their voice and to use it—don’t ever whisper—transformed communities. Darlene tapped the strengths of the Marshallese culture to create health education projects that successfully reduced teenage pregnancy rates, but more importantly, they helped young people realize that they are essential ingredients to social change.

Darlene’s legacy reminds us that to take on challenges as formidable as nuclear testing, climate change, or migration, we cannot leave anyone out; the generations that made many of the problems that youth will inherit now need to build the skills of young people and make space for them to participate in our collective problem solving. The greatest tribute to Darlene is to take action and to speak out. Johnson encourages us to heed the words on his late wife’s gravestone: “Tuak Bwe Elimajnono”—don’t be afraid to make your way through strong ocean currents to the next island (365)—a call to join hands and challenge the twin evils of colonialism and US national security interests.

Johnson’s book is an important step toward dismantling the abject racism of US government policies that deem Micronesians as not worthy of US standards of health care or environmental cleanup. The dominant, persistent, and crass narrative that regurgitates US-constructed myths and continues to portray Micronesians as less deserving of adequate health care and a clean environment clings to Micronesians and shadows communities in their migration. Johnson brings forth a heroine, at a time when we absolutely need one: a Marshallese woman who insisted on everyone’s right to live with respect and dignity.

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Vernadette Vicuña Gonzalez’s Securing Paradise presents a bold and creative argument for understanding the twinned projects of tourism and US militarism in the Pacific as grounded in multiple but always overlapping discourses of security. Gonzalez situates security within the pervasive post-9/11 rhetoric of “national security” as well as the historical and contemporary modes of securing Hawai‘i and the Philippines as (official and unofficial) possessions of the United States. Linking those forms of security with present-day fears around economic security and travel security, Gonzalez persuasively shows that though tourism has long been understood as the “‘softer’ colonial apparatus” (5) since the Cold War, the tourism industry in Hawai‘i and the Philippines has quite effectively taken up many of the ideological and economic demands of the US military under a neoliberal and neocolonial guise. Crucially, these multiple forms of security operate through a romance grounded in long-
held, colonial, gendered, and racialized understandings of Hawai‘i and the Philippines as paradises and, further, uniquely “American tropics” (9). As Gonzalez demonstrates through an innovative archive ranging from travel narratives and films to the spaces of highways, museums, and helicopter and jungle tours, the tourist and the soldier (often in the same person) share a masculine vision of paradise as feminized land “receptive to and in need of being claimed” (12)—in other words, in need of securing.

Though attentive to the historical, political, and economic differences between Hawai‘i and the Philippines (most notably the Philippines’ post–World War II independence and the formal decommissioning of US military bases in the Philippines in 1991), readers of Securing Paradise will discover, to its credit, that this is not a conventionally comparative text. Rather, Gonzalez weaves a cogent account of how deeply rooted the United States’ global military and economic power is in the depiction of their control of Hawai‘i and the Philippines as truly pacific—in the sense of nonviolent, benevolent, and indeed romantic. As Gonzalez puts it, “Once Hawai‘i and the Philippines were pulled into the orbit of the United States, their modern fates became more interdependent” (11). Thus, these two sites become two actors in, and illustrations of, the same story, variously reflecting and refracting each other, rather than two separate stories. For just as Gonzalez demonstrates the many ways that militarism and tourism are interlaced, she also persuasively shows how Hawai‘i and the Philippines are inextricably linked within US military history and a widely circulating militouristic imaginary that has used both places as familiar and therefore pleasurable exotics and as safe training and testing grounds. For example, both acted as stand-ins for Vietnam during the US military’s involvement there: Gonzalez analyzes both the testing of the infamous defoliant Agent Orange on the island of Kaua‘i (in chapter 5) and the contracting of the indigenous Aeta peoples in the Philippines to train US military in jungle survival skills given the seeming intractability of Vietnam’s jungles (in chapter 6). The book also shows how, at times, Hawai‘i and the Philippines have been integral to each other’s colonization—for instance, Gonzalez’s analysis of early travel narratives notes the use of Hawai‘i as a model “manifest destination” that the Philippines would be made to emulate (40–48).

A major contribution of Securing Paradise is that it certainly provides a model for viewing Hawai‘i and the Philippines within the same frame of US militarism and tourism—a productive model that could be extended for other contexts within and beyond the Pacific. Though Gonzalez is not the first scholar to link militarism and tourism, this monograph is a significant addition to previous scholarship, including Teresia Teaiwa’s notable formulation of “militourism” in her 1994 essay “bikinis and other s/pacific n/oceans” (The Contemporary Pacific 6:87–109) and Haunani-Kay Trask’s From a Native Daughter (1993). By juxtaposing Hawai‘i and the Philippines, Gonzalez makes a compelling case that the Philippines is solidly within the scope of Pacific Islands studies, even as its history and present
is not commensurable with Oceania. For Gonzalez, this positioning is not simply because the Philippines is also located in the Pacific Ocean, but more importantly because the vision of US manifest destiny that began on the US continent and expanded to engulf Hawai‘i, Guam, Sāmoa, and other Pacific lands and waters has continued to the Philippines and beyond. Gonzalez is attentive to issues of settler colonialism and indigeneity in both Hawai‘i and the Philippines. She engages the recent articulation of Asian settler colonialism (stemming from Trask’s work and the 2008 anthology edited by Candace Fujikane and Jonathan Okamura, Asian Settler Colonialism) as an important context for the erasure of Native Hawaiian sovereignty at the Pearl Harbor memorial complex. In the Philippine context, she analyzes the strategy, borrowed from the Indian Wars in the continental United States, of “using Indians to catch Indians” in the US military’s recruitment of certain native groups in 1899 to train soldiers to combat guerrilla warfare tactics of Philippine independence leader Emilio Aguinaldo (190). Thus, this work distinctively contributes to current theorizations of settler colonialism and imperialism in Native American and indigenous studies—echoing and vitally extending, for example, some of the insights of Jodi Byrd’s Transit of Empire (2011), which argues for the centrality of “Indianness” (and its conquest) in the functioning of US empire far beyond its own national borders.

Overall, Securing Paradise is an exceptional, interdisciplinary work that will make many reevaluate the seeming “softness” of tourism and the apparently self-evident value of militarized security in a post-9/11 age. Gonzalez’s imaginative, heterogeneous archive provides surprising and incisive analyses of so many of the narratives and infrastructures of tourism and militarism that are easily taken for granted as part of everyday life in Hawai‘i and the Philippines. She reminds readers that the scenic mobilities of the H-3 highway (which links the Pearl Harbor naval complex and Hickam Air Force Base on O‘ahu’s leeward side to the Kānie‘ohe Marine Corps Air Station on the windward side) and helicopter tours on Kaua‘i (which she links to the rise and fall of the helicopter as a military technology in the Vietnam War) enable and encourage very particular visions of a paradisical Hawai‘i unpopulated by actual Native Hawaiians. Similarly, she reveals the importance of Corregidor Island, the Bataan Peninsula, and the former Clark and Subic bases in the Philippines as contemporary tourist sites that embody particular kinds of narratives about US military sacrifice and salvation, while using ethnographic insights to complicate the reasons why Aeta peoples, for instance, continue to participate as tour guides and trainers in these vexed economies. Undoubtedly, Securing Paradise will become required reading in many fields, from Pacific Islands studies and Asian American studies to indigenous studies, women and gender studies, ethnic studies, and American studies.

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560 THE CONTEMPORARY PACIFIC • 26:2 (2014)