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engagement with “unexpected places” and on several occasions utilizes this intellectual framework brilliantly.

The author’s conclusion for the most part emphasizes the important role Will Rogers played in connecting Cherokee and other Native nations’ issues with the larger American audience and notes his influence through the decades that followed—especially the career of Rogers’s son William Vann Rogers, or Will Jr., which Ware traces from his graduation from Stanford in 1935 through the 1980s. Will Jr. became a devoted Native activist, politician, federal official, and writer who made significant contributions to Indian policy. Also noted are the influences he had on future Native leaders and intellectuals such as Vine Deloria, Jr. and Wilma Mankiller. Ware then notes, correctly, that Will Rogers’s memory now fits within what Renato Rosaldo calls “imperialist nostalgia.” As the United States claimed Will Rogers’s memory as its own in a fond, innocent manner, it concomitantly minimized or obliterated the racial inequality that existed, and still exists, between American colonizers and the Native nations that have been colonized.

Ware concludes by calling for more personal studies on notable Native Americans, or distinct tribal studies that would reveal more clearly those people and their tribes’ influences in American culture. In this I would caution against scholars seeking such revelations unless they can avoid the pitfalls of engaging in intertribal competition over such “influences,” and in positioning Native nations as mere “contributors” to the colonizing and hegemonically dominant culture of the United States. Nonetheless, *The Cherokee Kid: Will Rogers, Tribal Identity, and the Making of an American Icon* is a welcome contribution to a growing collection of studies on Native identity, decolonization, and modernity.

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Critical Indigenous Studies: Engagements in First World Locations. Edited by Aileen Moreton-Robinson. Tucson: University of Arizona Press, 2016. 200 pages. \$34.95 paper.

Critical Indigenous Studies: Engagements in First World Locations is a timely and necessary articulation of the aims of the developing field of critical indigenous studies (CIS). As Standing Rock has spectacularly demonstrated, indigenous organizing has pushed indigenous politics to the forefront of the First World nations in which they are embedded and can no longer be ignored. These political actions are grounded in indigenous knowledges, while the work of indigenous scholars is tapping into these knowledges simultaneously. Scholarship, knowledge, and action have shown the limitations of institutions and their incapacity for meaningful decolonization. Nevertheless, a field like critical indigenous studies, which addresses these challenges, is necessary for sharing methods and theories for dismantling the system that devalues and undermines indigenous resurgences.

Aileen Moreton-Robinson's volume of essays draws upon existing indigenous scholarship and guides the development of critical indigenous studies to interrupt and challenge how settlers have defined and set the terms for indigenous life, particularly within the First World where this scholarship flourishes. In her introduction, Moreton-Robinson defines critical indigenous studies as "a knowledge/power domain whereby scholars operationalize Indigenous knowledges to develop theories, build academic infrastructure, and inform our cultural and ethical practices" (5). Historically, anthropology shaped knowledge of and about indigenous people; in the twentieth century, indigenous studies tended to focus on addressing the misrepresentative and flawed works written about them. In a similar but more direct vein, CIS aims to disrupt and challenge the power and hold that empire maintains over indigenous people through indigenous knowledge. For CIS as a discipline, "critical" denotes the primacy of indigenous analytics mobilized by indigenous epistemologies. Given this focus, CIS has dense multiplicities of indigenous knowledges that inform one another from the vantage points of their particularities and locales that offer a range of critiques of the First World and how it was produced.

To make and entrench critical indigenous studies as its own discipline requires intellectual work on different fronts, which this volume addresses by organizing the essays into three sections. Part 1, "Institutionalizing a Critical Place," argues for the establishment of CIS within academia as part of the process of indigenous disruption of settler power over them. For indigenous people, place is integral to self-understanding and as a discipline, critical indigenous studies must also be "placed" culturally, professionally, and institutionally. As indigenous scholars, our ethical obligations to place is a strength that connects scholars to the places and communities in which we work. Daniel Heath Justice articulates the need to extend understanding scholars' locations in indigenous territory and how that can shape what critical indigenous studies looks like at universities. Jean O'Brien and Robert Warrior detail a history of the formation of the Native and Indigenous Studies Association (NAISA), which developed out of a desire and need for a professional organization of indigenous studies scholars. They also argue that indigenous studies' rise within institutions serves to further entrench critical indigenous studies as its own discipline. Rounding out the section, Chris Anderson argues that department status is needed for CIS, given the way that older disciplines claim decolonization as part of their disciplines in the wake of university austerity. That is, indigenous sovereignty and knowledges thrive when centered within CIS rather than in the margins of different disciplines, even while work within other disciplines is still crucial.

Part 2, "Expanding Epistemological Boundaries," highlights the limitations of indigenous studies created for itself and explores new and different pathways for indigenous intervention. Kim Tallbear addresses indigenous studies' preoccupation with the social sciences and humanities and its eschewing of the technologies that indigenous nations increasingly rely upon for twenty-first-century governance. She then calls for the field to take up new disciplines so it may grow to challenge the sciences whose knowledges are taken for granted. Brendan Hokowhitu in turn critiques indigenous studies' preoccupation with identity formation and colonization

to a point of essentialism and rightly calls for post-indigenous studies. In this mode of analysis, Hokowhitu argues for a knowledge insurrection that is unintelligible to refuse Western knowledge's demand of indigenous legibility and need to claim to know all. Also reflecting on the rise of essentialism within indigenous studies is editor Aileen Moreton-Robinson, who examines how race is often presupposed in analyses of cultural difference. She argues that racialized knowledge production has shaped how indigenous people have come to know themselves; thus, indigenous scholars should be attentive to how racialization often undergirds definitions of indigeneity.

The volume concludes with part 3, "Locales of Critical Inquiry and Practice," a section that demonstrates and reflects on critical indigenous studies when applied and operationalized. Vicente Diaz employs indigenous Chamarro and wider Austronesian linguistic knowledge to illuminate the political implications of "discursive flourish," or polysemic play, that Diaz assumes to be a signature linguistic aesthetic which, he argues, challenges colonial narratives of Pacific history. To reveal ongoing colonial violence and the limitations of international and national law, Larissa Behrendt examines Australia's failure to recognize the separation of Aboriginal and Torres Strait children from their families as genocide. Concluding the book, Hokulani K. Aikau, Noelani Goodyear-Ka'opua, and Noenoe E. Silva reflect on the possibilities and challenges that arise when implementing a trans-indigenous pedagogy through land- and water-based community-engaged endeavors. Putting theory into practice by moving out of the classroom and working with a range of indigenous and settler students to understand *kueleana*, or the "rights, responsibilities, and authority" tied to place (161), they learn that trans-indigenous crossing requires a patience and flexibility for instructors and students alike. Nevertheless, the exchange is invaluable and enriches understanding of indigeneity for all participants.

Critical indigenous studies' work is manifold: to advance the sovereignty and aims of indigenous nationhood; to produce knowledge from indigenous knowledges; to refuse containment by Western knowledge practices; to use indigeneity's vantage point to critique and disrupt settler society; and to gain institutional power through the formation of a discipline as academic departments. CIS poses uneasy yet important questions and challenges for indigenous scholars and our communities to grapple with as we move onward, asking us to consider how indigenous studies itself shaped our understanding of our own colonial occupations and the ways that settler logics of elimination can and have been reproduced within our own communities and relationships. It challenges us to think beyond the boundaries indigenous studies created for itself and to engage with our respective specificities to imagine a range of possibilities for our communities grounded in our knowledges and histories.

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