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of the standard editions of historical documents, such as Franklin's works, in footnotes or bibliography. Pratt often gives these in his first mentions of the works, but several go without. This format is a poor choice for historically based research because it leaves the reader in the dark as to dates and sequences of events.

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Ojibwe Waasa Inaabidaa: We Look in All Directions. By Thomas Peacock and Marlene Wisuri. Afton: Afton Historical Society Press, 2002. 159 pages. \$39.00 cloth; \$29.95 paper.

Ojibwe Waasa Inaabidaa by Thomas Peacock and photo-edited by Marlene Wisuri is a long-needed addition to Ojibwe scholarship. Rather than focusing in detail on a specific period of Ojibwe history, as others such as Brenda Child, Rebecca Kugel, and Melissa Meyers have done so admirably, Peacock's text provides the big picture. While this necessarily limits the detail of topics treated in the book, as Peacock himself admits, it gives the author the opportunity to historicize the causes of issues pertinent to Ojibwe communities today. Further, rather than ending on a note of despair reminiscent of the "vanishing Indian" motif as texts by Ruth Landes and Christopher Vecsey have done, Peacock ends each topic with an examination of actions that Native communities themselves have taken to address contemporary issues and problems. Written as a companion volume to the six-part public television series *Waasa Inaabidaa* narrated by Winona LaDuke, each of the book's six chapters stands alone as an individual essay, yet is united with the others by the intent to express how Ojibwe have experienced, interpreted, and lived their history. These essays explore various topics according to the manner in which Ojibwe people themselves often classify and categorize areas of knowledge.

Chapter one, "Ojibwemowin," explores Ojibwe oral tradition and includes a discussion of the importance of indigenous languages to cultural survival, as well as an examination of written and artistic expressions of Ojibwe culture. Next, in "Gakina-Awiya: We are All Related," Peacock describes the traditional Ojibwe understanding of the familial relationship between human beings, plants, and animals. Then he uses this understanding to interpret the cultural impact of how land was gradually lost to colonial regimes and how this land loss has impacted Ojibwe communities. Finally, Peacock addresses how Ojibwe communities today are addressing land management issues. In "Gikinoo' Amaadiwin: We Gain Knowledge," Peacock looks at traditional ways of learning, the impact of governmental attempts to "civilize and educate" through missions and boarding schools and the contemporary establishment of tribally controlled schools. Because civilization policy, especially the boarding school system, assaulted many Ojibwe families at a fundamental level by attempting to replace Ojibwe kinship systems with western models, Peacock also explores the construction of the traditional family and the future of Ojibwe fam-

ilies with respect to new directions in Ojibwe education. The fourth chapter, “Bimaadiziwin: A Healthy Way of Life,” deals with traditional perspectives on medicine, in which the physical, emotional, and spiritual components of one’s life must be kept in balance, as well as with modern medicine. After establishing its traditional basis, Peacock addresses the impact of epidemic disease and the modern result of a diet of government-issued commodity foods. Next, in “Gwayakochigewin: Doing Things the Right Way,” Peacock addresses traditional and modern Ojibwe leadership in civil, religious, and military arenas of power. Peacock wraps up this chapter with a framework for examining the potential of tribal governance and leaders. Finally, chapter six, “Gaa-Miinigooyang: That Which is Given to Us,” addresses the manner in which Ojibwe people have supported themselves by hunting and gathering roots and through the fur trade, as well as discussing the loss of fur, timber, and mineral resources leading to dependency. Yet, rather than ending there, Peacock wraps up with the financial independence brought to many communities by the recent advent of casinos, the pros and cons of this method of creating revenue as perceived by Ojibwe people themselves, and the kinds of community programs and enterprises developed with this revenue.

