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REVIEWS



Detours: A Decolonial Guide to Hawai'i. Edited by Hōkūlani K. Aikau and Vernadette Vicuña Gonzalez. Durham: Duke University Press, 2019. 448 pages. \$109.95 cloth; \$29.95 paper; \$29.95 electronic.

The force of a typical guidebook rests in its seemingly banal accounting of what exists, and how it frames what readers should pay attention to and where they should invest their time, presence, and attention. In this way, however, the guidebook format is also a potentially optimal platform for decolonial work. This is precisely what *Detours* accomplishes, by reappropriating the guidebook to undermine tourism and its larger predatory parent, settler colonialism. Given that this guidebook hosts some forty entries, I honestly expected to be unequally engaged by all offerings. Instead, I find myself fully appreciative of how each and every chapter provides a specific and needed contribution that together paint a rich picture of the Indigenous-based practices working to recover and remodel Hawai'i.

Providing an intellectual explanation of how best to proceed in decolonizing thought and action, the editors frame the text with anticolonial thinker Franz Fanon. They describe the collection as wrestling with the difficult tensions between the traditional ethics of aloha and the political, ecological, and cultural need for necessary *refusals*—with refusal represented by the term *ʻaʻole* (no, never, no!) which is turned against the violence and inhumanity of settler colonialism. The authors, in turn, point us to decolonization being enacted every day by community practitioners and thinkers, often including themselves.

I found the book's affective force overall to be effective, sometimes even overwhelming. Although this book inevitably evokes anger and disbelief, mostly it affirms and celebrates the numerous successes and success still in process. After reading the story ("Welcome to the Future") of Uncle Walter Ritte, Jr. and the restoration of *loko iʻa* (fishponds) on Moloka'i, how can anyone not swell with hopefulness and humility, or when learning more about the exclusive cultural/ecological recovery and revitalization work on Kanaloa, after decades of shameful military bombing practice and exercises ("Kalaloa Kaho'olawe")? I find myself hard pressed to imagine a reader not coming away excited by, and in awe of, the 2013–2019 global voyage by the famous double-hulled canoe Hokule'a. That ambitious ocean project rests upon Hawaiian wayfinders using traditional navigation techniques and connecting with Indigenous peoples and others around the world in order to share and advocate for Indigenous knowledges and ecologies ("We Never Voyage Alone").

Indeed, in likewise seeking to enlist a larger audience of allies and culture workers, this book has the wider force also found in Haunani-Kay Trask's important clarion call *From a Native Daughter* (1999). *Detours* offers new guidance and updates on what has transpired since the initial churning of large-scale activism and overtly political

recoveries during the decades since Trask's book. Furthermore, the stories in this text are place-specific and provide unique accounts of localized and sublocalized contexts, powerfully focused on what actively is being done. Critiques of structure and practice, however, are sustained less well, though always clear and present.

This text compares favorably to other recent critical guidebooks, such as Laura Pulido, Laura Barraclough, and Wendy Cheng's *A People's Guide to Los Angeles* (2012). A narrower focus on indigeneity in *Detours* allows for a depth not possible in guidebooks seeking to account for multiple lines of social justice. The greatly expanded format here also enables deeper treatment, with an expected shift away from the tourism elements maintained in the larger *People's Guide* series. This book likewise reminds me of Dolores Hayden's *The Power of Place* (1997), which catalogs the reframing acts in everyday spaces in Los Angeles, another complicated location heavily foreclosed by dominant geographic narratives and practices. Precisely because of disingenuous incorporations within multiculturalism, which cannot be any more evident than in Hawai'i, both texts effectively highlight acts of rescripting landscapes in order to change material consequences. While Hayden's book centers on a kind of corrective democracy and *Detours* more squarely on reclamation as settler disruption, both are fundamentally rooted in politicized memory and the relationships between space, people, and everyday practices (or spatiality).

