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Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawai'i and Oceania. By Maile Renee Arvin. Durham: Duke University Press, 2019. 328 pages. \$104.95 cloth; \$27.95 paper and electronic.

Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawaii and Oceania makes a critical contribution to Pacific studies and Polynesian identity construction through what the author terms “the logic of possession through whiteness.” In investigating a central question—what is a “Polynesian”?—Kanaka Maoli (Native Hawaiian) feminist scholar Maile Arvin traces, through time and space, two different thoughts on the origins, lived realities, and futures of Oceanic peoples. Arvin contrasts what she terms “regenerative refusal,” in which Oceanic peoples voice dissent from colonial hierarchies of being and relating to the world and instead enable transformed and liberatory futures, with the ways that Polynesians were made “almost white” through western science for centuries. Settlers, according to Arvin, assert a genealogy by projecting an “imagined and fictitious past” to Polynesia in order for white settlers to assert ancestral claim to Polynesian lands, resources, and identities through Western social “scientific” theories.

Drawing from discourses in Indigenous studies more broadly, including Patrick Wolfe’s theorizations on the “logic of elimination” and Scott Morgensen’s work on “promised consanguinity,” Arvin explains that according to this logic, “both Polynesia (the place) and Polynesians (the people) become exotic, feminized possessions of whiteness—possessions that never have the power to claim the property of whiteness for themselves” (3). Through extensive archival research and analysis of case studies, Arvin entwines histories of European colonialism and “exploration” of Oceania from the time of “first contact” to the western social scientific studies of the eighteenth century, and beyond, to Kanaka Maoli resistance and complicity.

Arvin uses the logic of possession through whiteness to directly critique predominant views of Hawaii as a multicultural “melting pot” that, according to its hybrid nature of racial mixing, could signal the “end of racism.” Through analysis of the works of Denise Ferreira da Silva, Aileen Moreton-Robinson, and Cheryl Harris, she critiques colonial hierarchies of being that project the future of Polynesia as “destined to be white again” through racial intermarriage between white settlers and Polynesian women. This projection demands “constant (sexual, economic, juridical) exploitation” by producing the image of a future universal “raceless” race just over the settler colonial horizon (31). Thus, white supremacy, as outlined by Arvin, acts as an agent, a project, and place to dispossess and assimilate Indigenous peoples into settler society and perpetuate anti-blackness that divided Oceanic peoples and created Indigenous racial hierarchies, i.e., the “friendly Polynesians” and the decidedly more “savage and hostile” Melanesians and Micronesians (7).

In conversation with Black and Indigenous feminist thinkers who trouble the category of the human, such as Tiffany Lethabo King, Arvin is concerned with what she terms as positive, future-oriented acts of “regenerative refusal.” Regenerative refusal is rooted in “excavating the racial and colonial knowledge of “where we live” and is oriented by the need “to imagine living elsewhere,” in an Indigenous space-time where

we have divested from such knowledge and invest in other possibilities of being. Regenerative actions are grounded in balance, care, and recognizing responsibility to a people and a place that refuses the settler-colonial order of things. Arvin notes that, in line with scholar Avery Gordon, “regenerative refusals attempt to capture how Polynesians negotiate entanglements with the logic of possession through whiteness, with an eye toward effecting meaningful change” (23). Arvin’s goal is to call immediate attention to understanding the colonial histories that shape the lives of Native Hawaiians and Polynesians today to resist, refuse, and imagine a different future for Oceania and its diasporas.

Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawaii and Oceania disrupts what is considered as colonial “common sense” notions and moves forward to redefine what comprises genealogy, heritage, race, and traditions. The work has real applications for academia as well as the Native Hawaiian community. Maile Arvin’s theorizations on “Indigenous space time” have implications to capture the complexity and nuance of locating an “elsewhere” beyond the violence of the settler state, while her call for regenerative refusals such as “loving blackness” continues traditions of Indigenous resistance (237). Arvin’s work is also unique in capturing the complicated entanglements of what a liberatory future means and, as it challenges ideologies of Hawaiians as a monolithic race, captures the complexities and divisions of what it means to be Kanaka Maoli.

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Sámi Media and Indigenous Agency in the Arctic North. By Coppélie Cocq and Thomas A. Dubois. University of Washington Press, 2020. 352 pages. \$95.00 cloth; \$30.00 paper.

Sámi Media and Indigenous Agency in the Arctic North balances a broad history of media activism with discussions of the ways traditional values and modes of learning underpin both the content and uses of media, with analyses ranging from 1980s filmmaking and audio recording to recent Twitter and YouTube activity. Coppélie Cocq and Thomas A. Dubois have produced a wide-ranging, significant study of Sámi media that will be of interest not only to students and scholars of Indigenous political movements, but also to Indigenous scholars of a number of arts, among them literature, theater, and music. Indigenous media studies have proliferated rapidly during the first two decades of the twenty-first century with the publication of many significant books, anthologies, and journal special issues. This scholarship includes, to name only a few, Faye Ginsberg with Lila Abu-Lughod and Brian Larkin in 2002, and Gabriela Famorano and Miranda Brady and John Kelly in 2017. Almost all examine media through a lens of Indigenous political debates. In regard to studies of Sápmi (the transnational community of Sámi) media creation and uses, Thomas Hilder’s *Sámi Musical Performance and the Politics of Indigeneity in Northern Europe* (2015)