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1970s, the tribal government of the Colvilles had shifted and aligned with the growing Indian pride movement throughout the United States. Under this new mandate the tribal government voted to withdraw from termination. Now, has this story ended? As evidenced by the author's inability to gain access to internal tribal records on termination, the answer is no. Yet as Arnold notes, the complex governmental negotiations the Colvilles experienced have served them well in their steps towards self-determination.

Linda Jerofke

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A Chosen People, A Promised Land: Mormonism and Race in Hawai'i. By Hokulani K. Aikau. Minneapolis: University of Minnesota Press, 2012. 264 pages. \$67.50 cloth; \$22.50 paper.

The interdisciplinary field of United States indigenous studies has grown rapidly over the past two decades, with both the range of its critical methodologies and the diversity of its objects of study expanding significantly. Perhaps even more important for the growth and increasing sophistication of the field, the biographies of its researchers, too, have broadened, to include a more representative sample of indigenous and non-indigenous community backgrounds and personal experiences. It is something of a surprise, then, that little sustained scholarship has explored the particular intersections of indigenous identities in the United States with the wide variety of contemporary Native religious affiliations and traditions of faith.

Hokulani K. Aikau's *A Chosen People, A Promised Land: Mormonism and Race in Hawai'i* is thus especially welcome. Aikau investigates an evolving "ideology of faithfulness" among indigenous Mormons in Hawai'i, and more broadly, her work helps to explain the paradoxical role Christianity has played in the perpetuation of indigenous cultures in the Pacific. Looking not only at how colonial power works with and through Christian missions, but also at how both colonial power and Christian missions interact with and inflect cultural tourism and indigenous political activism, the book offers a compelling case study that challenges certain orthodoxies about the relationships that result among introduced religions, settler colonialisms, and indigenous assertions of self-determination and self-representation. It should appeal to scholars and students from multiple disciplines.

Aikau, who was raised in a Hawaiian Mormon family in Utah, is an associate professor of indigenous and Native Hawaiian politics at the University of Hawai'i at Manoa. Her study's methodology can be described as a thick

political and cultural description of the Church of Jesus Christ of Latter-day Saints as it has developed in Hawai'i since the mid-nineteenth century. Aikau sets the stage by describing the initial mission period of the 1850s, when George Cannon, an early Mormon missionary to the Hawaiian Islands, claimed to experience a prophetic vision in which Polynesians were revealed to be a "chosen people" descended from Israel and thus especially worthy of the church's attention. Aikau then takes readers through the several stages of growth for the Mormon community in Hawai'i, particularly the eras of constructing and then reconstructing a "gathering place" for Hawaiian and other Polynesian Latter-day Saints at La'ie on the northern coast of Oahu. After the period of initial building that began in 1865, which provided Hawaiians displaced by colonial power with a kind of refuge and literally with a place to return to the land, the settlement was slowly transformed in the 1890s and 1910s from a network of subsistence farms into a sometimes-profitable sugar plantation and a modern town. The church built a full-scale temple there in 1919.

Subsequently, as the Mormon mission expanded across the Pacific and as the Hawaiian economy evolved from the focus on sugar and other plantation crops to the focus on tourism, in 1956 the settlement built the Church College of Hawai'i, where young Mormons from across Oceania would be given an American-style education (now called Brigham Young University–Hawai'i). Soon after, in 1963, the mission built a major tourist attraction adjacent to the College, the Polynesian Cultural Center, where these students would work to earn their tuition, room, and board. Aikau brings her study to conclusion by looking at more recent developments in the evolving Mormon "ideology of faithfulness," including the launching of a newly constructed wa'a kaulua, a double-hulled canoe, by the Hawaiian Studies Program at Brigham Young University–Hawai'i in 2001. Her analysis points up the symbolic significance of the construction and launching of the canoe, as well as the layers of resonance evoked by its carefully chosen name, Iosepa (Joseph), which links Hawaiian Latter-day Saints to multiple traditions of migration and settlement.

Aikau's archive of Hawaiian Mormon texts and Hawaiian Mormon sites of inquiry has been mostly left out of indigenous studies scholarship to date, and the revelation of this archive (pun intended) is likely to have a major impact on the field, whether or not all readers agree with Aikau's particular conclusions about the articulations of indigenous identity and religious affiliation—though I do think many will agree. In her nuanced approach, Aikau treats Hawaiian Mormon perspectives with respect and interest while also interrogating their bases and broader implications. In this sense Aikau manages to walk a fine line, with the result that both insiders to this community and relative outsiders in the academy will find the work engaging, provocative, and, above all, useful. Moreover, the book is written in an accessible style, and it balances important theoretical

considerations about faith, culture, and politics with thoughtful descriptions of Aikau's role as a participant-observer inside and outside the Mormon community.

Indeed, one of the book's major appeals is Aikau's personal perspective as an insider-outsider to Hawaiian Mormonism. Another is that Aikau's extensive research brings to life multiple perspectives, which includes archival materials, an oral history project conducted among workers at the Polynesian Cultural Center, and personal interviews conducted with a range of contemporary Mormon community members, as well as more typical primary and secondary sources. An explicit part of Aikau's project is to shift the scholarly gaze away from religious, political, and economic systems as they are experienced and understood by outsiders and tourists and toward their experience and interpretation by indigenous insiders. In many ways, the book allows Hawaiian Latter-day Saints to speak for themselves, yet it does so without giving up an analytical framework and a probing, critical perspective.

Of particular interest is chapter 4, "In the Service of the Lord: Religion, Race, and the Polynesian Cultural Center." Aikau explores indigenous cultural tourism from the perspective of the cultural workers, those producing indigenous cultures for consumption, rather than from the perspective of the outside consumers, the tourists. Emphasizing how the Polynesian workers at the Cultural Center used their status as a "chosen people" to maneuver within the touristic economic structure of the PCC, especially during its early years, Aikau demonstrates the ways these workers were able to produce culture for themselves as well as for tourists, and thus how they were able to create an important educational setting, outside the confines of the Church College, that focused on the maintenance and intergenerational transmission of Oceanic knowledge and customs. Here and in the other chapters, Aikau's careful investigation reveals the surprisingly complex history of Hawaiian and other Polynesian Mormons on and off the islands of Hawai'i, from the early mission period to today, and their ongoing negotiations to find and maintain satisfying places for themselves within Hawaiian, broader Polynesian, and broader Mormon communities.

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Defying Maliseet Language Death: Emergent Vitalities of Language, Culture, and Identity in Eastern Canada. By Bernard C. Perley. Lincoln: University of Nebraska Press, 2011. 256 pages. \$60.00 cloth; \$30.00 paper.

Defying Maliseet Language Death is an ethnographic study by Bernard C. Perley of the Maliseet community at Tobique First Nation in New Brunswick,