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that encapsulates what Diné ancestors envisioned. Yet another strength is the book's discussion of the concept of critical language consciousness as a prerequisite to language revitalization. Once critical language consciousness occurs, confusion dissipates and Diné youth can collaboratively move toward Diné language revitalization in recognizing that its sustenance empowers them to regain control in their own lives.

Achieving the book's aim, the book's authors contribute their own thought-provoking ideas and thoughts throughout about what SNBH means to them personally, speaking to the holistic perspective and application of SNBH in one's life. A key point is that SNBH is very much about the lives Diné people lead as they remember the stories of their ancestors in preparation to successfully meet the challenges of their contemporary lives. They refer to the practicality of indigenous philosophies as a legitimate resolution to today's problems and challenges, tying back to editor Lee's concept of resiliency. Diné clans also speak to Lee's concept of resiliency—survival as a distinct Native people.

Overall, Lee's collection is groundbreaking in that little exists in the literature to capture Diné thought about SNBH and its significance in one's life since the self-determination era. *Diné Perspectives: Revitalizing and Reclaiming Navajo Thought* challenges dominant perspectives of indigenous ways of thought and moves toward achieving cultural sovereignty. I recommend this book as a supplementary text for undergraduate and graduate courses that require students to research indigenous thought from a contemporary standpoint while drawing from the rich cultural history of the Diné people. It can serve as a reference in discussions about cultural identity, achieving decolonization in the pursuit of cultural sovereignty and empowering indigenous populations as they move toward healthier nations for their families and communities in modern times.

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Hollow Justice: A History of Indigenous Claims in the United States. By David E. Wilkins. New Haven: Yale University Press, 2013. 272 pages. \$40.00 cloth; \$48.00 electronic.

In *Hollow Justice*, David E. Wilkins provides an innovative presentation of a too-often-overlooked subject in the study of federal Indian law and policy: claims by Native nations against the federal government of the United States. Positioning his study as a response to this omission, Wilkins provides a timely, important analysis as to how Native claims cases are a critical component of understanding the historical and contemporary struggles of Native nations, arguing that these cases are central to our understanding of federal Indian policy's constantly changing meanings, and furthermore, "until and unless Native claims are fully resolved . . . the U.S. will not have fulfilled its constitutional, treaty, or moral obligations to Native nations" (xv). At the center of his analysis is the most problematic irony in federal Indian policy: how can

federal courts be an adequate forum for the legal redress of Native nations, when the federal government, as Wilkins points out, quoting Katherine Verdery, is “both playing the game and making the rules”? (xvii). *Hollow Justice* demonstrates how Native nations have navigated this inherent flaw in federal Indian policy and chronicles the successes and failures of Native nations in seeking claims against the United States.

Wilkins aligns the book as a continuation of works by Vine Deloria Jr. and Clifford Lytle, particularly their foundational *American Indians, American Justice* (1983) and *The Nations Within* (1984). The duo had planned for their next collaboration to address the field of Native claims, which never came to fruition, but *Hollow Justice* is a fine substitute. Considering that so many seminal Native claims cases occurred throughout the 1990s and 2000s, this book’s timing makes the story much more intriguing. It also follows suit with Wilkins’ previous contributions to the field, which expose the multitude of ways that the status of Native nations has posed a challenge to the American legal system, particularly *Uneven Ground* (2002) and *Tribes, Treaties, and Constitutional Tribulations* (1999). And much like his previous works, you notice immediately his research depth and meticulous attention to detail.

Wilkins narrates this story from an indigenous perspective. The book is organized, somewhat chronologically, around several key episodes in the historical development of Native claims in the United States. Each of these sections addresses the larger theme of how the federal government has created legal obstacles for Native nations seeking claims against the United States. First the author discusses the US Court of Claims before and after its establishment in 1855 and the effort to make this court inaccessible for Native nations, and then moves forward to address the Indian Depredations Acts of the 1880s and 1890s. Not surprisingly, these acts established a legal platform for non-Indian citizens to pursue claims against the federal government for alleged crimes committed by members of Native nations. Overall, this section provides a captivating comparative analysis of what claims against the federal government meant for both Native nations and non-Indians, and how the protocol was determined.

