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**Settler City Limits: Indigenous Resurgence and Colonial Violence in the Urban Prairie West.** Edited by Heather Dories, Robert Henry, David Hugill, Tyler McCreary, and Julie Tomiak. East Lansing: Michigan State University Press, 2019. 224 pages. \$34.95 paper; \$31.00 electronic.

The contributors to the twelve chapters of *Settler City Limits: Indigenous Resurgence and Colonial Violence in the Urban Prairie West* take up large questions, and more, through a variety of studies across the western prairie lands of the present-day nation states of Canada and the United States. The collection presents a thorough, interdisciplinary examination of urban life for Indigenous Peoples across four parts: “Life and Death,” “Land and Politics,” “Policing and Social Control,” and “Contestation, Resistance, Solidarity.” With each successive chapter, the reader sees a collection of articles that tackle some of the biggest concerns in studies of urban Indigenous Peoples and communities. How do we understand indigeneity in city spaces deemed antithetical to Indigenous presence through processes of settler colonialism? How do non-Indigenous Peoples in urban spaces reaffirm ideological and physical exclusion in cities? What of processes of racialization which erase Indigenous sovereignty within the perceived confines of a city built on dispossessed lands? Most importantly, how do we see Indigenous resistance and resurgence within urban contexts?

In popular and public discourse, cities and Indigenous Peoples are positioned as mutually exclusive. Urban space is always already foreclosed to Indigenous bodies and collectivities due to supposed immutability of “Indian” existence within the modernity represented by cities. *Settler City Limits* takes up this foreclosure of urban space and argues that this perception is rooted in dispossession, racialization and criminalization, and cooptation of Indigenous histories and experiences. Contributors expose the fallacy of these beliefs in the first three parts of the volume in particular, taking on the cities of Winnipeg, Minneapolis, Rapid City, and Regina, among others. Conversing with the scholarly work of Coll Thrush, Susan Lobo, Donald Fixico and others, the authors of this volume articulate the continual deployment of the traditional/modern binary as a means to write into existence the “foreignness” of Indigenous bodies in cities.

For instance, in “Comparative Settler Colonial Urbanisms: Racism and the Making of Inner-City Winnipeg and Minneapolis, 1940–1975,” David Hugill assesses settler use of “deficiency” and “difference” in response to housing disparities to claim supposed Indigenous inability to assimilate into urban space; in so structuring the mechanisms of exclusion, Hugill speaks to other articles in the volume by Julie Tomiak, Nick Estes, and Michelle Stewart and Corey La Berge to provide a broad view across the book of how settler colonialism positions Indigenous inability to thrive in urban spaces as a fault of Indigenous character.

The authors demonstrate how situating Indigenous Peoples’ incompatibility with urbanism allows for the reframing of urban Indigenous communities as spaces of racialized criminality. In turn, such criminal spaces require policing and surveillance, which further seek the removal of Indigenous bodies from cities. This is most clear in Elizabeth Cook’s “Policing Racialized Spaces,” in which Cook examines

how “racialization processes can be experienced as spatial.” Both are entwined with the construct of crime which interpret Indigenous bodies as threats. By racializing Indigenous bodies, settler society places them in urban spaces that are deemed criminal, thereby also marking Indigenous Peoples as unwelcome within settler city limits. This is nowhere more evident than in Cook’s discussion of the “starlight tours” of Saskatoon, in which police routinely and forcibly drive Indigenous “criminal elements” to the outskirts of the city, leaving them to die or find a return, often in dangerous weather conditions.

