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**Author**

Christensen, Rosemary Ackley

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law. My colleague, Antony Anghie, in his new book, *Imperialism, Sovereignty, and the Making of International Law*, put forward a more cautious view of international law:

International law offers little doctrinal support for minorities seeking to preserve their culture. Article 27 of the International covenant of civil and political rights, which purports to protect the rights of minorities, is based, significantly, on the rights of individuals belonging to minorities, and does little to protect minorities as a collectivity. . . . In effect, international law endorses the assimilation of minorities into the “universal state.” (206)

Anghie also believes that international law reproduces “the dynamic of difference; the minority is characterized as the ‘primitive’ that must be managed and controlled in the interests of preserving the modern and universal state” (207). Comparing Williams’s and Anghie’s books, it struck me that Anghie performed for the field of international law what Williams has done for federal Indian law. In other words, both authors have deconstructed their respective fields to expose the racist foundations upon which both fields are built. These are worthy efforts and both books make significant contributions in their fields. The more difficult question now is where do we go from here? Williams may respond that while we may still not be there, at least norms of international law are evolving positively. He would have a good point. For in spite of all the racist imageries in Marshall’s opinions, even Williams might grudgingly agree that as far as the political rights of Indian tribes are concerned, US domestic law has regressed from Marshall’s opinion in *Worcester*.

*Alex Tallchief Skibine*  
University of Utah

**Native Americans in the School System: Family, Community, and Academic Achievement.** By Carol J. Ward. Lanham, MD: AltaMira Press, 2005. 267 pages. \$75.00 cloth; \$34.95 paper.

This book begins by revisiting the Kennedy report of the late sixties. I remembered that one of the schools Ward studies was mentioned as being investigated, and I dug around in files and located this report, which includes the *Compendium of Federal Boarding School Evaluations* (vol. 3, November 1969), as I seemed to remember that one of the schools Ward studies was mentioned as being investigated. I was correct; the boarding school report included the Busby school when it was run by the Bureau of Indian Affairs (BIA). Art McDonald wrote the Busby evaluative report included in the boarding school compendium and it was interesting to read that he says in the third point of his three overall impressions that the “problem of Indian education is not an educational problem. It is first of all a political and economic problem and then perhaps an educational problem” (285). I also refreshed my memory as

to why the Kennedy report was called a tragedy. It's good to remind ourselves as we read Ward's constructive and serious book that the Committee on Labor and Public Welfare said in its 3 November 1969 report (#91-501, 91st Congress, 1st session) that "it is sufficient to restate our basic finding: that our Nation's policies and programs for educating American Indians are a national tragedy." If we are to pay attention to that decades-old report, which unfortunately is still relevant today relative to Indian children and their education, we need to pay attention to government policies and programs in looking to avert or delay the tragedy. Just look or discuss, for example, the dropout rate (if one can agree on a definition, as Ward notes there is no real uniform definition used either by school districts or states [93]) of Indian children. Kennedy's report said that it was twice the national average back in the sixties; is it all that better now?

At the beginning of the book, when Ward is telling us her purpose, intentions, and procedures, she quotes indigenous scholar Dr. Richard Littlebear as he describes what is not there in Indian children's education, and until the absent element, the "disconnect," is resolved, or until "there's a convergence between what Native American students experience and what occurs in the classroom, we will continue to experience these dismally high dropout rates" (xi).

A case study approach is a good way to handle what by now might be boring news; Indian education has not appreciably moved (at least regarding dropout rates or the aligned achievement gap) from where it was in 1969. Ward looks in an interesting way at this old problem. She pays attention to what Littlebear suggested in his remarks, using an embedded approach utilizing contextual analyses to, for example, understand specific populations and varying economic shifts impact (54). She also pays attention to the cultural capital brought to the schools by the Indian children, that is, their experience and teachings from parents, relatives, and community recognizing that it is a significant and important part of their intellectual life. She notes that Indian students have a wealth of cultural capital in families and community that might not be understood or placed in a proper context for assisting students to learn in schools (51). In other words, the context of the schooling is as important as the content. (Think again about the policies and programs that dictate the environment/context of schools, including those of tribal schools that must depend on teachers trained in and emulating the dominant culture.)

Ward's express purpose was to provide support for the Northern Cheyenne Nation as well as a useful, permanent, and public record of the dropout situation in three (public, tribal, and parochial) schools attended by Northern Cheyenne children. It should be noted here that although Ward is specifically dealing with the Northern Cheyenne and Crow, the work described in this book is not only applicable to other tribes, its process, product, and proceedings are couched in such a way that others in Indian Country could easily do likewise using Ward's book as a blueprint for effective action. The title of the book makes sense due to its applicability to other tribes despite its general-sounding education title with nary a peep about it being mostly about Northern Cheyenne education.

I think about how much has been written about the dropout rates, achievement gaps, and so forth, along with a myriad of cited related data, and the money it takes to do this work, and still the children are used up and spit out in the schooling system. Ward has worked with the tribe, provides useful and workable information, extends a workable model, and, most conspicuously, pays serious attention to the tribal worldview; that is, her approach is holistic instead of the customary linear approach used by most scholars working and writing in education. An important finding in her study is that Cheyenne culture has a positive effect on goals for schooling as noted by educator Juanita Lonebear (xii).

The quick and easily understandable expected research findings or hypotheses provided from time to time throughout the chapters assist in understanding the rest of the text. She has provided what she set out to do and in the process will educate the reader on the importance of social structure and cultural orientation affecting schooling outcomes as well as the form and content of social relations within school settings (232). And in the end she reminds us that tightly integrated families graduate!

Quoting literature on school attainment, Ward remarks that American Indians and Alaskan Natives are better educated than their elders (5). The sentence is a difficult one in that for many of us our elders know more than we do and always will. Although I know it is meant to inform us that the younger people are getting better in the white man's form of education, I think we need to be careful about how we define education and who has it.

*Rosemary Ackley Christensen*  
University of Wisconsin, Green Bay

**Navajo Nation Peacemaking: Living Traditional Justice.** By Marianne O. Nielsen and James W. Zion. Tucson: University of Arizona Press, 2005. 223 pages. \$35.00 paper.

There are, at least, two different ways to read this book. One way is to complain about the redundancy in the twelve articles in the book and the reliance on many already published articles. The other way is to remember the path that all indigenous peoples throughout the world have taken—through the oral transmission of knowledge—and that the (often ignored) precision of oral knowledge is created by very carefully telling the stories over and over again. Our ancient ancestors were precise in orally recounting those stories. If nothing else, this will help remind us of the increasing problems in the written forms of law where legal specialists argue over contradictions in legal statutes or the exact meaning of written law. In other words, some of the redundancy in this book can be useful. The twelve articles by individuals involved in the Navajo tribal court system in diverse ways discuss the foundations of the peacemaking process, its modern origins, its evolution as a reaction to the shortcomings of other legal systems, and the benefits of engaging in the peacemaking process rather than federal or state criminal justice systems.