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While turn-of-the-century boarding school students such as the Dakota author Zitkala-Sa asserted that the schools were “civilizing machine[s]” that caused their students “long-lasting death” by attempting to strip them of their cultures and tribal identities (*American Indian Stories*, 1985, pp. 66, 99), Horne argues that by 1982 boarding schools provided “cultural advantages” for their students, giving some of them “the first real contact that they had with their ethnic heritage” (p. 126). To Horne, the boarding school had become the protector, rather than the destroyer, of Indian identity. Acknowledging that her experience was different from the dominant evaluation of the schools, Horne emphasizes, “It has often been said that the boarding school created a generation of confused and lonely children. While this may be true for some, it does not ring true for many of us boarding school students. That is why I record this story” (p. 140).

Her life-long involvement in the system provides an unusual opportunity to examine the continuity and importance of the boarding school experience to Indian identity. Even a brief list of Horne’s prominent acquaintances who were associated with the schools—teacher, ethnographer, and author Ella Deloria; her colleagues at Wahpeton, Ralph and Rita Erdrich, parents of novelist and poet Louise Erdrich; and her students, American Indian Movement leaders Dennis Banks and Leonard Peltier—shows the centrality of the boarding schools to the Indian experience in the twentieth century. *Essie’s Story* is a consequential new resource that adds to our understanding of the legacy of the Indian boarding schools, the intricacies of one woman’s life, and the methods by which Indian autobiographies should be written.

Amelia V. Katanski
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First Person, First Peoples: Native American College Graduates Tell Their Life Stories. Edited by Andrew Garrod and Colleen Larimore. Ithaca: Cornell University Press, 1997. 250 pages. \$39.95 cloth; \$15.95 paper.

Recently the headmaster of a college preparatory school expressed to me his dismay that several Native Americans who had just gone on to college from his school had dropped out and returned to their communities. He was discouraged and was questioning whether recruiting Native students was worthwhile. In response, I bought *First Person, First Peoples* for him. With poignancy and forcefulness, this book communicates the struggles Native American youth experience in their transitions from home communities to predominantly Euramerican academic institutions. Although the book focuses on Native American students at Dartmouth College, the insights it offers are as relevant to secondary and postgraduate education. These first-person testimonies of indigenous peoples would be invaluable to a broad audience, including prospective Native students, administrators, and students and scholars in Native American studies who are interested in processes of cultural continuity and adaptation, resistance, and institutional oppression.

This book is largely comprised of autobiographical essays by thirteen Native Americans who graduated from Dartmouth between 1979 and 1995. Reflecting the diversity of Dartmouth's Native student population, the tribal affiliations of these essayists span the Plains, Southwest, Hawaii, Northwest Coast, Plateau, Alaska, and the Southeast. The testimonies are prefaced by three very significant voices: a foreword by writer and 1971 Dartmouth alumna Louise Erdrich (Turtle Mountain Chippewa) and an introduction by editors Andrew Garrod, associate professor of education at Dartmouth, and Colleen Larimore (Comanche), a 1985 Dartmouth alumna. As an alumna, Erdrich captures the essence of the Native American community at Dartmouth with lyrical metaphors characteristic of her writing: "a frybread network of sisters, brothers, cousins, friends, fellow tribal members." She also points to the hardships, writing that, "often these students are exhausted cultural emissaries" (p. x). Erdrich rightly casts the book as a collection of stories about the perseverance of Native life and knowledge.

The relationship between Native lifeways and processes of knowledge-making appropriately is one focus of Garrod and Larimore's introduction. Their essay prepares the reader for a common problematic issue presented in the essays that follow: the dialectic between Native American identity and non-Native education. The editors have assembled this collection to call attention to voices not often heard. These are the stories of homesickness, racism, struggles for self-esteem, triumphs of realizing new potential, and the challenges of applying aspirations and hard-won skills in home communities. The editors offer these life histories in order to humanize the statistical treatment of the Native American experience with education.

The statistics of Native students' achievements in the educational system are indeed grim: 60 percent of Native American students who enter ninth grade will graduate and only one-third of these will enter post-secondary school; only 15 percent of those who matriculate in college will graduate. This is where Dartmouth College distinguishes itself in the world of Native American education. In contrast to the above figures, 75 percent of Native students who enter Dartmouth complete their degree. In their introduction, Garrod and Larimore describe some of the exemplary support services, both social and academic, that ease the students' transitions, fortify their self-esteem, and improve their overall collegiate experiences. As the former director of the Native American program at Dartmouth, Larimore speaks from experience when she shares her perspectives on how such services must continually combat "internalized oppression," the oppression that students reproduce by turning it onto themselves or displacing it onto their fellow Native students (p. 14).

This collection of autobiographical essays succeeds in humanizing generalized descriptions of Native Americans' experiences with the American educational system. The book is divided into three sections: "When Worlds Collide," "Planted in the Ground," and "Coming Full Circle." This organization roughly sorts the life histories into themes of culture shock, issues of Native identity, and contributions of Native education to home communities, respectively. In "Coming Full Circle," Siobhan Wescott shares with readers a

culminating moment in her four years of struggling to assert her humanity at Dartmouth. In "Machiavelli and Me" she reflects upon her decision to wear traditional regalia at college graduate and her fears that the garb would somehow draw hostility from this college community known for its enduring Indian mascot. Wescott explains that she modifies the tradition of shifting the mortarboard tassel by moving an eagle feather in her hair from one side to another. The response of the large graduation audience was lighthearted: "This is one of the rare moments that I could share a Native quality, like my sense of humor, with a large group of non-Native people. Most of the time, I must demystify the misconceptions that others have about Indians; I feel like a broken record in doing so. No matter how far-fetched the misconception (such as that Alaska Natives still travel exclusively by dogsled), losing long-held ideas about Indians somehow disappoints many people. At Dartmouth, I often chose to educate myself rather than others" (p. 191). The nature of this testimony is echoed by the others and is what prompted Erdrich to call these students "exhausted cultural emissaries" (p. xii).

The book, then, is not only about the struggles of Native students to survive and succeed in non-Native educational systems. It is also about the effects of "othering."

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Fur Traders from New England: The Boston Men in the North Pacific, 1787–1800. Edited by Briton C. Busch and Barry M. Gough. Spokane: Arthur H. Clark Company, 1996. 103 pages. \$29.50 cloth.

Between 1799 and 1815, American merchants centered in Boston dominated the Northwestern fur trade. In securing their furs, ship captains entered into economic relations with indigenous peoples from Hawaii to Alaska to California. Though these Native hunters were essential to the success of the enterprise, the works reproduced in this handsome volume rarely mention the Indians and their involvement in the trade. Indeed, a quick reading of this book suggests there is little information relating to the Native peoples of the region. The reader never sees the impact of this new fur trade on the indigenous communities, learns about the Indians involved in the trade, or even discovers where a majority of individuals involved in the trade resided. Still, a second reading of the book suggests a scholar can glean some important insights about the Indians involved in the Northwestern fur trade.

The editors of this volume bring together four important works relating to the Northwestern fur trade. For this they are to be commended. Of the four works, "Solid Men of Boston in the Northwest" comprises a bulk of the book. Some readers may be familiar with the work since earlier scholars such as Herbert Bancroft and Samuel Eliot Morison used it in their own studies. The current editors' contribution to this work consists of uncovering the authorship of this previously anonymous manuscript. Playing the role of the detec-