Several chapters are dedicated specifically to the Indian Claims Commission (ICC). Although formally established in 1946, Wilkins offers a more comprehensive and nuanced history that ranges from the ICC’s ideological origins in the 1920s to its adjournment in 1978, particularly its development, internal politics, and outcomes. The ICC is placed in the larger context of the federal government’s efforts to seek legal reconciliation with Native nations, but as Wilkins highlights, the Commission demonstrates the federal government’s limitations in adequately appeasing Native claims. By 1978, the ICC had paid Native nations over \$800 million through 274 claims, but Wilkins argues that the ICC served the interests of the federal government more than those of Native nations, and showcases how the ICC was not an adequate venue for reconciling Native claims.

Of particular note is Wilkins’ discussion of the landmark Cobell Trust Fund Litigation and Settlement, or *Cobell v. Salazar*. In 1996, on behalf of some 500,000 Indian trust beneficiaries, Eloise Cobell filed the original lawsuit—the second largest class-action lawsuit ever filed against the United States—which claimed the federal government had violated its trust responsibility and mismanaged Indian trust assets.

After fourteen years of litigation, Congress approved a settlement of \$3.4 billion, and in 2010 President Barack Obama signed the settlement into law. More than simply providing an overview of the case, Wilkins offers the reader a comprehensive discussion of the legal foundations and contestations of the “trust doctrine” at the heart of the *Cobell* settlement. Although the trust doctrine is one of the central pillars of federal Indian law and policy, Wilkins aptly exhibits how “uncertainty and ambiguity reign supreme when an effort is made to gain a clear understanding of what the trust doctrine actually means” (146). The *Cobell* case is quite important to the book in that it provides a recent example of Native nations’ seeking, and ultimately winning, a monumental claim against the federal government. Moreover, the case has yet to receive the attention it merits from federal Indian policy scholars, and Wilkins demonstrates its contemporary significance.

But perhaps the most interesting contribution of *Hollow Justice* is the last chapter, “A Research Program for Indigenous Claims.” In this section, he mentions specific cases or events in Native American history, both past and present, and the questions they raise in regard to the issues of Native claims. While most studies of federal Indian law and policy provide an analysis of specific cases or legal histories, rarely do they propose a research agenda that would “educate Native governments, the federal government, state and local governments, and the general public” about future research in the field (186). Wilkins does just this, making *Hollow Justice* a useful guidebook for students, scholars, and community members interested in studying, or even pursuing, Native claims. *Hollow Justice* is an important and critical contribution to the study of federal Indian law and policy, and certainly pushes the field in a new direction. It’s a highly accessible text with relevance to anyone with an interest in federal Indian law and policy, or the American legal system in general. It certainly demonstrates why David E. Wilkins is one of the more dedicated and rigorous voices in the field.

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Indian Resilience and Rebuilding: Indigenous Nations in the Modern American West. By Donald L. Fixico. Tucson: The University of Arizona Press, 2013. 296 pages. \$65.00 cloth; \$30.00 paper; \$30.00 electronic.

A story is recounted in *Indian Resilience and Rebuilding* that dramatically illustrates the profound changes that have been taking place in Indian country over the past several decades. Professor Donald Fixico, sitting in a meeting on the Gila River reservation in Arizona, occasionally gazed out the window. Catching his eye as the day wore on was the passing of an armored truck leaving the tribe’s casino that stood in the distance. For Fixico, it was a transformative moment. As he watched, he contemplated what the scene unfolding before him would have been one hundred years before, when a government wagon would have been bringing treaty-bargained rations and supplies to the reservation. Now, at the dawn of the twenty-first century, a guarded vehicle drove