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**Contesting Knowledge: Museums and Indigenous Perspectives.** Edited by Susan Sleeper-Smith. Lincoln and London: University of Nebraska Press, 2009. 480 pages. \$35.00 paper.

Recent years have seen a tremendous surge of outstanding works on the National Museum of the American Indian (NMAI) and its role in American society, as a component of a nation-state museum complex, and its multiple meanings for diverse groups of indigenous peoples in the Americas. These books document a change in scholarly emphasis from often polemic assertions of decolonization, the necessity for tribal and pan-Indian cultural autonomy, the need to eradicate stereotypes and rewrite history and culture from indigenous perspectives, and the righting of past injustices, to documenting the growth pains of transforming a private institution into part of a huge national museum complex and the first steps toward changing curatorial and display practices with regard to the descendants of artifact makers and their communities in a NAGPRA world. Scholarship then moved to insightful analyses of issues that range from hegemony, cultural invention, and reinvention, to stereotype eradication and the beginnings of a corpus of works on the history and development of tribal museums. To this list we can now add a new theoretical emphasis on knowledge contestation both within heterogeneous indigenous communities and among the manifold groups who are stakeholders in a variety of institutions like the NMAI, whose subject matter is centered on the indigenous peoples of the Americas.

*Contesting Knowledge: Museums and Indigenous Perspectives* is a collection of insightful and evidence-laden chapters that explore indigenous points of view regarding the representation of indigenous histories and cultures in both national anthropology and art museums, like the NMAI, as well as in local community museums established and operated by individual indigenous communities around the world. Although divided into three parts, which are devoted to cultural practices in museums, curatorial practices, and tribal museums, there are many cross-cutting themes in this excellent work including anthropological and indigenous intellectual and paradigmatic perspectives—how they differ and are similar; the undermining of romanticized, marginalizing, and essentializing images (that is, stereotypes) of North American, South American, and African peoples by current emphases on cultural and social diversity in tribal museums; the legacy of past collecting practices that influence how museums tell stories and convey alternative histories; the unsilencing of indigenous voices; the impact of classification schemes on thought and images; the effect of globalization on all areas of discussion; museums as powerful sites of cultural negotiation through discourse; and the idea of the museum/archive complex as a site of dynamic revitalization and purposeful place from which to fight discrimination and the legacy of the past.

In part 1, “Ethnography and the Cultural Practices of Museums,” Ray Silverman introduces the section with a short chapter about ethnography’s legacy in presenting the past and present of indigenous peoples in order to set the context for the chapters that follow. There are four thematic chapters that deal with the need to contextualize museums and archives historically

in terms of colonial scholarship. Hal Langfur, who introduces the concept of “ethnographic showcase,” discusses the effects of cultural eradication and ethnological comparative essentialism in early-nineteenth-century Brazil. Zine Magubane analyzes theatrical displays of Africans brought to Europe as living ethnographic exhibits conceptualizing host venues as sites of performance, knowledge production, and indigenous resistance. Ann McMullen again writes about how George Heye was reinvented by NMAI’s early curators as the museum was nationalized and indigenized. Ciraj Rassool discusses ethnographic and indigenous cultural politics as seen from the District Six Museum in South Africa, where museums still serve as unintentional sites of colonialism in heritage debates.

Jacki Thompson Rand introduces part 2, “Curatorial Practices: Voices, Values, Languages, and Traditions,” which focuses on the curatorial practices of national anthropology museums and the collaborations forged between them and the indigenous communities that they represent, demonstrating that collaboration did not begin with the NMAI but has occurred in selected sites since the 1890s. Four chapters serve as case studies about representational debates, three of which deal with the history of the NMAI. Miranda J. Brady discusses how NMAI leadership presented the museum as a solution to long-standing Native resentments against standard museum representations of their communities. Jennifer Shannon reiterates the issues involved in the construction of Native voice at the NMAI. Paul Liffman’s welcome case study shows how the Huichol delegation saw its NMAI exhibits as a way to help their society reclaim land and advertise their art in order to increase sales. Liffman’s chapter, however, breaks new ground and is an excellent reminder that the reasons Native curators at the NMAI give for displaying objects are not necessarily the same as those of the peoples being depicted. He reminds us that the “Native voice” is heterogeneous, not a simplistic party line. The fourth chapter by Brenda MacDougall and M. Teresa Carlson documents the successful blending of academic and Native scholarship, voices, and representations of thirteen Métis communities from northwestern Saskatchewan at the Diefenbaker Canada Centre in Saskatoon. Like Liffman, their chapter demonstrates how museum narratives can serve to buttress political and legal claims with respect to land and also how museums, scholars, and local communities can successfully work together in order to achieve different but mutually successful goals. They are best-case models for shared curatorial practice that other institutions can emulate. These chapters about NMAI, like others in the book, are reminiscent of and go over much of the same ground as those in the excellent edited volume by Amy Lonetree and Amanda J. Cobb, *The National Museum of the American Indian: Critical Conversations* (2008).

