

a resonance that extends its value beyond the study of this particular community. Its detailed exploration of consciousness, ideology and activism makes it a valuable case study that also furthers our thinking about gender and politics in the Third World.

Reference Cited

Kaplan, Temma

1982 Female Consciousness and Collective Action: The Case of Barcelona 1910-1918. *Signs* 7(3):545-566.

The Native Game: Settler Perceptions of Indian/Settler Relations in Central Labrador

Evelyn Plaice

St. John's, Newfoundland: Institute of Social and Economic Research, Memorial University, 1990. 155 pp. \$18.00 (paper)

Reviewer: Jo-Anne Fiske

Saint Mary's University

The "native-game," according to Plaice, comprises the struggle of a local group of Labradorians "to qualify for some kind of native status in the eyes of the outside world" (p. 123). Confronted by the growing politicization of their neighbours, the Montagnais-Innu and the political and economic implications of the Indians' land claims, residents of North West River seek to legitimate their own political claims by reference to native (Inuit) ancestry and to their historical participation in the fur trade. As "trappers," "old timers" and "Settlers," the descendants of early European colonists seek to construct a unique ethnic identity, one that sets them apart from Indians and from other European residents whom they view as "newcomers" and "outsiders."

Assuming that "the important criterion in ethnic history is the *defining* of differences between groups," Plaice argues that analysis of Settler perceptions of Indians exposes the cultural differences exploited by those claiming a Settler identity. Ethnicity, she states, is a resource that is manipulated in order to create and communicate social identities within a group. Hence, her goal is not to analyze Indian/Settler interactions but to shift attention to intra-ethnic communication.

The argument unfolds in two steps. The first is a study of the historical, economic and political developments that shaped the shifting social identity of North West River residents. Chapter two describes settlement and economic changes over 250 years which are divided into three economic eras: pioneer settlement and the development of the fishery; geographical mobility of the fur trade period; and 20th-century sedentarization and the emergence of an administrative period marked by reliance on the International Grenfell Association. Chapter three charts the continuity between early settlement patterns and contemporary residential arrangements.

The second section turns to contemporary social relations and the identification of a plethora of "social characters" said to comprise the Settler ethnic identity. Chapter four maps the construction of the "old timer" social character, chapter five the "trapper" social character, both of which are not only central to Settlers' claims to an unique and long-standing relationship to and understanding of the land, but central to

the notion of the Settlers as an unique people. The remaining ethnographic chapters, six through eight, focus on generational differences and contradictions in Settlers' perceptions of Indians and Indian/Settler relations. The book concludes with a brief reassessment of the theoretical perspectives presented in the Introduction.

The Native Game is based upon the author's M.A. thesis presented to Memorial University in 1987. This may account for the fact that the book is relatively atheoretical, a problem evident in the limited range of literature from which Plaiice draws her conceptual framework and in the absence of references to recent developments in ethnic studies. Other weaknesses are also troubling. Very little is learned of the Indians against whom the Settlers create ethnic differences, a serious lack given the minimal, often stereotypical, picture of Shiskatshit, the adjacent Indian community. This weakness intersects with a failure to analyze gender relations. For example, only by means of a single footnote do we learn of contemporary intermarriage with Indian women. The historical development of inter-ethnic gender relations is treated similarly. The cultural significance of Inuit *foremothers* in shaping ethnic consciousness is not explored; surely this generated some significant views on sexuality and ethnicity. Moreover, intra-ethnic gender relations are dismissed as an area of inquiry on the grounds that "trapping culture was essentially male." But it is not clear that the trapping culture was divided into a male/public versus female/private dichotomy, as Plaiice asserts, and the literature addressing this debate is neglected.

Notwithstanding the several weakness of *The Native Game*, the book will find its place as a case study in undergraduate Canadian Society or Ethnic Relations courses. There is little here, however, for senior students or scholars intent on advancing theoretical understanding of shifting ethnic identities and their political implications for a nation-state avowing a commitment to aboriginal rights and multiculturalism.

Beyond Goffman: Studies on Communication, Institution, and Social Interaction

Stephen H. Riggins, editor

New York and Berlin: Mouton de Gruyter, 1990. 456 pp. DM 178 (cloth)

Reviewer: Robert Prus

University of Waterloo

Beyond Goffman is one of three collections of articles dedicated to the intellectual contributions of Erving Goffman. The other two collections are *The View from Goffman*, edited by Jason Ditton, and *Erving Goffman: Exploring the Interactional Order*, edited by Paul Drew and Anthony Wooton. There is considerable value both in viewing these collections as a set of works on Goffman's writings and as a base against which to assess the present volume.

Although the contributors to *Beyond Goffman* are not especially attentive to the Ditton collection, and may not have been able because of time constraints to significantly incorporate any of the materials from Drew and Wooton into their manuscripts for the 1990 publication date, these two volumes are strongly recommended as precursors to *Beyond Goffman*. The statements in *Beyond Goffman* give very little concerted consideration to the question "Who was Goffman?" before attempting to transcend his work. Thus, readers may wish to refer to the entire set of papers in Ditton (especially the pieces written by Lofland, Manning and Brook and Taylor) and Drew and