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solicited, which topics or regions still need attention, and what tools were needed to produce this important compilation and intervention. Again, I offer this as a minor point of analysis that in no way takes away from the massive accomplishments of this volume.

*Detours* is more than a book. In fact, it may only incidentally be a book. Rather, this collection feels like an extension of Kanaka innovation that reinvents intergenerational knowledge transmission and documentation. Decolonization requires concrete efforts to materially reshape and reclaim our economic, social, cultural, spiritual, and physical worlds. The editors and authors of this text present this clearly, having generated an inspiring set of offerings that attend to all of these interwoven worlds.

*Natchee Blu Barnd*

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**Divided Peoples: Policy, Activism, and Indigenous Identities on the U.S.-Mexico Border.** By Christina Leza. Tucson: University of Arizona Press, 2019. \$55.00 cloth.

While border issues in the United States gain a lot of attention and talk, at least those concerning the southern border, the impact of border policies on Indigenous communities is rarely, if ever, included in this discourse. In *Divided Peoples: Policy, Activism, and Indigenous Identities on the U.S.-Mexico Border*, Christina Leza shows that what happens along that notorious partition has a severe impact on Native peoples. Natives' lands along international markers are actually split: eight Indigenous nations are divided by the border, leaving some members in the United States and some in Mexico. Showing these border communities have real concerns about cultural survival because of international lines separating their people, Leza's book examines what Indigenous activists are doing to fight against the US government's intrusive policies. Books on borderlands issues often lack a wide scope and examine only one Indigenous nation, but Leza sheds light on divisive issues several Native peoples are facing within this very controversial region.

The book is organized into six chapters, each concerning how Indigenous people cope with the divisions they encounter due to the border and how these communities try to safeguard their culture in light of unjust border policies. Chapter 1 covers the history of the Yoeme Nation, with special attention given to how the international border left some of the Yoeme people in the United States and some in Mexico. The Tohono O'odham, the main subject of chapter 2, were also forced into binationalism, while the third chapter relates the history of six other divided Indigenous communities and the founding and advocacy of Alianza Indígena Sin Fronteras (Indigenous Alliance Without Borders), which is dedicated to fighting for Indigenous peoples' civil rights on the US-Mexico border. The fourth chapter examines the difficulties Native people experience due to the policing policies imposed on their borderlands.

Borders running through tribal territories are extremely problematic due to ever-increasing policing and militarization. Not only do Natives peoples consider

Border Patrol personnel to be invading their lands and are harassed by agents, but as Indigenous activists have stated, “Federal construction of a border wall on Indigenous lands demonstrates a profound and willful disregard for Indigenous sovereignty” (120). As if adding insult to injury, the careless construction of border barriers has disrupted Indigenous gravesites (64). Leza argues that the territorial division has also disrupted how these now-binational communities conduct their ceremonies and fight to preserve their culture and traditions. For instance, healers living in Mexico at times cannot get into the United States to care for patients, or customs agents may damage or confiscate medicinal items. Likewise, entry has been denied to dancers traveling to participate in ceremonies.

Another important division is intracommunity racism. In divided communities, members across the border are often perceived as “Others,” even when belonging to the same tribal nation. Their identity formation moves beyond membership in their Indigenous nation, but is also informed by the country in which they reside. The author notes that some Native Americans living in the United States have used offensive or racist language not unlike that used by some white Americans, such as “those people,” “dirty,” or “wetback” to refer to Indigenous people residing south of the border. Leza also explains that sometimes, tribal governments in the United States go along with repressive border policies that affect Native people in Mexico out of fear of losing federal funds (74).

The introduction states that the last two chapters are aimed at academic audiences and, at times, these do seem esoteric. Beginning with a discussion of Border Studies paradigms, chapter 5 then moves to the incredibly complex process of how Indigenous people living along the border construct identity. While the discussion around intracommunity racism and identity formation is fascinating, I would have liked to see Leza more fully address how Indigenous people in Mexico perceive their identity, especially as members of divided nations. The book does not entirely leave out voices of Native people living in Mexico, but their accounts are only sparsely included in *Divided People*. This, however, is a minor weakness, and overall *Divided People* has many strengths, one of which is the captivating history of the Yoeme and Lipan Apache nations. The accounts of these nations are brief but excellently told.

Chapter 6 analyzes Indigenous activists’ discourse that articulates their understandings of Indigenous identities and responses to border policies. Leza’s expertise as a linguistic anthropologist is in full display as she breaks down the terms and phrases Indigenous activists use in conceptualizing border issues. Another highlight is Leza’s discussion of Aztlán, the mythical homeland of the Mexica (or Aztec) people. Long an important part of the ideology of the Chicano Movement of the 1960s and 1970s, Aztlán remains significant to Chicana people of today, but as Leza notes, to Native Americans this concept causes concern as it contributed to the invisibilizing of Indigenous communities. While the author’s discussion spans only a few pages, she raises powerful points regarding the harm this concept does to Native communities by minimizing their history. This is a subject that deserves much more academic attention. Leza closes the book with a suggestion for directions for future scholarship to explore and include mental maps of Indigenous homelands. If “counter-mapping,” as the author

puts it, is a good move, overall I found that *Divided People* was strong in showing the need for academic disciplines to move the narratives concerning Indigenous people and educate the mainstream public to be more aware and responsive to the contemporary issues Native Americans face.

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**Drawing Fire: A Pawnee, Artist, and Thunderbird in World War II.** By Brummett Echohawk with Mark R. Ellenbarger. Edited by Trent Riley. Foreword by Lt. Col. Ernest Childers. Lawrence: University Press of Kansas, 2018. 231 pages. \$29.95 cloth; \$29.95 electronic.

*Drawing Fire* is based on a manuscript written by the late World War II veteran Brummett Echohawk (Pawnee), who served in Sicily and Italy as a member of the 45th Division, 179th Infantry Regiment. The work follows Echohawk's experiences in the war, primarily dating from the landing at Sicily to his evacuation for wounds at Anzio and return to the United States. A talented artist, Echohawk made numerous sketches of his experiences. Some images did not survive the war, but a sizable number did, so that images aided him after his postwar career as an illustrator and artist when he undertook writing this book in the early 1990s, which continued until his debilitating stroke in 2005. Echohawk then charged his adopted nephew Mark Ellenbarger with seeing the manuscript published. He passed away in 2006.

Ellenbarger, focused on maintaining Echohawk's emphasis, initially edited the 350-page handwritten manuscript and provided the preface and a coauthored postscript. Ernest Childers, a lieutenant colonel who also served in the 45th Division, contributes a brief foreword, and character sketches of other Native soldiers in his unit, a glossary/Native lexicon, and footnotes, are included in the work, with the day-to-day accounts and associated data placed within the larger US military campaigns of the war. Echohawk's visually breathtaking sketches, for which he was so well known, depict soldiers of varied ethnicities and countries and rise off the page.

Strongly influenced by the warrior tradition of his ancestors and tribe, and desiring to live up to their accomplishments, Echohawk admired and longed for the status that came with military service. Like many young men of the time, he joined the Oklahoma National Guard in the late 1930s for a source of income, not knowing a major world war would soon develop. In 1941, his unit became federalized into regular service. Echohawk's experiences reflect those of Natives in general in World War II, such as prewar National Guard service pay income as motivation to enlist; recognition of a tribal warrior heritage; non-Indian stereotypes about Indians; and the "Indian Scout Syndrome."

Echohawk's experiences are unique as he was able to serve in a unit with a large number of Natives, including several fellow Pawnee in his company, which sometimes occurred in units like the 45th Division with large numbers of Natives. Their shared