

UCLA

American Indian Culture and Research Journal

Title

Native Nations and U.S. Borders: Challenges to Indigenous Culture, Citizenship, and Security. By Rachel Rose Starks, Jen McCormack, and Stephen Cornell.

Permalink

<https://escholarship.org/uc/item/9vf553nm>

Journal

American Indian Culture and Research Journal , 36(4)

ISSN

0161-6463

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Publication Date

2012-09-01

DOI

10.17953

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Angelina E. Castagno and Stacey J. Lee employ the “interest convergence principle” and tribal critical race theory to argue that advancement of racial justice and equity will not occur unless it benefits and protects those in power or with superior social status. The authors conclude that in order to remove Indians as mascots, the issue must be focused not only on social justice, but also on how the university will benefit from the removal of Indian mascots. The last three essays address the practical ways in which change can take place without having a substantial effect on alumni monetary contributions, one of the primary arguments put forth by proponents of Native American mascots.

The five authors in the third section hold that the controversy over Native American mascots speaks to larger issues of anti-Indianism and the resistance against reform. Building on the work of the preeminent scholar Elizabeth Cook-Lynn, editor C. Richard King argues that anti-Indianism “often hinges on an unwillingness and/or inability to see” how mascots “may be problematic . . . or how they can be construed as racist, denigrating, and painful” (151). For King, the resistance to real change and reform and removal of Indian mascots reflects both ongoing colonialism and modern anti-Indianism.

Adding to the overall richness of the handbook and supporting the preceding essays, the fourth section offers primary documents from a variety of organizations, such as the US Commission on Civil Rights, the National Congress of American Indians, and the American Jewish Committee. Overall, *The Native American Mascot Controversy: A Handbook* is an important and necessary contribution to American Indian education and Native American studies.

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Native Nations and U.S. Borders: Challenges to Indigenous Culture, Citizenship, and Security. By Rachel Rose Starks, Jen McCormack, and Stephen Cornell. Tucson: University of Arizona, Udall Center For Studies in Public Policy, 2011. 112 pages. \$19.95 paper.

Undertaken by researchers at the University of Arizona’s Native Nations Institute, *Native Nations and U.S. Borders* offers a comprehensive overview of border policy and of the most critical challenges facing indigenous tribes and nations that straddle the political and geographic borders dividing the United States from adjacent countries. The book is divided into five sections; two offer a general geographical and historical overview of the border regions in focus,

followed by three sections which discuss the most important issues facing indigenous tribes and nations living along the US/Mexico border, the US/Canada border, and the aquatic border between Alaska, Canada, Greenland, and Russia. The book was organized into these straightforward and accessible categories because it is intended to function as a practical resource guide for the indigenous communities negotiating border zones, as well as for federal, state, and municipal authorities and policymakers.

The political relationship between nations in the Americas and indigenous tribes has been examined previously by scholars, such as in recent work by Alan Taylor, Lynn Stephens, and edited collections such as *Indigenous People and the Modern State* (2005), but *Native Nations and U.S. Borders* is the first book to review the specific set of issues facing bi-national/tri-national tribes and nations comprehensively. Among the most prominent issues discussed are the citizenship and border-crossing difficulties tribal members face. Because Native nations and tribes were not included in the policymaking process that split their traditional lands between nations, their tribal members are now citizens of two or more countries and are not free to cross their traditional lands for the purpose of accessing services and rights guaranteed to them as citizens of their tribes and nations. The Tohono O'odam Nation's territory in the Arizona desert, for example, is split by the highly patrolled and militarized US/Mexico border, so that Tohono O'odam who are Mexican citizens find it increasingly difficult to travel to the Tohono O'odam Nation's capitol at Sells, Arizona, to use the Nation's health services and to vote in tribal elections. Conversely, because they often lack birth certificates due to high rates of traditional home births on the reservation, Tohono O'odam citizens of the United States find it difficult to travel to Mexico to visit family members. Tohono O'odam citizens on both sides of the border face obstacles to exercising their Tohono O'odam citizenship rights because they fear deportation of Mexican tribal members by the US government.

Similarly, stringent documentation requirements mandated by post-September 11 legislation, such as the 2006 Western Hemispheric Travel Initiative (WHTI), have made it increasingly difficult for tribes bisected by the US/Canada border to participate in political and cultural gatherings, such as the Anishinaabeg (or Anishinaabek) tribes dispersed throughout the Great Lakes region. Indigenous tribes and nations inhabiting US border regions have addressed these obstacles with various creative measures. For example, the Kumeyaay have established their own Pass-Repass program issuing tribal citizens temporary border-crossing cards good for temporary travel up to twenty-five miles north of the border for specific events, and the Mohawk Council of Kahnawake has created Enhanced Tribal Cards with technological security measures recognized by the US government.

