2.3 “Real Indians”

1- Though I have focused on language, it is important to see that making visible and recognizable who we are and what we are doing always requires more than language.

• بالرغم من تركيزنا على اللغة لكن ادراك من نحن وماذا نفعل بشكل واضح يتطلب أكثر من اللغة

• It requires, as well, that we act, think, value, and interact in ways that together with language render who we are and what we are doing recognizable to others (and ourselves).

• فملاحظة تصرفنا وأفكارنا والقيم مع اللغة يجعلنا ندرك ذلك لأنفسنا وللأخرى بوضوح لإدراك من نحن وماذا نفعل بوضوح يتطلب تلك الأمور

• In fact, to be a particular who and to pull off a particular what requires that we act, value, interact, and use language in sync with or in coordination with other people and with various objects (“props”) in appropriate locations and at appropriate times.

• بالإضافة إلى استخدام اللغة بالتزامن مع تفاعل الأشخاص الآخرين ومع الكائنات المختلفة في الوقت المناسب والمكان المناسب

2- To see this wider notion of language as integrated with “other stuff” (other people, objects, values, times and places), we will briefly consider Wieder and Pratt’s (1990a, b) fascinating work on how Native Americans (from a variety of different groups, though no claim is made that the following is true of all Native American groups) recognize each other as “really Indian.”

• لرؤية مفهوم أوسع للغة وهي مدموجة مع الأمور الأخرى (الأشخاص الآخرين ، القيم ، الأوقات ، الأمكن) لنظر إلى عمل برات و وايتر حول موضوع كيف يعرف الأميركيين الأصليين (من العديد من الجماعات المختلفة، بالرغم من عدم المطالبة يتم أن يكون التالي صحيحا من جميع الفئات الأمريكية الأصلية) بعضهم على أنهم (هنود حقيقيون)
Wieder and Pratt point out that real Indians “refer to persons who are ‘really Indian’ in just those words with regularity and standardization” (1990a: 48).

Wieder and Pratt’s work will also make clear how the identities (the whos) we take on are flexibly negotiated in actual contexts of practice.

The term “real Indian” is, of course, an “insiders’ term.”

The fact that it is used by some Native Americans in enacting their own identity work does not license non-Native Americans to use the term.

The problem of “recognition and being recognized” is very consequential and problematic for Native Americans.

While in order to be considered a “real Indian,” one must be able to make some claims to kinship with others who are recognized as “real Indians,” this by no means settles the matter.
• People with such (biological) ties can fail to get recognized as a “real Indian,” and people of mixed kinship can be so recognized.

• يمكن للناس مع مثل هذه العلاقات (البيولوجية) الفشل في الحصول على الاعتراف بها باعتبار "الهندي الحقيقي," والناس يمكن أن يكون من نسب مختلطة حتى المعترف به

5-Being a “real Indian” is not something one can simply be. أن يكون "الهندي الحقيقي" ليست شيئًا يمكن أن يكون ببساطة.

• Rather, it is something that one becomes in and through the doing of it, that is, in carrying out the actual performance itself.

• بدلاً من ذلك، هو شيء واحد أن يصبح في ومن خلال فعل ذلك، وهذا هو، في تنفيذ الأداء الفعلي نفسه.

• Though one must have certain kinship ties to get in the “game,” beyond this entry criterion, there is no being (once and for all) a “real Indian,” rather there is only doing being-or-becoming-a-“real-Indian.”

• على الرغم يجب أن يكون لبعض علاقات النسب للحصول على "العبة" وراء دخول هذا المعيار، وليس هناك كون (مرة واحدة وإلى الأبد) على "الهندي الحقيقي،" بدلاً هناك تقوم به "being-or-becoming-a-“real-Indian."  

• If one does not continue to “practice” being a "real Indian," one ceases to be one

• إذا كان أحد لا يستمر في "الممارسة" كونه "الهندي الحقيقي،" وأحد توقف عن أن يكون واحد
Finally, doing being-and-becoming-a-“real-Indian” is not something that one can do all by oneself. It requires the participation of others.

One cannot be a “real Indian” unless one appropriately recognizes “real Indians” and gets recognized by others as a “real Indian” in the practices of doing being-and-becoming-a-“real-Indian.”

Being a “real Indian” also requires appropriate accompanying objects (props), times, and places.

Some of these are (following Wieder and Pratt 1990a): “Real Indians” prefer to avoid conversation with strangers, Native American or otherwise.

They cannot be related to one another as “mere acquaintances,” as some “non-Indians” might put it.
So, for “real Indians,” any conversation they do have with a stranger who may turn out to be a “real Indian” will, in the discovery of the other’s “Indianness,” establish substantial obligations between the conversational partners just through the mutual acknowledgment that they are “Indians” and that they are now no longer strangers to one another.

In their search for the other’s “real Indianness” and in their display of their own “Indianness,” “real Indians” frequently engage in a distinctive form of verbal sparring. By correctly responding to and correctly engaging in this sparring, which “Indians” call “razzing,” each participant further establishes cultural competency in the eyes of the other.