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There are curious omissions. Alan Velie, who was one of the first to teach Native literature in a university and whose work helped bring Indian authors to a wider audience, is mentioned only twice. Kenneth Lincoln merits only one reference. Arnold Krupat is noted hardly more. Whatever one thinks about the work of these non-Native scholars, they have been both prolific and important to the development of criticism of Native American literature to this point. Significant Native writers such as Thomas King, Tomson Highway, and Drew Hayden Taylor (among others) are barely referenced. Specifically in drama, performance artist and playwright Diane Way is never mentioned, and Cherokee theatre director Elizabeth Theobald appears only in a single footnote. Part of the problem is that the volume is very poorly indexed: some persons are discussed or quoted more often than listed; others do not appear in the index at all.

No volume of this length and scope is free of faults. This one, however, seems particularly error prone. The numerous mistakes range from trivial to significant. On page 1, Roemer declares, "Novels, poetry, essays, and autobiographies written by Native Americans have appeared since the early nineteenth century" (1). While I applaud the editor's attempt to expand the reach of Native literature, the first novel by an Indian was John Rollin Ridge's *Life and Adventures of Joaquín Murieta* in 1854 (unless one repeats the oft-cited error of considering Elias Boudinot and "Poor Sarah"). Ridge is referred to once as John *Rolling* Ridge (19). A typo puts William Apes's autobiography *Son of the Forest* a century ahead of its time (15). My book *Other Words* is cited several times as *Other Worlds*. Major playwright Hanay Geiogamah—a male—is referred to as a woman (60). After a reference to Osage writer John Joseph Mathews, Cherokee author John Milton Oskison is called John Milton Mathews (7). Lynn Riggs's eloquent 1930 volume of poetry, *The Iron Dish*, is categorized as a drama (324). Haugo says that Geiogamah brought Riggs's play "Cherokee Night" into print for the first time since 1936, despite the fact I reprinted it in my *American Experience: The Native American Experience* the previous year. And both Haugo and Roemer make reference to Riggs's lack of Native-themed plays, despite his Cherokee heritage, even though both Craig Womack and I have worked to refute such an analysis. None of these glitches is likely to trip up experts, but if part of the goal is to educate nonspecialists, then taken together they could be seriously misleading. One expects better of Cambridge University Press, but ultimately the responsibility rests with the editors in what stands to be a long-lasting intervention in the field.

*Jace Weaver*

University of Georgia

**Chee Chee: A Study of Canadian Aboriginal Suicide.** By Al Evans. Montreal: McGill-Queen's University Press, 2004. 152 pages. \$32.95 cloth.

*Chee Chee: A Study of Canadian Aboriginal Suicide* provides a thorough study of suicide in Aboriginal culture, specifically of the First Nations people of

Canada. The study of the life of artist Benjamin Chee Chee focuses on the awareness and education of white culture from a psychological and historical perspective, and as such presents a comprehensive understanding of suicide in Aboriginal cultures.

The book opens with an account of three defining momentous experiences and how those experiences changed the course of life for Al Evans. Having worked as a Royal Canadian Mounted Police officer in his early years, Evans was called to a remote area of a reserve where a young First Nations woman was found dead. He stood vigil all night with the body of the young woman, but in the wee hours of the morning a group of First Nations men found their way to the site. In sharing this vigil experience together, Evans felt that he and the men developed a kinship, although few, if any, words were ever spoken between them. The second experience occurred as Evans was preparing to leave for a conference for which he was presenting a paper on First Nations suicide in Canada. One of the most notable suicidologists, Dr. Edwin S. Schneidman, made a comment about how "it seems like Canadians don't like their Natives very much." The experience that motivated the author to write about Chee Chee occurred when he was asked to make a statement at the opening of a sale of Chee Chee's work after his death. Evans was encouraged by Native people to write a book about Chee Chee. However, he was apprehensive to do so, feeling that he needed to seek approval. The final momentous experience occurred when Evans received that approval when he was able to locate Chee Chee's mother, Josephine Roy. Although Evans is non-Native, he approached the writing of this book in what is considered a culturally acceptable way by seeking the approval and blessing from Chee Chee's family. He took gifts and spent time with Josephine Roy as she shared stories about her son and his life.