Such police practices are representative of settler space-making which rely on Indigenous dispossession and elimination from cities, but this volume considers a number of other methods such as child removal (Stewart and La Berge), legal restructuring of treaty rights (Tomiak), and cooptation of Indigenous suffering that erase contemporary Indigenous resistance to such violences (Smith and Todd). Though a majority of this book’s theoretical concerns center on addressing settler colonialism and the ways it invests in cities, *Settler City Limits* also seeks to prioritize Indigenous resurgence and resistance to mechanisms of erasure, dispossession, and elimination. The editors make a distinction between resurgence and resistance. They define *resistance* as reaction to and engagement with the settler state. *Resurgence* is defined through framings of the term by Leanne Betasamosake Simpson, Jeff Corntassel, and Cheryl Bruce, centering on “everyday practices” of maintaining connections to homelands, continuing cultural practices, and in other ways, “moving away from” investment in “state affirmation and approval” (8).

For the authors of this collection, it is clear that Indigenous Peoples practice resurgence by doing away with the notion of city limits altogether. A number of contributions are reminiscent of, or directly recall, Renya Ramirez’s articulation of the city as “hub,” through which Indigenous Peoples maintain mobile social networks across urban and rural/reservation spaces. Through such networks in which city and reservation are not, in fact, disparate *and* separate, urban Indigenous communities assert urban space as Indigenous, not settler, and disrupt the notion of a bounded city juxtaposed against that which is rural and country. Contributors Nicholas Brown and Lindsey Claire Smith both examine such disruptions and boundary-blurring through studies of Montana and Tulsa, respectively. Similarly, Tyler McCreary’s conversation with Chris Andersen, Adam Gaudry, and Brenda MacDougall provides urban Métis perspectives on urbanism. Andersen, the editor of an equally valuable edited volume on urban Indigenous life, makes clear in this transcribed conversation that “it is very important to think of urban spaces as hubs rather than locales. People are both on the move into and out of these spaces” (155). Truly, this has been and continues to be the case for Indigenous Peoples, which directly upends settler perceptions of Indigeneity, forcing a reckoning with Indigenous survival and resurgence.

*Settler City Limits* is a useful collection that speaks across disciplines that might engage more with Indigenous studies. Its focus on the “urban prairie west” is primarily centered on Canadian cities, particularly Winnipeg, and yet through theorizations of settler space making, it maintains a wide relevance to ongoing international conversations on Indigenous urbanism. Though the majority of this collection could serve well

as stand-alone pieces, the strength of this volume is considering its wholeness, which speaks across disciplines, spaces, and histories. Contributors clearly assert that the notion of “city” is a physically and ideologically limited settler construct that reduces and obscures urban Indigenous presence and the many ways Indigenous Peoples articulate their belonging in and across the prairie west.

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**Teaching Empire: Native Americans, Filipinos, and US Imperial Education, 1879–1918.** By Elisabeth M. Eittreim. Lawrence: University Press of Kansas, 2019. 328 pages. \$75.00 cloth; \$34.95 paper; \$34.95 electronic.

One official requirement remained to be fulfilled before a qualifying candidate could be formally accepted into national service. With right hand raised, they repeated verbatim the following oath:

I [*state your name*], do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.

One’s immediate reaction might be to assume that what is being described was a recruit’s entry into a branch of the military. While that would be a plausible and accurate explanation, at the turn of the twentieth century this oath had multiple applications. It could pertain, for example, to those joining the United States Indian Service, or to those volunteering to teach in one of the dozens of American schools established in the Philippines. The latter enlisted a generation of idealistic civilian foot soldiers into what the United States government envisioned as a humanitarian mission to immerse the Filipino populace in American values and culture. That pioneering group of teachers was known as the “Thomasites” after the USAT *Thomas*, the troopship that carried them from the West Coast to their overseas duty stations.

As Elisabeth M. Eittreim makes clear in this provocative and engaging study, connections between what was being taught in the Philippines and Indian boarding school education are undeniable, with linkages to United States Army operations in the American West and the Pacific. In fact, the cadres of instructors in the two education programs often overlapped with crossover teachers serving in both capacities over the course of their careers; that is, in one or more of the schools in the Philippines and in an Indian boarding school, specifically the Carlisle Indian School in Pennsylvania. Eittreim’s purpose is to provide readers with a micro-examination of both experiences, drawing out the commonalities, the challenges, the successes, and the failures,