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Author

May De Montigny, Stephanie

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which dialogue can be established. As author Denise Breton points out in her commentary "Decolonizing Restorative Justice," if we address these harmful events with an open mind and good heart, we can learn how to coexist with each other individually and collectively. For example, how does a Dakota person whose family member was one of the thirty-eight men hanged respond to the stone likeness of Abraham Lincoln carved into a mountain face located in the sacred Black Hills of South Dakota? This is an issue that still needs resolution. It is also evident that Dakota and non-Dakota suffer from post-traumatic stress disorder, a malady extremely difficult to overcome. Restorative justice appears to have great healing potential, especially among the participants' descendants, but it also has vast potential to help solve other types of injustices extant wherever human beings live.

In the Footsteps of Our Ancestors, along with any future works that address the Dakota perspective of this tragic and shameful episode of American history, should become a prominent part of every school curricula. It is especially important that young people learn this history, as it will serve as a guide for their future actions in life.

In the preface to a reprint edition of *Black Elk Speaks* (1988), visionary Lakota scholar Vine Deloria Jr. postulated that if Indian people ever decided to write a book that detailed their spiritual core, similar to the Bible, *Black Elk Speaks* would certainly serve as a meaningful start. *In the Footsteps of Our Ancestors: The Dakota Commemorative Marches of the 21st Century* is truly another book that would enhance that collection of wisdom that originates in the western hemisphere. Its story is one of hope and endurance for Dakota and non-Dakota people. It is my fervent prayer that the commemoratives that detail the 2006, 2008, 2010, and 2012 marches (2012 will mark the 150th anniversary) will be written in Dakota in honor of our relatives past and future. *Hau, mitakuye oyasin, hechitu yedo. Tahunaska Tanka, Akichita Vietnam, he miye do.*

Leonard R. Bruguier (Tahunaska Tanka)

Benemérita Universidad Autónoma de Puebla

Louisiana Creoles: Cultural Recovery and Mixed-Race Native American Identity. By Andrew J. Jolivet. Lanham, MD: Lexington Books, 2007. 129 pages. \$60.00 cloth; \$24.95 paper.

When I stayed at the Alabama-Coushatta Indian Reservation in east Texas while I worked on my dissertation research, some tribal members expertly (sometimes competitively) prepared foods such as gumbo and crawfish étouffée, which I was fortunate enough to enjoy. I was also impressed by the zydeco band from the Coushatta community in Louisiana that played at the Alabama-Coushatta Indian Reservation's crawfish boil. After I read *Louisiana Creoles* I realized that my definition of Creole was a naïve understanding that this rich cultural exchange was the unidirectional influence of Creole culture on a Native American group. Jolivet argues for the recognition of Native American influence in the lives, history, and culture of Louisiana's

Creole people. He asserts that historical, political, and institutional influences created notions of race that were binary and overly simplistic. As a result, the history of Native peoples and their mixed-race descendants disappeared while African Americans became disenfranchised. On the whole, efforts to categorize Creole people as either black or white prevented individuals, society, and state and federal governments from the recognition and celebration of multiple heritages. From the everyday elements such as the preparation of widely recognized Creole foods to zydeco music, Jolivet points out that more attention must be paid to Native contributions. His own experiences lend a poignant quality to the book as demonstrated on the book's cover, which bears a photograph of his aunt who prompted his investigation into the "puzzle" of Louisiana Creole identity. As Jolivet writes, "she most embodied phenotypical ambiguity and clarity at the same time. She was perhaps the only one of five siblings who fully embraced her identity as Indian, black, and white" (29).

Jolivet delves into the development of Creole identity's history and the factors that made it difficult if not impossible for individuals to participate in and publicly recognize multifaceted ancestry. He also shows the legal and political consequences for people identifying in one category or another. He takes a historical perspective to which he adds his own original quantitative data with a national survey and qualitative research through interviews with Creole people in many areas. Jolivet also discusses the experiences of free and enslaved Indian and African women in a legal and sexual system that adversely affected their lives and the development of early Creole identity. He examines the historical factors that forced Creole individuals to migrate from Louisiana to other urban centers, and he draws attention to the role of national Creole organizations in the promotion of all aspects of Creole identity. Of note, he also draws on the work of Hubert Singleton to point to the Atakapa people's continued existence through their Creole descendants.

The author engages both sociological and anthropological literature and draws on works by Antonio Gramsci, Talcott Parsons, Jack Forbes, James Clifford, Circe Sturm, Theda Perdue, and Virginia Dominguez. He emphasizes the importance of looking at identity as socially and culturally constructed. Further, he critiques biological definitions of race and repeatedly demonstrates the flaws of such definitions and their devastating social, economic, and political consequences. One of his main points concerns the possible benefits to individuals of alliances between various groups that could arise with greater inclusion of all elements of identity. In this vein, *Louisiana Creoles* complements the work of Stuart Hall on race and ethnicity. The text also complements the work of scholars such as Karen Blu and Anthony Paredes who discuss the juncture of European, Native American, and African peoples in the creation of histories, cultures, identities, and inequalities in the Americas. Furthermore, Jolivet's text points to a great need for increased dialogue between sociology and anthropology on the topics of race, ethnicity, and identity formation.