As Chee Chee's life story unfolds, Evans suggests that the white race played a major role in Chee Chee's death as a result of historical white cultural oppression. For example, Evans describes unresolved grief issues and stress. Such things as loss of land and control over living conditions, suppression of belief systems and spirituality, weakening of social and political institutions, and racial discrimination have devastated and seriously damaged Aboriginal peoples' confidence and has predisposed them to suicide, self-injury, and other self-destructive behaviors. Situational and socioeconomic factors such as disruptions of family life, added to the increasing use of alcohol and drugs to relieve unhappiness, high rates of poverty, low levels of education, limited employment opportunities, inadequate housing, and deficiencies in sanitation and water quality, also affect a disproportionately high number of Aboriginal people. In these conditions, people are more likely to develop feelings of helplessness and hopelessness that can lead to suicide. Evans suggests that this oppressive attitude continues to perpetuate the continued trauma experienced by Native people.

Benjamin Chee Chee was buried in Ottawa in March 1977. Interestingly, Evans tells of Chee Chee's unmarked grave and the uproar that an article written by a reporter for the *Ottawa Sun* created as it questioned the beneficiaries of Chee Chee's death; that is, what happened to Chee Chee's artwork after his death, what happened to his estate, and who benefited from his

death? *Chee Chee: A Study of Canadian Aboriginal Suicide* pushes beyond a mere presentation of psychological factors associated with Aboriginal suicide and provides an historical understanding of why this phenomenon occurs. It discusses the impact of the relationship between whites and Aboriginal people as it relates to Aboriginal suicide. In addition to providing a detailed account of the historical perspective surrounding Aboriginal suicide, Evans's accounts also raise some highly provocative legal and ethical questions that at the very least should raise the eyebrows of many and challenge the innocence of its readers. The recognition that the actual phenomenon of suicide among Aboriginal people persists due to perpetuation of continued oppression, even after death, raises the question as to what is the relationship and impact of white culture on Native psyche and life in general?

Moving between descriptions of actual events and a presentation of the white oppressive ideology, Evans presents a comprehensive history of suicide among First Nations people. In addition, this book places the phenomena of First Nations suicide in a larger context and opens up a series of legal and ethical questions concerning the nature of the relationship between Natives and white culture, psychology and history, and the individual and an oppressive society.

*Chee Chee: A Study of Canadian Aboriginal Suicide* is a "must read" for anyone who is a non-Native professional service provider, is interested in becoming more aware about Aboriginal suicide, wishes to understand Aboriginal suicide better, and/or wants to become better educated about Aboriginal suicide.

*Jessiline Anderson*

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**Conquest: Sexual Violence and American Indian Genocide.** By Andrea Smith. Cambridge, MA: South End Press, 2005. 250 pages. \$40.00 cloth; \$18.00 paper.

The truth must be told before healing can begin. *Conquest: Sexual Violence and American Indian Genocide* by Andrea Smith, professor of Native American studies and cofounder of INCITE! Women of Color Against Violence, makes an important contribution to the growing literature published by indigenous academicians that reveals the harsh realities of the internal colonization and violence of Turtle Island. Smith's focus is unique in its comprehensive identification and documentation of multiple forms of sexual violence as primary tools of patriarchy and empire building used against First Nation communities. Placing Native women at the center of her analysis, the author argues that sexual violence of subordinated peoples in the United States in particular and the nation-state in general is not only manifested through interpersonal sexual assault but also directly linked to a variety of state policies that have created five other forms of sexual exploitation: the US and Canadian American Indian boarding schools, environmental racism, sterilization and contraceptive abuse, medical experimentation, and spiritual