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death? *Chee Chee: A Study of Canadian Aboriginal Suicide* pushes beyond a mere presentation of psychological factors associated with Aboriginal suicide and provides an historical understanding of why this phenomenon occurs. It discusses the impact of the relationship between whites and Aboriginal people as it relates to Aboriginal suicide. In addition to providing a detailed account of the historical perspective surrounding Aboriginal suicide, Evans's accounts also raise some highly provocative legal and ethical questions that at the very least should raise the eyebrows of many and challenge the innocence of its readers. The recognition that the actual phenomenon of suicide among Aboriginal people persists due to perpetuation of continued oppression, even after death, raises the question as to what is the relationship and impact of white culture on Native psyche and life in general?

Moving between descriptions of actual events and a presentation of the white oppressive ideology, Evans presents a comprehensive history of suicide among First Nations people. In addition, this book places the phenomena of First Nations suicide in a larger context and opens up a series of legal and ethical questions concerning the nature of the relationship between Natives and white culture, psychology and history, and the individual and an oppressive society.

Chee Chee: A Study of Canadian Aboriginal Suicide is a "must read" for anyone who is a non-Native professional service provider, is interested in becoming more aware about Aboriginal suicide, wishes to understand Aboriginal suicide better, and/or wants to become better educated about Aboriginal suicide.

Jessiline Anderson

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Conquest: Sexual Violence and American Indian Genocide. By Andrea Smith. Cambridge, MA: South End Press, 2005. 250 pages. \$40.00 cloth; \$18.00 paper.

The truth must be told before healing can begin. *Conquest: Sexual Violence and American Indian Genocide* by Andrea Smith, professor of Native American studies and cofounder of INCITE! Women of Color Against Violence, makes an important contribution to the growing literature published by indigenous academicians that reveals the harsh realities of the internal colonization and violence of Turtle Island. Smith's focus is unique in its comprehensive identification and documentation of multiple forms of sexual violence as primary tools of patriarchy and empire building used against First Nation communities. Placing Native women at the center of her analysis, the author argues that sexual violence of subordinated peoples in the United States in particular and the nation-state in general is not only manifested through interpersonal sexual assault but also directly linked to a variety of state policies that have created five other forms of sexual exploitation: the US and Canadian American Indian boarding schools, environmental racism, sterilization and contraceptive abuse, medical experimentation, and spiritual

appropriation. Smith offers her readers suggested anticolonial responses to gender violence, concluding with a chapter pointing out that domestic violence can not be understood or acted upon without adequate understanding of US empire building on a global scale and its relationship to the war against Native sovereignty.

Although one of the thematic chapters, spiritual appropriation, is not as well developed as the others, the first strength of Smith's analysis is her ability to connect the interpersonal realities of violence to structural dynamics. Undoubtedly her extensive knowledge of violence and its manifestations, which is not limited to armchair theorizing and is grounded in her activism, has given her the ability to see larger social dynamics more clearly, in particular the actual outcomes of policy making in the efforts to control violence against women. For instance, her discussion of the unintended consequences of the 1994 Violence Against Women Act foresees some of the problems built into the new version passed by the US Congress on 17 December 2005, one of which is the co-option of domestic abuse remedies by professionals and law enforcement, which has often resulted in turning victims into offenders. Although Native representatives worked on the language of the tribal provision of the new act, in particular insuring that sovereignty be respected, the focus of the remedies for domestic violence and sexual abuse appears to be business as usual: an overreliance on reactive law enforcement measures rather than empowering communities to address the issues in a proactive and holistic manner.

Her graphic descriptions of Christians perpetrating sexual violence in all of its forms clearly reveals that when studying conquest, empire building, and the genocide and survival of American Indians, an economic theoretical framework is necessary but not sufficient. Given the documented vast differences between traditional metaphysics of First Peoples and the invaders and colonizers, a cultural analysis, which of course would include the influence of the social ideologies created and maintained by the institution of religion, must be integrated into that understanding. However, Smith's courage in telling the truth appears to have failed her in this area and she does not adequately question the brutal legacy of the Christian church, both Catholic and Protestant. Without clearly defining who New Agers are, the author critiques their sins at length, yet she does not fully explore the interaction between Christianity and the original nation-states involved in the conquest. This diabolical teamwork continued when the newly formed United States integrated social ideas promulgated by the Doctrine of Discovery, which was written by the Catholic Church and first used by the Spanish to justify its ruthless treatment of First Peoples. In fact, a separate thematic chapter theoretically dealing with the powerful force of religious ideas would not only enhance her argument that sexual violence is tied to conquest but would be one of the most forceful demonstrations of those connections.

In her discussion of possible solutions that would empower local communities rather than leave them to the mercy of the colonizer's system of revenge-based justice, Smith neglects to address two important issues: the legacy of the differential treatment of American Indian and non-Indian rapists of American Indian women as formerly stipulated in the Major Crimes

Act and the special problems faced by “mixed-blood” victims of violence, particularly those who are not federally recognized although they are known by their communities to be from American Indian families.

Smith’s critique of restorative justice is also limited. She assumes that restorative justice has to operate as an arm of the state and, given the bitter fruits of colonialism, that peace-making justice practiced as a way of life rather than a “tool” of criminal justice is not a realistic option. Apparently at the time that Smith was writing her book, she was not fully informed about the work that is being done in indigenous communities. She would find her call to empower communities to be compatible with a number of indigenous efforts to replace the superimposed justice as a retribution model with the traditional manner of dealing with a justice as healing and a way-of-life model, recently described in *Justice as Healing: Indigenous Ways* edited by Wanda D. McCaslin (2005).

In general, the book is well written. Unfortunately, at times the author appears to be writing hastily. In addition, the publisher was not as careful as it could have been. For instance, an important document titled “INCITE! Women of Color and Critical Resistance Statement” is added to the end of chapter 7, “Anticolonial Responses to Gender Violence,” without a transitional introduction, and the footnotes for pages 63–67 are missing for the same chapter. However, these are minor considerations given the importance of the issues that Smith addresses in *Conquest*. This book will be useful for undergraduates, graduates, and professional academicians in American Indian studies, history, political science, women’s studies, American government, psychology, Central American studies, Chicano/Chicana studies, and education as well as for lay audiences and will be sure to stimulate much needed discussion and debate.

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Coyote Warrior: One Man, Three Tribes, and the Trial That Forged a Nation.

By Paul VanDevelder. New York: Little Brown and Company, 2004. 336 pages. \$25.95 cloth; \$19.95 paper.

By focusing on the legal battles of the Mandan, Arikara, and Hidatsa (dubbed by the federal government as the Three Affiliated tribes), journalist Paul VanDevelder’s *Coyote Warrior* provides valuable insights into the consistently destructive nature of federal Indian law and policy. Many Americans are aware of injustices from the distant past. But probably few realize the continuing nature of Indian resource appropriation by non-Indians in the late twentieth and early twenty-first centuries.

The “one man” protagonist of *Coyote Warrior* is the Native American Rights Fund (NARF) attorney and University of Montana (Missoula) law professor Raymond Cross (Mandan). The label *coyote warrior* denotes a new generation of Indian legal professionals fighting for self-determination against federal or