

Crucially, this is not to say that this fundamental dependency on a relation to an other means that aboriginal groups seeking greater self-determination in the wake of settler catastrophe must enter into a politics of recognition with the settler state. Quite the contrary, it means that empowerment struggles that seek to undermine oppressive regimes must be careful not to unwittingly reproduce the norms and mores that enable and sustain those regimes in the first place. Indeed, this is the very argument Coulthard makes about the politics of indigenous recognition. But the troubles associated with liberal transitional models of justice for indigenous peoples may also haunt neoliberal models of self-reliance. As such, it is important that the ancestral homecomings that Alfred talks about—the return to traditional indigenous values he and Coulthard advocate for—fundamentally challenge the presuppositions of colonial governmentality.

In the end, *Red Skin, White Masks* remains an important book, a welcome intervention that advances decolonization scholarship in useful ways. It is a profound meditation on the complex ways historical structures of settler colonialism continue to plague indigenous peoples. In particular, the book's impact stems from the graceful way that it seamlessly weaves together anti-capitalist, feminist, and indigenous sovereignty narratives. And Coulthard's message is vital: undermining colonialism requires that indigenous peoples "find more effective ways of participating in the Canadian legal and political practices that determine the meaning of Aboriginal rights" (178).

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**Restorying Indigenous Leadership: Wise Practices in Community Development.** Edited by Cora Voyageur, Laura Brearley, and Brian Calliou. Banff: Banff Centre Press, 2014. 345 pages. \$24.95 CND paper.

*Restorying Indigenous Leadership* is a refreshing take on storytelling as a mechanism to emphasize leadership. In re-spelling "restoring" as "restorying," the book's title captures the intent of the collection. This is not about restoration so much as it is about reminding readers about what is already in place: multifaceted and holistic indigenous leadership. This work begins with the oft taken-for-granted "deep listening," a reminder that is needed given our rapidly moving world. In today's compartmentalized set of spaces, many cannot fathom a holistic world with leadership at the heart. We have evidence of concerted efforts to move away from non-indigenous leadership roles within the frame of anticolonial or precolonial mindsets despite a lack of non-western publications on leadership. There is great optimism as many strive to re-indigenize themselves today. Still, the role of learning both western and indigenous leadership practices remains a constant obligation.

Ultimately good leaders must work to develop their communities. This work looks at best practices carried out in indigenous communities today. Some examples include deep listening and community building in Australia; the role of indigenous women in

Canada, the community, and in business; the role of arts in leadership; and contemporary challenges in indigenous leadership. Community development also includes Aboriginal approaches to business leadership in Australia and addressing current environmental crises at hand, as well as the impacts of indigenous entrepreneurship on environment.

Chapter 1, "A Wise Practices Approach to Community Development in Canada," approaches indigenous economic development largely within the frame of federal policy on indigenous economic development. Cynthia Wesley-Esquimaux does mention neoliberalism but could go much further on its past, present, and future dangers to indigenous communities. This is key to best practices in business management, which tend to allow colonial actor-nations to continue a neoliberal relationship with indigenous nations that may not be in the interests of indigenous communities. A critique of the best practices correctly calls into question equating success on western terms with success on indigenous terms. The wise practices approach to economic leadership and development outlines seven elements of success: identity and culture; leadership, strategic vision, and planning; good governance and management; accountability and stewardship; performance evaluation; collaborations; partnerships; and external relationships.

Chapter 2, "The Field of Tribal Leadership Training, Cultures of Expertise, and Native Nations in the United States," explores hard truths about survival in the twenty-first century. It is, again, reassuring to read about self-determination going along with neoliberalism. Are current training groups reinforcing neoliberal acceptance? This chapter offers a typology of training while highlighting four organizational types: public-generalist, private-generalist, private-specialist, and public-specialist. Neoliberal notions of the global political economy are left less than clear. Where do indigenous nations fit? What role will federal dollars, better known as foreign aid, play in forcing indigenous nations to capitulate on various policy platforms involving gaming, entrepreneurship, and natural resources, including water? These are the concrete concerns all should recognize in a neoliberal future.

Chapter 3, Laura Brearley's "Deep Listening and Leadership: An Indigenous Model of Leadership and Community Development in Australia," takes listening seriously. It works to define deep listening and then frames various leader-to-community orientations. For example, leaders can be collaborators within "deep listening in relationships." Leaders are also framed as learners through "deep listening in research," apparently more radically in this day and age. Five key aspects of a deep listening research model work to have leaders facilitate a deep listening with their community: facilitate mutual exchange, value whole life experience, create multi-layered systems of support, work between knowledge systems, and develop collaborative frameworks of learning. Recognizing the contributions of leaders as artists through deep listening to culture, this chapter celebrates leaders as storytellers by focusing on deep listening to wisdom. An ordained leader need not have all of the answers. Rather, ordained leaders may be wise in that they know how to consult when they do not have an answer. This truly frames leaders as custodians in their relationship to their traditional homelands

while encouraging a deep listening to country. Leaders are properly framed as messengers: deep listening to the future.

