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value of this book goes well beyond its specifics as it invites scholars to reexamine a powerful body of evidence which may lead to a more accurate account of Native Americans in U.S. history, separated on the one hand from romanticized mythology and, on the other hand, from "official" histories negligent of the vital role of Native Americans.

L. Brooks Hill
Trinity University

Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada. Edited by James Treat. New York: Routledge, 1995. 248 pages. \$62.95 cloth.

One of the strengths of this anthology is its variety of sources. The main idea is to exhibit contemporary Native American religious expressions, showing their richness, diversity, and capacity to retain a native self-awareness within a predominately Christian frame of reference. This collection pulls together twenty-three Native voices, nine women and thirteen men. They derive from well over a dozen tribes, ranging from Apache and Osage, to Mohawk and Oglala, to Cree and Ojibway (spelled no less than three different ways in the course of the book). Most of the people are based in mainstream denominations: Baptist and Methodist, Episcopal and Roman Catholic, with some Mormon and United Church of Canada. Diverse vocational posts include social worker, financial services administrator, college professor, seminary dean, members of Franciscan and Capuchin religious orders, ministers of Protestant churches, head of the Native American Church of South Dakota. Dispersed locations also indicate variety, extending from New York to Alaska, Minnesota to Arizona, Kansas to California.

The editor has assimilated these different presentations to familiar categories found in liberation theology, a theme which he says has fascinated him since graduate school days. Starting with the old chestnut that "Christian" and "Native" are mutually exclusive terms, he has gleaned statements to the contrary, showing people who have fashioned their own ways of coping with contrary tendencies. Readers are forced to wade through such phrases as "conflict of deterministic identity politics" (p. 6), "a gospel of cultural conformity" and "artificial criteria for institutional adaptability" (p. 8), and "fundamental existential dilem-

ma in attempting to resolve...hybrid identities into an organic unity" (p. 9), until they are finally informed that the book is intended to provide insight into "the organic product of contemporary native activism and the native Christian caucuses...in dialogue with theologies of liberation worldwide" (p. 16).

The presentations are helpfully arranged under four categories. Part one focuses on indigenous and imported religions, on subjective spiritual experiences and conventional scriptures. Part two considers struggles against social and institutional injustices while nevertheless retaining religious affirmations. Part three probes ways of incorporating traditional Native emphases on worship, healing, and community within the parameters of Christian rubrics. Part four allows for more intensely personal narratives of spiritual pilgrimage and various landscapes traveled during the process of individual fulfillment. This framework gives a degree of coherence to a diverse set of expressions. The setting allows individual voices to speak with uniquely compelling power.

This reviewer chooses not to comment on his favorite entries or on those he found only marginally helpful. This deliberate reticence is to suggest a larger point: this collection is variegated enough to have something for everyone. Most of these entries were originally prepared as addresses for international congresses, as papers for Native leadership conferences, as sermons, or as essays for publications on liberation theology. It is the fate of most anthologies that readers find some entries fascinating, others mediocre at best. This volume will experience a similar fate. But readers differ, and there is a great deal here to interest anyone looking for twentieth-century Native religious reflections.

While allowing full scope for different points of view, the collection also manifests some recurring common denominators. In our century—probably more so than in any earlier one—Native voices are referring to more general, pan-Indian, ethical norms and spiritual insights. Here they call for new perspectives on biblical interpretation and suggest ways of sifting possible benefits in Christianity from abuses found in the old evangelism. They envision cross-cultural ministries and interdependence with Native cultural traditions. They excoriate past suppression, face current challenges, and look to the future with hope and courage. Paradigms and perceptions of interaction, empowerment, and cooperation both in and outside the church show that creative religious genius still flourishes in the possi-

bilities latent in an Indian Jesus. This book offers much. Above all it celebrates the potential universality of Christianity and the tenacious vitality of human religious vision.

Henry Warner Bowden
Rutgers University

Native Heritage: Personal Accounts by American Indians, 1790 to the Present. Edited by Arlene Hirschfelder. New York: Macmillan USA, 1995. 298 pages. \$15.00 paper.

The past decade has witnessed a dramatic upsurge of publishing by and about American Indians. If all these texts were condensed into a time capsule and then discovered by future potential readers, they might think that the predominant mode of writing and thinking about Indians was focused upon personal accounts: on growing up Native American or being a Native-American man, woman, writer, activist, elder, mixed-blood, survivor. While we certainly need accurate life-stories of what it means to be Indian in contemporary (as well as historical) America, this publishing interest in the personal—or what some have called “autoethnography”—also reiterates the pernicious idea of American Indians as Native informants whose lives function as “raw data” to be used and taken up by more theoretical scholars in a number of different ways.

I open with these somewhat pessimistic musings because they framed my initial response to the volume under review: “Oh no,” I thought, “not another collection of autobiography.” To my surprise, however, this 1995 anthology parts company with many of its counterparts because its focus is upon what Elizabeth Cook-Lynn describes as “who the Indian thinks he/she is in tribal America” (“American Indian Intellectualism and the New Indian Story,” *American Indian Quarterly*, 1996: 66). That is, the title is somewhat misleading since *Native Heritage* does indeed contain personal accounts, but each selection briefly illuminates both the meaning and diversity of the core values and social structures of indigenous societies. As Hirschfelder states in her editor’s introduction, “this anthology was created for one purpose: to share a small fraction of the rich and unique heritage of native peoples from many different regions of the United States and Canada. Herein readers are offered personal accounts of the inner mechanisms of native societies whose life-