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grandson, prefaces the book and it offers an afterword by Bonnie D. Newsom, director of the Penobscot Nation's Cultural and Historic Preservation. It also includes in the annotations some interesting running conversations (by e-mail and telephone) between Kolodny and several people who shared cultural stories, including Carol Dana (Penobscot), Arnie Neptune (Penobscot), and Michael Running Wolf (Micmac). The notes are replete with information and source materials but also with additional running conversations between the editor and several scholars noted for studying the Algonquians and Wabanakis (and specifically the Penobscots) and their languages, such as Conor McDonough Quinn (a linguist), Dean Snow (an anthropologist), and Pauleena McDougall (a folklorist and historian of Penobscot traditions). An insightful and important collaborative effort, Kolodny's and Nicolar's volume can usefully be read alongside several other publications from the last decade, including Micah Pawling's recent edition of Joseph Treat's papers, *Wabanaki Homeland and the New State of Maine: The 1820 Journal and Plans of Survey of Joseph Treat* (2007), MacDougall's *The Penobscot Dance of Resistance* (2004), and Frederick Matthew Wiseman's *Reclaiming the Ancestors: Decolonizing a Taken Prehistory of the Far Northeast* (2005) and *The Voice of the Dawn: An Autohistory of the Abenaki Nation* (2001). Importantly, too, Nicolar's life, like his narrative, provides a useful case study in survival and resistance that might fruitfully be examined along the lines suggested by Bruyneel as sovereignty's third space. This volume is an important and welcome contribution to American Indian literary and cultural studies.

*Carla Mulford*

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**Native American Women's Studies: A Primer.** Stephanie A. Sellers. New York: New York, Peter Lang Publishing, 2008. 136 pages. \$29.95 paper.

Stephanie A. Sellers provides some ground rules for teaching a course on Native American women. Discovering the popularity of her class among a variety of students, Sellers was compelled to encourage other educators to join her in teaching about the lives of Native American women. Therefore, she aims her book at community and college educators who would use education as a tool to empower others.

In six brief chapters, she presents an introduction and overview; suggests textbook, lecture, and project ideas; defines important terminology and concepts from a Native perspective and for the women's studies' classroom; includes a brief history of patriarchy, colonialism, and feminism; and, finally, provides a brief note on Native American women today. Some of the issues she covers include Western and Native distinctions and epistemological differences regarding women in creation stories, menstruation, leadership, sexuality, and gendered roles. Sellers also provides a concise explanation on Native American women's studies and the appropriateness of applying Western-centered theoretical approaches such as feminism and ecofeminism,

and she concludes with a short description of the ways in which Native women have survived colonization.

This book is original in that it is the first to offer practical tips for course design on Native American women, including assignments, readings, and cautionary notes. She uses her own classroom experiences to clarify some philosophical and ideological differences between Native and non-Native thought that might hinder students' learning and provides ideas for research projects, lists relevant journals, and provides a sample syllabus. However, it is a pedagogical guidebook best used by an instructor planning an undergraduate introductory class, or, as Sellers recommends, by nonacademic organizations serving women. It is also a book best used as a starting point for course design, because there are no methods proposed for organizing the course in a coherent way around the multiple readings suggested. Two texts are suggested as required reading, but the additional and supplemental readings provided address multiple issues: sexual violence, oral storytelling traditions, autobiography, medicine, political activism, popular culture, the environment, sexuality, education, research, and more. The suggested readings are well thought out but would have been more useful if an annotation for each work had been included or if issue, genre, or some other hint at content had tied the readings together stating why these works are useful and others are not. The author provides too much material and too little help in thinking about Native American women as a heuristic device.

At only 136 pages in length and with only sixteen works cited, some of them newspaper articles, there is little in Sellers's book to suggest that the study of Native American women is a thriving, exciting, and contentious area of study. Her guidebook would have been more complete had she included debates currently taking place in the field, clarified how the field is being defined and by whom, or listed some of the leading players in the creation of this discipline. Sellers made a heroic start in writing a primer for teaching Native American Women's studies, but she did not take the opportunity or use the space to historicize, politicize, and contextualize the discipline better. I look at this book as more of a starting point for a larger and more thought-provoking work about teaching in an area long neglected by traditional women's studies departments. Where do Native American women fit into the traditional history of women's studies, and how have they influenced its development? On what issues do Native American and other women converge and diverge and why? How does Native American Women's studies fit into the academy? This primer invited me to ask these and other questions about a newly emerging field of study, but it provided few answers.

Although she offers much to the beginner in this discipline, Sellers takes a novel approach to her subject area in that some sections read more like a book designed for self-help and self-empowerment rather than one filled with teaching strategies. An example includes the "Native Mind Exercises" intended for the beginning of the course. These exercises are designed to help all students "develop their Native mind," but they are presented in ways that appear to essentialize, romanticize, and stereotype indigenous thought (15). To teach Native notions of relationship and wholeness, she suggests that

the instructor hold up a limb in the classroom to see how students initially identify the branch; asks that we have our students begin to see the world around them as their relations; and asks us to have our students take time to observe the earth and sky quietly. Although these are all innovative approaches into an academic subject, my fear would be that non-Native students would continue to view Native peoples through the lens provided by Hollywood and popular culture. A Native American Women's studies class should worry less about insulating non-Native students from the darker side of colonization and focus more on highlighting the struggles Native American women face today.

*Elizabeth Archuleta*

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**Opening Archaeology: Repatriation's Impact on Contemporary Research and Practice.** Edited by Thomas Killion. Santa Fe, NM: School for Advanced Research Press, 2008. 288 pages. \$29.95 paper.

In 2004 and 2005, the School for Advanced Research and the Society for Applied Anthropology brought together a small group of anthropological archaeologists to review and analyze the impact of repatriation on the theory, education, and practice of archaeology, anthropology, and museology since 1989. This volume presents some of their assessments and shows the benefits of collaboration between anthropologists and indigenous peoples.

During 1989 and 1990, Congress enacted two laws, the National Museum of the American Indian Act and the Native American Graves Protection and Repatriation Act (NAGPRA), which require museums and federally funded repositories with Native American human remains and cultural items to work with federally recognized Indian tribes and Native Alaskan and Hawaiian communities toward repatriation. Contributors to this volume represent the fields directly impacted by these laws and discuss the process and evolution of repatriation and their disciplines from personal experiences. *Opening Archaeology* informs the reader about the current thoughts within physical anthropology, archaeology, cultural resource management (CRM), anthropology, and museum studies. It is theoretical and practical in its review and serves as a wonderful exploration of repatriation and its effects. It moves beyond just a simple review of what's bad or good about the laws and focuses on the potential for the future.

The edited volume is broken into four sections: history, outlook on method and theory, experience and practice, and regional perspective. A unifying theme acknowledges the difficulties NAGPRA has brought, but at the same time it acknowledges the transformation that the authors feel will move their fields in a more ethical and knowledge-sharing direction meeting more of today's needs.

Kathleen Fine-Dare and David Hurst Thomas (chapters 2 and 3) each provide a history of events leading to repatriation in the United States from their unique perspectives and experiences. Kathleen states that her goal is