

conclusion is that the field tends towards excessive detail, avoidance of theory, and an anti-critical bias with respect to any and all institutions of the economy and state. These essays contribute little towards answering the key question implicit in the covering title—the question of the social cost of the transition from Rupert's Land to Canada. Who were the villains? Who were the victims? In these essays there are none.

Though it is admitted that the transition was not easy, and in certain identified cases the pain was great, the collection suffers greatly from what Bryan Palmer has identified recently as the regrettable silences of contemporary Canadian historiography in general. Attempting to do honour to Foster, his former students, colleagues, and pals say by their complacent contentment that all is well, and heap even greater praise upon themselves. The only criticism is of the critics: Frank Tough, in muted tones, because he is "very critical of approaches to fur trade history that apply notions of partnership and the autonomy of Aboriginal producers of furs" (p. 11) and of Doug Sprague because he argues that the Canadian state was fully implicated in the marginalization of original inhabitants after 1870. The new consensus is that Aboriginal people did it to themselves. "No text [other than Tough's or Sprague's] is scrutinized with even a gesture towards a critical question. There is *no* contention here. *None!*"¹

1 Bryan D. Palmer, "Of Silences and Trenches: A Dissident View of Granatstein's Meaning," *Canadian Historical Review* 80 (1999), 681.

Alan C. Cairns, John C. Courtney, Peter MacKinnon, Hans J. Michelmann, and David E. Smith, eds. *Citizenship, Diversity, and Pluralism: Canadian and Comparative Perspectives*. Montreal and Kingston: McGill-Queen's University Press, 1999.

Review by Alex R. McLean, University of Saskatchewan

This anthology contains the collected papers delivered at a conference held in Saskatoon, Saskatchewan in 1997. The conference aimed to illuminate the concepts of citizenship, diversity, and pluralism and to offer alternatives for policy-makers to consider. This volume addresses some

of the issues that have made contemporary political life in Canada and other complex political communities problematic. The anthology, like the conference, is infused with hope and is impeccably liberal in its approach.

Walker Connor's essay, "National Self-Determination and Tomorrow's Political Map," illustrates an aspect of modern political complexity, noting that fewer than 200 states contain approximately 3000 peoples. One of these states is Canada and many of these peoples are Aboriginal peoples. Within the volume's introduction and his essay, "Empire, Globalization, and the Fall and Rise of Diversity," Alan Cairns complicates matters by noting that cultural diversity is not as extreme as was in the past. He stresses that it is particular identities that remain pluralistic and diverse, even though we are much more alike in contemporary times. This essay ought to be read as a preface to his most recent volume, *Citizens Plus: Aboriginal Peoples and the Canadian State*.

For those students of Native Studies, John Borrow's essay, "'Landed' Citizenship: Narratives of Aboriginal Political Participation," must be read, for the author's liberal interpretation of the Two Row Wampum. Borrow's interpretation allows for Aboriginal participation within the Canadian state and for non-Aboriginal participation within Aboriginal institutions. This understanding could foster a richer and more meaningful relationship, for Aboriginal people, to traditional territory that may now be agricultural or industrial lands. In addition to Professor Borrow's essay which directly addresses how Aboriginal peoples could better fit within the Canadian polity, all the other essays address Aboriginal citizenship within Canada indirectly.

Jeremy Webber in "Just How Civic Is Civic Nationalism in Quebec?" considers the thorny issue of Quebec nationalism. He addresses the issue that some Quebecois thinkers believe that whereas the Quebecois constitute a nation, the James Bay Cree do not. Webber stresses a need to consider the particularities of groups, but also the need for an allegiance to some sort of common citizenship. Correspondingly, Keith Banting's essay, "Social Citizenship and the Multicultural Welfare State," addresses some of the conflicts between substate nationalism and a common citizenship regime.

In "Is Citizenship a Gendered Concept?" C. Lynn Smith argues that citizenship in the Western European tradition is a gendered concept, but holds hope for a universal citizenship that will render women equal with

men. Denise G. Reaume's "The Legal Enforcement of Social Norms" argues that Canada's legal system already embodies some pluralistic tendencies and is optimistic that a thoughtful approach to difference can be accommodated by a pluralistic legal design.

Space precludes a comprehensive consideration of these essays, but the remaining essays by Anthony H. Birch, John Erik Fossum, Heribert Adam, Virginia Leary, and Charles Taylor are equally important. They consider citizenship in the comparative tradition, from a human rights' perspective, and in relation to democracy. All inform the idea of how Aboriginal peoples ought to exist within political communities, such as Canada, and how Aboriginal peoples ought to exist within the world of states.

If there is a weakness in this volume, it is that it may be perceived as being too liberal. Indeed, it might be too liberal. There is little dissent. It would have been interesting to have had a nationalist and a radical feminist consider citizenship, diversity, and pluralism. Within the introduction, Professor Cairns discusses citizenship and the "real world." Recently, I was drinking coffee at the Indian and Metis Friendship Centre in Saskatoon and felt that the "real world" of citizenship that these scholars were discussing said little to the life of those "citizens" who are worst off within our liberal, hopeful society. After all, citizenship has often been extended by way of conflict. For instance, there is a direct relationship between the striking of the Royal Commission on Aboriginal Peoples and the Oka Conflict. As Sir Isaiah Berlin has often stated: "Out of the crooked timber of humanity no straight thing was ever made."

Marlene Brant Castellano, Lynne Davis, and Louise Lahache, eds. *Aboriginal Education: Fulfilling the Promise*. University of British Columbia Press, 2000.

Review by Jean-Paul Restoule, Ontario Institute for Studies in Education, University of Toronto.

The *Report of the Royal Commission on Aboriginal Peoples, Volume Three, Gathering Strength* has an extensive chapter (five) on education. Comprehensive in nature, yet brief by necessity, one could sense there