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# Violence Against Indigenous Women Literature Acti

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Rethinking the Victim

Indigenous Men and Masculinities

Weaving Strength, Weaving Power

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## **SHANIYA MAYRA**

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*Rethinking the Victim*

Routledge

Indigenous women migrants from Central America and Mexico face harrowing experiences of violence before, during, and after their migration to the United States, like all asylum seekers. But as Shannon Speed argues, the circumstances for Indigenous women are especially devastating, given their disproportionate vulnerability to neoliberal economic and political policies and practices in Latin America and the United States, including policing, detention, and human

trafficking. Speed dubs this vulnerability "neoliberal multicriminalism" and identifies its relation to settler structures of Indigenous dispossession and elimination. Using innovative ethnographic practices to record and recount stories from Indigenous women in U.S. detention, Speed demonstrates that these women's vulnerability to individual and state violence is not rooted in a failure to exercise agency. Rather, it is a structural condition, created and reinforced by settler colonialism, which consistently deploys racial and gender ideologies to manage the ongoing business of occupation and capitalist exploitation. With

sensitive narration and sophisticated analysis, this book reveals the human consequences of state policy and practices throughout the Americas and adds vital new context for understanding the circumstances of migrants seeking asylum in the United States.

Indigenous Men and Masculinities Simon and Schuster

R. Áida Hernández Castillo synthesizes twenty-four years of research and activism among indigenous women's organizations in Latin America, offering a critical new contribution to the field of activist anthropology and for anyone interested in social justice.

Weaving Strength, Weaving Power Beacon Press

This paper highlights key findings and policy implications from a recent study into innovative responses to sexual, family, and 'lateral' community violence against Indigenous women in Australia. The study reviewed the national and international literature and gathered learnings from three Indigenous organisations: Marninwarntikura Women's Resource Centre, in Fitzroy Crossing, Western Australia; Darwin Aboriginal and Islander Women's Shelter, in the Northern Territory; and Barambah Child Care Agency, Cherbourg, Queensland. Overall, there is a degree of incommensurability between mainstream understandings of

causes and effective responses to family violence, and the experiences of Aboriginal and Torres Strait Islander women. Although Indigenous women's work on preventing and responding to family violence is under-represented in the literature, there are numerous examples of their ingenuity in addressing the complexities of violence at the intersections of multiple sites of oppression.

*Intersections Between Violence and Health Promotion Among Indigenous Women Living in Canada* Univ. of Manitoba Press  
Torn from Our Midst includes images and voices from a 2008 conference, entitled Missing Women:

Decolonization, Third Wave Feminisms, and Indigenous People of Canada and Mexico, together with additional reflections, both academic and personal, on the effects of violence and the possibilities for healing. DVD included.

**Indigenous Women's Theatre in Canada**

University of Alberta  
Despite a recent increase in the productivity and popularity of Indigenous playwrights in Canada, most critical and academic attention has been devoted to the work of male dramatists, leaving female writers on the margins. In *Indigenous Women's Theatre in Canada*, Sarah MacKenzie addresses this critical gap by focusing on plays by Indigenous

women written and produced in the socio-cultural milieu of twentieth and twenty-first century Canada. Closely analyzing dramatic texts by Monique Mojica, Marie Clements, and Yvette Nolan, MacKenzie explores representations of gendered colonialist violence in order to determine the varying ways in which these representations are employed subversively and informatively by Indigenous women. These plays provide an avenue for individual and potential cultural healing by deconstructing some of the harmful ideological work performed by colonial misrepresentations of Indigeneity and demonstrate the strength and

persistence of Indigenous women, offering a space in which decolonial futurisms can be envisioned. In this unique work, MacKenzie suggests that colonialist misrepresentations of Indigenous women have served to perpetuate demeaning stereotypes, justifying devaluation of and violence against Indigenous women. Most significantly, however, she argues that resistant representations in Indigenous women's dramatic writing and production work in direct opposition to such representational and manifest violence.

