

Jacobs, Margaret D. *After One Hundred Winters: In Search of Reconciliation on America's Stolen Lands*. Princeton: Princeton University Press, 2023. viii + 343 pages. Paperback, \$19.99.

The question of how non-Indigenous persons can make amends for past violent land-grabbing, displacement, and family separation actions against Native Americans is the subject of this book, published originally in 2021 and in paperback in 2023. The process of reconciliation must include educating about the past, seeking out and listening to indigenous voices, and becoming accountable.

Author Margaret D. Jacobs, Chancellor's Professor of History and Charles Mach Professor at the University of Nebraska at Lincoln, specializes in settler colonialism and its consequences on Native American families. She previously received a NEH grant and Carnegie Fellowship for research in that area, and her second book earned the Bancroft Prize from Columbia University. From a personal perspective, she writes as both a witness and participant in contemporary reconciliation efforts, having co-founded two such projects.

The text is divided into four parts following an Introduction. Part I covers historical atrocities against Native Americans over the first five chapters. Part II, comprising Chapters 6-8, endeavors to explain reconciliation policies begun in the nineteenth century. Part III, encompassing Chapters 9-11, probes reconciliation attempts across the twentieth century. Finally, Part IV—which includes Chapters 12-14 and the Conclusion—provides a guide for successful reconciliation between Native American communities and white settler descendants.

In the Introduction, Jacobs begins by relaying the story of how a couple in Nebraska returned an acre of corn on their farm to the Poncas as a gesture of apology and how this expression of accountability was accepted by the tribe. Subsequently, she minces no words in describing what was taken from Native Americans by settler colonists: their land, their food source, their language, and their dignity. She reminds the reader that 374 treaties between the

U.S. government and Native American tribes were made—and overwhelmingly broken—between 1778 and 1871. Whereas Chapters 1-3 delineate the events and fallout associated with the 1864 massacre of Cheyenne at Sand Creek, Colorado, Chapter 4 details how the Poncas had their property confiscated and were uprooted to another location, resulting in the deaths of one-quarter of the tribe.

Part II continues the story of the Poncas in Chapters 5-6 and how its leader, Standing Bear, pursued redress for the actions taken against them through lectures and advocacy. However, even with investigations conducted by the Boston Indian Commission and a U.S. Senate Select Committee, no assistance was forthcoming. Chapter 7 depicts the destructive results of the allotment and termination policies, ostensibly begun to help Indigenous peoples. In Chapter 8, Jacobs comprehensively analyzes the brutality and forced separation inherent in the Indian boarding schools by both focusing on two such schools within the United States and by comparing boarding schools domestically with those created for Indigenous youth in Canada, Australia, and China.

Part III begins with Chapter 9 reviewing of reconciliation efforts pertaining to boarding schools across the United States, Canada, and Australia and the groups responsible for these initiatives. Chapter 10 discusses the movement for apologies. Jacobs indicates that a Columbia University database documented 726 apologies within the United States from 1947 through 2019. She explores apology movements in Canada, Australia, and New Zealand as well. Finally, Chapter 11 investigates several historical examples of reparations or compensation granted to other groups, including to Japanese Americans for internment during World War II.

The last section begins with Chapters 12 and 13, furnishing the history of how Pawnee graves were desecrated and the long, if successful, fight to repatriate remains. Chapter 14

provides the inspirational story of the Welsch family and how they returned 60 acres of land to the Pawnees. The Conclusion informs how other such reconciliations are occurring elsewhere. It also identifies the conditions for successful reconciliation policies moving forward.

Some subjects in the present book have been raised in recent publications. Andrew Woolford outlines the pursuit of redress for Indigenous boarding school abuses in America and Canada, whereas J.R. Miller, Monique Gray Smith, Pamela Rose Toulouse, and Naomi Angel examine reconciliation attempts at boarding schools in Canada alone. While John Tateishi summarizes the background of actual reparations paid to Japanese Americans for transgressions against them during World War II, and Marcus Anthony Hunter argues for reparations for African American descendants of slavery, and Christian Murray promotes reparations for both African Americans and Native Americans, a co-edited book by Jacqueline Bhabha, Margareta Matache, and Caroline Elkins considers broad-based reparations initiatives in several countries.

Jacobs' book is part first-rate history, part confessional, and part how-to as pertains to effective reconciliation projects. She is able to advocate as a participant while not diluting the academic quality of research. Her study benefits significantly from her cross-national perspective. Finally, she offers an outstanding Further Reading section at the end of the text.

While the book is divided into parts, the overlapping of topics from one section to another and lack of general introduction to each diminishes the book's organization. As Jacobs would attest, her list of states and nations considering reparations or compensation in Chapter 11 is representative, not comprehensive.

Jacobs is incisive in expressing the necessary conditions for successful reconciliation between Native Americans and settlers: Indigenous leadership, sustained relationships, and balance. She defines the latter as a process of reaching across divides to improve toleration and

interconnections, listening more and speaking less, and learning from history. While the book is a testament to the fact that reconciliation movements have begun, it is also a reminder of how difficult the road to true recognition, acknowledgment, and forgiveness will be.

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