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Author
Hall, Thomas D.

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Indigenous Peoples and the Collaborative Stewardship of Nature: Knowledge Binds and Institutional Conflicts. By Anne Ross, Kathleen Pickering Sherman, Jeffrey G. Snodgrass, Henry D. Delcore, and Richard Sherman. Walnut Creek: Left Coast Press, 2010. 320 pages. $32.95 paper, $94.00 cloth.

The title well describes this ambitious and pathbreaking book. It is a multi-authored monograph rather than a collection, with each author taking the lead for various sections and chapters. The book demonstrates the results of many discussions among the authors, who draw on many years of work with indigenous peoples to explore the epistemological and institutional barriers to collaborative approaches to stewardship: the Quandamooka in Queensland, Australia; Adivasi groups in Rajastan, India; the Lua in Nan province, Thailand (often labeled a "hill tribe"); and the Oglala Lakota in South Dakota. Taking theoretical, analytical, and empirical approaches, their goals are more effective collaborations between indigenous communities and the many bureaucracies with which they engage.

For its comparative, yet integrated study of problems of indigenous-state collaborations, this volume won the 2011 John Mulvaney Book Award from the Australian Archaeological Association, and deservedly so. But the volume offers more. It recognizes and clearly documents how indigenous people actually struggle to maintain cultural traditions and some degree of autonomy, even while adopting and adapting practices from outside. The case studies are models of how to conduct such research. The comparative strategy allows readers to transcend the often complex and recondite local histories of relations with outsiders. For instance, the problems of both the Bhils (Adivasi) and the Lua ("Hill Tribe") demonstrate that contemporary problems with neoliberal capitalism and globalization processes are very deeply rooted in a fundamental conflict, one between various forms of indigenous organization and states as hierarchical, bureaucratic organizations which long predate the rise to dominance of contemporary capitalism. This gives a wider perspective on more localized histories within one state, or within one empire.

The authors begin with discussions of indigenous and western scientific epistemologies. They make an important caveat: there are many different epistemologies, with far more variations among indigenous peoples than within modern science, which is by no means monolithic. This discussion extends across the first three chapters. A key argument is that most indigenous societies embed ecological knowledge within a larger religious context or worldview, together with economics, politics, and culture. Several points are salient here. First, indigenous religions are highly varied and are not compartmentalized away from other aspects of society. Second, while indigenous knowledge is in a large sense communal, it is distributed asymmetrically and is

frequently the province of specialists (it is this embedding of ecological knowledge within a larger framework that is one source of the view that indigenous peoples have some mystical accord with nature). Third, resources are generally seen as communal assets, not private property, including control of oceanic resources for groups who live along shore areas. It is not that there is no sense of private ownership, but that, quintessentially, resources are collectively stewarded. Fourth, humans are generally seen as part of nature, not separate from or opposed to it. Relations with nature are concerned with stewardship, not control.

For states and other hierarchical bureaucracies, the sense of communal responsibility and decentralized decision making are the most difficult aspects of indigenous communities to understand, while "indigenous communities with egalitarian, decentralized, and/or dispersed traditions of authority find the process of centralized leadership and decision making problematic, both in terms of the process for decision making and for the legitimacy of the decisions so reached" (108).

The obstacles to collaborative stewardship are mainly epistemological or institutional. That these problems occur even when cooperation is a goal of all actors underscores how difficult collaboration is and indicates that it is an extended process requiring great care, and often more compromise and adjustment than has been typical of state bureaucracies. These studies of successes and failures are the basis for the general discussions in the first chapters, while the four case studies comprising chapters four and five explore the many barriers to collaboration, even where there is goodwill on both sides. Typically, "the devil is in the details," and detailed local knowledge of both indigenous territories and ecology and local bureaucratic structures is crucial. The extended ethnographic research this work requires, both among indigenous peoples and various bureaucracies, can be indicated by a few examples. These are only highlights of much more complex and nuanced examples, but they suffice to illustrate how the authors studied barriers to collaboration.

The Quandamooka (aboriginal people of Southeast Queensland) were working with Queensland Parks and Wildlife Service in the management of the *dugong* (sea cow) population. Scientists studied the population with flyovers in a distinct grid pattern to set reasonable quotas for *dugong* harvesting, a standard practice in scientific ecology. Strenuously objecting to this procedure, the Quandamooka noted that the noise of the aircraft caused *dugong* to dive, disappear from sight, and be missed in the count. More significantly, they pointed out that this was a region of their habitat where *dugong* were most dispersed, and suggested another habitat where the *dugong* congregate. The Quandamooka historically had regulated their hunting to maintain balanced

harvesting, and the study determined that as many or more *dugong* were killed by recreational motorboats than the Quandamooka typically harvested.

