

今日人类学民族学论丛

Anthropology and Ethnology Today Series

国际人类学民族学联合会第十六届大会文集

Book Series of the 16th World Congress of IUAES

黄忠彩 总编

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陈巴特尔 陈晓莹 [加]保尔·马克西姆◎主编

Edited by **Chen Bateer Chen Xiaoying Paul Maxim**



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# Preface

China won the right to host the 16th IUAES World Congress in July, 2003. After six years of preparation, the Congress will be held from 27 to 31, 2009, in Kunming, China.

The International Union of Anthropological and Ethnological Sciences (IUAES) was established on August 23, 1948, when it merged, in fact, with the International Congress of Anthropological and Ethnological Sciences (ICAES), which was founded in 1934. The latter was the product of various Congresses of Anthropological Sciences, starting in 1865.

The IUAES is one of the member organizations of the International Social Science Council (ISSC) and also of the International Council for Philosophy and Humanistic Studies (ICPHS). The IUAES is also a member of the International Council of Scientific Unions (ICSU). Its aim is to enhance exchange and communication among scholars of all regions of the world, in a collective effort to expand human knowledge. In this way, it hopes to contribute to a better understanding of human society, and to a sustainable future based on harmony between nature and culture. The IUAES once noted a draft statement on the future of world anthropology in *Current Anthropology* (1979): "The scope of anthropology in terms of areas of human interest includes such critical issues of the contemporary world as problems of environmental management, pressure for the progressive reduction of disparities and the restructuring of the world order, the future of the nation-state, ethnic pluralism and the future of national society, and the harmonization of the roles and functions of institutions with the basic and derived biological and psychic drives of man." The IUAES itself consists of national and institutional organizations in more than 50 countries in all parts of the world, and also includes some hundreds of individual members. The research effort and involvement of the IUAES is principally arranged by its scientific commissions, of which, currently, there are twenty-seven, and each of which concentrates on some areas of anthropological interest. They include ethnic relations, aging and the aged, women, children, youth, migration, epidemiology and Aids, tourism, primatology, linguistics, and so on.

The theme of the 16th IUAES World Congress in Kunming, China is "Humanity, Development, and Cultural Diversity". The Anthropologists and Ethnologists around the world will present over 4000 papers, which covered 33 sub-disciplines or research fields as

follows: Aging and the Aged Studies, Aids, Archaeological Anthropology, Children, Youth and Childhood Studies, Communication Anthropology, Development and Economic Anthropology, Educational Anthropology, Enterprise Anthropology, Ecological/Environmental Anthropology, Ethnic Culture Studies, Ethnic Relations and Ethnic Identities, Food and Nutrition Anthropology, Gender and Woman Studies, Globalization Anthropology, Historical Anthropology, Human Ecology, Human Rights Studies, Indigenous Knowledge and Sustainable Development Studies, Legal Anthropology and Legal Pluralism, Linguistic Anthropology, Medical Anthropology and Epidemiology, Migration Anthropology, Museum and Cultural Heritage, Nomadic Peoples Studies, Physical Anthropology and Molecular Anthropology, Psycho-anthropology, Religious Studies, Sport Anthropology, Theoretical Anthropology, Tourism Anthropology, Urban Anthropology, Urgent Anthropological Research, and Yunnan Studies.

As the organizer of the 16th IUAES World Congress, the Chinese Union of Anthropological and Ethnological Sciences (CUAES) decided to edit and publish "Anthropology and Ethnology Today Series", the paper collection series of the above sub-disciplines or research fields, for example, Physical Anthropology, Molecular Anthropology, Migration Anthropology, Museum and Cultural Heritage, Nomadic Peoples Studies, Linguistic Anthropology, Medical Anthropology, and Ethnic Culture Studies. We hope that the scholars from different parts of the world can share with all the achievements in the book series of this congress.

