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**Author**

Corntassel, Jeff

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between the *ishtahullo* and the “witch,” a distinction that some have overlooked. The belief in the *ishtahullo* and witch, according to the author, persisted through the nineteenth century, though he does not examine whether the belief remained as strong with the Oklahoma Choctaws as it did with the Mississippi Choctaws. The *ishtahullo* provided a link between Choctaws and the spiritual world and at the same time divided the Choctaw people between those who pursued power traditionally and those elites in the position of authority.

Greg O’Brien has contributed an important source to the history and culture of the Choctaws. He combines in-depth archival research and clear writing to shed new light on the notions of power, how it was attained and used, and how it shifted. In addition, he adds to the comparatively little knowledge of how women impacted Choctaw history and helps to demystify the character of *ishtahullos* in Choctaw culture. O’Brien’s extensive use of the Choctaw language is a welcome and encouraging component to any research on American Indians but especially on a language such as Choctaw, which is still in use. This book belongs on the shelf of any serious student of Choctaw history.

*Brad Watkins*

Oklahoma State University

**The Future of Indigenous Peoples: Strategies for Survival and Development.** Edited by Duane Champagne and Ismael Abu-Saad. Los Angeles: UCLA American Indian Studies Center, 2003. 272 pages. \$60.00 cloth; \$20.00 paper.

The impetus for this edited volume was a joint conference between the Center for Bedouin Studies and Development at Ben-Gurion University and the Center for Comparative Education at UCLA (May 2000). This unique collaboration comprises fourteen articles addressing four overarching topics: land, education and development, social and economic development, and self-government and self-determination. One of the more innovative aspects of the book, which is a first to my knowledge in the growing field of indigenous studies, is the inclusion of indigenous Negev Bedouin perspectives in a comparative analysis of indigenous self-determination strategies. This is a major new development in the discourse on global indigenous rights and is a significant contribution to this volume. The timing of such a volume examining the future of indigenous peoples in the Americas and Middle East is critical as we near the end of the United Nations’ “International Decade of the World’s Indigenous People” (1995–2004) and amid current attempts to assess the implications of the “war on terrorism” for indigenous peoples, such as the recent International Court of Justice advisory opinion on the illegality of the Israeli “security fence” in the West Bank.

Turtle Mountain Chippewa scholar Duane Champagne’s introductory statements set the tone for this volume, which focuses on two overlapping themes: redefining the role of indigenous peoples in education and suggesting survival strategies for confronting the forces of globalization. Some of the

best essays in the volume traverse the themes of globalization and education in analyzing the ongoing “dialectic between globalization and localization” (Al-Krenawi, 153). In one especially instructive chapter, government and politics scholar Ahmad H. Sa’di describes the “contradictory forces and processes of which globalization is comprised” (220) and then goes on to outline three opportunities for indigenous peoples within such a contradictory environment: (1) “informationalization” or networks of resistance; (2) “internationalization of local issues”; and (3) “increasing significance of civil society as a buffer zone” (220–22). Relating these strategies to the issues of “forced urbanization” in Negev Bedouin communities (see articles by Yiftachel in part 1, Law-Yone in part 3, and Sa’di in part 4) is a very effective component of this volume in conveying the sometimes hidden struggles of internally colonized indigenous peoples in Israel. However, there is little continuity in this book with respect to discussing common struggles of globalization/urbanization in the Americas—despite some 51 percent of indigenous peoples in Canada and approximately 70 percent of indigenous peoples in the United States living off-reserve in urban areas.

Sharing indigenous strategies and stories about common colonial experiences in this volume, such as urbanization and education, represents an important starting point in an increasingly global indigenous discourse. The contributors to this volume recognize the importance of establishing new forms of indigenous networking by calling for the development of an “Indigenous Peoples’ World Organization” to constitute “a counter-hegemonic force” (256). Clearly, this book goes beyond standard academic discourse by concluding with a declaration reflecting a consensus of conference participants, complete with recommendations for the future of indigenous peoples. One section of the declaration even acknowledges the limitations of academic approaches in facilitating indigenous self-determination: “We are aware of the fact that numerous studies, conferences, and meetings dealing with this reality have yielded little success in the past in sensitizing the general public and mobilizing nation-state governments to develop more just and equitable systems of sociopolitical organization and cultural democracy” (256).

In promoting a larger vision of Native education, Champagne states, “The formation of a world indigenous studies discipline may be one of the most significant scholarly events of the twenty-first century” (xxi). To assist in the realization of such a goal, Champagne suggests a process of “reverse colonialism,” in which Native and non-Native students establish “small colonies of intellectual and social communities to facilitate education and accommodation of university and mainstream life for Native students” (xxiv). While such a strategy is certainly warranted, Champagne and other authors in this volume fall short in making crucial linkages between theory and praxis when outlining their goals for decolonizing the academy and indigenous strategies for resisting dominant university paradigms of scholarship. In fact, part 2, which specifically covers education and development, is the weakest section of this book. Authors writing in part 2 provide a literature review of prevalent mainstream theories of citizenship (Torres overlooks specific contributions of

indigenous communities to political theory as well as fourth-world perspectives) and state educational policy overviews in Israel and China, but they provide little in the way of innovative, community-based strategies and models for “indigenizing the academy” (for more extensive discussions of Native educational self-determination strategies see Devon Mihesuah and Angela Wilson’s *Indigenizing the Academy* [2004]; and Vine Deloria Jr. and Dan Wildcat’s *Power and Place* [2001]).

