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of ceremony, societal roles, and life stages that can help to heal from colonization and create healthier communities by imagining a stronger way of life that connects the past to the present.

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**Queer Indigenous Studies: Critical Interventions in Theory, Politics, and Literature.** Edited by Qwo-Li Driskill, Chris Finley, Scott Laurie Morgensen, and Brian Joseph Gilley. Tucson: University of Arizona Press, 2011. 258 pages. \$34.95 paper.

*Queer Indigenous Studies* is an ambitious edited collection that grew out of a special issue of *GLQ: A Journal of Lesbian and Gay Studies* that focuses on the intersections of indigenous studies and queer theory. The collection's editors state that their goal is no less than to imagine a decolonized future for queer indigenous peoples; as a whole, the collection takes aim both at the heteronormative underpinnings of settler colonialism and the reified "traditions" of indigenous peoples that have sought to entrench normative sexual logics within Native communities. Although the size of the geographical and intellectual claims of this book make it less effective in its critique of settler colonialism than it could be, the boldness of its imaginative potential and the originality of its critical innovations will make it a necessary book for a variety of scholars.

Of particular interest is Andrea Smith's "The Heteronormativity of Colonialism," which initially appeared in the *GLQ* special issue. Smith argues for a methodological turn that echoes queer theory's move from a focus on gay and lesbian studies to a "subjectless critique" that examines normativities, resulting in a Native scholarship that critiques the logics of settler colonialism and the requisite claims to heteropatriarchy and domination of land. Smith argues that the two disciplines can do much to inform each other; a queer "subjectless critique" broadens the scope and political project of indigenous studies, while an indigenous challenge to settlerdom and white supremacy serves to keep queer analysis continuously self-aware of the colonial history of modern sexuality and its discourses. While provocative and productive, Smith's contribution is more effective for its imaginative potential rather than as an actual example of a Native "subjectless critique," given that her examples are relatively limited and offer little concrete instance of such praxis.

Chris Finley, Michelle Erai, and Dan Taulapapa McMullin round out the first section of the book and further Smith's methodological intervention by critically engaging with the ways in which indigenous sexualities posit a direct

challenge to the legitimacies and logics of settler domination. Finley ably traces the workings of biopolitics in North American colonial societies, and the ways in which indigenous bodies become targets for discourses of straightening and ultimately, erasure, within an imagined new-Native settler polity. “Without heteronormative ideas about sexuality and gender relationships,” she asserts, “heteropatriarchy, and therefore colonialism, would fall apart” (34). Finley stresses that indigenous sexualities are among the many things in need of decolonization by scholars seeking to understand colonial discourses; she argues for a careful, reflexive scholarship that seeks to understand the relationship between land, tradition, and the queer Native body. Erai turns a Native “subject-less critique” directly on settler society in colonial Aotearoa/New Zealand, advancing the argument that *queer* can specifically challenge heteronormativity (rather than simply heterosexuality) and thus illustrate the weak points and logics inherent in a settler project like that of New Zealand. Erai’s focus on interracial unions and mixed-race children bolster her claims that these sites of conjugal intimacy could fly in the face of categories of race and proper heteronormative desire constructed by Pakeha colonizers. Dan Taulapapa McMullin’s contribution—a mixture of theory and stories that weave colonial history, Christianity, and the body of the gender-challenging *fa’afafine* in contemporary Samoa—challenges the binary of “queer”/“traditional” society and destabilizes categories of indigeneity, colonialism, and sexuality.

The second section, “Situating Two-Spirit and Queer Indigenous Movements,” focuses primarily on the ways in which queer indigenous identities operate in contemporary lived experience. Qwo-Li Driskill puts conversations of two-spirit and Cherokee-identified people firmly in dialogue with each other, offering examples of the ways in which queer men and women can conceive of themselves as part of a nation while negotiating their sexualities. By engaging with Cherokee folktales, questions over same-sex marriage within the Cherokee nation, and the ambiguities of the Cherokee language, Driskill depicts a community simultaneously grappling with its colonial legacy and imagining a queer, inclusive future. Likewise, Clive Aspin explores the vulnerabilities and risks for Maori men with same-sex attraction, contemplating the use of the indigenous term *takatapu* as a potentially useful self-identification. Brian Gilley and Scott Morgensen finish the section by presenting pointedly reflexive analyses of queer indigenous community and activism. Gilley concentrates on the “sexual survivance” of two-spirit men, articulating that these men operate at a “critical intersection of indigeneity and desire” in building relationships and living in a world that continuously challenges their existence (129). Morgensen offers a direct challenge to non-Native queer organizers, arguing that “Two-Spirit organizing does not reduce to the work of a sexual or racial minority, or any form of multicultural diversity, but asserts an Indigenous

relationship to ongoing colonization that non-Natives must meet across a national difference" (144). By focusing on contemporary political and personal realities, the four contributors of section two offer compelling challenges to both the racism and heteronormativity that have structured much of queer indigenous life.

