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Ojibwe in Minnesota. By Anton Treuer. Minneapolis: Minnesota Historical Society Press, 2010. 112 pages. \$15.95 paper.

As the title indicates, Treuer provides a concise discussion of the Ojibwe in Minnesota. Covering thousands of years of history, *Ojibwe in Minnesota* is the product of the prescriptions placed upon it and should be understood as such. This book is part of a larger series, *The People of Minnesota*, with each book focusing on a single ethnic group such as the Hmong, African Americans, and Norwegians. Averaging just more than one hundred pages in length and intended for a general readership, these books provide a glimpse of the communities that comprise Minnesota. Although not offering a definitive history of the Ojibwe, Treuer successfully weaves through the history of the seven Ojibwe bands residing within Minnesota while keeping the reader firmly planted in the present. Too often, concise histories leave readers looking backward, only understanding Native people as part of the past. Treuer successfully breaks from this pattern, discussing the contemporary conditions and critical issues that face Ojibwe people. As he traces the histories, he gives the reader critical insights into how these historical moments had lasting effects on the Ojibwe. For example, in his discussion of Indian boarding schools, Treuer discusses their impact on contemporary education: "There remains a tremendous disconnect in Ojibwe communities today about the value of formal education and the educational system's abilities to meet native needs" (34).

Ojibwe in Minnesota opens with a discussion of the drum group Pipestone in order to introduce the reader to a recurrent theme: that the Ojibwe have undergone tremendous cultural change. Recognizing the great degree of variance that exists both across temporal and geographical lines and throughout personal and community experiences, Treuer provides concrete examples that illustrate how the Ojibwe people and their culture are often seen as fixed, pushing the reader to think more critically about how we understand what it means to be Ojibwe. He notes that the French are still French even though they do not live in castles, wear berets, or smoke little pipes; just as what it means to be French has changed over time, the same is true for the Ojibwe. He reminds readers that powwows are a relatively new phenomenon in Indian country and cautions the Ojibwe against the internalization of negative stereotypes.

Taking a chronological approach, *Ojibwe in Minnesota* is broken into ten subsections, each averaging six pages in length. These sections trace the origin and migration of the Ojibwe to Minnesota, the Ojibwe fur-trade era, and Ojibwe-Dakota relations with an examination of alliances and conflicts, treaties and reservations, the Indian New Deal, the meaning of sovereignty, Indian gaming, community, and activism with a focus on treaty rights, termination, the Indian Child Welfare Act, the Native American Graves Protection and Repatriation Act, and the fight against

dysfunction. It then concludes with a call for the revitalization of Ojibwe language and culture. Although brief, within each section Treuer touches upon a range of issues. For example, in the subsection "Fighting Dysfunction," he provides a frank discussion of the poverty and crime rates that exist in Indian communities today. He does not shy away from the difficulties that face Ojibwe people or the issues that divide Ojibwe communities, such as identity and enrollment criteria.

In addition to these sections, the book contains information boxes that are offset from the primary text in order to provide additional information. These range from notes about terminology to Ojibwe military participation to public misconceptions regarding taxes and scholarships. The book concludes with a brief personal account from Margaret Treuer, Anton's mother, of her life as an Ojibwe woman. She discusses facing harassment from state law enforcement for harvesting wild rice as a child, developing an interest in nursing, and becoming the first female Indian lawyer in Minnesota. In addition, the author, recognizing that he cannot cover the rich history and experiences of the Ojibwe in totality, provides the reader with a brief list of suggested readings.

Ojibwe in Minnesota is best suited for a general audience and would also make a nice addition to middle school and high school curricula; or to introductory college courses that seek to provide students with a brief overview of Ojibwe history and contemporary experiences in Minnesota. Yet this book is not without its shortcomings. Treuer, at times, utilizes language that confines Ojibwe people and their experiences. For example, in his discussion of religion and community variance, he states that in Ponemah, on the Red Lake Reservation, "there has never been a Christian funeral in the community, as all members steadfastly hold to traditional Ojibwe religious beliefs" (31). Although Ponemah is primarily comprised of Ojibwe who do hold these religious beliefs, it is nonetheless too bold to claim that the community in its entirety does so. As varied as Ojibwe communities are, so are the people within them. Yet it is in these small instances that Treuer, perhaps in an attempt to write for a general readership, makes some statements that need further context and explanation.

A particular strength of the book is Treuer's successful narration of Ojibwe experiences in a manner that will resonate with Indian youth in general and Ojibwe youth in particular. He provides these readers with the language to articulate their contemporary experiences while challenging them to think critically about what it means to be Ojibwe today. He calls for the revitalization of language and culture and encourages education as the means to empower self and community. Treuer has provided a glimpse of Ojibwe communities in Minnesota, one within which many Ojibwe will find themselves reflected.

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