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No Study Without Struggle: Confronting Settler Colonialism in Higher Education. By Leigh Patel.

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important contribution to the activist scholar literature, providing a strong example of the effectiveness, validity, and applicability of this approach to scholarship. As Gobby argues, in tumultuous times where existential threats to the well-being of communities around the globe are ever-increasing in number, it is essential that activists find ways to establish coalitions. And while the academy may not always be accepting, among those fighting for equity and justice there is space for academics to contribute and learn.

Ryan Goeckner

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**No Study Without Struggle: Confronting Settler Colonialism in Higher Education.**

By Leigh Patel. Boston: Beacon Press, 2021. 208 pages. \$24.95 cloth; \$34.99 audio CD; \$45.00 audio file.

*No Study Without Struggle: Confronting Settler Colonialism in Higher Education* opens with a quotation from Robin D. G. Kelley about “how the uprisings against racism on college campuses are best understood as part of an ongoing relationship between cries for freedom in the streets and those on campuses” (1). Maintaining that higher education practices the same colonizing patterns that are found in everyday society outside of campus, author Leigh Patel’s use of this reference beautifully captures how her book is structured with examples of settler-colonial logics throughout US history. In so doing, Patel demonstrates how these colonizing structures are still present in the country today and how they manifest in institutions of higher education. *No Study Without Struggle* makes the argument that in order to have liberation at the higher education level, we must confront the foundations of settler colonialism through the “categories of human and nonhuman, land as inert, health as a luxury for a few, the pillaging of the planet and its darker peoples as the ‘natural’ order of things” (168). Patel ultimately is demonstrating that higher education institutions have always been a settler-colonial structure of the United States and because of this, systemic racism has always been present at these institutions.

Each chapter tackles settler colonialism by highlighting how this phenomenon impacts different areas. Chapter 1 begins by illustrating settler colonialism as a triad, which results in the birth of anti-Black racism, the erasure of Indigenous communities, and the role of migrants in the United States. Furthermore, Patel demonstrates that the triad of settler colonialism is laced with violence from those in power. The author makes connections between laws and policies enacted in the past, such as the Fair Housing Act of 1968, and racist policies in the past that are still impacting communities of color today in segregated neighborhoods, college loan defaults, and denial of upward social mobility. Throughout, Patel returns to the attempted erasure of Indigenous communities and the stealing of Indigenous land, as in the case of land grant institutions. Higher education institutions cannot achieve diversity, equity and inclusion when they cannot acknowledge they were built and operate on stolen land.

Here, Patel cites Wilder's *Ebony and Ivy*, which describes how Ivy League institutions were constructed through slave labor.

Slave labor is another critical element woven throughout the book, as the author illustrates in the triad of settler colonialism. These institutions have confederate statues on campuses but are still saying they observe diversity, equity and inclusion on campus. Some have removed these statues, but have not acknowledged the slaves who built the campuses. Patel points out this attempt to tackle systemic racism on campus is just a Band-Aid. While they may remove these problematic statues, the power structures remain in place. She argues that these decisions are all made to benefit white men and makes the connection to whiteness as property. Whiteness as property protects and advances the status, property accumulation, wealth, and knowledge systems of the most elite members of society: white men.

Likewise, Patel points out that the presence of high-achieving BIPOC, transgender, queer, nonbinary students at higher educational institutions does not mean that oppression in society has been eliminated. Here she details the struggles of transgender and queer people of color and the conflicts with settler colonialism as it is constructed to uphold white male domination, warning that acceptance of one person does not take away the toxic masculinity that remains in place to benefit white men. Even though society recently has been accepting of trans activist and entertainer Laverne Cox, for example, in 2020 the number of murdered transgender and gender-nonconforming people has doubled. The author once again connects whiteness to property. The presence of queer, transgender, nonbinary people of color is a disruption to patriarchy and masculine dominance. While Patel states that this needs to be destroyed so that we are not defined by gender or racism, I felt a more expansive discussion was needed and more concrete examples of how to disrupt this in the higher education setting.

