between Hartshorne and Dewey and Langer, which Dombrowski clearly sees, need to be made more explicit and a subject of discussion in their own right. A fleshing out and a concretization of the deviations from beauty as ideal mean would thicken the analytical apparatus and establish in detail its heuristic fertility and effect a transition to the objective pole of the aesthetic relation.

There are no false claims to originality, although there are clearly original components to the Hartshornian position and to Dombrowski’s presentation. Originality can also come from a creative schematizing of relations, of putting elements in novel orders and contexts, and of seeing connections where others have only seen disconnected theses. The book is not ‘technical’ in any pejorative sense. It is eminently accessible even to those not fully familiar with Hartshorne’s work as such. Its workmanlike citation of Hartshorne’s central texts, many of them both intellectually challenging and potentially existentially shattering, will give rise to disciplined reflection, both positive and negative. The ‘ideal reader’ of this book is clearly someone already familiar with Hartshorne’s work, but even a less than ideal reader, an ‘actual reader,’ will profit from the great effort of extraction, compilation, and synthesis that Dombrowski has accomplished.

Robert E. Innis
University of Massachusetts Lowell


Here is a highly successful and important collection of essays by indigenous American philosophers. It is (probably) the first major appearance in print in full academic garb of Indian philosophy by Indians, other than the articles in the APA Newsletters.

These are essays written by philosophically astute writers (eight with PhD’s in philosophy), with varying degrees of rootage in native ways, able to stand within two changing cultures and reflect philosophically about each one and on the issues of bridging them. One finds standard philosophical topics and references to familiar
philosophers in the Western repertoire (from Aristotle to Wittgenstein).

One great value to me, a non-Indian, is that it helps me gain insight into the cultural matrix of my own philosophizing. Philosophy is sometimes like trying to create a set of axioms for a specific purpose. One finds that there are hidden assumptions which need to be articulated. This book can be a resource and a challenge to both Indians and non-Indians.

Overarching questions, with varying answers, include: what is philosophy? How distinct is it from other aspects of cultural? Is there a distinctive native American philosophy distinct from traditional Western philosophy? Would these two overlap in perspective? Are their significant tribal differences? How do you do philosophy when you have roots in a culture where the oral transmission of insights and world views is relatively important? Must American Indian philosophy be taught orally? (Which leads me to ask: are we now in a predominantly electronic post-literate culture? What does this mean for a philosophical tradition which has focused on printed texts?) Attention is given to issues and possibilities for both the native and the non-native teacher of native American philosophy.

Naturally, there are differences between the contributors, for example, on the degree of the Indian philosopher's immersion in an intact tradition. Topics covered vary widely, but all with philosophic import. Shawnee and Ojibwa numeric language is used to show that difference from the Western norm does not mean inferiority. The distinction between the metaphoric mind and the rational mind is taken as a clue to indigenous science, this by a writer obviously adept in both scientific styles. Some fundamental assumptions of the Western tradition are challenged by a proposed distinction between the epistemic acceptability and the ethical acceptability of a belief as well as what it means to achieve knowledge ceremonially. Other topics include a model for teaching logic to classes of both native and non-native students. Stories are told which illustrate how to educate while respecting the student, how to create learning situations without putting the student in an inferior role. One article develops a philosophy of "interstitial being" and "nonbinary dualism," very valuable in our age of increasing diaspora, cultural
hybridization, inter-marriage, multiple religious identity, and non-traditional sexual orientation.

A very thoughtful and disturbing study of biocolonialism and critique of the Human Genome Diversity Project raises the issue of whether knowledge (genetic, pharmaceutical, agricultural) is a commodity or a gift. The jurisprudence of Chief Justice John Marshall's three decisions concerning the Cherokee's (surely a civilized people!) to create the legal concept of "domestic, dependent nations" raises serious questions about the Lockean basis of democracy. This study continues in the analysis of Lone Wolf v. Hitchcock, Balzac v. People of Porto Rico, and Rice v. Cayetano.

With eighteen contributors and a uniformly high level of philosophically interesting contributions, I hesitate to draw attention to individual pieces. However, if the reader wishes to sample this feast, the articles by Deloria, Waters, Cordova and Turner would surely whet the intellectual appetite. The last's "Oral Traditions and the Politics of (Mis)Recognition," drawing out the implications of the Canadian Delgamuukw case, asserts that "our survival" as indigenous peoples "depends on an American Indian intellectual community...finding creative, critical ways to assert and defend how tribal sovereignty is recognized and put to use in American law and politics. However, the question of what the "American Indian intellectual community ought to look like, and what an American Indian intellectual is, remains elusive and controversial" (231). Turner continues, "the pendulum-like nature of federal Indian policy over the last two centuries ought to drive home the point that, when it comes to American Indians, the Congress can, and does, do as it pleases." But this power can be understood in two ways. Congress has brute physical power. But it also believes that its power is exercised legitimately. It is to understand and challenge the latter that native Americans need philosophically trained "word warriors."

American political thought, for example, is often based on a contract theory, which usually places indigenous people in a pre-civil contract state. Further, democratic theory, of either end of the liberal-conservative spectrum, assumes a fairly homogenous cultural basis and hence overlooks the importance of tribal enculturation (which
communitarian theory should recognize), not to mention cultural hybridization.

A detailed study of the American Indian Religious Freedom Act and the Native American Graves Protection and Repatriation Act takes on incredible poignancy set against the history of grave looting in the name of science. Perhaps humiliation of Iraqi prisoners is not an aberration.

I was struck by the notion that the role of a native artist is that of a healer, not a disrupter, as the Western artist has become. Does this apply to the Lakota storyteller? (See Julian Rice, Before the Great Spirit, University of New Mexico Press, 1998.)

The section on esthetics includes a study of George Morrison's paintings. Three points were clearly made: a) the importance of here in our perception (and intellection), b) the sense of the world as full of spirit(s) is not a primitive survival, but the effort to speak of it in metaphoric language can be blocked by linguistic dogmatism, c) an Indian can often be refused recognition, as Morrison was by a major art center, for not being "authentic" enough.

The essay on the nature of philosophic discourse is a fitting conclusion to this study. Mention should be made of the assistance of Lucius Outlaw, Leonard Harris, and Nancy Tuana and of the cover illustration by Jeanne Rorex Bridges. I trust this collection is a sign of more to come.

Jerome A. Stone  
Meadville Lombard Theological School


This work is another in the well known Wadsworth Philosophers Series. Similar works exist on Dewey, Peirce, and Royce. The authors' basic emphasis is on philosophy as vision, and they hold that "William James is by any reasonable standard the most influential thinker that America has yet produced" (preface). Their primary aims are "to situate William James within the Western Philosophic