

Introducing - Book Reviews

In this issue of Nexus we have published, for the first time, a book review. We hope to include reviews in future editions, but we need your contributions. If you are interested in submitting a review dealing with any aspect of anthropology - linguistic, social/cultural, physical or archaeological - please do so in the format followed by American Anthropologist. Books dating from 1982 to the present are acceptable for admission. With your help we feel reviews will be interesting and informative additions to Nexus.

Juliet Garfit

Book Review Editor

Introduction - Comptes Rendus

Dans ce numéro de Nexus, nous avons publié pour la Première fois un compte rendu. Si vous êtes intéressés à soumettre des comptes rendus sur n'importe lequel aspect de l'anthropologie, en linguistique, anthropologie sociale, culturelle ou physique, ou encore en archéologie, veuillez les soumettre suivant la présentation utilisée par la revue American Anthropologist. Des livres publiés en 1982 et après seront acceptés pour notre nouvelle section. Avec votre aide, nous croyons que les comptes rendus seront des additions intéressantes et instructives à notre revue.

Juliet Garfit

Rédactrice des Comptes Rendus

When Freedom Is Lost: The Dark Side of the Relationship between Government and the Fort Hope Band. Paul Driben and Robert S. Trudeau. Toronto: University of Toronto Press, 1983. xii + 131 pp.

John D. A. MacDonald

McMaster University

When Freedom Is Lost is an inquiry into the economic development and social disintegration of an Ojibwa band in northern Ontario, consisting of approximately 2000 people in four settlements. The research was initially conducted in 1975 to discover, "... the extent to which band members were dependent on government funds, the causes of their dependency, and how the situation could be improved through economic development." The book is a product of the initial report and follow-up studies.

Unlike most books which have examined the socio-economic conditions of native communities, When Freedom Is Lost is more than a description of the extent of welfare or of social conditions. Young men especially were found to be chronically unemployed. Ninety percent of disposable income originated from government sources such as social assistance, welfare, and make-work programs. It is obvious from their writings that the authors were affected by the socio-economic conditions which they encountered on their visits. However, Driben and Trudeau have succeeded in explaining why, after millions of dollars have been pumped into these small communities through government employment programs, the natives are no further ahead. The authors, as well as the native leaders, see the problem lying with the government programs themselves. The president of the Fort Hope corporation perceives the situation as follows:

We ask them [DIAND and Manpower], for help and they always say: 'Yes, we'll help you,' but they never tell you about all the strings attached. You can have money for your business but don't make money. You can have money for your business but don't try too much to compete because we won't let you. You can have money for your business but make sure you run a job-creation program at the same time.

And then they ask: 'Why doesn't your business run on its own? Why do you always need government money?' And then they ask you this without knowing they are the ones who are responsible.

One of the four communities in the band, Lansdown House, is especially marred by violence, vandalism, and open drunkenness. If the authors attribute the anarchistic conditions of Lansdown House to any one or several causes they fail to point these out explicitly nor attempt to explain why only Lansdown House has been afflicted with social disintegration. This section of the book appears almost anecdotal due to the lack of analytical insight compared with the systematic analysis of the economic barriers. The book would have profitted had the authors spent more time comparing the different communities as to why differences in social conditions arose, perhaps focusing on the effects of the economic

programs on each settlement and to how these related to the social patternings.

In short, When Freedom Is Lost is an insightful analysis into the inability of an Ojibwa band to acquire economic independence from the government assistance programs. Much of the blame has been placed on the objectives of those programs themselves. Failure to explain the social disintegration of one of the band communities seems juxtaposed to the extent to which the authors were able to successfully analyse the origins of economic stagnation. Because of this latter success I would encourage those interested in indigenous affairs to read this study.