

Annotated Bibliography
By Sandra Tomlin
For Western Institute of Social Research

Multiculturalism

Drinnon, Richard. 1980. *Facing West: The Metaphysics of Indian-Hating and Empire-Building*. Minneapolis, Mn: University of Minnesota Press.
This contains far reaching research in Middle Ages, Colonial times, and into the Twentieth Century. It contains quotations of key leaders of western civilization. In particular, it details the imperialism of the US in dealing with American Indian people and Asiatic people. He uses a rich mixture of original documents from the personal letters of Andrew Jackson to secret meetings of Congress. He, also, highly annotates his notes at the end of the book.

Takaki, Ronald. 1990. *Iron Cages, Race and Culture in the 19th Century America*. Oxford: Oxford University Press.
This is a detailed study of the imperialism of American government and society. It deals with the racist treatment of American Indians, Mexicans, African Americans and Asians. It is an excellent resource for comprehensive historical analysis of these racial experiences. The author is a professor in Ethnic Studies at UC Berkeley and formerly taught in African American studies at UCLA. This book is used as a textbook for a number of courses. It has, also, a rich mixture of quotes from foreign historians, such as Alexis de Tocqueville, to get an unbiased contemporary view of the racism in America.

Social Change Theory

Merton, Robert K. (main editor). 1991. *Introduction to SOCIOLOGY Third Edition*. New York (etc.): Harcourt Brace Jovanovich College Publishers.
This is a standard sociology text book. It contains examples of social research in areas of labor disputes, war and social change through life cycle changes, law and multi media. It is very diverse, and it contains solid research that characterizes main stream social research thought. It reveals governmental interference in social change movements, like the farm worker strike, for example, and in trying to offset major changes in the society, like segregation. In the back of the book, there is an appendix that deals with the careers that are available for the sociology graduates and a helpful glossary of sociological terms.

King, Rev. Martin Luther. 1967. *Beyond Vietnam: A Time to Break Silence*. New York: <http://www.harford-hwp.com/archives/45a/058.html>
This is a sixteen page inspirational speech in which he breaks his silence about Viet Nam. He was inspired by a statement of Clergy that “A time comes when

silence is betrayal.” He speaks from “the high grounds of a firm dissent.” This is a “call for a world-wide fellowship” to unite and try to end the conflict. This paper stimulated me to dive into my work on genocide.

Education

Oppelt, Norman T. 1990. *The Tribally Controlled Indian Colleges: The Beginnings of Self Determination in American Indian Education*. Tsaile, Arizona: Navajo Community College Press.

This is detailed account of American Indian higher education in the US from the seventeenth century through the present time. It analyzes every Indian controlled college that has been established since 1960s and gives an excellent view of each one’s educational philosophy, history, and present status. It details the germane findings of major private and congressional investigations into Indian problems. Examples of these are the Miriam Report and President Kennedy’s Special Subcommittee on Indian Education.

Smith, Linda Tihawai. 2002. *Decolonizing Methodologies, Research and Indigenous Peoples*. London: Zed Books Ltd.

This deals with educable problems with research in higher education of Indigenous Peoples. Examples are given from the US, New Zealand, Australia, and Africa. She has a semi-annotated note section for each chapter which is helpful. In one of her concluding chapters she deals with developing indigenous methodologies.

Action Research

Bilorusky, John, Ph.D., and Labat, Vera. Action Research Seminar, “Asking Questions.”

Can be found on the internet at www.wisr.edu

T. S. Kuhn admits that scientific revolution come from “new ways of looking at things and . . . by asking completely different questions than have been asked before.” Action Research questions stress “the ongoing process of inquiry” more than to prove a formulated thesis. Questions may be “important to life,” may clarify what is already known, may “illuminate our thought process,” may “enlarge or enhance our own creativity.” Questions can be explicit (clear and precisely expressed) or implicit (implied, not directly stated). Lastly, research needs not end with conclusions or findings. It may end with new “questions for future research, thought and action.”

Lawrence, Cynthia Rose, Ph.D. Action Research Seminar, “Writing in Your Own

Voice.” Can be found on the internet at www.wisr.edu

Her advice is that writing in your own voice is more important than the mechanics of language, such as punctuation, syntax, spelling and so on. Try to get comfortable in your own style, emotions, values and intellect. Write in ways that are comfortable and expressive of: your own “values, philosophies, social theories, cultural experiences, political position, passions and more.” Be diligent

and strive for finished thoughts that have clarity and sequences that are easy to follow. In your subjective voice, you may be able to reveal experiences and knowledge, “some of which you might not even be aware of.”

