

Susan Schaefer Davis. *Patience and Power, Women's Lives in a Moroccan Village.* (Cambridge: Schenkman Publishing Company, 1983) xi, 198 pp., \$15.25, \$8.95 paper.

For most Americans, Morocco calls to mind nomadic Berber horsemen, sinister spies in dimly-lit Casbah cafes, the armed intervention of marines in 1801 to subdue marauding pirates. Certainly, except for exotic stereotypical cabaret singers, Moroccan women have played no role in the Hollywood versions of what village life is like in this small, mountainous North African country whose history was shaped by such diverse groups as Arabs, Moors, Frenchmen and Spaniards. Anthropologist Susan Schaefer Davis at Trenton State University has described women's lives in a specific Moroccan village in her skillfully constructed exploration of lifestyle experiences in a collection of impressions entitled *Patience and Power*.

Her title is thematically developed using examples from economics, politics, religion and social organization. Davis not only speaks Moroccan Arabic fluently, but is comfortable in that culture, and she wanted the viewpoint to be that of a scholar using the most systematic research tools to correct the errors made by superficial, frequently masculine accounts.

Patience and power are how women in that male-dominated environment have used manipulative strategy to get what they want. For example, when the author asked a Moroccan girl how she would handle an arranged marriage with a man whom she did not love, the young woman replied, "I'll be patient, like my mother." She would not merely endure a stressful situation, she would wait until all alternatives were explored, and then decide which course of action was the best one to pursue. The mother had concluded that she disliked her betrothed and ran away before the marriage could be consummated. Thus, women have learned to hold their power in check until the right time to take control of an intolerable situation.

The author has compared and contrasted the public and the private domain as they relate to male and female roles and clearly structured charts can be utilized in an insightful way. For example, even if women appear to have limited power in public, their private role in non-formal channels involving marriage arrangements, divorce and inheritance are important. In one case, the wife of a man who had refused to buy her birth control pills used her own manipulative skills to obtain them within a week.

Thus, the female support system has given Moroccan village women methods to secure whatever they need through patient, powerful, self-

assertive methods as Davis' well-researched, documented study reveals. Pictures and a glossary of Moroccan words enhance the value of this volume replete with anecdotes, interviews and observations.

—Edith Blicksilver
Georgia Institute of Technology

Vine Deloria, Jr., and Clifford M. Lytle. *American Indians, American Justice*. (Austin: University of Texas Press, 1983) xiii, 262 pp., \$19.95, \$9.95 paper.

Two attorneys, both professors of political science, have written this book on American Indians and the American legal system to clarify American Indian people's place vis-a-vis the United States system of justice. The first chapter provides a much-needed historical context for the current situations. The authors trace the rather convoluted pattern of Indian-U.S. relationships from first contact with the "great white father" through the treaty system, allotment, the Indian Reorganization Act, termination policies, and self-determination, evaluating the malign or benign effects of several presidents. Franklin Roosevelt, Lyndon Johnson, and Richard Nixon had positive influences on legislation focusing on American Indians; however, during the Eisenhower and Carter administrations, Indians did not fare as well. The Reagan administration has been openly hostile to American Indian rights, and Deloria and Lytle provide the historical background for evaluating recent problems.

The authors outline and discuss the large body of law which regulates the lives of American Indians, explaining the often-conflicting tribal, state, and federal jurisdiction over Indian people. Particularly enlightening are the examples of how traditional tribal law operates differently from either state or federal law, yet ultimately is usually just as successful in adjudicating justice. The traditional emphasis on conciliation and restitution by tribal courts is compared to the American judicial system which relies on determination of guilt and retribution. Deloria and Lytle make the difficult subject of law understandable on a non-technical level.

Readers interested in the various legal interest groups will get information on the Indian Rights Association, the National Congress of American Indians, and the Native American Rights Fund. Separate