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Speaking of Indigenous Politics: Conversations with Activists, Scholars, and Tribal Leaders. By J. Kēhaulani Kauanui. Minneapolis: University of Minnesota Press, 2018. 369 pages. \$104.00 cloth; \$25.95 paper; \$25.95 electronic.

We scholars are forced to think critically about how to produce a body of work that will capture and maintain the attention of our respective audiences. Unique, intriguing, and highly readable, *Speaking of Indigenous Politics: Conversations with Activists, Scholars, and Tribal Leaders* is an edited collection of transcribed radio interviews that keeps readers thoroughly engaged throughout. The introduction offers a brief overview of the radio broadcast, interviews, and topics. From 2007 to 2013, scholar J. Kēhaulani Kauanui (Kanaka Maoli) produced a radio show called *Indigenous Politics: From Native New England and Beyond*. The thirty conversations included in this volume concern “themes such as land desecration, treaty rights, political status, and cultural revitalization” (xv) and accentuates the presence of Indigenous politics worldwide, such as in the United States, Mexico, Palestine, Israel, New Zealand, and Australia. According to Kauanui, these transcribed conversations are significant in that they underscore how the processes of settler colonialism that plague resilient and resistant Indigenous peoples are *ongoing*. Kauanui’s stated goal is to highlight Indigenous resistance to settler-colonial states while exposing the general public to these ongoing issues, in the hope that “mobilization and broad-based solidarity” will form to fuel “Indigenous resurgence and inspiration” (xxiii).

This impressive collection presents an extraordinary way to learn about Indigenous politics using a global perspective. Each interview stands alone, allowing the reader to understand and form their own opinions about Indigenous politics. These conversations were part of a widely popular and accessible radio segment that catered to many people outside of academia. In addition, primary sources are allowed to speak for themselves, making this collection incredibly readable and avoiding academic jargon that may have worked against the narratives. Discussions usually begin with interviewees describing their efforts or participation on the relevant topic. Kauanui’s sheer knowledge of countless topics to enable questions and dialogue is inspiring. Her remarkable skills in facilitating important and lively chats with her guests also deserve praise; it is easy to imagine the smoothly flowing conversations between them. Also, singular interviews and understandings of noteworthy topics show that Indigenous issues affect individual Indigenous persons, in addition to Indigenous peoples writ large.

Since Indigenous politics and the continual battle against settler-colonial legacies unite each conversation, readers might benefit by beginning with the book’s concluding interview. Patrick Wolfe made waves in Native and Indigenous studies with his powerful conceptualizing of settler colonialism as the violent, structured “settler-colonial process of dispossession and elimination” and replacement of the Indigenous populations of a land (346). Settler colonialism is distinguished from colonialism by its desire for elimination, rather than mere exploitation of Indigenous peoples. The continuation of the settler-colonial structure results in the need for a colonial society that shifts its rhetoric once it reaches power, always yearning for the

complete elimination of Native people and identity. The networks that this settler-colonial theory identifies gravely impact today's Indigenous communities. When Wolfe asserts the remedy is completely instituting total Native sovereignty, Kauanui brings up the work of a fellow scholar who pinpointed the "anxiety of settler-colonial societies regarding that persistent Indigenous sovereignty question" (355). This anxiety exposes the weakness of the socially constructed, settler-colonial belief that nothing and no one existed before the colonizer's arrival.

Wolfe's theory helps us to understand the powers at work in Indigenous politics. Fellow interviewee and contributor Jessica Cattelino, for example, studied Seminole gaming in South Florida, and her conversation addresses how the "rich Indian" stereotype ties into settler-colonial theory. Many Indian gaming opponents clung to the belief that "traditional" Indians did not have a use for an operation that incorporated the Indian into the capitalist economy. They also believed any shift from poor Indians to "modernized" Indians led to cultural degradation. Therefore, opponents of casinos argue that "real Indians" cannot be rich and used this logic to "discount a Native person's claim to be Indigenous" (73). As Cattelino explains, this is a shifting rhetoric employed by settler-colonial structures that seek to set limitations on indigeneity. She believes casino-owning tribal nations took advantage of casinos to protect their own members by participating in self-determination economic and political activities. Alexandra Harmon's *Rich Indians: Native People and the Problem of Wealth in American History* (2010) also examines the "exceptional rich Indian" and the "ubiquitous poor Indian."

Another activist included in Kauanui's work is Winona LaDuke, interviewed in 2008. LaDuke shared that she grew politically as she learned about other Indigenous peoples and decolonization while understanding the power of the United States in global terms. She believed that positive change would occur only when people work together to improve the environment that has largely perpetuated the exploitation of Indigenous people. It could be inferred that settler-colonial structures created environmental decay and changing this relationship will result in improved health of all humanity; for readers interested in environmental justice and settler colonialism, I recommend Dina Gilio-Whitaker's *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* (2019).

This outstanding collection of primary source interviews offers an array of Indigenous politics for readers to digest. My only suggestion for improving this significant and poignant text would be to include interviews focused on two understudied subjects, Indigenous sexuality and humor. Above all, it establishes that the characteristic of constant resistance to settler-colonial structures is shared among Indigenous nations and that the continual battle for Indigenous sovereignty made the peoples extremely resilient. The lasting impression made by *Speaking of Indigenous Politics* is that these problems continue to influence Indigenous life day by day. It is fitting, then, that Kauanui's collection of conversations may guide us to many scholars' publications that continue conversations of resistance.

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