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Book Review of, Paul R. McKenzie-Jones. ClydeWarrior: Tradition, Community and Red Power

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menace, a menace it was their glorious task to defeat. The fight against pan-Indian alliances thus became an important component of an emerging U.S. national identity, which explains why American whites continued to decry pan-Indianism long after the actual threat had passed. By casting any Indian opponents—including such thoroughly outmatched enemies as Sauk leader Blackhawk in the 1830s—as representatives of a pan-Indian challenge backed by the mighty British, American whites could deny that they were themselves imperialist bullies. With such formidable imaginary foes, they could remain plucky underdogs while conquering a continent.

University of Iowa

TOM ARNE MIDTRØD

Clyde Warrior: Tradition, Community and Red Power. By Paul R. McKenzie-Jones. (Norman, University of Oklahoma Press, 2015. xxii + 234 pp. \$29.95 cloth)

Paul R. McKenzie-Jones has written the first full-length book on the historic life of a modern-day education warrior, Clyde Warrior. McKenzie-Jones chronicles the lifeways of one of the most influential young activists and architects of the Red Power movement of the early 1960s and 1970s.

Clyde Warrior helped create the foundation for postcolonial Indigenous thought at the beginning of the new millennium. His Red Power activist discourse of the 1960s influenced the leadership of the 1970s American Indian Movement.

Clyde Warrior passed away in 1968 at the prime age of twenty-eight as the result of excessive drinking of alcohol. His life's story of Red Power about tribal self-determination and culturally relevant education is barely mentioned at all in early activist movements with tribal nations. Perhaps his turbulent life battling alcohol overshadowed his intellectual activism. Recent books by Daniel Cobb and Bradley Shreve advocated for the reposition of Clyde Warrior's Red Power discourse before and helped to ignite his activism strategies later to be known as the American Indian Movement.

Clyde was raised from birth in the traditional Ponca way by his maternal grandparents in White Eagle, Oklahoma. Along with his extended family, he was immersed in the Ponca language and cultural traditions all of his life, which formed a strong adult tribal identity. Ponca stories came in the form of song and dance.

As a young Ponca man, Clyde was guided by his uncles, namely Sylvester Warrior of the Hethunaska, traditional war dance society of

the Ponca. At the age of four, Clyde could lead many songs he was taught by his grandparents and uncles. Clyde “grew up Ponca,” a signature tribal trait and story that he frequently told in most of his speeches: “I’m a full-blood Ponca Indian,” which meant that he made sure his audience knew of his tribal standpoint on historical and contemporary issues in Indian country.

Grounded with a strong sense of family and Nationhood, Clyde grew into a civil rights activist and became known as the architect of Red Power. As a young activist during the Civil Rights Era, Warrior engaged a tribal agenda of self-determination first by becoming president of the Southwest Regional Indian Youth Council (SRIYC) and as founding member and president of the National Indian Youth Council (NIYC).

Like his Ponca ancestors, Clyde Warrior fought hard his whole adult life to retain their cultural identity, tribal language, and traditional lifeways. His confidence was grounded in his tribal identity as Ponca. In his lifetime, he won the Fancy War Dance world championship three times. He scheduled conferences around the date of the annual Ponca Powwows.

Warrior and his cohorts not only dreamed of a decolonized world, they engaged in Cold War strategies trying to decolonize American Indian education through settler-state discourse. Their youth leadership conferences led to the beginning of American Indian studies and culturally relevant education—all while crossing cultural boundaries collaborating with mainstream academics, racial activists, and social engineers of his era. Clyde Warrior’s legacy of Red Power will continue on into the future as a testimony of Ponca self-determination.

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CORNEL PEWEWARDY

The Sea Is My Country: The Maritime World of the Makahs. By Joshua L. Reid. (New Haven, Yale University Press, 2015. xvi + 400 pp. \$40 cloth)

Joshua Reid’s *The Sea Is My Country* is a work that teaches, troubles, and challenges. A Makah-centered history of the Pacific Northwest, it has the ability to draw together details and intrigues of ethnographic experience, the committed fervor of activism, and the elegance and audacity of the past. Figures from leaders like Maquinna and Tatoosh come forth, as well as scores of fishers, treaty-makers, and legal commentators. Reid works in close readings of European