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at the end of each section. Although not unique, the inclusion of conference discussion is not that common. These discussions are a refreshing addition and, because the discussion is more free flowing and a bit more informal, provide readers a better sense of many of the contributors as individuals. In short, *Indigenous Peoples and the Modern State* makes a very useful contribution to contemporary indigenous issues within a comparative spirit.

*Greg Poelzer*

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**Justice as Healing: Indigenous Ways.** Edited by Wanda D. McCaslin. St. Paul, MN: Living Justice Press, 2005. 459 pages. \$25.00 paper.

The Native Law Centre at the University of Saskatchewan has published a compilation of short articles, excerpts, declarations, quotes, and a poem on indigenous ways of restorative justice and healing. It contains a number of excerpts from the Native Law Centre's *Justice as Healing* newsletter—some as short as one page—as well as excerpts of research reports and conference presentations. This compilation offers accessibility to a broad readership.

The book's objectives are to provide hope and dialogue about indigenous justice traditions, inspire indigenous people to journey toward "justice as healing," and celebrate indigenous peoples finding their voices and telling their stories about peacemaking and reconciliation. There is a call for different paradigms for justice, "paradigms that are founded on indigenous teachings and traditions and that nurture us as peoples and communities." It reflects much of the work and thinking on "decolonizing the justice system and charting a return to ways that are healing and natural for us" (xix).

*Justice as Healing: Indigenous Ways* explores alternative approaches using indigenous worldviews, values, and ways of restoring harmony, reconciliation, and resolving conflict in response to western justice systems that have essentially failed indigenous peoples. This exploration is contextualized with the idea of healing indigenous peoples from the harms and negative effects of colonization and the imposition of western imperial legal institutions.

There is a juxtaposition between indigenous ways of conflict resolution and the "passion of Eurocentric society for labelling people as criminals and then making them suffer" along with the way western criminal justice systems justify "a theory of social control by violence" (3). Western justice systems have failed indigenous peoples. This has led to questions about why these systems and laws focus on punishing people rather than attempting to heal them. We need to rethink justice from our traditional ways, which involve holistic approaches to justice.

The authors are "attempting to grasp the wisdom of our Elders, to define ourselves, to articulate a certain way of healing, and to apply it to our traumatic experiences" (5). The goal of healing allows us to live in a world as indigenous peoples connected to our own cultures, traditions, and values. While willing to dialogue with western theorists about justice in modern society, the editor

focuses on clarifying “their failures and how they differ from our [indigenous] visions” (6). The idea of equal treatment under the law presupposes difference, yet the western legal ideology and its institutions have failed to acknowledge and respect the right of indigenous peoples to be different.

Before reconciling a specific indigenous system and a specific western colonial system, the authors suggest that the responsibility to deal with conflict resolution lies with the indigenous communities rather than with some state institution. Indigenous peoples have an inherent right to be self-determining over such community matters. Western colonizers have not fully recognized such a right and have much to learn if they are willing to listen to indigenous voices offering alternative solutions.

Part I of the book, “The Healing Process: Speaking the Truth,” sets out the first phase of healing, speaking truths according to indigenous peoples, and includes their worldviews and their historical experience with colonizing states. These articles explore colonial history and its assault on indigenous identities. They offer indigenous ways of achieving balance and restoration of harmony rather than the focus on punishment. Part II, “The Healing Process: Being a Good Relative,” refers to a second phase of healing that uses an indigenous teaching that states that we are all related to each other, our community, our natural environment, and the spirit world. These articles explore indigenous worldviews, ways of knowing, and ways of doing with respect to restorative justice. For example, the Haudenosaunee, Navajo, Maori, Ojibwa, and other indigenous cultures’ approaches to justice and healing are featured. Healing circles, indigenized courts, sentencing circles, and other alternative justice initiatives are also highlighted. Part III, “The Healing Process: Relying on Our Own Ways,” explores healing as a road to justice through the responses to the harm and effects of colonizing states and their legal institutions. There is a call for protection and respect for indigenous knowledge, heritage, and cultural traditions along with the response by the states’ legal systems in such areas as sentencing, youth justice, courts, and international law.

The quality of writing in this collection varies; some articles represent scholarly research and writing, while others are more conversational or anecdotal. However, its strength is its diversity of voices that are brought together to address indigenous peoples and the legal systems of state governments. At times, this collection drifts too far into blaming, pointing out problems, and victimhood. For example, many statements argue that indigenous visions of justice must not only be founded upon each specific indigenous community’s knowledge, language, and jurisprudence but also upon “our experiences and feelings of wrongs and indignation” (6). However, this book proposes many alternative solutions that are grounded in indigenous ways of knowing. This indigenous wisdom and peacemaking ways could inform the western paradigm and provide alternative justice solutions. A strong message of the book is that there is a lingering legacy of harm from the imposition of western legal institutions on indigenous peoples. It will take time and effort for indigenous peoples to heal from this public harm, but a variety of alternative models and processes are provided. One weakness of this book is that the introduction uses strong language, such as the “genocide” and “horrific violence” suffered

by indigenous peoples. There are no references or examples for these strong claims. Those familiar with the colonial history of indigenous peoples can make the logical leap to what this might mean: residential schools or regulations and policies outlawing traditional practices. Students, however, or readers new to this area may not be able to do this.

This compilation is an important contribution to the restorative justice literature, especially to the area of indigenous justice. Its strength is in its presentation of a diversity of indigenous voices: lawyers, elders, academics, and practitioners. There are also nonindigenous voices here, such as Rupert Ross, who worked and wrote about how a western legal system can be more responsive to the needs and traditions of indigenous communities, and Russel Barsh, who has studied and written about Native Americans for many years. The majority of articles and excerpts are by indigenous North Americans, but there are also perspectives from indigenous peoples from around the globe. This collection of voices calls for alternative ways of addressing justice concerns, with control and responsibility being within indigenous communities. In this way, the specific indigenous peoples can reestablish their culturally appropriate institutions for dealing with conflict and peacemaking. These authors collectively tell stories of a variety of healing paths that can inform the western paradigm.

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**Learning to Write “Indian”: The Boarding-School Experience and American Indian Literature.** By Amelia V. Katanski. Norman: University of Oklahoma Press, 2005. 273 pages. \$24.95 cloth.

Around 1879, tens of thousands of young Native Americans were taken from their tribal homes and placed in boarding schools. Amelia V. Katanski's *Learning to Write “Indian”* documents how Native Americans and administrators represented the boarding school experience in literature. Boarding schools acted as a disciplinary apparatus intended to civilize Native Americans. Educators emphasized traditional Native cultures as primitive and urged Native Americans to abandon their culture in order to assimilate into the American cultural mainstream. In spite of the zealous efforts of Richard Henry Pratt and others to “domesticate” Native Americans into the ideologies of progress and social Darwinism, many Native American students developed a new sense of pan-Indian identity through their experiences in the boarding school. In *Learning to Write “Indian,”* Katanski documents how boarding schools became paradoxical sites of resistance.

Richard Henry Pratt, the founder of the first Indian boarding school at Carlisle, Pennsylvania in 1879, believed it was his moral mission to civilize Native Americans: “education and training for the young is our only sure way to relief from Indian complications and burdens” (Richard Henry Pratt, *Battlefield and Classroom*, 1964, 246). While Pratt has become a symbol of colonial authority, he nonetheless believed that Native Americans could acquire