

(Charles Cobb offers an important discussion of this tendency in archaeology in a 2005 *American Anthropologist* article). However, if authors declare they are going to “take mound study out of the limiting clutches of archaeologists,” then they should deliver on that promise. I was most open to loosening my “clutch,” but in the end, I was left waiting.

While Miller succeeds in raising really interesting points about the continuity and dual, spiritual, needs filled by mound building, the way the book is arranged and, more pressingly, the sparseness of original, deep ethnographic material, makes it so the book does not deliver the transformative punch I expected when I started reading it. I do still recommend that archaeologists and other scholars interested in the mounds of the Eastern United States read this book, because its strengths and limitations provide opportunities to think about how we perceive and study mounds, what we have been missing, and how we can go forward in research in new ways.

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The Beginning and End of Rape: Confronting Sexual Violence in Native America. By Sarah Deer. Minneapolis: University of Minnesota Press, 2015. 207 pages. \$80.50 cloth; \$22.95 paper.

Sexual violence is arguably one of the most pressing human rights issues of the twenty-first century. Yet relatively few scholars write and theorize about the sexual violence experienced by Native women. *The Beginning and End of Rape: Confronting Sexual Violence in Native America* is an important indigenous feminist text confronting a disturbing legacy of rape of Native women in the United States, one that is both historical and contemporary. The statistics are telling: one in three Native women will be raped in their lifetime and Native women are more than 2.5 times as likely than other women to be raped or sexually assaulted, particularly by non-Native men. Native women have the highest incidence of sexual assault of any group of women in the United States today.

While many might call this an epidemic, Sarah Deer purposefully avoids doing so because framing rape as an “epidemic” depoliticizes and separates rape from the US government’s history of violence towards tribal nations in general, and Native women in particular. Instead, Deer persuasively argues that rape is a fundamental element of colonization, and an ongoing historical reality of the treatment of Native women that has been embedded in federal policy and legitimized in federal and Supreme Court decisions. As Deer explores the relationship between Native women surviving colonization and surviving rape, she makes her case that rape is a metaphor for colonialism, drawing an analogy between indigenous peoples’ historical experience with settlers as exploitative and riddled with colonial intrusions of their lands and resources, and Native women’s experiences of colonialism over time as invasion of their bodies.

Deer makes a convincing case for the necessity of a contemporary, tribal-centric, and empowered sovereign response to rape. Wanting her readers to understand the personal and communal consequences of rape and the systemic harm it causes, Deer describes the importance of a Native woman's right to "sovereignty of the soul," the title of the introduction, and the life-changing impacts to a woman's personhood and soul when she is raped. This harm, Deer argues, is analogous to the systemic violence that, as a colonial government, the United States has historically exerted against tribal nations. *The Beginning and End of Rape* walks us through an array of federal laws, cases, and federal policies that effectively dismantled tribal sovereignty over time, leaving Native women as well as Native children at the "mercy of the state," chapter 3's title and subject. In spite of the impressive gains and the exemplary efforts of Native women who organized national support for the 2013 Reauthorization of the Violence Against Women Act and the 2010 passage of the Tribal Law and Order Act, there remains significant work to be done if Native women are to find justice in the responses of the current system.

In discussing sex trafficking, Deer uses the current language from the 2000 Trafficking Victims Protection Act to frame US policies of removal and relocation of Native women as a form of trafficking. Enforcing federal removal and relocation policies often left Native women starving and, without resources, vulnerable to the sexual coercion of the cavalry, Indian agents, trappers, and other non-Native men. Deer compares the tactics of modern-day traffickers to the tactics the colonial and American governments historically used to subjugate Native women and children.

Since it has been Native women who have made some significant strides possible, at first it seems contradictory when, seeking solutions to strengthen tribal law, Deer calls for federal legislative reform and engagement with federal agencies. However, Deer maintains that both tribal and federal legal and political systems need reform. Like other Native lawyers, Deer acknowledges how tribal nations are positioned to potentially make the most significant and radical changes within tribal legal systems. She argues for a tribal-centric system response as she links the importance of tribal sovereignty with the contemporary goals of anti-violence activists. She also calls for the creation of a theoretical framework for an indigenous jurisprudence of rape to shape tribal responses. As tools for developing such an approach to tribal court reform, Deer suggests incorporating indigenous philosophy and epistemological approaches centering traditional beliefs, oral traditions, and survivors' stories. She further reminds us that Native women's stories represent a critical and gendered perspective that carry the truth about what is happening with rape in Indian country.

Mirroring what anti-violence activists have claimed for years about current models of peacemaking, Deer's critique argues that even though peacemaking is an indigenous process for restorative justice and relationships, it is not necessarily an appropriate forum for survivors of sexual violence. Instead Deer offers the book's main thesis: the pursuit and future of tribal sovereignty are intimately linked to acknowledging the importance of sexual violence and successfully confronting it. A central aspect of her approach is to reclaim tribal law and approaches and construct a victim-centered system that maintains balance in protecting and caring for its citizens. Deer convinces us that hope and justice for Native women will begin with a resurgence and

a reassertion of tribal law. *The Beginning and End of Rape* certainly illustrates the need for critical reform and puts forth both theoretical and practical proposals for change.

The Beginning and End of Rape: Confronting Sexual Violence in Native America is simply a “must” for any undergraduate and graduate courses taking up indigenous issues, particularly Native health, tribal communities, justice, American Indian law, or federal Indian law. As a lawyer and a scholar, I personally found this text to be incredibly engaging and to reflect the original thinking I have come to associate with Sarah Deer over the past twenty years. This latest book represents her unwavering scholarship interrogating sexual violence and the impacts of the nation-state upon Native women.

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Community Self-Determination: American Indian Education in Chicago, 1952–2006. By John J. Laukaitis. Albany: State University of New York Press, 2015. 282 pages. \$85.00 cloth; \$25.95 paper.

American Indian agency and self-determination are, of course, not limited to reservation communities, but also take shape in the vast urban areas where many American Indian people live. In tracing an important fifty-year period of American Indian activism in Chicago, particularly activism for educational initiatives, John J. Laukaitis’s solid political history of American Indian education highlights this agency and self-determination. Arguing that “self-determination can best be understood as a local process rather than an overarching national movement” (4), the author shows how the Chicago American Indian community has refused to let governmental programs relegate to poverty those who relocated as part of the termination and relocation plans of the mid-twentieth century, as well as those who were already living in cities. Instead, the community worked within existing governmental systems to create American Indian spaces and educational opportunities within neighborhoods where large numbers of Native people lived, particularly in the Uptown neighborhood of Chicago’s Near North Side.

This work shows, through “the proliferation of education programs,” one way in which “American Indians in Chicago worked to shape their lives within a specific urban environment and improve their own community through engaging in initiatives of their own design” (165). The 1953 founding of the Chicago American Indian Center was the bedrock that enabled other forms of activism as well as the educational activism that is the focus of this book. At a time when the American Indian community was growing in the city, people recognized that this was American Indian community space where they could meet others with similar experiences. Housed in St. Augustine Episcopal Church, this space nurtured activism and protest based on the will of American Indians, such as those undertaken by the Native American Committee (NAC) of Chicago. Noting the need for education in the community, the center also ran a GED program. As the program expanded, so did its curricular interests, and the GED program worked to create much of its own curriculum and test preparation.