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American Indian Culture and Research Journal

Title

Native Studies Keywords. Edited by Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja.

Permalink

<https://escholarship.org/uc/item/10h4h118>

Journal

American Indian Culture and Research Journal , 40(4)

ISSN

0161-6463

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Publication Date

2016-09-01

DOI

10.17953

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Metcalf examined Mormon involvement with termination policies in Utah during the postwar period and found that some Mormon politicians spearheaded termination policies that enabled colonizing processes such as the disposal of Native lands and resources (2002). However, while Mormons are implicated and entangled with settler colonialism's displacement and dispossession of Native Americans from their land, many Mormons believed that the purpose of their proselytization and the ISPP was to bring a universal truth that would serve and empower all, not just whites. Garrett recognizes how these efforts by the LDS mission to convert and educate through the ISPP in order to "liberate" Native Americans strained Native American (specifically Diné) communities. To some LDS Native Americans, however, those who came to believe that they were always Lamanites, they were not being "made" into Lamanites but fulfilling what they understood as their own future and potential.

In *Making Lamanites: Mormons, Native Americans, and the Indian Student Placement Program* Garrett delivers a foundational text that opens up the field for a new concentration on diverse Native American LDS and ISPP experiences, perspectives, and histories. As members of the LDS Church sought to strengthen Diné and Native American families, the effects of the ISPP went beyond their control, whether or not these effects were intended. These histories explore these effects and possibly help the Navajo Nation—as well as others such as the Mormons of the LDS Church, governmental entities, and readers and the public—to evaluate the program and formulate their own judgments regarding perpetual tensions and conversations. Considering the ongoing controversies and struggles to heal and face the traumas of the ISPP and other programs that propagated assimilation and Indian child removal, such as boarding schools, these histories and narratives continue to be both pertinent and significant.

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Native Studies Keywords. Edited by Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja. Tucson: University of Arizona Press, 2015. 356 pages. \$35.00 paper; \$19.25 electronic.

From the very first word of the introduction, *Native Studies Keywords* demonstrates a focus on the keyword *sovereignty* and the value of highlighting its importance in any conversation relating to contemporary Indian country. However, editors Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja are concerned by what they perceive to be a lack of singular expression of this term by scholars. Various definitions, examples, and cultural/historical contexts of *sovereignty* alone would be enough to warrant such a book—indeed, it is the only word to have three essays focused on it, another nod to its significance within the field—but ambitiously, the editors also interrogate other foundational, discipline-specific terms that carry multiple possible meanings, including *indigeneity*, *nation*, and *tradition*.

Native Studies Keywords both does, and does not, belong in the same category with predecessor “keywords” works. Raymond Williams’ *Keywords: A Vocabulary of Culture and Society* (1976) began the trend in exploring how society and scholars find and build meaning for certain words. Keywords texts have since become a common, if not required, component to scholarly introductions to many academic fields. The typical mission of these books, certainly that of Williams’ *Keywords*, is not to define significant words, but rather to show changing meanings through various eras and cultures. For example, *Keywords for American Cultural Studies* (2014), which includes entries for *Indian* and *indigenous*, has since become a required text in many introductory American studies courses.

Intended for Native studies, this keywords book allows for much more discourse and debate by offering two different scholars’ views for each word or phrase, preceded by an editorial genealogy. These are contemporary discussions by scholars who regularly engage with these terms within their own research. For example, coeditor Raheja’s take on *sovereignty* focuses on media and self-representation, as does her monograph, *Reservation Reelism: Redfacing, Visual Sovereignty, and Representations of Native Americans in Film* (2010). The editors offer no conclusions as to the propriety or correctness of individual contributors’ engagements. Rather, the editors’ mission is to open a rhetorical arena where issues of language and meaning can be debated, so each scholarly pairing illustrates the necessity of open dialogue over the diverse meanings of words used by Native studies as an expanding academic field.

