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American Indian Culture and Research Journal

Title

Spiral to the Stars: Mvskoke Tools of Futurity. By Laura Harjo.

Permalink

<https://escholarship.org/uc/item/5qd741vk>

Journal

American Indian Culture and Research Journal , 43(2)

ISSN

0161-6463

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Publication Date

2019-03-01

DOI

10.17953/0161-6463-43.2.157

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Spiral to the Stars: Mvskoke Tools of Futurity. By Laura Harjo. Tucson: The University of Arizona Press, 2019. 303 pages. \$55.00 cloth; \$35.00 paper.

Laura Harjo's *Spiral to the Stars: Mvskoke Tools of Futurity* is a much needed, long awaited offering to communities striving to live out their ancestors' unrealized possibilities. Harjo reminds us that Indigenous communities have continuously resisted elimination by creating their own spaces of futurity. She utilizes futurity as a lens which functions as a space to desire, imagine, and ultimately take action in planning for a world that one's ancestors dreamed of and a world that future generations will need. The author specifically introduces four Mvskoke tools of futurity: (1) radical sovereignty or *este-cate* sovereignty; (2) community knowledge; (3) collective power; and (4) emergence geographies. These "way-finding tools," when put into action, create what Harjo calls a tangible map to the next world, or the "lush promise" (50). By putting forth theories and praxes of Mvskoke futurities, Harjo's work is a timely contribution to studies of Indigenous futurities, sovereignty, and geographies.

Futurity, according to Harjo, is an action and is employed daily. Rather than passively waiting for a better or different future to come to life, Mvskoke people are always embodying and enacting futurity. Futurity is grounded in what we do in the present but also keeps in mind the past and future by continuously being in conversation with those temporalities, spaces, and relatives. Therefore, the four tools of futurity Harjo offers in this book are truly guided by the needs, values, and imaginaries of Mvskoke people, kin, and more-than-human relatives. Throughout the book, Harjo points to the limits and often failures of working within the confines of the politics of recognition. Thus, the Mvskoke tools of futurity act as alternatives to organizing one's community outside of the settler-colonial nation state's laws and regulations.

The chapters in this book are divided into the proposed four interconnected tools, which build from and on each other. In chapter 1, Harjo presents the case for radical sovereignty, or what she refers to as *este-cate* ("red man" or Indigenous person) sovereignty over formal tribal sovereignty. Arguably, formal tribal sovereignty is still important as protection from losing land or rights, but this form of sovereignty still relies on settler ways of governance, which due to asymmetrical power dynamics, do not have the same interests as Indigenous nations. Harjo argues that radical sovereignty has always been employed in Indigenous communities and should be put at the forefront instead of waiting for permission from the nation-state to enact sovereignty. Radical or *este-cate* sovereignty is the embodied everyday practices of self-determination found in individuals who hold a responsibility to participate in one's community. Radical sovereignty is a "generative refusal" which refuses the nation-state, but offers new possibilities and solutions for community needs founded on Mvskoke principles of energy, relationality, felt knowledge, and decolonial love (72). In this case, *este-cate* sovereignty posits that self-determination is found at the local levels of everyday life and community; thus, events such as stomp dance and church gatherings become places of value that keep a community thriving.

Harjo's second tool of futurity, in chapter 2, is "community knowledge," identified as the various forms of knowledge and knowledge production found in Indigenous communities and the importance of utilizing them in a decolonial way. Indigenous knowledge is based on Indigenous ways of being which can be embodied, felt, or dreamt. Decolonizing knowledge is of importance to Indigenous communities who have been dismissed or devalued in research or governmental studies; therefore Harjo exemplifies the need for community-guided solutions built from Indigenous ways of knowing. Community knowledge as a way-finding tool allows for a community to see the value in what they already know. Chapter 3 focuses on the third tool of futurity, collective power, which utilizes *este-cate* sovereignty and community knowledge to address community needs. Harjo explains the complex "landscape of power" that Mvskoke people navigate such as authoritative power and oppressive power (126). Authoritative power is often carried out by formal sets of government in particular by the state or tribe that control through laws. Oppressive power operates through the state but also at a more localized level and discourse that stereotypes Indigenous peoples. Still amidst these power systems that aim to eliminate Indigenous self-determination, exists collective or transformational power. Collective power acts on a horizontal level valuing kinship, reciprocity, and alterNative ways of supporting one another.

