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them. Will it prompt them to read and retell? It seems to this reviewer that the responsibility of tellers and audiences, cultural experts from the community, and academics reared in the academy is to find multiple ways to ensure that narrative does not become merely an artifact of the past, that there is rediscovery, rethinking, and retelling. The enormous effort of this team of experts who produced this book has helped to ensure that the stories Paul John shared will continue to be shared. This is a tribute to their efforts and to Paul John and his desire for Yup'ik people to preserve a strong sense of their culture.

*William Schneider*

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**“Real” Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood.** By Bonita Lawrence. Vancouver: UBC Press, 2004. 303 pages. \$55.00 cloth; \$29.95 paper.

This is a well-written, well-organized, important, and at times compelling book. Its importance stems from its portrayal of the profound impact, on urban mixed-ancestry Natives, of federal policies designed to regulate Indian identity and sever Native people from Native communities. Lawrence clearly shows how the government's classificatory system produces a way of thinking—a “grammar”—that embeds itself in every attempt to change it. Nowhere, to my knowledge, has that impact been documented so clearly and with such precision, analytical rigor, and descriptive richness. Furthermore, in contrast to most earlier literature (e.g., Janet Silman's *Enough Is Enough* [1987]; or Kathleen Jamieson's *Citizens Minus* [1978]), Lawrence's account offers the added benefit of including the life experiences of men.

The book is a revised version of Lawrence's doctoral dissertation. It arises from the author's personal experiences as a light-skinned, nonstatus, urban woman of mixed Mi'kmaq–non-Native ancestry whose Native heritage was devalued in her own family and who has never lived in Mi'kmaq territory. She cites several other personal characteristics that influence how she sees mixed-race Native identity, but for this reader any limitations on the generalizability of her results are rooted more in the characteristics of the sample than in the characteristics of the researcher.

*“Real” Indians and Others* is based on personal interviews with twenty-one female and eight male “mixed-blood” individuals, aged twenty-four to sixty-two (median age thirty-five), who self-identify as “Native” or “Indian” or “Métis” and live in Toronto, Canada. From Lawrence's perspective, six of the participants looked “entirely white,” five were very ambiguous in appearance, ten looked distinctively nonwhite but not necessarily Native, and eight looked “unequivocally Native, under any light and at any time” (257). Significantly, participants' sense of their own appearance did not always coincide with how Lawrence saw them. Even more significant was the fact that this was a sample of highly educated individuals, for two-thirds had at least one undergraduate degree.

Despite peculiarities of the sample, the book has much to contribute. One such contribution is its historical overview and trenchant critique of the Canadian federal government's genocidal policies regulating Indian identity, which constitute the first hundred pages. Another particular strength is the book's focus on the lives and psyches of urban Aboriginal people—a sector of the indigenous population that only recently has begun to command much interest from academics and policy practitioners.

Another contribution comes from the book's reminding policy practitioners of the severe consequences of the registration restrictions set forth in the infamous Bill C-31 (1985), especially for coming generations. Her treatment of this subject serves to reinforce the need for this issue to be brought back onto the political agenda from which it slipped over the last decade.

In its coverage of this vital issue we also find one of the few weaknesses of the book. That is, at some points the book would have benefited from taking into account more of the existing literature on a particular topic. Consider, for instance, this matter of the genocidal consequences of Bill C-31. While Lawrence notes the existence of a demographic "ticking time bomb" (67) and cites Cherokee demographer Russell Thornton's estimates that "Native America as a whole will have disappeared by the year 2080" (77), Lawrence appears unaware of the Department of Indian Affairs and Northern Development's (DIAND) own research done under the astonishing title "When Will the Last Registered Indian Be Born?" Also ignored are the results of Stewart Clatworthy's closely related contract research for DIAND. (See *Horizons* 4, no. 1 [2001]: 22–23.) He found that Bill C-31's provisions, in conjunction with certain types of membership code provisions by First Nations, will lead to some First Nation communities having a majority of their residents be entitled to neither band membership nor registered Indian status. Lawrence's critique of federal regulation of Native identity and her call for cooperative action by on- and off-reserve Natives in challenging the imposed colonial regime would have been strengthened if she had referred to such literature.

Other examples of Lawrence giving short shrift to the existing literature are her failures to place some of her findings in the context of the existing literature on "passing" by racial minorities and the classical sociological literature (e.g., Robert Park) on marginality. Similarly, her discussion of participants' experience of "blood memory" (198–201) could have profited from being placed in the context of the literature on the concept of "soul" among African Americans. A minor weakness of the book is its uncritical adoption of some debatable or outright erroneous demographic numbers (19, 56, 98, and 100).

Lawrence does an admirable job not only of respecting regional differences in urban, mixed-blood indigenous identities but also of uncovering the subtleties, contradictions, and paradoxes of urban indigenous identity in the Toronto diaspora. For instance, her interviewees' often-stated view that "a card doesn't make one Indian" belies the fact that many of them feel that they are not "real Indians" precisely because they lack registered Indian status. Similarly, some participants' declarations that "Indianness" is defined not in terms of skin color or attachment to a land base but in terms of living by Native values is shown by Lawrence to be inconsistent with how they really feel when

confronted by others who challenge their Nativeness. Another strength of the book is Lawrence's description of the ways in which her interviewees cope with and otherwise negotiate such challenges to their authenticity that come even from within the Native community or from within one's own family.

