

direction and stagnation at the level of organized politics. To its credit, Governments in Conflict raises these questions and Long and Boldt, at least, provide some guidance. What I can not help waiting and hoping for, though, is the day Long and Boldt relinquish the role of editors and take on, in a more substantial fashion, the role of authors.

Peter Kulchyski

Jean Barman, Yvonne Hebert, and Don McCaskill, editors: **Indian Education in Canada. Volume 2: The Challenge.** Nakoda Institute Occasional Paper No. 2. Vancouver: University of British Columbia Press, 1987.

The challenge of Indian controlled education, its philosophy and implementation are the major themes addressed in this volume. The editors explore the new era in Indian education beginning in 1972 with the National Indian Brotherhood position paper "Indian Control of Indian Education." Most of the papers in this collection describe the changes that have taken place since then and relate various experiences of taking control.

Dianne Longboat's chapter, "First Nations Control of Education: The Path to Our Survival as Nations," is one of the few which does not describe an experience of taking control. She deals instead with the issues which must be resolved before true First Nations' control can occur, and outlines the political context in which the First Nations' right to control education is asserted. Longboat identifies numerous obstacles to effective control over education, including the federal trust responsibility, and Department of Indian Affairs' structure, funding formulae, and policy development.

In his chapter "Role Shock in the Community," Richard King uses the concept of role shock as a framework for studying the first two years of one band's experience with local control. The use of this concept enables King to identify reasons why the school failed to realize its original goals. What becomes clear is

that this failure occurred not because of a lack of hard work or dedication by people involved but because the roles and duties of individual participants were not clearly defined or specified. Consequently there was often confusion in how an individual perceived his/her role and how others perceived that same role. The negative effects of this confusion led to role shock.

Alvin and Bert McKay's chapter, "Education as a Total Way of Life: The Nisga'a Experience," is a contrast to King's. The authors outline the evolution of Nisga'a education from "missionary-teacher" schools to the creation of a Nisga'a provincial school district with a bilingual and bi-cultural curriculum. The essay, written by two Nisga'a educators who have been involved with Nisga'a education since the 1950s, realistically describes the accomplishments of the Nisga'a education system and indicates the challenges still to be faced.

In "The Cree Experience," Billy Diamond describes the attempt to renew Indian education through the James Bay and Northern Quebec Agreement. The education system set up under the agreement combines the best of the southern education system and the Cree approach to education. The chapter reports some measure of success, but indicates that many problems still occur with regard to governments recognizing the special status of the board; funding and settling questions about the Cree school board's jurisdiction.

Marie Battiste is the author of "Mi'kmaq Linguistic Integrity: A Case Study of Mi'kmawey School" which describes a bilingual, bicultural education program in Nova Scotia and the crisis which gave rise to it. The school's philosophy emphasizes self-awareness and independent learning. When an all-Mi'kmaq certified staff took over in 1984, the change made a significant difference in the school. This paper describes the program they developed, parental involvement in the school, and teachers' roles. The account is impressive, leaving no wonder that the school has become a role model for other Mi'kmaq communities.

"The Blue Quills Native Education Centre: A Case Study" by Lucy Bashford and Hans Heinzerling begins with a discussion of

the history, organization and structure of the Blue Quills Native Education Centre since it came under Indian control. The remainder of the chapter discusses a curriculum controversy which developed over the introduction of a Life Values programme. This account, written by a life values consultant involved in the programme, favours the life values curriculum; nevertheless, it illustrates many of the problems to be encountered when a controversial curriculum is introduced.

Beatrice Medicine's paper, "My Elders Tell Me," deals with the roles of elders in education and the ways their roles are perceived. She raises several issues surrounding elders' roles in schools and in political organizations, the concept of eldership, and the schools' views of elders. She identifies the cultural relevance of older people as a neglected area of study. This paper provides valuable information about elders' roles and makes it clear that educational administrators and teachers must evaluate the position of elders in their institutions. Some of the material quoted in the article indicates that the elders' ways of teaching are still misused. For example, one of the sources correctly states that elders emphasize listening and not asking "why," but then suggests that there is no word in the Cree language for "why." It is a shame that such information finds its way into this article and is thereby legitimized and perpetuated.

A pervading theme of Don McCaskill's essay, "Revitalization of Indian Culture: Indian Cultural Survival Schools," is that Indian culture is dynamic, not static, and the cultural revitalization occurring today involves old ways with new times. An example of this revitalization is the Indian Cultural Survival School which attempts to provide students with a bi-cultural education by integrating Indian culture and approaches to education with traditional academic subjects. McCaskill examines eight such schools located throughout Canada (five in urban areas, two on reserves and one in a rural setting), noting the commonalities and differences among the schools and the problems confronting them.

From 1982 to 1986, the Edmonton Public School District developed the Sacred Circle Project, a comprehensive Native perspective project designed to improve both the education of Native students and education about Native people in the district. "The Education of Urban Native Children: The Sacred Circle Project" by Vernon Douglas, the director of the project, describes its goals and organization. Douglas also mentions some project evaluation results and leaves the reader with the impression that the project was quite successful. Unfortunately, since the chapter was written, funding for the Sacred Circle Project has been cut. The editors note that many of the project's features are being integrated and decentralized into the existing system.

In "Training Indian Teachers in a Community Setting: The Mount Currie Lil'wat Program," Lorna Williams and June Wyatt discuss a university teacher training program that operated in a Native community and used a high degree of community involvement. This program is examined from the perspectives of the community school board, the university and the student teacher. Although the authors consider the program a success, they caution that it cannot serve as a model for all Native teacher education programs.

Yvonne Hebert's chapter, "Evaluation of Indian Education: Issues and Challenges," provides several examples of evaluations undertaken in Indian education and organizes information about them in the form of a table. The discussion of emerging issues and future challenges for evaluation of Indian education will be extremely valuable to anyone involved in program evaluation.

This collection represents the varied perspectives of its many contributors, and therefore it is especially recommended for reading at the introductory level. It provides a good introduction to what Indian controlled education in Canada has involved, and gives some insight into what has worked and what has not. The book will stimulate discussion of numerous issues in contemporary education and will be an important resource for anyone involved in Indian education.

Jan Broocke and Ruth Thompson