

Finally, *Native American Voices* relates to the ethnic experience because of the above stated reason, as well as the insightful and often moving experiences portrayed by the various authors. For example, in "Civilize Them With a Stick," Mary Crow Dog shares her poignant and painful experience as a Native American student in an educational system that was cruel and unbending. She compares the old Indian boarding schools to Nazi concentration camps. This is not a story you will ever read about in school textbooks, because it is such a shameful part of our history. As I read her story I was able to envision the dark side of the boarding schools and the legacy they left for contemporary Native Americans.

Native American Voices is thought-provoking and suitable for a wide range of academic disciplines. The diverse viewpoints make the readings interesting and informative. Additionally, the last part of the book dealing with resistance and revitalization leaves the reader with a sense of hope and promise for the Native American community.

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Elizabeth Martinez. *De Colores Means All Of Us.* (Cambridge, MA: South End Press, 1998). 266 pp., \$18.00.

Elizabeth Martinez, well known San Franciscan activist, author and journalist, in her most recent work endeavors to connect the movements of the 90s with the crucible of the 60s. Her narrative of the course of contemporary activism and insurgency in the United States gives the reader an introspective look into the underbelly of Chicano/Chicana activism in the 60s and the resultant conflicts which ensued from not initially addressing issues of sexism, classism and machismo within the Movimiento. She provocatively talks about the utilization of "chingon politics" and the suppression of the Chicana feminist voice which has ultimately led to attempts to redefine and reconstitute the Movimiento.

In a panethnic comparative and reflective manner

Martinez explores the evolution of the Chicana/o Movimiento in light of other geopolitical and domestic struggles. She assaults the structure and order of neoliberal capitalism which still confines Cuba, subjugates indigenous peoples in Chiapas, exploits workers across international boundaries, and feeds off the defining American character born of racism and Manifest Destiny.

Her chapter "Reinventing America" critiques the national character and the "origin myth" that has been used traditionally to discredit and to subordinate the contributions of people of color. Instead she advocates the establishment of a new origin mythology, in contrast to a "Dick and Jane" prototype, inclusive of America's collective voices and bound together in a transformative version of American culture and society.

Martinez speaks to the need of coalition building amongst Asian Americans, Latinas/os, Native Americans, African Americans and American Gay, Lesbian and white working classes. Ultimately she looks forward to the third millennial struggle for social justice and all levels waged in collaborative fashion. As part of this struggle she warns the reader of the pitfalls of "Oppression Olympics" and the futility of attempting to construct a hierarchy of suffering while at the same time extolling united resistance to a complex system of domination, which links together racism, patriarchy, homophobia and global capitalist exploitation.

In the case of the Chicano/a Movimiento she speaks vehemently to the need for the creation of a new "Chicano left" that speaks less about dogmatic purity and more about workers' and immigrants' rights and social equity. As many Chicano/a youth receive inspiration from the recognition of their own "indigenismo" Martinez would have all Chicanos/as use indigenismo as a cultural, social template for unity which naturally transcends all political boundaries and borders.

Martinez's personalized account of history, politics and contemporary social movements gives the reader an intimate and unique insight into the struggles inherent within the struggle itself. Her critical assessment and analysis of the early days of the Chicano/a Movimiento give way to a visionary and

dynamic prescription of what the Movimiento could be if expanded to include all marginalized voices within its fronteras.

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Devon A. Mihesuah, ed. *Natives and Academics: Researching and Writing About American Indians*. (Lincoln: University of Nebraska Press, 1998). xi 213 pp.

As a white scholar of American Indian autobiographies, I approached this collection of essays edited by Devon A. Mihesuah, Associate Professor of History at Northern Arizona University, with both anticipation and trepidation. Conversations about the place of white scholars in all areas of ethnic studies has crested again recently and is appearing in many academic journals. In the May 1998, *PMLA* (113.3), the Guest Column by Nellie Y. McKay, Professor of American and African American Literature at University of Wisconsin, Madison, states that too many qualified white scholars are not being asked to fill positions, which results in African American Literature either not being taught at all or by being taught but by unqualified professors already on staff. McKay is concerned about this situation, stating that there is “nothing mystical about African American literature that makes it the sole property of those of African descent” (366). Similarly, Louis Owens tells John Purdy in an interview published in the Summer 1998 *Studies in American Indian Literatures* (10.2): “I don’t have any patience at all with the essentialist attitudes that say non-Indians shouldn’t read things [written] by Indians or talk about Indian literature or whatever” (16).

Two individual scholars writing in disparate journals do not carry as much impact as an entire collection of essays specifically addressing the researching, writing, and teaching about American Indians. Mihesuah has edited an impressive collection of essays by American Indian scholars including Angela Cavender Wilson, Paula Gunn Allen, Vine Deloria, Jr., Donald L. Fixico, Susan A. Miller, Elizabeth Cook-Lynn, Laurie