**Zhou Mingfu, Executive Vice-president  
Chinese Union of Anthropological and Ethnological Sciences**

**Huang Zhongcai, Secretary-general  
Chinese Union of Anthropological and Ethnological Sciences**

**July 14, 2009**

# **Foreword**

## **The 16th Congress of the International Union of Anthropological and Ethnological Science**

### **—A Review of the Indigenous and Ethnic Minority's Education and Human Cultural Diversity**

Chen Bateer

The 16th Congress of the International Union of Anthropological and Ethnological Science, considered by some as the Olympics Games of anthropology and ethnology conferences, was successfully held from July 27 to 31, 2009 in Kunming, Yunnan Province in the Peoples Republic of China. The theme of the congress was “Humanity, development and cultural diversity”. There were 4 300 scholars and professionals from about 100 countries and regions in attendance. The congress organised 165 panels and 22 visual conferences, showed 23 films on anthropological themes and organised 6 exhibitions. Five international experts and fourteen notable scholars gave keynote speeches and seminars to the congress. All of the participants exchanged their most up-to-date research findings.

On the afternoon of July 31, the congress closed in Kunming. In response to the opportunities, challenges and threats caused by globalisation, cultural diversity and human development, the congress participants established and announced the “Kunming Declaration”. The Declaration states that, as an outstanding achievement that developed from interactions between human living activities and the ecological environment, cultural diversity represents the unique creativity of human kind. Cultural diversity is also the foundation of human social interactions, and provides a source of individual wellbeing. Mr. Jing Yang, Director of the Chinese Ethnic Affair Committee and President of the Chinese Anthropology and Ethnology Association, said at the closing ceremony of the congress,

“This congress is a successful gathering with a wide range of topics, significant specialties and broad implications. The announcement of the ‘Kunming Declaration’ indicates the agreements to be achieved among Chinese and international scholars over some significant international issues. It also indicates the growing cooperation between Chinese academia and international academia, which creates great potential for further academic development and exchange.”

Based on a rough estimate, there are more than 2 000 ethnic groups in the world. Apart from a few nations, the majority are multiethnic. However, in these multiethnic nations, indigenous people and ethnic minorities often suffer from political and economic disadvantages. Their languages, cultures and traditional knowledge are under threat. Education can play an important role in improving the social status of indigenous people and ethnic minorities, as well as in maintaining their precious native cultures. As a result, many nations have made efforts to promote indigenous and ethnic minorities’ education, including establishing supporting policies, laws and regulations, and providing institutional support and targeted grants. In the meantime, the educators of indigenous people and ethnic minorities have taken actions to carry out the reform of ethnic minority education.

I had submitted a proposed panel on “indigenous and ethnic minority’s education and human cultural diversity” before this congress was held. The goals of this proposal were to provide a platform for exchange among scholars and experts on indigenous and ethnic minority education worldwide. The specific aim was to gather scholars and experts to consider the role of education in the development of human cultural diversity; to discuss the inter-relationship between education and human cultural diversity; to exchange experiences and lessons of promoting indigenous and ethnic minority’s cultures; and to review educational reform and academic research from different countries and cultures. The proposal was accepted by the Congress. After two years of effort under the guidance of the congress organising committee, and assisted by national representatives of the Congress, the panel was finally held from July 29 to 30, 2009 at Yunnan University. More than 30 scholars and postgraduate students participated in the panel. The participants were from multiple countries, including the United States, Germany, the United Kingdom, Canada, New Zealand, the Philippines, Nepal, India, Sri Lanka and China. The Chinese participants came from Yunnan, Inner Mongolia, Gansu, Xinjiang, Liaoning, Tianjin, Beijing, Hubei and Hunan. There were only two themes relevant to educational anthropology within this congress, and this panel was one. The panel was also the only one that focused specifically on indigenous and minority education and cultural diversity within a total of 165 panels. I

will give a brief review and some comments about this panel based on my experience of organising and participating in it.

Firstly, its topic conformed well to the congress theme—humanity, development and cultural diversity. The Kunming Declaration raises to a new level the issue of cultural diversity, which is a fruitful result of the interactions between human activities and the ecological environment. The Declaration recognises that it corresponds to human creativity, to the co-development of various populations, and to individual views of happiness. The protection of cultural diversity and the formation of a harmonious world system have become a common value of anthropologists and ethnologists in the 21st century. There are two major unavoidable challenges currently faced by humanity—the problematic relationships between globalisation and cultural diversity, and between national integration and ethnic cultural diversification. These factors are often found to be in conflict while, at other times, they might be in harmony. How to preserve and develop ethnic cultures against a background of global and national integration, has become a critical research topic in this new century. Culture and education have a closely corresponding relationship. The education of any ethnic group is both based on and constrained by their culture. Meanwhile, education plays an important role in the development and success of ethnic culture. Education can also propagate, select and create culture. To date, in many multiethnic countries, especially in those previously colonised, the languages and traditional knowledge of ethnic minorities and indigenous communities are largely threatened. This is a vital issue that affects the future of the world, and the future of human development and human cultural diversity. Therefore, I believe, the study of “indigenous and ethnic minority education and human cultural diversity” not only has practical significance, but also historical significance.

