

Page concludes, however, that the future may be dominated by the same ad hoc approaches of the past, and that "Canadians are still hung up in their dilemma about the north--that ambivalent mixture of greed and idealism." The recent abysmal failure of the conference in Ottawa on aboriginal rights is a further indication of Canada's current political malaise. What the conference revealed, however, is the steadfast resolve of the Native people and a greater degree of unity than ever before. It is to be hoped that some day we may elect governments that will be prepared to recognize aboriginal rights and to participate in the kind of northern development that will be in the interests of the people who live there.

In summation, this is a book that should be read by every thoughtful person who is concerned not only with Canada's north, but also about the future of our country.

John Ryan

Jean Barman, Yvonne Hebert and Don McCaskill, editors: Indian Education in Canada. Volume 1: The Legacy. Nakoda Institute Occasional Paper No. 2. Vancouver: University of British Columbia Press, 1986. 172 pages.

This book will meet an important need in university faculties which involve themselves in aspects of Indian history and education. It provides insights into the historic framework which enhances our understanding of the processes of education which many Indian people have undergone. Most papers are painstakingly documented and will serve as models to students undertaking similar research. The eight essays, each in its own way, show how powerful the legacy of the past has been.

The first essay, by Marie Battiste, focuses on the Micmac system of literacy as exemplified by pictographs, petroglyphs, notched sticks and wampum. The shift from hieroglyphics to the use of Roman script and the competition of various systems as developed by missionaries make for fascinating reading.

An essay by Cornelius J. Jaenen on "Education for Francization" will be interesting reading for undergraduates, but to scholars it will be apparent that it is a reworking of an old theme. Its value is that it may lead students to delve into other writings of the author.

Donald Wilson's essay analyzes the educational system imposed upon the Indians of Ontario during the nineteenth century. He manages to deal with a regional system while not losing sight of the changing cultural configurations of the larger Canadian society. The failure of a policy of assimilation and the shift towards segregation is examined objectively and with brutal frankness. One hopes that Volume II will have an essay by Wilson analyzing the results of the segregation thrust.

Jacqueline Gresko's study of two Oblate mission schools--Qu'Appelle in Saskatchewan and St. Mary's in British Columbia--destroys the popular myth that all nineteenth century missionaries in western Canada oppressed Indian students and attempted to destroy their languages and cultures. From a study of primary documents, autobiographies and anthropological reports, she concludes that both schools aided in the preservation of Indian cultural patterns as well as stimulating resistance to assimilative efforts.

In a similar vein, Jean Barman's chapter is a study of an integrated Anglican girl's school in British Columbia. Her research reveals that the school was remarkably successful in producing educated Indians capable of choosing

their own destiny rather than having it imposed upon them. The failures are accounted for by the reluctance of the dominant society to allow them into the work force.

Ken Coates' study of Yukon education is distressing, but forthrightly demonstrates the Canadian government's marginal commitment to Indian education, especially in the north. Marginal people living in a marginal part of the country and out of sight of most people brought about a lack of concern. It makes clear that if the residential schools were imperfect the alternative day school system was a disaster.

The last article, by Diane Persson, is an ethnographic gem. In reading it, one gets a detailed picture of one residential school, but also sees the more general course of Indian education in Canada. That her research conclusions somewhat contradict other studies of schools presented in this book simply adds interest and will guarantee stimulating discussion among undergraduate students.

The book is an excellent study of past educational processes. Let us hope it will inform present efforts.

D.Bruce Sealey

Richard H. Bartlett: Subjugation, Self-Management and Self-Government of Aboriginal Lands and Reserves in Canada. Kingston: Institute of Intergovernmental Relations, 1986. 102 pages.

Professor Bartlett's paper is the eleventh in a series of background papers by the Institute of Intergovernmental Relations, as part of their research project on "Aboriginal Peoples and Constitutional Reform." The project was developed in response to the First Ministers' Conferences on Aboriginal Constitutional Matters