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This question is important. But in all fairness, it must be treated as a topic for another author and another book. So also must any questions of analysis in terms of sociological, anthropological, and political-economic theories of development. Ambler has done a superb job with her topic and has executed an admirable service to tribes and to all parties, including scholars, who are interested in Indian energy development.

Richard O. Clemmer
University of Denver

Books Without Bias: Through Indian Eyes. Edited by Beverly Slapin and Doris Seale. Berkeley, CA: Oyate, 1989. 462 pages. \$25.00 cloth.

Books Without Bias: Through Indian Eyes reminds us of the serious need for credible Native American children's books, publications that do not have the propensity to emotionally distort indigenous images and prejudice readers, including Indian readers, against native culture. Young minds are easily influenced, and biased books do a lot of emotional harm to our children. Slapin's and Seale's book has taken on a difficult task, eradicating false imagery of native people, not only from books, but from the minds of readers. The difficulty is not in compiling and harvesting the children's literature that is available and usable in the classroom and at home. The editors of *Books Without Bias: Through Indian Eyes* have succeeded in contributing to this. The real literary struggle is in raising the consciousness of educators, of opening their minds to the terrifying one-sidedness in children's literature and in Western classroom lesson plans.

The 237 pages of children's book reviews and the short essay by Rosemary Gonzales, "Notes from an Indian Teacher," sum up the point at issue. If you are searching for an unbiased collection of kindergarten to twelfth grade classroom, native, children's material or merely are looking for good books for teaching indigenous philosophies to your children, *Books Without Bias: Through Indian Eyes* fuses the current literature. The editors have researched and compiled recent, unbiased, educational material, fully and effectively.

Additionally, and of great consequence in Indian Country, is the essay "Notes from an Indian Teacher," a serious and honest piece of writing about Native Americans in the classroom setting and on being Indian, which reflects five hundred years of racism and oppression. Of course, the racism that the author speaks about is institutional racism and therefore difficult to get rid of. The writer reminds us that racism is not individualized; it does not exist only in the minds of some racist school administrators, school librarians, and school teachers. It is institutionalized.

To comprehend the essence of the central theme in *Books Without Bias: Through Indian Eyes*, we have to retrace the history of biased ideas concerning native people and the inevitable and uninterrupted racism. This institutionalized racism has its origins in five hundred years of oppression, since 1492. *The Journal of Christopher Columbus* contains textual evidence of the racism that Europeans began to demonstrate with the first contact between them and the indigenous people of the Americas. Nineteen-ninety-two marks the "Columbus Quincentennial," five hundred years of conflict over land, and a clash of philosophies, between native people and Europeans. Rosemary Gonzales, Ojibwa and Mestiza, writes at times consciously and at other times subconsciously from a tribal memory that has experienced five hundred years of colonialism as an Indian.

Why do indigenous and native people of the Americas have the distinction of being the only people in the entire world, a world colonized by the French, English, Spanish, and American, that have to "prove" who they are in terms of blood, federal enrollment numbers, skin, eyes, hair color, and surnames? It has to do with divorcing native people from the earth and the tribal land. When, for instance, an Ojibwa/white woman from the White Earth Indian Reservation in northern Minnesota recently attempted to enroll her two-year-old boy, she was told she could not do so, because she was less than half White Earth on the federal BIA enrollment. Yet her mother is White Earth Ojibwa, and her father was Red Lake Ojibwa. The father of the boy is of Yaqui family blood. The process has to do with disengaging native people from other indigenous people and disconnecting them from the land. This constitutes both a physical rupture from Mother Earth and an emotional turning away from Indians. White Earth enrollees, for example, in the past could sell

the land only if they were mixed-bloods on the rolls. Full-bloods could not sell the land. A lot of the reservation land at White Earth changed hands because of this colonial policy. Now the reservation has land claim problems and many illegal holdings of land by Euro-Americans.

Racism toward native persons comes in many forms. The author of "Notes from an Indian Teacher" regularly experiences some of those forms. She is always asked, "How much Indian are you?" and "Are you 'legally' Indian?" These questions are the result of five hundred years of colonial policy and a strategy to detach natives from natives—divide and conquer. The Hollywood film industry is an example of that institutional racism that perpetuates misconceptions of what an Indian is. Jon Tuska, author of *The American West in Film: Critical Approaches to the Western*, asks, in a chapter entitled "Images of Indians," "Are there no Western films which represent Native Americans accurately?" I would answer no.

