Mark My Words: Native Women Mapping Our Nations by Mishuana Goeman (review)

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historical events and the contemporary moment. O'Brien's contribution discusses how the Indian policy followed by Connecticut, Massachusetts, and Rhode Islands represented an earlier form of "termination," raising a point with considerable significance for tribes today struggling to document continuity of governance and cultural practices under the FAP's criteria. Den Ouden's chapter on Connecticut's efforts to thwart federal recognition of the Schaghticoke and Eastern Pequot Nations likewise reveals the importance of understanding present-day political battles as part of a longer historical continuum. Those arguments become refocused from a complementary point of view in Schaghticoke Tribal Council member Ruth Garby Torres's essay on Connecticut's efforts to "terminate" her community. And Rae Gould's piece on the Nipmuc's failed bid for recognition, and the relationship between that bid and a highly problematic 1861 historical document, dovetails nicely with Lowry's earlier piece on the lingering effect of the colonial archive.

The collection concludes with a series of reflections on contemporary sovereignty struggles in Wisconsin, Oregon, and California involving the Brothertown Indian Nation, the Chinook Nation, and the Muwekma Ohlone Tribe, respectively. While none of these chapters breaks new theoretical ground, they all reinforce the salience of the arguments made by other contributors and further validate the editors' attempt to highlight the relationship between local particulars and the national framework of the struggle for recognition. In the end, Den Ouden and O'Brien's collection makes a crucial point: indigenous groups frequently continue to be viewed as threats by both state and federal governments. And the fact that a relatively small number of tribes have successfully navigated the FAP in the last thirty years should be noted by scholars and activists generally concerned about the future of tribal sovereignty in the United States.

Mishuana Goeman. *Mark My Words: Native Women Mapping Our Nations*. Minneapolis: University of Minnesota Press, 2013. 256 pp. Cloth, $75.00; paper, $25.00.

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In *Mark My Words*, Mishuana Goeman situates a discussion of twentieth-century Native women writers within a variety of discourses, including

history, feminist theory, critical race theory, and human geography, as well as Native American literary criticism. Goeman's argument centers on the concept of "(re)mapping," a term that she defines as "the labor Native authors and the communities they write within and about undertake, in the simultaneously metaphoric and material capacities of map making, to generate new possibilities" (3). The argument relies on two major premises: first, that colonialism is a gendered process enacted through the conquest of bodies, especially Native women's bodies; second, that the act of mapping, as performed through not only mapmaking but also storytelling, has reinforced both the absence of Native peoples and the presence of settler colonial nations. As a result, Native literary texts have the ability to "unsettle settler space" by refusing "the violent erasures" upon which settler colonial societies are built (2). Notably, Goeman does not wish to reclaim "pure ideas of indigeneity"; rather, she hopes to understand "the processes that have defined our current spatialities in order to sustain vibrant Native futures" (3). It is this act of moving forward, the emphasis on connecting events in the past and the future by recognizing Native spaces, that is the most exciting aspect of *Mark My Words*.

In chapter 1, "'Remember What You Are': Gendering Citizenship, the Indian Act, and (Re)mapping the Settler Nation-State," Goeman considers two short stories by Mohawk writer E. Pauline Johnson. "A Red Girl's Reasoning" and "As It Was in the Beginning" were both published in the 1890s, and both focus on the romantic relationship between a Native woman and a white man. The chapter situates Johnson and her protagonists in relation to the Indian Act and its limitation of "possibilities for Native women through the intersections of structural, political, and representational social fields" (43). That is, if either of Johnson's protagonists chooses to marry her love interest, she will lose her legal status as a member of a tribal community. Goeman's analysis highlights the ways that each woman negotiates her relationship and reinterprets European American concepts of marriage in order to maintain her own identity; ultimately, she demonstrates the power of Indigenous stories to reject colonial narratives and imagine new possibilities for Native peoples.

