and awareness," reinforcement of Native rights to self-determination and self-reliance, a return to our own ways of defining the authenticity of our membership/citizenry (which never devolved upon blood quantum).

Ultimately, one can do little but acknowledge that Joseph Marshall speaks in a genuinely *Indian* voice. And he does it exceedingly well, with a balance, calmness, and power which have been sorely missing from much of our literary output for a long time now. The release of *On Behalf of the Wolf and the First Peoples* is thus cause for a deep sense of triumph and jubilation among those of us who care about such things. Marshall's work must be read, and there must be more of it. Much more.

Ward Churchill
University of Colorado at Boulder

Popular Justice and Community Regeneration: Pathways of Indigenous Reform. Edited by Kayleen M. Hazlehurst. Westport, Connecticut: Praeger Publishers, 1995. 264 pages. $59.95 cloth.

Native/aboriginal peoples in the Americas and elsewhere are in an advanced stage of Euro-American colonialism, while at the same time they are survivors addressing critical commmunity needs for renewal. These groups are also concerned with the economic impact of the legacy of imperialism and conquest. In this context, Kayleen M. Hazlehurst has edited an international anthology of essays titled *Popular Justice and Community Regeneration: Pathways of Indigenous Reform* (Praeger, 1995). The text includes seventeen contributors writing on topics ranging from Canadian aboriginal social reform (Hylton, 1; Angelo, 2); Navajo Nation criminal law (Yazzie & Zion, 4), youth justice in New Zealand (Olsen, Maxwell & Morris, 3); Native women and sovereignty (Redbird, 7); counseling services for abuse and addictions among Canadian aboriginals (O'Donnell, 6; Nielsen Adkins, 6); community healing from crime, addiction, and abuse (Holye, 8; Griffiths & Belleau, 9; Hodgson, 11; Atkinson & Ober, 11). Twelve of the essays are written by women, and there is a fair representation of Native/aboriginal writers.

The main themes of this book are outlined by the editor in her introduction as "political and legal autonomy?;" "who owns the problems?;" "indigenizing the system?;" "reclaiming

the social territory?;" "reclaiming the community;" and "healing the hurts." The essays include informative charts, graphs, and tables. It is an ambitious project which covers Native community issues in Canada, the United States, Australia, New Zealand, and the Pacific Islands. What these nation-states all have in common is the impact of colonialism on the first peoples of these countries, as a result of British imperialism that led to European usurpation of their indigenous domains. The text highlights how this colonialist legacy brought on modern-day dysfunctionalism evident in the social, cultural, and spiritual decline of Native cultural lifeways, as well as in the corrosive effect of alcoholism and the high degree of imprisonment among the Native/aboriginal populations. Yet today Native communities are being regenerated in an indigenous revival that reclaims traditional knowledge systems and practices. In chapter 7, Redbird focuses on gender issues, arguing that Native women undergo the double oppression of both racism and sexism. Yet they are also strong leaders in the restoration of their communities. In addition, the book recognizes the cultural diversity and distinctive histories of Native peoples and their communities, and why it is important to maintain respect for these differences while at the same time acknowledging a shared colonialist oppression.

The text begins with Hylton's social policy for national reform of Canada's aboriginal peoples and their respective communities (chapter 2). In chapter 4 Angelo presents "the Tokelau endeavor" as an alternative to conventional criminal law among Pacific Islanders in Polynesia. Focusing on Native American community issues in the United States, Yazzie and Zion describe how the Peacemaker Court, among the Navajo/Diné people, practices traditional cultural values in cases of child neglect and sexual abuse. Olsen, Maxwell, and Morris write about a pioneer experiment for a dispute-resolution model in New Zealand (chapter 3), in which family group conferences are inspired by Maori consensual systems of justice. Chapter 5 presents O'Donnell's account of how Australian aboriginal community disputes in Queensland are settled by professional mediators from the Community Justice Programme. In what is termed "holistic development," Adkins (chapter 6) tells how Native Counselling Services of Alberta programmes are impacting the Canadian criminal justice system. As "a potent metaphor for community healing," Hoyle describes a study of a local justice system among the Ojibway