**In Good Relation**  
 Harvard University Press  
 "A passionate, incisive critique of the many

ways in which women and girls of color are systematically erased or marginalized in discussions of police violence.” —Michelle Alexander, author of *The New Jim Crow* *Invisible No More* is a timely examination of how Black women, Indigenous women, and women of color experience racial profiling, police brutality, and immigration enforcement. By placing the individual stories of Sandra Bland, Rekia Boyd, Dajerria Becton, Monica Jones, and Mya Hall in the broader context of the twin epidemics of police violence and mass incarceration, Andrea Ritchie documents the evolution of movements centered around women’s

experiences of policing. Featuring a powerful forward by activist Angela Davis, *Invisible No More* is an essential exposé on police violence against WOC that demands a radical rethinking of our visions of safety—and the means we devote to achieving it.

*Invested Indifference*

Springer Nature  
Indigenous women continue to be imagined as passive subjects at the margins of political decision-making, but they are in fact dynamic actors who shape state sovereignty and domestic and international politics. Manuela Lavinás Picq uses the case of Kichwa women successfully advocating for gender parity in the

administration of Indigenous justice in Ecuador to show how Indigenous women can influence world politics. *Torn from Our Midst* Demeter Press Indigenous Women and Violence offers an intimate view of how settler colonialism and other structural forms of power and inequality created accumulated violences in the lives of Indigenous women. This volume uncovers how these Indigenous women resist violence in Mexico, Central America, and the United States, centering on the topics of femicide, immigration, human rights violations, the criminal justice system, and Indigenous justice. Taking on the issues of our times, *Indigenous Women and Violence* calls for the deepening

of collaborative ethnographies through community engagement and performing research as an embodied experience. This book brings together settler colonialism, feminist ethnography, collaborative and activist ethnography, emotional communities, and standpoint research to look at the links between structural, extreme, and everyday violences across time and space. *Indigenous Women and Violence* is built on engaging case studies that highlight the individual and collective struggles that Indigenous women face from the racial and gendered oppression that structures their lives. Gendered violence has always been a part of



the genocidal and assimilationist projects of settler colonialism, and it remains so today. These structures—and the forms of violence inherent to them—are driving criminalization and victimization of Indigenous men and women, leading to escalating levels of assassination, incarceration, or transnational displacement of Indigenous people, and especially Indigenous women. This volume brings together the potent ethnographic research of eight scholars who have dedicated their careers to illuminating the ways in which Indigenous women have challenged communities, states, legal systems, and social movements to

promote gender justice. The chapters in this book are engaged, feminist, collaborative, and activism focused, conveying powerful messages about the resilience and resistance of Indigenous women in the face of violence and systemic oppression.

Contributors: R. Aída Hernández-Castillo, Morna Macleod, Mariana Mora, María Teresa Sierra, Shannon Speed, Lynn Stephen, Margo Tamez, Irma Alicia Velásquez Nimatuj

Perma Red University of Arizona Press  
Violence against Indigenous women is a major public health concern worldwide and Canada is no exception. Multiple forms of violence inform the broader

context of violence against Indigenous women. Nurses are likely to encounter Indigenous women in a variety of settings, but evidence suggests that nurses may lack understandings of violence. This thesis explored the following question: How does extant qualitative research conducted in Canada, contribute to understanding the health and wellbeing of First Nations, Métis and Inuit (Indigenous) women who have experienced violence? During the development of this thesis, significant gaps were highlighted including underrepresentation of Inuit women in the literature, limited focus on health promotion, and lack of methodological

approaches to systematic reviews that were participatory and inclusive of the community. Therefore, a secondary aim of this thesis was to privilege perspectives of Inuit women and their communities, by developing a study protocol for a collaborative and community centered approach to reviewing and assessing the extant literature. A configurative and inductive approach based on thematic synthesis was used to systematically search, retrieve, analyze and synthesize extant literature. Post-colonial feminist theory and intersectionality were used as theoretical lenses to emphasize intersections between multiple forms of violence and locate the

problem within the broader context of colonization and oppression. Sixteen studies were included in this review, fifteen qualitative and one mixed methods study. Four themes with subthemes emerged based on analysis and synthesis of findings in the included studies: 1) ruptured connections between family and home, 2) that emptiness... my spirit being removed, 3) seeking help and feeling unheard, and 4) a core no one can touch. These themes represent interconnected pathways that influenced health among Indigenous women, and have implications for healthy public policy, clinical practice, and nursing education.

