

After the Kennedy report on American Indian education was issued, this early GED work positioned the American Indian community to push for a community-controlled set of schools focused on the needs of Native people in Chicago. Working diligently to get cultural support within the Chicago public school system, as the outcome of their collaboration the American Indian community was able in 1973 to found two schools, Little Big Horn High School and O-Wai-Ya-Wa elementary school. Chapter 5 is the heart of this work and the longest chapter, detailing the work these two schools do in the community and how they provide an American Indian presence in public education. These schools helped create “The resonating belief that . . . the Indian community needed to address the needs of its children, not have a solution imposed from outside” (100). This belief eventually spread beyond the needs of community children to recognizing the need to have credentialed leadership. Laukaitis then turns to the story of the Native American Educational Services College (NAES), which was run in partnership with North Eastern Illinois University and the University without Walls program. NAES became unique in “being the only American Indian-controlled institution of higher education in an urban area” (136). The college signified the ways American Indian people were again utilizing existing structures around their own experiences as a group of people in an urban area.

At the time Harry S. Truman College was founded in the Uptown neighborhood, displacing American Indian families, Native people argued that the College needed to respond to and serve the needs of Native people in the community and improve their lives; thus, the Truman College’s Institute for Native American Development (INAD) was organized in the early 1980s. The INAD was perhaps the first program that recognized the need to support all aspects of a student’s life and worked to do so. In light of recent research on community college retention and success, this information is particularly interesting; the author shows that what INAD was doing for American Indians was well ahead of its time.

Community Self-Determination: American Indian Education in Chicago certainly shows that self-determination is not always broadly national, but for such wide levels of change to occur, local changes must also be occurring from the ground up. In mid-twentieth century Chicago, that’s just what happened: by the will of Native people, educational reforms were won.

Brian S. Collier

University of Notre Dame

Crow Indian Rock Art: Indigenous Perspectives and Interpretations. By Timothy P. McCleary. Walnut Creek, California: Left Coast Press, Inc., 2016. 184 pages. \$79.00 cloth; \$36.95 electronic.

Ever since the nineteenth century, both scholars and the general public have expressed fascination with the storied stones, or rock art, of North American indigenous populations of the prehistoric, protohistoric, and historic periods. While interest in rock art

is both widespread and long-standing, there is lack of consensus about the methods used to investigate these forms of material culture and associated cultural knowledge and practices. In *Crow Indian Rock Art: Indigenous Perspectives and Interpretations* McCleary elects to use a place-centered, ethno-archaeological approach to explore relationships between the Great Northern Plains, the Apsáalooke people, and rock art. McCleary's solidly executed, in-depth, and incisive research will not disappoint specialists in indigenous studies and history, while readers interested in the Great Plains, anthropology, archaeology, rock art, and the ethnohistory of the Crow from the nineteenth century through the present will also find great merit in this work.

Two principles organize the book's seven chapters: how Apsáalooke peoples' perspectives integrate with rock-art studies of the Northern Great Plains, and how such understandings work in concert with archaeological data and historic and ethnohistoric accounts to "culturally, spatially, and environmentally contextualize representations" of Apsáalooke rock art (29). Chapter 3 provides a site-by-site analysis of forty rock-art sites, of which half are identified by Crow consultants. Providing context for evaluating these Crow rock-art sites through Native lenses, the remaining chapters consist of an introduction, conclusion, and methodological chapter, and others on historic Crow culture and the warrior ethic, biographic and historic event rock art, and ghost writing. Throughout this work, McCleary engages with three trends that continue to shape twenty-first-century archaeology in general, and rock-art studies in particular: the movement toward collaborative forms of research; an ongoing recognition of the importance of place-centered studies in multiple disciplines in the social sciences and humanities; and, in light of post-processualism, an increased reflexivity about what counts as knowledge and how authority is defined in relation to the past within the field of archaeology and related disciplines.

In McCleary's work, the conscious effort to develop a collaborative form of research, which he classifies as anthropological archaeology, is at the forefront of his agenda, and lucidly articulated in his methodology chapter. This collaborative interpretive methodological approach includes interviewing one hundred consultants about multiple rock-art sites, and including them in every stage of research. This trend toward collaborative research evidenced in McCleary's writing can be traced back to a seminal moment for North American indigenous peoples and archaeologists: November 16, 1990, when the Native American Graves Protection and Repatriation Act (NAGPRA) went into effect. With the passage of NAGPRA, as the law specifies, in cases in which tribal peoples had potential cultural affiliations to the "human remains, funerary objects, sacred objects or objects of cultural patrimony" being investigated, archaeologists and indigenous populations began the process of renegotiating their relationships with each other. Although initially this policy appeared to atomize the discipline of archaeology, as seen in the investigation of ancient human remains such as Kennewick Man and Spirit Cave Man, at the same time, many archaeologists and sociocultural anthropologists used this historic moment to reinvent their professional trajectories by embracing more collaborative and indigenous-centered forms of research. In the Southwest, for example, Roger Anyon, T. J. Ferguson, and others

developed innovative methods that aimed to empower indigenous populations such as the Zuni and Hopi as well as archaeologists.

The growing recognition of the importance of place-centered studies in socio-cultural anthropology and archaeology is also clearly manifest in the writing of *Crow Indian Rock Art*. McCleary's volume complements some seminal place-centered writings such as *Wisdom Sits in Places* and *The Fate of Place: A Philosophical History*, and the development of numerous archaeology cultural landscape studies such as *Collaboration in Archaeological Practice: Engaging Descendant Communities*, *A Phenomenology of Landscape: Places, Paths, and Monuments*, and more recently, *Sacred Sites, Sacred Places*. Just as these writings are redefining the fields of sociocultural and linguistic anthropology and archaeology, texts such as *Crow Indian Rock Art* promise to augment and possibly reshape the interpretive methodologies currently employed in the subfield of rock art. McCleary's tripartite approach of consulting large numbers of contemporary indigenous Crow consultants, gathering data derived from ethnohistoric accounts, and employing data derived from archaeological methods is in keeping with the best of the classic approaches to Plains anthropology, including those of Alice Kehoe, James Murie, Ella Deloria, Preston Holder, and Douglas Parks, and more recent scholars such as Maria N. Zedeño and Linea Sundstrom, among others (9). In addition to conducting holistic and integrative scholarship, McCleary introduces a deeply collaborative component that honors the communities who are linked to the rock art through oral traditions, social memories, and personal experiences.

McCleary's book represents a third trend in archaeology that is in keeping with the theoretical insights of post-processualism, particularly the critical examination of not only what counts as knowledge, but also whose knowledge counts. Regarding what counts as knowledge, McCleary treats the oral traditions and cultural perceptions of contemporary Crow consultants as legitimate forms of knowledge that can potentially expand collective understandings of the archaeological record. In regard to whose knowledge counts, McCleary chooses to integrate indigenous Crow consultants in all stages of the research, thus implicitly and explicitly acknowledging the shared authority and authorship of the present and past.

Alex K. Ruuska

Northern Michigan University

Dying from Improvement: Inquests and Inquiries into Indigenous Deaths in Custody. By Sherene Razack. Toronto: University of Toronto Press, 2015. 328 pages. CND \$75.00 cloth; CND \$32.95 paper.

Sherene Razack has written a meticulously researched book that indicts the Canadian criminal justice system for its cruel and indifferent treatment of Aboriginal offenders and victims. Using detailed content analyzes of inquests and inquiries into deaths in custody of Aboriginal men in British Columbia and Saskatchewan, she explains that colonialism has not ended, as many state officials and university scholars profess, but