

on capital investment, and lack of proper oversight, the authors point out, can have serious consequences. The historically unprecedented example is that of Laurentian University, which in 2021 sought bankruptcy protection under the Companies' Creditors Arrangement Act (CCAA). According to the Auditor General of Ontario's *Special Report on Laurentian University* (2022), this decision caused the sudden termination of 341 tenured faculty and staff at Laurentian and its federated universities. Antonowicz and Jones state that while the crisis resulted from a combination of factors, the Laurentian board is also to be blamed because it had responsibility for oversight. They conclude: "The case clearly illustrates that poor governance oversight of financial and capital management can have catastrophic implications affecting students, faculty, staff, and the wider community" (156).

The Role of University Governing Boards makes a significant contribution to the scholarship on Canadian higher education, education policy, and the history of university governance. The authors maintain that boards are pivotal components of bicameral university governance, historically embedded in the social foundation of the public university in Canada. Public universities have become increasingly complex organizations, and the book raises the interesting question of how the boards will continue to sustain their core roles and fulfill these expectations.

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Cecil King

The Boy From Buzwah: A Life in Indian Education

University of Regina Press, 2022. 356 pp.

Cecil King's memoir, *The Boy from Buzwah: A Life in Indian Education*, is a vivid portrait of King's development as an Indian educator and community activist who helped to bring about significant changes in the curriculum used for educating Indigenous children. To improve academic experience and outcomes for Indigenous children, King advocated for Indigenous parents' control of their children's education, training of Indigenous teachers, and inclusion of Indigenous languages, culture, knowledge, and teaching methods. Born in 1932, his childhood was in Wikwemikong Unceded First Nation. His experiences inspired his work to reform the Indigenous educational system. Raised by his grandparents, who were farmers and local teachers, King was encouraged to continue his education. During this period, Wikwemikong was primarily a fishing, farming, and animal-raising community. Some Odawa farmers made dairy products; other Odawa families traded maple syrup, fished and logged. King did chores on the farm and learned how his grandparents lived off the land.

King called his early childhood "land-based learning," where he learned to respect and adapt to the land. King also described a special relationship with an Anishinaabe knowledge-holder, Kohkwehns, his most influential teacher of

Anishinaabe kendaaswin (knowledge). She was a mysterious woman who kept her past private, and he was never really sure how he was related to her, but she was a part of his family from his birth until he left for the Indian Residential School. Kohkwehns was a midwife and an herbal medicine woman who loved Cecil like her own. From his experiences with her, King gained an understanding of the importance for developing a positive identity of Indigenous children learning their language, culture, and stories.

Before the Indian Residential school, King recalled his educational experience in a day school on the reserve as being a positive one because the teachers were Indigenous and had high expectations of their students. His experience in the Garnier Indian Residential School at Spanish, Ontario was not so positive. Teachers tended to have low expectations of their students, and higher education was discouraged. The Jesuits there taught an Ontario curriculum with a strong emphasis on Roman Catholicism and assimilation. He was one of the first Anishinaabek students to attend Grades 11 and 12 after a new law allowed it. King attributed his ability to withstand the pressure there to abandon his language and culture to his grandparents' ability to live successfully in both worlds and provide him a happy, stable childhood.

King graduated high school in 1953, before the Indigenous peoples in Canada began to work together to resist the assimilationist policies of the Canadian federal government and to demand reforms in the schools serving Indigenous children. After completing his education baccalaureate and teaching in the Wikwemikong school, King became dissatisfied with the Ontario curriculum, which he saw as not engaging Indigenous students in the learning process, resulting in lack of academic success, high dropout rates, and inadequate preparation of students for dealing with the realities of their lives. When King was teaching in Wikwemikong during the late 1950s and early 1960s, traditional occupations such as logging, crafting, herbal medicine gathering, fishing, and maple-sugar making had become less profitable and could not be counted on to provide an income or supplement to animal-raising or crop farming. He saw his Anishinaabek students as community members who needed to first learn the Anishinaabek language to maintain their native identity and community. He would then teach classes in English with the goal of the students being able to function well in both cultures.

In the 1960s and 1970s, King joined other Indigenous educators in the effort to improve the education of Indigenous children. They released a foundational report, *Indian Control of Indian Education* (ICIE), in 1972 that began the movement toward parental control and community involvement and integration of Indigenous culture into the curriculum. King then earned his master's and doctoral degrees, through which he was able to continue to influence curriculum development and teacher training. First Nations leaders and scholars like Cecil King were concerned about the next seven generations and wanted to ensure an Aboriginal right to good quality education for Indigenous children. Cecil King was one of the early Indigenous scholar trailblazers as a professor within the discipline of education at the post-secondary level. His vision was based on Indigenous ways of knowing and being and Indigenous philosophies, languages, and cultural teachings.

Cecil King founded the Indian Teacher Education program (ITEP) at the University of Saskatchewan with the aim of helping Indigenous teachers to understand their role when instructing Indigenous and Métis children. The main philosophy of ITEP was that of success in education through revitalization of the cultural identity of Indigenous students, as well as improvement of the self-esteem of the Indigenous teacher trainees. He emphasized the need for all teachers to learn the culture of their students. The ITEP was rich in Indigenous knowledge, instead of being “watered down,” as was the case in other teacher training programs. King also stressed the importance of the whole community becoming involved with their children’s education.

At the end of his memoir, King summarizes what he has learned in his sixty years as an Indian educator about how to successfully teach Indigenous students. He learned to treat each student as an individual and to make a personal connection with each one, to maintain high expectations, make students feel confident that they can succeed, use examples from Indigenous cultures, and welcome different perspectives and different experiences in all subject areas. King ends his memoir with a challenge for educators to continue his work and for Indigenous peoples to recover their histories and stories so that their children can know who they are and where they come from.

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Rosalind Crone

Illiterate Inmates: Educating Criminals in Nineteenth Century England

Oxford University Press, 2022. 464 pp.

In history, as in life, everything is connected. Grasping connections is one of the cardinal objectives of scholarship. No one has the mental and emotional capacity to take the quest beyond a certain point. It is equally true that the numbers of those who might access and benefit from a complex analysis progressively dwindle until they constitute very small assembly. Special talents are required to source, construct and present such articles and books in an accessible fashion; even more to hold our attention. Rosalind Crone provides us with an excellent example of what true scholarship as well as skillful presentation can achieve. It is a matter of sadness that such books, always scarce, appear to have become rarer.

This history straddles two fascinating, always contentious, sectors of public administration and cultural life: education and punishment. The period is nineteenth-century England, which has a plausible claim in the economic and social spheres to have seen both the best and the worst of times. Guiding us with the true teacher’s urgent insistence, Crone shows that education and punishment were in many ways not separate departments of public life and debates, that their ideas, institutions, problems and people intertwined, as did many of the prominent personages. She does indeed connect.