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practice and ideas that made them successful in their environment. An influx of money from land claims, including operating funds, salaries, and compensatory payments, has created income stratification that parallels the different degrees of involvement in work that distinguishes “city Indians” from “bush Indians” in the Kluane village. Nadasdy states that these effects of state power affect the Kluane on a daily basis, undermining prior forms of Kluane human ecology, as well as the interaction between humans and animals. His analysis here relies on summary description, animated by Kluane hunters’ observations of the changes. Nadasdy’s portrait of bureaucratization is too nuanced to suggest that the Kluane are slipping unconsciously or inevitably into the “white man’s” ways, but there are not enough pages here to develop the complexity of his earlier chapters. What kinds of reflection do Kluane officials have about the contractions in the courses of their lives? What examples of social stratification are complicated because different members of the same families are located in different economic strata? What personal and social trajectories are begun and interrupted? What changes appear to be irreversible, and which have implications for the future? How are the Kluane peoples’ strategies affected by increased knowledge of the experiences of First Nations peoples elsewhere? These questions are not addressed, but they arise implicitly because of the detailed analysis of negotiated differences that Nadasdy has already given us earlier. We can hope that Nadasdy writes more about Kluane emergent social forms, their dialogues and disagreements, and the generational differences that will shape the future enfolding among this small, distinctive group of people.

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Indigenizing the Academy: Transforming Scholarship and Empowering Communities. Edited by Devon Abbott Mihesuah and Angela Cavender Wilson. Lincoln: University of Nebraska Press, 2004. 245 pages. \$50.00 cloth; 19.95 paper.

In California, where I attend university, budgetary cuts from the Arnold Schwarzenegger administration have threatened academic outreach programs that provide a vital link to communities most underrepresented on campus. In British Columbia, where I grew up, both the referendum on treaty rights and the recent land-use legislation from Gordon Campbell’s provincial government have worked to undermine indigenous territorial sovereignty. These are but two of countless instances in which community and academy are linked by ongoing colonialism and the struggle to overthrow it. In *Indigenizing the Academy*, a new collection of essays that pursues themes explored in *Natives and Academics* (ed. Devon A. Mihesuah, 1998), readers are invited into a conversation among indigenous intellectuals that makes clear that campus and community struggles are inseparable.

Indigenizing the Academy is a diverse collection that covers both departmentally specific and generally academic issues. Several of the pieces focus on a particular topic, thereby providing a concrete picture of what “indigenizing the academy” looks like. In his discussion of literary studies Daniel Heath Justice critically examines the notion that artistic production is only self-referential, arguing instead for an “activism of imagination” that might inform political and economic activism to create spaces outside of the lies and stereotypes of colonialism (109). Joseph P. Gone looks at doctoral training in professional psychology, and like many of the other authors in this volume, he envisions indigenizing the academy as a process of transformation in which colleges and universities become accountable and beneficial to Aboriginal people rather than irresponsible or intentionally oppressive institutions. For Gone this practice entails fostering theoretical innovation as well as imparting analyses that attend to the ways in which culture and psychology construct and shape one another.

Justice’s and Gone’s essays are followed by pieces on history, archaeology, and political science, each of which offers its own helpful recommendations that pertain to the particular field but are easily applicable to comparable disciplines. Joshua K. Mihesuah’s essay is concerned with the particular barriers placed between indigenous students and postsecondary education, and Cornel D. Pewewardy offers a thought-provoking discussion on the issue of ethnic fraud in university hiring. Each of these contributions underscores the connections between broad societal dynamics and the realities of the academic world.

Among the most engaging of the pieces in *Indigenizing the Academy* are those that look at the university as an overall institution. Vine Deloria Jr.’s opening essay reflects on the struggles of his generation of indigenous activist intellectuals and the challenges facing those now entering academia. As he reminds his readers, those challenges remain manifold in an environment in which the academic community as a whole continues to relegate the concerns of Aboriginal professors, students, and communities to a submarginal status.

Devon Abbott Mihesuah elaborates on this theme in her discussion of the all-important issue of academic gatekeeping. Mihesuah highlights a key contradiction of academic life when she points out that “in order to be acceptable to gatekeepers, Indigenous scholars and their work must be nonthreatening to those in power positions” (32). Yet since the unavoidable, if often unstated, premise on which positions of power in Canada and the United States are based is the illegitimate occupation of the actual land we stand on, to be nonthreatening to power and therefore acceptable to gatekeepers seems an impossible endeavor. Mihesuah’s observation is especially pertinent if the aim of indigenous academics and their allies is to use the university to benefit and empower Aboriginal peoples. The task, then, for progressive students and educators is to subvert the logic of colonialism and work toward ridding ourselves of the structures of power that perpetuate gatekeeping on campus and white supremacy in society at large. As Angela Cavender Wilson points out, a central component of indigenizing the academy is the reclamation of indigenous knowledge and traditions. For non-Aboriginal professors and students such as myself who intend to be allies in the struggle against colonialism, we

can play a supporting role in Wilson's project by helping to create an atmosphere in which such knowledge and traditions are accorded the respect not customarily in evidence in university classrooms.

