

MARC-ADÉLARD TREMBLAY, éd. — *Les Facettes de l'identité amérindienne / The Patterns of "Amerindian" Identity*. Québec: Les Presses de l'Université Laval, 1976. Pp. xiii, 316.

The "justified frustration of Indians breeds violence," *The Gazette* of Montreal reported in 1974, pointing to the expediency of deliberate disorder for capturing public attention. Without that attention, Amerindians have stood little chance of gaining the public sympathy and support they need to realize their goal of self-determination. It was with such considerations in mind that the Royal Society of Canada and Laval University joined forces to hold a symposium on Amerindians and Inuit at Montmorency, Québec, in 1974. The proceedings of that event, which make up this book, point all too clearly to some of the reasons for that "justified frustration". Amerindian leaders are on solid ground when they say that it is no longer possible to exclude their people from "the decision-making process in matters affecting their property, their families, the training of their children, the nature of the accommodation they choose to make with the dominant society" (p. 15). Or, in the words of Jacques Kurtness of the Association des Indiens du Québec, "ou on donne le droit de vivre, ou c'est nous qui allons le prendre par la violence" (p. 191).

It could be considered ironic that such a distinguished group of Canadians should have been assembled simply to provide new perspectives on the identity of Amerindians and Inuit in Canada today; there was no intention of proposing solutions or making recommendations. Still, if our indigenous peoples are to make a convincing case, reliable background information is necessary. The symposium's participants conscientiously fulfilled their mandate over a wide selection of topics: to name only a random few, Doug Elias, in his appraisal of native training and vocational programs; Douglas Schweiser, examining the record of Canadian courts in relation to native offenders; Gilles Larochelle, in his study of Federal housing for Inuit; and David Stymeist, in his paper on Amerindian health care at Sioux Lookout. In each of these cases, it was clear that a considerable amount of expense and well intentioned effort has succeeded mainly in deepening the chasm between Amerindians and the "others". In this regard, our history has been nothing if not consistent.

The response of Amerindians to this record, reiterated again and again at this conference as well as elsewhere, is to demand control of their own affairs and recognition of their claims to their share of the land and its resources. "Government thinks we are a problem," observed Andrew Delisle, president, Indians of Quebec Association; "...they don't look at the positive side. Indian people here are an asset to this country and they could be used for the benefit of the whole society. But nobody thinks about that. It's a problem right away" (pp. 198-99). Participants had little difficulty in agreeing; in the words of Claude Fortier of the Royal Society of Canada and conference chairman, "There is a growing awareness on our part to your right [of] self-determination and self-management" (p. 201).

As was to be expected, there was less agreement on how self-determination is to be achieved. Not everyone shared Mr. Fortier's optimism that it could be done through existing structures. Neither was there a consensus as to the goals of self-determination. For example, how should reserves be viewed? Are they areas of special privilege, a sort of retreat from the competition of the contemporary market place, where beleaguered Amerindians can find cultural renewal? Or are they areas of under-privilege, ghettos for second-class citizens not in possession of full political rights? To become a man, it can be necessary to leave the reserve, Jacques Kurtness admitted, even as he said, "La réserve, c'est chez nous".

The dilemma of Amerindians has not been eased by persistent European misunderstanding of their cultures. To describe Stone Age technology as "simple" is misleading, as anyone who has tried to fashion a stone or bone tool quickly learns. Actually, what has become simplified is our collective memory of these ancient techniques. Neither do "simple" technologies necessarily involve simple social infrastructures, all too easily assumed. Quite the contrary can be the case; a developing technology can modify an intricate web of human and spiritual relationships, so that it can be the "advanced" society which ends up with the simplified social structures, just as it can end up with the simplified language. Dr. O. Schaeffer in his paper, "Socio-Cultural Change and Health in Canadian Inuit," was particularly effective when illustrating the impoverishment of the relationships of mothers to their babies that can result as Inuit adapt to contemporary lifestyles.

It is in deepening our appreciation of these anomalies that this book makes its contribution. We need to be reminded that even as sensitivity and knowledge are acquired, so they can be lost; the price of advancing technology can be the loss of whole dimensions of the human experience. There is a vast difference between turning the clock back and maintaining control of its operations; accepting new technologies should not imply indiscriminate rejection of everything connected with the old. Native cultures can indeed be an asset to contemporary Canada.

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Lorne Tepperman. — *Social Mobility in Canada*. Toronto: McGraw-Hill Ryerson, 1975. Pp. 220.

In the opening paragraph of his book, Lorne Tepperman states that the work is a "melange of observations". He goes on to suggest that the seven chapters "can be read in a variety of orderings and combinations" (p. v). I must concur. The book is a bewildering concoction of theory and narrative summaries of a few previously published works. Unfortunately one may read it, as the author suggests, in any sequence. The author touches many familiar concepts and themes in his meandering way, but there is simply no coherent, integrated developmental argument or presentation of information. The book in effect has no beginning, and no conclusion.

The title carries a clear enough promise: an examination of social mobility in Canada. Tepperman himself is clear when he states that the book is devoted to "the central question: what determines who succeeds and who fails in Canada?" (p. v). That question, and the concept of social mobility, seem straightforward. In the literature the study of social mobility generally means analyses of patterned opportunities and achievements in stratified societies. More particularly, most of the literature deals in vertical social mobility, or changes in an individual's or in a group's social class position.

However, Tepperman wishes a more profound and comprehensive theoretical approach to mobility analysis. He therefore presents a conception of mobility that may be described as innovative, but that I find obfuscating and idiosyncratic. Rather than speak of change in social class position, he speaks of social mobility as "the flow of power resources from person to person or group to group over