Indigenous Peoples: Self-Determination, Knowledge, Indigeneity edited by Henry Minde in collaboration with Harald Gaski, Svein Jentoft, and Georges Midre. Delft, The Netherlands: Eburon Academic Publishers, 2008. ISBN 9789059722040, 296 pages.

Reviewed by Brad Martin

Indigenous Peoples: Self-Determination, Knowledge, Indigeneity is a wide-ranging interdisciplinary exploration of the politics of Indigenous rights and the impacts of globalization on Indigenous communities. The product of an international workshop held in Tromso, Norway, in 2005, the edited volume contains contributions from social anthropologists, historians, political scientists, sociologists, and other scholars with expertise on Scandinavia, North and South America, Africa, and Australia. Many of the essays in the collection can be read as responses to a general backlash against the international Indigenous rights movement in recent decades, as well as to specific criticisms by academics, political interest groups, and national governments. Indeed, the editors of the volume explicitly position themselves as defenders of Indigenous communities and as advocates for the implementation of the provisions of the United Nations Declaration on the Rights of Indigenous Peoples. Yet despite its strong bias, this timely and well-conceived collection is successful in accomplishing its stated goals. It provides a variety of scholarly perspectives on key international policy issues and illuminates both broad similarities and differences in the challenges facing Indigenous communities in distinct geographical regions.

The book is divided into three parts that address critical themes in academic and political debates about Indigenous peoples. The first part examines the history of the Indigenous rights movement in various countries and on the international level in the second half of the twentieth century, and explores the nature of opposition to this movement. The essays in this section discuss such topics as the emergence of political elites in Indigenous communities, the development of international Indigenous organizations, and the conflicts between specific political ideologies and Indigenous demands for collective rights. They are particularly effective in drawing connections between these issues and the growth of the modern welfare state and decolonization efforts in Africa and Asia. The second part of the book explores how concepts of self-determination, social justice, and human rights (often developed in global institutions) are defined and deployed in local struggles over territory, political participation, and resource management. Two essays discuss the operations of the World Trade Organization (WTO) and the Food and Agricultural Organization (FAO) of the United Nations in

order to examine the impacts of state conservation regimes and international trade policy on Indigenous communities. As the contributions in this section make clear, the meaning and value of global norms are often deeply contested at the local level, and the ways they are implemented have profound consequences for resident peoples. Finally, the third part of the book examines the politics of Indigenous research, knowledge, and higher education. Here, most authors are concerned with the issue of who has the right to conduct research on Indigenous peoples and how this research should be carried out. A few contributors examine the place of Indigenous peoples in research institutions and outline the challenges posed by Indigenous scholarship to conventional academic knowledge and practice. Several of the essays in this section are written by Indigenous scholars themselves. They explore the links between knowledge production, colonialism, and political empowerment, and make forceful calls for the development of an independent scholarly agenda rooted in Indigenous values and epistemologies.

While *Indigenous Peoples* makes significant contributions to the existing literature on international institutions and Indigenous politics, it can be criticized on a number of counts. First, it contains an unusually large number of (distracting) grammatical errors, no doubt the result of difficulties with translation. In addition, as with many workshop compilations, the quality of individual papers in the volume varies considerably. The collection contains numerous well-planned, concisely-written, and conceptually-rich contributions, but it also contains less rewarding pieces. More substantively, *Indigenous Peoples* does not take full advantage of its comparative potential. In particular, the collected essays tend to complement and confirm rather than contradict and challenge one another, thus generating little of the sort of productive internal dialogue that often occurs when essays with conflicting interpretative perspectives are juxtaposed. Moreover, despite the fact that the volume is framed by its editors as an exercise in comparison, few of the contributed essays are explicitly comparative. This leaves readers to draw connections and distinctions across case studies largely on their own. Even the introduction highlights common themes in the essays rather than engaging in rigorous comparative analysis. Finally, with the exception of essays on Australia and Hawaii, there is little attention paid in the volume to the so-called settler societies. This is a striking omission, given the recent growth of political opposition to Indigenous activism in Canada, New Zealand, the United States, and Australia and the fact that all these countries voted against the 2007 UN Declaration on the Rights of Indigenous Peoples. The incorporation of a greater number of case studies that explain the current mood of retrenchment in the settler societies would have served as a useful

counterpoint to those contributions focused on nations where Indigenous rights activism has been met with a different response.

Overall, *Indigenous Peoples* is a thoughtful collection of essays that makes important efforts to shift the study of Indigenous politics away from events on the local, regional, and national stages by refocusing it on international developments. Despite its limitations, it is particularly successful in demonstrating how Indigenous peoples in a variety of geographical locations have, since the 1970s, negotiated the new cultural and political realities of an increasingly interconnected and interdependent world. The book will be valuable for activists, policy-makers, and academics alike. It is suitable for graduate-level courses in a wide range of disciplines in the humanities and the social sciences. For northern researchers, it will be useful for illuminating local debates about Indigenous peoples in relation to developments in South America and Australia in particular.

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