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REVIEWS

The 1904 Anthropology Days and Olympic Games: Sport, Race, and American Imperialism. Edited by Susan Brownell. Lincoln: University of Nebraska Press, 2008. 471 pages. \$55.00 cloth.

In 1904, the Olympic Games were held in tandem with the World's Fair, which commemorated the Meriwether Lewis and William Clark expedition, in St. Louis, Missouri. The authors of several essays in *The 1904 Anthropology Days and Olympic Games* argue that both events used sport and spectacle to convey colonial ideas about primitiveness, race, and nation. In particular, anthropologists convened an event called Anthropology Days in order to test the athletic abilities of Native and indigenous peoples.

William J. McGee, the first president of the American Anthropological Association, hoped that Anthropology Days, also known as the Special Olympics, would be a scientific experiment that tested the athletic abilities of Native peoples from across the world. McGee selected the Native peoples of the United States, Canada, South America, the Philippine Islands, and Africa who were staying at the World's Fair and had them compete in Olympic events. Once the competitions were completed, McGee compared the results with the records of athletes from the United States and Europe. Rather than being an unbiased scientific investigation, American Indian studies scholar Nancy Parezo argues, the results generated the answers McGee hoped to find. For instance, many Native people were unfamiliar with Olympic rules and sports, and it was unsurprising that they did not do well. Additionally, McGee and the Anthropology Days organizers sometimes explained the rules to the Native athletes without an interpreter. Finally, many Native athletes refused to participate because organizers refused to compensate them, in hopes of maintaining the Natives' amateur status. Nevertheless, organizers used the results to "prove" white superiority because the results demonstrated that Native adult athletes produced times and results comparable to white children.

The 1904 Anthropology Days and Olympic Games suffers a bit from redundancy, which should be expected from an edited volume such as this. Featuring a nearly sixty-page introduction (with notes) and eleven submissions that analyze the Anthropology Days and the 1904 Olympics, some authors repeat details, information, and arguments. Students of Gilded Age and Progressive Era America will find it an interesting read. Usually, the Chicago World's Fair is the World's Fair most closely studied and is considered emblematic of the era. The study's ability to compare and contrast the 1904 World's Fair with the contemporaneous Olympic Games offers a nice contrast.

Moreover, the authors point to an important transition in the history of the Olympic Games, if not the United States: “a way of dividing the peoples of the world into units defined by their songs, their flags, their history, their custom—their *culture*—not their *race*” (49).

Students of American Indian history will also appreciate the authors’ dialogue with the history of anthropology and the field’s shift of analytical interest from race to culture. Linda Peavy and Ursula Smith’s wonderfully written and personal story of the Fort Shaw Indian school’s women’s basketball team is a welcome addition to the book. One wonders, however, why no one solicited an article that examined the first-ever meeting between the Carlisle and Haskell football teams (a contest won by Carlisle 38-4). Finally, Christine O’Bonsawin’s contribution regarding Canadian Indians at the Anthropology Days brings a welcome transnational analysis to North American Indian history.

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American Indian Higher Educational Experiences: Cultural Visions and Personal Journeys. By Terry Huffman. New York: Peter Lang Publishing, 2008. 256 pages. \$89.95 cloth; \$29.95 paper.

Contemporary literature examining the experiences of American Indian students in the university setting presents higher education as a social and cultural struggle often yielding either unsuccessful results or a compromise in Native identity. Terry Huffman from the Department of Educational Foundations and Leadership at George Fox University diverges from this view in *American Indian Higher Educational Experiences: Cultural Visions and Personal Journeys*. Huffman affirms that “prevailing educational practices reflect non-Indian standards and preferences” and are by nature in conflict with American Indian cultural norms (31). However, the success of many American Indian college students hinges on the maintenance of their ethnic identity and use of Native “culture as a powerful device to propel them through the rigors of mainstream academia” (170).

Utilizing the perspectives of Native college students, the long-term study follows the cultural and academic experiences of sixty-nine individuals at a Midwest non-Indian university. During a five-year period, students participated in multiple open-ended interviews discussing their development and projection of their personal ethnic identity, or cultural mask. To govern interview data, Huffman imposes four categories (assimilated, marginal, estranged, and transculturated) in order to index students’ cultural orientations. Assimilated students are individuals who lack a strong connection with American Indian norms and identify with mainstream American values. Similarly, marginal students have some affinity for mainstream values but continue to desire an affiliation with Native culture. Estranged students project a strong, and deliberate, rejection of mainstream culture. Transculturated students have a secure connection with American Indian culture and an understanding of