

men. Denise G. Reaume's "The Legal Enforcement of Social Norms" argues that Canada's legal system already embodies some pluralistic tendencies and is optimistic that a thoughtful approach to difference can be accommodated by a pluralistic legal design.

Space precludes a comprehensive consideration of these essays, but the remaining essays by Anthony H. Birch, John Erik Fossum, Heribert Adam, Virginia Leary, and Charles Taylor are equally important. They consider citizenship in the comparative tradition, from a human rights' perspective, and in relation to democracy. All inform the idea of how Aboriginal peoples ought to exist within political communities, such as Canada, and how Aboriginal peoples ought to exist within the world of states.

If there is a weakness in this volume, it is that it may be perceived as being too liberal. Indeed, it might be too liberal. There is little dissent. It would have been interesting to have had a nationalist and a radical feminist consider citizenship, diversity, and pluralism. Within the introduction, Professor Cairns discusses citizenship and the "real world." Recently, I was drinking coffee at the Indian and Metis Friendship Centre in Saskatoon and felt that the "real world" of citizenship that these scholars were discussing said little to the life of those "citizens" who are worst off within our liberal, hopeful society. After all, citizenship has often been extended by way of conflict. For instance, there is a direct relationship between the striking of the Royal Commission on Aboriginal Peoples and the Oka Conflict. As Sir Isaiah Berlin has often stated: "Out of the crooked timber of humanity no straight thing was ever made."

Marlene Brant Castellano, Lynne Davis, and Louise Lahache, eds. *Aboriginal Education: Fulfilling the Promise*. University of British Columbia Press, 2000.

Review by Jean-Paul Restoule, Ontario Institute for Studies in Education, University of Toronto.

The *Report of the Royal Commission on Aboriginal Peoples, Volume Three, Gathering Strength* has an extensive chapter (five) on education. Comprehensive in nature, yet brief by necessity, one could sense there

was much more behind the sidebars and case studies. While the research reports and hearings concerning Aboriginal education are available on the CD-ROM *For Seven Generations*, not many Canadians have found this format accessible. *Fulfilling the Promise* makes available several of these works in a collection providing greater depth to *Gathering Strength's* chapter five, and should not only inform, but inspire educators, policy planners, and administrators.

Considering there are only thirteen chapters, the editors have represented a diverse number of approaches to Aboriginal education. Many regions are represented in the case studies from Vancouver to Nunavik, and the Northwest Territories to Akwesasne. If any place is underrepresented, it may be the Atlantic region. Several of the authors, taking a review approach, are comprehensive in their research as in Abele, Dittburner and Graham's review of the shifting understanding of Aboriginal education in policy. These authors deserve special mention for condensing their original work (Graham, Dittburner, & Abele, 1996) into the present chapter that still manages to clearly convey their central thesis. Other "review" approaches include Fettes and Norton's examination of language policies, Davis' review of distance education initiatives, and Hodgson-Smith's welcome deflating of uniquely Aboriginal "learning styles."

The case studies include the Gabriel Dumont Institute, the First Nations House of Learning, Akwesasne Science and Mathematics Pilot Project, and education in Nunavik. Any one of these examples contains a wealth of ideas that places elsewhere might draw on for success in Aboriginal education. They cannot, however, be simply picked up and placed down in a new environment. Indeed, the most important theme to take from this collection is the need to be respectful and responsive to local community desires and traditions in education planning.

Two chapters are not based on a prior submission to the RCAP. One is Castellano's endorsement of the *For Seven Generations* CD-ROM. Certainly it is a useful resource for educators. Its cost has made it prohibitive for individual use but institutions should budget to make it a part of their collection. Hampton's revisiting of RCAP's recommendation 3.5.32 to establish an Aboriginal Peoples International University was especially inspiring to this reader (All of RCAP's recommendations on education are reprinted in an appendix, a handy inclusion). In a book full of examples of the best practices in Aboriginal education, this chapter

provided impetus to dream of what has yet to be done.

But it is not all smiles and sunshine, to paraphrase one of the authors. The challenges are great and throughout the book we are continually reminded of the barriers that exist in terms of funding, and institutional resistance to change as just two examples. Still, the authors allow us to glimpse what is possible. I think the editors sum it up best in their conclusion: "This collection of case studies and research reports presents a snapshot of the complex landscape in which Aboriginal education is taking place – a landscape in which hope and possibility live side by side with constraint and frustration" (p.251). It is an inspiring collection, but with a dose of reality.

If there is any weakness with the collection, it is that some case studies appear dated several years after their initial submission to RCAP. Davis acknowledges such a limitation in her chapter on distance education as her research predated the proliferation of Internet resources and more widespread use of this medium in Aboriginal education. Valaskakis' recounting of Aboriginal broadcasting was written prior to TVNC's becoming the national APTN. Similarly, LaFrance's epilogue on the Akwesasne Science and Math Pilot Project leaves one wanting more details. The material in this collection, based on research undertaken in the early to mid-nineties, is probably as recent as it can be; yet new challenges and new resources in Aboriginal education have appeared in this short amount of time.

This is indispensable for educators and should be read by policy planners.

References

- Katherine A. Graham, Carolyn Dittburner and Frances Abele. *Soliloquy and Dialogue: The Evolution of Public Policy Discourse on Aboriginal Issues*. Ottawa: Royal Commission on Aboriginal Peoples, 1996.

Jo-Anne Fiske and Betty Patrick. *Cis Dideen Kat, When the Plumes Rise: The Way of the Lake Babine Nation*. University of British Columbia Press, 2000.

Review by Brian Thom, McGill University