

studies in illuminating continuity and change in universities.

In his epilogue, Clark states that the most important results of his research depend on the particular way he does research. He calls it “*organic contextual research*—grounded research leading to useful narrative generalization in the form of concepts derived from actual practice” (p. 555). He concludes with the hope that this collection of his work will encourage others to engage in qualitative, context-defined research.

Whether higher education readers are just beginning their study or whether they are lifelong learners, they will find this volume extremely useful in understanding foundational concepts of higher education organizations through Burton R. Clark’s intellectual lens. A signal contribution of this book is that it not only brings together so much of his work but that it also provides an invaluable internal view of Clark’s intellectual journey. He describes, for example, interactions with colleagues leading to opportunities for collaborative projects, timely invitations for conference presentations, and monetary support for research at critical points in his career development. Such markers are useful for others embarking on a scholarly career.

Thus, in this volume, Burton R. Clark provides not only a grounded understanding of the inner life of higher education organizations but also a grounded understanding of his personal academic journey and of the “absorbing errand” that has comprised his highly successful and distinguished professional career.

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**Matthew L. M. Fletcher.** *American Indian Education: Counternarratives in Racism, Struggle, and the Law.* New York: Routledge, 2008. 223 pp. Paper: \$37.95. ISBN: 978-0-415-95735-9.

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The framework of this book is Critical Race Theory (CRT); the method is storytelling. Stories told in CRT are those that the express non-mainstream experiences—hence the term “counternarrative.” The eight narratives in this book are told through the experiences of members of the fictional Lake Matchimanitou Band (LMB) of Ottawa in Michigan. With the exception of Chapter 4, the narratives are based on actual “legal or quasi-legal proceedings” (p. 8). All of the stories involve education and the oppression, marginalization,

and racism that the characters experience. The narratives in this book hit so close to home for me that I had to go for a walk several times while I was reading this text. I, my family, or someone whom I know, has had similar experiences.

The introduction provides an overview of U.S. policies toward American Indians. Educational policies were all tied to assimilation, a form of removal—removal of culture and language. In addition to this accessible overview is the connection to storytelling and Indigenous people, counternarratives in CRT, and an introduction to the fictional characters in the book. The White community controls the schools and economy in the setting of this book. CRT is not explained.

Chapter 1, “Commodifying Indian Students and Sports Mascots: The Lake Matchimanitou Warriors” is about a pee-wee all-Indian football team that wins every game yet is prevented from becoming league champions, and the White high school’s caricatured Native American warrior mascot. This chapter introduces Parker Roberts, a woman who argues against the offensive mascot.

Chapter 2, “Burying Indian Histories in the Curriculum: The American History Teacher,” takes place after Parker has completed her education and lands a job teaching history at Lake Matchimanitou High School. Parker attempts to change the curriculum by infusing it with local American Indian history, an attempt thwarted by the school board.

Chapter 3, “Criminal Injustice and Demonizing Indian Students: The American Indian Student,” concerns the unfair treatment high school students experience at the high school. The vice principal hands out suspensions and “affidavits” without investigation, turning American Indian students over to the local police. Suspension and drop-out data tell a tale of racism.

Chapter 4, “Intergenerational Character of Indian Experiences in Education: Niko Roberts on the Ice” is what Fletcher calls an “interlude,” a short story that fills in important details about Parker and her son, Niko, the value of education in this family, and Niko’s experience as an American Indian college student.

In Chapter 5, “Indian Academic Fraud: The Terrible Tribe,” Niko and his football star cousin, Gil Ogema, are college students. Gil joins a secret society called “the Terrible Tribe” housed on the campus. Niko and a friend oppose the university’s support of the “Tribe,” a club of very powerful non-Native men who mock American Indian culture as they “play Indian.”

Chapter 6, “Indian Literary Fraud: Vann Logan’s Novel” is about academic fraud. Logan, a non-Native writer, appropriates the perspective of Niko’s tribe and is exposed by one of Niko’s non-Native English professors, who is familiar

with Logan's deception. This chapter explores the explosive topic of American Indian identity and also introduces Niko's grandfather, Toledo Marks, a full-blood, who long ago fled his community and family.

In Chapter 7, "Indian Cultural Restoration: Toledo Marks's Return," Niko is a lawyer representing his community. Marks, as one of the last traditional pipe carriers, conducts a cultural presentation of the pipe at a public school. The school sues Marks and the school district for First Amendment violations.

Chapter 8, "Indian Political Resurgence and Affirmative Action: The Lake Matchimanitou Indian School," takes place in the future. The private Lake Matchimanitou Indian School, limited to indigenous students, is an extraordinary success, but slowly the non-Native community begins to replace the students, administration, and faculty, resulting in a U.S. Supreme Court case regarding race preference admission on Indian lands. This chapter is an allegory, not only of the conquest of the Americas and the appropriation of Native culture, but also of how schools founded to educate Native populations resulted in schools for White students.

The power of this book is in the narratives. To understand American Indian education experiences, one must include the context, in this case the fictional LMB community, the White invasion of that area, the ideologies that run the schools, and the experiences of the people who are direct products of those ideologies and policies. These

experiences do not end at the border of the reservation or the K-12 school campus. American Indian students and their White counterparts attend colleges and universities, bringing these histories with them. If this were not true, American Indian mascots would no longer exist at postsecondary institutions.

The book is based on actual legal proceedings and/or experiences. The notes alone are informative. Yet Fletcher is a gifted writer whose narrative moves briskly and engages the reader. Most chapters end with compelling arguments before a board or court of law. One may not think that ending the chapter with a court argument would remain an interesting device; however, Fletcher not only builds the suspense but also the reader's emotional engagement with these characters and this community.

Yet Fletcher does not connect the dots for the reader with regard to CRT. Some readers may see this omission as a major flaw; however, other readers will see the counternarratives themselves as examples of how deeply embedded the elements that CRT seeks to interrogate are in U.S. culture.

This inaugural book in *The Critical Educator* series gives voice, the counternarrative if you will, of a population who rarely has an audience. Often ignored or subsumed by other oppressed groups or people of color, the voice of American Indians is rarely given top billing. I look forward to more books in the series. CRT is the theoretical base in my diversity and equity class, and I plan to adopt this book for my course.