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American Indian Culture and Research Journal

Title

Power and Place: Indian Education in America. By Vine Deloria Jr. and Daniel R. Wildcat.

Permalink

<https://escholarship.org/uc/item/61p4t313>

Journal

American Indian Culture and Research Journal , 26(3)

ISSN

0161-6463

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Publication Date

2002-06-01

DOI

10.17953

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Native students. The year it came out, *ALASKA Magazine* named *The Raven and the Totem* "Editor's Choice for Books in Print on Alaska." Although the editors "borrow" stories from my tribe (stories told by my relatives to ANLC linguist James Kari), they cite narratives documented decades ago. From January 1996 until May 1998, I was the tribally elected executive director of the Ahtna Foundation, the nonprofit arm of my tribe dedicated to documenting and preserving our culture, language, and stories. In my two-and-a-half years as our "culture bearer," I edited and published a dictionary of our nouns with a pronunciation guide, several oral history books, language workbooks and posters, and *In the Shadows of Mountains* (1998), a collection of twenty traditional stories as told by elders, many of which have never appeared in print elsewhere. Pulitzer Prize winner Gary Snyder wrote the introduction and Barre Toelken, one of the most influential folklorists in the nation, penned the back cover. It even garnered a wonderful review in *Parabola: The Magazine of Myth and Meaning*. For my work, I was nominated for the Alaska Governor's Award for the Preservation of Alaska Native Cultures. Yet these books and many more recently published works are ignored in *Our Voices*. In fact, *In the Shadows of Mountains* is not even mentioned in the "Suggestions for Further Readings" section under Ahtna. Considering that there are only a few published collections of our myths and traditional stories in existence, this is a serious oversight and makes me question what contemporary works by Alaska Native storytellers or scholars are being ignored in the sections on other Alaska Native peoples.

However, the thirty-seven page introduction to *Our Voices* is the best in print to date, and would, as well as the editors' note in the preface, make a fine textbook for a course in the field or just for general interest reading. Ruppert and Bernet have assembled a judicious and balanced representation of traditional narratives from across Native Alaska, and the stories have been well-edited and -presented for reader accessibility.

Several years ago, *ALASKA Magazine* stopped reviewing new collections of Alaska Native myths and stories, because Bill Hunt, their reviewer and himself a historian, wrote that there were already too many such books on the market. He was wrong. There is still much work to be done on Alaska Native studies, and this book is one more important piece of the total picture. As Barre Toelken wrote in *In the Shadows of Mountains*, if we are to know these cultures more fully, "it will be through stories such as these."

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Power and Place: Indian Education in America. By Vine Deloria Jr. and Daniel R. Wildcat. Golden: Fulcrum Resources, 2001. 168 pages. \$17.95 paper.

Authors Vine Deloria Jr. and Daniel R. Wildcat present fifteen thought-provoking essays on the development of Native American education in the United States. What sets this book apart from others of the same topic is the

powerful Native voice which resounds from every page. The issues and topics addressed by Deloria and Wildcat are the same ones Native American educators, students, administrators, and tribal leaders discuss in both formal and informal settings. This is a publication that not only confirms the concerns of Native American educators, but also empowers them.

Vine Deloria Jr. is an outstanding author whose works have inspired Native Americans for decades. A member of the Standing Rock Sioux tribe, he is a retired professor of political science at the University of Arizona and former director of the National Congress of American Indians. Daniel R. Wildcat is a Yuchi member of the Muskogee Nation of Oklahoma. He is co-director of the Haskell Environmental Research studies Center and American Indian studies faculty member at Haskell Indian Nations University.