*Fictions of Western American Domesticity*  
University of Regina Press

In contrast to past studies that focus narrowly on war and massacre, treat Native peoples as victims, and consign violence safely to the past, this interdisciplinary collection of essays opens up important new perspectives. While recognizing the long history of genocidal violence against Indigenous peoples, the contributors emphasize the agency of individuals and communities in genocide's aftermath and provide historical and contemporary examples of activism, resistance, identity formation, historical memory, resilience, and healing. The

collection also expands the scope of violence by examining the eyewitness testimony of women and children who survived violence, the role of Indigenous self-determination and governance in inciting violence against women, and settler colonialism's promotion of cultural erasure and environmental destruction. By including contributions on Indigenous peoples in the United States, Canada, the Pacific, Greenland, Sápmi, and Latin America, the volume breaks down nation-state and European imperial boundaries to show the value of global Indigenous frameworks. Connecting the past to the present, this book confronts violence as

an ongoing problem and identifies projects that mitigate and push back against it. *Indigenous Women and Violence* Univ. of Manitoba Press  
 More than one in three Native American or Alaska Native women will be raped at some point in their lives. Most do not seek justice because they know they will be met with inaction or indifference. As one support worker said, "Women don't report because it doesn't make a difference. Why report when you are just going to be revictimized?" Sexual violence against women is not only a criminal or social issue, it is a human rights abuse. This report unravels some of the reasons why Indigenous women in

the USA are at such risk of sexual violence and why survivors are so frequently denied justice. Chronic under-resourcing of law enforcement and health services, confusion over jurisdiction, erosion of tribal authority, discrimination in law and practice, and indifference -- all these factors play a part. None of this is inevitable or irreversible. The voices of Indigenous women throughout this report send a message of courage and hope that change can and will happen.

*Highway of Tears*  
Oxford University Press  
Winner of the Labriola  
Center American Indian  
National Book Award  
Despite what major  
media sources say,  
violence against Native

women is not an epidemic. An epidemic is biological and blameless. Violence against Native women is historical and political, bounded by oppression and colonial violence. This book, like all of Sarah Deer's work, is aimed at engaging the problem head-on—and ending it. *The Beginning and End of Rape* collects and expands the powerful writings in which Deer, who played a crucial role in the reauthorization of the Violence Against Women Act in 2013, has advocated for cultural and legal reforms to protect Native women from endemic sexual violence and abuse. Deer provides a clear historical overview of rape and sex trafficking in North

America, paying particular attention to the gendered legacy of colonialism in tribal nations—a truth largely overlooked or minimized by Native and non-Native observers. She faces this legacy directly, articulating strategies for Native communities and tribal nations seeking redress. In a damning critique of federal law that has accommodated rape by destroying tribal legal systems, she describes how tribal self-determination efforts of the twenty-first century can be leveraged to eradicate violence against women. Her work bridges the gap between Indian law and feminist thinking by explaining how intersectional approaches are vital to

addressing the rape of Native women. Grounded in historical, cultural, and legal realities, both Native and non-Native, these essays point to the possibility of actual and positive change in a world where Native women are systematically undervalued, left unprotected, and hurt. Deer draws on her extensive experiences in advocacy and activism to present specific, practical recommendations and plans of action for making the world safer for all.

[Innovative Models in Addressing Violence Against Indigenous Women](#) RJ PARKER PUBLISHING, INC.