When disentangling the impacts of globalization on indigenous peoples, Champagne and other authors tend to focus narrowly on the nation-state as the main arbiter of political and economic power. While there is little doubt that “relations between indigenous communities and nation-states will become an increasingly visible issue during the twenty-first century” (xxv), identifying the full political landscape of multinational corporations, non-governmental organizations, and new social movements and their attendant powers in an era of globalization is important for strategizing indigenous survival. As Anthony Hall points out, corporate entities acting against cultural pluralism in their promotion of “monoculturalism” are sometimes far more dangerous extensions of imperialism to indigenous peoples than states themselves (Anthony Hall, *The American Empire and the Fourth World* [2003], 60–61).

In this sense, rather than being viewed as a new phenomenon confronting indigenous communities, globalization is the deepening and hastening of colonialism. Unfortunately, this reality is recognized by few authors in this volume. Latin American scholar and volume contributor Stefano Varese (in part 1, “Land Issues”) recognizes this fact in his essay on territorial roots of indigenous self-determination in Latin America by describing globalization as a “five century-old arrangement of the world” and “a permanent attempt to configure and reconfigure people and resources into an acceptable and naturalized order of things easily exploitable” (52). In this comprehensive and insightful chapter on indigenous homelands in Latin America, Varese discusses the interrelationship of the power of place with language, culture, and kinship and recognizes the need for a “paradigmatic shift that accentuates topos rather than logos . . . to understand indigenous people” (51). Linking his findings to our responsibilities as educators, Varese asserts, “the beauty of our particular discipline . . . is that it does not solve all mysteries: it announces them” (52).

Despite some limitations, this volume does a thorough job of announcing “mysteries” and outlining some of the contemporary indigenous struggles against “ethnocratic rule” (Yiftachel 24), the legacies of colonialism (Tosie 14–15), “split feathers” resulting from residential schools (Bruyere 133), an impending “crisis for Native governments” (Champagne 205), and several other outgrowths of colonialism. This book represents a starting point for indigenous peoples in identifying innovative, community-centered ways to decolonize and survive within the existing contradictions of globalization. In networking and promoting self-determination, indigenous peoples are challenged to rise above what Maori scholar Graham Smith refers to as the “politics of distraction” (Graham Hingangaroa Smith, in *Reclaiming Indigenous Voice and Vision*, ed. Marie Battiste [2000], 213) and

avoid mimicry of prevailing colonial institutions in the areas of education, social and economic development, and governance.

I recommend this multidisciplinary book for upper-level undergraduate courses (whether Native studies, history, sociology, political science, Middle Eastern studies, law, etc.) or even master's level seminars as a means to begin a true dialogue on the theoretical and practical pursuits of progressing beyond mere indigenous survival. This progress seems especially important given the unique Bedouin contexts this book provides and is a necessary part of any comprehensive approach to identifying the needs of future generations of indigenous Bedouins in Israel and indigenous peoples in the Americas and around the world. In their declaration the authors share their priorities for future generations of indigenous peoples with this ambitious project: "At the beginning of the new millennium we, the undersigned scholars and activists, express our profound hope that the millions of indigenous peoples of the world will be able to live and prosper in their lands, practicing and developing their culture, exercising their rights to interaction and exchange with other peoples on an equal basis, free of discrimination, oppression and exploitation" (257).

*Jeff Cornassel*

University of Victoria

**Gambling and Survival in Native North America.** By Paul Pasquaretta. Tucson: University of Arizona Press, 2003. 220 pages. \$40.00 cloth.

The historical relationship between Indians and non-Indians in North America is often expressed in terms of a sequence of ideas or events starting with first contact and the treaty-making era; proceeding through Indian allotment, reorganization, relocation, and termination; and ending with the era of Indian self-determination at the close of the twentieth century. Today a new era in Indian affairs is emerging, and its identity and fate are very much entangled with the future of the American Indian gaming industry.

Paul Pasquaretta's *Gambling and Survival in Native North America* appears to be a revision of the author's doctoral dissertation, "Tricksters at Large: Pequots, Gamblers, and the Emergence of Crossblood Culture in North America" (1994), written for the Department of English at SUNY Stony Brook. The dissertation title would have better described the book. In essence, it is a case study of the resurrection of the Connecticut Mashantucket Pequots set in the context of the Indian gaming industry and the continuously evolving relationship between American Indians and the larger US political system and culture.

For Pasquaretta the relationship between American Indians and non-Indians has evolved over time like a long-running, high-stakes game of poker. Until recently, non-Indians wrote all the house rules, dealt the game, and held most of the chips. Nevertheless, the Indians hung on and have stayed in the game. Pasquaretta argues that the continued strength of Native American cultures and traditions, combined with traditional gambling practices, helps