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## **LCH Bookshelf**

### **Reversals: Recognizing the Indigenous Voice**

Compiled by Peter Fitzpatrick, Birkbeck

#### *Introduction*

In the spirit of Jill Stauffer's first Bookshelf (Volume 11, Issue 1, 2015, pp.146-7), this one is considerably about 'learning to listen' – about this learning as an inexhaustible imperative. It offers books reversing the 'recognition' of the Indigenous voice before it can be heard. With such 'recognition' it is not only the irony that is heavy. Its juridical dictates continue to render Indigenous peoples in comprehensively deracinated terms of 'sovereign' assertion.

#### *Aboriginal Peoples, Colonialism and International Law: Raw Law*

Irene Watson  
Routledge, 2015

Irene Watson's is an involving and moving engagement with the law of 'First Nations' in Australia, a law that insistently remains vital and effective. This engagement merges into and informs a revelatory, fundamental, and richly instanced critique of occidental law, national and international.

#### *An Indigenous Peoples' History of the United States*

Roxanne Dunbar-Ortiz  
Beacon Press, 2014

The title says it. This is a prime and compelling claim on history, and not merely an 'alternative history', much less a confined concern with the Indigenous. It becomes a history of the Indigenous experience of oppression as constituent of the very make-up of the United States itself.

#### *Declarations of Interdependence: A Legal Pluralist Approach to Indigenous Rights*

Kirsten Anker  
Ashgate, 2014

From the irrefutable blurb: ‘... Kirsten Anker takes the ‘recognition’ of Indigenous peoples and their rights exactly where it should go – away from a template of occidental law, sovereignty and perception and towards a formative plurality of relation between it and Indigenous law, life and perception.’ (Peter Fitzpatrick). The setting is extensive, with Canada and Australia figuring predominantly.

*Indigeneity: Before and Beyond the Law*

Kathleen Birrell  
Routledge, in press

Kathleen Birrell’s is an intensely creative concern with ‘textual imaginaries’ of law and justice derived from Indigenous literary works, set mainly in Australia. This concern fuses with insights from poststructural philosophy to reveal an indigenous law that is transformative, and not least so when brought to bear on the ‘juridical narratives of the coloniser’.

*Nationhood Interrupted: Revitalizing nêhiyaw Legal Systems*

Sylvia McAdam (saysewahum)  
Purich, 2015

Sylvia McAdams’ account of nêhiyaw, Cree, law is a personal one, yet one that, with verve and humour, absorbs a rich history of the colonization of the Cree and resistances to it, including the still irrepressible activities of the ‘Idle No More’ movement which she co-founded.