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and American studies. The book will make a good contribution to history, sociology, and anthropology courses. Jolivette makes a nuanced examination of a complex topic that deserves much more attention.

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**Native Americans and the Criminal Justice System.** Edited by Jeffrey Ian Ross and Larry Gould. Boulder, CO and London: Paradigm Publishers, 2006. 273 pages. \$79.00 cloth; \$35.00 paper.

*Native Americans and the Criminal Justice System* is a compelling look at many causes of why Native people are in a negative position within American criminal justice systems. The book adopts a broad perspective on cultural conflict in an effort to understand contemporary justice system treatment of Native defendants (and communities). In the introduction, the editors focus on the long-standing conflict between European and Native communities as an initial point of departure for wide-ranging concerns present within non-Indian criminal justice systems. This theme is developed in several chapters, with varying degrees of empirical detail and a predictable amount of redundancy given the importance of this subject to an edited volume. In all, the reader who seeks a well-informed perspective on Native criminal justice concerns will find a wealth of information, unique perspectives, and important discussions of proposed remedies, though the latter seems to be a secondary focus to the tasks of describing and explaining the condition of Native American criminal justice.

Though edited by non-Natives, the book takes a distinctly pro-Native stance in its content and conclusions. We learn that “institutionalized superiority” is deeply rooted in European culture and is the source of much conflict described in this work. However, we are not asked to consider whether there were comparable cases within Native American communities prior to the arrival of European settlers in America. Also at issue is the assumption that Native American culture is monolithic, in the absence of any discussion to the contrary. We are never pushed to think about the broader nature of this conflict and whether anything comparable to institutionalized superiority could be identified in Native American history before the introduction of Europeans. In particular, it would be interesting to learn whether variations in tribal experiences correlate with the degree of conflict between individual Native communities and the European hegemon. Nevertheless, this relatively minor criticism is tangential to the book’s overriding thesis to develop a greater understanding of the role of cultural conflict in the relationship between Native Americans and the US criminal justice system. More relevant, according to the editors and their collaborators, are the religious and spiritual differences between Europeans and Native Americans that have created a barrier to Native American success for much, if not all, of the history of these great cultures’ coexistence on the American continent.

The overwhelming concern for the implications of the treatment of Native Americans in the US criminal justice system develops in important ways throughout the text. The information presented deftly describes the intended and unintended consequences of cultural hegemony and its impact on everyday life for Native Americans confronted with European efforts to criminalize their culture. Anthropologist Dorothy Bracey addresses some broader concerns in this area. Her point about the criminalization of Native American institutions that had reliably prevented crime and deviance prior to the conflict between Native Americans and the US legal system is particularly salient (49). This point is taken up from a different but equally compelling perspective in Larry Gould's discussion of Native life prior to the disruption brought by the European incursion and, more specifically, the Bureau of Indian Affairs' (BIA's) horrific actions as described by its former leader, Kevin Grover (89). The first chapters of the book are replete with examples of malintended actions that have challenged the very existence of Native communities on the American continent and, for those strong enough to survive, the cultural and individual mechanisms necessary to overcome the imposed deficits. If readers were not aware of these revolting miscalculations, they are certainly well exposed after reading this book.

Though much of the capacity for remedying these injustices falls on non-Native sources, *Native Americans and the Criminal Justice System* highlights some activities and beliefs of Native American communities that could change this conflict's dynamics. Marilyn Holly's discussion of Navajo criminal justice gives some attention to current models for the alternative procedures that maintain a greater role for tribal sovereignty, culture, and beliefs. Tracey Bouvier's recommendations regarding the Indian Child Welfare Act (ICWA) are but one example of how collaboration holds an essential role in the improvement of conditions for Native defendants and communities in US contemporary justice systems (116). The structural remedy of interagency coalitions that focus on the best interest of Native children and families is one that might be employed in farther-reaching contexts than ICWA. Other examples of this include stronger collaborations between tribal, federal, and state law enforcement in regards to the establishment of alternative criminal case dispositions in border communities, where the tendency is to overuse incarceration when treatment and counseling are effective and less costly approaches, though, as Bouvier points out, ICWA is an essential case for expanding on current and largely unsuccessful models. Another example of this is found in the discussion of community policing advocated in the Eileen Luna-Firebaugh and Samuel Walker chapter on the challenges of effective law enforcement (132). The authors note the virtue and fit of proactive peacekeeping, as opposed to the arrest and crime control that follow incidents ascribed in other responses to the European model found in this book.

In addition, a number of chapters advocate the incorporation of traditional Native features into mainstream/European legal processes. The Navajo Peacemakers Courts and Navajo juvenile systems chapters present compelling examples of how traditional values and procedures can produce more optimistic outcomes for Native community members. Although it

seems these efforts have been employed more in the Navajo context than in other tribal communities, this work clearly presents the promise for other forms of integration and collaboration. The book adopts the position that the overarching conflict of cultures can be mitigated through these efforts. Chapters about treaty rights and approaches to corrections declare the need for a stronger respect for the traditional practice of Native communities as a means to advance the sovereignty of independent nations and to reduce conflict that can be avoided through greater understanding and respect on both sides of the divide. This last point was made quite clear in the conclusion of William Archambeault's chapter on incarceration, which noted that Native and non-Native stakeholders have a responsibility to learn and accept the challenges both face in their efforts to improve current conditions (160).

*Native Americans and the Criminal Justice System* highlights the weaknesses of contemporary research on Native American criminal justice. The chapter by Lisa Bond-Maupin, Taka GoodTracks, and James Maupin asserts that popular accounts of academic and public agency research are often flawed, which fosters an incorrect idea about the nature of Native American crime. This idea, the authors point out, gives credence to the stereotypes that motivate much of the negative treatment of Native communities by non-Natives in positions of authority and within the mass of American society. The authors maintain this concern and note that the original research on Native American criminal justice, often misrepresented, is deeply flawed (188). Other contributions, including Jeffrey Ian Ross's chapter on policing, point out the weaknesses of literatures focused on criminal justice behavior that excludes Native American perspectives.

The outcome of this exclusion is a less informed basis on which to consider and then implement public policies that could have a positive impact on Native concerns about the justice system. This problem exists not only with research on tribal communities but also with the interaction between tribal, state, federal, and municipal contexts that should be studied more carefully before the adoption of policies designed to advance Native interests. This effort will be a challenge as we form baselines for policy revisions that take into account some of the more progressive reforms noted in the book. The authors offer a good starting point, however, in raising the call for greater tribal administration of justice policies and approaches and greater respect for tribal sovereignty and collaboration as means to restore Natives and non-Natives to a position in which productive coexistence is possible.

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