Perhaps most exciting is Cora Voyageur's contribution on female indigenous leaders. Chapter 4, "Restorying the Leadership Role of Indigenous Women in Politics and Business in Canada," discusses indigenous women's agency and leadership. Women play an often overlooked but essential role in education within the indigenous community. Indigenous women have been overlooked in their political leadership practices. They have served as foundational chiefs, expressed their leadership practices based on their formal and informal educational achievements, and have successfully overseen community business practices.

"Exploring Australian Indigenous Artistic Leadership" discusses the positive role that strengthening influences on indigenous artistic leadership could play. Connecting artistic and leadership practices to culture is one of many ways where leadership success can be bolstered. Still, there are clear impediments to indigenous artistic leadership, such as when gatekeepers of contemporary indigenous arts sectors block out individuals. "Four Contemporary Tensions in Indigenous Nation Building: Challenges for Leadership in the United States" may invite critique for ignoring and, at times, reinforcing neoliberal domination. There are well-placed criticisms on "all or nothing" dichotomous thinking, as well as a good discussion of the realities of understaffed tribal governments that have little choice but to mix business and policy responsibilities. Regrettably, the cliché about "cultural match" reemerges with no critique reinforcing a centralized tribal government, leaving it very susceptible to non-indigenous influence through foreign (federal) aid. Indigenous nations will only mirror the economic needs of non-indigenous counties so long as they continue to grant policy concessions to non-indigenous interests. This is no way to look out for the seventh generation.

A history of Aboriginal enterprise in Victoria is contained in "Aboriginal Approaches to Business Leadership and Entrepreneurship in Australia." As well, this chapter documents the Gippsland Aboriginal Enterprise and lends some forecasting toward the future of indigenous business. Chapter 8, "Leadership Success in Overcoming the Environmental Constraints to Indigenous Entrepreneurial Activity in Canada," offers readers a review of a legacy of economic development that contributes to climate change. The background to contemporary Canadian indigenous economies is similar to many indigenous economies around the world: they are tied to a pattern of war meant to destroy indigenous political economies. Our economies vanquished, they are rebuilt to serve colonial interests first. Subsidized to barely exist, indigenous economic development remains stagnant. Colonial-actor policies, in this case Canadian, only allow for minimal existence among First Nations. In spite of the hurdles, there are successful indigenous entrepreneurial endeavors. Bob Kayseas's work in this chapter includes case studies organized into two sections. The First Nations group includes Osoyoos Indian Band, Lac La Range Indian Band, and Membertou First Nation, and the second, indigenous organizations, covers Alberta Indian Investment Corporation, Blackfoot Crossing Historical Park, Metis Crossing, and Mikisew group of companies.

Overall, the editors of *Restoring Indigenous Leadership: Wise Practices in Community Development* have created a great read. It is highly recommended, with the caveat that readers be ever-vigilant about the policy recommendations handed to them, from academia and colonial actors alike.

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**Sharing Our Knowledge: The Tlingit and Their Coastal Neighbors.** Edited by Sergei A. Kan. Lincoln: University of Nebraska Press, 2015. 584 pages. \$65.00 cloth; \$65.00 electronic.

The Tlingit are a unique, dynamic force among Native American peoples. You could not find a Native nation whose elders have taken a more active role in documenting and preserving their heritage and culture, or whose elders, at the same time, have adapted so effectively to modern American life as fishermen, entrepreneurs, and professionals of various stripes. This unique ability to blend the traditional with the modern—and indeed, not even to see a conflict between the two—speaks to the power of Tlingit resourcefulness and resilience. That remarkable capacity to both adapt to the present and carry the past forward is embodied in Tlingit traditionalists like Mark Jacobs, Jr., a contributor to this anthology: he was a Christian, patriotic American who proudly served in WWII and also spoke his tribal language. By the 1980s Jacobs was publishing essays on traditional Tlingit foods and helping to organize clan conferences to preserve his culture. Jacobs and other Tlingit cultural activists such as Andrew Hope III were the motive force behind the clan conferences that produced this singularly important book.

If the Tlingit are a unique people, *Sharing Our Knowledge* is a unique volume. Edited by Sergei Kan, the most prolific and accomplished non-Native scholar of Tlingit culture, this anthology offers a glimpse of what might be considered a model approach to Native studies, where “cultural anthropologists, museum specialists, archaeologists, and linguists . . . have engaged in . . . collaborative research with Native scholars, elders, and community activists” (7). This “anthropology of mutual engagement” has brought non-Native scholars and Tlingit traditionalists together in a long-term, mutual collaboration to document and nurture the history and culture of Tlingit peoples.

For decades the debate has raged over what obligations non-Native scholars owe to the Native communities they study. Anthropology has an especially dark past that dates back to its nineteenth-century origins, when non-Native scholars literally plundered tribal grave sites for artifacts and skeletal remains both to document the culture of the “vanishing Indian” and to gather evidence for theories of Native genetic inferiority. Fast-forward to the contemporary era, where aspiring professors in tweed jackets build their careers studying Native communities that receive little compensation or benefit from such scholarship. While scholars receive tenure and professional accolades, Native informants continue to live out their lives in impoverished Indian communities.