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part of American history. It is sure to guide subsequent research on this topic, and it introduces Americans to a community whose presence has been ignored for far too long.

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**Sharing Our Stories of Survival: Native Women Surviving Violence.** Edited by Sarah Deer, Bonnie Clairmont, Carrie Martell, and Maureen White Eagle. Lanham, MD: Rowman and Littlefield, 2008. 362 pages. \$85.00 cloth; \$29.95 paper.

*Sharing Our Stories of Survival* is a project of the Tribal Law and Policy Institute, a leading organization in the United States that addresses violence against Native women. Sarah Deer, Bonnie Clairmont, and others from the institute were also key contributors to Amnesty International's recent report on sexual assault in Indian country, *The Maze of Injustice*. This book in particular is designed to be an introductory textbook on tribal policy regarding violence against Native women and also speaks effectively to individuals working in tribal governments and to advocates interested in developing tribal-centered approaches to ending gender violence.

Although the book generally focuses on tribal policy, it also centers the voices of Native women who are survivors of violence. In doing so, *Sharing Our Stories* ensures that the realities of violence in Indian country do not become mere abstractions in a discussion of policy reform. Through poetry and narrative, Native survivors of violence address many of the challenges faced by Native peoples in the system, including unresponsive administrators in tribal colleges, abuses in Native boarding schools, violence in the prison system, homophobia faced by Native lesbians, dual arrests, and lack of support from families and communities. For instance, Stormy Ogden's essay describes how a lifetime of abuse set her toward a path that led to her incarceration. In prison, she was further subjected to abuse and dehumanization. Her essay is a helpful reminder to antiviolence advocates who uncritically support criminalization strategies for addressing violence without looking at how this work gets co-opted to support the prison industrial complex. As her story demonstrates, in our attempts to solve the problem of violence through criminalization, we further victimize many Native women who also become entrapped in the criminal justice system because of their histories of violence.

This book's contemporary focus is grounded in historical analysis. This analysis foregrounds the fact that violence in Native communities is a direct result of colonialism, and this requires anticolonial strategies in order to address it. Jacqueline Agtuca looks at the detrimental impact of federal policy on the ability of tribes to keep women safe. Although federal laws such as the Major Crimes Act and Public Law (PL) 280 were ostensibly passed to address "lawlessness" in Indian country, Agtuca contends that these laws actually served to create lawlessness for Native women by undermining effective

tribal traditions that did prevent violence against Native women. Charlene LaPointe, through a combination of personal narrative and historical analyses, details how rampant sexual, physical, and emotional abuse perpetrated against Native children in Indian boarding schools served to instill violence within Native communities.

Victoria Ybanez's essay demonstrates the importance of looking at violence within an historical context of colonialism. She notes that the professionalization of the antiviolence movement has tended to portray Native survivors simply as clients in need of mental health services. This approach individualizes and psychologizes the problem of violence so that the "solution" to violence becomes treating survivors who are imagined as being mentally ill. In addition, she notes, these approaches become reliant on federal programs and federal criminal justice systems. Ybanez notes that such an approach occludes an understanding that violence against Native women is a political problem that is the result of hundreds of years of colonialism and state violence. Furthermore, a reliance on the federal justice system prevents us from seeing that the federal system is primarily responsible for the introduction of violence in Native communities in the first place. Thus, although not minimizing the need for federal and tribal policy reforms in the short term, Ybanez calls on antiviolence advocates not to lose sight of the long-term responsibility we have in addressing the root causes of violence against Native women.

The book's main focus, however, is to provide practical suggestions for tribal communities interested in ending violence. Bonnie Clairmont and Sarah Deer outline possibilities for addressing sexual assault in Native communities through a variety of community education, policy, and advocacy strategies. Brenda Hill provides a comprehensive guide for advocates working within tribal legal systems. Bonnie Clairmont bravely tackles the issue of sexual violence perpetrated by supposed Indian medicine men and strategies for addressing this issue. B. J. Jones provides an extensive overview of the jurisdictional issues that impact the ability of Native communities to address violence. Kelly Gaines Stoner suggests ways to use protection orders strategically to provide safety for Native women. Hallie Bongar White's essay addresses ways to help survivors of domestic violence through tribal court proceedings for divorce and child custody. James White and Sarah Michele Martin provide a helpful overview of the Indian Child Welfare Act (ICWA), noting that domestic violence abusers frequently threaten their partners by (incorrectly) claiming that ICWA will allow the man to gain custody of the woman's children. George Twiss examines how tribal courts can use probation as means to hold Native perpetrators of violence accountable and ensure safety for survivors. Danielle Van Ess and Sarah Deer look for practical strategies to circumvent some of the federal barriers to tribal exercise of sovereignty over those who commit violence against Native women, particularly non-Native perpetrators. They contend that tribes can use full faith and credit, cross-deputization agreements, and tribal protection orders to enforce accountability for both Native and non-Native perpetrators.

What is noteworthy about several essays is that the policy-reform suggestions are less focused on working with federal and state systems and assuming

a continued reliance on them (Ybanez warns against reliance on federal and state systems) and more focused on strengthening the ability of tribes to ensure safety for women. The federal government places many restrictions on what tribes can do, so these essays suggests ways to work around these restrictions to some extent in order to think creatively of new policies and practices that can help eliminate violence. As Van Ess and Deer's essay notes, one of the reasons why violence against Native women is not addressed is not only because of federal interference but also because tribes have not sufficiently or effectively addressed the issue of violence in their own tribal codes. Although the Major Crimes Act and PL 280 have extended federal and state jurisdiction over tribes, these acts do not prevent tribes from also enacting concurrent jurisdiction. However, state Van Ess and Deer, tribes cannot do so without fully developed tribal codes that allow for the most effective exercise of concurrent jurisdiction that is possible under the current circumstances.

Although this book primarily addresses tribal communities, it does include an essay by Rose Clark and Carrie Johnson on violence against Native women in urban communities. Most services that assist Native women are located on reservations, based on the assumption that Native women in urban areas can obtain services by mainstream programs. However, as Clark and Johnson note, Native women often do not access these services because they are often culturally irrelevant or unaware of the specific legal and social challenges faced by Native women. This brief essay indicates the importance of developing more effective urban/reservation collaborations for addressing violence against Native women.

In short, this book is an invaluable resource for those interested in ending gender violence in Native communities. It provides practical and creative strategies for addressing violence in tribal communities that are geared toward decreasing rather than increasing reliance on federal and state governments. At the same time, these short-term strategies are framed within a long-term political commitment toward decolonization. Finally, centering the stories of Native survivors of violence grounds both the long-term vision and short-term strategies preferred in this book within the life-and-death realities faced by Native women. This multipronged methodology makes this book accessible to advocates, students, academics, and community members alike.

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**Treaties with American Indians: An Encyclopedia of Rights, Conflicts, and Sovereignty.** Edited by Donald L. Fixico. Santa Clara, CA: ABC-CLIO, 2008. 3 vols. \$285.00 cloth; \$355.00 e-book.

Vine Deloria Jr. once remarked that "Indian treaties remain at the very pinnacle of importance in the lives and fortunes of all Indian nations today" (*Native America in the Twentieth Century: An Encyclopedia*, 1996, 649). Few would dispute this statement. The question is, why is this so? What is it about treaties