UCLA
American Indian Culture and Research Journal

Title
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Permalink
https://escholarship.org/uc/item/9v1203kh

Journal
American Indian Culture and Research Journal , 42(1)

ISSN
0161-6463

Author
Gonzales, Gregorio

Publication Date
2018

DOI
10.17953/0161-6463-42.1.135

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Are We Not Foreigners Here? Indigenous Nationalism in the U.S.–Mexico Borderlands. By Jeffrey M. Schulze. Chapel Hill: University of North Carolina Press, 2018. 258 pages. $90.00 cloth; $32.95 paper; $9.99 electronic.

> *No existe nadie que pueda pararme por el camino de libertad,*
> *no existe nadie que pueda hacerme volver esta tierra es para ti y para mi.*
> —"This Land Is Your Land" by Chicano Batman

I couldn't help myself: I started looking around the crowd as Chicano Batman's lead singer and UCLA Chicano Studies alum Bardo Martinez passionately sang these lyrics at the Launchpad in downtown 'Burque (Albuquerque), New Mexico. Sweaty representations of Chicano nationalism and Native nationhood soaked the sea of brown bodies grooving to the psychedelic soul rhythm pulsing through the veins of this transnational Indigenous, urban border town of Indian country. Sarape-inspired cachuchas (hats) bobbed next to #NoDAPL snapbacks, with federal authorities absent from the dance floor to validate veritable veracities of authentic legibilities. As though embodying the quantum entanglements of particular Indigenous relationalities, a crescendo of voices then emerged from the crowd to yell protest anthems in Lakota. Expressions of Indigenous nationalism bore unmistakably transnational resonances that early autumn night on Central, perhaps echoing those ancestral relationships reaching from this corner of the Pueblo world into central Mexico and beyond.

This scene immediately comes to mind when thinking with Jeffrey M. Schulze's new work, *Are We Not Foreigners Here? Indigenous Nationalism in the U.S.–Mexico Borderlands*. Indeed, Schulze attends to tribal-specific histories, experiences, and living legacies of "physical movement on a transnational scale" (21) for Yaqui, Kickapoo, and Tohono O'odham peoples. Moreover, the author forefronts "tribal traditions of movement" (21) as analytical access points for resituating Indigenous political projects along multinational political forms and functions of indigeneity. I especially appreciated his thorough examination of the "nation" in relation to Indigenous-specific struggles for self-determination and autonomy. He details the pitfalls and possibilities of this analytical framework, which continues to garner critical attention among scholars situated inside and outside of Native American and Indigenous studies scholarship, highlighting a scholarly schism among Native scholars in particular, who vociferously argue for and against its applicability among Indigenous political theorists.

Equally, the debate appears to run the risk of echoing the all-too-familiar dualisms which position Native engagements with non-Native political forms as inherently oppositional to seemingly "authentic" Indigenous political forms. Schulze does an exceptional job of navigating this discussion by contextualizing tribal interactions with these spaces

as a pragmatic imperative for ensuring the sustainable continuity of Yaqui, Kickapoo, and Tohono O'odham peoples until time immemorial. "The border," Schulze argues, "allowed an alternative" for these Native nations to exercise forms of self-determination which purposefully capitalized on their respective (il)legibilities to the consonant valences of multinational structurations of state formation and Indigenous nationhood.

Chapter 1 immediately reframes the interdependencies of transnational migration patterns. Rather than reactive responses to US settler-colonial, Mexican national, and Spanish colonial power, Schulze makes it clear that Yaqui, Kickapoo, and Tohono O'odham "traditions of movement" are, in fact, deeply ingrained in tribal-specific initiatives to ensure their political, social, and cultural continuities by seeing beyond the political paradigms brought into existence by the United States and Mexican nation-states. Chapter 2 then presents a comparative historical overview of Indian policies by both Mexican and United States governments, wherein the parallel "problems" of "Indians" and "Mexicans" in both nation-states are brought into conversation with one another to highlight common assimilatory prerogatives of United States and Mexican state formation. Schulze then utilizes the three subsequent chapters as historical case studies detailing how Yaqui (chapter 3), Mexican Kickapoo (chapter 4), and Tohono O'odham (chapter 5) peoples each operationalized preexisting traditions of "transborder movement" (106) among local, state, and federal authorities in each nation-state.

