

CULTURE

LE BULLETIN DE LA SOCIÉTÉ CANADIENNE DE L'ANTHROPOLOGIE

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ONLINE NEWSLETTER LAUNCHED

It is my great pleasure to announce this inaugural issue of CASCA's brand-new online newsletter. Long-time members of the Society will note that we have reclaimed the title *Culture*, thereby putting a proud part of our past to use in an innovative undertaking.

What *Culture* - the Canadian Anthropology Society Newsletter is intended to provide is an attractive and accessible means for CASCA's members to learn about the work being done by anthropologists across this country. The accomplishments of CASCA members -- wherever they may be situated and whatever the nature of the scholarly and practical ventures within which they are engaged -- deserve to be highlighted and shared within our professional community. Books published by CASCA members need to be announced when they are "hot off the press".

Issues of *Culture* will be available for downloading from the CASCA Webpage. Notices of new issues will be sent out to CASCA Members via email with a link that will take them directly to the new issues. All materials will be published in the language (English or French) in which they are submitted. Since an online newsletter is meant to complement, rather than replace, our existing email Listserv and Webpage, time-sensitive announcements should continue to be posted through these channels.

Particular thanks for the design and content of this issue of *Culture* go to its editors, Daphne Winland and Michel Bouchard. But what you see before you represents only the starting point. We are inviting CASCA's members to assist in expanding, refining, and fine-tuning the

scope and content of *Culture* in the coming months and years.

So what do you think of this first issue? Are there any features that you might wish to see added to *Culture* in the future? Do you have items, articles, or book announcements that you would like to submit for inclusion in upcoming issues? These won't appear unless you submit them to the editors.

Get in touch with the editors by emailing them at culture@casca.ca

Best wishes,
Noel Dyck
CASCA President



BIENVENUE À CULTURE

Il me fait grandement plaisir de vous présenter la version inaugurale du bulletin en ligne de la CASCA, une nouvelle version amplement remaniée! Les membres de la CASCA les plus anciens noteront que nous avons retenu le titre *Culture* pour notre bulletin, autrefois titre de la revue *Anthropologica*, de façon à souligner cette part de notre passé dont nous sommes tous si fiers.

Culture, le bulletin de l'Association canadienne d'anthropologie, propose pour les membres un moyen attractif et accessible de diffuser et d'apprendre du travail des anthropologues de l'ensemble du pays. Ceci signifie de mieux connaître les accomplissements des membres de la CASCA, où qu'ils se situent et quelles que soient leurs orientations et les formes de leurs engagements. Les accomplissements de nos membres méritent d'être mieux connus et

souignés. Également, les livres des membres de la CASCA doivent être annoncés dès qu'ils sont sous presse!

Les numéros du bulletin *Culture* pourront être téléchargés à partir de la page web de la CASCA. Une note électronique sera envoyée à chaque nouvelle parution à tous les membres et un hyperlien sera aussi inclus de façon à accéder directement au bulletin à partir du courriel. Tout le matériel sera publié en français ou en anglais, dans la langue de soumission des auteurs des nouvelles. Notre bulletin est d'abord un complément de nos autres moyens de communication déjà en place, et des informations devant être envoyées rapidement aux membres pourront toujours être acheminées via le ListSERV et la page web de la CASCA.

Il me faut remercier tout particulièrement Daphné Winland et Michel Bouchard, les

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UNE VOIE DE COMMUNICATION

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éditeurs et concepteurs du bulletin, pour la forme et le contenu de ce dernier et pour tout le travail accompli pour le lancement de cette première édition. Ce que vous voyez et lisez maintenant n'est cependant que le point de départ d'une nouvelle aventure. Nous invitons tous les membres de la CASCA à soutenir, à développer et à raffiner la couverture éditoriale et le contenu détaillé de notre bulletin dans les

mois et années à venir.

Alors que pensez-vous de cette première édition de notre nouveau bulletin électronique? Y ajouteriez-vous certaines rubriques et d'autres catégories d'informations? Voulez-vous annoncer vos colloques, séminaires, évènements, livres dans les numéros à venir? Il vous faut alors soumettre vos idées, contenus et propositions aux éditeurs du bulletin, et

avec vous, ce bulletin aura longue vie et deviendra l'outil indispensable qu'il veut être.

Pour entrer en contact avec les éditeurs, adressez un courriel à culture@casca.ca

Bonne lecture!
Noel Dyck
Président de la CASCA

HARRY HAWTHORN REMEMBERED

By Michel Bouchard

Harry Hawthorn, founder of the anthropology program at UBC passed away last year at the age of 95. He has left an enduring mark on Canadian anthropology and his legacy assured that generations of students and scholars would contribute to the discipline and to Canadian society.

Harry Hawthorn, born in 1910, was the son of two New Zealand bureaucrats. The second child and eldest son in a family of five, Hawthorn decided early on to pursue a career in civil engineering. In 1932 he completed his BSc in math and physics and went on to complete his MSc in mathematics in 1934.

Hawthorn married his first wife Aileen Davidson in university. However, fate conspired against Hawthorn's ambition of pursuing a career in civil engineering. The Great Depression of the 1930s afforded few opportunities in his field and this forced Hawthorn and his wife to rethink their career options. They accepted jobs with New Zealand's Native School Service as teachers and for four years they worked in primary schools teaching Maori children.

Andrea Laforet, one of Hawthorn's PhD students, notes that Hawthorn continued to speak fondly of his experience with the Maori and that he had maintained strong friendship ties with the friends that he had made when teaching in New Zealand. "By the time that he was speaking of them to me, they were middle-aged themselves, she notes, "but he kept in touch with them."

