

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

time" (p. 23). Power resources are defined as having to do with prestige, property, and authority, the common enough tripartite distinction. Each is a power resource because it is translatable into "the compliance of others" (p. 20). Power resources are also said to define social strata, for a stratum consists of people of approximately similar power. Further, power resources are said to increase in quantity with industrialization, as more resources are available and there is a more complex social organization. Mobility, therefore, probably also increases, as more individuals or collectivities have access to more resources. The expansion in mobility, however, is moderated by demographic factors, most fundamentally, population shifts, for the latter affect the number of competitors. These factors determine structural mobility, or mobility derived from changes in the society rather than from individual actions.

Chapter Three is about individual unit mobility in a stable system. Tepperman speaks of "exchange mobility" or mobility as a "renewal process" (p. 48). The concern is now mobility in the hypothetical absence of change in the "ratio of resources to competitors". Yet he soon turns to career examples, normal and deviant, where the steady state condition is obviously not met. Moreover, mobility becomes any kind of success, or failure, for any unit of analysis. City growth (Toronto versus Kingston) is a matter of mobility; corporate achievement, as in publishing, is social mobility; economic gain as a thief or a bootlegger is social mobility.

In developing his career cases, especially those within the context of a formal organization, Tepperman is often interesting, as in considering career opportunities within universities or careers within the Coldstream Guard. Curiously, in his prefatory remarks he acknowledges that Chapters Four and Five were actually written by a student under his supervision. The chapters deal in orthodox and deviant careers, and are straightforward narrative resumé's drawing upon other published works. The description of Sam Bronfman, for example, simply summarizes James Gray's *Booze*. But at least we deal here with tangible illustrations. They could have been — but are not — explicitly related to the earlier theoretical abstractions.

It should be noted that the title notwithstanding, the book is at best erratically Canadian in content. There is no overall description of Canadian social structure, or of the historical bases of present Canadian labour force characteristics and organizational composition. Regional differentiation, obviously related to mobility, is not discussed, nor are the varied and related resource bases — a particularly remarkable omission in light of the earlier abstract attention devoted to industrialization and demographic factors. Similarly, social classes are scantily acknowledged, and in fact, at one point we are told that the relationship between social mobility and social stratification is "spurious" (p. 6). Only belatedly, in the concluding chapter, is the impact of formal education considered, and it is discussed only insofar as it relates to educational aspirations, and not by way of an analysis of the organization of formal education and the labour market. Overall through the analyses of careers, the bulk of the book, there is no demonstrated relationship to the power resources concept so tediously developed in the opening chapters. Power, in fact, never appears again after Chapter Two.

Early in the book Tepperman rightly praises Sorokin's classic work, *Social and Cultural Mobility* (p. 2). Yet, for all his apparent respect for Sorokin, Tepperman's own work is characterized by none of the logical, developmental, historical sense that characterized all of Sorokin's efforts. Rather we have an uneasy juxtaposition of unnecessary abstraction and over-simple description, all free-floating in time and social space. He teases us now and then with declarations as to the necessity of appreciating "historical context" if we are to understand

mobility (p. 92). But in no degree is the Canadian "historical context" analyzed or even described.

Tepperman has obviously attempted to escape the more conventional mobility analyses. These admittedly tend to be rather banal statistics-laden manipulations of survey responses dealing in intergenerational occupational achievement. However, he simply does not manage a more satisfactory alternative. If he had taken the logical steps suggested in his work and developed an historical approach to Canadian society, longitudinally demonstrating structural mobility and mobility as renewal, he would have approached his apparent objectives. Had he explored the industrial, regional, and organizational character over time of Canadian society, as related to social class inequality and mobility, he could have achieved a stunning and welcome alternative to the existing literature. But he simply does not execute the lines of analysis to which he seems to aspire. Instead, we have at best a succession of prolegomena.

For those who choose to take a look for themselves, I have puzzled out a superior chapter ordering and selection. Begin with Chapter Four on careers, and carry on through Five and Six on deviant careers, stereotyping, and discrimination. In these chapters there is some indication of the book that might have been.

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Mélanges d'histoire du Canada français offerts au professeur Marcel Trudel. Ottawa: Éditions de l'Université d'Ottawa, 1978, Pp. 250. Cahiers du Centre de recherche en civilisation canadienne-française, no. 14.

With the growing popularity in Canada of collections of essays dedicated by admiring colleagues and former students to masters of the discipline, the appearance of a volume of historical essays dedicated to Marcel Trudel was inevitable. Professor Trudel is probably the most productive historian writing in Canada today. With a dozen books, others written in collaboration, and scores of articles published during more than a quarter of a century some men might rest on their laurels. But since 1973 Professor Trudel has written half a dozen more very solid books, some of them definitive studies, and at least two more volumes are yet to come. Anglophone readers know Professor Trudel only through two brief articles that were published more than 20 years ago and *The Beginnings of New France, 1524-1663*, that appeared in 1973. Although welcome, this truncated version of his French-language, multi-volume history of the same period does not provide readers with a sufficiently comprehensive view of his work. Unfortunately this present volume does little to increase even his Francophone audience's understanding of Professor Trudel's place in contemporary Canadian historiography or appreciation of the magnitude of his contribution. The many articles cover topics from the seventeenth to the twentieth centuries and reflect his own wide range of interests, but their coverage does not always reflect his own depth of research and careful attention to detail. The essays are very uneven in treatment and form. Some are very synoptic and their inclusion is questionable, several are incomplete research notes and fewer than half are important and useful.

Professor Ouellett's discussion of seigneurial property and social groups in the Saint Lawrence valley, 1663-1840, is the most important, for his discussion of the breakdown of the social usefulness and influence of the old Canadian *noblesse*