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Storying Violence: Unravelling Colonial Narratives in the Stanley Trial.
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of the Indian Association of Canada who fought for improved education, health, and social services; Hugh Dempsey, the archivist and noted author at the Glenbow Institute in Calgary, editor of *Alberta History*, and expert on Treaty Seven of 1877 concerning Indigenous lands in southern Alberta; and Harold Cardinal, the famous Cree activist who in 1969 wrote an explosive critique of Canadian Indian policy, *The Unjust Society*. Concluding with a brief epilogue about the changes since 1969, Smith insists: “Indigenous issues are everywhere” and “non-Indigenous Canadians have changed direction, leaving indifference behind, and they are now attempting to establish an equitable and mutually beneficial relationship with the First Nations, to achieve reconciliation” (271–272). Let’s hope so. Canadians failed to understand and appreciate the world of the First Nations. The author has provided a most valuable study of why.

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Storying Violence: Unravelling Colonial Narratives in the Stanley Trial. By Gina Starblanket and Dallas Hunt. Winnipeg: Arbeiter Ring Publishing, 2020. 139 pages. \$15.00 paper.

On August 9, 2016, Cree youth Colton Boushie was fatally shot by Gerald Stanley, who was found not guilty of any crime at trial. Historicizing Stanley’s defense, the apparatus of the law, and the interaction that took place between the Stanley family and the Indigenous youth who were present that day, in *Storying Violence: Unravelling Colonial Narratives in the Stanley Trial*, Gina Starblanket and Dallas Hunt demonstrate how the trial’s context produced its outcome and establishes the trial itself as evidence of a larger context of Canada’s existing structural racism by demonstrating how systemic racism operates. This analysis results in a political and cultural framework that permeates legal institutions, described as “settler reason,” which Colten Boushie, his family, and the Stanley family all experienced in different ways. The volume’s analytic process, which Starblanket and Hunt term *storying*, constitutes a reversal of the flattening that occurs in the contexts of authority and knowledge generation. Storying puts ideas in relation with each other and encourages discourse in more expansive ways than are possible within settler epistemology. The text explicitly and implicitly mounts critiques of the legal apparatus in Canada and makes suggestions for ways to advocate for just and equitable change.

The Canadian legal system is densely laden with operational practices that structure the behaviors of people who are engaged with it, as well as the outcomes for their lives. Starblanket and Hunt show how the built and sociocultural environments both impact ways that individuals behave and how behaviors are circumscribed by the cultural norms that structure physical embodiments of the concept of respect. Starblanket and Hunt draw attention to how the narratives of the Stanley trial position the youth involved as intruding thieves who are violent and aggressive, including

Colten Boushie, who lost his life during the interactions with the Stanleys, while the defendant is positioned within family, responsible, and as responding to a situation “forced” upon him. All of this was possible without any need for the defense to ascribe values to the youths’ race explicitly because those values were already included in normative cultural understandings. The expression of justice within this setting is constructed to align with values and beliefs associated with the Canadian prairies. The normative apparatus of institutions in Canada is rooted in settler logics, the corollary of the past, and a product of the society built through the permissions ascribed by colonial violence. The operationalization of these concepts within structures is therefore inherently exclusionary to Indigenous people; for Indigenous people, interacting with western structures can be opaque, harmful, and even deadly.

Drawing on theoretical concepts of representation and framing, Starblanket and Hunt term the common knowledge generated on the western prairies as “settler reason.” They show that the structures of contemporary justice (and by implication, other settler institutions) operate not only from particular assumptions, but also reify the same assumptions through their ongoing use. They contend (as do scholars like Michel-Rolph Trouillot, Tiffany Lethabo King, and Larajane Smith) that pastness is not past, but rather the past constitutes the present. Without targeted intervention, the narratives created are enduring, and the institutions that arise from particular knowledge contexts only reflect the curated and selected history that entered the record. Starblanket and Hunt argue that it is this context that makes race a central figure in the Stanley trial. Dominant narratives (including that of settler superiority) preclude awareness of the harms inflicted on Indigenous people through operationalization of settler epistemology. Storying, as employed by Starblanket and Hunt, painstakingly and patiently demonstrates how settler logics operate, how they harm Indigenous people, and how they generate structural racism through institutionalized forms.

