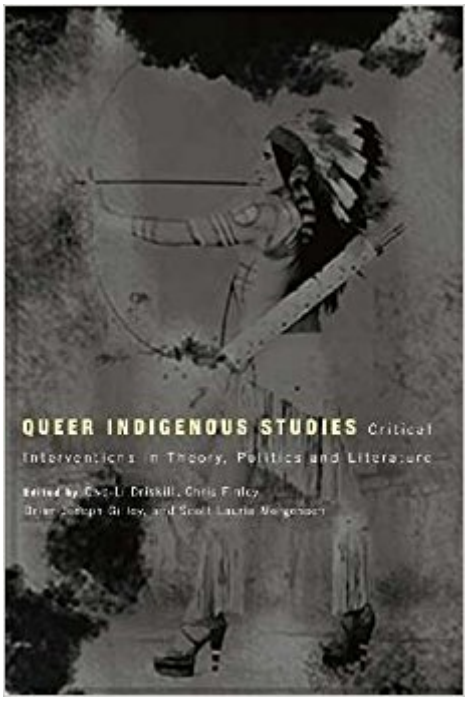
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Queer Indigenous Studies: Critical Interventions In Theory, Politics, And Literature (First Peoples: New Directions In Indigenous Studies)



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Synopsis

Ã¢â ¬Å“This book is an imagining.Ã¢â ¬Â• So begins this collection examining critical, Indigenous-centered approaches to understanding gay, lesbian, bisexual, transgender, queer, and Two-Spirit (GLBTQ2) lives and communities and the creative implications of queer theory in Native studies. This book is not so much a manifesto as it is a dialogueÃ¢â ¬â •a Ã¢â ¬Å“writing in conversationÃ¢â ¬Â•Ã¢â ¬â •among a luminous group of scholar-activists revisiting the history of gay and lesbian studies in Indigenous communities while forging a path for Indigenouscentered theories and methodologies. The bold opening to Queer Indigenous Studies invites new dialogues in Native American and Indigenous studies about the directions and implications of queer Indigenous studies. The collection notably engages Indigenous GLBTQ2 movements as alliances that also call for allies beyond their bounds, which the co-editors and contributors model by crossing their varied identities, including Native, trans, straight, non-Native, feminist, Two-Spirit, mixed blood, and queer, to name just a few. Rooted in the Indigenous Americas and the Pacific, and drawing on disciplines ranging from literature to anthropology, contributors to Queer Indigenous Studies call Indigenous GLBTQ2 movements and allies to center an analysis that critiques the relationship between colonialism and heteropatriarchy. By answering critical turns in Indigenous scholarship that center Indigenous epistemologies and methodologies, contributors join in reshaping Native studies, queer studies, transgender studies, and Indigenous feminisms. Based on the reality that queer Indigenous people Ã¢â ¬Å“experience multilayered oppression that profoundly impacts our safety, health, and survival,Ã¢â ¬Â• this book is at once an imagining and an invitation to the reader to join in the discussion of decolonizing queer Indigenous research and theory and, by doing so, to partake in allied resistance working toward positive change.

Book Information

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Customer Reviews

"Queer Indigenous Studies is an important contribution to queer social theory, Native studies, and the ethnography of American misunderstanding and the culture of comparison." Ã¢â ¬â œCenter for Great Plains Studies"Drawing upon diverse fields ranging from anthropology, gender, sociology, feminism, ethnic and indigenous cultures, this book is a groundbreaking attempt to analyze politicized points intersecting the controversial discourses of queer and indigenous studies." Ã¢â ¬â œAlterNativeÃ¢â ¬Å“Raises the bar for critical discussions of race, gender, sexuality, and beyond.Ã¢â ¬Â•Ã¢â ¬â •JAC: A Journal of Rhetoric, Culture, & Politics

This edited collection examines the understanding of gay, lesbian, transgender, queer and Two-Spirit communities within indigenous society. Based on the reality that queer Indigenous people "experience multilayered oppression that profoundly impacts our safety, health, and survival," this book is at once an imagining and an invitation to the reader to join in the discussion of decolonizing queer Indigenous research and theory and, by doing so, to partake in collective resistance working toward positive change.

This book is great, it includes viewpoints typically excluded from other studies involving indigenous peoples.And, contrary to what was posted in another review, I think it is accessible. It would certainly help to have some familiarity with the works that are cited in this book- but compared to a lot of things out there, it’s a fairly straightforward read.

okay

This is a great book to give you a glimpse of the intersections of sexuality, culture, tradition, and more and how this impacts indigenous peoples from several different lands. The authors are open and share of themselves with beauty.Some chapters need a few readings to grasp all of the messages present, but it is not hardcore or only for graduates! Rather, I think, this work is sharing so much that goes against what the colonized mind has accepted as "normal" or "right", that it takes you awhile to achieve that epiphany and awareness of your own colonized thinking. I recommend it

to everyone.

Driskill, Finley, Gilley, and Morgensen have compiled an astounding and ground-breaking collection that challenges all of us to recognize and interrogate the intersections of sexuality, sovereignty, and settler colonialism. More importantly, though, the editors and authors graciously and generously invite all scholars, Native and non-Native alike, to respond to and understand their own role in these systems of oppression and the struggle to decolonize our lands, bodies, literature, and relationships.

When I lived in Guam, Chamorro activists placed a big sign on a major road that read something like, "Have the American Indians or Alaskan Natives been helped by these measures?!" When I studied Federal Indian Law, Felix Cohen's text ends with casework from Canada and New Zealand. There's a good book called "The Nations Within" that discusses Native Americans, Canadian First Nations, and New Zealand Maoris. This anthology differs from other Two Spirits book as it includes other indigenous people, namely from Canada and New Zealand.But be warned that this is noooooo easy read. Unless you can understand complex writers like Judith Butler, Eve Sedgwick, or Homi Bhabha, you may be scared away here. This is a book for academics' academics. For example, Dr. B.J. Gilley's book on Two Spirit men is much more user-friendly than his chapter in this text. (It's interesting to see too that he came out as a heterosexual Native in this chapter, rather than just coming out as hetero.) Sometimes the chapters here seem overly critical too.I can't say it enough: this is hardcore! It is for graduate students, not everyday folk.

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