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reservation priests and religious" (255). Tensions remain, but the Church and the Native Americans are at least equals now in an ongoing dialogue.

Clatterbuck ends his book with a brief foray into the post-Vatican II years as he ponders "the future of Catholic Indian missions." I wonder what *The Indian Sentinel* would have made of the stunning developments in the 1980s—the elevation of two American Indians into top positions in the Church. In 1986, Pope John Paul II named Donald E. Pelotte, an Abenaki (1945–2010), as Coadjutor Bishop of Gallup, New Mexico, and in 1988 named Charles J. Chaput (Potawatomi) as Bishop of Rapid City, South Dakota (Archbishop of Denver as of 1997). Generations of *The Indian Sentinel* readers and writers would surely have been astounded.

The Indian Sentinel ceased publication in 1962, though Clatterbuck does not give any clear-cut reasons. Perhaps it had become too expensive to maintain or, more likely, it had fulfilled its original purpose: to raise awareness of missionary work among the Indians and to raise financial support for this work. Clatterbuck surmises that the very title of the publication was now questionable—as it implies a militancy that is no longer applicable. He has given us a valuable study of this publication and, I believe, clearly proves that *The Indian Sentinel* teaches that "the Catholic Indian missionaries of yesterday were a widely diverse coterie of workers with wildly varying motivations for serving the church across hundreds of isolated reservations" (262).

Henry W. Bowden's book *American Indians and Christian Missions: Studies in Cultural Conflict* (1981) covers much of the same material that Clatterbuck does, though the latter gives more case studies and details. Bowden scans a broader sweep of history (1540–1980), but, like Clatterbuck, he focuses on Indian-missionary relations, citing cultural encounters both positive and negative. Bowden's book is a superb source to complement Clatterbuck.

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Hawaiian Blood: Colonialism and the Politics of Sovereignty and Indigeneity. J. Kehaulani Kauanui. Durham, NC: Duke University Press, 2008. 264 pages. \$79.95 cloth; \$22.95 paper.

Hawaiian Blood contributes to an emerging literature on the origins of blood quantum as a marker of indigenous identity. Authors such as Joanne Barker, Karen Blu, Eva Garrouette, Melissa Meyer, Tiya Miles, Amy Den Ouden, Theda Perdue, and Circe Sturm have also investigated the role of racial ideas in colonial contestations over indigenous identity and indigenous peoples'

adaptation of and resistance to these ideas for strategic purposes. Some of these works fit firmly within the fields of history or American studies; as such, they focus on particular peoples, places, and moments of the past. Others work within anthropology and therefore take a thematic approach, focusing on issues such as contemporary constructions of identity and how racial ideas and blood-quantum rules impact indigenous peoples' efforts to assert their sovereignty.

Kauanui is an anthropologist by training, but this work is an interesting blend of both approaches. The book largely focuses on the history of the "50 percent" blood-quantum rule created by the Hawaiian Homes Commission Act (HHCA) of 1921, a rule that stood in direct conflict to the Kanaka Maoli reckoning of kinship and belonging. Much of the book focuses on Kanaka Maoli identity markers, the hearings surrounding the act, and how a well-intentioned effort by elite Kanaka Maoli to give landless Hawaiians access to their traditional lands became a tool for disfranchisement of Kanaka Maoli with less than a 50 percent blood quantum. But Kauanui, herself Kanaka Maoli with strong ties to Hawai'i and this history, is also concerned with tracing the status of contemporary Hawaiian sovereignty movements. In service to this goal, she investigates the role of the 2000 Supreme Court case *Rice v. Cayetano*, in which the court decided to give all residents of the state of Hawai'i, regardless of ancestry, the right to vote in elections for the trustees of the Office of Hawaiian Affairs, the state agency that holds trust responsibility for the Kanaka Maoli estate and is responsible for administering benefits to qualified Native Hawaiians. In its decision, the court "targeted Hawaiian ways of accounting for indigenous ancestry as meaningless," arguing that Kanaka Maoli expansive definitions of identity were arbitrary while asserting that the logic of blood-quantum rules were fair and "reasonable" (182).

Rice v. Cayetano brought Hawaiian sovereignty activists into combat with mushrooming lawsuits designed to undermine all the federal- and state-supported programs for Native Hawaiians, charging that the HHCA established an unconstitutional "race-based" standard for delivery of federal and state services. These cases ultimately failed in the courts, but a congressional remedy has been proposed for the potential consequences of the *Rice* decision for Kanaka Maoli equal protection. That remedy, popularly known as the Akaka Bill, would grant federal recognition to the Kanaka Maoli and remove the 50 percent rule. But federal recognition would also place them within the contradictory federal trust versus plenary power dualism faced by other recognized tribes in the United States. This measure is problematic for those who argue that the United States should abide by the treaties signed with the Hawaiian kingdom that recognized its independence in the nineteenth century and restore sovereignty to indigenous Hawaiians. These

activists see the Akaka Bill as a pathway to the settlement of Hawaiian land claims and the incorporation of the Kanaka Maoli into the US body politic as inferior citizens, thereby ending any hope for Kanaka Maoli self-determination and meaningful control over natural and cultural resources.

