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Review of *Red Power Rising: The National Indian Youth Council and the Origins of Native Activism*. By Bradley G. Shreve. Foreword by Shirley Hill Witt

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Red Power Rising: The National Indian Youth Council and the Origins of Native Activism. By Bradley G. Shreve. Foreword by Shirley Hill Witt. Norman: University of Oklahoma Press, 2011. xviii + 275 pp. Photographs, illustrations, notes, bibliography, index. \$34.95 cloth.

While many histories of the “Red Power” movement trace its origins to the founding of the American Indian Movement in Minneapolis during 1968 and the occupation of Alcatraz Island in San Francisco Bay a year later, Bradley G. Shreve offers a compelling case that youth activism began during the 1950s, most notably in the Southwest. The Kiva Club (University of New Mexico), the Tribe of Many Feathers (Brigham Young University), and the Sequoyah Club of Oklahoma, among others, joined into the Regional Indian Youth Council in 1959 and the National Indian Youth Council in 1961. In con-

trast to AIM, which emerged from urban areas, NIYC was mainly rural and reservation-based.

Members of the NIYC made fishing rights in Washington State their first major policy thrust in 1964; activism was aimed at sovereignty, treaty rights, cultural preservation, and self-determination, all of which have shaped Indigenous development since. The NIYC was the first to use the phrase "Red Power." One of NIYC's major leaders was Clyde Warrior, a full-blood Ponca who had been raised traditionally by his maternal grandparents. Warrior was a "towering intellect," a fiery orator, and a "mesmerizing" fancy dancer who also consumed "legendary amounts of tequila [and] whiskey before passing out." He died of liver failure at age 28 in 1968.

Shreve, Chair of the Division of Social and Behavioral Sciences at Diné College in Tsaile, Arizona, has a talent for biographical detail and the telling quote, as with Warrior, on his full-blood heritage: "The sewage of Europe does not flow through my veins." Shreve also has a keen eye for factional differences in strategy and tactics that played havoc with the NIYC. The racism the book describes can get quite raw. At one point around 1963, Shirley Hill Witt was driving a car with several NIYC colleagues in Michigan when it was rammed by another car on a highway. The injured Indians were picked up by an ambulance that had to go into Wisconsin because no hospitals along the route in Michigan would admit American Indians.

Many notable leaders emerged from the NIYC in addition to Warrior: Hank Adams; Shirley Hill Witt; Herbert Blatchford; Mel Thom; and Gerald Wilkinson, who led the organization from 1969 until his sudden death during 1989. In her foreword, Witt notes that the NIYC's ideas of gender equity, drawn from Native traditions, were well in advance of their time, even among other activist youth groups, such as the Student Nonviolent Coordinating Committee (SNCC). Viola Hatch, who served on NIYC's board for nearly 40 years, contended that "Women were the backbone [of NIYC], and the men knew it."

Shreve writes that he does not wish to replace existing histories, but to complement them. In doing so, he has provided an essential historical record of an organization that has survived much travail into the present.

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