The second and third chapters address poetry by Esther Belin and Joy Harjo, respectively. Continuing to move chronologically through the twentieth century, "Rerouting Native Mobility, Uprooting Settler Spaces in the Poetry of Esther Belin" situates Belin's writing within and in re-

sponse to the American Indian policies of termination and relocation. Goeman's analysis illustrates how Belin relies on Indigenous knowledge to resist federal policies aimed at separating Native peoples from one another and their cultures in the 1940s and 1950s. In the third chapter, "From the Stomp Grounds On Up: Indigenous Movement and the Politics of Globalization," she reads Harjo's poetry similarly as a response to the neoliberal movement of the 1980s and 1990s. Here Goeman examines Harjo's engagement with the relationship between tribally specific local needs and the larger demands of globalization. In addition to providing historical and political context, each chapter offers a close reading of several poems, demonstrating both poets' resistance to colonial structures that would erase or tokenize Native identities. Goeman highlights the ways that Belin's and Harjo's use of tribally specific geographies, such as the Navajo emphasis on the four cardinal directions and the Muscogee Creek relationship to the stomp grounds, reasserts Indigenous presence.

In the last chapter, "'Someday a Story Will Come': Rememorative Futures," Goeman tackles Leslie Marmon Silko's *Almanac of the Dead*. *Mark My Words*'s focus on mapping is most clearly relevant in this chapter, which includes a lengthy discussion of the historical role played by almanacs in developing an American identity. Framing her discussion of Silko's book as a literal almanac and supported by a close reading of the maps in the novel, Goeman argues that *Almanac* "actively writes the Native into memories and history" and allows "for the movement of characters that represents the continual, multiple, and shifting connections to space and to each other that have existed since time immemorial" (168). She goes on to suggest that the map's ability to reflect "shifting connections" allows Silko to address issues of transnationalism and draw attention to the artificiality and impermanence of national borders in North America. As in her discussion of Harjo, Goeman emphasizes the ways that Native women's writing urges Indigenous communities to consider both local and global concerns.

The real strength of *Mark My Words* lies in its ability to weave various critical approaches into an interdisciplinary conversation that connects the physicality of maps and bodies to the equally concrete work accomplished by Native women's stories. But Goeman's reliance on concepts and vocabulary from so many discourses sometimes overwhelms, re-

sulting in lengthy, jargon-laden paragraphs that require much rereading. This issue is exaggerated by errors—entire sentences, paragraphs, and block quotations sometimes appear in two different sections of the same chapter—yet the arguments in this book are worth the extra effort. Readers will be rewarded by those passages that focus on analysis of primary texts, in which Goeman clearly demonstrates the necessity of combining multiple critical approaches in order to understand the ways that literature can empower us to remap the world.

Julie L. Davis. *Survival Schools: The American Indian Movement and Community Education in the Twin Cities*. Minneapolis: University of Minnesota Press, 2013. 307 pp. Paper, $22.95.

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The popular narrative of the American Indian Movement (AIM) focuses on the glorified and controversial militant actions of the organization between 1968 and 1973. However, Julie L. Davis argues that the influence of AIM extends well beyond the perceived decline in 1973 by successfully demonstrating that the American Indian Movement was not entirely focused on large political demonstrations. Davis's work examines the survival schools established by AIM in the Twin Cities of Minnesota in the early 1970s and their connection to preserving American Indian culture through educational self-determination. According to Davis, AIM also concentrated on local community issues for American Indians in Minneapolis and St. Paul. By examining AIM through the lens of the survival schools, Davis reveals the concern of parents and community activists in preserving American Indian languages, culture, spirituality, and identity.

Davis constructs her argument around the history and actors involved with establishing separate American Indian educational institutions from the public schools of the Twin Cities. The long history of American Indians in the upper Midwest greatly influenced AIM and its development of the survival schools. Many of AIM's members were victims of the boarding school era and actively living through what Davis termed "American settler colonialism," which Davis defines as the work of the US government "to eliminate Indigenous people—physically, politically, economically, socially, and culturally—through military conquest, treaties, removal, reservations, and assimilation policies" (17).