In their analysis of treaty, Starblanket and Hunt follow the reasoning that it is impossible to know what exists outside of colonialism, because it is a permeating structure that has underpinned the boundaries of what it is possible to think and to know. They suggest that because treaties had value and use before their use with colonizers and were a means of creating kinship, treaties continue to hold meaning for Indigenous people. While this interpretation differs significantly from what was written on the numbered treaties, Starblanket and Hunt feel it is within the scope of intention for the Indigenous signatories and that it remains a potentially useful perspective for their interpretation and activation, but find limitations on the applicability of Indigenous methodology in the current context due to the pervasive structuring impacts of coloniality, despite the potential usefulness of the relationality inherent in Indigenous conceptions of treaty.

Another approach for change within *Storying Violence* is implied by the devastating assertion in their section title, “the system isn’t broken, it was built this way.” The authors believe that justice for Indigenous people is not possible in the same way that it is for settlers. Indigenous people are denied the forms of justice that are allocated to settlers, and which are apparently promised to all Canadians through statutes and laws such as the Canadian Charter of Rights and Freedoms. The implied intervention

is a complete dismantling of the justice system in order to establish a more useful and equitable institution. Many Indigenous scholars advocate similar approaches for all manner of institutions (Billy-Ray Belcourt, Daniel Heath Justice, and Eve Tuck, for example) and, like Starblanket and Hunt, point out that current systems function exactly as they are intended—to exclude Indigenous people.

The process of storying demonstrates how contemporary prairie institutions have been shaped by historic, cultural, geographic, and economic forces. These conditions have shaped Indigenous and settler relations and cemented them into the structural fabric of the legal environment in which Stanley acted and then was tried. The text concludes with appeals to kinship, suggesting that the responsibility to dismantle systemic racism and resist the flattening of knowledge into western institutions is expansive, as is the potential for better outcomes.

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These People Have Always Been a Republic: Indigenous Electorates in the U.S.–Mexico Borderlands, 1598–1912. By Maurice S. Crandall. Chapel Hill: University of North Carolina Press, 2019. 372 pages. \$90.00 cloth; \$29.95 paper; \$22.99 electronic.

Native Americans' participation in civil government and their engagement with voter franchise is not simply a modern American story. Covering centuries in his ambitious study, Maurice Crandall examines how Indigenous peoples of the American Southwest and northern Mexico have conducted themselves in representative government from precontact to the contemporary moment. The author offers to corral a "confluence of stories" from various Indigenous peoples and shape it into a cogent history of Native sovereignty and political participation through a succession of colonial regimes in the Southwest (1). Crandall succeeds in this daunting task, analyzing through the lens of citizenship and voting rights how four groups—the Pueblos, Yaquis, Hopis, and Tohono O'odhams—navigated the changing political expectations and opportunities within Spanish, Mexican, and United States administrations.

The book's three sections on the Spanish, Mexican, and American periods of colonization focus on the experiences of these four Indigenous peoples. Crandall further distinguishes between his examinations of Pueblo developments in New Mexico and the experiences of the Yaquis, Hopis, and collective O'odham peoples of the Sonoran-Arizona borderland. A study this broad, covering multiple groups across a range of territory and an eventual international border, necessarily requires hopping between peoples, sites, and eras. While at times this threatens to disorient readers not steeped in the history and peoples of the Southwest, Crandall outlines his study in lucid terms and provides signposts to keep his audience on track. The book also features a series of maps that makes it easier to reorient between geographic zones and time periods.

Crandall's book is manifestly relevant to scholars of the Southwest borderlands and the specific Indigenous peoples he studies, but it also holds value for a wider