

## Book and Media Reviews

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*Staking Claim: Settler Colonialism and Racialization in Hawai'i*, by Judy Rohrer. Critical Issues in Indigenous Studies. Tucson: The University of Arizona Press, 2016. ISBN 978-0-8165-2051-6, 232 pages, notes, bibliography, index. Cloth, US\$55.00.

It is perhaps unusual for an author to appear so visibly in an academic text. However, in Judy Rohrer's *Staking Claim*, there she is, body slackened and seasick in the waters off O'ahu's western shoreline, contemplating Disney's Aulani Resort in all of its glossy commercialization of Hawaiian culture. In this way, she offers herself up to readers both literally and metaphorically to grapple with the complexity of Hawai'i's settler colonial history and present and in doing so walks a tightrope: writing about whiteness in Hawai'i, as a self-identified haole from Hawai'i, with anecdotal evidence recalled from living in Hawai'i, while working hard to avoid centering haole positionality in an assessment of the meaning of race. This is no small task, and Rohrer respectfully engages with the work of her Kanaka Maoli peers—J Kēhaulani Kauanui, Noenoe Silva, and Hokulani Aikau, among others—in order to show how non-natives “stake claim” or articulate a sense of belonging in Hawai'i.

*Staking Claim* is a sharp evolution of Rohrer's previous works on whiteness, or haole, in Hawai'i going back to her 2005 University of Hawai'i dissertation, “Haole Matters: An Interrogation of Whiteness in Hawai'i,” and 2010 book *Haoles in Hawai'i*. To such past efforts Rohrer adds theoretical weight with the key concept of *racialization*, a social

process by which values are attached to particular communities in order to substantiate ideas of racial difference. Racialization is a useful name to give the phenomenon of native elimination within the Hawaiian context and helps, in Rohrer's words, to reveal how “the dual settler colonial processes of racializing native Hawaiians (erasing their indigeneity) and indigenizing non-Hawaiians enable the staking of non-Hawaiian claims to Hawai'i” (7). This process is, she points out, ancillary to the inherent categorical messiness of how race is constructed. Hawai'i's multiculturalism, sometimes referred to as the “melting pot,” often obscures Kanaka Maoli claims to indigeneity at the same time that it articulates the overlapping native/settler/arrivant communities that call it home. An interdisciplinary application of literatures from Hawaiian and Native Pacific cultural studies, indigenous studies, whiteness studies, and Chicano/a studies—through which Rohrer replaces her own genealogical identity—supports a very strong argument that, in order for race and indigeneity to be useful social analytics, one must move toward a necessary acknowledgment of how racial categories are porous, discursive, and continually made and remade over time.

The book's main chapters focus first on theory and then on analysis, which leads to the book's utility. The first two chapters, “Going to the Ocean” and “Weaving Analytics and Disrupting Dyads,” treat foundational concepts—first racialization and then settler colonialism—with patience and clarity so that they can underpin

the three chapters that follow. The resulting text is almost a sophisticated primer. For example, the key elements of Patrick Wolfe's seminal formulation of settler colonialism are enumerated and expanded (ie, "1. Structure, Not an Event" [56]) by drawing on important works about Hawai'i and its history. The author's strategy of breaking down complex theory into component parts and then providing concrete applications for each is synthetic, and with good reason: readers will recognize Rohrer's intention to highlight the intellectual contributions of Native Pacific (including Kanaka Maoli) scholars first and foremost so as not to reproduce settler colonial power within the text itself, as well as to map out more generally the existing conversations within indigenous studies that she wishes to build on, drawing heavily on Native American scholars like Audra Simpson, Scott Morgensen, and Jodi Byrd. Even so, the author would have done well to provide a more muscular engagement with the literature on Asian settler colonialism, which has its own distinct contours. This would push the analysis within these chapters into more specific territory, particularly through a deeper reading of scholars like Haunani-Kay Trask, who has done much to establish the study of settler colonialism in Hawai'i.

