America as ‘Dry Drunk”: From Domestic Abuse to Global Bully
Loring Abeyta and Tink Tinker

Taiaiake Alfred. *Peace, Power, Righteousness: An Indigenous Manifesto*. Oxford University, 1999. Alfred is one of the brightest up-and-coming native scholars in North America today. This volume is his attempt to point towards a future of balance and harmony for all who share this continent.

Thomas P. M. Barnett. *The Pentagon’s New Map: War and Peace in the 21st Century*. G. P. Putnam’s Sons, 2004. This recognized military policy consultant has divided the world along a horizontal axis that classifies nations as either the “Functioning Core” or the “Non-integrating gap.” It is no surprise as to how the global order is divided according to this dichotomy. In fact, it replicates the social-Darwinistic theories of the 19th century, but is presented by Barnett as the innovative new thinking of the military and foreign policy establishment for the 21st century and beyond.


________. *Fantasies of the Master Race: Literature, Cinema and the Colonization of American Indians*. City Lights, 1998. One of Churchill’s older titles, revised in ’98, but it continues to be a favorite for its attention to the place of Indians in U.S. public media.


Chalmers Johnson. *Blowback: The Costs and Consequences of American Empire*. Henry Holt and Co., 2000. This book discusses the role of American foreign policy in destabilizing international relations to the point that “blowback” becomes an inevitable response of those who suffer the consequences of American adventurism abroad. The term, “blowback,” was actually coined by the CIA to describe this phenomenon of global relations. Shortly after the book was published, we experienced “blowback” on our own shores in the 9/11 attacks.


Michael Hunt. *Ideology and U.S. Foreign Policy.* Yale University Press, 1988. Although this book was published nearly twenty years ago, its thesis withstands the test of time. Hunt argues that U.S. foreign policy rests on three “pillars” that were established with the founding of the nation. These three pillars are the pursuit of national greatness, the belief in a global racial hierarchy, and a fear of any revolutionary socio-political change, either domestically or internationally, that does not mimic our own political history. Hunt’s solution for this persistent problem in American foreign policy is that we must return to our own republican ideals and live by them honestly (rather than meddling in the politics of other nations), and we must commit ourselves to a truly internationalist and culturally diverse education for our future generations of American citizens so that they will enter the global arena as more informed and sensitive emissaries of our country.


Jonathan Kozol. *Savage Inequalities: Children in America’s Schools.* Perennial Reprint, 1992. Kozol documented the extreme deficiencies of educational services in poor neighborhoods, and asks what this would mean for the future of America’s working-class and racially marginalized youth.

Anne McClintock. *Imperial Leather: Race, Gender and Sexuality in the Colonial Contest.* Routledge, 1995. A really great read. Traces the development of racialization and gender as linked categories in Victorian England. We use it as a foundational text in our seminar on Race, Gender, and Class.


Adrienne Rich. “Compulsory Heterosexuality and Lesbian Existence.” The Lesbian and Gay Studies Reader. Henry Abelove, et al, eds. New York: Routledge, 1993. Originally published in 1980, this essay poses a question that requires continuing reflection and analysis: are heterosexuality and conventional arrangements of heterosexual marriage actually institutions which disempower women? Is it possible to imagine how human relationships function outside of these institutional frameworks, for example, in terms of a continuum of intimacy that could subvert the conventional institutions that oppress more than liberate human relationships.

Thandeka. Learning to Be White: Money, Race, and God in America. Continuum International Publishing Group, 2000. Thandeka tackles tough topics, ranging from the “Race Game” to the trauma inflicted on children by the racial lessons that are harshly inflicted from their most trusted caregivers.

Robert A. Williams. The American Indian in Western Legal Thought: The Discourses of Conquest. Oxford University, 1990. This has become a classic text on that body of national fiction called “U.S. Federal Indian Law.” Williams traces the (legal) oppression of native peoples in the Americas back to tendencies already apparent in Medieval Christianity and canon law. Williams, a Lumbee Indian, is a professor at the University of Arizona School of Law.

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