Pruit, Deborah, Ph.D. Action Research Seminar, “Feminist Perspectives on Science.”

Can be found on the internet at www.wisr.edu

Science claims its findings are universal because its objectivity and detachment of its researchers from the researched. However such scientific method is unacceptable in the social sciences, and particularly in ethnography (the study of culture). Feminist scholars are “unwilling to objectify the researched, but rather, “acknowledge the researcher’s own ‘subjectivity’ and its part in the production of knowledge.” Evelyn Fox Keller described Barbara McKlinton’s research practice as becoming a “part of the system,” having a “feeling for the organism,” “letting the material speak to you,” and “allowing it to tell you what to do next.” This method is described as “dialogic” and multi-vocalic.” Michael Harner defines Shamanic practice as true science, not as irrational magic. He says that the Shaman pursues “knowledge about the world, based on experience and a theoretic derived from synthesis of that experience.” Avoid “theoretical hallucinations,” solipsism (talking to oneself), and “objectivist illusion(s),” the flaws of the scientific method.

Native American History

Brandon, Wm (narrative) and Josephy, Alvin, Jr., (editor). 1961. *The American Indian Heritage Book of Indians*. New York: Simon and Schuster, Inc.

This is a major library reference book. It is an excellent detailed account of American Indian history in the United States. It is an excellent source of quotations from newspapers and leaders to army generals. One can look up almost any major tribe, or time period and get a detailed summary of what took place. It is, also, very well illustrated. It is sensitively written to enunciate the Indian perspective and experience.

Costo, Rupert (editor). 1971. *Indian Voices, THE NATIVE AMERICAN TODAY, A Report on THE SECOND CONVOCATION OF INDIAN SCHOLARS*.

San Francisco: American Indian Historical Society.

This provides an excellent background for Indian higher education. The special focus is on the then current fight for water rights, which fight is presented as a form of genocide. It, also, contains a rich mixture of cultural background to numerous tribal historical events from diverse tribal perspectives. It has a detailed analysis of the development of Indian education as it emerged in countries outside of the US and in the US. It gives details of educational controversies inside major educational institutions, for example, such as UC Berkeley.

Crosby, Alfred W., Jr. 1977. *The Columbian Exchange, Biological and Cultural Consequences of 1492*. Westport, Connecticut: Greenwood Press.

This book deals with events from the Fifteenth to the Nineteenth Century. It details the flow of resources, diseases and blood types between the Indigenous Peoples of the Americas and Europeans. There is a secondary focus on animals and plants in the new world. It is an excellent book. Mr. Crosby later writes another book which largely counters many of his statements in *The Columbian Exchange*. However if one looks at the facts, there is evidence in his later work to continue to support what I think is his best work, *The Columbian Exchange*.

Debo, Angie. 1934. *The Rise and Fall of the Choctaw Republic*. Norman, Oklahoma: University of Oklahoma Press.

This is a historical analysis of the Choctaw Nation as it existed mainly in the Nineteenth Century. The author uses first hand historical documents. It is written from the perspective that all is lost for the Choctaw Nation so its tone is difficult for a Choctaw to read. One topic that is conspicuously missing is the existence of African Americans who were enslaved by the Choctaw.

_____. (editor) and Cushman, H. B. 1999. *History of the Choctaw, Chickasaw and Natchez Indians*. Norman, Ok: University of Oklahoma Press. (First Printing by Horatio Bardwell Cushman was in 1899.)

This is another excellent book for historical research. It goes deeply into the culture of all three tribes from early colonial times to the Nineteenth Century. It contains much that is controversial, such as alternative views of such things as from where the Choctaw originated. This book is good for providing a rich and deep background of Choctaw culture. It is even written with a definite tone of racism against Indians in general. So it represents the 1800s very accurately.

Deloria, Vine, Jr., 1970. (first printing) *Custer Died for Your Sins, an Indian Manifesto*. New York: Avon Publishers.

This mostly deals with the Nineteenth and Twentieth Centuries. It gives the Indian view of history and tries to dispel myths and stereotypes about Indians. He even has a section on the Choctaw. This is the first book that I read that not only presents the Indian perspective but it does so with great derision of western society. For example, of Columbus he says: "Columbus didn't know where he was going, didn't know where he had been, and did it all on someone else's money."

Getches, David H.; Wilkinson, Charles F. and Williams, Robert A., Jr. 1998. *Cases and Materials on Federal Indian Law. Fourth Edition*. St. Paul, Mn: West Group.

In order to give a complete legal background, there is a great deal of cultural background and history included, from the Middle Ages to current times. This gives one the historical opinion of US Supreme Court justices. It is hard to argue with the Supreme Court. The court sometimes authors brutal historical experience of Indian people. The dictum of the court is pure history.

