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There are some minor errors in the book. For example, the book jacket states the “occupation lasted two years,” while it lasted actually nineteen months, not twenty-four. The nineteen-month duration was subsequently correctly mentioned (p. 201). A reference to “A bird like the pelican, which in Spanish is ‘Alcatraz,’” is not exactly correct (p. 4), as the Spanish name was *Isla de los Alcatrazes* (Island of the Pelicans). A cartographer misspelled the Spanish name, dropping off the “es,” and the name Alcatraz stuck.

The photography in the book is a treat, as several photos by Vincent Maggiora, Brooks Townes, and Ilka Hartmann are published for the first time. Perhaps the most valuable part of this book is the detailed account of the Sausalito Halloween party that led to the 1969 occupation. It was that party and the gathering at San Francisco State College that Richard Oakes related in a *Rampart’s Magazine* article, “Why we took Alcatraz,” which spurred the 1969 occupation. In that magazine article Oakes correctly mentioned a woman elder at the back of the room who told them now was time to retake Alcatraz. That individual was Belva Cottier.

It is men like Adam Fortunate Eagle and Tim Findley who have helped us remember this significant event in American Indian history. Adam’s writing style is refreshing. This book is an important addition to the current scholarship regarding the occupation. I hope Adam Fortunate Eagle has inspired other scholars to write more on the subject, as the story is far from complete, and that his work has motivated young people to interview their elders and save their oral traditions on tape and film, before they pass into the spirit world.

John Garvey

Land, Wind, and Hard Words: A Story of Navajo Activism. By John W. Sherry. Albuquerque: University of New Mexico Press, 2002. 246 pages. \$29.95 paper.

Land, Wind, and Hard Words: A Story of Navajo Activism is one of the latest contributions to the growing literature on contemporary American Indian activism. Earlier books such as Troy Johnson, Joan Nagel, and Duane Champagne’s *American Indian Activism: Alcatraz to the Longest Walk* (1997) and Paul Chaat Smith and Robert Allen Warrior’s *Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee* (1996) analyze supratribal activism, while Peter Matthiessen’s *In the Spirit of Crazy Horse* (1992) and Russell Means’ *Where White Men Fear to Tread, the Autobiography of Russell Means* (1995) focus upon individual experiences within that broad social movement. John W. Sherry’s focus is a description and documentation of the environmental-justice efforts and sacrifices of Diné CARE (Citizens Against Ruining our Environment, an all-Navajo environmental organization) activists to protect the people from uranium radiation poisoning, to save sacred land, and to defend the land and forests within the Diné (Navajo) Nation.

Anthropologist Sherry’s original work, albeit far more descriptive than theoretical, provides a new understanding of the relationship of one American Indian nation’s economic development to the imperialistic eco-

conomic interests of corporate Euro-America. Perhaps the book's most dramatic illustration of the ruthlessness of economic imperialism is Sherry's poignant description of the 1993 mysterious death of one of the key Diné CARE actors, Leroy Jackson, and the impact of his violent death upon his family and the activist community. Unfortunately, Sherry's limited theoretical analysis is handicapped by his apparent lack of a full understanding of both economic imperialism and the special sovereign status of American Indian nations; he also fails to explain how constitutional and Indian case law as well as congressional support could have been utilized by Diné CARE.

Sherry has, for the most part, successfully tied the past to the present by using the literary device of combining relevant parts of Diné creation and morality stories with their contemporary story of survival and the resultant ethical conflicts. However, the powerful roles of women in the ancient stories is never paralleled in Sherry's telling of the contemporary story. Leroy Jackson's tragic fate and the heroic contributions of John Redhouse and other men need to be told, but the significant work of and the sacrifices paid by Diné CARE women including Leroy's wife Lucy, Lori Goodman, and others must be given equal if not more weight.