The book's final section offers a critical assessment of queer indigenous literature that effectively pushes into larger issues of sovereignty and autonomy. The poetry of Qwo-Li Driskill receives particular attention here; s/he figures most prominently in Mark Rifkin's provocative chapter, "The Erotics of Sovereignty," which interprets Driskill's work in pursuit of an understanding of sexuality and claims to space. For Rifkin, such poetry can further Raymond Williams's use of "structure of feeling," creating a constantly lived indigenous experience of a settler government that denies their sociopolitical formations and instead dismisses their responses as belonging to the "private" sphere (173). Rifkin asserts that rather than sexuality, it is the *erotics* of Driskill's sexual-political poetry that can provide a means of rethinking sovereignty by showing, in intimate and embodied moments, glimpses of indigenous social and communal relations that have been rendered unintelligible by US legal discourses. Likewise, June Scudeler and Lisa Tatonelli include Driskill among poets Gregory Scofield and Daniel Heath Justice as queer writers attempting to articulate a sense of nation, place, and belonging. The work of this section consequently becomes a powerful and relevant discussion not just of the literature, but also debates surrounding sovereignty, autonomy, and self-articulation. This section best puts into practice the power of a queer indigenous studies to do more than engage academically with texts, going on to challenge on multiple axes the underpinnings of colonial domination over Native bodies and sexualities.

Due to the imaginative potential of its many responses to questions of indigeneity, sexuality, and heteropatriarchy, *Queer Indigenous Studies* is a valuable contribution to indigenous studies, queer theory, and colonial history. That said, the book is not without its weaknesses. Many of the well-written chapters focus on the struggles and challenges of queer indigeneity to the "logics" of settler colonialism, but settler colonialism itself is somewhat underdeveloped, resulting in something of a monolith that is fought by indigenous actors across vast stretches of space and time. The authors assert, quite eloquently, that heteronormativity is a fundamental underpinning of settler colonialism, but depict a relatively universal mechanism of domination and subjugation. If the methodological turn that Smith and others assert so well here is to be followed, subsequent authors will need to provide richly nuanced and critically rigorous understandings of settler colonialism that take into account both local specificities as well as shared commonalities.

While the plurality of contributors creates a rich and productive collection, it also results in an uneven and abstractly theorized book. In particular, the first section offers a provocative assessment of settler colonialism, but Erai's frustratingly brief analysis aside, very few concrete examples of settler logics and colonial resistance. Ultimately, *Queer Indigenous Studies* serves as a constructive starting point for conversations about the body, sexuality, and colonialism, rather than a thorough analysis of these concepts. It is the boldness of its many authors in imagining a future against the constraints of both heteronormativity and colonial domination that gives the book clear direction and critical heft. "What does a queer decolonization of our homelands, bodies, and psyches look like?" ask the editors in the conclusion. With imagination, passion, and critical intervention, the authors of this collection have come a long way to critically engaging with settler colonialism and sexuality in hopes of answering such a vast and multifaceted question.

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**Recognition Odysseys: Indigeneity, Race, and Federal Tribal Recognition Policy in Three Louisiana Indian Communities.** By Brian Klopotek. Durham: Duke University Press, 2011. 408 pages. \$89.95 cloth; \$24.95 paper.

In *Recognition Odysseys*, Brian Klopotek explores the process of federal recognition of three Native American tribes, combining ethnohistorical and ethnographic research on the Tunica-Biloxi, Jena Choctaw, and Clifton-Choctaw tribes of Louisiana. Putting the quest for federal recognition into each group's historical context, he discusses the impetus, effects, and outcome of the process. Klopotek delves into the issues of anti-black racism, politics, and anti-casino sentiment that have impacted the experiences of these groups with recognition. His work critiques current federal recognition procedures and the roadblocks they present even for tribes who clearly fulfill the requirements. Given that more than three hundred groups are involved now in the petitioning process, Klopotek's book draws attention to a serious contemporary problem affecting the lives of Native people. Yet the Office of Federal Acknowledgment resolves an average of only two cases each year (15).

While historical research underpins the majority of the book, the author has also interviewed tribal leaders in each group, resulting in a complex account that incorporates the voices of Native people with a historical view of the present. The longest section of the book reflects the Tunica-Biloxi people's twenty-five-year struggle to achieve federal recognition, with shorter sections