Taiiaki Alfred's "Warrior Scholarship" offers perhaps the clearest statement among these essays of how the university operates in a colonialist context and what is at stake in terms of working for indigenous rights within the academy. He contrasts a possible imperial future with one of "independence" in which the independence of respecting, valuing, and honoring differences is balanced with the interdependence of sharing space (92–93). For Alfred this traditional indigenous thinking can guide Aboriginal resistance against reigning paradigms of authority in favor of the warrior scholar's cause: "freedom to exist as an Indigenous person and within an Indigenous community in accord with the traditional natural philosophies" (96). By emphasizing the stark polarities between imperialist domination and human freedom, Alfred posts an important reminder of the seriousness of the responsibilities that come with academic life.

Taken as a whole, the essays of *Indigenizing the Academy* are unified by several noteworthy themes. Angela Cavender Wilson's piece focuses on it specifically, but the import of indigenous knowledge is a common concern throughout the collection. As all of these scholars make clear, indigenous knowledge represents at once tools of resistance, sources of revitalization in the wake of ongoing imperial devastation, and sets of traditions from which the university can be remade into an institution that works toward a better future for Aboriginal people across the continent.

Directly related to this theme is the politics of knowledge production. The academy produces a good deal of what Canadian and US society "knows" about this continent's First Nations, but most of this knowledge is not produced by indigenous people. These essays explain how this situation disempowers, and their authors speak passionately about why it is essential that Aboriginal scholars claim and be given access to a greater share of the knowledge production about their own peoples. How such hierarchical structures work in practice becomes clear through the personal anecdotes that appear throughout the collection. Many of these writers relate stories of marginalization at conferences, in publishing, and on campus—environments where white students and professors are more likely to be validated and reaffirmed. Yet all of these intellectuals agree that the struggle to change the university is worth the effort, professional and political frustration notwithstanding.

As I carried this book around with me and discussed it with friends and teachers, I was asked exactly what "indigenizing the academy" means. The book's apt subtitle points to two of the main ingredients: "transforming scholarship and empowering communities." Although not all of these essays are as specific about the latter part of this formulation as they are about the former, many contribute additional layers of meaning to the definition of this phrase. For Andrea A. Hunter, indigenizing the academy entails reforming curricula with "morally sound ethics" (170), whereas David Anthony Tyee Clark contends that to "indigenize the academy means by necessity that Indigenous

scholars and our non-Indigenous allies must identify and overpower anti-Indianisms” (219). Generally, the essays in this collection might have elaborated more on the complexities raised by contrasting conceptions of oppression held within Aboriginal communities—debates about patriarchy and capitalism receive relatively little attention, for example—but after reading these essays and reflecting on the discussion questions in the book’s appendix, each reader will undoubtedly develop her or his own definitional nuances.

In their introduction, Mihesuah and Wilson state that one of the purposes of the book is to continue a dialogue among indigenous academics and their allies. The collection will meet and hopefully exceed that expectation. As a white student at the beginning of graduate school, I read this book as a window on a conversation in progress among indigenous academics, but I also see *Indigenizing the Academy* as crucial reading for non-Native students and teachers. This collection offers white-identified readers a set of articulations on problems we might find too awkward or formidable to attempt to resolve publicly. At the same time, the book challenges us to interrogate our own politics regarding privilege and solidarity in search of solutions founded on respect rather than condescension. Like bell hooks’s *Teaching to Transgress*, Linda Tuhiwai Smith’s *Decolonizing Methodologies*, and *Natives and Academics*, *Indigenizing the Academy* breaks down the mythical divide between pedagogical and political praxis. Among its many lessons, *Indigenizing the Academy* teaches that numerous Aboriginal people are working to fundamentally change what the university is, and it is the responsibility of everyone interested in social justice to facilitate this transformation on campus and in community. After all, between the legislative activities of Mr. Schwarzenegger and Mr. Campbell alone, there’s lots of work to do.

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Individuality Incorporated: Indians and the Multicultural Modern. By Joel Pfister. Durham, NC: Duke University Press, 2004. 340 pages. \$84.95 cloth; \$23.95 paper.

Pfister states his goal in this book to be the study of “dimensions of the history of the ‘individual’ in America” and goes on to explain that “it is judicious not to employ commonsensical notions of individuality to read history, however natural that may seem, but rather to contribute historical perspectives on the social making of that common sense” (10). His approach should be appreciated by those, such as this reviewer, who think that excessive preoccupation with individuality more often than not produces cardboard conformity. In a more theoretical vein the work offers a revealing, if limited, account of formations of cultural hegemony under colonial circumstances of inequality.

The author’s approach to the problem is through an examination of white conceptions of, and efforts to remake, Amerindians from the last quarter of the nineteenth century through World War II. It is not offered as a