

Review: Invisible No More: Voices from Native America
By Raymond Foxworth and Steve Dubb

Reviewed by Bishnuprasad Mohapatra
Odisha, India

Foxworth, R. & Dubb, S. *Invisible No More: Voices from Native America*. USA: Island Press, 2023. 296 pp. ISBN: 9781642833119. \$35.00. Paperback.

Indigenous voices have long been marginalized in development processes that affect them and their resources, often viewed through an outsider's lens of exclusion. Historically, whether in pre-colonial, colonial, or state-regulated societies, their input was overlooked, endangering their culture and sustainable practices. However, in recent decades, there has been a shift towards including native voices globally. Recognizing indigenous viewpoints fosters cultural preservation and supports social, economic, and environmental sustainability. This edited book, *Invisible No More: Voices from Native America*, amplifies the voices and perspectives of Native American people and practitioners from a postmodern approach. Chapter authors are Native leaders and development practitioners who reveal how their voices have been historically silenced in the US, speak about present crises, and provide indigenous solutions to achieve an equitable and sustainable society.

This edited book is divided into four parts. In the first part, the author's arguments center on the issue of the invisibility of native voices in philanthropy practices and general American society. The second and third parts of the book analyze the nexus between environmental issues, native people, and dominant structure. Notably, the authors highlight the indigenous people's major efforts to protect the environment and discuss how local leaders and organizations are challenging the dominant structure of US environmental movements. In the last part, the authors visualize building sustainable Indigenous economies by decolonizing native communities.

The volume is filled with ethnographical accounts of the authors. The authors of this book are neither academic nor following any academic writing style to present their experiences. However, all the chapters are well-organized and narrated from a postmodern approach, focusing on the lived experiences of Native people. Authors challenge the conventional way of writing and Western philosophical discourses, from policy and practice to conducting research in the native community. This volume suggests adopting a native perspective for the well-being of the Native community through traditional knowledge systems, participation of local communities, need-based and long-term intervention, and local evaluation methods. Further, the writings challenge the ethos and goal of modern philanthropy and showed the native ways of

philanthropic values like reciprocity, trust, responsibility, and accountability for sustainability of the community.

These voices not only challenge the romanticized and false views about Native communities, but also show the path to becoming resilient and fighting to protect their culture, land, resources, and rights. This volume reminds us of the abundance of traditional knowledge and leadership Native Americans have had for generations, which helps build their self-sustaining living with nature. Their experience-based solutions are relevant to both local and global challenges. These solutions, including language recovery, environment preservation efforts, caring for forests through controlled fires, restoration of old fishing and desert agriculture management systems, and development of trust land, native business, and livelihood, have the capacity to challenge the present crisis and broader applicability. For a holistic analysis, the volume could have been strengthened by the voices of non-native people, leaders, lawyers, activists, practitioners, and policymakers who are continuously working to develop Native communities and their areas in America.

The central question remains: shall these Native voices be heard in this technology-based solution era? The answers remain in the hands of the readers of the book. This book will help development practitioners, policymakers, researchers, philanthropists, and voluntary organizations who are working with indigenous communities. Additionally, researchers with have a keen interest in qualitative research, like ethnographic and case studies, can use chapters of the book as an example of writing ethnographic accounts and lived experiences.

Dr. Bishnuprasad Mohapatra <ranabishnuprasad@mail.com>, Lecturer in Sociology, Malyagiri Mahavidyalaya (Affiliated to Utkal University), Odisha, India.

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