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Landscapes of Power: Politics of Energy in the Navajo Nation. By Dana E. Powell. Durham, NC: Duke University Press, 2018. 336 pages. 94.95 cloth; \$26.95 paper and electronic.

Dana Powell uses the enticing phrase “landscapes of power” to evoke the interconnected material, cultural/political, epistemological, and cosmological modalities that shape contemporary energy debates in the Navajo Nation. Through this theoretical lens, she explores the “present absence” of the Desert Rock Energy Project (a proposed mine-mouth power plant and a joint venture of the Navajo Nation and New York-based Sithe Global Power) that would have brought jobs, revenue, and some measure of control over energy production in exchange for altered landscapes, lost subsistence livelihoods, and increased air pollution. Desert Rock was never built, but Powell nevertheless establishes that the internal divisions and discussions catalyzed by the proposal transformed Diné life in significant ways. By showing how “development need not materialize or come to fruition, in order to produce a range of meaningful effects” (250), she brings a foundational anthropological concept into conversation with Indigenous environmental studies. Beginning chronologically and ending with a series of issue-centered reflections on the Desert Rock debates, Powell introduces a refreshingly open temporal frame, acknowledging how past transformations and traumas constitute the present while simultaneously hinting at ongoing negotiations’ ability to create a still-indeterminate energy future.

In characteristic anthropological fashion, Powell emphasizes complexity, nuance, and change over time in her telling of the Desert Rock story. The defeated project serves as a hub for her thoughtful reconsideration of several imperative and overlapping themes: sovereignty, energy, and environmental justice. Moving explicitly away from juridical notions of sovereignty toward an expanded definition that acknowledges sovereignty as processual, embodied, and territorial, *Landscapes of Power* follows in the still-warm footsteps of work by Indigenous scholars such as Clint Carroll (*Roots of Our Renewal*, 2015). Here, sovereignty is active and emplaced, never stable or fixed. Powell makes her case best when she invites readers into the lives of people she came to know well during her long-term research in Navajo country. Powell’s stories expose, for example, the lack of incongruity experienced by Diné families who harvest their own artisanal coal while concurrently fighting against a coal-fired power plant that threatens their way of life and relationship to the land. While those unfamiliar with the contradictory realities of reservation life may struggle to accept exploiting fossil fuel resources as a legitimate form of resistance, this book’s carefully curated historical and political contextualization is likely to open many minds.

For generations, the extraction of energy resources by outsiders, for outsiders has shaped Navajo environments, politics, and life possibilities. Dana Powell explains how it came to be that “energy is politics” (29) for the Navajo Nation. We learn how some Diné citizens were able to imagine Desert Rock as a valuable vehicle for the advancement of sovereignty at the same time as others saw the proposed plant as antithetical to it, and how one form of extraction (uranium) can be detested as tantamount to genocide while another (coal) is embraced by tribal officials as fuel for sovereign nation-building. Powell takes readers into a world where energy choices are not always

clear. Readers are invited not only to familiarize themselves with the complex choices confronted by Navajo decision-makers, but also to reflect on the factors that complicate their own energy use and their own communities' energy choices.

It is a particularly bitter irony that 40 percent of Navajo Nation residents lack household electricity, even while energy resources removed from their lands are converted into electricity at regional power plants and transmitted to distant urban consumers via overhead lines that bypass Navajo homes. The injustice of this situation is palpable, yet Powell is cautious about proclaiming her views, going so far as to question what phrases like "energy justice" and "climate justice" mean for marginalized communities with long histories of emplaced resource use. Aware of herself as an outsider entering a situation she seeks to understand rather than alter, Powell is also cautious in describing extraction as a form of settler colonialism—a theme more unambiguously addressed in Winona LaDuke's unapologetically activist writings. Indeed, Powell struggles openly with her position as a fieldworker who is personally opposed to the Desert Rock project, but who also comes to appreciate the desire for sovereignty that leads some to support it. Sitting as a self-consciously silent ally during a meeting between Sithe Global Energy's climate-change-denying chief executive and members of Diné CARE (Citizens Against Ruining our Environment) and displaying her own "No Desert Rock" sticker on the inconspicuous inside of her vehicle, Powell informs readers and empowers them to make up their own minds.