Overall, the compilation does an adequate job of showing some of the possible meanings gained from the chosen words and phrases, with some duos being more oppositional than others. That said, it is beyond the scope of this work to explain how multiple meanings of certain keywords impacts possible meanings of other keywords, so the text does not shed much light on how variations of understanding *nation* might impact one’s thoughts on *sovereignty*, for instance. Some readers will undoubtedly find the volume lacking in an exploration of neologisms that arise from Native studies. While Gerald Vizenor’s *survivance* and Jace Weaver’s *communitism* were explained and defined in the texts that introduced them, many scholars have reshaped and reapplied them since. Thus, they are worthy of contemporary inspection in a keywords text such as this one or a more etymological study like that of Williams.

Native Studies Keywords hence might be of most use to students who, new to the discipline, would benefit from interrogating some of the terms that are central to its theoretical foundations. Because the essays in *Native Studies Keywords* tend to highlight the political aspects of the chosen words, including semi-frequent mention of the colonial nature of language, such classroom applications would do well to pair it with another text that, rather than focus on the (geo)political aspects of identity, centers on cultural aspects of identity by examining the historical weight and multiple meanings of terms such as *Indian*, *indigenous*, and *aboriginal*. The last section, on “Indigenous Epistemologies/Knowledges,” most directly confronts the value that is added to Native studies and related disciplines when researchers and instructors acknowledge and employ Native worldviews, languages, and methodologies. Two essays, Jane H. Hill’s “Native American Knowledges, Native American Epistemologies: Native American

Languages as Evidence” and Dian Million’s “Epistemology,” are likely to spark lively classroom conversations on the challenges faced by Native studies departments in the Euro-American academy, education as an act of sovereignty, and language as representing worldview.

The mission of *Native Studies Keywords* to concentrate on multiplicity of meanings ensures that it will add value to any conversation in Native studies. Those who engage with this text will witness the theoretical debates that are happening within the field. Readers will come away with awareness that concepts like “land,” “blood,” and “tradition” have very political ramifications and diverse applications that may date back in time very far indeed. Furthermore, they will see that the field is highly interdisciplinary. Reliance on vocabulary and understanding from conventional, established disciplines might lead to disagreement both in theory and praxis as these disciplines meet in the crosshairs of Native studies. A scholar with a background in law and another with a background in land management might each use *sovereignty* without recognition of how they imbue the term with different significance. That *Native Studies Keywords* seeks to bring this rhetorical inconsistency into the light might result in greater, more meaningful discussions between collaborators with different scholarly qualifications.

The project this text attempts is far too large for one book. As this book can in no way cover the many keywords spotlighted in a field of study, it demands that more like it be published. Unfortunately, the editors do not mention how they came to decide on the chosen terms or which they felt ought to be included in subsequent work that takes up this project. However, any reader of *Native Studies Keywords* is bound to want a larger volume with more essays for each term and more terms included. Hopefully we can expect more, as well as more comprehensive, keywords texts in the near future.

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Ojibwe Discourse Markers. By Brendan Fairbanks. Lincoln: University of Nebraska Press, 2016. 222 pages. \$70.00 cloth and electronic; \$25.00 paper.

We are at a critical point for the revitalization and documentation of indigenous languages around the world. It is estimated that by the year 2100, as much as 90 percent of the world’s languages will be extinct. By giving a detailed, data-centric analysis of discourse markers in Ojibwe (Algonquian), Brendan Fairbanks makes a vital contribution to a little-studied topic, sure to prove indispensable to both the linguist and the advanced language-learner interested in fueling the renaissance of indigenous languages.

The majority of previous work on Ojibwe, which has centered on the complex system of verbal morphology, has not generally incorporated the greater context in which the language is situated. In *Ojibwe Discourse Markers*, Fairbanks attempts to strike a balance between conveying the syntactic, cultural, and discourse contexts of a given linguistic utterance, and its implications for formal theories of language. The