

a reassertion of tribal law. *The Beginning and End of Rape* certainly illustrates the need for critical reform and puts forth both theoretical and practical proposals for change.

*The Beginning and End of Rape: Confronting Sexual Violence in Native America* is simply a “must” for any undergraduate and graduate courses taking up indigenous issues, particularly Native health, tribal communities, justice, American Indian law, or federal Indian law. As a lawyer and a scholar, I personally found this text to be incredibly engaging and to reflect the original thinking I have come to associate with Sarah Deer over the past twenty years. This latest book represents her unwavering scholarship interrogating sexual violence and the impacts of the nation-state upon Native women.

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**Community Self-Determination: American Indian Education in Chicago, 1952–2006.** By John J. Laukaitis. Albany: State University of New York Press, 2015. 282 pages. \$85.00 cloth; \$25.95 paper.

American Indian agency and self-determination are, of course, not limited to reservation communities, but also take shape in the vast urban areas where many American Indian people live. In tracing an important fifty-year period of American Indian activism in Chicago, particularly activism for educational initiatives, John J. Laukaitis’s solid political history of American Indian education highlights this agency and self-determination. Arguing that “self-determination can best be understood as a local process rather than an overarching national movement” (4), the author shows how the Chicago American Indian community has refused to let governmental programs relegate to poverty those who relocated as part of the termination and relocation plans of the mid-twentieth century, as well as those who were already living in cities. Instead, the community worked within existing governmental systems to create American Indian spaces and educational opportunities within neighborhoods where large numbers of Native people lived, particularly in the Uptown neighborhood of Chicago’s Near North Side.

This work shows, through “the proliferation of education programs,” one way in which “American Indians in Chicago worked to shape their lives within a specific urban environment and improve their own community through engaging in initiatives of their own design” (165). The 1953 founding of the Chicago American Indian Center was the bedrock that enabled other forms of activism as well as the educational activism that is the focus of this book. At a time when the American Indian community was growing in the city, people recognized that this was American Indian community space where they could meet others with similar experiences. Housed in St. Augustine Episcopal Church, this space nurtured activism and protest based on the will of American Indians, such as those undertaken by the Native American Committee (NAC) of Chicago. Noting the need for education in the community, the center also ran a GED program. As the program expanded, so did its curricular interests, and the GED program worked to create much of its own curriculum and test preparation.

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.

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**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