

**UCLA**

**American Indian Culture and Research Journal**

**Title**

The Renaissance of American Indian Higher Education. Edited by Maenette K. P. Benham and Wayne J. Stein.

**Permalink**

<https://escholarship.org/uc/item/3qx0m5hb>

**Journal**

American Indian Culture and Research Journal , 27(3)

**ISSN**

0161-6463

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**Publication Date**

2003-06-01

**DOI**

10.17953

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family, undoubtedly nurtured by her Gwich'in family and friends. She credits her deceased brother, Barry, for inspiring her to see herself not as a failure, but as a unique person, capable of success.

*Raising Ourselves* adds a dimension of intergenerational need, solution-finding, and cultural persistence to the emerging literature about Native North American women and their families. Although this is a text that can provide a useful addition to courses about Native cultural problems, Native biography, and autobiography, it can give Native youth a framework of understanding their own lives. Because of her graphic descriptions of her life as an elementary student who eventually dropped out of school, this is also a book that educators might consult for analysis of classroom dynamics.

*Phyllis Ann Fast*

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**The Renaissance of American Indian Higher Education.** Edited by Maenette K. P. Benham and Wayne J. Stein. Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers, 2003. 284 pages. \$20 cloth.

Statistics abound telling us that American Indians/Alaskan Natives have the least education of the total U.S. population, and—not coincidentally—are also the poorest. But there is hope. Funding by philanthropic organizations, along with tribal funds and government programs is enabling tribal colleges and universities (TCUs) to flourish nationally. Their goal is quality education for Native American youth, education that strengthens involved tribes and communities.

In 1994 a partnership between the W. K. Kellogg Foundation and several TCUs set up the Native American Higher Education Initiative (NAHEI). This partnership built on the work of the first TCUs—led by Navajo Community College in 1968. With five other colleges following shortly after, the American Indian Higher Education Consortium (AIHEC) was established in 1973. Their efforts and support for the TCUs increased steadily so that by the 1990s there was a foundation to permit both expansion and assessment of the TCUs.

The story of the NAHEI program stresses the power of networking. Members share their stories, their processes, and ideas to help educated Indian people “who know and identify with their own culture and yet are prepared to live in and contribute to a multicultural, global society” (p. xx). Subtitled “Capturing the Dream,” the NAHEI story describes a dedicated set of schools in which students, faculty, presidents, and staff are committed to creating and bolstering TCUs. These schools focus on maintaining traditional language and culture, developing socially and economically strong communities, giving students access to needed skills for success both on and off reservations and enabling the current schools to increase and improve their viability.

*The Renaissance of American Indian Higher Education* focuses on ongoing needs, ways, and means of teacher preparation, program assessment,

advocacy of Native language and culture, and fostering linkages between tribal and mainstream institutions. Case studies of several TCUs—such as Diné College in Arizona and Sinte Gleska University in South Dakota—provide evidence of attempts to meet these needs. In many instances, cooperation among the TCUs and with mainstream institutions has led to success.

Chapter seven, “Building Tribal Communities,” is particularly stimulating. It asks the most important question: Are TCUs making a difference? The answer, say the authors, lies in the accountability of these schools. Thus, they give a great deal of weight to models of assessment, especially self-assessment. The authors stress both the vision and the mission of TCUs in continually reassessing the affective and cognitive outcomes of the education they provide.

A constant theme of the book is the desire and willingness of TCUs to be and do all they can to build a sound future for themselves and their communities. Jack Barden’s contribution in chapter five, “Tribal Colleges and Universities Building Community: Education, Social, Cultural and Economic Development,” lists four types of community that benefit from TCU services: local tribal, regional partnerships, national consortiums, and intentional partnerships (p. 101). Barden offers eight case studies that demonstrate specific ways that TCUs interact with these varied communities. In addition, he suggests further research of available data.

A great strength of the book is the fact that all chapters eschew theory in favor of specifics. The authors provide repeated stories of TCUs striving to improve themselves. Most predominantly non-Indian institutions are unable or unwilling to offer Native American students the curriculum and support they need for their identity as Native people. Chapter eleven, “Student Access, Retention and Success,” by Anna Ortiz and Iris Heavy Runner, gives helpful information about the factors that hinder Native American students from succeeding in college and offers suggestions on how to overcome these obstacles. Recommended strategies include involving students’ families in college activities (e.g., feasting and storytelling), designing courses specific to the learning style of Native people, and developing a native-based teacher education program. The latter, in particular, seems essential in helping students “reclaim a balance among the physical, intellectual, emotional and spiritual aspects of themselves” (p. 232). The importance of qualified Native faculty is highlighted in chapter ten, “Native Faculty: Scholarship and Development” by John Tippiconnic III and Smokey McKinney.

Besides the usual duties expected of faculty in higher education, Native teachers have the additional task of “sustaining and integrating native cultures” (p. 244). This puts a major strain on their time and energy. Many TCUs are developing programs to help recruit, train, and retain Native faculty. The authors give practical suggestions, many of which involve dialogue and discussion among seasoned teachers and junior ones. Summer research programs and on-campus workshops are encouraged as major ways of achieving this goal. Several sources offer funding for such activities and many TCUs are availing themselves of these opportunities. But undoubtedly, their most important duty is to serve as role models for their students.

There is an upbeat attitude throughout the book; one comes away with the feeling that indigenous models of education are not only possible but are being developed with great zeal. Although they remain the most underfunded institutions of higher education, TCUs have made great strides during the past thirty years and the cooperation among TCUs, philanthropic organizations, and the federal government bodes well for the future.

The book provides useful charts, as well an appendix of American Indian Demographics and Maps. If the reader would like supplementary sources, I would recommend *Surviving in Two Worlds: Contemporary Native American Voices* by Crozier-Hogle, Wilson, Saitta and Leibold, eds. (Austin: University of Texas Press, 1997) and *First Person, First Peoples: Native American Graduates Tell Their Life Stories* by Jay Leibold, ed. (Ithaca: Cornell University Press, 1997). The personal testimonies in both of these books give weight to the content of *The Renaissance of AIHE*. Today, "Capturing the Dream" seems not only possible but highly probable.

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**Siege and Survival: History of the Menominee Indians, 1634–1856.** By David R. M. Beck. Lincoln: University of Nebraska Press, 2002. 294 pages. \$49.95 cloth.

In *Siege and Survival*, David R. M. Beck argues that the Menominee Nation of Indians in present-day Wisconsin sought "consistently to maintain political and economic sovereignty and cultural identity" throughout its history. The tribe, he says, "retained complete independence in its own lands for nearly two centuries, until its country was claimed in 1815 by the United States in the aftermath of war" (pp. xv–xvi). To explain how the Menominee did this and how they countered an aggressive United States government successfully to retain a portion of their traditional homeland is Beck's stated purpose.

There is much to commend this approach. For much of the twentieth century, the writing of Native American history was fully informed by the myth of the "Vanishing American." Indians might resist briefly the onslaught of forces that intruded upon their lands, but in the end they, and their way of life, disappeared. Not so in Beck's retelling of Menominee history. He emphasizes repeatedly that the traditional Menominee culture remains intact, and that the tribe continues to pursue a variety of traditional subsistence regimes on lands that they have occupied for centuries.

Still, Beck's treatment of the Menominee in these crucial centuries is intensely Turnerian in its approach and, as a result, deeply flawed. He begins with a description of the Menominee world before the arrival of Europeans, by far the best chapter in the book (although there is little here with which specialists will not be familiar). Beck uses Menominee oral tradition, some of it gathered in interviews he conducted, although he does not tell us when, with whom, and where these interviews took place. A discussion of the French