Secondly, the panel covered a wide range of topics. The discussions focused on six main themes, namely, “multicultural education”, “ethnic education theories”, “indigenous culture and its values”, “case studies”, “ethnic language and script” and “nation-based practices and comparisons”. Among these themes, ‘multicultural education’ contained five reports, including *A Preliminary Disquisition on the Phenomenon of Contemporary Young Yi Students’ Adaptation and Confusion of Culture in Liangshan* by Liu Zhengfa; *The Harmonious Development of the Ethnic Cultural Diversity and Education in Yunnan* by Lei Bing; *The Cultural Diversity and Endogenous Development of National Education in China* by Zhang Buhe; *Multiculturalism and Minority Education in Yunnan Province* by Luo Chunpin, and *The Status and Development of Tibetan Local Curriculum in China* by



Gazangcao.

The “Ethnic education theory” theme included five reports: *Culture is Defined as Information System* by Peng Yongqing; *Self-Calls and other Calls: Implications on the Education of Indigenous People* by David Toohey (USA); *Aspects of Social Identity in Educational Institutions: Ethnographic Approaches* by Naomi Furnish Yamada (USA); *Indigenous People and Cultural Education Centres: a Global View* by Rosemary Joy Hendry (UK) and *A Thought about Building up a Harmonious World through Establishing a World Human Being Festival* by Buhe.

The theme of “indigenous culture and its values” contained five papers: *Educational Anthropological Study on Cultural Inheriting of the Cigarette Case Dance of the Yi Ethnic Group* by Pu Lichun; *Educational Anthropology Understanding of Chinese Ethnic Korean Swinging and Wrestling* by Cui Yingjin; *Analysis on Cultural Characters of Mongolian Wrestling And Its Unique Educational Functions* by Bai Hongmei; *The Significance and Effects of the Function of the Research Journal in the Development of Education for Ethnic Minorities—Taking the Journal of Research on Education for Ethnic Minorities as Case* by Ge Xiaochong and *Beyond Traits, Stereotypes, and Profiles: The Ilokano Past the Popular Categories* by Aquino Susan (Philippines).

Under the theme of “Case Studies”, five scholars contributed their research results: *The Revitalisation of Indigenous Knowledge in the Contemporary World: A Case Study of Maori People in New Zealand* by Rapata Wir (New Zealand); *Indigenous People, Cultural Diversities and Educational Deprivation: An Indian case study* by Shashi Prabha (India); *The Analysis on the Influential Factors in the Education of the Children in a Miao Mountain Village—based on the Case of the Children in a Miao Village in Songming County* by Wang Lihua; *The Schooling in North Laos—A Case Study in the Perspective of Anthropology* by Yuan Tongkai and, *A Review of Xibo Education in Xinjiang in the Last Century* by Ge Fengjiao.

The theme of “Language and Writing System” included six papers: *Language, Development, and Multi-Ethnic Societies: the Role of Asia’s Higher Education in Internationalization and Globalization* by Peter Englert (USA); *The Nüshu Spreads an Investigation of Accepting the Teaching Model* by Li Qingfu; *The Cultural Function of the Nüshu Work* by Dai Yunfang; *The Chinese Educational System Influences on the Nüshu* by Wang Yanmei; *Diversity of Language and Written Language and Bilingual Education for Ethnic Minorities in the Process of Modernization-Survival and Development of a Newly Created Writing System in Perspective of Conflict Theory* by Ma Xiaoyi, and *Rethinking the*

*Difficult Situation of Mongolian Language Education in China* by Chen Bateer.

The “nation-based practices and comparisons” contained five reports: *A Comparative Study of Indian Education Policy in Canada and Mongolian Education Policy in China* by Bing Wang; *Education and Development for the Tribals: A Study Based on Rural and Urban areas of West Bengal* by Suchismita Sen Chowdhury (India); *The Right to Education of Ethnic Minorities Children of Nepal: A Study on the Existing Status and Challenges* by Leela Pradhan (Nepal); *Tibetan Minority Education in Qinghai Province: An Analysis of Past, Present and Future Trends* by Adrian Zenz (Germany); *A Discussion of the Internationalisation of Tertiary Education and the Development of Ethnic Culture in the Remote Areas of Yunnan* by Chen Jing; and, *An Educational Anthropological Study of Lagu Children* by Teng Xing.