Haag, Marcia and Willis, Henry. 2001. *Choctaw Language and Culture*. Norman, Ok:

University of Oklahoma Press.

This is an excellent cultural background book. The first part of the book deals mostly with the Choctaw language. The historical part of the book deal with a vast time period from ancient times to the 1970s. It presents the view that has current tribal approval. Yet it is still thought provoking and largely the truth even though it is the true version that the Tribe supports.

Romans, Bernard. *A Concise Natural History of East and West Florida*. 1998. Gretna, Louisiana: Firebird Press. (first printing in 1775)

It is primarily an ecological analysis of Florida that includes detailed description of many of the tribes in the area. It gives a good insight into the history of the Choctaw as they existed in the Eighteenth Century in a section of Western Florida. As descriptively as the author derides the Creeks, who are enemies to the Choctaw, and as beautifully as he praises the virtues of the Choctaw, he still speaks from a voice that has the tone of the times. He, also, reveals detailed views that are prejudiced towards Indians in general.

Swanton, John R. 1983. *Source Materials for the social and Ceremonial Life of the Choctaw Indians*. Washington, DC: Bureau of American Ethnology. (first edition was published in 1931)

This is an excellent overview of Choctaw culture. It has general tribal approval. It contains research into documents that go back into the 1700s. Thus it is a rich source for the prejudices against Indians and even especially against African Americans. It is very revealing and very educational because it is so open in that it does describe some racial views.

Taylor, William O. 1996. *With Custer on the Little Bighorn*. Viking Press.

This contains the journal and writings of a member of Custer's command. It was discovered in a trunk in the attic by his family long after his death and published recently. It offers a unique view of the Battle of the Little Bighorn. It offers a first hand view of what happened going into the battle. He witnessed officers who had hangovers from the drinking of the night before and who were still drinking on the way into the battle. He witnesses Custer's fit as he finds inferior Indian flour among his supplies. Later, this results in a Congressional investigation at the time.

Native American Mythic Literature

Reid, Bill and Bringhurst, Robert. 1996. *The Raven Steals the Light*. Seattle: University of Washington Press.

This is collection of native stories of the Haida tribe of Canada. It, also, contains a collection of Haida art which help to bring the stories written on paper to life. It deals with the specific images and motifs of this tribe and provides an example of a contextualized study of the tribe. Usually collections of stories are multi-tribal, and a lot is lost or ignored in such mixtures.

Irwin, Lee. 1994. *The Dream Seekers, Native American Visionary traditions of the Great Plains*. Norman, Ok: University of Oklahoma Press.

“This book is the distillation of 350 dreams from 150 years of published and unpublished sources. It describes the shared features of cosmology for twenty-three groups of Plains Indians.” It is excellent background for understanding Indian mythic literature. It has particular insights into the spiritual process of dreams and visions.

McLuhan, T.C. 1972. *Touch the Earth, A Self-Portrait of Indian Existence*. New York: Pocket Books.

This is a collection of the sayings of the old Chiefs and other Indian narratives. It is a collection of purely prosaic speeches. It, also, contains 53 photographs by Edward C. Curtis which help bring the sayings to life. What is most striking is that many of the speeches are apropos to modern environmental thinking and were centuries ahead of their time from the perspective of western society.

Momaday, N. Scott. 1998. *The Way to Rainy Mountain*. University of New Mexico Press.

This is a very moving version of Kiowa myths learned from his grandmother. It is beautiful prose to read. The illustrations are done by the author’s father, and they help to bring the stories to life. It is a solid, attractive piece of contextual Kiowa history and myth. It is “beautifully written, full of gentleness and dignity.”

Mould, T. 2004. *Choctaw Tales*. Jackson, Ms; University Press of Mississippi.

These tales come from the Mississippi Band of the Choctaw Nation. It is a large volume of the old traditional stories. So there is a rich and full mixture. At some points the stories challenge western historical accounts, such as the Choctaw loss of ½ of the tribe during the removal years, a much higher rate than admitted by history.

Niatum, Duane. 1988. *Harper’s Anthology of 20th Century Native American Poetry*. San Francisco: Harper Collins.

This is a library reference quality presentation of thirty-six Native American poets. This gives an excellent background of both history and culture. Some Indian poets are merely poets who are Indian, but some, like Simon Ortiz, use the past stories from his tribal oral tradition to inform his work. As Vine Deloria, Jr., says about modern Indian poetry: it can “tell you more about the Indian’s travels in historical experience than all the books written and lectures given.”

Tedlock, Tim. (translator). 2003. *Popul Vuh*. New York: Simon and Schuster.

