

BOOK REVIEWS / COMPTES RENDUS

Indian Education in Canada, Volume 1: The Legacy

Jean Barman, Yvonne Hebert, and Don McCaskill, eds.

Vancouver, British Columbia: University of British Columbia Press, 1986. 172 pp.
\$13.50 (paper).

Reviewer: A.-M. Mawhiney

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If we believe that knowledge about the historical context of an issue allows us to understand the present then a book that describes the history of Indian education in Canada makes a significant contribution to our appreciation of the Indian peoples' movement for self-government. *Indian Education in Canada, Volume 1: The Legacy* is a historical look at Canadian educational policy from the early sixteenth century, with the first arrival of Europeans, to the establishment of Blue Quills in the 1960s. It provides a unique look at the way in which educational policy evolved during this time frame. The book is unique not only in its topic (this is the first attempt at this subject); its approach is also unique. There are eight chapters and each one contains a case study about a schooling experience offered to Indian children. The detailed description of each experience is offered within both the context of the relevant educational policy and that of the specific geographical area in Canada. The reader will have a very thorough understanding of how the educational policies developed by whites and implemented primarily by educators from various religious groups contributed significantly to difficulties found presently in Native communities, and of Indian peoples' drive for self-government as the only solution.

The initial mission of educators, primarily missionaries, was to convert the Indians to the European way of life and to Christianity. The first chapter, "Micmac Literacy and Cognitive Assimilation," is an excellent analysis of the historical relationship between the Micmacs and various missionary groups. It describes the different policy stages as experienced by the Micmacs from contact to the present. One of the strengths of this well-written account is that it is presented from an Indian viewpoint. Another strength is the critical use of source material and an analytical rather than descriptive approach. The reader is left with a strong respect for the perseverance of the Micmacs in maintaining their culture and traditions despite "civilizing" attempts by whites. These attempts at "civilization" are described in counterpoint with Micmac values, beliefs, means of communication and traditions. The result of this approach is a sense of embarrassment for the whites and respect for the traditional ways of Micmacs.

Other chapters describe particular policy periods, each of which had a clearly defined objective: individual assimilation, group assimilation, segregation, integration, and self-government. These accounts are well researched and the reader is given a strong impression of the inappropriateness of each successive policy despite what may have been the best intentions of educators.

There are two cautions that must be presented about the book. At times, authors have accepted at face value information which is known to be questionable. A glaring example of this is found in Chapter 4, "No Blanket to be Worn in School: The Education of Indians in Nineteenth-Century Ontario," when the author accepts the

notion that "very little corporal punishment was meted out of Shingwauk" (p. 77). There is substantial evidence that refutes this; one has only to speak to Indians from the local area to be disabused of this idea. A second caution concerns some of the underlying assumptions contained in the book. The author of Chapter 6, "Separate and Unequal: Indian and White Girls at All Hallows School, 1854-1920," for example, appears to assume that assimilation would have had a positive outcome for Native peoples in Canada, a point which is strongly debated by Native leaders. This conclusion detracted from what was otherwise a strong, analytical chapter.

Indian Education in Canada explains the historical context for present relations between Whites and Native peoples in Canada in a very readable yet scholarly fashion. Aside from the above mentioned cautions this book makes a very significant contribution to Native Studies. It is to be recommended to everyone interested in gaining a better understanding of current Native issues. These rise out of the historical context described in this book and have not, to this point, been well documented from a Native perspective.

Women's Work: Development and the Division of Labor by Gender

Eleanor Leacock, Helen Safa, et al.

South Hadley, Massachusetts: Bergin and Garvey Publishers, 1986.

Reviewer: Christine Ward Gailey

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This coherent, well-argued collection analyzes the impact of economic development on the gender division of labor and patterns of women's authority. Most essays are significantly revised versions of articles which first appeared in a special issue of *Signs*. These case studies link shifts in the gender division of labor, increasing economic insecurity, and decreasing authority for women, on the one hand, to changing political and economic relations involved in capitalist expansion, on the other. Three related aspects of capitalist development frame the essays: 1) the transition from agrarian to industrial production in Europe and the United States, 2) colonial or neo-colonial capitalist penetration into nonindustrial societies, and 3) capitalist industrialization in neo-colonial countries. In addition, Elisabeth Croll examines development and gender relations in socialist contexts. In the concluding chapter, Eleanor Leacock discusses the implications of the articles and related literature for movements by and for women in the so-called developing world.

The volume is valuable for classroom use. The articles address the major debates about women's status and economic development: participation in development versus control, the impact of class and racial stratification on women's experiences of capitalist development, the relationship of capitalism to patriarchy, the nature of gender inequities in unstratified societies, the ostensibly progressive aspects of women's involvement in wage labor, the creation of public and domestic spheres, the creation of a split between productive and reproductive activities, and the effects of industrial development on women in urban and rural neo-colonial settings. The case study format makes the theoretical subtleties accessible to students, and the selection of examples from all parts of the world—including encapsulated minority peoples in industrial capitalist countries—avoids the Eurocentrism or