The next three chapters provide case studies of landmark legal proceedings that profoundly shaped the discourse of race in Hawai'i: the Massie trials of the early 1930s, the 2000 Supreme Court case *Rice v Cayetano*, and the Kamehameha Schools lawsuits of 2003–2007. Rohrer pulls from diverse primary

source material, including news media, legal documents, personal and family experience, and Native Hawaiian concepts drawn from 'Ōlelo Hawai'i in order to articulate the cultural impact of events that will be familiar to most readers. Rather than simply review what many already know to be central themes within these disputes, Rohrer's particular talent lies in an exacting use of discourse analysis, which allows the reader to easily grasp two important points. First, it shows how legal and public rhetoric has been used to further settler colonial erasure and displacement of Kānaka Maoli and, second, it stresses the importance that language has for producing and revealing the power differentials between people and the places they inhabit.

Despite adamant assertions that this book is not a guide on "how to haole" ethically, it may nevertheless be required reading for anyone who might seek such a volume—academic or otherwise. *Staking Claim* promises especial usefulness in the classroom, particularly because of how easy the intellectual conversation is to track. Rohrer's very obvious concern for how the topic of indigeneity and race in Hawai'i might be best approached is admirably honest. Of course, these efforts have limitations (many of which Rohrer readily points out by discussing her own haole-ness). I might add my own critique that the author's personal inflections and oceanic metaphors at times feel distracting from the work's structural, bibliographic, and theoretical strengths. Plainly put, she is trying very hard and it shows. This is, however, a small quibble to

have with what is ultimately a robust contribution to the growing field of settler colonial studies, and—I have to admit—sometimes the metaphor really works. Rohrer likens the intellectual project to paddling a canoe: not a graceful glide, but a grunting, sweaty effort to move forward through powerful and shifting currents. It is not supposed to be easy.

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*Domination and Resistance: The United States and the Marshall Islands during the Cold War*, by Martha Smith-Norris. Honolulu: University of Hawai'i Press, 2015. ISBN 978-0-8248-4762-3, x + 159 pages, extensive endnotes, bibliography, index. Cloth, US\$62.00.

Anthropologists, journalists, and filmmakers examining the impacts of US militarism in the Marshall Islands are numerous and sometimes trip over one another during research. It is refreshing to have a trained historian provide perspectives from a different discipline, as each field of study brings its own methods and foci.

Martha Smith-Norris's book supplements our collective knowledge about US Cold War activities in the Marshall Islands in many important ways. The sixty-five pages of endnotes and bibliography, as well as many photos in the text, include resources not discussed in other examinations of this topic and bring into clarity large-scale patterns of US behavior. Rather than treat US nuclear weapons testing and US missile testing in the Marshall

Islands as two separate activities, the author shows how the missile testing is an evolution of US actions and motivations at its Pacific proving grounds that began with nuclear weapons tests in 1946 and continue with contemporary US activities on Kwajalein Atoll.

Of critical importance to this history, Smith-Norris's archival sleuthing amplifies the contributions of Marshallese activists by documenting resistance to US military tests, including the sail-ins and sit-ins led by the landowners of Kwajalein. The archival research focuses on the ways that these protests embarrassed the United States or halted missile tests and on the fact that these resistance groups sometimes comprised mostly women. The impact of Marshallese protests on the military and political leadership in the United States becomes evident in source material Smith-Norris presents, such as the response of the US commander of the missile base in Kwajalein to the 1982 sit-in: "We should not underestimate the determination of the landowners . . . or their capacity to undertake further occupation measures calling for physical discomfort or even violent confrontation" (121).

Through her archival research, Smith-Norris also amplifies the colonial arrogance of US Government practices, such as the takings of land without obtaining Marshallese consent, including the decision to use Bikini Atoll in 1946 for nuclear weapons tests: "For a sum of \$10, the government of the Trust Territory of the Pacific Islands granted the United States the 'exclusive right to use and occupy' all of the Bikini Atoll 'for an