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**Trusteeship in Change: Toward Tribal Autonomy in Resource Management.** Edited by Richmond L. Clow and Imre Sutton; foreword by David H. Getches. Boulder: University Press of Colorado; 2001. 488 pages. \$59.95 cloth; \$24.95 paper.

In fall of 2002, tens of thousands of fish lay dying on the shores of the Klamath River where the river opens to the Pacific on the Yurok Indian Reservation. Only in the last decade had the Yurok tribe regained control of the fishery, and with that they began a conservative fishing program that has resulted in a trend of increasing salmon runs. Although the tribe has invested years of time and energy to this recovery, restoring watershed functions and reintroducing traditional practices, in the summer of 2002 political and economic forces well outside of tribal control brought on disaster.

For at least two years prior to the 2002 incident, tribal fisheries experts testified in court and political hearings that low water levels caused by upstream diversions were harming the fish. But no less an esteemed body than the National Research Council declared that there was no scientific evidence to support this contention. Picking and choosing among its science and scientists and ignoring its own Fish and Wildlife and Marine Fisheries Services, the federal government assented to an unprecedented reduction in flow for the Klamath to benefit upstream farmers. The result: dead fish, a devastated fishing economy, and an overwhelming sadness for all those who know the river or grieve for yet another squandered precious resource.

Such events are just part of a long line of environmental management decisions that have brought misery to tribes since the establishment of reservations. Undeveloped or selective science, suppression of indigenous practice and knowledge, and dismissal of cultural institutions have repeatedly contributed to poverty and to environmental degradation under federal natural resource management schemes. Now tribes are increasingly assuming control of natural resource management on reservations and participating in decisions about off-reservation sites and resources.

*Trusteeship in Change: Toward Tribal Autonomy in Resource Management*, edited by historian Richmond L. Clow and geographer Imre Sutton, makes a solid contribution to explaining the complex web of political, ecological, and cultural processes that have shaped resource management and stewardship of Indian lands and natural resources, and that influence prospects for the future under Indian leadership. It is an excellent book for those interested in resource management on public and private lands, and would be a fine text in a graduate seminar. For those whose activities involve them in participating, researching, or negotiating with tribes in matters of environmental stewardship, it is essential.

Clow and Sutton have brought together a fascinating collection of authors of disparate expertise, including essays on the use of Indian lands for reservoirs, Indian-environmentalist relations, and environmental planning based on the "indigenous worldview." But the book has a definite flow, proceeding from, in the words of the editors, "indigenous utilization of the environment (hunting) against the obstacles of a colonial mind-set; through a series of studies that reveal the conflicts, failures, and successes in upholding

trust responsibilities to manage tribal resources; to indigenous planning increasingly encouraged by the same government more than 150 years ago" (p. 234). The illusiveness of "autonomy," so amply experienced of late by the Yurok tribe, and the legacy of past policy and management, is well illustrated by cases presented in this volume.

The viewpoints of the authors are diverse, and as such provide insight into the complex and contentious issues that surround natural resource management on tribal lands. The editors repeat more than once that there is no one voice that represents the authors in this volume. The declared goal is to provide a "balanced" view of the successes and failures of resource management in Indian Country. I am not sure how the scales would tip, or even if there is an identifiable axis at the center, but the book makes it clear that there is no one formula to resolve or even understand natural resource issues on Indian lands. The volume as a whole certainly does not beat us over the head with failures nor does it characterize the tribes as passive victims.

There is no room here to discuss every essay, but I enjoyed each one. The emphasis on the relationship between property rights, land tenure, and natural resource management is of great value in current discussions about Indians and the environment. I found the Katherine Weist essay on the impacts of hydroelectric dams a surprise, and appreciated the way it was framed within analysis of arguments about "the public good." Reservation lands have been flooded under the justification of needed water storage for the broader society, but in fact these efforts have mostly benefited white businesses, communities, and politicians to the detriment of Indian lifeways. Grouped with it, in the area of "Trusteeship: Balancing Realty and Resource Management," are essays about hunting, agriculture, and forestry. These make explicit the many ways in which land tenure and a lack of control over natural resource management has influenced tribes.

The essays grouped in the section called "Tribalism: Seeking Indian Participation" include essays on rangeland conservation in Tohono O'Odham territory, heirship land management for the Rosebud Sioux, conservation of and access to sacred resources, and the use of wilderness designation to protect a sacred view-shed by tribes in Montana. Tribes must interact with a large federal bureaucracy in the management of their own reservations and in obtaining access to and some degree of control over off-reservation sites and resources vital to tribal culture or subsistence. In the essay on rangeland conservation, Peter M. Booth shows how the Tohono O'Odham found government-sponsored range management programs a threat to their self-sufficiency. The tribe was able to unravel the original plan, take the elements of greatest use to them, and discard the rest, in a way that protected their idea of sovereignty. Taken together, these chapters offer interesting insights into the clashes and also to the more effective strategies that have evolved.

