

The Western History Association

Review

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Source: *The Western Historical Quarterly*, Vol. 36, No. 2 (Summer, 2005), pp. 228-229

Published by: [Western Historical Quarterly, Utah State University](#) on behalf of [The Western History Association](#)

Stable URL: <http://www.jstor.org/stable/25443168>

Accessed: 16-07-2015 20:18 UTC

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and growing anger that built upon a general consensus with the mining community” (p. 199). Given that he also argues that the riots were unplanned and spontaneous, this explanation is not entirely credible.

What is credible depends very much on one’s viewpoint and, despite interpretations which I question, *When Coal Was King* is both good history and a good read.

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CCF Colonialism in Northern Saskatchewan: Battling Parish Priests, Bootleggers, and Fur Sharks. By David M. Quiring. (Vancouver: UBC Press, 2004. xx + 356 pp. Map, notes, bibliography, index. \$85.00, cloth; \$29.95, paper.)

The Cooperative Commonwealth Federation (CCF) has a distinctive and distinguished history in Canada, particularly in the province of Saskatchewan, where, in 1944, it formed the first socialist government in North America. Anatomized by Seymour Martin Lipset in his classic study *Agrarian Socialism* (Berkeley, 1950), the CCF introduced state medicine and pioneered the use of policy planning agencies. Although it has never formed a government nationally, in Saskatchewan it and its successor, the New Democratic Party, have governed for forty-four of the last sixty years. The explanation for this success lies partly in its “humanity first” rhetoric and partly in the calibre of its leaders, beginning with T. C. Douglas, a Baptist minister and mesmeric orator. Around both man and movement an aura of righteousness has settled.

Until now. David Quiring’s study constitutes a radical departure from earlier hagiography. It is acidic in demonstrating how far short the CCF fell in applying its egalitarian ideology to the rugged northern

half of the province, whose population then, as now, was overwhelmingly Aboriginal in origin. Sanctimoniousness not sanctity is the descriptor that comes to mind. Written as a dissertation, the book’s lavish endnotes are mind-numbing to read. Still, their cumulative effect is to indict many times over the northern policies of the Douglas government.

The party’s objectives were to bring “modernization, assimilation and socialism” to a nomadic people (p. xv). Progress was viewed as linear and society perfectable, if only the unregulated were regulated and the disordered ordered. That was the theory behind the oxymoronic imposition of the cooperative ideal upon traditionally mobile individuals. More was at stake than social planning: “the people of Saskatchewan” would share in the development of the north’s mineral wealth (p. xiii). Except southerners reaped the benefits, while Aboriginals experienced racism, economic privation, and inferior services. In Quiring’s world, the prince of darkness is a zealous ideologue, and of these there was no shortage in the 1940s and 1950s.

The signal fact of colonialism in Saskatchewan is that it failed. Native people were not assimilated, nor was their way of life modernized, nor did they convert to socialism. Dependency not independence, dysfunction, not purpose, resulted despite the total control government exercised over the lives of northerners.

Quiring’s assessment is harsh. Individuals, like Joe Phelps, the minister of Natural Resources—the “colonial office” in all but name—appear as tireless doctrinaires. The racial stereotypes of the era produced disastrous consequences that lingered. Is the study accurate, the interpretation fair? Quiring’s judgment no doubt will itself be judged because it challenges accepted truths. One that remains secure, however, is Lipset’s description of Saskatchewan

socialism as agrarian; for as this book makes clear, socialism as a popular movement stopped where the prairie ended and the northern forest began.

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Hunters and Bureaucrats: Power, Knowledge, and Aboriginal-State Relations in the Southwest Yukon. By Paul Nadasdy. (Vancouver: UBC Press, 2003. xiii + 312 pp. Illustrations, maps, tables, notes, bibliography, index. \$85.00, cloth; \$29.95, paper.)

“In the fall of 1995 the Kluane First Nation hosted a meeting in Burwarsh Landing to express its concerns over declining populations of Dall sheep in the nearby Ruby and Nisling mountain ranges. This meeting led directly to the creation of the Ruby Ridge Sheep Steering Committee (RRSSC)” (pp. 149–50). In lieu of the formation of a Renewable Resources Council for the traditional territory of the Kluane First Nation, something awaiting a final agreement between the Yukon territorial government, the Canadian federal government, and the Kluane First Nation, the RRSSC was an ad hoc issue-specific co-management board established to address sheep management. The committee included representatives of Kluane First Nation, Champagne and Aishihik First Nations, the Yukon Department of Renewable Resources, the Department of Indian Affairs and Northern Development, Parks Canada, the Alsek Renewable Resources Council, the Yukon Conservation Society, the Yukon Chapter of the Canadian Parks and Wilderness Society, local big game outfitters, and anthropologist Paul Nadasdy, as a knowledgeable observer.

In *Hunters and Bureaucrats*, Paul Nadasdy uses the RRSSC as a vehicle for

exploring the life of traditional ecological knowledge (or, as bureaucrats prefer, TEK) in the contemporary land-claims context. He examines the committee’s work as an attempt at *knowledge integration* in the *co-management* of a natural resource in the context of the ongoing process of *land claims* in Yukon Territory. As in most of British Columbia, the federal government failed to negotiate a land cession treaty in the Yukon, with the consequence that many legal questions regarding Aboriginal right and title, questions that bear centrally on the use and management of natural resources, remain unresolved. Focusing his attention on the compilation of information regarding the Rudy Ridge sheep, he shows that the knowledge of government biologists, though partial and problematic, was repeatedly authorized over that of Kluane hunters. He further shows that the operational values of concepts like knowledge integration, TEK, and co-management, are determined by the power relations of the state rather than by meaningful semantic reference to such entities as states of affairs in the world, traditional First Nations societies and cultures, and genuinely balanced participation.

The primary contribution of the book is that it demonstrates the policy implications of the study of aboriginal ecological practice and knowledge. To an important extent it also opens anthropological and historical perspectives on the concept of TEK. The book is well written and carefully argued. Nadasdy draws effectively on the seminal ethnography and ethnological work of the Penn Boasians: Frank Speck, A. I. Hallowell, and their many informal students, and his own ethnographic observations are revealing and apt.

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