

certainly have been "Gerrit." On several occasions (16, 29) Sinnema refers to the immigrants as "Hollanders," but the term "Holland" refers to the two provinces of North and South Holland; people from the Twente area, let alone the province of Friesland, with its own language and history of rivalry with the Western part of the country, would never refer to themselves as such. These errors are unfortunate because on the whole, this collection offers a valuable portrait of the Dutch pioneer communities in southern Alberta. The book includes a map of the Dutch in Alberta, as well as genealogical information, and the book will be of interest to scholars and students of Canadian regional history, ethnic history, and Dutch studies.

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Calvin Henlin. *Dances with Dependency: Indigenous Success through Self-Reliance*. Vancouver: Orca Spirit Publishing and Communications, 2006. 313 pp. Bibliography. Index. \$34.95 hc.

Touted by the publisher as bearing a relevant message of hope to economically troubled First Nations in Canada, *Dances with Dependency* purports to outline practical ways to move Indigenous populations forward into economic integration. Henlin unabashedly prognosticates a "join 'em and win" kind of philosophy. He does this by tracing four waves of community development, from the historic migrations of Indigenous people some ten thousand years ago, through the "discovery" of America by European explorers and resultant colonialism, to the potential attainment of Indigenous economic equitability.

Dances with Dependency contains sixteen chapters, divided into four parts that follow the introduction. These are: (i) "Demographic Tsunami: Major Problems or Urgent Opportunity"; (ii) "A First and Second Wave: From Self-Reliance to Colonialism"; (iii) "Impacts of the Third Wave: Cultures and Communities in Disarray"; and, (iv) "The Fourth Wave: A Way Out of the Storm." The last section highlights a message of Indigenous self-reliance through what is advertised by the publisher as "real solutions."

Part I, comprising two chapters, outlines the current crisis in First Nations communities in terms of rapid population growth and inadequate employment opportunities (Henlin labels this "demographic Tsunami"), and delineates the details of economic stagnancy in many Native communities. He calls on Aboriginal leaders to respond positively to the urgent need for Native workers to seek employment in mainstream industries. He suggests that if the socio-fiscal situation of Aboriginal

people is not collectively addressed, Canada's finances could be overwhelmed by the impact of their tremendous population growth. Part 2, containing two chapters, deals with the impact of colonialism, and celebrates three lessons from Aboriginal ancestors that ensured their survival in an extremely harsh environment—self-reliance, self-discipline, and moral leadership. These traits must comprise the foundation on which to build practical solutions to problems confronting Indigenous people in the twenty-first century.

The devastating implications of colonialism are outlined in the four chapters of part 3, namely the social impact of the welfare trap and external expressions of internalized dependency. Imposed forms of European-originated democratic procedures have worked havoc in Native communities to the extent that workable hereditary forms of governance have been replaced by local, sometimes questionable, politics. As Henlin states, "There is widespread perception in some communities that their leaders rule rather than lead their people, and that corruption and nepotism are prevalent" (149). Henlin goes on to say that by making Aboriginal people reliant on welfare and transfer payments, band councils have effectively become gatekeepers of the only wealth that comes into Native communities. These observations are not new; they were documented in writings at least a decade ago by sociologist Menno Boldt of the University of Lethbridge and the late Métis historian Howard Adams.

Part 4 is optimistically entitled "A Way Out of the Storm," and presents a formula for success in seven chapters, beginning with "From Grievance to Development Mode: An Agenda for Action" (chapter 10) and ending with "Making Up For Lost Time" (chapter 16). In between Henlin deals with such topics as identifying barriers to economic development, seizing opportunities for development, and defining the related role of education. He also describes a series of successful models to build on and addresses the special situation of urban reserve communities. Henlin's success stories include one in New Zealand, one in Alaska, and that of the Mississippi Choctaws. His Canadian examples include the Membertou First Nation of the Atlantic region and the Osoyoos Band of British Columbia. Through its dedicated efforts in 2001, Membertou became the first Indian nation to achieve official International Organization for Standardization certification. This means it currently meets internationally recognized business standards. The Osoyoos Band operates eight successful band-owned businesses including a winery, a ready-mix concrete plant, and a construction company. Osoyoos Chief Clarence Louie states, "The band does not owe its membership dependency. It owes them opportunity" (233).

This book is different. Henlin does not hedge his bets, boldly announcing that economic integration is the best model for Canada's First Nations to follow. He seems to be saying, "We have tried pretty well everything else; why not adopt Canada's prosperous outlook and join the party?"

Dances with Dependency will not be appreciated by everyone who reads it, particularly those in positions of leadership in Native communities. Still, it is they who should read it. The book's readable script, powerful arguments, and stunning artwork provide rich benefits.

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