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The Quest for Citizenship: African American and Native American Education in Kansas, 1880–1935. By Kim Carey Warren. Chapel Hill: The University of North Carolina Press, 2010. 399 pages. \$62.95 cloth, \$26.95 paper.

This book is a historical study that compares the educational experiences of Native Americans and African Americans and the influences upon their struggles to obtain United States citizenship. As the introduction explains, “during the last decades of the nineteenth century, in the midst of confusion about the status of Indians and blacks in the United States, white reformers opened separate schools for children from each group in order to fit them into the dominant culture’s definition of American citizenship” (2). Through education, white American reformers would determine the degree of belonging that Native Americans and African Americans would be permitted to achieve within mainstream society. During the 1880s and 1890s, most white Americans considered Native Americans and African Americans to be outsiders, vulnerable to violence, forced migrations, or removal. Referring to the exclusion of Native Americans and African Americans from mainstream American identity as the “Indian Problem” and the “Negro Problem,” reformers such as missionaries, educators, and government officials viewed themselves as advocates whose educational reforms were intended to elevate Native American and African American students’ social status, but failed to consider the preferences of those people they were attempting to Americanize. Education was not only a key tool of white American reform organizations in the assimilation of Native Americans and the segregation of African Americans, but also played crucial roles both in creating a new cultural identity for each group and its citizenship process.

The author’s extensive research effectively draws from historical and educational documents, personal biographies, as well as newspaper and journal articles from the era to reveal how education, social control, and resistance formed the meaning of identity for Native Americans and African Americans. Using a chronological approach to discuss the citizenship process for the two racial groups, the book is divided into three sections from 1880 to 1935. Each section deals with a specific era and has separate chapters on each group’s educational experiences. The first section provides a historical background as to the philosophical values and beliefs of the colonial educators who established some of the first schools, the curriculum white American reformers designed as part of the Americanization process, and their desired goals. The second section provides a crucial examination of the direct impact the educational process had on the Native American and African American students and their families, and the levels of acceptance and resistance to the assimilation process each chose to demonstrate.

Native American students were removed from their reservations and home communities and sent to boarding schools where aspects of their identities, including physical appearance, language and cultural beliefs, were viewed as undesirable. While at these schools, Native Americans had to appear as though they were accepting the Americanization process while finding ways to maintain their racial self-identity. Forced to attend segregated schools, African American students were able to remain in their home communities where their parents and communities were able to fight against segregation and for their right to a better education. The final section of the book contains a moving discussion of how Native Americans and African Americans created and asserted individual identities and drew enough strength to alter the educational systems whose main purpose was to destroy those identities. Warren shows the processes by which Native and black educators became more engaged and their students more inspired to create change in their schools and education.

The Quest for Citizenship's historical research is profoundly important to the study of education and racial oppression in the United States, especially in sharing the ideologies of leading Native American and African American educators from this era, including African American educational reformers such as William Vernon, Greene B. Buster, and the faculty of the Summer High School of Kansas City. As the author points out, by encouraging African American students to learn restraint, modesty, and decorum, late-nineteenth-century white reformers trained African American students in citizenship so that they would have all of the responsibilities of a middle-class lifestyle, but none of the economic privileges. African American educators, on the other hand, expanded opportunities for their students by teaching them to take pride in African American culture and heritage and gain greater knowledge and social mobility. During the twentieth century African American schools served as sites for social change, where parents, students, and educators worked for their own uplift and provided the foundation for future civil rights work (144).

The most compelling interpretation of Native Americans' analysis of the meaning of American citizenship is in a chapter titled "Identity: Native American Biculturalism." According to the author, a new generation of Native American reformers emerged in the 1920s with an alternative vision of modern American citizenship, which rejected a separation from one's cultural past, instead allowing for identities that were bicultural. The new leaders in the Native American educational reform did not feel forced to choose between Native American culture and white culture, but instead navigated between the two societies as if they were ambassadors in each (158). The new Native reformers often used their biculturalism to challenge the ever-evolving stereotypes of Native Americans in the hope of improving their relationships and

position within white society, but desired above all to increase their influence over Native American education.

Warren studies issues of identity and biculturalism in detail by examining the lives of two of the leaders of the Native American reform movement: Ella Deloria, a Yankton Dakota, and Henry Roe Cloud, a Nebraska Winnebago. Though both were longtime teachers, they considered themselves to be activists and advocates for Native American reform. Both grappled throughout their careers with definitions of bicultural citizenship that would allow Native Americans to enjoy the benefits of inclusion while still maintaining their distinct cultures. From the 1910s through the 1930s, both Deloria and Roe Cloud persistently demanded that Native Americans be treated as American citizens without having to give up their heritage (159). Their individual efforts would influence an important shift in boarding school curriculum to include Native American studies, resulting in an increase in Native pride and cultural preservation.

The Quest for Citizenship reflects a shared historical experience, telling the story from three distinctive perspectives—Native American, African American, and white American—so that “we can see how each group came to different conclusions about American identity” (6). This comparative approach allows for a fuller, less biased understanding of the impact of the citizenship process on Native American and African American identities and cultures. Valuable to numerous academic disciplines including history, education, government, and ethnic studies, Warren’s focus on the role of education as a tool in the control and shaping of racial identity is vital to understanding racism in the United States.

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Removable Type: Histories of the Book in Indian Country, 1663–1880. By Phillip H. Round. Chapel Hill: The University of North Carolina Press, 2010. 272 pages. \$62.95 cloth; \$26.95 paper.

Philip H. Round’s *Removable Type* is a well-documented, well-reasoned, and cogent examination of the history of the book in Indian country from the mid-seventeenth century to the late-nineteenth century. The book begins with the printing of what is recognized to be the first book for Native peoples of North America, and concludes with the passage of the Dawes Act—an act that defined the close of the treaty period, the arrival of land allotment and establishment of reservations, and, soon thereafter, the formation of boarding