

tionary conditions have been left out (for example, Shirokogoroff, 1933) and because the hand-picked cadres with whom they met, although indeed Aboriginal, had their own special view on the fate and lives of their people. The authors do not discuss the fact that often these members of the intelligentsia are treated by local hunters and fishermen as being equally foreign as the Party organizers who arrived to industrialize their lifestyles.

Although this book may provide the reader with some challenges in interpreting the meaning of the life stories presented, it is a solid and definitive account of a particular world view. The bibliography is not comprehensive but gives a large list of English-language sources on this region. The maps and tables give accurate data for these officially ratified nations (but mistakenly identifies their titles as self-designated ethnonyms). The appendices give several relevant illustrations of the type of people and the program common of this very special institute devoted to the proper training of Siberian Aboriginal peoples.

References

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Deborah Reed-Danahay, *Education and Identity in Rural France: The Politics of Schooling*, Cambridge Studies in Social and Cultural Anthropology, No. 98, Cambridge: Cambridge University Press, 1996. 224 pages.

Reviewer: David S. Moyer
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This book analyzes the interaction between France's highly centralized school system and the local identity of the people of a commune in the Auvergne. Unlike other parts of France, there is no large-scale Auvergnat nationalist movement that prescribes a normative regional identity. Thus the study deals with a locally created identity uncomplicated by political forces telling people how to be "proper" peasants. Interestingly, this work focusses on the most visible aspect of the central government in the local community, its elementary school.

The author's informants use the concept *debrouiller* to describe their situation and their way of manipulating it to their advantage. "In Lavalie, *se debrouiller* refers to the ability to make the best of, or take advantage of, a situation; and

get out of, or manage to cope with, a difficult situation. It has to do with 'making do' in the face of hardship, but also with trying to turn such circumstances to one's own advantage in order to 'make out' . . . this skill is highly valued for both men and women, and it is felt to be an important characteristic of the Auvergnat" (p. 62). Reed-Danahay presents a first-rate description of the local kinship system, domestic organization and socialization practices. Although it is essential to her analysis of the school's position in the community, it is not subservient to that analysis and stands alone as a model of succinct description of the essential elements of rural life.

The discussion of the school system includes a historical description of the French national elementary education system. The author uses archival material, including the reports which a local schoolteacher wrote in the 1870s to explain the situation in the commune. For the 20th-century archival material is augmented by interviews with former teachers. A microhistorical analysis of three commune schools' responses to the central system demonstrates that meaningful variation occurs within the lowest level of the central system, i.e., the commune.

When the author did her field work in the commune there was only one elementary school, where most of the direct ethnographic observation took place. In addition to two classrooms, the school housed an apartment for the married couple who served as teachers, the mayor's office and for a time, the ethnographer. Significantly, the male teacher who worked with the older children was also the town clerk; this bolstered his already-significant position as the local presence of the state. The ethnography of the school presents the dynamics of the imposition of bourgeois French values from above and the side-slipping, non-confrontational response of the parents and their children. This clash of values is clearest in the "lunchroom," where noon meals "involving several sequential courses" were served. "The rigidity and tension associated with eating in the school had no parallel with meal-times at home—which were relaxed, informal, and simpler. . . . In many ways, the lunchroom was symbolically run like the ideal upper-middle-class 'bourgeois' household. . . . While regional identity is conveyed through family meals, national identity was more relevant at school. The food was not Auvergnat, no cheeses were served, and it came mostly from the frozen food service that delivered to the school. Children ate a variety of foods that are standard fare at French schools, and while not unknown to the Lavallois, were not commonly served at home. The menu was decided by the teachers, rather than by families" (pp. 199-200).

This book has all the virtues of good ethnography and raises problems with established theory. In particular, the author points out some weaknesses in Bourdieu's apparent view of "educational strategies of families in Lavalie as playing completely into the hands of the dominant classes in France" (p. 152). Quite simply, the people are more flexible and the situation more fluid than expected. "The Lavallois do not reject French identity outright, and their socialization

strategies are aimed at teaching children to juggle both an Auvergnat and a French identity. The Lavallois are, however, ambivalent about French identity and about the school as 'social form'" (p. 153).