The guidebook intersects with other recent texts on Hawaiian cultural and political engagements such as Noenoe K. Silva's *The Power of the Steel-Tipped Pen* (2017). While Silva focuses on recovering the intellectual traditions of early Hawaiian writers and the newspaper medium used to chronicle this tradition, both her work and *Detours* share interest in acts of recovery and intellectual creativity. Thus, I see this collection, like Silva's, as an intentionally curated archival resource for future generations and a medium for sharing current strategies and practices, joining Renee Pualani Louis's *Kanaka Hawai'i Cartography* (2017), which holds up diverse cartographic practices/performances as rich and generative acts for sustaining and navigating Indigenous epistemologies, ethics, and ontologies.

In sustaining reader engagement, the tours section was the weakest, but this is only relative and is not a critique of the quality of this section's chapters or the individual selections that provide (virtual) tours, but rather because tours are uniquely and unavoidably dependent on direct experiential encounter with presence and absence. For example, since I had recently enjoyed a remarkable "stratigraphic" trek on one of the tours described, "A Downtown Honolulu and Capitol District Decolonial Tour," I felt regret that most readers would not experience nearly the same level of understanding and appreciation. Admittedly, this is true of most of the stories and experiences and this is a critical and valuable section well worth reading thoroughly.

An origin story for the collection itself is lacking. The editors provide only brief remarks: a solid, concise introduction, a few hundred words to frame each of the four sections, and a two-paragraph conclusion, leaving room and reason for saying more about how the collection came together. Besides providing a genealogy, it would be instructive for scholars considering similar collections. I would have appreciated a brief outline of the process including who initiated the idea, how the contributions were

solicited, which topics or regions still need attention, and what tools were needed to produce this important compilation and intervention. Again, I offer this as a minor point of analysis that in no way takes away from the massive accomplishments of this volume.

Detours is more than a book. In fact, it may only incidentally be a book. Rather, this collection feels like an extension of Kanaka innovation that reinvents intergenerational knowledge transmission and documentation. Decolonization requires concrete efforts to materially reshape and reclaim our economic, social, cultural, spiritual, and physical worlds. The editors and authors of this text present this clearly, having generated an inspiring set of offerings that attend to all of these interwoven worlds.

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Divided Peoples: Policy, Activism, and Indigenous Identities on the U.S.-Mexico Border. By Christina Leza. Tucson: University of Arizona Press, 2019. \$55.00 cloth.

While border issues in the United States gain a lot of attention and talk, at least those concerning the southern border, the impact of border policies on Indigenous communities is rarely, if ever, included in this discourse. In *Divided Peoples: Policy, Activism, and Indigenous Identities on the U.S.-Mexico Border*, Christina Leza shows that what happens along that notorious partition has a severe impact on Native peoples. Natives' lands along international markers are actually split: eight Indigenous nations are divided by the border, leaving some members in the United States and some in Mexico. Showing these border communities have real concerns about cultural survival because of international lines separating their people, Leza's book examines what Indigenous activists are doing to fight against the US government's intrusive policies. Books on borderlands issues often lack a wide scope and examine only one Indigenous nation, but Leza sheds light on divisive issues several Native peoples are facing within this very controversial region.

The book is organized into six chapters, each concerning how Indigenous people cope with the divisions they encounter due to the border and how these communities try to safeguard their culture in light of unjust border policies. Chapter 1 covers the history of the Yoeme Nation, with special attention given to how the international border left some of the Yoeme people in the United States and some in Mexico. The Tohono O'odham, the main subject of chapter 2, were also forced into binationalism, while the third chapter relates the history of six other divided Indigenous communities and the founding and advocacy of Alianza Indígena Sin Fronteras (Indigenous Alliance Without Borders), which is dedicated to fighting for Indigenous peoples' civil rights on the US-Mexico border. The fourth chapter examines the difficulties Native people experience due to the policing policies imposed on their borderlands.

Borders running through tribal territories are extremely problematic due to ever-increasing policing and militarization. Not only do Natives peoples consider