> as many other Indians throughout the country. I am the oldest of seven children. How hard it would have been for my parents to educate all of us if we had had to go elsewhere.
>
> "It's usually the young activists who damn Indian schools and government programs. They don't understand how much those programs have helped Indians. Most of the militants are urban Indians. They haven't lived the hardships of reservation life." (p. 199)

Pueblo Profiles is marked by social and political nuances that display a subtle, sophisticated, and refreshing realism informed by a profound local familiarity. There is an overriding trenchant awareness of the larger forces encompassing Pueblo life in the twentieth century, and the conjunctural nature of contemporary Pueblo existence. Sando is frankly optimistic about this: "Most American Indians today are the product of two cultures, and in many situations they have the option of using the best aspects of each" (p. 132). But along with hard-headed pragmatism, there are fine touches of Pueblo cultural sensibility. Pablita Velarde's profile, for example, elegiacally recounts youthful summers spent at her father's mountain hunting cabin:

> The game he sought included mountain lions, fox, and eagles; the pelts and feathers were used by his people during their dances and ceremonials.... Sometimes [the girls] drew outlines of their bare feet in the sand of the riverbank so the kachinas, who were watching the girls from the clouds and mountaintops, could see the size of their feet and make them moccasins. (p. 203)

Lastly, the book is illustrated with numerous excellent, well-chosen photographs that contribute nicely to its overall humanistic mission. This is an indispensable work for anyone with more than a passing interest in the realities of Pueblo people and life. It may well be the most important book on twentieth-century Pueblo political and economic history there is, but with the added bonus of a very human face. The Pueblo myth will be harder to sustain against the fine portraits of real agents and historic voices that Sando has so vividly conveyed to his readers.

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Teaching the Native American. Fourth Edition. Edited by Hap Gilliland. Dubuque, IA: Kendall/Hunt Publishing Company, 1999. 306 pages. $22.95 paper.

For the most part, the history of mainstream involvement in Native American children's education has been a calamitous chapter in American education. For over one hundred years, the US government's educational policies actively cut Native parents and tribal communities out of their children's education and consequently sought to eliminate continuation of their cultural traditions. The institutions, especially the early off-reservation boarding schools

where young Native children were separated from their parents at a very young age, were designed to impose the dominant culture's values onto American Indian children and eradicate any forms of tribal identity. These institutions' final goals were to assimilate and culturally annihilate its students. While the abuses of the off-reservation boarding schools ended in the late 1800s, the larger goal of assimilation in other schools remained active until recently.

Pressured by Indian activists in the early 1960s, Congress enacted the Economic Opportunity Act, authorizing the 1964 Indian Community Action Program. The first school solely dedicated to Native American culture and language with an elected board of Native American officials was Rough Rock Demonstration School, a Navajo school, established in 1966. It was only as recent as 1972 and 1975 that Congress enacted the Indian Education Act and the Indian Self-Determination and Education Assistance Act, respectively, to support American Indian parental and community participation in their children's education and to encourage culturally diverse and bilingual programs. For more information on this, see Estelle Fuchs and Robert J. Havighurst, *To Live On This Earth: American Indian Education* (1972); Jon Reyhner and Jeanne Eder, *A History of Indian Education* (1989); and Karen Swisher, "Primary and Secondary U.S. Native Education," in *The Native North American Almanac* (1994), 855–868.

The legacy of more than a century of misguided and often highly destructive educational policies remains as Native students too frequently find mainstream schools, colleges, and universities unwelcome places. Native American students remain the most underrepresented population in American schools. It is this situation that *Teaching the Native American,* now in its fourth edition, seeks to address. Certainly, the author's goals are admirable. Rejecting a deficient model, Hap Gilliland sees the need for "positive ideas for making education better and more relevant to the needs of these students" (p. xvii). To a certain extent, the fourth edition of *Teaching the American Indian,* especially the sections focused on parental and community involvement, succeeds in this endeavor.

The first half of the book is divided into chapters that explore seven recommendations for action: (1) provide a multicultural education for all children; (2) become familiar with and appreciate the traditional and cultural ways of communities; (3) identify and emphasize positive Indian values; (4) develop the students' self-concept; (5) adapt instruction to students' learning styles; (6) promote relaxed communication; (7) inspire high achievement; (8) work with parents and the community; and (9) promote cooperation, self-reliance, and group decision-making (p. 1–10). For mainstream educators who have little experience with Native American students, these chapters, especially those focused on learning styles, cooperative learning, and parent and community involvement, will prove quite helpful as a starting point. In the second half of the book Gilliland and prominent Native educators specifically address technology, reading, social studies, communication skills, English, Native languages, science, mathematics, consumer education, art, and physical education.

