Review of *Queer Indigenous Studies: Critical Interventions in Theory, Politics, and Literature* edited by Qwo-Li Driskill, Chris Finley, Brian Joseph Gilley, and Scott Lauria Morgensen

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A colleague and I were asked recently to speak at the Midwest regional conference for LGBTQ and ally-identified college students. We teach an Indigenous language (Anishinaabemowin), one of us has lived in a same-sex relationship, both of us are allies, but the politics and theory of the community are daunting. As we looked across a sea of young faces, empowered by proximity, we saw hope and we said, “gego bigidnike aanji’igwa.” This phrase, “don’t let them change you,” has long served us teaching about identity, freedom, and survival in Native communities and was perfect for the gathering of young LGBTQ students and supporters. It is also part of the underlying theme of the essays in *Queer Indigenous Studies* as they explore the way scholars, activists, and artists remember and build postcolonial, unsettled, LGBTQ2 (lesbian, gay, bisexual, transgender, queer, and Two-Spirit) communities of
theory and practice. The book asks LGBTQ2 readers, Native and non-Native, and their allies to acknowledge the multiple realities of the community, to consider the ways in which identities have changed, and to make note of the important ways in which they have stayed the same.

Finley, Andrea Smith, Driskill, and Morgen­sen challenge scholars to integrate queer and Indigenous studies in meaningful ways that address heteronormative assumptions, especially in the Great Plains, now home to many federally recognized Native nations. Several of the essays explore the definition of the acronym LGBTQ2 and also offer Indigenous terms for lifestyles often considered unremarkable yet integral to the community at large. The authors trace the inter(sex)tions of desire and power that often have caused queer theory to be fetishized and misunderstood, and they open discussions that will move the field forward.

The volume also bears witness to cross-cultural collisions and interdisciplinary narratives. Dan Taulapapa McMullin’s “Fa’afafine Notes” is an unforgettable blend of narrative and history, a story of Samoa and boys and how to remember those who know and accept homosexuality not as an alter-Native, but as a Native, lifestyle. Lisa Tatonetti, Mark Rifkin, and June Scudeler review recent Indigenous erotica and fantasy narratives that imagine sovereignty and sexuality differently. They recognize what Tatonetti sums up as the “contemporary commentary on the colonial violence of Cherokee removal with explicit recognition of multiple gender traditions.”

Queer Indigenous Studies is an important contribution to queer social theory, Native studies, and the ethnography of American misunderstanding and the culture of comparison.

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