These contributing papers contained discussions of the relationships between education in mainstream societies and the education of ethnic minorities, as well as internal issues within ethnic minority education. They explored the fundamental theories of diversified cultural education as well as the histories of ethnic minority education and its practices. Some papers discussed the issues of multi-ethnicity and multi-language in certain regions, while others studied a single ethnic group’s education and culture. There were site-based case studies from an anthropological perspective, while others compared educational policies across region and culture.

Thirdly, the majority of the panel participants was indigenous and belong to different ethnic minority groups. They are actively involved in researching their own culture, languages, traditional knowledge and education, which reflects these indigenous and ethnic minority researchers’ consciousness and initiatives. There were indigenous representatives from overseas including New Zealand, the Philippines, India, Nepal and Sri Lanka. And the representatives of Chinese minorities included Yi, Korean, Mongolian, Tibetan, Xibo, Muslim and Tujia people. Among the conference papers, the case studies of ethnic culture and education of single ethnic groups were in the majority. In the past, research was largely focused on the external relationships of indigenous and ethnical education, and the importance of education in the role of aiding indigenous and ethnic minorities to infuse into the mainstream society. Attention was focused especially on the low level of academic achievements of many indigenous and ethnic students. However, the research direction has changed since the mid 20<sup>th</sup> century, along with the development of post-modernism and post-colonialism, and an increasing number of indigenous and ethnic researchers raising cultural awareness. Research is now more focused on the inheritance of indigenous and

ethnic traditional culture and language, and how to construct a diversified ethnic education system on the foundation of indigenous and ethnic culture and traditional knowledge. For this reason, it is very important to foster researchers from indigenous and ethnic minorities, to build indigenous and ethnic minority research capacity, and to encourage researchers studying their own culture and education.

To sum up, this conference panel was organised around the subject of indigenous and ethnic minority education after the “Higher Education of Indigenous People and Nationalities: Asia-Pacific Symposium and Workshop” in 2008 at Nankai University. I believe these conferences enabled overseas scholars to understand the history, practice and policies of Chinese ethnic minority education. In the meantime, Chinese scholars had the chance to learn from the experiences of overseas colleagues and to have a better understanding of the change and development of ethnic education around the world. The conferences enabled both parties to communicate and cooperate based on sharing experiences and improved understandings.

# Acknowledgement

Chen Xiaoying

The time for this volume to see its audience has finally come, although we know “of the making of books there is no end”. In reviewing indigenous and ethnic minorities’ educational and human cultural variability, this book illustrates the culturally diverse views of educational issues in many parts of the world. Focusing on varied cultural contexts, many of which have not yet been properly acknowledged in academia, we hope to make a fresh contribution to the existing literature in the field.

The idea of editing a book from the 16th Congress of the International Union of Anthropological and Ethnological Science may have been with Bateer long before we met. We discussed this as a real project at the end of 2010 when he was on a trip to the Southwest part of China, giving lectures at several regional universities. Out of academic enthusiasm, friendship and some degree of imprudence, I offered to help with the editing for the book, and started working on the project when the winter break came. The work went well at the beginning. I soon realized when the spring semester started, however, that managing a book project on the one hand and carrying on regular teaching and routine duties on the other, is a greater challenge than I had initially imagined. It requires much more input than one’s regular endeavours. I also realized the practical need for a native English-speaker to join in the project and assist in reviewing the language quality for the English readership. Translating is always difficult, and one needs to strike a balance between the voice of the author and the local idiom.

I suggested to Bateer that I needed assistance in editing the book in English, although I had been working with the language for quite a number of years. Drawing on his personal resources, Bateer invited Paul Maxim to join us. The work went well once Paul joined in, thanks to his selfless and whole-hearted generosity and extraordinary professional competence.