Brenda J. Child introduces part 3, “Tribal Museums and the Heterogeneity of the Nation-State,” which explores the ways in which tribally operated museums and cultural centers function as institutions that adhere to standard museological practices of conservation and preservation and tribally specific guidelines, restrictions, and beliefs. In addition, many tribes utilize their museums to reeducate the public, including tribal members and nontribal members, regarding the indigenous histories, cultures, traditions,

and the long-lasting effects of colonialism, as demonstrated by the Saginaw Chippewa's Ziibiwing Center described in Amy Lonetree's chapter "Museums as Sites of Decolonization: Truth Telling in National and Tribal Museums." As part 3 illustrates, tribally managed museums and cultural centers have many functions and purposes—to preserve aspects of indigenous cultures, challenge historical misrepresentations, assert tribal sovereignty, educate museum visitors, create community gathering places, confront contemporary circumstances, and remain sensitive to tribally specific values and sensitivities—some of which mirror those practiced by anthropological museums. However, there are certain areas in which tribal communities are able to diverge from standard museological approaches by governing and designing a tribally managed museum or cultural center. In most instances, tribal museums and cultural centers use syncretism, the merging of tribally specific epistemologies and general museological practices, in order to create an institution that adequately stores, preserves, displays, and protects significant items and at the same time conforms to specific cultural values and ideologies.

Kristina Ackley describes the ways in which the Oneida Nation Museum has created a space to talk about Oneida history, kinship, identity, and belief system, while contending with traditional Oneida ideas about the appropriate display and dissemination of sacred knowledge. Brian Isaac Daniels considers the formation of three tribally managed institutions in the Klamath River region of northwestern California—the Hoopa Tribal Museum, Yurok Tribal Historic Preservation Office, and Shasta Nation archive—in order to explain the ways in which indigenous communities are able to control the collection, display, transmission, and use of tribal knowledge for the benefit of tribal interests. Gwyneira Isaac illustrates how the A:shiwí A:wán Museum and Heritage Center in Zuni, New Mexico, has controlled the dissemination of esoteric knowledge according to Zuni rules and guidelines, focusing on the conflicts that have arisen between Zunis and Anglo-Americans regarding the appropriate transmission of sacred knowledge and the cultural values that are ascribed to the reproduction of knowledge. Here she summarized what she has written at length about in her book, *Mediating Knowledges: The Origins of a Zuni Tribal Museum* (2007). Lonetree addresses the need for museological institutions, both national anthropology museums and those operated by individual tribes, to tell the truth concerning historical circumstances, including the long-lasting effects of colonialism, citing the Saginaw Chippewa's Ziibiwing Center as a best-practices model for tribal museums and cultural centers.

The chapters in part 3 exemplify the myriad approaches tribes employ in their museums and cultural centers, archives, and libraries in order to control the representation of their communities better, as well as information related to their sacred histories, federal recognition petitions, cultural preservation cases, and the damaging historic and contemporary effects of colonialism. Though they concentrate on different aspects of tribal museum, archive, or library management, each chapter superbly describes how specific tribes have taken unique approaches to preservation and representation, demonstrating the heterogeneity of Indian country.

With *Contesting Knowledge: Museums and Indigenous Perspectives* we see the summation of an era of scholarship about the founding and development of the NMAI and the establishment of a path for sophisticated new studies on tribal museums. The chapters illustrate the remarkable transformations taking place in museums and indigenous communities throughout the Americas, and we highly recommend it for those who are interested in cultural preservation, museum studies, and collaborative partnerships regarding indigenous representation.

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**Great Lakes Indian Accommodation and Resistance during the Early Reservation Years, 1850–1900.** By Edmund Jefferson Danziger Jr. Ann Arbor: University of Michigan Press, 2009. 336 pages. \$60.00 cloth.

In this engaging work, historian Edmund Danziger examines the complex history of Great Lakes Indians, both in Canada and the United States, during the increasingly challenging reservation era. Utilizing a vast array of primary and secondary sources, and virtually ignoring permeable international borders, he justly places Indians at the center of their own histories and strives to provide an Aboriginal voice and agency to his Algonquian and Iroquoian subjects of study. Ultimately, this book demonstrates how Great Lakes Native groups maintained important traditions, and a sense of Indian identity, throughout this period, despite an onslaught of encroaching settlers, lost homelands, and federal initiatives toward assimilation. Danziger posits that these Indians preserved their distinctiveness “even though their moccasins entered, in varying degrees, the Canadian and American mainstreams” (xiii).

In support of his overall thesis, Danziger divides his book into three thematic sections, based on areas of conflict between Great Lakes Native groups and white interests, including the spheres of economics, educational and religious life, and politics. Economically, many groups survived by continuing or adapting traditional means of subsistence during the reservation era. Members of the Six Nations in southern Ontario, Iroquoians in New York State, and Menominees in Wisconsin endured by instituting commercial agricultural programs, much to the delight of federal policy makers who saw farming as the first step toward assimilation into mainstream Canadian and American life. Other Indian societies, especially those on the northern edges of the Great Lakes region, eschewed farming for traditional, mixed economies that included seasonal hunting, fishing, and gathering practices. Much like Coast Salish groups in the Pacific Northwest, many Great Lakes Indians pushed for the inclusion and enforcement of fishing rights in negotiated treaties, although Canadian and American officials often ignored these privileges in favor of white, commercial fishing outfits. As Danziger demonstrates, Great Lakes Indians also developed new sources of income during this era, including the leasing or sale of tribal lands, tourism in the region, timber