Noel Dyck, *Differing Visions: Administering Indian Residential Schooling in Prince Albert, 1867-1995*, Halifax: Fernwood Publishing; Prince Albert: The Prince Albert Grand Council, 1997, 134 pages.

Reviewer: *Adrian Tanner*
Memorial University

Indian residential schooling is a hot topic in Canada these days, but most of the discussion has focussed on its role in child abuse and the suppression of Aboriginal culture and language, accompanied by a chorus of church and government *mea culpas* and hand-wringing for these wrongs. But there is much more to residential schooling than this. Over the past century the provision of residences for pupils was for many Aboriginal groups in northern Canada the only practical way of gaining access to formal education. Many Indian villages were too small to have their own fully equipped schools, integration into local non-Aboriginal schools, if such existed, involved barriers of prejudice, housing on reserves was seldom adequate to allow for home study and many of the parents were out on the trapline during most of the school season. I would argue that far more damage was done, for instance, to the Innu in Labrador because residential schools were *not* made available when they were settled in villages in the 1950s and 1960s. As a result, parents who were suddenly forced to send their children to day school had no other option but to stop hunting, undermining their self-respect and to a great extent leading to the devastating social problems that followed.

Noel Dyck, who has a long record of research and publication, much of it on Saskatchewan Indian politics and administration, has now published a detailed analysis of the administrative history of Indian residential schooling in Prince Albert, Saskatchewan. Among his findings, he shows that parents in the outlying communities understood the need for this kind of school, despite the heavy-handed paternalism and ethnocentric insensitivity of church and Indian Affairs authorities. They worked together with the urban Aboriginal community to confront the problems, first by pressing for, and later by themselves directly undertaking, reform, rather than, as occurred in some other places, abandoning the residential schooling idea.

Dyck's account, which for much of the book involves a three-cornered struggle between church, government and Indians, begins in 1866 with the arrival of church missions to the Indians in what was to become northern Saskatchewan, first, briefly, Presbyterian, followed by Anglican. The settlement and growth of Price Albert, where Emmanuel College

began to train Native and non-Native missionaries in 1879, was in part linked to the administration of Indians, in which the Anglican Church and the Department of Indian Affairs became the key players. By 1890, with the active support of several important Cree leaders of the day, residential school facilities were added to the college, only to be closed in 1908. Despite the authoritarian approach adopted by the Department of Indian Affairs, which supplied the funding, Indian leaders and parents had managed to maintain an active interest in, if only limited influence over, the school.

After briefly surveying the intervening events of Indian education in the region, the author picks up the details of the story in 1944, when Indian residential schooling resumed at Prince Albert, following a fire at the residential school at Onion Lake. One factor in the politics of these and several other related Indian school openings and closures was competition with the Roman Catholic Church, a matter to which Dyck makes only passing reference. The account ends with the school's final closure in 1995, despite the wishes of the Indians. Dyck shows the remarkable degree to which, by the 1980s and 1990s, they had succeeded in their efforts to take control, changing educational policies to respond to community needs.

Dyck does not try to spice up his text with the kind of rhetorical hyperbole which often goes with this subject matter. Only a few first-hand accounts of pupil's experiences are given, but enough to show that they had most difficulty in those times when the funding and the future of the school was most uncertain. The author's main aim is to reveal the background administrative struggles from archival material, and to show how the important accomplishments in Indian control of education were gradually achieved. Although full success came only just before the last institution was closed, this phase of the study has important lessons regarding the more general issue of the practicalities of Aboriginal self-government.

As with many books dealing with administrative topics, this account takes several complex turns, with many individual participants and numerous institutions (each with an acronym, for which the author provides a handy list) to keep track of. There is a map of Saskatchewan giving the locations mentioned in the text, although a map of the localities in Prince Albert would also have been useful. Overall, the book is an important, accessible and definitive account of a significant but heretofore obscure part of Western Canadian Indian history.
