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white men's goals and beliefs: "Did they feel a kinship with everything around them, like the Lakota did? If they did not, then they must be a poor people" (p. 182). Whirlwind's theorizing also sounds too much like hindsight he could not have possessed, especially considering that the setting of the story predates large-scale European intrusion on Lakota life. The extended musings and protracted chase of the novel finally climax in a scene of confrontation and poetic justice too reminiscent of an old-style cowboy Western for comfort.

The flaws in *Winter of the Holy Iron* may be more a matter of writing technique than philosophical attitude, but either way, the end result is a simplistic portrayal of a time period and a culture that already have too often been the objects of stereotype. By contrast, the growing body of excellent novels by contemporary Native Americans grant their subjects conflict and complexity, a better antidote to negative stereotyping. For example, Louise Erdrich, who was raised in Wahpeton, North Dakota, is a member of the Ojibwa tribe mentioned as neighbors and adversaries to the Lakota in *Winter of the Holy Iron*. Her historical novel *Tracks* subtly weaves Ojibwa tradition into a compelling and multifaceted story. In *Tracks*, setting and traditional culture serve to illuminate the story, not overwhelm it.

A historical novel succeeds if it fastens history so subtly to an examination of the human condition that the reader is disarmed, never quite sure of what hit him or her. In Marshall's novel, however, the aim of *The Holy Iron* is obvious, but it does not quite manage to hit the mark.

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Women and Power in Native North America. Edited by Laura P. Klein and Lillian A. Ackerman. Norman: University of Oklahoma Press, 1995. 294 pages. \$24.95 cloth.

Since these papers were presented at the American Anthropological Association's annual meeting in 1988, this book has been much awaited. What appealed to most was the stellar quality of the presenters, who included Sue-Ellen Jacobs, Alice Kehoe, and Mary Shepardson. All had done ground-breaking analyses of women's place in selected indigenous cultures of North America.

With the advance of feminist theory, contributions by younger researchers seemed to hold promise of innovative approaches. Intriguing, too, was the inclusion of male ethnographers.

Because this is a collection of diverse writers and interpretations of gender variation, it is difficult to assess each contribution adequately. However, *Women and Power in Native North America* should contribute to the multicultural direction in the academy. It continues in the "Americanist" tradition of the "culture area" approach—that is, regionalization—and it could be assigned effectively as additional reading in introductory courses on American Indians and Alaska Natives, where issues of gender are often neglected. It is difficult to determine how the book has been used in courses in Women's Studies, which often is the crucible of impact of such collected works. Unfortunately, as for the subjects of the book, I found that very few aboriginal peoples were aware of this publication, especially in the tribally controlled colleges on the reservations, where there is a need for cross-tribal comparisons.

The word *power* in the book's title is a gripping one. However, the concept may present a dual dilemma in native societies. Power is defined within the larger anthropological context in various theoretical and analytical ways in the various essays. The editors make no reference to an earlier work on the subject (R.D. Fogelson and Richard R. Adams, *The Anthropology of Power*, New York: Academic Press, 1977). Understandably, they allowed each contributor to delineate the social dimensions of power as enacted in gender relations. Some authors are more successful than others. Perhaps a stronger analysis of this concept by the editors might have added more theoretical finesse to the work. The other part of the equation would argue for greater indigenous components. Views of native words in which power domains are couched might have added a novel touch. At this phase in the development of feminist anthropology, hope for more cutting edge examinations of gender roles seems in order. This is not to negate the importance of the book; it is merely a suggestion for future compilers, for this seems to be a favorite method of dealing with the variety of people in native North America.

After an introduction where Klein and Ackerman chart out the contributions of each writer, the book proceeds to a series of case studies. The editors state, "Power, here, is an active reality that is being created and redefined through individual life stages and through societal history" (p. 12). Each author develops his or her own definitions of power dimensions.

Lee Guemple's work on gender in Inuit (formerly Eskimo) society is a fresh interpretation. Although he uses *gender* in the title, he does not explore so-called gender-crossing roles adequately. "Balanced reciprocity" is well delineated and adds content to the term *complementarity*. Embedding his analysis in previous ethnographic works, he interprets the interplay of both sexes to model a much-needed approach to comprehending the dimensions of gender in any society. Laura Klein interprets Tlingit women in the more realistic context of social hierarchy in this clan-centered society. In my view, many collections of this nature might be greatly enhanced by contrasting ethnographic treatments with life histories. In this case, Margaret Blackman's *During My Time: Florence Edenshaw Davidson, a Haida Woman* (Seattle: University of Washington Press, 1982) would contribute creatively to teaching about women's roles in Northwest Coast cultures and would provide new insights into matrilineal social structures. Henry Sharp's paper on the Chipewyan, a group that is often overlooked in courses about North American natives, presents a finely articulated case of a northern hunting group. Sharp's interpretations of various analyses indicates asymmetry tempered with gender equality among these Athabaskan-speaking people. Concepts and definitions of matriarchy and women in political structures might be examined in the works of the Navajo (Shepardson), Iroquois (Bilharz), Pueblo (Jacobs), and Cherokee (Sattler). These authors highlight aspects of political strategies and decision-making. Of significance in Sattler's analysis of Creek society is the negation of women's influence by male perceptions of them. Jacobs's long involvement with an indigenous group is also evidenced in Shepardson's work. Ackerman demonstrates the perduring aspect of gender egalitarianism in the Plateau culture area. She mentions the *berdache*, now called *two spirits* by the contemporary occupants of that gender category. Knack's treatment of the Basin group also indicates gender equity. More importantly, she indicates the effects of cultural and economic domination on women in the labor force. To bring into salience the oft-neglected California groups, Patterson's examination of Pomo society focuses on menstrual taboos and offers new interpretations of biology and sexuality.

It is somewhat troublesome that although rich in ethnographic backdrops, few of these works mention gender-crossing actualizations. Perhaps the most fruitful is the work of Kehoe, who concentrates on notions of personal autonomy as underlying

themes in her analysis of Blackfoot women. Her work is now being critiqued by a female Blackfoot academic, and I am pleased to know that more native people are attempting this process. It is only when collections of this sort find their way into classes being taught by native academics that we can truly assess their contributions to native women and power. Thus it is noteworthy that the afterword is written by JoAllyn Archambault, Lakota anthropologist, and her former colleague at the Smithsonian Institution, Daniel Maltz. Although the question of "voice" always comes up in relation to dual writings about American Indians and Alaska Natives, the clarity of their assessment is another added bonus to this book.

As yet another collection of writings on indigenous women, this book is useful. Although wishing for an analytical thematic structure to hold the disparate selections together, I found the papers to be ethnographically sound, presenting evidences of the effects of colonialism and resultant feminine adaptive strategies. This book would be a powerful teaching tool if each essay were paired with a feminine life history. Had more space been allowed, this would have been done.

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You Can't Get There from Here: The Mystique of North American Plains Indians' Culture and Philosophy. By John Friesen. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1995. 147 pages.

In the investment banking business, a customer requests a quote from a market-maker for a specific instrument or product. When a trader's quote reflects an obvious bias rather than the "fair value" of the instrument, we say that the trader has an ax to grind. This practice is readily acknowledged and, indeed, even expected by those requesting the quote. Having an ax to grind is part of the protocol of trading. However, in matters of scholarship, such a protocol is unacceptable. Although an author may be presenting a particular point of view, he or she should attempt to support this point of view with well-reasoned arguments founded on demonstrable evidence. Doing otherwise results in propaganda rather than scholarship.