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It has the appearance of being something that was either produced in a rush or else hastily condensed from a larger work. It is not recommended for the classroom, though specialists should probably be aware of it.

Harold McGee
Saint Mary's University

On Behalf of the Wolf and the First Peoples. By Joseph Marshall III. Santa Fe: Red Crane Books, 1995. 235 pages. \$13.95 paper.

Frankly, I had no positive expectations of this book when I agreed to review it. Because it is written by a man whose major preoccupation, when he's not working as a reporter for a non-Indian newspaper in Casper, Wyoming, is fashioning bows and arrows the "old time" way, I figured *On Behalf of the Wolf and the First Peoples* would be just another of the myriad do-it-yourself Indian tomes by the likes of Sun Bear, Ed McGaa, and Mary Summer Rain currently gorging the shelves of New Age book stores from coast to coast.

Well, I was wrong. Dead wrong. Joseph Marshall III, a Sicangu (Brûlé) Lakota from the Rosebud reservation in South Dakota, has crafted an astonishingly good volume, especially for a first effort. It is not that the collection of essays he's assembled cover new ground. It doesn't. But the author addresses his topics with such a quiet confidence and mature dignity that one is tempted to describe his writing as being truly elegant. At the very least, as Joe Bruchac observes in a jacket blurb, "history and poetry blend together" in Marshall's prose to provide an imminently rewarding and pleasurable read.

Moreover, the man really does have something to say, even when rehashing something as clichéd as the fact that the history taught in U.S. educational institutions to Indians and non-Indians alike is biased to the point of absurdity in favor of whites. He is not only able to weave in a genuinely delightful sequence of anecdotes told him by his grandfather and other elders—thus placing the alternative understandings posed by Native historical interpretation squarely on the board—but manages simultaneously to explain with an almost startling succinctness, eloquence, and simplicity the functional aspects of the system's continuously pounding establishmentarian propaganda into the heads of school children.

The process of dehumanization is a three-phase cycle. First, the process involves defining a group of people (or an individual) as lacking any semblance of worthiness to, any similarity and connection whatsoever with, what was or is for the moment defined as “civilized,” based on emotion and self-serving rationalization. Second, it entails following up with action and/or policy based on the previous definition. Third, it seeks to justify the first two phases with more self-serving rationalization (p. 72).

The standardized, test-driven, and compulsory education—or, to put it more accurately, indoctrination—spooned up in the country’s schools serves the latter purpose admirably (just ask former National Endowment for the Humanities Director Lynne Chaney or drug czar *cum* Secretary of Education William Bennett). And it is this process of rationalization, part of what Antonio Gramsci once described as “hegemony,” which quells the potential for cognitive dissonance among the populace and thus affords the status quo its first line of defense against demands that it render justice to those it has oppressed and continues to oppress.

Marshall offers similarly penetrating insights in numerous other connections throughout his book. Consider, for example, his remarks on the dating controversy besetting American anthropology’s hallowed Bering Strait Migration Theory—have Indians been here only 12,000 years? 30,000 years? 50,000? more?—salted into a brisk travelogue on a trip he once took to Siberia.

[T]he original stories among many native peoples of Turtle Island do not bother with *when*. Instead, many such stories deal with the obvious fact that we are here and have always been here. When a moment or an event happened so long ago that it has ceased to exist in collective memory, it then begins to exist—as my grandfather liked to say—on the other side of memory. In such an instance, *always* becomes a relative factor. And what emerges as a far more important factor is *first*. (p. 207)

Precisely. The only people with reason to suggest otherwise are

those like paleoconservative pundit Jeffrey Hart who seek to use the notion of a relatively recent arrival from Siberia as a pretext to justify the government's ongoing reduction of the land rights inhering in America's indigenous peoples to a footing equal to or below those claimed by latecoming European/Euro-American invaders. The politics of "detached scholarship" are nowhere more transparently revealed.

Whether speaking to the (mis)representation of American Indians in Hollywood movies, the wanton destruction of the last vestiges of the continent's wilderness habitat by commercial/industrial "development," or any other topic, Marshall is always directly on target. Perhaps his most consistent theme is that solutions to the kinds of problems generated by the dominant society's Euro-supremacist tradition cannot be found in the sociopolitical and intellectual paradigms it has spawned.

This is probably most evident in his critique of the contemporary bastardization/commodification of American Indian "art" by non-Indian charlatans and the hucksters, usually referred to as gallery owners, who peddle their wares. While it is likely that he somewhat overstates the problem of Indian impersonators—a lot more might have been said about the raft of real Indians currently cranking out kitschy crap for the edification of the white collectors' market—Marshall, to his infinite credit, flatly rejects the idea that things can somehow be fixed by resort to the U.S. statutory code.

Of course, the federal government will wade in with its bureaucratic omnipotence, flapping its banner of "federal recognition" as the "answer" to every problem facing Indians—and generally becoming part of the difficulty rather than helping to alleviate it. (p. 110)

So much for the vaunted Act for the Protection of American Indian Arts and Crafts of 1990, a law which has done more damage to the exercise of indigenous autonomy—and set more Native people at one another's throats—than any other single factor in the past quarter-century. What is needed as a corrective to the problem of cultural appropriation, Marshall observes, is not reliance upon race codes, enrollment cards and certification slips, squads of self-styled "identity police," and an exponential increase in the paternalistic power of the United States to micromanage Indian affairs. Rather, it is "knowledge

and awareness," reinforcement of Native rights to self-determination and self-reliance, a return to our own ways of defining the authenticity of our membership/citizenry (which never devolved upon blood quantum).

Ultimately, one can do little but acknowledge that Joseph Marshall speaks in a genuinely *Indian* voice. And he does it exceedingly well, with a balance, calmness, and power which have been sorely missing from much of our literary output for a long time now. The release of *On Behalf of the Wolf and the First Peoples* is thus cause for a deep sense of triumph and jubilation among those of us who care about such things. Marshall's work must be read, and there must be more of it. Much more.

Ward Churchill

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Popular Justice and Community Regeneration: Pathways of Indigenous Reform. Edited by Kayleen M. Hazlehurst. Westport, Connecticut: Praeger Publishers, 1995. 264 pages. \$59.95 cloth.

Native/aboriginal peoples in the Americas and elsewhere are in an advanced stage of Euro-American colonialism, while at the same time they are survivors addressing critical community needs for renewal. These groups are also concerned with the economic impact of the legacy of imperialism and conquest. In this context, Kayleen M. Hazlehurst has edited an international anthology of essays titled *Popular Justice and Community Regeneration: Pathways of Indigenous Reform* (Praeger, 1995). The text includes seventeen contributors writing on topics ranging from Canadian aboriginal social reform (Hylton, 1; Angelo, 2); Navajo Nation criminal law (Yazzie & Zion, 4), youth justice in New Zealand (Olsen, Maxwell & Morris, 3); Native women and sovereignty (Redbird, 7); counseling services for abuse and addictions among Canadian aboriginals (O'Donnell, 6; Nielsen Adkins, 6); community healing from crime, addiction, and abuse (Holye, 8; Griffiths & Belleau, 9; Hodgson, 11; Atkinson & Ober, 11). Twelve of the essays are written by women, and there is a fair representation of Native/aboriginal writers.

The main themes of this book are outlined by the editor in her introduction as "political and legal autonomy?;" "who owns the problems?;" "indigenizing the system?;" "reclaiming