In Rajasthan, India, indigenous or tribal peoples live in 134 villages in the Phulwari ki Nal sanctuary (most identify as Bhils). Marginalized over millennia by various pre-colonial states, in the colonial period, and in independent India, their history is long and complex. Swidden agriculturists (also called slash-and-burn), they are caught in a double bind: they live in a sanctuary that legally, is not to be exploited by either the state or local residents, yet to survive they must rely on local resources. Indigenous peoples who use swidden typically understand the phases and times of forest regeneration. Their relations with forest managers are complex: sometimes they are viewed as having special knowledge of forests, though often that knowledge is not seen as relevant to modern forest management. The prohibition of use is mostly honored in the breach. Relations are also complicated by the caste system, which typically places Adivasi at the bottom, when placing them outside the system would be more accurate.

In another instance, thinking Lakota management techniques could be improved, the US Park Service set out to manage the wild turkey populations on Badlands National Monument. However, population counts revealed the turkey population managed by Lakotas was far more robust than that managed by the Park Service; the Park Service began to study Lakota management techniques and apply them.

In chapter 6, Richard Sherman, the primary author and an Oglala Lakota trained in wildlife biology and administrator of Oglala Sioux Parks and Recreation, describes an "indigenous stewardship model." This model was developed in light of the other studies and Sherman's decades of experience working with the wildlife and parks on Pine Ridge. Much of his argument is helpfully summarized in table 6.1 and figure 6.3 (244–45). This holistic approach is rooted in indigenous Lakota values, but also couched in general terms so that other indigenous communities can adapt it to fit their specific circumstances and cultural practices and values. Furthermore, this indigenous stewardship model provides a means to evaluate those Western scientific knowledges and practices that are "in accord with indigenous laws and values" (240). Still, Sherman and his coauthors note that, "natural resource stewardship and conservation are inherently conflicted process; typically a variety of people with diverging interests have multiple claims on land and resources." Indigenous peoples are not one among many "stakeholders," but primary partners in stewardship of local ecology. While primarily addressing local stewardship, the model attends to national and global economic issues. Understanding indigenous stewardship practices may prove extremely valuable for all humans in addressing global ecological problems. The final chapter

ties together the preceding discussions and is nicely summarized in table 7.1 (264–66). The authors draw some conclusions about how to overcome barriers to collaboration and finish with "final reflections" on each case by each of the authors.

Indigenous Peoples and the Collaborative Stewardship of Nature would be useful in a variety of courses that address indigenous issues. The ethnographic descriptions and analyses easily stand alone. The Indigenous Stewardship Model is an excellent topic for discussion of indigenous-state relations in general, especially in regard to resources. The opening discussions of epistemologies and institutions are clear, but will require additional discussion for undergraduates. With the emphases on resources and ecological relations, this book will be a valuable and timely contribution to many courses addressing contemporary problems related to climate change. Ross and company should be congratulated for so clearly raising the level of such discussions.

Thomas D. Hall
DePauw University

Integrating Aboriginal Perspectives into the School Curriculum: Purposes, Possibilities and Challenges. By Yatta Kanu. Toronto: University of Toronto Press, 2011. 240 pages. $24.95 paper, $60.00 cloth.

Yatta Kanu's most recent work explores the way cultural and social experiences influence aboriginal student learning in the classroom. Shaping its thinking and purpose are the author's professional and academic roles as both a teacher and associate professor of education at the University of Manitoba. Using three qualitative studies of the Winnipeg public school system in Manitoba, Canada, Kanu attempts to locate effective curricular strategies for increasing aboriginal student investment and achievement. To collect data from participants, each of the three studies used multiple procedures, including an analysis of curriculum materials and lesson plans, individual interviews, talking circles (focus groups), classroom observations, and careful analysis of journals kept by a cross-section of participating students. Kanu has also solicited the insights of high school teachers on their pedagogy and practices, and aboriginal students' experiences of integrating aboriginal knowledge into the high school curriculum.

There are eight distinctive chapters, each building on the ideas of the previous one. The first chapter, "Integrating Aboriginal Perspectives into School Curricula: Why Does it Matter Now," provides a chapter-by-chapter breakdown with a general overview of the role of aboriginal perspectives in schools. The middle section concentrates on the studies and their findings, with the