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and Mohawk-British relations. The insights into the Mohawk communities and the Mohawk experience more generally are quite limited. Been does not try to tie the narrative into a deep understanding of Mohawk culture and society, but he does place the events of 1884 and 1885 within the Canadian political and economic context. *Mohawks on the Nile* tells us a great deal about Aboriginal participation in a unique Canadian imperial expedition. It does not tell us as much as it might have about the nature of Mohawk society during a period of rapid change.

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**Native Men Remade: Gender and Nation in Contemporary Hawai'i.** By Ty P. Kawika Tengan. Durham, NC: Duke University Press, 2008. 296 pages. \$84.95 cloth; \$23.95 paper.

Ty P. Kawika Tengan's *Native Men Remade* provides considerable insight into one aspect of the ongoing quasi-renaissance of Native Hawaiian language and culture. Manifestations of the reacquainting include the creation of the Native Hawaiian program at the University of Hawaii–Manoa, immersion classes and schools, and Senator Daniel Akaka's bill to provide Native Hawaiians with the same kind of "Native" status and a hope of assigned lands similar to what American Indian tribes "enjoy."

Tengan provides an excellent brief history of the changing roles and perceptions of Native Hawaiians throughout the last two hundred years. For the contemporary situation, he pays particular attention to large numbers of Native Hawaiians in the tourism industry and a current perception of "feminization" among Native males. He writes that Native females have taken many of the leadership roles in the Native revival, and that only recently has a mechanism developed to make the Native males feel more masculine. He argues that non-Natives cause Natives to see themselves as less than "male" on a continuum, and that only with the development of newly formed agencies have Native Hawaiian males seen a turnaround in self-image and in perception by others.

The most interesting sections of the book provide ethnography of the formation and development of one of these groups—a group that the author observed but also in which he was a participant. Traditionally, anthropology students are taught to be participant-observers with the participant part de-emphasized and the observer part stressed. Tengan is not the first to try to do both, nor will he be the last. More anthropology is of this type because

fewer “traditional” societies exist and because funding continues to decrease. Tengan’s rendering of the history and interactions of the group are thorough, thoughtful, and enlightening. His description of the hour-by-hour rendering of interactions over several days at one event is particularly well done.

Hawaiians have an unusual place in the corpus of ethnographic work in the Pacific Islands. They were among the first contacted and most devastated by outsiders, whalers and missionaries in particular. Hawaiian culture and language almost died out, and evidence of any more than a symbolic recovery is tenuous. Although Samoans and other US Pacific Islanders tend to reconstitute their structures (social and political) when they move from their homelands to Hawaii and the mainland, Hawaiians are less likely to do this and are more likely to move into a more mainstream “American” society. Although Samoans promote new leaders, or *matais*, when they move and regroup, Hawaiians tend not to do this.

The example that Tengan gives of Micronesian Mau Pailug and the Hokolea sailing canoe illustrates this well. Many Pacific Islander communities, at least the Micronesian communities in which I worked, teach their children early and often—and by example and without corporal punishment—to sublimate their own interests to those of the group. Pailug has related that, although the Hokolea community did work, some members failed to look for consensus. Although you need consensus within the island community in order to withstand the results of typhoons and tidal waves, you need it even more on a small canoe sailing across a less-than-pacific ocean.

The adult male role in many Pacific Islands societies does not need constant or even recurring demonstrations of Western-style masculinity in order to confirm its existence. It is just there, with a certain gravitas. Men carry their young children to their canoe houses when they work there, bathe the children, and provide domestic care as needed without feeling “feminized.” Although the male-bonding group that Tengan describes clearly provides outlets for building esteem and maintaining and enhancing traditions, the relationships within a society—at least a traditional Pacific Islander society—fall outside the realm of the events described. Most Pacific Islander societies tend to be based on male-female relationships and parent-child relationships, so that the male-male exercises, empowering as they may be, probably are not sufficient to be the building blocks of a Native Hawaiian cultural rehabilitation.

Aside from these points, *Native Men Remade* is clearly a dissertation rewritten for publication. More unfortunate is the lack of editing. Although the ethnographic sections read easily, much of the explanatory material is hard to follow if you are not an actively engaged social scientist. As an example we have this:

At the risk of oversimplifying, I tentatively characterize some of the main traits of this new-old Hawaiian masculinity as strong, healthy, heterosexual, working- or middle-class, between twenty and fifty years old, possessing “local” Hawaiian sensibilities, styles, and looks, educated and knowledgeable in some cultural practice, nonviolent to women and children, responsibly providing for one’s family, respectful of one’s elders, having a tangible relationship with the land and sea, exhibiting spiritual facilities and mana, courageous and ready to fight for the people—a modern-day warrior chief. (11–12)

For the nonscholarly reader, the use of certain words is somewhat off-putting and is sometimes a little insulting; for example, the reader will not understand the relationship between the words *remembering* and *re-remembering* along with similar neohyphenations. Also, Tengan uses the words *critiquing* and *criticizing* interchangeably; converts verbs to nouns and nouns to verbs; and uses long words, such as *articulated*, when there are shorter ones that will send the same message. For example:

Hō’oikaika kino primarily works to achieve pono by strengthening the body, mind, and spirit. American ideals of beauty and health shape the ways in which preoccupation/obsessions with the body are articulated by Hawaiians today, especially since the dominant sexualized images of Kanaka men and women in the tourist industry are those that conform with Western standards of slim but shapely physiques, straight hair, and facial features that are “Polynesian” but mixed with those of Anglos and/or Asians. (146)

A good editor would have helped if the goal was to obtain a general readership.

Although *Native Men Remade* is a contribution as an ethnography of a group of Native Hawaiian men developing association and rediscovering a shared history and culture, it is unlikely to serve as a blueprint for other, similar groups.

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**Power Struggles: Hydro Development and First Nations in Manitoba and Quebec.** Edited by Thibault Martin and Steven M. Hoffman. Winnipeg: University of Manitoba Press, 2008. 334 pages. \$34.95 paper.

“Is Canada, or at least Quebec and Manitoba, on the eve of a new relationship with First Nations or is the country still dominated by the colonial mindset that has long characterized Canadian-Aboriginal relations, especially in terms of land and resource exploitation” (4)? This is the overarching question asked