

Decolonizing Mormonism: Approaching a Postcolonial Zion. Edited by Gina Colvin and Joanna Brooks. Salt Lake City: University of Utah Press, 2018. 323 pages. \$24.95 paper; \$20.00 electronic.

Building upon Māori scholar Linda Tuhiwai Smith's 1999 critique of Euro-western models of research and inquiry, *Decolonizing Methodologies: Research and Indigenous Peoples*, editors Gina Colvin (Ngāti Porou, Ngapuhi) and Joanna Brooks turn to global iterations of Mormonism to grapple with what they frame as the opportunities and costs of membership within the Church of Jesus Christ of Latter-day Saints. The result is a careful polemic against what Colvin and Brooks see as cultural complicity with the institutionalized suppression of Indigenous peoples, places, and practices across the global church and within the specific field of Mormon studies. At the same time, *Decolonizing Mormonism* is a recognition of Indigenous members of the church who utilize its theological, cultural, and economic resources as crucial means to heal, revitalize culture, and access economic and social mobility while maintaining sovereign Indigenous relationships with land, language, and spirituality.

Demonstrating diverse approaches to engaging with cultural, doctrinal, and institutional aspects of the church, *Decolonizing Mormonism* gathers the diverse experiences of thirteen writers from the American West to Aotearoa (New Zealand), the Netherlands to New England, and Coast Salish territory in the Pacific Northwest to Hong Kong. At times, the collection becomes repetitive in its reminders of widely documented *Book of Mormon* prophecies and church practices that promote the institutionalized racism and cultural bias that Colvin and Brooks work to deconstruct. On the other hand, the collection creates and contextualizes a crucial space for Indigenous self-articulation. As in all decolonial projects, these moments of asserting Indigenous being—Mormon or otherwise—contain the underlying power through which meaningful decolonization can occur. Through this combination of critique and cultural continuity, *Decolonizing Mormonism* is, as Colvin and Brooks assert, “an essential step in the cultivation of a more responsible practice of Mormonism and more responsible work in the field of Mormon Studies” (1).

Colvin and Brooks introduce the collection by reminding readers that the Church's unifying theology of Zion, “with its vision of economic prosperity for all, its call for the wise and careful stewardship of the Earth, and its emphasis on informed and clear thought,” can only be achieved with the “wisdom, critiques, and knowledge of those at the margins” (5). Yet, they describe each of the essays featured in this collection in terms of expressing “a loss perpetrated by an institutional order that has made it difficult for those not living in the church's metropole to have their cultural needs accepted or their local wisdom heard” (4). To introduce *Decolonial Mormonism* in terms of “loss,” however, is an unfortunate framing of the otherwise extensive possibilities of resurgence that a number of the essays encourage. “Loss” also understates the essays' attempts to balance critique with assertions of otherwise marginalized wisdom and knowledge that emerge from Indigenous places. As Smith (Ngāti Awa, Ngāti Porou), Eve Tuck (Unanga), and K. Wayne Yang remind readers, “There is no decolonization without Indigenous presence on Indigenous land and waters” (*Indigenous*

and *Decolonizing Studies in Education: Mapping the Long View*, 2018, 1). Thus, the collection does its best work when it prioritizes ongoing place-based Indigenous relationships in ways that map out Indigenous futures both within and beyond the particular cultures, institutions, and places of Mormonism.

In the first section, "First, We Name Our Experience: Indigenous Mormonisms," for example, four Indigenous scholars, each claiming a distinct relationship with the church, introduce readers to the particular challenges and potential of affiliating with Mormonism. While each of these essays works through the author's complicated current and ancestral ties to the church, offering important perspectives on the "enormous consequences" of Indigenous Mormonism (32), Elise Boxer (Assiniboine Sioux) emphasizes how Indigenous peoples in Indigenous places can work to reshape Mormonism. Boxer describes her foundational Mormon experience this way: "It was our reservation, our homeland, our church. When we gathered as LDS members, we greeted one another warmly: we were not just members who held the same religious beliefs, we were relatives" (88). While Boxer details the underlying ideologies, cultural practices, and institutionalized narratives that have complicated her Indigenous Mormon identity, because she developed her Mormon identity in concert with Dakota lands and peoples, she describes herself as a Mormon "insider" who will "always be Dakota" (92). By prioritizing Dakota peoples and places within her essay, Boxer demonstrates the importance of community-specific articulations of Indigenous Mormonism.