From March through to July 2011, we had countless emails between us, sending drafts back and forth of all of the articles to be included or, finally, to be excluded from the book. We had lengthy discussions about the cultural backgrounds imbedded in the writing and

checked here and there to secure references. There were times when we would confuse the various versions between us, and had to stop and clarify which was the latest version of a certain article. There were other times when the confusing drafts of different versions made my head spin and I asked for rescue from Paul. He would write back with encouraging words saying everything always works out in the end, although that turned out to be more challenging than we had imagined. Now everything is at the end, and we are feeling relieved as well as grateful for having had such an experience. We gained strength by working together toward a definite purpose, and came to appreciate how the internet and email have made such international cooperation much more possible while we are physically residing in different continents.

We also feel obliged to express our thanks to Zhang Jijiao, Professor at the Institute of Anthropology and Ethnology, Chinese Academy of Social Sciences and Assistant Secretary General of the Preparatory Committee for the 16th Congress, who was forever understanding and patient at our sometimes slow progress on the project. Without him, the project would not have moved toward publication. We would, therefore, like to invite Jijiao to celebrate and enjoy the final outcome of the project now that the publication of the book has been realized through the success of our international teamwork.

# Introduction

Paul Maxim

In complex, multicultural societies, one of the great issues we face is how to meet the educational challenges of different cultural groups. Many see this challenge increasing with the growth in international connectedness that we call globalization. In fact, the issue has been with us ever since different groups of humans came in contact with one another. Essentially, there are two basic approaches to dealing with how we structure an education system. One model, which has been the favourite of many colonial powers and those wishing to develop a unitary state, is to impose a singular cultural-linguistic model on all citizens. This model consists of providing instruction in a standard language and creating a common cultural story or myth that is intended to unify the nation.

Within many nations, this approach has been reasonably successful. Some nation states that are today considered homogeneous started as a group of regional cultures and regional languages. In the West, Italy is a good example. When Italy was unified in 1861, few could speak standard Italian. Today, while there are still regional dialects, standard Italian is a unifying feature of the national education system. One of the unfortunate consequences of unary models, however, is that the cultural richness that ethnic minorities bring to the mix is often lost. By definition, unary models are homogeneous and by design or neglect, they reduce our variety of worldly experiences.

The other model is to accommodate multiple languages and multiple cultures within a single state. Before 1918, the Austro-Hungarian Empire maintained a high degree of ethnic diversity throughout its existence. Local languages and cultures were accommodated. India is currently a nation that provides education to many regional language and cultural groups. In many ways, India is culturally more similar to a highly integrated “European Union” than a single nation state. Here, education is provided in numerous local languages but English is often begrudgingly accepted as a standard second and somewhat unifying language as opposed to the more local Hindi. This situation is also common in many countries in post colonial Africa.

To a lesser extent, the unitary versus multicultural model dichotomy is seen in North

America. Officially, the United States is a unitary society based on a “melting pot” principle that has a single language, English, as its official tongue. Canada is formally a multicultural and bilingual country which supports both English and French as its official languages. While not having the same status as English and French, Canada also recognizes the rights of aboriginal minorities to be educated in their own language. One exception is the far northern territory of Nunavut where the Inuit languages (Inuktitut and Inuinnaqtun) are not only used on a daily basis, but are officially recognized as equal to English and French.

As an ancient civilization, China has had a varied past where central governments have sometimes been very accepting of the rights of different cultural-linguistic rights, and at other times have tried to impose a single language and cultural image. Modern China fits somewhere in the middle. On the one hand, current national policy seems to be directed toward creating a strong and culturally unified nation. For both practical and ideological reasons, Mandarin has been selected as the national language, a simplified character system has been implemented, and a parallel romanized script known as *pinyin* has been introduced. On the other hand, the fifty-five officially recognized ethnic minorities beyond the majority Han people have specific rights that allow them to maintain and foster their cultural uniqueness. Although 92% of the population is considered ethnic Han, many of the minorities are relatively large groups. The Zhuang, Manchu, Hui, Miao, Uyghurs, Tujia and Yi people, for example, all have populations of more than eight million. These populations are larger than countries such as Denmark, Norway or Finland.

Most of China's ethnic minorities are on the periphery of the country and a disproportionate number are clustered in the Southwest, and in Yunnan Province in particular. Although minority rights are enshrined in China's constitution, the practical issues of providing educational services in local languages and in a curriculum that recognizes and supports local cultures is often a problem. Some minority groups are very small. Yunnan has an overall population of almost 46 million and has twenty-five officially recognized minorities. The Bai, Hani, Zhuang, Dai, Miao, Hui and Tibetans each make up less than 5% of the total for the province. Some groups are tightly clustered in a limited geographical area while others are quite disbursed.

