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In some instances the series title information is given first after the author, with the title proper (the primary name by which an item is known) added in such a way as to make it appear to be a subtitle. This is particularly true for the two previously mentioned University of California series. This seems more likely to lead to frustrated searchers than if the title proper information was provided prior to the series information. In addition, the series name is shortened in both instances, omitting "University of California." Titles in the Bureau of American Ethnology series are represented in a better way, with the title proper given prior to the series title information. One wishes that in every instance the series title information was not in the same font style in which the titles proper are set. This is standard practice in many style manuals. For works listed separately that are contained within an annual report volume of the Bureau of American Ethnology it would be helpful to users to indicate this in the citation.

The bibliography contains a number of errors that might have been avoided with more careful editing. The entries under "Barrett, S. A." state that the works are part of the *Publications of the American Ethnological Society* series, when they are works in the *University of California Publications in American Archaeology and Ethnology* series. This may be because the entry for the American Ethnological Society series appears a few entries higher in the listings. The entry for the *Handbook of South American Indians* is shown as consisting of eight volumes, when it is seven volumes. A few other errors in the punctuation or layout of a few entries on the page may be found, but these do not adversely affect retrieval when searching for the materials.

Many researchers seeking published information about the Native peoples of the Western Hemisphere need a work like *Tribal Names of the Americas*. Patricia Roberts Clark deserves the thanks of every such researcher, for she has produced a quality work that will be well used for many years to come. Clark openly solicits communications suggesting sources for inclusion in an updated version of her work. Her solid work thus far lays an excellent foundation for future updates. *Tribal Names of the Americas: Spelling Variants and Alternative Forms, Cross-Referenced* should be found in all college and university libraries and larger public libraries where researchers seek information about the Native peoples of the hemisphere.

*Kenneth Wade*

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**What Does Justice Look Like? The Struggle for Liberation in Dakota Homeland.** By Waziyatawin. St. Paul, MN: Living Justice Press, 2008. 200 pages. \$18.00 paper.

Author Waziyatawin offers a powerful vision for future Dakota-US relations in *What Does Justice Look Like? The Struggle for Liberation in Dakota Homeland*. This book makes a significant leap forward from previous studies pertaining to Native American decolonization by providing the foundational blueprint

necessary for true cultural understanding, respect, and empathy between Native and Anglo-American societies. The core of her thesis is a call for justice for the Dakota tribe of Minnesota after centuries of cultural oppression. Ultimately, she argues that justice will only be achieved by the restoration of the Dakota homeland and monetary reparations. However, the author understands that for this goal to come to fruition a paradigm shift in American cultural consciousness must occur in regard to Anglo-American perceptions of both their own past actions toward the Dakota and how these past transgressions must be ameliorated. She creates her blueprint by synthesizing and building upon previous ideological theories and political actions in Indian country in order to provide a forward-thinking delineation of the cultural and logistical changes needed to bring justice and cultural balance to the relationship between Native Americans and the United States.

Waziyatawin builds upon the seminal work of Vine Deloria Jr.'s *Custer Died for Your Sins* (1969) by not only noting a "recolonization" of Native homelands but also calling for a US financially supported effort to repatriate the Dakota to Minnesota. She transcends her earlier study pertaining to the decolonization of Native American studies within academia (see Devon Abbott Mihesuah and Angela Cavender Wilson's edited work *Indigenizing the Academy* [2004]) and broadens the conceptual plain of her much-cited ideological influence Taiaiake Alfred, in his book *Peace, Power, and Righteousness* (1999), whose work called for Native American political structural reform, the reintegration of Native languages, economic self-sufficiency, and full political autonomy. Although Waziyatawin incorporates these goals, she states that self-sufficiency will occur only after the return of all federally owned lands in Minnesota to the Dakota tribe, establishment of reparation payments for the return of dispossessed tribal members, and creation of a self-sustaining tribal infrastructure.

The author immediately sets a straightforward tone concerning her belief in the necessity of land restoration and monetary reparations by placing the responsibility for past and current colonial exploitations and hegemonic controls squarely on the Anglo-American Minnesota residents. She calls for an end to continued colonial threats to Dakota culture and notes that, "we must all rethink our ways of being and interacting in this world to create a sustainable, healthy, and peaceful co-existence with one another and with the natural world" (13). In order to help Anglo-Americans achieve this understanding, the author provides a historical glance at Dakota-white relations. She quite correctly uses the Dakota origin story to demonstrate the tribe's clear ties and aboriginal claims to the land the Dakota called Minisota. However, while making the case for the detrimental effects of the fur trade on the tribe, she incorrectly targets the Anishinaabe as a tool of Anglo expansion. Although it is true that the Anishinaabe used superior technology to wrest northern Minnesota from the Dakota, that conflict mirrored in many ways the Lakota's conquest of the Northern Great Plains. A brief comparison, or notation, of the Lakota's expansion at the expense of tribes such as the Ojibwe, Ponca, Arikara, and Mandan-Hidatsa, would have provided a broader and more useful context for such engagements.

