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**American Indian Educators in Reservation Schools.** By Terry Huffman. Reno: University of Nevada Press, 2013. 178 pages. \$34.95 cloth; \$27.95 paper.

The literature about Native Americans' educational experiences has covered a variety of topics, many of which point to the cultural biases against the indigenous cultures. The history of boarding school experiences by Native American students has been one of abuse and attempts at forced assimilation. Huffman's contribution to the extant literature investigates the experiences of Native American educators working in reservation schools. The author notes his interest stems from the lack of prior research focused on the teachers and administrators working with Native American students in reservation communities.

Huffman uses personal interviews and microethnographies—ethnography limited to one point in time versus over the life course of a population—to engage a small sample of Native teachers and administrators in conversation about their personal and cultural background, their experience as educators, and their professional goals (156). Twenty-one educators from five reservations in Montana and South Dakota participated in the study. Huffman employs qualitative techniques to code and analyze the data. He first draws on the participants' own words and phrases to develop the initial codes. Coding continues as individual responses are grouped into like categories, which are examined to tease out recurrent themes. The process continues until either the researcher is satisfied that he has reached the point of saturation, or when no new or unique themes can be generated from the data.

The typology of educators is central to Huffman's research and analysis. The author derives these types from the research participants' identification of their responsibilities to students and the community. The first type of educator, *affinitive educators*, emphasizes the importance of role modeling and the development of more personal relationships with the students, their families, and the community. The second type, *facilitative educators*, emphasizes the benefits of education and serves as a personal and professional motivator for the students. In light of the participants' views of their primary responsibilities, and given the complexities of meeting the educational and the social/emotional needs of their students, Huffman labels these two role types "definitional." Huffman also notes that these educators share common ground with respect to their foundational roles in serving the community and helping to maintain

its indigenous culture. These educators regard preserving Native language and traditions as an essential component of their teaching responsibilities.

Huffman organizes his research and text around five primary questions that focus on the participants' identification of (1) their roles as educators in schools serving Native students and communities; (2) the rewards and challenges of their work; (3) whether there is a relationship between their self-defined roles and the rewards and challenges they perceive in their work; (4) the impact of the "No Child Left Behind" policy on the students and schools; and (5) recognition of the need to build the cultural identity of their students (5). The microethnographies are used to study how personal characteristics influenced participants' entry into the education profession. The majority of educators had lived in on-reservation communities during their youth. Most of the educators are working in the same community where they hold tribal membership. One-third of the educators are working in schools they themselves attended as children.

On one level, the educators are very similar, but the author also found some key differences between the affinitive and facilitative educators with respect to individual histories and indigenous cultural ties. Huffman reports that the individuals he categorized as affinitive educators are almost exclusively first-generation college students. The affinitive educators are more likely to have had traditional tribal culture experiences when they were young than did the facilitative educators. Huffman also found that the affinitive educators are more likely to have taken an indirect career path, resulting in a later entry into education than facilitative educators. Facilitative educators were more likely to have pursued educational training earlier in their careers and were more likely to have attended nontribal colleges or universities.

Both groups of educators acknowledge the challenges of working in communities struggling with such social issues as poverty, family dysfunction, and substance abuse. Both affinitive and facilitative educators report struggling to encourage and enable students, families, and the community to recognize and support the importance of education. However, a key difference between the educators is their perception of where the challenges lie. Affinitive educators are more focused on interpersonal relationships, noting their issues of concern as community scrutiny and disregard for Native educators. Facilitative educators report greater concern about effective education, citing discipline issues and ineffective staff as challenges to providing children with good quality education (75).

Huffman notes that all of the educators cite the rewards accompanying these educational challenges, and additionally states in the book's beginning that most educators are involved in the profession largely for intrinsic reasons. They value teaching and educational leadership for the sake of educating, rather

than financial compensation, and gain intrinsic rewards from their students' accomplishments and their own feelings of having assisted their students in those achievements. Huffman further distinguishes between altruistic and affirming rewards as a source of intrinsic value, with facilitative educators primarily noting altruistic rewards, such as feeling satisfaction when their students do well, while affinitive educators are more likely to report affirming rewards, such as receiving acknowledgment for the work they have done.