in Ontario for self-government and cultural revitalization (chapter 8). Griffiths and Belleau (chapter 9) discuss traditional cultural practices in addressing crime and justice issues as a resurgence for "an inherent right to aboriginal self-government" among indigenous communities in Canada. Citing "Durkheim's classic theory of social decline," the Native community as an ideal center for addiction treatment and prevention is presented by Hodgson (chapter 10) for the cultural reconstruction of aboriginal bands in British Columbia. Atkinson and Ober illustrate the We SA-Li 'Fire and Water programme' for personal and community healing (chapter 11), resulting from colonial domination and abuse of power among aboriginal communities in Australia. This project includes Torres Strait Islanders as well as Austrialian Aboriginal peoples by way of traditional ceremonies and contemporary therapies for cultural revival, personal and group empowerment, lifestyle counseling, social action, and organization.

A major premise put forth in the editor's introduction, which the various contributors intend to illustrate, is "indigenizing the system." I agree with Hazlehurst when she notes that "piecemeal solutions, such as cultural sensitization and indigenization of the system, fundamentally miss the point." The recommendation of a Cree study illustrates that "Where kinship networks were extensive and strong, alternative dispute resolution was one approach ... for dealing with most local crime problems in small communities...." Hazlehurst highlights a three-pronged approach that emerges from this collection to emphasize indigenous reform: (1) justice service delivery; (2) community healing approaches; and (3) crime prevention action. She states, "The cultural orientation and social reconstructive thrust of all of these programmes is possibly their greatest strength. Against the backdrop of dispossession, deculturation and loss of dignity—endemic in the historical indigenous experience—socially reconstructive programmes quickly inspire ... a healing effect."

There is a worthy message of inspiration in this collection for all indigenous peoples engaged in the liberatory struggle to survive and revitalize their communities for future generations. Yet what is lacking in the text is a conceptual understanding of what is meant by "indigenism," especially since there are different interpretations of its use even among Native writers. The literal meaning of *indigenism* is "to be born of a place." As this text points out, it is a recognized category by the United Nations and

other international forums that work with indigenous non-governmental organizations (NGOs) to rectify human rights violations against them. What can also be said is that it is emerging as a worldwide movement among those who identify or are categorized as indigenous peoples. Yet the scope of this book does not include the international dimension that is gaining momentum on the indigenous global scene. My preference in using the term *indigenous* to describe a Native/aboriginal group in the Americas has to do with its being a label that so far has not been corrupted by Indian identity politics. It can also be defined in the context of a land-based cultural identity that is derived from a particular bio-region, such as the Southwest in the United States, and which recognizes the mixed-blood heritage of most Native/aboriginal peoples today. Traditional Native cultures can be called "ecocultures" in their respective relationship with the land; this is still a part of indigenous consciousness among those who find themselves living in urban metropole areas as a result of colonialist relocation.

When one espouses "indigenous reform" as this text advocates, doubts arise as to whether this is actually possible within a dysfunctional paradigm constructed on the pathological destruction of indigenous peoples, knowledge, and cultural lifeways. Reclaiming an indigenous identity may require an entirely different paradigm, one that is anti-colonialist. In this vein, indigenism becomes an inclusive movement for decolonialism in the fervor of a revolutionary spirit for all disenfranchised and dispossessed peoples. Hence, there needs to be further discussion among Native/aboriginal peoples about what it means to be indigenous, yet not exclusionary, and in terms of "indigenizing a system" for sociopolitical reform that is genuinely commited to progressive change. While this commendable collection has a crucial survivalist agenda, it still suffers from the constraints of the colonizing experience. The text also does not address the problems of "internal colonialism" in these difficult times, which now plague Native/aboriginal communities with divisive factionalism brought on by years of colonialist reorganization and exploitive oppression. Hence, a broader scope of the issues and problems could benefit from a more visionary worldview within an indigenous paradigm.

