

He discusses in great detail the formation of the supranational tribal organization the Council of Energy Resource Tribes (CERT) in the mid-1970s. It is interesting to consider, as Allison does, the ways in which CERT changed its own politics over this period of time, from an organization infamously described as an “OPEC” for tribes to something of an official lobby for tribal energy interests in Washington, DC. This section runs a bit long and is disjointed from the rest of the book. But it is an important history and one that will serve as a resource for future scholarship on CERT.

The book is a good contribution to the broader conversation on tribal sovereignty. Allison shows convincingly that the passage of the IMDA was the outcome of tribes pushing back against federal authority in their lease negotiations. He also shows that this pushback did not come out of nowhere, but was the outcome of pressure from grassroots groups opposed to mineral development on tribal lands. But this insight contains the central weakness in the book, in that Allison fails to consider how “the national campaign” (CERT, for example) drifted far afield from the sentiment of grassroots groups who opposed the “bad deals” in the first place. What did these activists think of the IMDA and its impact on tribal sovereignty? Readers will leave this book not fully understanding the complexity of opinion of tribal actors that exists in reservation communities today between development and the environment. They also will not understand that many of the grassroots groups opposed to coal do not share the tribal government’s definition of “sovereignty.” But the book is a well-written documentation of an important and underappreciated history that contributes to how we think about tribal sovereignty and development in reservation communities.

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Universities and Indian Country: Case Studies in Tribal-Driven Research. Edited by Dennis K. Norman and Joseph P. Kalt. Tucson: The University of Arizona Press, 2015. 232 pages. \$29.95 paper.

Universities and Indian Country: Case Studies in Tribal-Driven Research looks at opportunities to foster collaborative relationships between universities and tribal communities while acknowledging the sovereignty of tribes. The book presents case studies conducted by graduate students at Harvard University on governance, economic development, health, and education. Tribal involvement is key to these projects, and it is paramount that the tribes address and resolve their own issues. Editors and Harvard professors Dennis Norman and Joseph Kalt have taught nation-building courses, both part I (NBI), focusing on what choices and challenges tribal leaders face in contemporary settings, and part II (NBII), focusing on students gaining practical knowledge of tribes’ needs and issues through fieldwork.

Those who read the book will gain an understanding not only of the significance of nation building to tribes, but also guidance and resources for nation building through community-based research developed by graduate students. More than 120

nation-building projects have been undertaken in the last twelve years through NBI and NBII course offerings. The projects vary by tribe and by community, spanning the United States.

The case studies emphasize that tribes are in the driver's seat. For too long universities have taken a paternalistic approach when conducting business with tribes. For instance, with research, universities conducted research *on* tribes, not *with* tribes. Norman and Kalt state, "universities and their researchers have used Native communities and Native affairs as objects of academic study . . . universities have been overwhelmingly 'takers,' taking knowledge from indigenous people, but seldom leaving anything of value behind" (5).

The book is divided into four sections. Section 1 focuses on economic development. Tribes are committed to economic development as a means to sustain their economy and combat poverty. Being economically self-sufficient contributes to independence from the federal government. Two projects highlighted in this section are: "Many Stars CTL: Strategy for Human Resource Development," which discusses designing and implementing workforce development programs; and "Journey Towards a Healthy Community," a project with a holistic goal of transforming Fort Peck Indian Reservation into a culturally, economically, socially, and politically healthy place to live.

Section 2 concentrates on health and social welfare. It remains alarming that Native people have the highest health disparities of any other racial or ethnic group in the United States. Two projects are featured to demonstrate how tribes can address health-care challenges. "Tribal Regulation and Genetic Research" evaluates the issues that accompany genetic research in American Indian and Alaska Native tribal communities. "Boys and Girls Clubs in Indian Country: Building Community Connections" looks at how a well-known national institution could adapt its strengths to fit within the cultural values of the Northern Cheyenne Tribe and ensure viability in the community's complex political and family structure.

Education is the focus of section 3. The passage of the Self-Determination and Education Assistance Act of 1975 provided a major thrust for tribes to assume more control of their educational systems and programs. Two projects featured in this section are "Shinnecock Early Learning/Day Care Center Planning Project," which demonstrates how closely education is tied to community values and culture; and the "National Indian Education Association (NIEA) National Cultural Standards for Education," which examines the preliminary stages of the National Native Cultural Standards project proposed by NIEA.

Section 4 is on governance. A majority of federally recognized tribes self-govern and have their own written and/or traditional constitutions. Tribes have requested help in creating basic governing capacity. Two examples of such projects are "Planning for Self-Governance at Ohkay Owengeh," which will help the pueblo transition to official "self-governance" status in its relationship with the US federal government; and "Akwasasne Mohawk Nation: Investigating Barriers and Opportunities for Joint Law Enforcement and Judicial Systems Across Borders and Communities," which

examines unifying policies and/or governments of the tribe and the Mohawk Council of Akwesasne in two areas, policing and the court systems.

The book guides the university community on supporting nation building. For nation building to be successful, universities need to value and respect the four principles of nation building: (1) sovereignty matters; (2) culture matters; (3) institutions matter; and (4) leadership matters. Universities that build their collaborations with tribes on this framework make the academy a richer place for students of all cultures.

One shortcoming of the book is not including information on the resources that are necessary to conduct fieldwork. Universities that would want to replicate similar nation-building courses, particularly NBII, need to be prepared to have the resource capacity to engage with the communities on a regular basis for the purpose of gathering information and data and for follow-through. Harvard is a prestigious institution, and although nation building is one of its premier programs, is there sufficient enrollment to meet the increasing needs of the tribes? A possible follow-up to the case studies would be to determine what the challenges are with implementation and whether the research has met with the tribe's satisfaction.

In conclusion, the book offers many benefits to understanding nation building and emphasizes the opportunities and challenges tribes face as they strive to become stronger Native nations. The case studies are great examples of how universities and tribes can work together in creating positive changes for their respective communities.

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Weaving Alliances with Other Women: Chitimacha Indian Work in the New South. By Daniel H. Usner. Athens: The University of Georgia Press, 2015. 136 pages. \$69.95 cloth and electronic; \$24.95 paper.

Native Americans have continuously adapted their economies to respond to the challenges of contact experiences, including relocation and dislocation, declining resources, and a currency-based market system. Although earlier histories of Native American contact experience attended mainly to male experiences of economic change, Native women also adapted to new conditions by marketing the products of their labor that enabled them to continue to contribute to the welfare of their families and communities. For many Native women this typically meant selling garden produce or utilitarian objects such as baskets or pottery. In early twentieth-century Louisiana, such was the case for Chitimacha women, who wove and sold baskets made of river cane.

However, as Daniel Usner demonstrates through a study of the lives of three quite different women, for both Chitimacha and whites the Chitimacha basket market involved complex negotiations of personal and community interests. Christine Paul, a Chitimacha basket weaver, became the *de facto* local representative for other Chitimacha basket weavers. Mary Avery McIlhenny Bradford, of the McIlhenny Tabasco Company family, had strong local interests with national ties; and Caroline