

Educating the Body is an ambitious book that delivers on its promises. It deserves wide readership and will undoubtedly be assigned in undergraduate courses in history and physical education. Its attention focuses largely on English Canadians, however, and it touches only lightly on francophone Canada. Readers interested in school-based physical education in Quebec and church-run civic organizations such as the *Oeuvre des terrains de jeux* (1920s–60s) will have to look elsewhere. This point hardly detracts from the book's overall value as a summary of the field, which is authoritative and impressive.

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Crystal Gail Fraser

By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories

University of Manitoba Press, 2024. 384 pp.

Crystal Gail Fraser's anticipated *By Strength, We Are Still Here* does not disappoint. It centres on the history of the large hostel-style Catholic (Grollier Hall) and Anglican (Stringer Hall) residential schools in Inuvik—a planned hub town for Nanhkak Thak/Inuvialuit Nunangit (the northwestern Arctic) by the Canadian government—from 1959–1982. Fraser observes that these Inuvik schools have escaped attention from scholars and that there are distinctions between residential schools in Northern and Southern Canada. Beyond filling those holes in the historical record, this work takes up the call by Indigenous organizations for the use of strengths—rather than deficit-based approaches when working with Indigenous stakeholders. By demonstrating an excellent model for a strengths-based approach to history, this book is innovative. Its geographic scope alone is another since the history of the North in Canada has often been left unexamined. Scholars in fields such as Indigenous studies, sociology, criminology, education, and public policy will benefit from this groundbreaking study.

Refusing “damage-centered” research as elucidated by Eve Tuck, the project instead uses three concepts of strength (t'aih, vit'aih, and guut'aii). T'aih is the Dinjii Zhuh Ginjik word for “personal or mental strength” while vit'aih is the “personal, singular declension of t'aih” that indicates “a public demonstration of strength or strength that arises from people uniting around one cause” (23). Guut'aii is “collective strength” (23). These concepts are foundational for Fraser's analytic frame used to examine the experiences of institutionalized children at Grollier/Stringer Halls and how the parents/caregivers of children acted as advocates and activists “in relation to this state-imposed schooling system” (2). Fraser describes these concepts as “interconnected and [they] underscore people's ability to navigate historical misfortunes and demonstrate personal resilience in light of adversity” (23). How Fraser handles

writing about the abuse endured by students is masterful: she does not shy away from these discussions but does not linger on them as deficit-based studies of similar topics do.

Each chapter begins with a thematic story. For example, the first chapter begins with the story of Teet'it Zheh (Fort McPherson) Chief Julius Salu and his councillors organizing a collective response to their children being sent to Hay River for school after the death of Chief Salu's daughter at the school. Fraser explains that "they did not necessarily oppose Canadian schooling; rather they opposed the removal and institutionalization of their children" (28). This technique grounds readers in the humanity of this difficult subject. Chapter 1 provides background on Indigenous life and education before residential schools and then sketches the work of regional leaders for the provision of education locally rather than through child removal. Readers can see how the work of subsequent generations of parents in the following chapters are building on the activism and vision of the leaders who signed Treaty 11 in the early twentieth century, which demanded the construction of schools in their communities. Before the Inuvik schools, there were smaller schools like that in Aklavik. Parents petitioned organizations administering the schools with complaints about child removal and concerns that children didn't "learn practical things" about Arctic living at school (43). Fraser shows how a non-gendered trapping program in the 1930s was a direct result of pressure by local parents.

Fraser strikes an excellent balance providing enough information about settler politics to explain what dynamics in the settler world affected policies at Grollier/ Stringer Hall while not getting lost in the weeds of settler governance and bureaucracy. When discussing settler politics, Fraser shows how "The federal and territorial governments, along with the Roman Catholic and Anglican Churches, both concentrated and widened the scope of colonial policies in Nanhkak Thak" (6). She links militarism and natural resource extraction to the construction of Inuvik because the "site was better suited to the expansion of government and a growing settler society" (62). The first chapter concludes linking how the building of Inuvik as a planned community was in part a response to the internationalism of the postwar period as a factor that shed light on the impoverished living conditions of Indigenous peoples as an embarrassment to Canada (62). Schools became a battleground. The resistance of parents and students "played significant roles in disrupting newly articulated state agendas that sought to assimilate them into Canadian society" (7). In reaction to the resistance, we see the defensiveness within the settler bureaucracy as a consistent subcurrent surfacing repeatedly: bureaucrats wanting to look as though they are achieving goals rather than actually providing education. This theme should be of interest for those working in policy.

Subsequent chapters zoom in on aspects of "routines, curricula, imposed gender norms, and sports" (2), including comparisons with the Federal Day School, with continued attention to the activism and resistance of caregivers and students. Chapter 2 shows "federal anxieties about non-attendance" (86), the difficulty of recruiting students to attend Inuvik schools resulting in events such as "allegations that federal agents were kidnapping children to meet Inuvik's enrolment quotas"

(84). Fraser documents the consistent advocacy of parents through groups like parent committees for locally relevant and provided education. Chapter 3 examines the processes used to tear families apart (policy and literal transportation) that brought children to Inuvik. Policies demonizing Indigenous parenting helped justify child-abduction to increase enrollment and masquerade the success of the expensive project of Inuvik schools (106). Children were abducted from as far as 6500 kilometres away. Sometimes children made friends with fellow travelers, in part through surviving the traumatic experience of the rancid air in the planes which smelled of vomit and other fluids as many aircrafts were without toilets. Chapter 4 reveals aspects of daily school life, focusing on the strength shown by students enduring dehumanizing conditions caused by cost-cutting measures at the expense of well-being. For example, during summer, students who could return home often brought pathogens they picked up at school as there was no political or bureaucratic will to fund the necessary medical care for students. Chapter 5 studies the staff's and teachers' concerns of control related to gender and sexuality among students. This chapter contains the most detailed descriptions of abuse. It also documents tactics of surveillance and control such as the giant chart of students' menstrual cycles, posted for anyone entering the nun's office to see. Chapter 6 focuses on the complex experiences related to sports including the famous Territorial Experimental Ski Training program. While sports demonstrated the literal strength of students and often provided escape, it sometimes put students in the paths of predators disguised as coaches. Chapter 7 focuses on how the devolution of education to the territorial government did not lead to the hoped-for changes due to the lack of "incentive to follow through with substantive changes" demanded by parents (210).

By Strength, We Are Still Here celebrates the strength of Survivors of Grollier/Stringer Hall. It documents the tireless advocacy of caregivers on behalf of their children while laying bare the necessity of their suffering to the expansion of the Canadian state.

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Confronting Jim Crow: Race, Memory, and the University of Georgia in the Twentieth Century

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In 2022 a report came out on the dearth of Black students enrolled in state flagship universities in the United States. The widely publicized article focused on the University of Georgia (UGA), which, at the time, had the second largest disparity in the nation between Black high school graduates in the state (36 per cent) and