The germ of the stereotype of a "real" native in the European collective imagination can be traced even to Shakespeare's creation of a primitive Calaban character in *The Tempest* and is perpetuated in American literature. Elizabeth I. Hanson's *The American Indian in American Literature: A Study in Metaphor* reveals the extent to which books have become the enemy of native people. This is not a radical opinion. In June 1990, the American Library Association, at its annual conference, adopted a resolution declaring that the Columbus voyage to America began a legacy of European piracy, brutality, slave trading, murder, disease, conquest, and ethnocide and engendered the Native American holocaust, which saw a population of over five million American Indians in the land area of the United States decline to about 250,000 by the last decade of the nineteenth century.

In *The Journal of Christopher Columbus*, Columbus wrote, "And your Highnesses may believe that this island, and all the others, are as much yours as Castille. Here there is only wanting a settlement and the order to the people to do what is required. For I, with the force I have under me, which is not large, could march over all these islands without opposition. . . . So they are good to be ordered about, to work and sow, and do all that may be necessary, and to build towns, and they should be taught to go about clothed and to adopt our customs."

This is the historical context of the piece, "Notes from an Indian Teacher." The process is detribalization, the process of convincing individuals that they are not "real Indians" because they are not recognized by the federal government. The plan was to have the native people, as Columbus put it, work for the mother country, to oppress the natives so that they would adopt European customs. As a result, today we have a lot of people with Indian blood saying they are Spanish, not Indian. What better method to do this than to detribalize them and turn them into proletarians? To be tribal is to think of the entire tribe, to think of the clan, to honor the earth, to live for the seventh generation, to honor our elders, to keep the ceremonies, and so on. Tribalism has nothing to do with federal enrollment numbers and colonial policies to conquer the minds of native people.

The Spanish, who gave Rosemary Gonzales her colonial last name, intended to colonize the land and the native people. What has history taught us? If the colonized believe they are inferior, then the colonization has been internalized, imprinted in our minds as well as in our subconsciousness. How do the colonizers do it? Through the children. We have always believed in the seventh generations; that is, we do not live day by day. To live for the seventh generation is to perpetuate indigenous philosophies, orally, through storytelling, passing entire cultures to the children. If you poison the young minds, make them feel inferior, make them not want to be Indian, if you detribalize them, then you destroy the culture. For thousands of years our ancestors taught culture through orality, a way of looking at the world, a method of interpreting the world, a religion, for culture is all-conclusive. When the native children are taken away from their families, the oral tradition is disrupted, for the listeners are separated from the tellers. What do numbers on a BIA enrollment log have to do with it?

It is no accident that some of our children do not like powwow music or talking to the elders. Where do they get such notions? Schools. Books. Racist teachers. Western education has become an enemy of our children. That is why I always say the smart ones drop out. They sense something wrong in the classroom. White educators are puzzled when I say that, even though I am educated. I am not against learning, and I like books. I am an educator, and I believe in education, but not when it takes more

than it gives to our children, not when the books are biased. *Books Without Bias: Through Indian Eyes* is an attempt to deal with this educational problem.

In "Notes from an Indian Teacher," the writer says, "I finish a unit on 'racism and Native Americans' for an education class, and receive a low grade because my project is called 'inappropriate subject material' to be taught to children." Of course it is inappropriate! It does not reinforce the colonized mentality. The author writes, "I attempt to teach truth to my children, so they, in turn, may teach their children." That is what education is about—truth. The truth is that no one person or government can determine who is Indian and who is not. The Great Spirit put native people on this island. The roots are here and not across the ocean. Thus *Books Without Bias: Through Indian Eyes* has made an important contribution.

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The Enduring Indians of Kansas: A Century and a Half of Acculturation. By Joseph B. Herring. Lawrence, KS: University Press of Kansas, 1990. 236 pages. \$25.00 cloth.

The dust jacket of this small, well-produced book contains a quotation from historian Michael Green proclaiming that the author has produced an outstanding example of what is called the "new Indian history." Although there is no real definition of the term, and Herring himself does not use such wording, it may be assumed that the new approach to Indian history involves accounts of those native groups that have escaped popular notice. In this case, the subjects are several small tribal groups that attempted to avoid removal from Kansas between 1850 and 1890 and chose in one way or another to make accommodation with white society. Although not always successful in their efforts, these small bands refused to follow the example of their more numerous brothers and persisted in passively resisting the efforts of Indian agents, missionaries, and white citizens to clear Kansas of its Indian population. It is these groups that Herring has chosen to chronicle, because, as he states, "for the small bands who were