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Indian Gaming Regulatory Act. Each of these institutions benefited profoundly from gaming revenues, allowing many wishes to redirect museum practices to take tangible shape. The comparative institutions in this analysis offer a wide array of histories, relationships, and possibilities. But they are not open to provide the same visitor experiences or community effects. *Decolonizing Museums* is an important text that clearly benefits from, and articulates, careful research and field experience. Lonetree's experience with these three institutions provides an excellent and focused opportunity for analyzing and discussing the tangible effects and experiences of new Indian museology.

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Defending Whose Country? Indigenous Soldiers in the Pacific War. By Noah Riseman. Lincoln: University of Nebraska Press, 2012. 304 pages. \$50.00 cloth.

A recurring characteristic in the history of warfare has been the ability of major powers to entice, coerce, or otherwise motivate their colonial subjects to participate in various capacities as laborers, special auxiliaries, and/or as front line combatants. This important service has only recently caught the attention of scholars, who in the last twenty years or so have raised a number of complex and provocative questions about indigenous soldiers risking their lives and livelihoods in the service of their colonial oppressors. How and why did the major powers accomplish this? Why did colonial subjects participate? How were they treated? What were the consequences of their participation? Noah Riseman adds to this growing body of scholarship by examining the roles of indigenous soldiers from Australia (the Yolngu of Arnhem Land), Papua New Guinea (native Papuans and New Guineans), and the United States (Navajo code talkers) in the campaign against Japan during World War II.

Employing a "parallel-dimensions approach" to his comparative historical study, Riseman seeks to highlight the similarities and common trends among the three groups in terms of certain theoretical arguments (4). Chief among these is the exploitive practices and policies of colonial powers that did not respect or appreciate indigenous cultures, or the fighting skills of indigenous fighters, but nonetheless used them to advance the ongoing war effort against Japan. While Riseman acknowledges the risks of devaluing the wartime contributions and sacrifices of thousands of indigenous soldiers by characterizing their service as "exploitation" and "collaboration," the main thrust of his work seeks to illustrate that "the employment of indigenous soldiers as weapons in

the Second World War was a process rife with colonial exploitation, where the colonizers' interests reigned supreme at the expense of indigenous agency and civil rights" (27).

The decision of colonial powers to employ indigenous soldiers in WWII—in this case Australia and the United States—has complex and diverse roots. On the one hand, government officials motivated by negative racial stereotypes opposed the use of indigenous soldiers because of perceptions of inherent inferiority, "savagery" and lack of civilization, inability or unwillingness to follow orders, lack of intelligence and military bearing, perhaps due to language and literacy constraints. Conversely, proponents of enlisting or conscripting indigenous soldiers argued that indigenous peoples had inherent martial abilities such as scouting, tracking, and fighting that made them an indispensable asset that could and should be utilized, particularly as the war continued. In the case of Papua New Guinea, Australian authorities followed a different set of racial constructs which held that indigenous peoples were childlike and savage, and thus organized the Australian New Guinea Administrative Unit (ANGAU) to engage indigenous New Guineans as laborers. Such service, they believed, would hasten indigenous assimilation. The hope that military service would become an agent of assimilation by expediting the indigenous peoples' acquisition of civilization, language proficiency, and job skills was a recurrent theme in the history of indigenous soldiers stretching back to at least the late-nineteenth century.

The author also examines the complex and diverse reasons for widespread indigenous support during wartime. While some indigenous soldiers may have felt exploited and did not wish to risk their lives serving the interests of their colonial oppressors, the majority apparently did not envision their service in this manner. Instead, they fought willingly to defend their homeland and their families, advance the rights and liberties of their people, secure new opportunities and experiences such regular pay, training, and travel, and demonstrate their worth as men and citizens. There was no monolithic "native" experience during World War Two—and not in previous wars, for that matter. Soldiers fought for wide-ranging and complex reasons that defy easy characterization. That said, Riseman is correct in his assessment that colonial governments often failed to treat indigenous soldiers as equals—with the Navajo code talkers being a possible exception—and that government policies frequently restricted the ability of indigenous soldiers to realize the benefits they sought. In the case of the ANGAU, for example, Australian authorities refused to compensate indigenous soldiers for their service or to recognize their eligibility for veterans' benefits.

The book is thoughtfully organized, with each of the three indigenous groups receiving two chapters sandwiched between an introduction and a

conclusion, and also is well-researched, employing a broad range of governmental and indigenous sources. Like many good books, this one raises a few points of contention. Riseman argues, for instance, that the militaries' use of indigenous soldiers is an example of "soldier-warrior colonialism," which he defines as "the active employment of colonized indigenous people by the military of a colonial power, for the benefit of a colonial power, against a different imperial power, and with little or no consideration for the impact on indigenous societies" (224). The issue here is that wartime disruption is hardly a problem unique to indigenous societies. The draft and enlistment of millions of men around the world during WWII was universal in its disruption of community and family life, indigenous peoples included.

Secondly, Riseman argues, "the participation of indigenous servicemen in the war did *not* represent widespread appreciation of indigenous culture or fighting skills" (5). Yet in the conclusion he appears to contradict this assessment by declaring that the US government employed specialized indigenous units such as Navajo code talkers "specifically for skills derived from their native cultures" (225). While federal officials may not have appreciated the Navajo language, they nonetheless valued it for the advantages it offered US Marines in the Pacific War. Finally, Riseman contends that the wartime sacrifices of indigenous soldiers did not lead to improved conditions at home since discrimination, assimilation, and colonialism persisted in the postwar period. This is certainly true, but the postwar period also witnessed the rise of veterans' groups that fought for equality and self-determination based in part on their wartime sacrifices. Although change certainly did not occur overnight, these sacrifices helped pave the way for major reforms in the 1960s and 1970s.

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Dinéjí Na'nitin: Navajo Traditional Teachings and History. By Robert S. McPherson. Boulder: University Press of Colorado, 2012. 287 pages. \$24.95 paper.

This ambitious and eclectic book combines accounts of Navajo historical events in the Four Corners area together with syntheses of Navajo traditional knowledge and practices that derive from the entire Navajo Nation. These two distinct, broad topics and approaches demand shifts in focus throughout the book's nine chapters. Historical topics in southeastern Utah and the surrounding Four Corners include the 1918–1919 influenza epidemic, Ba'álílee's resistance to encroaching Anglo influence, the work of the