Sherry's book is beautifully written when explaining the connections between the land and the sacred and highly descriptive in providing lists and other documentation. At other times one wonders, though, if more than one person wrote the book or if the editors took undue liberties. The "pulp novel" or mass-media detective style of the first chapter not only appears to have been written or have been strongly influenced by another person but also distracts from the quality of the rest of the book. The first two pages begin with an awkward discussion equating the Diné concept of maleness with aggression, fierceness, and violence, all highly problematic translations that carry negative Euro-centric connotations. Additionally, the description does not reflect the concept of "hard" as used in the title, a far more fitting reflection of the intensity of the rains of the arid Southwest. This misunderstanding also obscures the discussion of the male and female aspects of life. Sherry cites an excerpt from a discussion with two male activists (p. 37) and uses the adjective "aggressive" to describe male nature. Neither the footnote nor the methodological discussion states if this conversation is based upon Sherry's memory or was actually taped. If the conversation was taped, Sherry does not indicate if he explored the speakers' understanding of the word. Of course, this type of clarification is both critical and essential for respondents whose first language is not English. Sherry's linguistic ethnocentrism is further revealed when he describes Leroy Jackson's "incidental mispronunciations" as "strange" (p. 86) but never labels his own problems with the Diné language as "strange." In addition to the problems of translating Diné concepts into English, the author as well as his copyeditors were apparently unaware that "gobbledygook" is not a nonsense word coined by Leroy Jackson as Sherry claims (p. 86) but rather a concept used to describe unintelligible and usually wordy jargon.

Throughout the book Sherry explains that although he realizes he is an "anthro," he has been accepted into the Diné community and was invited by

the Diné to write about their CARE activism. His defensiveness is humorous at one level, especially when he attempts to describe initial reactions to his professional status as “ambiguous” in scenes that are anything but ambiguous; however, his extensive apologia about his role as anthropologist, an explanation which could be reduced to a brief paragraph in the preface, raises serious questions about the depth of his understanding of indigenous culture, especially his incomplete apprehension of the use of traditional satirical humor, often called Indian humor. One also wonders if, in addition to seeking Diné approval, his other underlying motive is to court Eurocentric academic acceptance.

Apparently, Sherry is a recovering anthropologist. His work *Land, Wind, and Hard Words: A Story of Navajo Activism*, although limited by remnants of his anthropological ethnocentrism, is an important first step in documenting tribally specific environmental activism and its connection to land and traditional culture. Lay readers will find the book to be an easy read, and high school students as well as postsecondary undergraduate and graduate students in anthropology, environmental studies, cross-cultural studies, American Indian Studies, social movement studies, sociology, political science, economics, and history will find useful information.

Karren Baird-Olson

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Native Waters: Contemporary Indian Water Settlements and the Second Treaty Era. By Daniel McCool. Tucson: University of Arizona Press, 2002. 237 pages. \$45.00 cloth.

Daniel McCool, a professor of political science and director of American West Center at the University of Utah, writes books about western water with terrific titles. He’s already published *Command of the Waters*, a book which borrows its title from the seminal 1908 *Winters* decision and which deals with federal development and Indian water rights. Now, in his latest and perhaps most interesting study, *Native Waters: Contemporary Indian Water Settlements and the Second Treaty Era*, McCool takes on the recent efforts of a broad array of stakeholders in western waters to finally settle the claims of Native Americans to the shared waters of western rivers through political settlements rather than judicial decrees.

In an earlier essay-length version of this book published in Char Miller’s *Fluid Arguments: Five Centuries of Western Water Conflict* (University of Arizona Press, 2001), McCool laid out the ways in which the current water settlements resembled the nineteenth-century land settlements. In those nineteenth-century land treaties, Native Americans “relinquished” their aboriginal titles to vast expanses of the United States in exchange for a firmer federal guarantee to much smaller reservations. Now, in the twenty-first century, Native Americans are exchanging often undefined, and certainly unrealized, rights to water for firmer federal guarantees to actual water and real projects. Both,