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**Indigenous Men and Masculinities: Legacies, Identities, and Regeneration.** Edited by Robert Alexander Innes and Kim Anderson. Winnipeg: University of Manitoba Press, 2015. 319 pages. \$31.95 paper; \$70 electronic.

*Indigenous Men and Masculinities*, a diverse collection of essays and interviews, adds to the emerging and necessary academic conversation regarding indigenous masculinities. Readers will be drawn in particular to the contributors' determination to discuss indigenous men and masculinities away from hypermasculine representations or romanticized notions of precontact masculinities, consistently reminding viewers of the role colonization has played: first, in emasculating indigenous men as part of the colonial project, and second, in generating hypermasculine images of indigenous masculinities. Resonating throughout the collection is the theme that such images do not represent or account for a culturally grounded understanding of masculinity, which is best understood not as power, but responsibility. *Indigenous Men and Masculinities* provides a wealth of commentary on masculine indigeneity for students and scholars of indigenous and gender studies, literature, anthropology, and sociology. The book includes chapters offering Māori and Native Hawaiian perspectives, although the book's primary focus is Canadian. American and transnational indigenous scholars and students should not shy away from the book, however; the commentary on indigenous masculinities will resonate with readers from the United States, Australia, and New Zealand due to the shared experiences of colonization, coercive assimilation, and cultural revitalization referenced throughout. The book's editors write that "our intention is to introduce the field of indigenous masculinities through multiple lenses, approaches, voices, and genres," and they have succeeded (12).

Much of the value of this book lies in its diversity. Innes and Anderson help shape the conversation through four sections, each with four chapters. Section 1, "Theoretical Considerations," provides important context ranging from the cultural to the historical to the academic and continues the work of the introduction in informing readers of where the book's conversations stand in relation to the longer-established subject of indigenous femininity. The next section, "Representations in Art and Literature," presents an exciting sample of literary and narrative art analyses, ranging from a story told by Niigaanwewidam James Sinclair to Erin Sutherland's engaging reading of two performance art pieces. Section 3, "Living Indigenous Masculinities and Indigenous Manhood," offers the most diverse discussion, with chapters on indigenous masculinity in New Zealand sport, indigenous street gangs, stories of incarceration, and Diné masculinities. Phillip Borell's "Patriotic Games: Boundaries and Masculinity in New Zealand Sport" should be particularly interesting to American readers accustomed to seeing sports framed as central to the advancement of civil rights. The book closes with "Conversations," which brings together divergent voices, including Richard van Camp, Daniel Heath Justice, and men who have left behind indigenous gangs in an effort to find healthy masculinities that link them to their communities. Indeed, each of the book's chapters recognizes the damaging effects of colonial constructions of indigenous masculinities while working to find ways for indigenous men to construct positive masculinities informed by their cultural traditions.

Another strength of *Indigenous Men and Masculinities* is each author's emphasis on context and the overall conversation. As readers progress, they will find references to previous and forthcoming chapters as well as reminders about the existing critical conversation regarding indigenous masculinities, and, in many cases, indigenous femininities. And readers unfamiliar with Canadian history and Indian policy will appreciate the notes that clarify references (such as to the Indian Act and the "Sixties Scoop" of Aboriginal children into foster care and adoption) and also the context and definitions provided by Hawaiian and New Zealand authors.

Although the authors of *Indigenous Men and Masculinities* work hard to be in conversation with each other, there is little agreement on their assumption of readers' knowledge, and as a result readers may swing from a chapter that, for example, presumes no knowledge of issues such as Native men's experience with the justice system, to one that calls for scholars to enter a post-poststructuralist understanding of indigenous masculinities. Thus, while certain chapters would be appropriate for undergraduate courses in indigenous studies, anthropology, sociology, literature, and gender studies, some of the book would be beyond undergraduate students' reach, and while in its entirety the book could be used for graduate courses, advanced students might be frustrated with the more introductory-level chapters. Some readers may also find themselves troubled by essentialized representations of indigenous masculinities occasionally offered by both academic and non-academic voices—an issue that Kim Anderson, John Swift, and Robert Alexander Innes address in passing in the book's final chapter.

While the varying assumptions of reader knowledge might make it difficult for this collection to find a home, *Indigenous Men and Masculinities* offers a range of experience and worldview and scholars will find much of value here for both the classroom and research. Because each chapter can stand on its own, professors will easily find a chapter or two that fits into a syllabus or a research project. Those working in gender and sexuality studies will especially appreciate this volume's successful expansion of the field's discourse to nonwhite masculinity, and those teaching and researching the ways that settler-colonial influence shapes our understanding of indigenous masculinities will find a wealth of commentary on how eroding indigenous masculinities lies at the heart of the colonizing project.

This book represents an important addition to the emerging conversation in indigenous masculinities studies. The book's final page counsels us that "rethinking our relationships with land, each other, and working together to challenge imperialism using cultural values, beliefs, and practices is hard work in this nascent field of Indigenous men and masculinities" while encouraging us to take on that hard work because "it is time to gather, and to listen" (305). With this collection, readers will find a gathering place to listen and begin their work.

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