As of this review, the Akaka Bill has passed committees in the House and the Senate; Kauanui's recent editorial in *Indian Country Today* (January 15, 2010) points out that passage of either bill will result in the death of the Hawaiian kingdom's outstanding claims to sovereign status as a foreign nation not as an "Indian tribe." This argument follows the connection Kauanui makes between the HHCA and the Akaka Bill in *Hawaiian Blood*: "In the HHCA, the restriction of identity was accomplished through redefining the relationship of the people to the lands in question. This is precisely what is once again at stake in the contest over federal recognition" (195). Even though the Akaka Bill ostensibly remedies the danger of racialized blood-quantum standards evidenced by the *Rice* decision, the recognition effort still creates a beneficiary group—a racial minority eligible for "welfare"—that defines Kanaka Maoli people not by their own genealogical standards but by notions of race. Kanaka Maoli identity markers would reinforce the entitlement of the Kanaka Maoli to their lands as citizens of a sovereign nation that was never a legal colony of the United States.

Those familiar with the emerging literature on decolonization methodologies; the problems of blood quantum and federal recognition; and the continued existence of indigenous systems of political identity will not be surprised by Kauanui's argument that blood-quantum rules reduced the population of Kanaka Maoli eligible for access to land and, therefore, opened up Hawaiian land to non-Hawaiian exploitation. The link among blood, race, and colonial land seizure is strong throughout the historical and the anthropological literature. But what will surprise readers are the contours of this trajectory, its lack of inevitability, and the ways in which Kauanui skillfully uses these details to draw conclusions about fluctuating systems of racial formation within indigenous Hawaiian communities and in the United States. One of the weaknesses of the existing literature includes a view that the racialization of indigenous people was a natural outcome of policies designed to appropriate land and natural resources. Kauanui critiques this view, particularly as it applies to the Dawes General Allotment Act, and her discussion of the passage of the HHCA shows that, initially, blood quantum was not on the table as a criterion for apportionment of land. Instead, blood quantum arose as part of the larger political justification for exclusion of Asian immigrants from the territorial and American body politic, a justification that elite indigenous Hawaiians embraced in order to secure passage of the HHCA.

By using a framework that understands whiteness as a property right, the author traces how, in Hawai'i, elite whites and Hawaiians figured Chinese and Japanese immigrants as the alien threat. Anti-Asian sentiment fueled support for the HHCA. The idea that some "part-Hawaiians" could be Americanized, while Asians (most particularly the Japanese) could not, played a significant role in the eventual racialization of all Kanaka Maoli. This "racial triangulation" enabled political interests that opposed opening up lands to more Hawaiians to make convincing arguments for limiting access to lands to only those who possessed 50 percent or more blood quantum (142). Politicians believed that part-Asian Hawaiians were unassimilable and essentially enemies to the territory, while part-Anglo Hawaiians were defined as competent and thus did not need the sort of assistance the HHCA provided. Kauanui's analysis also contributes to our growing understanding of Asian immigration and the interactions between Asians and other ethnic groups; ethnic studies scholars and historians, particularly Mae Ngai and Scott Kurashige, have also done such work.

As a work of anthropology and not history, Kauanui's narrative privileges the discourse of contemporary Hawaiian decolonization and de-emphasizes the historical construction of Kanaka Maoli political identity. Readers should not expect to find a detailed analysis of the undoubtedly complex formation of the Kanaka Maoli political organization, though such an analysis would, to some degree, deepen our understanding of how racialized identity markers such as blood quantum have been adopted by Native Hawaiians who also embrace genealogical markers. The intertwining of these insider and outsider markers of identity is the substance of contemporary Native life. Yet an intense focus on historicizing the Kanaka Maoli political formation was clearly outside the scope of Kauanui's work, and *Hawaiian Blood* remains an invaluable contribution to various areas of inquiry in Native American studies, ethnic studies, and the history and sociology of race in the United States.

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Honoring Elders: Aging, Authority, and Ojibwe Religion. By Michael D. McNally. New York: Columbia University Press, 2009. 408 pages. \$84.50 cloth; \$29.50 paper.

During the course of researching and writing his first book, *Ojibwe Singers* (2000), Michael McNally observed the growing social importance accorded the acts of a small group of Ojibwe elders who revitalized a tradition of