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scapes. For readers who have not hunted, the effect of this book may be less visceral, but I suspect it will be equally edifying.

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Teaching American Indian Students. Edited by Jon Reyhner. Norman, Oklahoma: University of Oklahoma Press, 1992. 328 pages. \$24.95 cloth.

Teaching American Indian Students is an attractive, edited volume that is timely and should be of interest to researchers, practitioners, policy-makers, and community leaders. After twenty-five to thirty years of concerted efforts to reform curriculum, restructure schools, train teachers and administrators, and involve the native community in the education of their children, Indian education is beginning to experience the fruits of success.

In the beginning chapters, we discover that, for nearly 480 years prior to the current self-determination period, the history of educating American Indians and Alaska Natives was fraught with failure, frustration, and futility. Later, as American Indian and Alaska Native self-determination took root and as society learned to accept cultural diversity, Indian and non-Indian educators alike began to conceptualize and administer the type of culturally appropriate educational programming long held to be the most effective stimulus in fostering the cognitive, affective, and psychomotor development of native children. This book serves as a reminder that achievements in Indian education amount to much more than more effective teaching or breakthroughs in curriculum development; the chapters touch on the roots of failure and the foundations of success among culturally distinct peoples who have been subjected to assimilation, acculturation, and genocide.

At first glance, the book is a well-organized collection of chapters focusing on multicultural education; instruction, curriculum, and community; language development; reading and literature; and teaching in the content areas. A foreword by Senator Ben Nighthorse Campbell offers a compelling and emotional appeal to accept the challenge of improving the status of Indian education. The appendices complement the text with essential demographic information and additional sources for children's litera-

ture, journals, and organizations that might be of particular interest to teachers and parents of American Indian and Alaska Native children.

The book provides a range of information and insight into the issues and advances intricately associated with Indian education. Several chapters, however, are especially good at raising general issues that need to be addressed and providing evidence of advances relating specifically to the education of Indians rather than generally to racial/ethnic minorities. For example, in their chapter entitled "Adapting Instruction to Culture," Swisher and Deyhle point out that "in the 1980s educational researchers and practitioners continued to search for instruction methods that addressed the relationship between how children learn to learn and the ways in which they are expected to demonstrate learning in the classroom" (p. 82). They provide specific examples characterizing the learning styles of American Indian and Alaska Native youth cited in the literature. In the final section, the authors provide concise and informative guidelines for translating theory into practice and encourage the reader to consult the references cited throughout the chapter for additional insights.

In their chapter entitled "Language and Literacy Development," McCarty and Schaffer frame the context of their discussion from the general perspective of language development inside and outside of school and then move on to explicit examples in the education of students on the Tohono O'Odham and Navajo reservations. Particularly compelling are the discussion of how children from these communities actually use language and the explanation of why having the children draw on personal experiences when talking about their writing is an essential motivational technique that leads to an understanding of the broader social transactions that form the core of their cultural identity. The section in this chapter offering practical recommendations is definitely a worthwhile introduction to getting "teachers, students, and parents to explore their community together, in a manner not unlike the way children naturally acquire knowledge of their language and community" (p. 123).

Pearce's chapter, "Improving Reading Comprehension," provides sound background information, instructional guidelines, and examples of ways in which teachers of Indian children have improved reading comprehension. Although the sections on background and instructional guidelines are general in scope, Pearce

incorporates illustrations that show how the information and guidelines are applicable to Indian education. In all, this chapter presents sound educational practices as evidenced by the mainstream literature, but the author is able to incorporate them into the world of American Indian children.

There are several drawbacks to *Teaching American Indian Students*. Without an introduction providing an overview of the book and without introductions to each major section, the reader bears the responsibility to pick and choose chapters based on titles and authors. Moreover, an introduction can tie the chapters together and point out relationships and areas of emphasis. Several chapter authors do make reference to material presented in other chapters, and this provides the reader some idea of where to turn for more information. The absence of a chapter or major section on administration and/or policy (tribal, state, and federal) might be considered a glaring oversight. However, the volume's already substantial length may have prohibited the inclusion of a subject that, in its own right, deserves considerable attention.

Some of the viewpoints expressed by chapter authors are too general or opinionated. For example, the chapter by Cummins entitled "The Empowerment of Indian Students" applies general notions of social inequality, such as that experienced by African-Americans and Hispanics, to American Indians. Although it is attractive to apply such notions indiscriminately to American Indians, such an application ignores the complex emotional, political, and social ramifications that occur when many different American Indian cultures interact with non-Indian cultures. Cummins is right, in part, to recommend that parents and teachers challenge, in ways that are contextually and situationally appropriate, the institutional racism that has contributed to the adverse conditions faced by American Indian children in many mainstream schools. Other suggestions could have focused on empowering the political bodies in native communities and on establishing administrative and teacher-training programs that equip school staff members to overcome deeply rooted prejudices that harm the psycho-social development of American Indian children.

In their chapter entitled "Indian Education: Assumptions, Ideologies, Strategies," Garcia and Ahler remark that "American Indian students should be encouraged to question the criterion 'blood quantum,' which is fundamental to the legal definition of an American Indian used by the United States government" (p. 26).

This sort of opinion evokes heated debate in Indian Country and often results in confrontation between people of varying degrees of Indian ancestry. The authors' intentions are admirable, however, in that they attempt to dispel a governmentally imposed criterion for determining ethnic/racial identity. Nevertheless, the topic should be addressed in a more objective way. For example, American Indian students could discuss sovereignty issues (tribal communities, and not the United States government, have the inherent right to determine their own membership) and how they are addressed by different tribes recognized and unrecognized by governmental entities.

Clearly, the strengths of *Teaching American Indian Students* outweigh the weaknesses. Indian and non-Indian educators are likely to find the volume an insightful reference that points to further important resources. The volume's primary use may be as a text for undergraduate teacher-training courses or first-year graduate training education programs.

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The Thompson Language. By Laurence C. and M. Terry Thompson. Missoula, Montana: University of Montana Occasional Papers in Linguistics No. 8, 1992. 253 pages. \$20.00 paper.

The book under review contains a description of the Thompson language spoken in southwestern British Columbia, Canada, along the lower part of the Thompson River and in adjacent areas. The immediate linguistic affiliations of Thompson are with Lillooet and Shuswap, spoken to the northwest and northeast, respectively, of Thompson. Together, these three languages make up the Northern Interior subgroup of the Interior branch of Salish, a family of twenty-three members that spreads well into Washington, Idaho, and Montana. Like the other Salish languages, Thompson is severely threatened, the number of fluent speakers declining steadily. On the other hand, efforts are being made to teach the language to the younger generation (either within family settings or through the school system). The appearance of this grammar is thus timely and welcome, especially since the book is well organized, thoroughly researched, and rich in grammatical detail.