Nonetheless, her most powerful and pertinent examples of the outrages committed against the Dakota at the hands of Anglo-Americans focus on the white invasion of Minnesota and the “legalized land theft” that occurred through treaties that white Minnesotans universally failed to honor. Most notably, the author argues that white Minnesotans committed genocide against the Dakota by using the United Nation’s agreed-upon standards of deciding what constitutes genocide. She demonstrates clearly that Anglo citizens of Minnesota committed all five of the acts of genocide upon the Dakota. The most powerful example of this occurred after the Dakota were defeated in the war of 1862. After having to endure forced marches, the Dakota were separated by gender and imprisoned in Fort Snelling during the winter of 1862. In the spring of 1863 the Dakota people were forcibly removed from the state of Minnesota because Anglo citizens called for either their extermination or removal.

Having provided a foundational understanding of the historical treatment the Dakota endured, the author examines the measures needed to address fairly these previous injustices and the obstacles they face. It is here that the book gains momentum. Waziyatawin adds considerable depth to her study by displaying a clear and complex understanding of the obstacles and challenges the tribe faces as it seeks to achieve these goals. Education of Anglo-American Minnesotans about their harsh treatment of the Dakota people, past and present, is a necessary first step. However, the Native perspective of Minnesota’s history is not available in its public schools. In order to overcome this difficulty the author turns to her book *For Indigenous Eyes Only: A Decolonization Handbook* (2005) by calling for community truth-telling activities that would enlighten white communities as to past Dakota suffering and act as a cathartic process through which the Dakota may begin to heal their historical trauma. Only then will both peoples be able to provide a level of justice for the Dakota.

The first step toward justice involves the destruction of Fort Snelling, a current tourist stop that offers birthday-party specials for children and their families. For Anglo Minnesotans, Fort Snelling is an historic landmark that speaks to their proud settler heritage. For the Dakota, the fort represents a bitter reminder of genocide and ethnic cleansing, which, in a sad irony, overlooks the very waters from which the Dakota, and therefore all people, emerged into this world. Moreover, the fort acts as a symbol of Anglo oppression, past and present, and it is but one of many that covers the landscape of Minnesota. Waziyatawin calls for the removal of all such monuments of genocide and land appropriation. She believes that if whites continue to justify such actions the lingering existence of racism and colonialism will become abundantly clear.

Waziyatawin then outlines the options available to both peoples for facing this new understanding. These include her rejection of the “Loyal Mdewakanton” lawsuit for land restoration based on tracts promised them by Minnesotans for their loyalty during the war of 1862. As the author sees it, there is little to gain with such a legal victory. Here, however, the author fails to examine inter- and intratribal factionalism in great depth, which creates a

false dichotomy between those who went to war in 1862 and those who sided with whites. The current tribal interactions and issues are far more complex than she portrays. Instead she moves quickly to her view of what would constitute justice for the Dakota. She calls for the return of all “public lands,” which constitutes about 22 percent of the states’ land base, or about 11,836,375 acres. This would allow the tribe to return en masse to Minnesota and live according to their way of being. She notes the tremendous environmental benefits the state would gain by such a decision and discounts the feared loss of tax revenue. Although tax revenue may decline, she quite correctly notes that the state has grown rich off of the land it stole from the Dakota; therefore the bill has been paid. She argues that because of the brutal ways that the United States and Minnesota exterminated the Dakota and dispossessed them of their lands, they need to pay reparations. These reparations would be used to pay Dakota relocation expenses, create an infrastructure to provide for basic needs upon arrival, and provide professional training in resource management.

In her conclusion Waziyatawin continues her frank discussion by calling for the elimination of the US government and capitalism. Although it is not clear if she refers to their elimination only from Dakota culture or as entities in total, this contradicts earlier statements that whites faced no threats from the re-creation of a Dakota homeland in Minnesota. This may be technically true for the former, but in either case whites will perceive these statements as a threat. Nonetheless, Waziyatawin has produced a well-written and thoughtful book that sets the tone and level of discussion where it needs to be to achieve final justice in Indian country. It is also fitting that this book emphasizes education because it should be assigned to any and all high school and college classes that pertain to Native American studies. Reading and discussing this book can be the first step in creating the new social order Waziyatawin seeks. Unfortunately, the fruition of these Native aspirations may take decades, if not centuries, to be realized. African Americans still struggle to attain their cultural goals in America; it will be a longer process for Native Americans.

*Jeff Means*

University of Wyoming

**The Yale Indian: The Education of Henry Roe Cloud.** By Joel Pfister. Durham, NC: Duke University Press, 2009. 280 pages. \$79.95 cloth; \$22.95 paper.

Henry Roe Cloud (1884–1950) is typically remembered as the first Indian to receive undergraduate and graduate degrees from Yale University, an advocate of Indian higher education, a founder of the Society of American Indians, and one of the ten authors of the influential Meriam Report of 1928 (*The Problem of Indian Administration*). Instead of constructing a traditional historical biography, Joel Pfister expands upon his earlier work in *Individuality Incorporated: Indians and the Multicultural Modern* (2004) by probing the themes of Roe Cloud’s psychological and emotional experience, formative personal