The final set of essays, "Self-Determination: Pursuing Indigenous and Multiagency Management," makes it clear that regaining control of tribal natural resources is only the beginning for the tribes. Control of natural resources is severely challenged by the legacy of management and land poli-

cy, and by fragmentation and loss of traditional knowledge and institutions for environmental stewardship. The essays are about the political geography of Indian environmental jurisdiction, negotiated water settlements and the role of environmentalists, traditional knowledge and tribal partnership on the Kaibab plateau, and indigenous planning and resource management. Standing out in this section is the delineation of the "indigenous world view," which derives from a history of shared experience and a tradition of collective action, associating central values with territory, land tenure, and stewardship. The author of the essay on indigenous planning, Theodore S. Jojola, argues that the belief in their collective responsibility as the principal stewards of the land is crucial to indigenous planning and resource management.

The relations between the tribes and environmental interests are in general well handled in the volume. The essay on negotiated water rights, by Laura Kirwin and Daniel McCool, focuses on how the interests of environmental organizations both do and do not overlap with those of the tribes in water issues. They refer to a "last refuge" perspective: the idea that Indian reservations are not so much tribal homelands but biological preserves, arguing that environmental organizations most often have this view. Kirwin and McCool state that environmentalists and tribes will find it easier to pursue common goals when the environmental community more consistently recognizes the legitimacy of tribal sovereignty.

The work brought to my mind questions about how "autonomy" also brings opportunity for direct negotiation for compensated protection of wildlife, trees, and other resources on tribal lands. How will tribes make use of these options? Would tribes accept compensation for acting as the "refuge" for wildlife or landscape, when the private lands around the reservation can no longer function in that way? This is an issue of importance not just for tribes, but for ranchers, farmers, and even the managers of some of our more urban military reservations. Conservation easements are one way, for example, that private landowners can be compensated for protecting environmental values for the benefit of outsiders, but they require to some degree the surrender of the landowner's authority. Tribes have been approached directly by wildlife and land conservation interests about putting conservation easements on their land, or timber trusts, and so forth. I am not familiar with the legal complexities with trust, allotment, and fee lands, but it will be quite interesting to see how some of these arrangements or proposed arrangements unfold.

In the text, reference is once or twice made to the "colonial" nature of the exploitation and management of tribal resources, but this idea is otherwise not much developed in the volume. The literature cited is firmly grounded in that of American environmental history, and, as such, does have a rich and interesting variety of work to draw from. Donald Worster, William Cronon, Richard White, and others have greatly enriched our way of looking at the history of the American environment, and White has, in fact, specialized in Indian life. However, I think Indian resource management issues may require us to cast a broader net, and bring in some of the international development literature that pertains to cultures, environment, and oppression. US tribes

have much in common with, for example, Filipino villagers who were handed their forest and offered the opportunity to do “community forestry” long after the trees and watershed had been severely degraded by commercial interests. Another example worth investigating are the Indonesian tribes whose traditional management and uses of forests have been “criminalized” by the central government. Works such as those of Anna Maria Alonso, James Eder, Susanna Hecht, Ramachandra Guha, Michael Murphree, and Nancy Peluso come to mind. The stories and the strategies evolved by third and fourth world communities for coping with cultural and environmental loss of control, as well as the analytic techniques used by the scholars of such, should also be mined by those researching and working in the area of natural resource management on Indian reservations. Interestingly enough, in recognition of the parallels, some tribes have begun participation in international networks for information sharing among fourth world communities.

In sum, this is a much-needed book, quite thought provoking and intelligent, on a topic that needs more attention. I find myself eager to share it with graduate students and colleagues.

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**Turtle Lung Woman's Granddaughter.** By Delphine Red Shirt. Lincoln and London: University of Nebraska Press, 2002. 242 pages. \$26.95 hardback.

Delphine Red Shirt—in her autobiography *Bead on an Anthill: A Lakota Childhood* (1997)—posits herself in the changing world of traditions. Now in *Turtle Lung Woman's Granddaughter* she continues to explore the history of her family traditions by chronicling the lives of her grandmother, *Kheglézela Chaǵúwí* (Turtle Lung Woman) and her mother, *Wíyá Isnála* (Lone Woman). Reading this oral history is like sorting through a neatly stacked woodpile: part is common wood and the other part is unusual wood. After sorting through the entire woodpile, the reader glosses over the common wood and lingers over the unusual wood because of its texture, richness, and quality.

The wood we expect to find covers material such as the buffalo hunt (pp. 19–21), Lakota tradition and virtues (pp. 64–67), Lakota kinship terms (pp. 74–75), *Íya* and *Anúg Ité* myths (pp. 80–81, 111), horses (pp. 129–130), reservation living (pp. 187–188), and the sweatlodge (pp. 203–205). For example, Red Shirt includes generic descriptions about the actual sweatlodge construction. “A hole is dug in the middle of the structure to put rocks that are heated in a fire. The hole measures about two feet wide and two feet deep” (p. 203). While this information does set up later stories about Old Woman Scout and the advice she gives Lone Woman after the Purification Ceremony, much of the ceremonial information is old wood and not necessary.

The bulk of the sweatlodge information and the generic descriptions could have been removed; many of the readers drawn to Red Shirt's book will have basic knowledge about Lakota customs, myths, and traditions, which