Huffman also inquires into educators' perceptions of the "No Child Left Behind" policy. The majority of educators in the study report frustration and even anger about the impact the policy had on their work, their students, and tribal cultural education. Key areas of differences in perceptions about NCLB have to do with standardized testing and the annual review of student progress. Affinitive educators are more likely to be concerned about how standardized testing is not an adequate assessment of student knowledge. They also cite concern about lack of provision for tribal cultural studies. Facilitative educators are more concerned about the policy's top-down model—forcing all students to meet the same standard—when localized initiatives might be more beneficial to assessing their achievement.

In drawing his research to a close, Huffman emphasizes the importance of Native American educators' engagement in the socialization and education of Native youth. He views awareness of and commitment to teaching and preserving Native cultures as imperative to engaging and empowering Native American students for educational success. The author suggests that awareness of both the definitional and foundational roles of educators is important for teacher preparatory education. He believes that tribal colleges will play an increasingly important role in teacher training as centers of cultural knowledge and support for tribal concerns and sensitivity to the needs of Native youth. While training more Native American educators will not necessarily guarantee greater educational completion by Native American students, the extant literature supports the idea that Native American students may be less likely to drop out or underperform if they feel their teachers share a common bond and care about their well-being. Educators who are well trained professionally and experienced in tribal culture can provide both the social and emotional support for students and the academic skills needed to succeed.

This reviewer found the qualitative methodology using personal interviews and microethnographies provides both breadth and depth to the discussion of Native American education. While it is not possible to generalize from such a small sample to the larger population of Native American educators, the level of detail provided here is essential to derive the foundational knowledge necessary to develop a larger study.

The one criticism I offer is one noted by the author himself. While Huffman used an advisory committee of Native Americans to review his research, he did not employ participant fact-checking. Participants' review of their transcripts provide a means of error correction as well as acknowledging and respecting individuals as experts on their own experiences. As Huffman notes, there has been a long history of exploitative and/or inaccurate studies done about Native Americans. Providing the Native American educators the opportunity to more fully participate in the research reporting process may also help to alleviate the concerns about non-Native scholars doing research about Native American issues.

These criticisms aside, I believe *American Indian Educators in Reservation Schools* is a valuable contribution to the literature and the dialogue about Native American education. It provides a window into ongoing issues that are out of view to so many of those located outside of tribal communities.

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**The Black Carib Wars: Freedom, Survival and the Making of the Garifuna.** By Christopher Taylor. Oxford: Signal Books, 2012. 224 pages. \$55.00 cloth. \$35.99 ebook.

*The Black Carib Wars* is an exciting new monograph that will appeal to scholars and students of history and anthropology, as well as anyone with an interest in Caribbean history and culture. In this book, author Christopher Taylor presents the most cohesive, engaging, and well-researched account of Black Carib history published to date. Based on extensive archival research in Britain, France, and St. Vincent, this volume delves into the origins of the Garifuna people, historically known as the Black Caribs.

The Garinagu (plural of "Garifuna") possess a fascinating history of resistance, perseverance, and the pursuit of liberty. Their story begins on St. Vincent in the Lesser Antilles, where they emerged as a distinct cultural group in the early-eighteenth century out of the commingling of indigenous Island Caribs and West Africans. The Garinagu are unique among African-Caribbean people, as the Africans who contributed to the making of the original Black Carib community were escaped slaves—maroons—and thus were autonomous, free people. From the beginning, Black Caribs made a concerted effort to differentiate themselves from enslaved Africans in language, culture, dress, and physical appearance, and into the present day, any association with slavery has been self-consciously omitted from the Garifuna historical narrative. Indeed,