

theme and team planning. Besides this, she created a buddy system, pairing the older students with younger children, and worked on improving their writing skills.

Overall, this book is an important contribution to the administration of schools for Inuit, First Nations, Metis and other visible minorities in Canada and the northern regions. She captures and implements the important elements of Inuit schools – Inuit language and culture with the assistance of Inuit trainees, a buddy system in the school, and support of family and community. She opens the doors of each classroom with theme and team planning. To educators of the future, this is an important book to read and implement.

Barbara Hager. *Honour Song: A Tribute*. Vancouver: Raincoat Books, 1996.

Review by William Asikinack, Department of Indian Studies, Saskatchewan Indian Federated College.

Like Hager, I am an Aboriginal person, and had heroes who were not Aboriginal. Unlike Ms. Hager, as I was growing up I was told stories about Aboriginal heroes such as Tecumseh, Shaa-waa-noo, Shingwauk, Waa-waa-sko-na (Flower Woman), etc.

When I became an elementary school teacher, I soon discovered, like Hager, that the social studies curriculum did not include heroes who happened to be Aboriginal. According to many scholars, Aboriginal people did not nor could they have contributed to the development of Canada, let alone North America. How wrong were these scholars?

This little volume, which presents a mini-biography of sixteen Aboriginal people in Canada, is indeed a welcome addition to the sparse literature about Aboriginal heroes. Any one of these sixteen Aboriginal people could fill a volume of his or her own. Hager has chosen well in demonstrating a cross-section of heroes who happen to be Aboriginal. She has chosen people, female and male, from a variety of fields of endeavour, such as education, art, entertainment, culture, justice and politics and sport. Each one of the people acknowledged in this volume has made significant contributions to contemporary Canadian society.

The story each individual presents about his or her life reflects the life of many Aboriginal people in Canada. These heroes have managed to become successful not only in the eyes of the many Canadians who know them but in the eyes of their own people as well. Yet, in their success, there

is humility in describing their beginnings and their attachment to their Aboriginal heritage. Hager has captured the underlying aspect that these people are the pride of their respective First Nations and that they do bring *honour* not only to themselves but to their people as well.

As stated earlier, this volume written by Ms Hager who is of Cree-Metis heritage, is a welcome addition to not only my bookshelf but to any person who has an interest in learning about Aboriginal people.

Sylvia O'Meara and Douglas A. West (editors). *From Our Eyes: Learning from Indigenous Peoples*. Toronto: Garamond Press, 1996, 154 pp.

Review by Umek (Dr. E. R. Atleo), First Nations Studies, Malaspina University College.

"Trickster is alive and well!" might be an apt response to this edition of various Indigenous authors who present "Indian" learning and knowledge to the academic community. *From Our Eyes* is a collection of papers that provides an Indigenous orientation to a wide variety of issues, all of which serve to create a "space" for Indigenous academic dialogue. Issues range from philosophy to historiography, scholarship, art education, metaphysics, sharing circles and language education. There is something very fitting about such an edition emerging into the light of academic day near the turn of a new millennium. Essentially the darkness has lasted for 500 years since 1492 and once again the Trickster (Raven in my story) is seeking to capture the day, light, fire, source of understanding and wisdom. The story is still the same but now the community has grown larger to span the world – or did it grow larger? Perhaps the world has always been the stage for Trickster.

As it was in the beginning, before the first light dawned, so the story goes, everyone had an opinion (theoretical stance, philosophy) about how to capture the light from those wolves¹ over there. Eventually, after many blunders, Raven succeeds in capturing the light. Raven always succeeds but Raven always blunders prior to success. O'Meara and West, the editors, take the same stance about life. They, and the authors of *From Our Eyes*, are only "human," subject to many limitations, and this is just a fact of life, a reflection of reality, a statement of the way things are. The rest of the book is a demonstration of that ongoing reality.

Let me set a traditional Indigenous council environment for the discussions found in *From Our Eyes*. A circle is formed. There are serious issues to discuss. In an environment of profound sacred respect where