This is the origin story of the Maya of Guatemala. The book holds out the possibility that somewhere the original text may still be in existence. (I know from a Mayan source that such is actually true.) His extensive annotated notes add many layers of rich texture to the book. His translating skills are amazing. It fascinates me because in the footnotes and translation explanations it contains many words that are Choctaw. It, also, is illustrated by Mayan art which helps to

bring the stories to life. Overall, the book does reflect much about Spanish culture and Aztec culture, also. (Half of the Quiche language is Aztecan.)

Tingle, Tim. 2003. *Walking the Choctaw Road*. El Paso, Tx: Cinco Puntos Press. This book is filled with new and exciting Choctaw stories that range from the early Nineteenth Century to Twentieth Century. The conservative Choctaw Nation of Oklahoma approves of this book. Yet it contains two stories of genocide and deals a little with African American slavery as it existed in the South. It is well illustrated with portraits and photos. The book ends on an inspirational note, with the chapter called "We Are a People of Miracles." In this chapter there is the beautiful poetry of an elder, Estelline Tubby.

Native American Genocide

Churchill, Ward. 2005. *A little Matter of Genocide*. North Battleford, Saskatchewan, Canada: speech available on the internet. Oneworld.net:WorldNews. Look under key word "genocide." Try this link.
http://www.makingthelinksradio.ca/Main_Page/ward_Churchill_05.htm
He talks about the Sand Creek Massacre in some detail. He also deals with the colonization of the Native American by the US government as it affects current political events and military operations. It is a very forceful presentation. He also discusses his current controversy involving the bombing of the World Trade Center in New York.

_____. 1998. *Fantasies of the Master Race*. San Francisco: City Lights Books. He gives many clear examples of genocide, but often does not call it genocide. He describes the process of genocide very well as it is portrayed in American multi media presentations. He examines closely the way media, especially publishing and film, has stereotyped Indian People. The book leaves one with the impression that genocide and racism truly saturate the western society in the United States.

_____. 2004. *Kill the Indian, Save the Man: the Genocidal impact of the American Indian Residential Schools*. San Francisco: City Lights Books. This addresses the subject of genocide in a more extended fashion than many of his other works. It covers 5 generations, from 1880 to 1980. He sees the boarding schools and the forced removal of Indian children from their families as being the main cause of alcoholism, suicide and trauma in Native American communities. It is a comprehensive study.

Hauptman, Laurence. M. *Tribes and Tribulations*. Albuquerque, New Mexico: University of New Mexico Press. The author gives a limited analysis of genocide. He is very strict in what he defines as genocide. He is a Jew whose culture remembers with great ceremony the old holocausts that are thousands of years old. Yet he puts the Pequots down for not getting over their holocaust of 300 years ago. However, he gives gross

details of those few examples of Native American genocide that he acknowledges as genocide, and the study of those details is very insightful.

Jacobs, Wilbur R. 1985. *Dispossessing the American Indian. Indians and Whites on the Colonial Frontier*. Norman: University of Oklahoma Press.
Although he does not use the word “genocide,” he details the process as it unfolds from early colonial times to the Eighteenth Century. He explains about the violence and how Indians were defeated and dispossessed of their land, resources and way of life. Having spent some time in Russia, he, also, offers a brief Russian perspective, which is far more realistic in its history than what is taught about American Indians in the US.

Jaimes, M. Annette (editor) 1992. *The State of Native America Genocide, Colonization and Resistance*. Boston: South End Press.
This has many examples of genocide, but speaks directly to the topic of genocide in a limited fashion. Articles are written by Ms Jaimes and by her husband at the time, Ward Churchill, among a rich mixture of current Native American authors. It seems to have been written in a reverse sentiment to the widely celebrated Columbus Quincentennial event. It has a very diverse mixture of topics: from feminism, fishing rights and sovereignty to Leonard Peltier.

One World.net:World News. 2005. News articles under the key word “genocide.”
This is an internet site. It acknowledges that the worse genocide to appear on earth is that in the Americas. However, it does ignore the great African genocide in the passages into slavery in the Sixteenth through Nineteenth Centuries. While I appreciate the acknowledgement of Indian genocide, it is certainly an error to ignore the other genocide which is taking place in the same time period.

Stannard, David E. 1992. *American Holocaust*. New York: Oxford Press.
This is a book that deals with the imperialism of the US in its relations with Native Americans and Asians. The book also deals significantly with genocides in the southern hemisphere of the New World. He has no problem with acknowledging that genocide was taking place. Laurence Hauptman considers him too liberal in his accounts of genocide. Yet his statements are very well documented.