remaining "more in control than [Indian commissioner John] Collier and other bureaucrats believed" (95). By the second half of the twentieth century, "Inside the communities and inside of the minds of leaders, native people applied themselves to reinvent themselves, alter their cultures, and apply a new logic born of Indian thinking and mainstream values" (119). Informing the decisions of leaders of energy-rich tribes have been their relationships to the earth. In terms of the proliferation of casinos in Indian country, "games and gambling were much a part" of tribes' "multiple pasts"—the reinvestment of gaming earnings in larger tribal economies has followed "a cycle of traditional tribal moral economies becoming modern political economies and back again to moral ones" (173, 189). Repatriation has been an attempt by Indians to complete the circle and strengthen their connections to their ancestors and sacred sites, physical objects, and artifacts.

Fixico's treatment of American Indian history projects a predominantly positive outlook. The book's concluding words, "the water gourd is half full," is a refrain that resounds throughout *Indian Resilience and Rebuilding* (226). But his optimism should not be mistaken for naivety—in fact, that could not be further from the case. Fixico can be biting in his criticism of federal policies and the administrators charged with carrying them out, and he is fully cognizant of what has transpired in the past. Rather, he is suggesting that Indians drew on their skills, talents, and cultural supports not only to turn the bleakest of circumstances to their advantage, but even to inspire the ongoing Indian renaissance that began with the Red Power movement of the 1960s. Exhibiting flexibility and adaptive capabilities, as Fixico writes, Native leaders and tribal communities exercised "the powerful dual themes of resilience and rebuilding," overturning "four hundred years of colonized suppression" as "the indigent responded but not in the way that those in power thought. Certainly not overnight, but within a century's stretch, the Native nations arose from the ashes of near ethnic cleansing and third-world neglect" (218). The trend, when analyzed over time and space, is a graph line that is rising upwards.

Donald Fixico has produced a compelling and sweeping study that will appeal to anyone with interests in American Indian history and the American West region's diverse climates, resources, landscapes, histories, cultures, and populations. Fixico's strong narrative, insights, and analysis solidify his standing as a leading scholar and writer and his conceptual approach will serve as a model for others to follow. *Indian Resilience and Rebuilding* will command a wide audience seeking to understand the American Indian experience in the modern American West, while raising the prospect

of what might be observed on Indian reservations such as Gila River a century from now. If the history documented in this volume is any indication, and progress continues in a similar upward trajectory, it should prove an exciting and promising time indeed.

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**Indians and the Political Economy of Colonial Central America, 1670–1810.** By Robert W. Patch. Norman: University of Oklahoma Press, 2013. 296 pages. \$36.95 cloth.

“Don’t judge a book by its cover,” George Eliot famously admonished. I am ashamed to admit that briefly, I did come to a premature judgment based on the cover of Robert Patch’s new book: the title seemed a little dull, and the cover illustration—an image from the Dresden Codex—seemed out of place. I am happy to say, however, that my opinion changed dramatically as soon as I began to read. Before long, it became apparent that this monograph has numerous qualities to recommend it. The following three struck me as particularly significant.

First, colonial Central America remains an understudied region of Latin America. Though this is less true for colonial highland Guatemala, which in the last couple of decades has emerged as a full-fledged multidisciplinary field in its own right, it is certainly true of the region from Honduras to Costa Rica. Part of this book’s importance, therefore, is its discussion of the Kingdom of Guatemala as a whole. Corresponding roughly to modern Central America, the Kingdom included Chiapas but excluded eastern Nicaragua and Panama, with provinces outside the Guatemalan highlands also offering detailed archival evidence. But the value of Patch’s attention to the whole Kingdom is not simply one of filling scholarly gaps. He also puts Central America more squarely on the map by showing how the industrial production of export goods integrated its provinces into the eighteenth-century global economy. Arguing that Latin America “was not simply a provider of raw materials” but “was one of the most industrialized parts of the world from the sixteenth to the eighteenth centuries,” he places the Central American provinces right in the middle of hemispheric, even global, developments (3).

Second, Patch engages the topic of the *repartimiento* in a smart and useful way. The *repartimiento de mercancías*, or *repartimiento de efectos*, was a kind of business arrangement between government officials and indigenous communities (Patch uses the term *Indian*). An official would extend Indians credit or cash that they would repay later in marketable goods, or, alternatively, would sell them goods on credit—thereby also putting Indians in debt. For many years, the conventional scholarly wisdom was that this practice was coercive and immoral, an example of colonialism’s corruption and exploitation. But then several scholars began to argue—most notably Jeremy Baskes in *Indians, Merchants, and Markets* (2000)—that this perspective too closely followed the rhetoric of Bourbon-era reformers, who sought to abolish the *repartimiento*. In