Emergence geographies is the last tool of futurity discussed in chapter 4, which are spaces created by Mvskoke people where they can practice *este-cate* sovereignty, community knowledge, and collective power. The emergence geographies Harjo identifies include concrete, ephemeral, metaphysical, and virtual spaces. These become spaces and places of reemergence for Mvskoke people who have concrete spaces such as their territories in Oklahoma, but also ephemeral spaces created along the way such as the burial grounds along the trail of tears, and virtual spaces that connect the larger Mvskokvlke diaspora today. Emergence geographies are the spaces Mvskoke people create outside of fixed settler-imposed territories; thus, they are spaces of radical possibility that rethink what is "community." In the final chapters of the book, Harjo includes a compilation of practical activities inspired by the four tools of futurity for individuals and communities to implement in their respective spaces. Alongside the theoretical concepts, the outlined activities inspire and encourage communities to speculate their futurities. Hence, the importance of these tools of futurity always being in flux to meet the changing needs of a community.

Harjo's critical insights on geographic space, sovereignty, and futurities suggest alternatives to nation-state relationships that should be considered and engaged in American Indian Studies. This book also contributes to the larger emerging conversations that challenge politics of recognition, such as Audra Simpson's "logics of refusal" or the Zapatismo goal of "building another world where many worlds fit." Harjo's vulnerability and storytelling throughout the book remind us that there is knowledge, power, and healing in enacting futurities. The tools of futurity are acts of decolonial love that guide us back to the importance of kinship and relationality. Ultimately, this book is beneficial to researchers who are interested in working in Indigenous communities through decolonizing methodologies, or organizers who are speculating

and attempting to create transformational change, and for Indigenous communities who through reading may realize that they already practice tools of futurity. Harjo's work reminds us of the radical potentials and possibilities found in Indigenous ways of knowing and our responsibility to enact futurity.

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Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability. Edited by Melissa K. Nelson and Dan Schilling. New York, NY: Cambridge University Press, 2018. 276 pages. Ebook \$140.00; Hardback \$105.00

This book is both masterfully edited and written, with the texture of a dialogue among the authors. Many are word warriors known for tracing a path to greater understanding, embracing, and mobilizing of traditional ecological knowledge (TEK) to reclaim our good relationships with our generous Earth. As the chapters progress, the authors' conversation establishes a foundational acquaintance with the topic, growing from essentials of reclaiming TEK as a lifeway to opening up deep, more interstitial spaces of related information. Each of the authors is acclaimed for their thoughtful and prolific work on TEK, but editors Melissa K. Nelson and Dan Schilling have also selected and encouraged the all-star team of this anthology to present their best and most encompassing work. TEK's core components are revealed and beautifully articulated for newcomers, but also explored in deeper directions that would push a scholar with expertise in the field.

In the first few chapters, Gregory Cajete and Robin Wall Kimmerer both remind readers that the landscape is composed of gifts and we must keep our perceptions open to receiving them through gratitude. Wall Kimmerer discusses how, like humans, plants and animals must be able to contribute their unique gifts in order to flourish, because this fulfills their responsibilities to larger, more complex communities. She states that for us to receive these gifts—optimally, through reciprocating with gratitude—requires more than the unidimensional system of decision-making Western science offers. Challenges of sustainability are inherently multifaceted, and require an approach encompassing this complexity, she suggests. Expanding upon Wall Kimmerer's ideas, Kyle Whyte argues that our resurgence hinges upon our reclamation of relationships with ourselves, each other, and the Land. He adds that forward movement acknowledges traumas, but optimizes cultural strength, and can be enhanced through collaborating with the tremendous spirits of some extraordinarily powerful nonhuman relatives.

Resonating with Whyte, Jeannette Armstrong's contribution addresses this regeneration of our relationships with ourselves, others, and the land, which she argues is facilitated through embracing and leveraging the immense lifeforce power of our places. Joan McGregor suggests that, to accomplish this, we must not only honor