Louisiana Creoles also suggests questions and areas that beg for further research. One is a comparison between Creole groups in different areas.

Jolivet mentions the value of comparisons with other peoples and places in the Americas. Another area for comparison would be between Louisiana Creole history and culture with that of Métis people in the Great Lakes area. This would entail going further back in history than Jolivet does, more deeply into the fur-trade era, to compare the sociocultural factors that made each context unique yet also provided grounds on which to analyze the social, cultural, economic, and political dimensions to identity formation and recognition.

Theoretically, Jolivet's text also complements literature on the performance of identity and symbolic interactionism, such as the work of Erving Goffman, Douglas Foley, and Dorinne Kondo. *Louisiana Creoles* points to the need for further intensive ethnographic study into these issues. For instance, how do individuals perform Creole identity differently in various places such as rural southwest Louisiana versus urban Los Angeles? What elements are foregrounded or deemphasized in disparate social and cultural contexts? How do local factors constrain or liberate individuals in their expressions of identity? In a similar vein, *Louisiana Creoles* also contributes to discussion on cultural hybridization such as in the works of Deborah Kapchan, Pauline Turner Strong, and David Samuels. Jolivet's use of personal experience, history, and quantitative and qualitative research creates a multidimensional picture of these questions. Nevertheless, much additional ethnographic and life history research is needed to lend greater depth and richness to the depiction of Creole people and their experiences and perspectives.

Jolivet's work diverges from the more typical focus on New Orleans as the center of Creole studies in favor of an examination of Creole communities in rural Louisiana and other urban centers. His text makes a unique contribution in the sense that he looks at Creole identity on a national level; he considers it in diaspora. In this sense, as Jolivet notes, his discussion connects with the work of others on national and international diasporic communities. He highlights how Creole individuals form and maintain communities in urban areas through kinship, religion, social gatherings, culture, food, making *filé*, dance, music, and more. This is another place where further ethnographic research would contribute a deeper and richer portrayal of Creole communities in rural and urban areas.

One of Jolivet's most compelling points is that Creole communities in Louisiana and (less easily) in urban areas managed to survive by isolating themselves from other people. The numerous quotations from Jolivet's interviews with Creole individuals demonstrate, among other things, the pressure and negative reactions that they received in their interactions with both white and black groups. A question for further discussion is the reactions of Native groups to mixed people. Jolivet's book makes a contribution to recognizing the complex nature of identity and increasing understanding and tolerance between various groups of people—a valuable goal of anthropology and sociology.

Louisiana Creoles will serve research endeavors and undergraduate and graduate courses in the areas of race and ethnicity, Native American studies, African American studies, diaspora, identity, cultural continuity and change,

and American studies. The book will make a good contribution to history, sociology, and anthropology courses. Jolivette makes a nuanced examination of a complex topic that deserves much more attention.

Stephanie May De Montigny
University of Wisconsin, Oshkosh

Native Americans and the Criminal Justice System. Edited by Jeffrey Ian Ross and Larry Gould. Boulder, CO and London: Paradigm Publishers, 2006. 273 pages. \$79.00 cloth; \$35.00 paper.

Native Americans and the Criminal Justice System is a compelling look at many causes of why Native people are in a negative position within American criminal justice systems. The book adopts a broad perspective on cultural conflict in an effort to understand contemporary justice system treatment of Native defendants (and communities). In the introduction, the editors focus on the long-standing conflict between European and Native communities as an initial point of departure for wide-ranging concerns present within non-Indian criminal justice systems. This theme is developed in several chapters, with varying degrees of empirical detail and a predictable amount of redundancy given the importance of this subject to an edited volume. In all, the reader who seeks a well-informed perspective on Native criminal justice concerns will find a wealth of information, unique perspectives, and important discussions of proposed remedies, though the latter seems to be a secondary focus to the tasks of describing and explaining the condition of Native American criminal justice.

Though edited by non-Natives, the book takes a distinctly pro-Native stance in its content and conclusions. We learn that “institutionalized superiority” is deeply rooted in European culture and is the source of much conflict described in this work. However, we are not asked to consider whether there were comparable cases within Native American communities prior to the arrival of European settlers in America. Also at issue is the assumption that Native American culture is monolithic, in the absence of any discussion to the contrary. We are never pushed to think about the broader nature of this conflict and whether anything comparable to institutionalized superiority could be identified in Native American history before the introduction of Europeans. In particular, it would be interesting to learn whether variations in tribal experiences correlate with the degree of conflict between individual Native communities and the European hegemon. Nevertheless, this relatively minor criticism is tangential to the book’s overriding thesis to develop a greater understanding of the role of cultural conflict in the relationship between Native Americans and the US criminal justice system. More relevant, according to the editors and their collaborators, are the religious and spiritual differences between Europeans and Native Americans that have created a barrier to Native American success for much, if not all, of the history of these great cultures’ coexistence on the American continent.