As a significant message in this book, this review highlights Redbird's "Honoring Native Women: The Backbone of Native Sovereignty." Her contribution puts forth a call for more recognition of Native/aboriginal women as critical change agents,

and begins with "What is sovereignty?" In her essay, she focuses on the disempowerment of Native women and contemporary issues as a result of the colonial process in the United States. She advocates self-determination and self-governance, which asserts the return to traditional institutions where Native women held positions of leadership. Since Native women generally tended to outlive Native men, once individuals reached elder status women usually outnumbered men as decision-makers. They were known as clan mothers in these indigenous cultures, as in the case of the Iroquois nations and others. In this vein, many Native women see the connection regarding the denigration of traditional indigenous societies and their respective cultural lifeways with their disempowerment by the exported Eurocentric chauvenism that prevails today. This has even resulted in a "trickle-down patriarchy" in tribal governance as a result of male-dominated tribal councils. This is all the more reason why Native/aborginal/indigenous women need to reclaim their traditional roles of leadership and authority: to bring balance back in the practice of pre-colonialist cultural lifeways. As this Native woman writer points out, this reempowerment is also about renewed respect and reverence for nature.

In conclusion, Hazlehurst's emphasis on criminology and cross-cultural studies is evident as a strong thematic link throughout the collection. In her introduction, she states, "The 1990s are seeing more and more indigenous people reaching out across national boundaries in a quest to find solutions to problems they share with brothers and sisters elsewhere...." This transnationalism can be seen to be the result of a diasporic impact on an emerging indigenous movement worldwide. She asserts that it is indigenous peoples who will lead the way in peacemaking and community healing from the legacy of colonialism. She also proclaims "...there is a growing conviction among Native people that they will eventually lead the world." Unfortunately, this deserving recognition cannot take place as long as the sociopolitical systems, as nation-states, prevail in their Eurocentric ignorance and disregard of traditional indigenous cultures, in what they have to offer as exemplary models of governance and jurisdiction.

I highly recommend this book since it accomplished what it set out to do. It is an important text to comprehend the current state of affairs among Native, aboriginal, and indigenous peoples and their land-based communities. It is of particular inter-

est to those engaged in the legal process in community-based Native/aboriginal juridical systems. It provides an important analysis and synthesis regarding the sociopolitical structures of tribal and reserve communities, as well as explains where these groups are headed on the threshold of the twenty-first century. In this regenerative vein, Hazlehurst calls it a "quiet revolution" for national social reform in Native/aboriginal community justice. As this book illustrates overall, the survival of Native/aboriginal cultural identity and lifeways is a crucial message in the collective call for indigenous reform that respects the need for cultural diversity. This can also be put in the context of a call for environmental justice, which is critically needed in regard to what indigneous peoples have to contribute in making the "global village" a more humane worldwide society. In this decolonialist vein, this collection of essays helps readers understand where Native/aboriginal people are coming from, comprehend their present state of affairs, and have the foresight to see where we need to be headed in leading the way for a long overdue indigenous renaissance.

M. A. Jaimes-Guerrero
San Francisco State University

Sweet Medicine: Sites of Indian Massacres, Battlefields, and Treaties. By Drew Brooks. Essay by Patricia Nelson Limerick. Foreword by James Welch. Albuquerque: University of New Mexico Press, 1995. 163 pages. $50 cloth.

Sweet Medicine is powerful but certainly not sweet. A book of photographs of Euro-American and Indian battlefields, massacres, and (broken) treaty negotiations sites, its subject matter is not new but its presentation is, and the response it draws from its readers may well be. Drew Brooks gives us a not unfamiliar chronology of the devastating events of Indian and white relations on the North American continent. He does this in a way that makes us return to the scenes again, or for the first time, to find unexpected spaces—not only the often quasi-derelict landscapes that are our inheritance of the events, but also the latitudes that allow us something other than denial.

Engaging with this book gives one time and place to reflect, not only on historical events, but also on historical presence even though few people appear in the photos: travelers at Sand Creek, tourists at the Black Hills, four boys at the Greenville