The second section, "Living the Persistent Legacies of Colonization in LDS Contexts," represents the colonial realities beyond Indigenous communities with a discussion of institutionalized white privilege, biracial experiences, and the possibilities of localizing institutional structures. Similarly to Boxer, Alicia Harris (Assiniboine) describes the disruptive reality of having her mixed-race identity simultaneously romanticized and trivialized by non-Indigenous members of the church (114). Yet rather than focusing only on the problems of institutional identity politics within the church, Harris shifts her decolonial testimony to her experience and ongoing process of returning to her ancestral homelands, participating in a complementarily sacred Sundance, and asserting that submitting exclusively to a single spiritual tradition avoids the larger truth that "God is abundant" (127).

The final section, "Power, Difference, and Nation in the Globalizing LDS Church," presents the diverse ways the church adapts in locations far from Salt Lake City. While these essays evidence the many ways that American-based Mormonism and the programs it prescribes can be inadequate to address culturally specific spiritual and temporal needs, Melissa Wei-Tsing Inouye challenges readers to move beyond institution-centered discussions of global Mormonism: "The view of Mormonism as a homogenized, centralized production is but the tip of the iceberg" (230). Inouye's essay is not an apologetic abandonment of decolonial critique of the centralized church. Rather, she recognizes that the underlying power of decolonial methodologies is to prioritize local, place-based articulations of Indigenous identity over repeated narratives of institutionalized racism.

Inouye's call to search beneath the surface of colonial institutions transitions into P. Jane Hafen's (Taos Pueblo) afterword, which argues for the need to decolonize

“determinate or formal practices” that claim non-Indigenous Mormon stories—beginning with the Creation—as exclusive truth. Hafen encourages readers to recognize the possibility of multiple, complementary truths. Turning to Navajo poet Laura Tohe, who describes the practice of partaking of the church sacrament after having eaten handfuls of dirt, Hafen writes, “Though participating in a ritual of renewing baptismal covenants and cleansing, the earth itself still remains in her mouth and fills her spiritual desires” (268). By asserting the impossibility of parsing Indigenous Mormons into separate pieces (271), Hafen calls on readers to engage with *Decolonizing Mormonism* and the testimonies offered as an important step in recognizing Mormons and Indigenous peoples as “children of one mother and one father.” For as Hafen concludes, “That is the beginning” (273). By closing the collection with an emphasis on Indigenous relationships to Indigenous places as sources of sustaining truth, Hafen pushes readers to understand *Decolonizing Mormonism* as much more than a critique of the Church; rather, it is a testament of Indigenous Mormon realities and the need for resurgent relationships.

Michael P. Taylor

Brigham Young University, Provo

Fierce and Indomitable: The Protohistoric Non-Pueblo World in the American Southwest. Edited by Deni J. Seymour. Salt Lake City: University of Utah Press, 2017. 400 pages. \$70 cloth; \$56 electronic.

Fierce and Indomitable presents new insights into the material record of mobile communities in the American Southwest. While there is growing scholarly interest in these non-Pueblo groups, this volume is unique in both the diversity of Indigenous peoples discussed and its focus on the protohistoric period. With more than two decades of experience working on the material culture of mobile communities, the volume’s editor, Deni Seymour, is well positioned to tackle these topics and has brought together a diverse set of scholars from academic institutions, museums, and cultural resource management as well as federal agencies such as the Bureau of Land Management and Forest Service. The contributions to this book are in dialogue with a broader body of scholarship on mobility within Southwest archaeology, particularly migration. To date, researchers have largely focused their efforts on documenting patterns of abandonment and resettlement among Ancestral Pueblo groups. Within this same vein, archaeologists have also worked to answer questions concerning the entrance of non-Puebloan peoples into the Southwest, mostly focusing on the movement of Athabaskan-speaking communities such as the Navajo.

More recently, scholars have turned their attention to un-settling the Pueblos by reframing their relationship with the landscape as one of strategic movement rather than permanent settlement. The contributors to *Fierce and Indomitable* intervene in these regional conversations by examining the issues of abandonment and migration through the material evidence of a diverse set of non-Pueblo societies. Many of the