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## Book Review: The Red Man's on the Warpath: The Image of the "Indian" and the Second World War

Robert Alexander Innes  
*Michigan State University*

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*The Red Man's on the Warpath: The Image of the "Indian" and the Second World War.* By R. Scott Sheffield. Vancouver: University of British Columbia Press, 2004. vii + 232 pp. Illustrations, notes, bibliography, index. \$85.00 cloth, \$29.95 paper.

R. Scott Sheffield's study of the images used by bureaucrats and journalists provides an in-depth examination of Anglo-Canadians' perceptions of First Nations people and how these perceptions affected Indian policies.

Sheffield describes two distinct categories of images, the "Administrative Indian" and the "Public Indian," in use in Canada prior to, during, and immediately after the Second World War. He uses documents from the Indian Affairs Branch to identify the "Administrative Indian" image articulated by government officials, which characterized First Nations people as "lazy, shiftless, indolent, liars, all stomach and cunning" and facilitated the officials' sense of responsibility to implement assimilative policies and destroy First Nations cultures.

Sheffield's careful and layered analysis of sixteen daily, weekly, and monthly newspapers and magazines from across Canada enables him to reveal the emergence of a diverse range of "Public Indian" images used by Anglo writers to help explain to their readers First Nations' responses to the war. Sheffield demonstrates the mutability of the public's perception of "Indianness," as opposed to the rather inflexible "Administrative Indian" image. Skillfully handling all the various images that Anglo-Canadians had of First Nations people, as well as the images First Nations people had of themselves, he illustrates how public opinion influenced government policy.

Although Sheffield's study is well done, there are shortcomings. In his introduction, he outlines Edward Said's concept of "Orientalism" as applied by Kay Anderson in her study of Vancouver's Chinatown, but in many cases fails to link explicitly the images of First Nations people created by Canadians to Said's "exotic other." In some cases, he does not apply Said's theory at all. For instance, he states that the "noble savage" image was positive, especially in contrast to the "drunken and criminal Indian" image, even though it "belittled and trivialized" and "reduced First Nations people and their cultures to a caricature, one that did not need to be taken seriously." Applying Said to the "noble savage" image would lead one to conclude that its creation was an act of "othering" that benefited non-Native people to the detriment of First Nations people, therefore making use of the term "positive" seem questionable. The application of what Critical Race theorists call the "interest-convergence dilemma," which argues that advances for minorities occur only when they also promote the interest of the dominant culture, would also have strengthened the theoretical component of this work.

Though he does not focus on First Nations perspectives, stating at the outset that his study is an English Canadian cultural history, Sheffield provides necessary context for a Native Studies scholar to approach the subject. This is also an important book for

those interested in pursuing a more in-depth Northern Plains historical perspective, as Sheffield doesn't examine more than one newspaper from any of the five prairie cities in his study. Newspapers in such important centers as Regina and Edmonton, the capitals of their respective provinces, are not examined, leaving open the possibility of others increasing our understanding of prairie Anglo-Canadians' views of First Nations people.

Sheffield's exploration of this time period, an often-overlooked era in Canadian Aboriginal history, his "holistic" use of newspapers to access images of First Nations people held by the dominant society, combined with his detailed, yet readable argument, makes an important contribution to the twentieth-century historiography of Canadian Aboriginal people.

ROBERT ALEXANDER INNES  
American Indian Studies Program  
Michigan State University