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her subject. There is, of course, much to admire in Jackson. We learn, for example, of the way in which she pored over tedious land documents in California in order to successfully invalidate two white settlers' who had cut off water to Cahuilla Villagers in San Isidro Canyon.

Yet one could also point to other aspects of Jackson's Indian reform work that may, intentionally or not, have had negative consequences for Native peoples. For example, despite her willingness to speak for Native peoples, Jackson seems to have had only the most minimal experience speaking with them. As Michael Dorris pointed out, after her first trip to California, Jackson described the Native peoples there as "loathsome, abject, and hideous" (introduction to *Ramona* [1988], p. ix). Like some activists of the nineteenth century who hated slavery and disliked African Americans, Jackson seemed more interested in Indians in the abstract sense. This tendency, as is so readily apparent in the assimilation era as well as the years of the Indian New Deal, often leads to grave disaster for Native peoples.

And *Ramona* did not so much raise the consciousness and conscience of America regarding California's Mission Indians as it created an enduring mythology regarding California's past and its Spanish, Mexican, indigenous, and *mestizo* inhabitants. Mathes seems to feel that were she to introduce anything negative about Jackson, she would undermine her project. Far from it, by showing the complexities of Jackson's thoughts and actions, readers would gain a better understanding of Indian reform in the late nineteenth century and the role of white women in this movement.

Overall, I recommend Mathes' collection despite its shortcomings. The extent of Mathes' research is remarkable and the introduction to each section is strong and captivating. It is worth wading through the daunting and sometimes extraneous amount of material to arrive at some of Jackson's brilliant passages. Mathes has contributed a real resource to those interested in Native American history, federal Indian policy, the Indian reform movement, and women's history in the late nineteenth century.

Margaret Jacobs

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Indians in the Making: Ethnic Relations and Indian Identities around Puget Sound. By Alexandra Harmon. Los Angeles: University of California Press, 1998. 393 pages. \$40.00 cloth.

Like all social histories, this carefully researched and written narrative reconstructs the history of the American Indian people of the Puget Sound basin from a particular viewpoint. Paraphrasing Alexandra Harmon, this work is foremost a story of regional ethnic relations between the 1820s and 1970s, and the effect of those relations on people's self-concepts and self-presentations. According to the author, the text is in essence a history of the meaning of certain words. She notes that such labels have connotations of naturalness and permanence, the precise assumptions she wants the reader to set aside.

Harmon concludes the book in the following statement: "This history of Indians in the Puget Sound region should combat the pernicious and all-too-prevalent assumption that change erodes Indian identity, that Indians are not Indians unless they cling to a traditional core of aboriginal culture" (p. 249). She points out that although the indigenous people eventually used the term *Indian* to identify themselves, its meaning has not been static or indisputable. She notes that the label change was itself a momentous adjustment for the aboriginal people. This is ironic, according to the author, given the United States Interior Department's ongoing assumption that "real" Indians have an unshakable core of tradition, a self-definition that resists change.

With regard to those Indians who do not have a federal seal of approval, Harmon maintains that they, like those federally registered, account for their identity through a chain of events linking them to Indians of the past. She states that until recently most Indians, registered or not, have respected each other's accounts of their links to aboriginal people.

To construct this narrative the author searched the historical record of "Indianness" for explicit dialogues about racial, cultural, and legal classifications. The author also scrutinized situations and actions that were likely to generate or symbolize a sense of difference. She is concerned with both internal definition processes, or Indians defining Indianness, and external definition methods, or Indians relations with non-Indians. However, she is much more focused on the latter issue, particularly the role of outsiders, or various state powers, in determining ethnic policies and allocating economic resources.

Harmon brings an historian's training to the wealth of existing archival materials and ethnographic scholarship concerning the Indian people of the Puget Sound basin. The author displays a keen ability to sensitively tease from the written historic record contrasting shared perceptions and motivations between various Native cultures and outsiders representing opposing colonial enterprises and empires. She does an admirable job of extracting detailed information from a wide variety of sources. For example, the kinds of rare ethnographic materials reviewed and referenced in volume seven of the *Handbook of North American Indians* (1990), edited by Wayne Suttles and focusing on the Northwest Coast, are examined. The ethnographic and/or ethno-historic works of the contemporary anthropologists Pamela Amoss, Daniel L. Boxberger, Robert T. Boyd, Fay G. Cohen, William W. Elmendorf, Bruce G. Miller, and Wayne Suttles are also integrated into the body of this work. The Native perspectives offered in the books of the Nisqually historian Cececilia Carpenter and the Skagit linguist and folklorist Vi Hilbert are likewise consulted, leaving the book more theoretically oriented and much more focused on Indian-outsider social relationships than *Puget's Sound* (1979), the fine and readable history of southern Puget Sound by historian Murray Morgan.