The format of the book consists of alternating essays by each of the authors. The opening chapter by Deloria sets the tone for the ones to follow. The chapter, "American Indian Metaphysics," is a stimulating discussion of an indigenous reality of the world. One of the most empowering points of this essay and the book is the validity it gives to Native American knowledge and ideology. Deloria states, "Metaphysics has had a difficult time regaining its intellectual respectability in Western Circles" (p. 2). Starting in the late 1960s books on Native American metaphysics have mainly been shelved with those on New Age religion and deviation, thus continuing the stigma of American Indians having a view of the world shaped by superstitious beliefs. This book removes those misconceptions and establishes a clear definition of American Indian metaphysics. As Deloria writes, "Indian metaphysics was the realization that the world, and all its possible experiences, constituted a social reality, a fabric of life in which everything had the possibility of intimate knowing relationships because, ultimately, everything was related" (p. 2). He also suggests that the Native American world is made up of two experiential dimensions, which allow Indians to make sense of the world. They are place and power, the second referring to a spiritual or life force. The acknowledgement by Native Americans that everything has its own place and its of life force in the past was viewed as nonsense, Deloria points out in recent years non-Natives are recognizing the validity of Native knowledge of the natural world.

Despite this attempt on the part of non-Natives to recognize the existence and influence of Indian metaphysics, Native American students still deal with the conflicts between indigenous ideologies and those of Western institutions of learning. Both Deloria and Wildcat feel American Indian students, especially those in the sciences, are placed in situations where their traditional cultural beliefs are challenged and dismissed. Native students must choose between the beliefs of their ancestors and those of their Western-based professors. The importance on the part of Indian and non-Indian educators, students, parents, and administrators to acknowledge these conflicts and their influence on the learning experiences of Indian students is consistently addressed throughout the book. Wildcat suggests that the problems within Indian education, in particular higher education, stems from the exclusion of an American Indian perspective in the development of their educational systems. He states, "An entire realm of human experience in the world is mar-

ginalized, declared unknowable, and left out of serious consideration” (p. 12). The result is a formal educational experience that is meaningless to the student. Both authors support the theory, “Learning comes early in indigenous institutions, not through lectures but through experience: customs, habits, and practice” (p. 33). Wildcat suggest educators look at historical examples of Native-American-controlled schools, such as those established by the Five Civilized Tribes, as well as contemporary systems. He proposes that for Indian education to succeed it is not enough for tribes to control their school systems financially; the education of Indian children has to be the concern of tribal governments. Native Americans must make education the primary function of their governments.

The scholarly theories discussed in this book are not limited to those of Deloria and Wildcat. The authors include the ideologies of other Native scholars such as Gregory Cajete and John Mohawk. However, it is the analysis and comparisons with the established Western theorist that substantiates indigenous thoughts, especially that of American Indian metaphysics. Deloria and Wildcat examine Native American education from numerous perspectives. The political, historical, economic, sociological, and scientific influences on the development of Native education are addressed. The relevance of theories by established Western theorist such as Aristotle, Bacon, Hegel, Dewey, Jung, Marx, and Einstein are presented through stimulating and thought-provoking arguments. The authors believe, “There is much work to be done and need for serious dialogue in comparing what is described as the Western metaphysics of space, time and energy to the American Indian metaphysics of place and power. A true dialogue is long overdue” (p. 9).

Power and Place offers its readers suggestions on bringing about positive changes in American Indian education. Wildcat declares, “*Power and Place* constitutes a declaration of American Indian intellectual sovereignty and self-determination” (p. 7). He also identifies the book being written for a broad audience including educators, students, parents, and those in leadership position who uphold the value of incorporating traditional values into education. The concluding chapter provides an examination of where past attempts to improve American Indian education have failed and offers concrete recommendations for change. Deloria has determined that non-Natives, especially within the government, must stop analyzing American Indian education from only the issues of cultural differences, family involvement, and funding problems. Instead what must be found is “some way to confront the reality of Indian culture, community, and history and devise an educational program to meet this specific challenge” (p. 161). Wildcat expresses his concern that *Power and Place* not be viewed as a book focused on the bashing of Western culture. Instead he would like to have this book viewed as the beginning for the open conversation which should have taken place centuries ago. The reading of *Power and Place: Indian Education in America* is essential to that beginning.

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