

It was with deep regret that I allowed the final words of Hayes's memoir to become a memory. At last I knew what my former professor meant about Sinclair Lewis writing about a putative "us." *The Tao of Raven* is about a different "us," Alaska Natives whose schooling entailed struggling through white history, white wars, white literature, and white versions of indigenous cultures. By the time I finished the book, it no longer occurred to me to excuse Hayes for being so Tlingit-oriented. Her Tlingit ancestors could easily have been Athabascan a few millennia ago. Through her poetic style, I found my own version of history and my own view of the empowerment of being Alaska Native. *The Tao of Raven* is about us, Alaska Natives who have survived colonialism, fought our way through the twentieth century, and reached a marginal position of public and political parity in the state of Alaska.

Despite my joy in reading *The Tao of Raven*, I have to think about the students I taught at the University of Alaska Fairbanks and the University of Alaska Anchorage. Few of them were Tlingit, but instead originated from points throughout the globe, and mostly from the parts of the larger land mass of Alaska. Much younger than Hayes or myself, they don't know about the political history or reasoning of the Alaska Native Claims Settlement Act of 1971. They need that history in order to fit into their own politicized and cultural space. They often know about colonialism as the glory of white people. No matter from whence they come, they don't know about postcolonialism. In fact, no matter who they are, their only such experience comes through encounters with inebriated Alaska Natives. If that person happens to be a relative, they might be too young (still) to find help for themselves or the inebriate. They could learn through *The Tao of Raven* that healing often comes in the form of understanding American and Alaskan history in all of its colonial terrorism—especially if the lessons are couched in beauty. As a part of Alaskan history, *The Tao of Raven* needs to contextualize some of the portrayed incidents in terms of "who, what, where, when and why" so that students might learn. Such information could be tidily handled through footnotes. After all, great writers like Shakespeare or Chaucer get footnotes. Ernestine Hayes is another great writer who deserves the same respect.

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**Voices of Resistance and Renewal: Indigenous Leadership in Education.** By Dorothy Aguilera-Black Bear and John W. Tippeconic III. University of Oklahoma Press, 2015. 216 pages. \$24.95 paper.

Edited by well-known and respected American Indian educators, this work is a compilation of research papers on leadership in indigenous education. A robust, abundant depth and breadth of knowledge can be found in this volume's diverse perspectives based on indigenous epistemologies and experiences. The papers were written as part of a series of National Indian Education Association (NIEA) leadership forums,

which in and of itself is a clear example of indigenous leadership in education. The chapters' authors are Native and non-Native scholars—teachers, district superintendents, professors of academic disciplines that range from anthropology to educational leadership and management, deans, directors, and presidents of tribal colleges and universities—who bring with them results of their research and stories from their experiences. Divided into two parts, this book introduces a new body of research literature: “Describing Leadership Informed by Indigenous Epistemologies within Community Contexts” and “The Way Forward: Preparing Indigenous Leaders for the Future.” Through theoretical and applied research, these papers on principles and practices all focus on the importance of place as the source of knowledge, languages and tradition. As such, this volume is the natural, next-generation follow-up to Vine Deloria, Jr. and Dan Wildcat's work, *Power and Place: Indian Education in America* (2001), which addresses many of the same issues, particularly the seminal importance of place and the influences places have on language, culture, and education.

The first section addresses indigenous ways of knowing based on the knowledge that the land and the Native communities who have lived there for generations have provided. This theme of longevity in place shines light on the principle of indigenous peoples' rights and their inherent sovereignty over their land and people. One of this anthology's many salient points bears repeating: “Educational sovereignty involves decolonizing the systems of a solely Western worldview education and specifically developing culturally responsive education systems to replace assimilationist models of education. It is considered imperative to the cultural sovereignty and survival of indigenous communities” (5). Herein lies the motivational force and the existential need for this essay collection.

Often the term *sovereignty* elicits discussions of political rights, yet for too long in Native communities indigenous people have known that true sovereignty also encompasses all aspects of a people's culture, especially education. Within the umbrella term *educational sovereignty* lies the double-pronged foci of: (a) content, that is, what and how a people learn, authentic Indian education in all curricula (such as innovated by the state of Montana with its constitutionally mandated Indian Education for All (MCA-20-1-501); and (b) process, such as administrative power, oversight of school systems, and postgraduate training of American Indian administrators. Part I of the book addresses content, driven by indigenous epistemologies based on community-derived knowledge. The first four chapters are rich with (a) testimonies of the importance of sacred places as sources of cultural identity and leadership, leadership needed in order to implement authentic indigenous education; (b) emphasis on the importance of tribal colleges and universities, the “best kept secret in higher education” (35); (c) principles of indigenous leadership from a Hawaiian perspective, included in which is a rich template of leadership principles that have direct practical correlation to all indigenous communities; and (d) the use of a traditional indigenous story as a working metaphor for a holistic model of teacher training and education. The papers in this first part are also direct descendants of Greg Cajete's pioneering work on Indian education, *Look to the Mountain: An Ecology of Indigenous Education* (1994), and other works dedicated to acknowledging the wealth of indigenous knowledge that should be incorporated in educational processes.

If authentic models of indigenous education are to be incorporated with authentic content, the task of improving education must begin with leaders who understand this. Improving education through community-based leadership begins with educational leaders who respect the deep knowledge that lies within each community. The goal of educational sovereignty is to produce educational leaders trained to not only respect but also implement culturally relevant and responsive programs that serve their specific indigenous populations. Part II, focusing on process, includes chapters that discuss salient points of educational leadership. One chapter describes templates from corporate management models in which the author stresses the importance of taking “into account the essential link between the well-being of the institution and the well-being of the community” (109). The key component here is that well-trained Native leaders are in a unique position to bring school content and community together in ways that break down institutional barriers put in place by the foreign majority society. By knowing the community and the relationships involved the leader will have insight into what works or what is a good reasonable fit for that community. Another chapter focuses on the testimonies of Native American doctoral students in mainstream universities, the rigors these students faced (as advocates for culturally relevant education while still satisfying federal mandates), and the very practical solutions that were found. Two other chapters deal with innovative approaches to Native American leadership. One describes the findings of two special grants that Northern Arizona University received to train Native teachers with reservation-based experiences to become effective principals. The preliminary findings of “getting it right” were clearly described and provide a blueprint for the future. The other presents findings of a Native American Innovative Leadership grant. It entailed a thirty-nine-hour graduate credit distance-learning program so the participants could remain in their school positions while earning administrative licensures. The conclusions drawn through qualitative and quantitative analysis revealed a common set of principles that were practical and functional.

For Native educators, this book is a missive to the choir. What this volume can do is educate and bring new congregants into the American Indian educational community in a meaningful and practical way. The findings in these papers offer a roadmap to success.

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**Wampum: How Indian Tribes, the Mafia, and an Inattentive Congress Invented Indian Casino Gaming and Created a \$28 Billion Gambling Empire.** By Donald Craig Mitchell. New York: The Overlook Press, 2016. 359 pages. \$29.95 cloth; \$14.16 electronic.

If, after scanning the title of this book, the reader nevertheless expects an informed and evenhanded account of the rise of Indian gaming, surely the first line of the book’s introduction presages a salacious slant: “On February 8, 2007 the buxom tabloid celebrity Anna Nicole Smith died of a prescription drug overdose in her suite on the sixth