

CONFLICT IN CULTURE: PROBLEMS OF DEVELOPMENTAL CHANGE AMONG THE CREE. Edited by Norman A. Chance. *Ottawa: Canadian Research Centre for Anthropology, Saint Paul University, 1968. 6 x 9 inches, photographs and tables, map. \$2.75.*

The Cree Developmental Change Project, directed by Norman A. Chance and supported by the Canadian government and two universities, began with a preliminary study in 1964-1965. This led to a three-year programme of field research beginning the following year. In his preface the editor refers to the chapters in this book as working papers in which staff members put down ideas drawn from their own field work as well as from discussions with each other.

The first paper is an introduction by the editor in which he states the long range goals of the project as being "to increase our understanding of . . . economic, social and political change and development among the Cree; and . . . to attempt to find a series of formulae for the measurement and prediction of developmental change so that its acceleration may be guided in the manner most conducive to economic growth and social well-being" (p. 3). The Project focused on these goals as they related to ten centres of Indian concentration in the Mistassini-Waswanipi-Nemiscau Lake region of north central Quebec. Chance describes in some detail a paradigmatic model of developmental change on which the research was based.

In chapter II Chance discusses factors influencing developmental change among the Cree, particularly types of stress in the social and cultural environment. Although the problems of the contemporary Cree are clearly presented, there is a *minimum* of historical context and a reader unfamiliar with the eastern subarctic is likely to be at a loss to understand fully why the Indians find themselves in their present predicament. Chance's analysis is impressive, but his recommendations do not seem to go much beyond those normally associated with non-anthropologically oriented community development programmes.

A paper by Roger Pothier classifies and evaluates the communities studied by Project members and notes, not unexpectedly, that the more complex a community, the less social participation can be expected from the Indians. Adrian Tanner provides a typology for the same communities based on social or cultural factors and then examines the structure of particular features associated with two all-Indian communities which are satel-

lites of larger mining towns in the area. Emphasis is on occupational patterns and settlement types.

In chapter V David E. W. Holden examines leadership structure among the Mistassini and Waswanipi Indians to determine whether contact with white society has modified traditional leadership in the direction of greater congruence with that of the larger society. The author differentiates between the leadership patterns in the various communities and suggests their significance for the problem of developing a leadership structure among the Cree.

Peter S. Sindell describes the discontinuities experienced by young Mistassini children when they move from the almost totally Cree world of their childhood to a residential school which they attend for ten months of each year. The author ignores some of the most important literature on northern child rearing, most notably the work of John Honigsmann among Eskimos, Cree and Athapaskans.

The final chapter is by Dr. Ronald M. Wintrob, a social psychiatrist. He illustrates some aspects of psychic stress associated with the "search for identity" of Cree youth and predicts that as adult Cree become increasingly involved in the current economic development of the region, the gap between traditional and white identity models will diminish. This will bring about a decrease in psychopathology among Cree young people as it relates to identity conflicts.

It is difficult to evaluate the papers which make up this book because they do not represent a unified approach to the problems under consideration. Yet, at the very least, all seem to contribute something to our understanding of the acculturation process as it applies to peoples of the eastern subarctic. Since the various contributions to this volume are working papers, it would perhaps have been helpful if the editor had written a brief concluding chapter drawing everything together and, more importantly, informing us of the current status of the Project and publications to come.

I cannot conclude this review without reference to the superb, beautifully reproduced photographs by Paul Conklin showing various aspects of life in Cree villages. They are without doubt among the finest photographs I have ever seen in an ethnographic report. It is also necessary, I am afraid, to comment on the poor binding of the volume. Even the most careful reader is likely to find himself with a handful of loose signatures after only a single reading.

James W. VanStone