The fourth edition is most powerful when Gilliland weaves in information from particular Native educators and schools. Of particular note are the culturally relevant and community-based activities suggested by Victor L. Dupuis and Margarie W. Walker meant to integrate the Kickapoo culture into the curriculum. Their suggestions include teachings in tribal history and government, participation in Indian-focused community projects and classroom activities with community members, and engagement in Native visual and performing arts (p. 19–20). In addition, the chapter entitled "Get the Parents Involved" supports community-based approaches to Native education.

Particularly welcome are chapters 13 and 18, "Social Studies for Native Americans" and "Teaching the Native Language," respectively. These chapters focus on the importance of obtaining up-to-date and historically accurate materials, teaching about the roles of tribal governments, developing bilingual programs to support tribal languages, and providing engaging activities insuring that students work with community members and elders to develop tribally specific materials. Also of particular value are Jon Reyhner's chapter, "Learning from the History of Indian Education" and the sections entitled "References and Recommendations for Further Reading" found at the end of each chapter.

A major limitation of the previous editions was a somewhat monolithic approach to Native learning styles, reflected in the unfortunate title, *Teaching the Native American.* Gilliland has made significant efforts to correct the problem in this edition by discussing the diversity of Native students and delineating research-based learning styles supported by the findings of major Native researchers such as Karen Swisher. These include holistic approaches that integrate the use of visuals and demonstrations, Native art, storytelling, cooperative learning, and community involvement. What still remains disappointing in this discussion is the oversimplified dichotomy of learning styles opposing Native and European American students. Gilliland's characterization of suburban Caucasian students' learning styles, such as "well-defined; organized; auditory; insists on reason, logic, facts, causes; task-oriented; impersonal, formal structured; relies on language for thinking and remembering" may more accurately describe teaching styles found in suburban schools than these students' learning styles (p. 72). Certainly recent research in multiple intelligence theory, which Gilliland cites, and studies in sociocultural psychology point to multiple ways of learning and knowing for all students.

The other limitation in this edition, carried over from its predecessors, is its continued emphasis on helping Native students fit into mainstream classrooms, rather than also promoting the self-determination in Indian education advocated by tribal educational leaders. Rather than focus on transforming the Eurocentric curriculum that dominates most mainstream schools, Gilliland and the contributors often provide culturally relevant activities for Native students to help them connect to the existing curriculum. This implicit assimilationist approach to curriculum, given the overall respectful tenor of the book, is undoubtedly not intended. However, it has the potential in inexperienced hands to continue the debilitating legacy of assimilationist education, instead of empowering Native students to become the leaders of tomorrow. The chap-

ters on teaching social studies and Native languages are notable exceptions that provide valuable activities to engage the entire class in important issues affecting Native Americans today—the unique government-to-government relations of federally recognized Indian tribes with the US government, contemporary issues, and ongoing contributions. Consequently, I believe a teacher using this book will find the approaches that integrate both culturally relevant activities and transformative curriculum the most helpful.

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Tecumseh: A Life. By John Sugden. New York: Henry Holt, 1997. 492 pages. $34.95 cloth; $15.95 paper.

In *Tecumseh* Sugden offers a major reinterpretation of Tecumseh's life and his importance to the quest for Native American unity against the United States from the 1780s until 1813. The author argues that it was Tecumseh, not Tenskwatawa, who played the key role in this struggle.

Tecumseh was born about 1768 in southern Ohio. His parents had recently moved from their home in the South. While Tecumseh was likely of Creek and English heritage, he was raised in the Old Northwest.

The leader witnessed bloodshed when he was only six, and from the 1780s until his death in 1813, he fought in all the major, and most of the minor, engagements between Native Americans and white Americans in the contest for land in the West. He was present at the Ohio fights around Fort Miami and Fallen Timber in the 1790s as well as the engagement against Fort Meigs, Ohio in 1813.

Sugden makes some important points regarding Tecumseh's role in the pan-Indian movement through 1813. Tecumseh did not begin the movement; in fact, it can be dated back to the 1670s. In addition, Tecumseh was not alone in his efforts. Alexander McGillivray among the Creeks and Main Poc of the Potawatomi were also leaders, but they did not possess the same influence over others that Tecumseh did. Tecumseh won over individual villages and warriors instead of entire tribes. He believed that no single tribe could sell land; if they did the confederacy would not survive. The land belonged to all Indians, and Waashaa Monetoo, the Great Spirit, would punish them if they sold it.

Tecumseh began traveling to different tribes in 1809. He went in all directions, but concentrated most of his efforts on the southern United States, where he confronted two major problems: the Americanization or civilization program's strong roots in this region and the large number of individuals who received funds from treaty annuities. Sugden, however, fails to examine this Nativist movement in depth. For a more detailed analysis, consult Joel W. Martin's *Sacred Revolt* (1991), which puts this movement in its religious context.

Sugden also analyzes the impact that Tenskwatawa, Tecumsah's brother,