Because "the idea of whiteness as property is so normalized, we hardly notice it" (84), Patel really hammers home how higher education institutions are built on stolen land and slave labor. She states this repeatedly throughout in emphasizing campus protests. Some may find this repetitive. However, the author connects the protest movements and other events occurring outside of higher education institutions to the protests and struggles happening at campuses. Analysis of the Dreamers and UndocuQueer movements round out this book's important concepts. Ultimately, Patel states, these movements showcase oppression and the different vulnerabilities that it creates. Discussing how academic research and settler colonialism define acceptable forms of research and acceptable forms of knowledge, she argues that these movements demonstrate how literacy is being used as a way to uphold settler-colonial logics as acceptable forms of knowledge while dismissing other languages and knowledges as not acceptable. Once again, Patel makes the connection to power dynamics and who benefits from these settler-colonial structures. Again, more expansion here would benefit readers and strengthen the argument.

This book is intended to confront settler colonialism that is present in higher education institutions and does so, even going beyond in concluding the book with recommendations of how we can keep up the pressure for liberation. Until institutions

of higher education can fully recognize structural inequalities, as well as histories of being built on stolen land using slave labor, change cannot occur. Because the text addresses many aspects of settler colonialism in higher education, the text can be useful for scholars analyzing issues on their own campuses. Faculty and students in education, higher education, organizational change in higher education, American Indian studies, ethnic studies, and teacher educators would all benefit from reading this book.

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**Our Hearts Are as One Fire: An Ojibway-Anishinabe Vision for the Future.** By Jerry Fontaine. Vancouver: University of British Columbia Press, 2020. 260 pages. \$75.00 cloth; \$32.95 paper; \$29.95 electronic.

*Our Hearts Are as One Fire* offers a unique blend of focused history, contemporary viewpoint, and vision for the future. Jerry Fontaine writes boldly from his position as an Ojibway member of Sagkeeng First Nation, an Indigenous Canadian, a former Indian Act chief, and a teacher of Indigenous studies. Warning readers from the outset that his book is at once “ceremonial and academic, creating a strange dichotomy,” he is candid throughout about his personal learning journey (7). While indeed distinct in structure and style, readers have much to gain from Fontaine’s holistic merger of language, culture, and legacy. He begins with an overview of Anishinabe leadership and governance that is at once distinctively Ojibway and broadly pan-Indian. A partial history of treaties and conquest in the Great Lakes region and beyond then follows, with subsequent chapters presenting detailed accounts of the accomplishments of three well-known Indigenous leaders: Obwandiac (typically spelled Pontiac), Tecumtha (or Tecumseh), and Shingwauk. As the book draws to a close, an overview of colonial history from an Anishinabe perspective is juxtaposed with synopses of the roles played by the Ishkodawatomi, Ota’wa, and Ojibway in the alliance N’swi-ish-ko-day-kawn Anishinabeg O’dish-ko-day-kawn (our hearts are as one fire). Fontaine concludes with a declaration of his views and political vision, arguing that colonialism remains alive and well today despite Canada’s apologetic rhetoric.

While Fontaine’s descriptions of the historical significance and enduring legacies of Obwandiac, Tecumtha, and Shingwauk are compelling, I suspect that some readers accustomed to conventional academic texts on First Nations/Indigenous North Americans will be frustrated by the author’s disinterest in assuaging academic expectations. (I also suspect that Fontaine does not mind making these readers uncomfortable.) Some may also be troubled by Fontaine’s nonstandard use of terms. For example, the author uses “-Anishinabe” as a suffix to designate all Indigenous groups (e.g., Mohawk-Anishinabe). This choice—like the choice to use phonetic spellings rather than the double-vowel system—is clearly explained, and it is left to readers to adapt. I use Fontaine’s spellings throughout this review. In both his explicit statements and his implicit choices of phrases and evidence, Fontaine’s lack of concern