reading experience provided by *Fixing the Books* makes it an ideal textbook for introductory level linguistic and cultural anthropology courses at the graduate levels. The entire book or selected chapters are highly recommended for upper-level undergraduate courses in linguistic anthropology and Native American studies, as well as for graduate seminars in language ideologies, language documentation and revitalization, and Native American literacy practices. Anyone interested in field linguistic anthropology, language endangerment and revitalization, language ideologies, Native literacy practices, and even identity politics and politics of identities would find this evocative work useful and worth reading. Debenport has written a much-needed addition to Puebloan and North Native American scholarship in addition to general linguistic anthropological literature.

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Indigenous Community: Rekindling the Teachings of the Seventh Fire. By Gregory A. Cajete. St. Paul, MN: Living Justice Press, 2015. 252 pages. $27.95 paper; $14.00 electronic.

Gregory Cajete's new book *Indigenous Community: Rekindling the Teachings of the Seventh Fire* expands thoughts contained in his earlier books, *Native Science: Natural Laws of Interdependence* and *Look to the Mountain: An Ecology of Indigenous Education*. The latter book draws from his dissertation, *Science and Native American Perspective: A Culturally Based Science Education Curriculum Model*, which was the product of his studies in the "New Philosophy" program of the University without Walls, Los Angeles. The ten chapters in this book include community foundations of indigenous education, coming back from diaspora and the loss of community, what is a healthy community, sustaining indigenous community, recreating community leadership, and asking for a vision of indigenous education.

Cajete begins with autobiographical material briefly describing his childhood with an extended family in the Santa Clara Pueblo; his elementary education where he had some "excellent teachers" (5); and his disappointing college experiences at New Mexico Highlands University as a biology major. His college memories include "unending memorization, competing for a grade, catering to the wants of the professor, studying subjects detached from experience, endless examination, quoting ad infinitum the thoughts of others, learning about the world mediated through the eyes of others, and having discussions devoid of meaningful dialogue" (6). Cajete contrasts his "Western" college education with traditional holistic indigenous education, which he defines as "community-based, sustainability-oriented, environmental education" that "is spiritually and socially based" (204).

According to Cajete, with Western education, "Today's students receive an education that has been stripped of soulful meaning and its capacities to instill a deep ecological understanding. Training in technical skills and facts dominates instead. Engaging the soul, creativity, spontaneity, and play has been displaced by a consuming

focus on building practical skills-based knowledge" (15–16). Western education for indigenous peoples is seen as part of the colonial history of domination, leading to what Diane Hill (Haudenosaunee) labels ethnostress or historical trauma, "the disruption of the beliefs that go with being a Native person" (59). Ethnostress can lead to internalized oppression and the need to rebuild indigenous communities with good leadership. This rebuilding is done by unraveling "internalized oppression by tracing it to its source in colonization" and then reinstilling "the time-tested Indigenous values that lead toward a more hopeful future" (59). Of utmost importance is "Learning the history of our own communities . . . because it helps us see what is really going on" (63). Overall, Cajete sees Western ideas of development as not sustainable and an ill fit for indigenous communities.

Despite many good ideas in these chapters, overall they present an idealized view of education and the world, and real-world examples are lacking. Cajete contends that "In natural communities, all living things must cooperate to survive" (88), and contrasts this with the Darwinian idea of survival of the fittest. However, how does prey "cooperate" with carnivore predators who must eat them to survive, and who compete with each other when prey is scarce? Cajete's vision of an indigenous utopia where the lion and the lamb lie down together is compelling. However, what happens when human populations outstrip the resources, especially food, they need to survive? Beyond appreciating indigenous knowledge, what specifically needs to be done to ensure a future for indigenous and non-indigenous people in this world they share?

Cajete provides many ideas that we all need to think about, but he falls short in showing how to implement these ideas in and outside of indigenous communities. Although he notes that "Indigenous science is based on observation," as is Western science (138), this book could have benefitted from better grounding in the observation of actual places where indigenous people and their leaders are working to revitalize indigenous cultures, languages, values, and communities. According to Cajete, "Indigenous leaders have been brought up to have a self-effacing mindset of sacrifice and service to the community. This training in personal discipline has produced extraordinary levels of character and integrity" (148). Some portraits of actual leaders exemplifying these values would strengthen this book, and some of the terms used in this book need definition. For example, what does the term "organic Indigenous scholars" (123) mean, and who and what are current examples of them and their scholarship?

Similarly, near the end of the book Cajete repeats six questions that "remain compelling today" (223) from his book *Look to the Mountain*. Two of these questions are: "What educational models and structures have we tried already, and what have we learned from them?" and "What educational models and structures do we need to create, informed by Indigenous knowledge and communities?" (223). This new book would have been greatly improved if the author had observed and described how some specific tribal colleges, indigenous language-immersion schools, and tribal leaders are providing models and structures today to build better indigenous communities.

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