Violence against Indigenous women in Canada is an ongoing crisis, with roots deep

in the nation's colonial history. Despite numerous policies and programs developed to address the issue, Indigenous women continue to be targeted for violence at disproportionate rates. What insights can literature contribute where dominant anti-violence initiatives have failed? Centring the voices of contemporary Indigenous women writers, this book argues for the important role that literature and storytelling can play in response to gendered colonial violence. Indigenous communities have been organizing against violence since newcomers first arrived, but the cases of missing and murdered women have

only recently garnered broad public attention. Violence Against Indigenous Women joins the conversation by analyzing the socially interventionist work of Indigenous women poets, playwrights, filmmakers, and fiction-writers. Organized as a series of case studies that pair literary interventions with recent sites of activism and policy-critique, the book puts literature in dialogue with anti-violence debate to illuminate new pathways toward action. With the advent of provincial and national inquiries into missing and murdered Indigenous women and girls, a larger public conversation is now underway. Indigenous women's literature is a critical site of

knowledge-making and critique. Violence Against Indigenous Women provides a foundation for reading this literature in the context of Indigenous feminist scholarship and activism and the ongoing intellectual history of Indigenous women's resistance. *Reclaiming Power and Place* Routledge Adopted in 2007, the UN Declaration on the Rights of Indigenous Peoples establishes self-determination-- including free, prior, and informed consent-- as a foundational right and principle. Self-determination, both individual and collective, is among the most important and pressing issues for Indigenous women worldwide. Yet Indigenous women's interests have been

overlooked in the formulation of Indigenous self-government, and existing studies of Indigenous self-government largely ignore issues of gender. As such, the current literature on Indigenous governance conceals patriarchal structures and power that create barriers for women to resources and participation in Indigenous societies. Drawing on Indigenous and feminist political and legal theory--as well as extensive participant interviews in Canada, Greenland, and Scandinavia-- this book argues that the current rights discourse and focus on Indigenous-state relations is too limited in scope to convey the full meaning of "self-determination" for



Indigenous peoples. The book conceptualizes self-determination as a foundational value informed by the norm of integrity and suggests that Indigenous self-determination cannot be achieved without restructuring all relations of domination nor can it be secured in the absence of gender justice. As a foundational value, self-determination seeks to restructure all relations of domination, not only hegemonic relations with the state. Importantly, it challenges the opposition between "self-determination" and "gender" created and maintained by international law, Indigenous political discourse, and

Indigenous institutions. Restructuring relations of domination further entails examining the gender regimes present in existing Indigenous self-government institutions, interrogating the relationship between Indigenous self-determination and gender violence, and considering future visions of Indigenous self-determination, such as repatriation of Indigenous governance and an independent statehood.

**Invisible Victims:  
Missing and  
Murdered  
Indigenous Women**

University of Arizona  
Press

"These murder cases expose systemic problems... By examining each murder within the

context of Indigenous identity and regional hardships, McDiarmid addresses these very issues, finding reasons to look for the deeper roots of each act of violence.” —The New York Times Book Review In the vein of the bestsellers *I’ll Be Gone in the Dark* and *The Line Becomes a River*, a penetrating, deeply moving account of the missing and murdered indigenous women and girls of Highway 16, and a searing indictment of the society that failed them. For decades, Indigenous women and girls have gone missing or been found murdered along an isolated stretch of highway in northwestern British Columbia. The corridor is known as the Highway of Tears, and

it has come to symbolize a national crisis. Journalist Jessica McDiarmid meticulously investigates the devastating effect these tragedies have had on the families of the victims and their communities, and how systemic racism and indifference have created a climate in which Indigenous women and girls are overpoliced yet underprotected. McDiarmid interviews those closest to the victims—mothers and fathers, siblings and friends—and provides an intimate firsthand account of their loss and unflagging fight for justice. Examining the historically fraught social and cultural tensions between settlers and Indigenous peoples in the region,

McDiarmid links these cases to others across Canada—now estimated to number up to four thousand—contextualizing them within a broader examination of the undervaluing of Indigenous lives in the country. Highway of Tears is a piercing exploration of our ongoing failure to provide justice for the victims and a testament to their families' and communities' unwavering determination to find it.

