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PART ONE *Land, Sovereignty, and Self-Determination*
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SINCE THE 1970S the internationalization of indigenous mobilization and the formation of globalized coalitions of Native peoples have changed the face of indigenous cultural politics and of indigenous claims to autonomy. One of the venues through which Native activism has been most dramatically felt has been the United Nations, where indigenous peoples have successfully pressured for the passage of broad-ranging resolutions supporting Native rights to self-determination, autonomy, and territorial and cultural integrity. Both the International Labor Organization's (ILO) Convention 169, adopted in June 1989 and put in force in September 1991, and the United Nations Declaration on the Rights of Indigenous Peoples, ratified in September 2007, have broken new ground in the area of international recognition of indigenous rights.

During the 1990s, as Native peoples pressured existing nation-states to ratify and observe the principles of ILO Convention 169 in their dealings with indigenous peoples within their borders, it became clear that UN resolutions can serve as powerful weapons for mobilization. Additionally, the intensification and deepening of international debate on indigenous issues, buttressed by back-to-back Decades of Indigenous Peoples declared by the United Nations (1990–2000, 2000–2010), have increased consciousness on the question of Native peoples and their rights, not only among political elites but also in intellectual and academic communities worldwide. And this new awareness has doubled back into Native societies, encouraging new forms of activism.

The two essays in part 1 situate the struggles of two indigenous peoples, the Kanaka Maoli of Hawai'i and the Rapanui of Rapa Nui, or so-called Easter Island, squarely within this evolving story of international indigenous mobilization. Informed by literatures in international politics, international human rights, and debates over indigenous self-determination, these essays take a broad view of the interactions between indigenous peoples and the states that colonized them. The focus is not on local forms of cultural practice or historical memory, but on the historically changing alternatives available to indigenous peoples as a whole in their struggle to retain land, culture, and resources and to achieve sovereignty and self-determination.

Kehaulani Kauanui places the historical struggle of Kanaka Maoli both in the context of U.S. federal government debates and within discussions in

international law. As she makes clear, the case of Hawai'i is in some ways unique because, during the nineteenth century, the Kingdom of Hawai'i received international treaty recognition as a sovereign state. Subsequently, however, the U.S.-backed overthrow of the kingdom in 1893, the illegal annexation of Hawai'i as a U.S. territory in 1898, and the irregular vote that led to statehood in 1959 have all added layers of complexity and colonialism, making questions of national sovereignty, deoccupation, and indigenous rights deeply conflictual among the islands' inhabitants. Indeed, as Kauanui explores in her essay, none of the alternatives existing today—whether indigenous self-determination under U.S. federal law or under international law, decolonization under international law, or deoccupation based on the kingdom's previous existence as an independent state—attend simultaneously and effectively to the needs of all those involved.

Consciously developing a different kind of anthropological perspective, Riet Delsing traces the revitalization and recovery of identity and memory in Rapa Nui both as a story embedded in the narrative of the Chilean nation-state and as an international practice framed by the last generation of globalized indigenous mobilization. Delsing shows how the history of Chilean expropriation and colonization of the Rapanui is both embedded in the evolution of the Chilean nation-state and is a chapter in the broader story of Chilean Pacific imperialism and territorial expansion. At the same time, she traces the links between the evolution of a new Rapanui consciousness and the development of a Pacific-based indigenous consciousness. In the end, she suggests that the recent turn to militancy by a sector of Rapanui activists is articulated to the expansion of international indigenous activism and to the Rapanui's recognition of themselves as a Polynesian, rather than an American, people.

Taken together, the two essays assume three important tasks of the collection as a whole. First, they show how, in two specific historical cases, the international indigenous movement and UN debates on indigenous rights have changed the struggles for autonomy and self-determination over the last two generations. The richness of historical context provided is extremely important, because some analysts have tended to assume that, rather than coming to fruition in the context of the UN debates, indigenous struggles actually originated in them. These essays demonstrate, to the contrary, that the changing international context has afforded new venues and languages within which to place already existing and ongoing struggles over cultural recognition, resources, and self-determination.



Map of regions discussed in the book.

Credit: Cartographic Laboratory, University of Wisconsin, Madison.

The second task the essays take on is to decenter the focus of the volume from the Americas. By concentrating on the Pacific region, and specifically on two Polynesian peoples, the authors remind us to look outside our national, or even continental, boundaries in considering the relationship between indigenous peoples and colonialism. Despite the dramatic differences in the history of Hawai'i and Rapa Nui, certain similarities in historical periodization and even in linguistic terminology (for example, the use of the word *canaca* in Rapa Nui and *kanaka* in Hawai'i to denote indigenous people) stand out. This process of decentering can perhaps be best appreciated visually by looking at the accompanying map. As the reader will see, in order to show Hawai'i it was necessary to cut off a portion of eastern South America, giving the image a certain counterintuitive feel.

The third task these essays perform is to raise the question of methodology in the writing of indigenous history and Native narrative. We tend to assume that Native history, because it is about indigenous communities, is best written from an ethnographic perspective that seeks to get inside the cultures about which we write. Certainly a close understanding of cultural

categories and practices, of people's narratives and memories, must stand at the center of how Native history is rendered. Yet at the same time, as we reflect in this book on notions of decolonization, we must also take to heart the fact that broad national and international narratives and analysis are equally important as Native peoples continue to engage nation-states, intellectuals, political organizations, and academic practitioners. Perhaps, in this sense, decolonization can also begin at home, as we think through the multiple ways and registers in which to render indigenous narratives, history, and experience in the ever more globalized world.