

smallpox, influenza, cholera and bubonic plague are typical of such diseases whose social impact in historic periods is well known. Permanent dwellings, the clearing of forests, the digging of irrigation channels and ponds, the use of animal and human manure, food storage and trade have all been significant factors in the increase of disease since the adoption of agriculture.

With regard to nutrition, most cereals are poor sources of protein, vitamins and minerals, a deficiency which is exacerbated by storage and cooking. Although cereals can be supplemented with other foods, domesticated crops may be less resistant to disease than their wild counterparts, and the failure of monocrops in particular will have proportionately serious consequences for those dependent on them. Centralized agricultural states also have a strong tendency to provide a better quality of health and nutrition for the more powerful classes at the expense of the poor.

Cohen's evidence from contemporary primitive societies only covers hunter-gatherers, and while it is difficult to establish average life-expectancies in such societies, it seems likely that they at least compare favourably with those in India until 1920 and in much of Europe as late as the 18th and early 19th centuries. The data from archaeological sites is mostly limited to the transition from foraging to intensive agriculture or the emergence of large political units in North America. This evidence "provides a very mixed record of changing health," but, Cohen suggests, "I can find no actual evidence of regular child survivorship anywhere in the world until the late nineteenth century" (p. 107). While the present evidence is thin and uneven, it seems likely that "we have built our images of human history too exclusively from the experiences of privileged classes and populations" (p. 140).

It is impossible in this brief review to do justice to the full range of arguments and evidence with which Cohen supports his case (there are 82 pages of notes and 46 of bibliography). Chapter Three, on the evolution of human society, is particularly well done, and the book as a whole can be strongly recommended.

---

### **Ten Years Later: Indochinese Communities in Canada**

Louis-Jacques Dorais, Kwok B. Chan and Doreen M. Indra, eds.

Montréal: Canadian Asian Studies Association, 1988, 200 pp. N.p. (paper)

*Reviewer:* Lawrence Lam

York University

While Canada has accepted thousands of Indochinese refugees since the mid-1970s, there is little systematic and comprehensive analysis of their efforts to organize themselves into viable distinctive sociocultural collectivities through which culture shock could be eased and their cultural richness added to a multicultural Canada.

Accordingly, this book is a welcome addition, providing much needed information, not only on the problems experienced by the Indochinese refugees in their attempts to carve out a satisfactory niche in Canadian society (e.g., underemployment and downward mobility), but also on their collective search for cultural identity and attempt to preserve their cultural heritage through the development of eth-

nocultural communities, which may serve as a source of sociocultural and socio-psychological support.

The editors have to be congratulated for their success in having all Canadian regions, from British Columbia to the Maritimes, represented. The representation is particularly important because it challenges the commonly held belief that ethnic community formation is necessarily related to the residential concentration of a specific ethnocultural group. One is intrigued by the case, documented (in Chapter Nine) by Q.B. Tran, of efforts made by a community of only about 500 Indochinese refugees living in Southeast New Brunswick to establish a community organization in spite of internal political cleavages and constant pressures for assimilation.

N. Buchignani (Chapter One) provides a theoretical synthesis of models of social organization and community development with particular emphasis on the critical demand to "produce multidimensional accounts of Indochinese-Canadian peoples' concern, values and choices in the context of social and societal constraints" (p. 30). Chapters Two to Nine, varying in length, respond to this critical demand, highlighting the diversity and richness of Indochinese-Canadian social experience in Canada. Each deals with some aspects of the Indochinese refugees' social and community life.