One of Lawrence's important contributions is to challenge those who accept the colonizers' divisive definitions. For instance, she repeatedly refers to the fact that the status (registered) Indian population contains a large number of persons of mixed Native and non-Native ancestry. A strength of the book is that it squarely addresses the lives and concerns of not only the broadly defined Métis population but also of others caught in the identity spaces carved out by the colonizers and sometimes reinforced or internalized by the colonized. Those others include adoptees, mixed-blood status Indians, nonstatus Indians, Bill C-31 reinstates, those denied Indian status or band membership under Bill C-31, and Native people from outside Canada.

Large parts of this book should be required reading for adoptive parents who have ever wondered whether their adopted child has Native ancestry. Drawing on Patrick Johnson's *Native Children and the Child Welfare System* (1983), Lawrence emphasizes the unreliability of adoption records. She notes the deliberate efforts at misinformation by various bureaucratic officials of the larger non-Native society who sometimes expunged from official records any reference to the status-Indian entitlement of adoptees. Her rich accounts from those who were unaware of their Native ancestry or otherwise encountered silence or denial about it are an important contribution. Those accounts bring into bold relief the numerous potential benefits (and sometimes the pain) foregone by many adoptees whose non-Native adoptive parents do not pursue the possibility of Native lineage of their adopted child. For many readers, those passages will hit very close to home and prove highly unsettling. They certainly did for this reader, whose connections to the issue are only indirect.

The book is not without some controversial sections. Its strident characterization of government policies as genocidal, while generally well argued and not disputed by this reviewer, will antagonize some readers, who will point to policies (for example regulations restricting "discharge from treaty" [94]) that are inconsistent with genocidal intent. Some status Indian leaders with a relatively localized power base will take considerable umbrage at Lawrence's call for indigenous sovereignty to be pursued at the geographically broader level of the precontact political confederacies (for example, the Iroquois, Blackfoot, and Wabanaki confederacies) rather than at the level of treaty groupings (for example, the Nishnawbe-Aski Nation) or Indian Act bands. In addition, her calls for a rethinking of who is Indian and who is Métis and for the challenging of current divisions between those who live on-reserve and those who live in cities are guaranteed to meet a hostile reception from many on-reserve Indian leaders. Lawrence does, indeed, manifest to such leaders the danger of creating "a counterdiscourse on Indianness that affects the contemporary status quo of tribal societies in unpredictable ways" (14).

This non-Native reviewer's opinion is that *"Real" Indians and Others* is a major contribution to the literature on "othering." I believe that it will prove

to be of particular value in Métis studies or other indigenous studies courses in Canada, although it would also be quite suitable in more general race relations courses as an in-depth case study of the “othering” phenomenon. It should be compulsory reading for politicians and policy makers, Native and non-Native alike, who are grappling with issues of membership and entitlement or with the urban indigenous phenomenon more generally. While it is set in the Canadian context, much of what Lawrence writes transcends the limits of geography and of her sample. Her various explicit comparisons with the situation in the United States increase its attractiveness there.

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**Splendid Land, Splendid People: Chickasaw Indians to Removal.** By James T. Atkinson. Tuscaloosa: University of Alabama Press, 2004. 366 pages. \$65.00 cloth; \$34.95 paper.

In this new work on the Chickasaw Nation archaeologist James T. Atkinson presents a detailed political history of European-Indian affairs prior to the so-called Indian removals. Atkinson’s narrative derives from official government and military sources, from which the author competently describes the important men and events of the era. Atkinson’s work may be fairly termed old-style Indian history. His methodology, sources, and approach, in addition to his narrative style, recall the pre-1970s scholarship that excluded any effort to understand the effect of culture on the historical narrative. Ethnohistorians of the 1970s dramatically altered the methodology of studies on Native Americans to include an interdisciplinary approach that explored the effect of culture, language, worldview, and belief systems. This new ethnohistorical scholarship allowed non-Native scholars to more effectively, and hopefully accurately, understand the actions and behaviors of Native peoples in the past. Recently more and more Native American academics have taken places within the academy and are revising the historical record, making significant strides in presenting much more balanced accounts of the past. Unfortunately, Atkinson’s work is uninformed by an understanding of Chickasaw society and culture. Important questions go unasked in this study. Instead the author has constructed a work that is heavily infused with ethnocentric misunderstandings of the Chickasaw past.

*Splendid Land, Splendid People* is preceded by very few monographs on the Chickasaw people. Arrell Morgan Gibson’s *The Chickasaws* (1971) is considered the most authoritative. Gibson was a true ethnohistorian. His work reflects his training and interest in the Chickasaw culture, as well as political events. Gibson devotes many pages to understanding the Chickasaw society and how their unique cultural beliefs and values infused their actions with Europeans and Americans over time. Gibson’s work is now rather dated and so does not include the latest research in the various disciplines over the past thirty years. Still, Gibson presents the reader with a much better understanding of the