Harmon offers four strategies for future research that would extend her analysis: family relations and gender roles, aboriginal languages, schooling, and Native-ethnographer relations. I would add the effects of introduced diseases, Western healing systems, and the relations between the aboriginal spirit-power-shamanistic religious systems and imposed Western religious ideas and

institutions. For an exploration of the impact of these factors among the Southern Coast Salish see George M. Guilmet, Robert T. Boyd, David L. Whited, and Nile Thompson's "The Legacy of Introduced Disease: The Southern Coast Salish," published in the *American Indian Culture and Research Journal*, volume 15, number 4 (1991).

I would also like to see the author integrate the work of the psychiatrist-ethnographer Wolfgang G. Jilek into her discussion of Native identity construction—for example, see Jilek's excellent collection on the revival of Northern Coast Salish Spirit Dancing entitled *Indian Healing* (1982). Such an integration might enable the author to link her narrative of regional ethnic relations to the effect of those relations on people's self-concepts and self-presentations with the positive mental health aspects of contemporary Native attempts to maintain and revitalize traditional ceremonialism.

There is a definite link between self-concept and self-presentation, self-esteem, and mental health and illness. Jilek believes cultural confusion in the face of rapid culture change and relative deprivation precipitate anomic depression, defined as a chronic dysphoric state characterized by feelings of existential frustration, discouragement, defeat, lowered self-esteem and sometimes moral disorientation. He also maintains that traditional spirit dancing has both a therapeutic and preventative function for Coast Salish individuals facing anomic depression.

In Emile Durkheim's sense, participation in spirit dancing bonds the individual more tightly to the collective conscience or shared cultural meanings, norms, and expectations of his or her culture. Jilek defines the psychodynamics of anomic depression (or the common patterns in case histories) as acculturation imposed through Western education; attempt at identification with the outsiders; subjective experience of rejection by the outside society and discrimination; cultural identity confusion; moral disorientation in the face of multiple cultural normative codes; guilt about denial of one's Indianness; and diagnosis as spirit illness permitting re-identification with aboriginal culture.

A critical issue emerges that Harmon could address but doesn't: How do many individuals and families cope and adapt positively in the face of rapid culture change while others face negative social and mental health consequences? The historical approach the author offers might help answer this question if individual and family case histories were followed through the culture change process over time.

Contemporary "Indian" identity construction in the Puget Sound basin is greatly complicated by the fact that the majority of the population are living off-reservation in urban or residential areas. Indeed, the largest part of the Native population in the Puget Sound basin are American Indians, Alaskan Natives, or First Nation peoples. Identity construction arises from a complex mixture of individual tribal histories and affiliation, bicultural identity in the face of age-graded media trends, and growing pan-Indianism as expressed in powwows and other pan-tribal urban events.

Individual and cultural identity formation is a complex and at times troublesome process to endure for youth and their families living in this multi-

cultural and multiracial environment. Indeed, substance abuse, violence, criminality, and the urban gang phenomenon are a fact of contemporary life for many of the Indian people of the Puget Sound basin. For an overview of an ongoing approach to preventing substance abuse, violence, gang violence, and school truancy among the Southern Coast Salish and the surrounding multi-tribal urban Indian community of southern Puget Sound, see George M. Guilmet, David L. Whited, Norm Dorpat, and Cherlyn Pijanowski's "The Safe Future Initiative at Chief Leschi Schools: A School-based Tribal Response to Alcohol-Drug Abuse, Violence-Gang Violence, and Crime on an Urban Reservation," published in the *American Indian Culture and Research Journal*, volume 22, number 4 (1998).

Indians in the Making lays out a well-reasoned and detailed argument that draws carefully on a wealth of existing archival materials and contemporary scholarship. She successfully argues that racial and ethnic categories are mutable social constructions and therefore subjects of historical inquiry. Harmon partitions the historical record into eight phases from the first encounters with fur traders and explorers to the fishing rights struggles of the 1970s. While some might wish for an account more focused on the internal identity definition process, the emphasis on external identity construction ties the various chapters of the book together in a coherent way. It introduces an important culture area to a wider readership and focuses reader interest on a crucial contemporary issue of concern for people everywhere: race and ethnic relationships, and individual and cultural identity construction. The book is particularly valuable as an overview and interpretation of the historical record between 1900 and the 1970s, a relatively overlooked period in Puget Sound Indian history. It is a very readable scholarly work that belongs in all library collections supporting interest in ethnicity, race relations, cultural identity, culture change, cultural survival, the effects of culture contact, ethnohistory, and Northwest Coast Indians.

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Inuit, Whaling, and Sustainability. Edited by Milton M. R. Freeman et al. Walnut Creek, CA: AltaMira Press, 1998. 208 pages. \$59.00 cloth; \$24.95 paper.

Inuit, Whaling, and Sustainability is a volume in a series edited by Troy Johnson and Duane Champagne entitled *Contemporary Native American Communities: Stepping Stones to the Seventh Generation*. The book is a result of the 1992 Inuit Circumpolar Conference (ICC) general assembly calling upon the ICC executive board to organize a study documenting the significance of whales and whaling to Inuit in their homelands in Canada, Greenland, Russia, and the United States. The book begins with personal testimony from Inuit whalers, community elders, women, and children about how their survival as a sovereign people is inextricably moored to whale hunting. Inuit people argue that too often decisions about sustainable whaling are