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## Review of *Red Pedagogy: Native American Social and Political Thought* By Sandy Grande

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**Red Pedagogy: Native American Social and Political Thought.** By Sandy Grande. Lanham, MD: Rowman & Littlefield Publishers, 2004. xii + 193 pp. Bibliography. \$70.00 cloth, \$19.95 paper.

In this intriguing book, written by an indigenous Quechua scholar whose ancestors come from Peru, Sandy Grande introduces a new term which she labels “Red Pedagogy.” The term has more than one facet.

One element of Red Pedagogy is its insistence that Native Americans in general, including indigenous scholars, and non-Natives need to critique, challenge, and even reject dominant modes of thought that have been applied to indigenous populations for years. Grande provides solid evidence that some Native scholars are currently challenging older paradigms. For example, Taiaiake Alfred, a Mohawk political scientist, questions the modern-day usage and practice of “sovereignty” that includes voting politics. According to Alfred, Native Americans should return to indigenous forms of sovereignty, including tribal consensus of opinion rather than Euro-American voting.

Another facet of Red Pedagogy is its directive that once Native Americans emancipate themselves from the old notions, they need to fill the void by creating new indigenous ones. Some Native scholars, Grande contends, are already pursuing this venture, offering the example of Chippewa intellectual Gerald Vizenor who popularized the term “Survivance.” The term specifies that Native American existence over the centuries has been much more than just a story of simple survival. Rather, it is an account of survivance which, according to Grande, includes “the active recovery, reimagination, and reinvestment of indigenous ways of being.” Although providing no in-depth discussion of this quote, she is without doubt referring to Native American populations who have revived Native art forms, ceremonies, and other aspects of culture that have been dormant for decades or even centuries due to Euro-American assimilationist policies.

To put the term Red Pedagogy into perspective, the author provides a discussion of both historical and contemporary dominant modes of thinking that have been placed upon tribal people, many of them reflected in U.S. government policies over the last two centuries. She discusses how the Bureau of Indian Affairs (BIA) “de-Indianized” thousands of young Indian children by removing them from their families and placing them in federally-operated boarding schools. She discusses the BIA’s essentialist mode of imputing identity to tribal people, a mode based on biological determination. Not to ignore how Euro-American women treated Native Americans, the author also discusses white women reformers and anti-modern feminists of the late 19th and early 20th centuries who, viewing Indians as “free” and “wild,” favored assimilationist measures. By doing so, white women helped reinforce dominant modes applied to Native Americans.

Although critical of dominant modes, Grande nevertheless maintains that scholars should not reject all of them, but instead maintain a critical stance, a key component of Red Pedagogy. This book is necessary reading for anyone seeking “emancipatory pedagogies” for indigenous people. **Steven Crum**, *Department of Native American Studies, University of California, Davis*.