Each chapter, however, details distinctive strategies employed by these Native nations and their citizens when confronted with non-Native logics of racial performativity and indigeneity. Yaqui struggles for sovereignty and self-determination, for example, were not predicated on aboriginal land claims in southern Arizona. Rather, as Schulze notes, Yaqui "sovereignty was earned over time through an even stronger connection to place that took effort and commitment to forge" (109). Kickapoo peoples equally capitalized on their "uncertain citizenship status and tribal affiliation" (111) in the Texas–Mexico borderlands by purposefully maintaining their political and racial ambiguities to instead develop and maintain "a variant stream of tribal tradition . . . in a region in which they were relatively recent arrivals" (130–131). Meanwhile, Schulze's last case study concerning the Tohono O'odham Nation depicts a starkly different political history, one whose peoplehood was effectively bifurcated by the establishing of the contemporary United States–Mexico border after the ratification of the 1854 Gadsden Purchase. Interweaving Tohono O'odham secular and sacred histories into this historical event, Schulze illustrates the "new border realities" (149) being engaged, negotiated, and challenged by Tohono O'odham peoples on both sides of the border. However, unlike their Yaqui and Kickapoo relatives, the Tohono O'odham were not "relatively recent arrivals" to the region; their regional sacred and secular migration cycles purposefully disrupted and reconstituted with the establishing of the border itself. The final chapter, then, comprises an important intervention by Schulze, detailing how each Native nation has approached the pitfalls and possibilities of federal recognition and US Indigenous identity politics with respect to their respective political aspirations.

While certainly celebrating the author's meticulous attention to the analytical assonance of Indigenous political histories among multiple nation-states, I would have appreciated a more sustained conversation with the Indigenous transnationalism scholarship

and its intersections with Native nationhood among transborder Indigenous existences. Particularly, a growing cohort of emerging and established scholars recently dedicated an entire special issue of *Latino Studies* that complicates and clarifies the racial geographies and national imaginaries of United States-based politics and conditions of Indigeneity within which transborder Indigenous existences are considered through the lens of what issue editors Maylei Blackwell, Floridalma Boj Lopez, and Luis Urrieta term "critical Latinx indigeneities." Indeed, Schulze's work would certainly benefit from a conversation with Simone Poliandri's 2016 edited volume of essays titled *Native American Nationalism and Nation Re-building*. Yet he does utilize the work of scholars who are also contributors to Poliandri's collection, including the fantastic work of Jeffrey Shepherd and others exploring the histories and experiences of transborder Native nations.

It is Schulze's detailed attention to the distinctive histories and experiences of Yaqui, Kickapoo, and Tohono O'odham peoples that makes this book a must-read for students and scholars situated in ethnohistory, sociocultural anthropology, Latino studies, and Native American and Indigenous studies. His analysis paints a vivid portrait depicting transnational expressions of Indigenous nationalism by tribal nations whose respective histories have now converged at the present-day borders of the United States and Mexico, while expertly navigating the labyrinth of challenges associated with writing a comparative political history of three sovereign Native nations whose own relationships have extended past the United States. Jeffrey Schulze's work allows the reader to understand scenes like those appearing in Chicano Batman shows as part of a broader history of "transborder movement" among transnational Indigenous peoples; transcending the political integrities of settler-states and tribal nations alike, while vocalizing "Indigenous immediacies," as Māori scholar Brendan Hokowithu and Métis scholar Chris Andersen term, which remain particularly, albeit peculiarly, situated along these international borders of Indian country. This kind of work should continue to be supported and encouraged, with readers being able to similarly chant "*¡otra, otra, otra*!"

Gregorio Gonzales (Genízaro)
University of California, Santa Barbara

A Culture's Catalyst: Historical Encounters with Peyote and the Native American Church in Canada. By Fannie Kahan. Edited and with an introduction by Erika Dyck. Winnipeg: University of Manitoba Press, 2016. $27.95 paper.

It's a rumble as you gear down with confidence from third to second with a 1200 GS adventure, in the early morning. Tempe September heat of 9:30 rolling on. On the street near the university, the namesake of my people, Apache. Only what I'm seeing is the triage of us all. If I stand up on my pegs traversing from east to west, I can turn my gaze north then south. Knowing the tragedy of addiction, of homelessness, of all the colors of humanity hunched and hurting with the joy and faith that "that next fix" is somewhere between the inevitable shutdown of bodily functions and the next kind handout, towards that next canal gate to temporarily hold the want at bay.