As a Fond du Lac tribal member himself, Peacock refuses to distance himself from the emotional impact of the narrative. Each chapter begins and ends with the author’s personal experiences relating to the topic at hand. This, along with the many quotes from Ojibwe elders and texts written by Ojibwe authors both historic (William Warren) and contemporary (Basil Johnston), gives the text the feeling of a conversation, or perhaps a teaching session with elders sitting around a campfire or kitchen table with mugs full of coffee in hand. These additional voices amount to nearly a “who’s who” list of respected elders throughout Ojibwe country. In fact, Peacock uses few sources other than those by Ojibwe authors in constructing his text. In those cases where other authors are consulted, it is primarily for methodological or theoretical concerns rather than for historical or cultural information. This is not to imply that *Ojibwe Waasa Inaabidaa* is a theory-laden work. Rather he includes just enough to demonstrate that others can academically attest to positions held by many Ojibwe people concerning cultural issues, contemporary problems, and their solutions whatever their level of education. Thus the perspective and content of this work make it eminently useful to scholars and educators, while its conversational tone makes it accessible to lay readers and appropriate for classroom use. More such sources expressing the historical and cultural perspectives of the people themselves on contemporary issues are needed.

The photographs chosen by Marlene Wisuri to accompany the text are additional treasures. The images express the natural beauty of Ojibwe country and the experience of Ojibwe people, and strongly complement the text throughout the work. As Peacock emphasizes in chapter one, Ojibwe people have always had a visual sense of their world, and had an early system of writing based on pictorial images for religious as well as everyday purposes. Hence, a book replete with visual representations of experiences discussed in the text is particularly appropriate to address Ojibwe history. Further, these are not the same pictures of Ojibwe communities commonly recycled in vari-

ous anthologies. Wisuri has been resourceful and uncovered new visual gems, including a mid-nineteenth-century photograph of a group of women and children on a scaffold at the edge of a cornfield, guarding their corn from blackbirds. The agricultural role of women in Ojibwe history is one that deserves further examination

Ojibwe Waasa Inaabidaa has a few flaws. For example, Peacock attributes the first book published in Ojibwe to Bishop Baraga, when actually the first Ojibwe text was published by the American Board of Commissioners for Foreign Missions (ABCFM) whose missionaries had been present in Ojibwe country for more than five years prior to Baraga's arrival. Given the lasting impact of Baraga's work and the continued use of the Ojibwe dictionary and grammar that he compiled, it is easy to understand why the translations done by the ABCFM have largely been forgotten. Further, their missions had little lasting impact in the communities where they settled. In addition to the standard religious texts and hymnals, these Presbyterians and Congregationalists also translated basic school texts for use in their day and boarding schools. The Minnesota Historical Society houses editions of most of these ABCFM publications in its archival holdings.

Also, some readers may be put off by the strong presence of the author in the text. In his own words, referring to a letter Peacock discovered in an archive written by his great-grandmother, "That incident brought history home to me. It put a human face on it for me and reminded me that we are both the products of and participants in that history... I will forever refuse to distance myself abstractly from my research" (p. 66). In this case, the author's self-avowed subjectivity is an asset to the text. It personalizes the history examined in the book, adds to its conversational quality, and provides an Ojibwe-centered commentary on how our history and issues have been presented in other venues as well as how we experience them. To contextualise myself, I also am Ojibwe and may have my own biases in favor of the perspectives set forth in Peacock's text.

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A Place to be Navajo: Rough Rock and the Struggle for Self-Determination in Indigenous Schooling. By Teresa L. McCarty with photographs by Fred Bia. Mahwah, NJ: Lawrence Erlbaum Associates, 2002. 229 pages. \$24.95 paper.

Diné or Navajo people of the American Southwest believe that their ancestors, the Holy People, progressed through three worlds before entering the glittering or present world. According to traditional creation stories, each world contained positive and negative thoughts and actions, a continual tension between diverse forces. When First Man, First Woman, Coyote, and other Holy People entered the Fourth World, they found chaos in the land, including many monsters. Holy People and Monsters lived side by side, continuing the tension the people had known in the previous three worlds. Navajo stories