

and *tactics* utilized by students, following de Certeau. Students did learn through this discursive process, which Hurtig describes as a patriarchal dance with teachers leading and students following, in a “hierarchical relationship of knowledge and power masked by the artifice of reciprocity” (p. 107). The dictation, explication, and exam processes of schooling all demonstrate how teachers legitimated and naturalized negligent patriarchy, and how students responded through using the tools provided to them.

Hurtig draws a comparison to her ongoing research in Chicago, where she has worked with writing groups for immigrant parents since 2008. She builds on findings from Chicago to analyze young female students’ participation in inquiry for a class project in Santa Lucía. These young women in Venezuela decided to ask open-ended questions to a group of teenage mothers about their life experiences and goals. Hurtig documents a shift in the young women’s approach to inquiry toward producing knowledge on their own terms—even as it is applied within the structured pedagogical practices of their courses—giving insight into the struggles of their gendered positions.

The life stories of Xiomara and others complete Hurtig’s work, supporting her arguments about how myths of achievement through schooling play out for the young women in unexpected ways. Xiomara appeared to follow a path toward independence through college study, yet she also had a child, was able to care for her mother, and with support from her grandmother and brother was able to study architectural drafting. The unique and resourceful ways that Xiomara took steps along her life course is an example of how she balanced her identity creation with gendered demands, and used the schooling she completed to strengthen her family despite the negligent patriarchy. Educators, parents, young people, and researchers can all learn to consider and document the forces and discourses at play in identity creation, knowledge production, and school relevancy to the life path of adolescents reconsidering and responding to the continuous “crisis” represented in the contemporary high school experience. Partnerships for new social possibilities can emerge through analysis of power, discourse, and agency, following the path that Hurtig made by walking the streets of Santa Lucía to challenge the assumptions of capitalist patriarchy.

*Decolonizing Methodologies: Research and Indigenous Peoples, 2nd Edition.* Linda Tuhiwai Smith. London and New York: Zed Books, 2012. 240 pp.  
 Reviewed by Tiffany Cain, *University of Pennsylvania*

Linda Tuhiwai Smith’s second edition carries forth her critical, innovative, and unapologetic project to decolonize the academy, beginning with prudent scrutiny of Western modes of knowledge production, specifically research. As the second edition of a book that made great waves throughout much of the scholarly world, *Decolonizing Methodologies*—in the spirit of methodological revolution—insists that researchers take seriously the “roles that knowledge, knowledge production, knowledge hierarchies and knowledge institutions play in decolonization and social transformation” (p. xii). Tuhiwai Smith asserts that this book constitutes a manifesto for indigenous researchers, while also recognizing the influence its philosophies are likely to have on non-indigenous investigators. She foregrounds the complexities not only of researching with/in indigenous communities, but the struggles of indigenous researchers to position themselves while inhabiting identities as both indigenous and researcher.

The first five chapters of this book, having changed little from the original publication, focus on reorienting the reader to the legacies of European imperialism and the impact of that legacy on current work with indigenous peoples. Tuhiwai Smith positions this portion of her book by addressing knowledge production and transmission (education) through what she identifies as the four major concepts framing indigenous experiences: imperial-

ism, history, writing, and theory. She breaks down what the term “indigenous peoples” means in today’s increasingly global sociopolitical sphere, arguing that, as a relatively recent and undeniably problematic term, it nonetheless serves to address the shared experience of colonization, the processes of attempted dehumanization and fragmentation that resulted from it, and the ongoing struggle for self-determination. Her insights pose important questions: How are outsiders taught to think about indigenous people? How are indigenous peoples taught, by outsiders, to think about themselves? While she heavily critiques the practices of history, writing, and theory making, she also leaves the reader optimistic that, with radical reevaluation, these traditions can be wielded to bring about the decolonization that the academy so desperately needs.

The second portion of the book features the majority of the revisions to the new edition, including the addition of two new chapters and a conclusion. These final eight chapters are experiments in cross-pollination. Tuhiwai Smith presents an indigenous research agenda which identifies the stages through which indigenous communities are moving (survival, recovery, development, and self-determination), and the conditions under which they navigate those spaces (decolonization, healing, transformation, and mobilization). She stresses that doing ethical and decolonized research is a continuous learning experience founded on building meaningful relationships between researchers and communities. She later expounds upon what forms such research might take, listing 25 indigenous methodologies that emphasize key ideas like sharing, testimony, and reclamation. This list, however, provides no specific model for Indigenizing research. While useful as an exercise, this section underscores that this book is not meant as a guide or handbook to the particulars of research in indigenous communities. Readers should expect to be exposed to a number of potential frameworks for meaningful research, not to find a blueprint of precise methods for addressing questions unique to a given project.

The book moves on to provide examples of Māori experiences with the shifting dynamics of research. Communities increasingly charge researchers to consider the problematic “truths” often created because of their research. More and more, “culturally sensitive” research colors the academy, but for Tuhiwai Smith this is still ultimately a Western research archetype. Alternatively, she outlines the Kaupapa Māori initiative, a large-scale movement to reposition Māori needs, ideas, and priorities into studies with communities. Her account of Kaupapa Māori, while inspiring, ultimately leaves readers wondering whether it comprises an exceptional case: Can its successes, including the increasing number of Māori academics, the increasing power of the community to regulate research projects, new strategies of partnership, and the validation of Māori knowledge production, be replicated elsewhere?

Part of this potential for replication relies on ideas surrounding the role of research in the ongoing social struggles of indigenous peoples. Here, recognition and self-determination denote key concerns. Tuhiwai Smith grapples with the place that indigenous peoples occupy and their increasing movement from the margin to the center, particularly with respect to their ability to regulate who conducts research in their communities and whether that research is deemed meaningful. For Tuhiwai Smith, research approached earnestly and ethically has the potential to expand and improve the conditions for social justice. She recognizes that while research and activism exist as separate entities, they often become implicated in the same complicated process; this process frustrates the lives of many scholars, indigenous or otherwise. But I wonder whether she sees decolonization as something that can actually be achieved? Will we ever accurately characterize the academy (or the world) as post-colonial? And if so, what does she imagine the next step might entail? Is it enough to desegregate or must we be seeking to integrate? Is it enough to decolonize or must we seek to indigenize?

Tuhiwai Smith's platform remains provocative, illuminating, and hopeful. This book deserves to be read by scholars and educators alike, especially those early in their careers, because it has the potential to dramatically shift the ways in which they approach their research goals. This revised edition continues to drive the decolonizing project through a new decade and to renew the struggle to radically change the academy's approach to working with indigenous and marginalized communities.