Although *Landscapes of Power* offers what is arguably the deepest discussion of Navajo resource politics since John Sherry's *Land, Wind, and Hard Words* (2002), Powell remains highly mindful of her own anthropological identity. Sensitivity contours her descriptions of Navajo culture and history; all claims are carefully cited and/or contextualized; and some things are intentionally left unsaid so that Navajo authors can choose to share them, or not. Unlike many earlier-era anthropological texts on American Indian issues, Powell never presents Navajo people as victims. Indigenous individuals are instead portrayed as active, creative agents with the ability and desire to determine—and debate—their own destinies. Both within and between Native nations, diversity and difference are not only acknowledged but celebrated—a point which Powell does not belabor as much as prove to any readers who still need convincing.

This book will be welcomed by scholars who research contemporary American Indian life, energy-resource politics, and Indigenous self-determination, and will enhance upper-level and graduate courses in these areas. While Powell's focus on sovereignty's entanglements may appeal most to Indigenous studies scholars, environmental social scientists will appreciate the broad relevance of her emphasis on energy choices. It is worth noting that *Landscapes of Power* contains a valuable visual anthropology component and includes a chapter that could stand alone as a visual studies course text (chapter 5). Limitations of space and scope prevent *Landscapes of Power* from fully following every theme broached, leaving much to be said about competing networks that bind Diné citizens to outside environmental and justice groups and women's gendered roles in activist interventions. These elements could be taken up in future publications. Designed to appeal to an academic audience, this book begs the question of whether work intended for lay and/or Navajo readers will follow also.

Landscapes of Power's greatest achievement is its respectful attention to internal divisions within the Navajo Nation, a topic that many ethnographers have shied away from. In relatable yet erudite prose, Powell examines both the forces that divided Diné citizens during the Desert Rock debates and those that united them. While contemporary Navajo people envision and endeavor to achieve strikingly different visions of the future, a shared desire for sovereignty and true self-determination stands as a common core. Powell creatively demonstrates how the same Navajo concepts (*k'è* and *hózhó*) can alternately be harnessed to support or oppose projects like Desert Rock. She reminds us that "actors often understood as adversaries (e.g., tribal officials versus grassroots leaders) in fact frequently share a political vision" (72). Always reflexive about her own dynamic relationship to the story she tells, Powell's work models the powerful potential of an engaged environmental anthropology of Indigenous North America.

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Legible Sovereignities: Rhetoric, Representations, and Native American Museums.
By Lisa King. Corvallis: Oregon State University Press, 2017. 192 pages. \$24.94 paper.

Aligning with the discourse that calls for the decolonization of museums as a "foregone conclusion," Lisa King's monograph offers a ten-year study of three museums: the Saginaw Chippewa Indian Tribe of Michigan's Ziibiwing Center of Anishinabe Culture and Lifeways in Mount Pleasant, Michigan; Haskell Indian Nations University's Cultural Center and Museum in Lawrence, Kansas; and the Smithsonian's National Museum of the American Indian (NMAI) in Washington, DC. As the author explains, these sites were chosen because they represented, respectively, a tribal museum with home community and non-Native audiences; an archive, museum and cultural center with an "intertribal, multigenerational Native audience and non-Native audience" (67); and a national institution. A strength of the book is the longitudinal study she undertook in examining each museum site herself, which allows King to draw upon interviews with museum and cultural center personnel and directors as well as visitor reactions. Her monograph is an important contribution to the body of discourse that takes seriously the work in communicating Indigenous histories, lives, and beliefs to museum audiences in these public spaces.

Legible Sovereignities is about "how these stories are told and what the consequences (intended or not) have been in museums' attempts at a new kind of meaning-making with their audiences" (2). Using an interdisciplinary approach that draws upon Native American and Indigenous studies, museum studies, and rhetoric and communication studies, King explains that legible sovereignities occurs when the "communicative act" is read and understood and thus made "legible" to the museum visitor. "Sovereignty" is further defined by King to mean the "intrinsic right of Native and Indigenous peoples, communities, and nations to self-represent in whatever means, modes, and public stages they choose as appropriate" (8). She holds that it is not enough for Native peoples