Borders impose an additional challenge to the efforts of tribes and nations to preserve their culture. Although previous works have considered how accelerating global capitalism has facilitated the commodification of American Indian cultures and how transnational indigenous politics in Canada, the United States, and Mexico have informed American Indian cultural production, *Native Nations and U.S. Borders* is the first book to address specifically how borders challenge the daily practice of traditions, spirituality, and language of those indigenous tribes and nations divided by them, such as the disruption of Pascua Yaqui ceremonial life by the militarization of the US/Mexico border. Participating in intracultural exchanges and ceremonies is challenging: Sonoran Yaquis long to head north for the Deer Dance in Arizona, and Arizona Yaquis seek to go south for the Magdalena Festival. Similarly, members of the Coast Salish Society of Spirit Dancers dress in full regalia while carrying ritual items to participate in ceremonies throughout Washington State and British Columbia. Problems arise at the border when agents request inspections of sacred items because Coast Salish people believe that such items lose their spiritual power when handled by nondancers. The authors suggest that establishing international organizations to facilitate cultural/linguistic preservation and political unity, such as the Inuit Circumpolar Council, may strengthen the lobbying power of indigenous tribes and nations bisected by US border zones.

The final issues of importance explored are the environmental and public health hazards created and exacerbated by borders. While international environmental indigenous organizations, such as the Environmental Network and major news publications such as *National Geographic* have documented global warming's tremendous impact on indigenous people across borders, *Native Nations and U.S. Borders* goes beyond climate change to explore more fully how environmental and public health challenges are affecting indigenous people. For example, border zones have increased pollution in rivers of traditional and dietary importance to indigenous tribes. The Colorado River, of significant importance to both the Cocopah tribe in the United States and to their Mexican counterparts, the Cucapa people, has suffered reductions in flow, invasion by foreign plant and tree species, and an increase in pollution due to border erosion and border crossing. The disappearance of the river's fish and shrimp upon which the Cocopah depended for sustenance has negatively altered Cocopah lifeways. With funding from various federal agencies, the Cocopah tribe has taken a lead effort in restoring more than 350 acres of riparian habitat and removing invasive plant species. Also examined is the impact of oil drilling on the Gwich'in Nation's relationship to caribou, their primary subsistence resource. The Porcupine Caribou Herd migrates through a region straddling the border between Alaska and Canada's Yukon and the

Northwest Territories, an area holding sizable deposits of oil and gas where pressure for drilling continues to intensify. The border presents jurisdictional challenges to the herd's protection such that effective management of the herd requires international cooperation. In an effort to protect the herd and their lifeways, the Gwich'in Nation has organized a committee to lobby the US Congress and the general public.

The authors conclude by evaluating the implications of including indigenous voices in policymaking decisions affecting US borders, highlighting the distinction between the typical way that Americans perceive US borders (as an us/them marker of difference) and the way that indigenous tribes split by borders perceive the boundary dividing their people (as an us/us imposition). Although American Indians largely agree with securing the border and regulating immigration, tribes that straddle the border are struggling for a voice in decision-making processes. With its excellent organization, accessible language, and comprehensive yet succinct coverage of the most important issues affecting tribes living along US borders, *Native Nations and U.S. Borders* is an excellent resource which can facilitate indigenous peoples' involvement in border-related policy.

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Negotiation within Domination: New Spain's Indian Pueblos Confront the Spanish State. Edited by Ethelia Ruiz Medrano and Susan Kellogg. Boulder: University Press of Colorado, 2010. 320 pages. \$70.00 cloth.

Negotiation within Domination is a compilation of essays that critically investigates the relationship of New Spain's indigenous communities to the Spanish legal system, providing both the colonial and legal historian a variety of ways to conceptualize law, empire, colonial societies, and how indigenous communities engaged with the legal system. The authors explore the multifaceted role of law as an instrument of negotiation within the colonial order, and each essay contributes to the central idea that "negotiation counterbalanced domination." As Brian Owensby points out, domination was not total in New Spain; indigenous communities found different strategies to protect their interests. Perhaps most provocatively, one finds the particularly local ways in which people engaged with the legal system in these essays, underscoring Owensby's words that "law was a form of *political* engagement" (xii). The essays span a geographical area, beginning by concentrating on central Mexico, then extending to the southern states of Oaxaca and the Yucatán Peninsula,