**Existing Knowledge, Practice and Responses to Violence Against Women in Australian Indigenous Communities**

University of New Mexico Press  
This report identifies

what is known about violence against Indigenous women in Australia. Drawing on the research literature, it investigates rates of violence, causes and consequences, Indigenous women's experiences of violence, community definitions of violence, tensions between Indigenous and non-Indigenous approaches, current program responses and approaches, and Indigenous viewpoints on what works and what is needed.

Restructuring Relations  
HarperCollins

This book is the first to examine gender and violence in Australian literature. It argues that literary texts by Australian women writers offer unique ways of understanding the social problem of

gendered violence, bringing this often private and suppressed issue into the public sphere. It draws on the international field of violence studies to investigate how Australian women writers challenge the victim paradigm and figure women's agencies. In doing so, it provides a theoretical context for the increasing number of contemporary literary works by Australian women writers that directly address gendered violence, an issue that has taken on urgent social and political currency. By analysing Australian women's literary representations of gendered violence, this book rethinks victimhood and agency, particularly from a feminist

perspective. One of its major innovations is that it examines mainstream Australian women's writing alongside that of Indigenous and minoritised women. In doing so it provides insights into the interconnectedness of Australia's diverse settler, Indigenous and diasporic histories in chapters that examine intimate partner violence, violence against Indigenous women and girls, family violence and violence against children, and the war and political violence. **Multiple Injustices** U of Nebraska Press  
In this revolutionary text, prominent Native American studies scholar and activist Andrea Smith reveals the connections between different

forms of violence—perpetrated by the state and by society at large—and documents their impact on Native women. Beginning with the impact of the abuses inflicted on Native American children at state-sanctioned boarding schools from the 1880s to the 1980s, Smith adroitly expands our conception of violence to include the widespread appropriation of Indian cultural practices by whites and other non-Natives; environmental racism; and population control. Smith deftly connects these and other examples of historical and contemporary colonialism to the high rates of violence against Native American women—the

most likely to suffer from poverty-related illness and to survive rape and partner abuse. Smith also outlines radical and innovative strategies for eliminating gendered violence. *Keetsahnak / Our Missing and Murdered Indigenous Sisters* Blue Hen Books  
"In October 2004 Amnesty International released a report titled *Stolen Sisters: A Human Rights Response to the Discrimination and Violence against Indigenous Women in Canada*, in response to the appalling number of Indigenous women who are victims of racialized and sexualized violence. This report noted over 500 missing or murdered Indigenous women. Tragically,

since this initial report the numbers have risen. Noting that Indigenous women are eight times more likely to die as a result of violence, the most recent RCMP report documented 1181 missing or murdered Aboriginal women and girls (2013), with more distressing cases being reported every month. After conducting an extensive investigation here in Canada, in March of 2015 the United Nations Committee on the Elimination of Discrimination against Women issued their report condemning Canada for the ongoing failure to protect Indigenous women and girls calling it a "grave human rights violation" (UNCEDAW). Over 40 separate reports have outlined the increase in

racialized and sexualized violence against Indigenous women, yet the recommendations they contain are ignored. The failure of the federal government to respond to this issue has resulted in widespread pressure from human rights groups, grassroots movements, and community leaders. This collection supports the call for prompt response and action and urges Justin Trudeau to hold his promise to immediately launch a public inquiry. This collection brings together the voices of Indigenous and non-Indigenous academics, frontline workers and activists who weave together academic and personal narratives, spoken word and

poetry in the spirit of demanding immediate action. Our intent is to honour our missing sisters and their families, to honour their lives and their stories."--

**Indigenous  
American Women**

Fernwood Publishing  
In 2004, Amnesty International characterized Canadian society as "indifferent" to high rates of violence against Indigenous women and girls. When the Canadian government took another twelve years to launch a national inquiry, that

indictment seemed true. Invested Indifference makes a startling counter-argument: that what we see as societal unresponsiveness doesn't come from an absence of feeling but from an affective investment in framing specific lives as disposable. Kara Granzow demonstrates that mechanisms such as the law, medicine, and control of land and space have been used to entrench violence against Indigenous people in the social construction of Canadian nationhood.