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By Paul Boyer.

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have been deemed strange. If decolonization includes the revitalization of cultural practices and knowledges, it is necessary to question what is traditional. Driskill remains critical of tradition being utilized as a means of dominance and acknowledges that it is acceptable to alter practices. However, Driskill questions why these changes have occurred and how people likely discard some strange histories and practices due to internalized colonialism. Perhaps those lost practices and stories can be returned through memories.

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Capturing Education: Envisioning and Building the First Tribal Colleges. By Paul Boyer. Pablo: Salish Kootenai College Press, 2015. 128 pages. \$22.95 cloth; \$12.95 paper.

Despite nearly fifty years since the establishment of the first tribal college, relatively few books have been written exclusively on the role and significance of the Tribal College and University (TCU) movement that has since developed. Paul Boyer's new book *Capturing Education: Envisioning and Building the First Tribal Colleges* is a welcome addition to this body of literature which helps bring awareness and appreciation to this educational movement and what it has meant to Indian country as a whole. Boyer provides a broad overview of the TCU movement, tracking the timeline of events leading up to the establishment of the first TCU, and following through its current state within Indian country. Rather than simply providing readers with a simple list of legislation, Boyer gives vivid life to these events by integrating the personal narratives of several TCU presidents he interviewed into the text. In doing so, Boyer is able to shed light on what developing the first TCUs entailed and felt like to those involved in their initial formation.

Boyer's preface offers his personal rationale for the background and development of this book. He explains that "oral histories can be fragile" in contemporary society and therefore there is a need and ultimate usefulness in "recapture(ing) what people thought and felt as they worked to create a new kind of college" (xi). Boyer also offers his belief that this approach to integrating the individual testimonies is essential to understanding the TCU movement as a whole because it allows readers to get to know these early leaders in a multifaceted way. As a result, this behind-the-scenes look provides readers with a deeper comprehension of the TCU movement as an individualized and collective presence within Indian country.

Throughout the work, Boyer frequently uses direct quotes from these presidents, which in turn provides profound insights into the complexities of developing and maintaining a TCU. These personal anecdotes resonate with tones of pain and joy, and restraint and enthusiasm, as the presidents reflect on their time within the TCU

movement. In bringing together these narratives, the shared experiences and creation of a collective identity emerge among the stories of these first TCUs. However, Boyer is cautious to avoid making generalizations, acknowledging that TCUs have their own “unique creation stories” (x) and clearly highlighting the differences in their viewpoints, experiences, and designs. While the main focus of the book is the voices of these TCU presidents, Boyer also includes his own voice throughout the text. He often writes in the first person, offering his own personal stories and connections to TCUs, presidents, and the movement as a whole. The result is a detailed, multi-personal account of how TCUs came to be, how they have overcome numerous challenges, and how they have come to be a permanent feature of Indian country.

The book begins with an examination of the history of United States policies toward Indian education and assimilation as the main reason for why TCU presidents felt compelled to call for change in Indian education. Subsequent chapters connect these motivations to the actions taken by these early leaders, and follow the stages necessary for developing and sustaining TCUs as unique institutions. In this analysis, Boyer and TCU presidents reflect on what is required to plan a TCU and evaluate many of the processes involved in acting upon that plan, including acquiring tribal charters, funding, facilities, students, faculty, and staff. Additional aspects addressed considerations when creating culturally appropriate and relevant curricula, methods and benefits to partnering with mainstream entities, and how the momentum created by these efforts has enabled TCUs to foster a “shared identity” (65) for their mutual benefit. The final chapter is dedicated to the hopes and concerns of these presidents for the future of the TCU movement. This step-by-step arrangement of topics provides the book with a feeling of growth as one chapter transitions into the next, similar to that of TCU expansion.

Capturing Education fills in some of the gaps in current TCU literature by weaving personal stories into historical contexts. The book serves as an indispensable addition to the body of literature on American Indian higher education, specifically in relation to TCUs. This book should prove quite useful in both an undergraduate and graduate level classroom setting, particularly in American Indian studies courses. Although the work is full of detailed stories and descriptions, the book itself is just over one hundred pages with an average of ten pages per chapter, making it an easy fit into course syllabi. Additionally, Boyer’s choice to utilize footnotes rather than opting for a bibliography at the end provides readers with an instant navigational guide to supplementary insights. The ability to immediately reference additional material relevant to the narrative enhanced the clarity of the story being told and created for a smoother, more logical read. In addition to its contribution to the field of American Indian higher education, *Capturing Education* may also serve as a useful reference to readers interested in other areas of Indian country. The intertwining of additional topics such as activism, law and policy, and cultural revitalization as they relate to American Indian education may provide readers in other disciplines with additional insight into their fields of study.

Taking into account the tremendous good this book can provide to a variety of readers and fields of study, there were a few noticeable missed opportunities

for further discussion of events essential to the development and growth of the TCU movement. While this critique is quite minor, it does deserve brief mention. First, although Boyer does discuss much of the significant legislation relevant to the successful development of TCUs, he doesn't mention the crucial passage of the 1975 Indian Education and Self-Determination Act or the conferring of land grant status to TCUs in 1994. Additionally, while he does discuss at some length the development and purpose of the American Indian Higher Education Consortium (AIHEC), he limits consideration of the American Indian College Fund (AICF) to a few sentences in one chapter. Inclusion of the direct impacts these influential achievements have had on the ultimate success of TCUs could have further benefited readers' understanding of historical and contemporary events, especially those with little to no prior knowledge of TCUs.

Without question, *Capturing Education: Envisioning and Building the First Tribal Colleges* is a critically needed and valuable addition to a small, but growing body of literature on TCUs. The personal narratives woven throughout this book bring the timeline of the TCU movement to life in a way that can only be done through first-person accounts of those who helped to spearhead many of its initial grassroots efforts. Readers are given the opportunity to examine TCUs as the unique institutions that they are on a deeper, more personal level. The result is an eye-opening account of the struggles faced and successes achieved by these innovative institutions of higher education, developed by Indian country for Indian country. The stories shared in this book build a sense of respect and appreciation for all TCUs and their presidents, faculty, staff, students, and advocates, past, present, and future.

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The Cherokee Kid: Will Rogers, Tribal Identity, and the Making of an American Icon. By Amy M. Ware. Lawrence: University Press of Kansas, 2015. 328 pages. \$39.95 cloth.

Amy H. Ware has produced an ambitious reexamination of beloved American humorist, movie star, and writer Will Rogers. First and foremost, she reminds her readers that Will Rogers was a *Cherokee-American* entertainer, and that his cultural influences defined and shaped not only his words and style, but that of future American celebrities, politicians, and writers. Ware's study reveals a complex man whose somewhat privileged upbringing in the Cherokee Nation in Oklahoma Territory shaped his perceptions on race relations with blacks, other Cherokee, other Native nations, and the dominant white culture he worked in most of his adult years. The author contends that Will Rogers's Cherokee identity fundamentally informed his public persona and world perspective. Consequently, Rogers acted as a vehicle of cultural influence, as his Cherokee identity and culture found itself forever imbued within American popular culture and identity.