As several chapters in this book clearly illustrate, there are many difficulties in providing local education to the minority communities. Some communities are small and remote, making it difficult to recruit teachers and provide nearby schools. This, of course, is not unique to the minority areas. Providing quality education in remote areas has been an ongoing challenge for China and other nations due to the costs and logistical difficulties

involved. Although China only provides compulsory education for nine years of schooling, the sheer magnitude of the population and the vastness and geographical diversity of the country has placed a significant burden on state resources.

Finding teachers who are knowledgeable of the local culture and qualified to teach the minority language is another problem. Achieving a balance curriculum that allows for the formal perpetuation of local culture while still providing students the necessary skills in Mandarin and mainstream subjects is also challenging. All of these difficulties are in relation to the officially recognized cultural groups. The issue is more complex when we consider that, by some estimates, there may be somewhere between 80 and 100 different languages and dialects spoken in China.

Some of our authors point out that China has had limited success in meeting these and other related educational challenges. Still, China is not alone in facing these difficulties—many other countries are in similar situations. To its credit, at this point in time, China is positive in its recognition of its minority citizens. The state officially provides not only elementary school education directed toward the minorities, but also has a system of universities oriented toward minority students. There are nine universities for the minorities throughout China with the one in Yunnan Province, Yunnan Nationalities University, located in the provincial capital of Kunming.

In this volume, the contributors expand on the relationship between formal education and the preservation of language and culture among indigenous minorities. Our first three papers reflect on issues relating to language and culture. This is followed by two case studies: one from West Bengal in India and the other from Yunnan, China. The third section presents three papers on issues relating to theory and practice in education, and the final section presents two papers comparing issues in China and Canada.

Internationally, one of the better examples of successfully co-existing education systems within a multicultural framework is New Zealand. As Gao points out in Chapter 1, the acquisition of official language status has done much to revive the language and underlying cultural appreciation among the Maori. Structurally, the Maori system provides formal education complete from preschool level through to university level. The Maori model provides a parallel to the “English” system. Gao is correct when she states that it “encourages and provides a good example for other minorities for preserving and passing on their language in theory and in practice”. Gao is also correct when she notes that simply achieving official recognition is not sufficient for a group to maintain its language and culture. There must also be a complementary social commitment to do so. It also helps that



the Maori in Aotearoa, or New Zealand, have a reasonable population base with a large proportion of that population living in a geographically contiguous region. The ability to find and train a large number of qualified teachers has also aided in revitalizing the Maori language.

Hendry's exploration of indigenous cultural centres emphasises Gao's point that obtaining official language status is merely a sufficient condition for the preservation of one's language and culture. Other mechanisms need to exist as well. Hendry illustrates how a variety models of cultural protection ranging from efforts in Japan to preserve Ainu culture, to the Woodland Cultural Centre in Canada, to the Jean Marie Tjibaou Centre in New Caledonia help serve this purpose. Preserving a culture starts with the preservation on one's language. Language alone, however, is not culture: language serves as the vehicle for culture. As Hendry tells us, cultural centres can "make it possible for local people to find out about their own past and their own history, often in a nation where the mainstream education system has largely ignored their presence, or presented it to them as if their cultural heritage was a thing of the past".

Ma speaks directly to the contradictions that appear inherent in reconciling the interests of the state in providing a unifying framework for all citizens with the interests of minorities to maintain their culture and individuality. The example she uses is that of the development of *pinyin* scripts in China for minority languages in the 1950s. Support for implementing these scripts has the mirrored broader political objectives of the central government as the competing visions of a multicultural versus a unicultural China have evolved with time.

In the next section of the book, two case studies are presented. The first one is Chowdhury's discussion of attempts to deliver education to the tribal communities of West Bengal, India. The second is an analysis by Wang of the factors influencing the education of Miao children in Yunnan Province in China. Both studies highlight the structural and individual challenges involved in providing education for ethnic minorities in remote areas. In both instances, it is clear that resources are limited, and access is difficult, there is a shortage of well-trained personnel, and conflicts exist over what the content of the educational programs ought to be. This influences the level of commitment that both parents and children have toward the educational enterprise. Chowdhury's case studies and Wang's descriptions of how Miao children view their schools and teachers, and the overall merits of formal education are particularly insightful.

The third section of this volume focuses on theory and practice in education. In