In Chapter Two, Y.F. Woon and D. Woo aptly describe the ethnic Vietnamese and Chinese Vietnamese in Victoria, whose community development, as a result of their collective response to the prevailing economic conditions, they liken to loose sand. D. Indra's (Chapter Three) empirically grounded analysis of the ethnic Vietnamese and Chinese Vietnamese in Lethbridge argues that understanding of the individual self-concept and self-esteem are linked to community social organization. N.H. Copeland's study (Chapter Four) of the Indochinese community in Winnipeg underscores the importance of the ethnically and functionally specific institutions that ease the strains inherent in the adaptive process. Chapter Five (by P. and J. Van Esterik), traces, albeit briefly, the gradual and progressive development of the distinctive community life of the Vietnamese, Laos and Cambodians in Toronto. With relatively favourable economic conditions in Toronto, they predict that a fuller and more complete Southeast Asian cultural life is inevitable in this metropolis.

Importantly, Chapters Two and Five challenge future studies to consider the possible impact of economic conditions on community development. Findings in Chapter Six (C.D. Le and S. Duy Nguyen) dealing with Vietnamese in Ottawa indicate that occupational achievement by young members of the Vietnamese community in the years to come will be crucial not only in preserving and developing cultural heritage and community life but also in influencing active participation in the political life of Canadian society at large. K.B. Chan's study (Chapter Seven) of community development of the Chinese Indochinese (Sino-Vietnamese, Sino-Khmer and Sino-Lao) in Montréal identifies various organizational problems—financial stability, language abilities, brokering skills, leadership and ethnic divisions—that have effectively impeded the process of building a united and organized collectivity with a common front and a common voice. Chapter Eight (L.J. Dorais) succinctly analyzes the Québec City Indochinese community's ability to cater to many of its own economic, social and cultural needs, as a result, primarily, of the various groups' willingness to link together.

While this book may draw criticism concerning its standards of sampling and interviewing, the editors should have emphasized in their introduction that the various approaches taken by the authors are appropriate and indeed necessary for investigating these diversified and dispersed collectivities, so that varying social experience and empirical richness are not summarily dismissed. Additionally, a concluding chapter should have been written to summarize and synthesize the themes developed by the 13 authors. By so doing, they would have facilitated a keener awareness, appreciation and utilization of Canadian society's multicultural make-up and the difficulties and organizational problems of Indochinese communities would be better understood by practitioners, associations and agencies interested in furthering their welfare. Such a concluding chapter would help other scholars to further explore the theoretical and ethnographic contexts of ethnic-community organization.

In sum, this book is very useful and important, the best yet on the varying experiences and community development of Indochinese refugees in Canada.

### **The Annotated 1990 Indian Act**

Donna Lea Hawley

Agincourt, Ontario: Carswell Legal Publications, 1990. N.p. (paper)

*Reviewer:* James Youngblood Henderson

University College of Cape Breton

The new edition of the Annotated Indian Act is a disappointment. Its major purpose is to be a practical handbook on the federal government's version of band government. It attempts to provide an easy access to the legislative scheme regulating Indians through the eyes of the courts. It contains chapters on Indian Treaties, Governmental Control, the Indian Act, Band Governments, Health and Estates, and Reserve Regulations, clearly the fragmented stuff of "European power freaks" and the "modern brown clones."

The work, however, fails as a handbook for band government. First of all, it ignores the aboriginal form of tribal government, called customary bands in the *Indian Act* and now protected by section 35 of the *Constitution Act, 1982*. It concentrates on the imposed forms, even *The Sechelt Indian Band Self-Government Act, 1986*. The new annotation continues to present an old (19th-century) world view and structure of Indian affairs, which is a lingering legacy of colonialism, systemic racism and thought control, i.e., all the human perspectives which the United Nations, the International Labour Organization and the Marshall Commission in Nova Scotia have attempted to remedy.

The work unreflectively demonstrates the antiquated code, "the Canadian apartheid act," which still forces certain people to organize their lives, government (and now even their dogs) around a foreign vision.

The annotation lacks any perspective which can guide the "brown bureaucrats." It ignores the legislative fact that most services to Indians on reserves are delivered through the *Indian Act* and the provinces, but are not part of the *Indian Act* itself. Moreover, it does not appear that the annotation of judicial decisions has been up-