
Replanting Cultures: Community-Engaged Scholarship in Indian Country by Chief Benjamin J. Barnes, Stephen Warren (eds). United Kingdom: State University of New York Press, 2022. 376pp. ISBN 9781438489957.

Chief Benjamin J. Barnes and Stephen Warren's edited collection *Replanting Cultures: Community-Engaged Scholarship in Indian Country* cultivates the seeds of ethical and reciprocal relationships between Indigenous peoples and researchers, both academic and non-academic. The book's primary focus on replanting Indigenous-led community engagement within historical research nurtures an understanding of the importance of respectful collaboration and knowledge exchange between Indigenous communities and researchers. As such, this is a much-needed collection in community-engaged history and scholarship, as methodology-focused books like this are sparse in the field. More often than not, community-engaged methodologies are minor notes within larger academic histories. Although this book engages directly with community-engaged historical research, these collaborative practices can inform other fields including but not limited to Indigenous studies, political science, psychology, Canadian studies, anthropology, and archeology. Barnes and Warren's collection came to my attention as I am a community-engaged historian of settler ancestry that works closely with Indigenous peoples. More specifically, with an Advisory Council of six Weⁿdat/Waⁿdat women, I am currently collaborating to complete my dissertation on Weⁿdat/Waⁿdat women's activism to protect their land and treaty rights in Kansas City, Kansas, during the later nineteenth century. *Replanting Cultures*, and the work of the scholars and communities within it, has pushed me to adopt some of the community engagement practices in my own research practice.

The collection contains several main objectives that the authors hope take shape within community-engaged research. First, they hope that the studies within the collection initiate real change in community-engaged histories that integrate team-based research practices. Second, the authors anticipate that these studies will push universities to seriously re-evaluate their treatment of Indigenous peoples and tenure requirements that do not acknowledge or support Indigenous ways of knowing, engaging in knowledge sharing, and conducting research activities (13, 20). Third, Barnes and Warren want researchers to question current ethics and grant systems for studies on Indigenous people, as these systems are created and assigned by colonial institutions that exclude Indigenous voices, community needs, and, often, community protocols. Fourth, these authors clearly state that researchers of all backgrounds need to explicitly ask Indigenous peoples they are interested in working with "What do you want to know?" and create studies that take these community needs and desires seriously (14, 21). Putting this into practice, each chapter in this book is a study driven by questions posed by Indigenous peoples. And finally, Barnes and Warren hope the community-engaged scholarship in this collection will "seed future generations" of collaborative and ethical relationships between researchers and Indigenous peoples (36). Likely, these objectives will take some time to take root in community-engaged Indigenous history and other disciplines, such as Indigenous studies and social sciences. This collection has certainly planted a seed within me to continue collaborative, community-engaged studies in the future.

Each of the essays uses community-engaged methodologies built on reciprocal relationships that feature collaboration and repatriation. The collection is broken up into three main parts that highlight particular themes and areas of community-engaged Indigenous history. Part I focuses on community-engaged scholarship with the three federally recognized Shawnee tribes, emphasizing practices for partnerships between Indigenous peoples and non-Indigenous scholars. For example, Chief Benjamin Barnes demonstrates the innovative ways that Shawnee citizen-scholars are “reversing the research power structure” through their engagement with universities and academics to explore ancient pottery traditions (48). Part II tells the history of the Myaamia Center and the ongoing linguistic and cultural revitalization taking place there. Early career academic Cameron Shriver from the Myaamia Center shows how researchers can engage with Indigenous peoples in ways that will both improve their work and address the needs of the community through negotiations. Part III showcases relationships and studies between Indigenous peoples and courts, libraries, laboratories, and living history museums to demonstrate the innovative and complex practices of community engagement outside of academia. April K. Sievert and Jessie Ryker-Crawford exemplify the significance of establishing successful, accessible, and proactive training programs for managing museum and archival collections, specifically in relation to the Native American Graves Protection and Repatriation Act (NAGPRA) and the ethical considerations surrounding repatriation. Their work emphasizes the need to conduct repatriation efforts in a manner that respects the Indigenous peoples to whom these materials rightfully belong. Together, authors from diverse backgrounds, institutions, and career stages weave themes of reciprocal relationships, Indigenous-driven research questions, and community obligations/protocols throughout the collection.

This collection has several implications for anyone practicing community engagement methodologies. The essays within push researchers to conduct their work according to what Indigenous nations actually want to know. In other words, this collection advocates for studies that add to community archives, knowledges, and goals. However, the authors are careful to understand and acknowledge the trauma of settler colonialism and harm of research conducted in the past; they further assert that this past research has not only been exploitative and extractive, but that these practices have been normalized in the university setting. The collection also underscores the importance of research being done outside of the ivory tower of academia, research currently taking place in spaces like libraries, labs, museums, plays, movies, and so on. And, finally, the book calls on universities to recognize that community engagement comes in a variety of forms that might not always be represented by current tenure requirements and/or single-authored peer-reviewed papers. Rather, the current tenure requirements place academics in precarious positions having to navigate between community needs and university requirements. Moreover, according to Barnes and Warren, these requirements also leave Indigenous peoples and their communities on the outside looking in.

Collections like this, that demonstrate many of the “dos and don’ts” of community engagement with Indigenous peoples in academic studies, are rare, especially outside of journal article publications. This book therefore has several practical implications for Indigenous-focused academic studies. This book would lend itself well to both undergraduate and graduate

courses that focus on historical methods, interdisciplinary studies methods, Indigenous studies methods, and community engagement methods. In these types of fields, the book could be analyzed as a whole or through select studies from the collection. In all cases, readers will be able to gain invaluable insights into how to conduct their own work with Indigenous peoples in a good way.

Notwithstanding these significant contributions, *Replanting Cultures* is limited in scope to federally recognized Nations in the United States and Canada, leaving many questions as to what community engagement looks like for non-federally recognized Nations. Moreover, this book is limited geographically, with a heavy focus on the Nations that reside in America's mid-western region, such as the Shawnee and the Miami. That being said, no book can achieve everything, nor include all Indigenous peoples. As such, as the book's contributors desired, this book invites other community-engaged scholars to complete more studies, edited collections, articles, and books on community engagement with non-federally recognized Nations as well as Indigenous peoples across the globe. In doing so, studies like this will hopefully continue to close the gaps between researchers, colonial institutions, and Indigenous peoples.

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