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1989

## Review of Indian Education in Canada: Volume 2: The Challenge

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Lawrence, Dana F., "Review of Indian Education in Canada: Volume 2: The Challenge" (1989). *Great Plains Quarterly*. 452.

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*Indian Education in Canada: Volume 2: The Challenge.* Edited by Jean Barman, Yvonne Herbert, and Don McCaskill. Vancouver: University of British Columbia Press, 1987. Illustrations, notes, index. 256 pp. Can\$15.95, \$12.95.

This twelve-essay volume follows *Volume 1: The Legacy*. Together they offer a comprehensive history of Indian education in Canada as well as a survey of current issues and future directions. Volume 2 has nine Indian/Métis authors, reflecting the move toward self-determination not only in Canada but in indigenous populations the world over. In Canada the movement has rallied around the phrase "Indian Control of Indian Education" and *Volume 2: The Challenge* addresses this topic.

The first essay, an introduction by the three editors, begins "Aboriginal peoples around the world are taking control of their destiny." This theme, repeated throughout the essay and the book, speaks to the gains made by indigenous peoples in Canada in the field of education. All twelve essays speak to Indian education in Canada; six of the essays either specifically or generally speak of the Great Plains region.

"First Nations' Control of Education: The Path to our Survival as Nations" by Dianne Longboat, a Mohawk, speaks to the appropriateness of the education received by Indian people and then to the right of Indians to control Indian education. She situates this right first in international law and then proceeds to trace the Canadian laws that both hamper and en-

courage it. She concludes with the need for laws granting full Indian/Métis control of their educational systems.

In "Blue Quills Native Education Centre: A Case Study," Lucy Bashford and Hans Heinzerling continue the study by Diane Persson in Volume 1. The period 1970 to 1986, representing the beginning of Indian control of Indian education and the takeover of the center by the Indian people, is considered a landmark event in self-determination in Canada. The step-by-step detailed description of the development of Blue Quills can be applied, with regional modification, to other Canadian situations.

Beatrice Medicine, in "My Elders Tell Me," defines the term *elder* and describes elders as the "repositories of cultural and philosophical knowledge and as the transmitters of such information." She asks, "What are the significant roles of elders in the educational context and how are their roles perceived?" The essay then looks at elders in the political realm and in the community, elders as transmitters of culture, the contemporary Indian views of elders, a definition of the concept of eldership, and school views of elders. Although her examples are largely from the Plains Indian groups her essay is general. It appears to be particularly pertinent to a contemporary study of the future of Indian education in Canada.

"The Education of Urban Native Children: The Sacred Circle Project" by Vernon R. Douglas describes "one of the most unique, comprehensive, culturally relevant and effective urban Native education programmes in Canada." The project, developed by the Edmonton Public School District between 1982 and 1985, responded to the aspirations of Native people and addressed the need for improved education of their children. Douglas describes the Indian community in Edmonton, defines Native Education, and gives a thorough description of the Sacred Circle project itself. Although the 1983-84 evaluation described the project as successful it was terminated in August 1986.

The last essay, of national rather than regional interest, is "Evaluation of Indian Education: Issues and Challenges," by Yvonne M.

Hebert. The paper “examines examples of existing evaluations, identifies their characteristics and commonalities, discusses issues and concerns arising from them and indicates future challenges.” Evaluation documents from four major geographical regions of Canada, the Maritimes, Ontario, the Prairies, and British Columbia, as well as from a variety of evaluands are examined and considered. The future challenges to Indian education evaluation are identified as an increase in the level of methodological awareness; a shift to participatory evaluation; the elaboration of participatory models of stakeholder-based evaluation; and quality control.

The two volumes of *Indian Education in Canada* are better considered together than independently. They present history and contemporary issues to both the scholar and the general reader. Volume 2 presents a good number of Indian/Métis authors and as such represents a unique gathering of diverse Indian people in the same collection. The essays are academic, a possible criticism to the more general reader, but one likely appreciated by the scholarly reader. The volumes, together, fill an important void in the literature of the evolving topic of Indian Education in Canada and are to be commended for their Indian/Métis viewpoint of the field. I welcome them.

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