Living among the Maori irrevocably changed Hawthorn. Abandoning his former academic interests, Hawthorn began to study history and in 1937 he

accepted a fellowship to study anthropology at the University of Hawaii. There, under the mentorship of Sir Peter Buck, Hawthorn completed his BA and MA and from there went to Yale with funding from the Carnegie Foundation to pursue his doctoral studies.

While at Yale, Hawthorn had the opportunity to study under Bronislaw Malinowski, one of the leading anthropologists of the 20th century. With the outbreak of World War II, Malinowski stayed in the United States to teach at Yale until his death in 1942.

Michael Kew, professor emeritus at UBC and former student and friend of Hawthorn's, notes that his work at Yale likely influenced his academic interests.

At Yale he studied at the Human Relations department and as such he was more interested in social change than the recording of culture. This would influence his later tenure at UBC and would guide him in shaping anthropology at UBC.

According to Kew, "He created a program that was different from Toronto's anthropology department and others elsewhere. Whereas the four-square



Harry Hawthorn (1910-2006) esteemed anthropologist and avid gardener is pictured here with his prized rhododendrons.

Boasian approach, combining ethnology, linguistics, archaeology, and physical anthropology, was widespread elsewhere, he was more interested in social and cultural anthropology. His interest in social change was consistent with linking anthropology and sociology at UBC." Sociology and Anthropology remained a single department until 2006 when the two were finally divided into two distinct departments.

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A GIANT OF CANADIAN ANTHROPOLOGY

Continuation from page 2/Suite de la page 2

In 1941 Hawthorn completed his PhD. It was a momentous year for Hawthorn, as he divorced his first wife and married fellow anthropologist Audrey Engel. That year, Japanese forces attacked Pearl Harbor and although Hawthorn volunteered for the war, he was rejected from the service.

Hawthorn accepted a fellowship to conduct ethnographic research in Bolivia before returning to New York State to teach at Sarah Lawrence College. He published *The Maori: A Study in Acculturation* in 1944.

The president of UBC and the chair of the program invited Hawthorn for a job interview in 1947. The Social Sciences were still in their infancy: economics, political science, sociology and criminology were still integrated in one department and although anthropology courses were on the books, the university did not have an anthropology professor.

UBC wanted to strengthen anthropology and hire a researcher to work with British Columbia's First Nation communities. The goal of UBC was to hire an academic to conduct ethnographic research in British Columbia and to apply this research to the service of the province. Hawthorn accepted the job offer and moved with his family to Vancouver. His wife Audrey was offered the position of caretaker of the anthropology museum collection.

Together, the two worked to establish the discipline of anthropology at UBC. Hawthorn did not come to UBC empty handed. He received a grant totaling \$75,000 from the Carnegie Foundation that allowed him to support anthropological research at UBC, recruit students and faculty. Kew, who returned from studies at the University of Washington to teach at UBC, remarks that Hawthorn's success in getting funding was greatly appreciated by students in the 1950s and 60s for the financial support it offered graduate students.

Hawthorn had a great influence on students, though Kew remarks "He was not an exciting lecturer. Some people found him quite dry. He did not romanticise the discipline, but he had the ability to challenge and interest students. He respected students and gave them freedom to think independently."

Kew notes that many of the students who studied with him in the mid-1950's and who took Hawthorn's introduction to social anthropology course went on to become some of the leading anthropologists in Canada and across the world. As there was a rapid expansion in the number and size of colleges and universities Hawthorn's students were to be met from Newfoundland to British Columbia, many became leading scholars in their own right.

“He worked with a relatively broad focus, and saw it as a kind of intellectual environment, in which the different specific interests of students could develop and take their own shape,” says former student Andrea Laforet.

Andrea Laforet was one of Hawthorn's PhD students and she is now the Director of Ethnology and Cultural Studies at the Canadian Museum of Civilization. She notes that as her graduate supervisor, he encouraged her to think independently and seek out her own approach to research.

“He welcomed students who were interested in a wide range of things,” says Laforet, noting that Hawthorn was not the kind of supervisor or professor who pressured his students to follow his particular approach to anthropological research as he did not close the door on research interests that did not match what he had done himself. “He worked with a relatively broad focus, and saw it as a kind of intellectual environment, in which the different specific interests of students

could develop and take their own shape,” adds Laforet.

In 1956, the anthropology and sociology section was separated from economics and political science and set aside as an independent department. Hawthorn headed this new department for 12 years until 1968. This split was necessitated by the growth in the programs. By the mid-fifties there were only 20 faculty members in both anthropology and sociology.

In the 1950's the first graduate students were completing their degrees at UBC and by the 1960's dozens of students obtained their MA's in anthropology from UBC. In the 1970s, the first anthropology PhD's were granted. It is under Hawthorn's tenure that the anthropology program at UBC emerged as one of the country's leading departments.

Harry and Audrey Hawthorn worked to establish the Museum of Anthropology as one of the premiere institutions in the country and the world. Hawthorn was the founding director of the university's Museum of Anthropology from 1947 to 1974. Hawthorn acknowledged that his wife could not garner all the credit she deserved for her work given prevailing social attitudes around gender. In his words: “Audrey was the motivation and I was the assistant. But in keeping with male society, I stood on the podium.”

While the head of the department, Hawthorn spearheaded a number of projects that gained international attention. A few of his works include: *The Doukhobors of British Columbia* (Hawthorn 1955), *The Indians of British Columbia* (Hawthorn, Belshaw & Jamieson 1958), and the two-volume *A Survey of the Contemporary Indians of Canada: Economic Political and Educational Needs and Policies* (Hawthorn, Tremblay, Cairns, Vallee, & Jamieson 1966, 1967).

In 1956, Hawthorn was elected to the Royal Society of Canada and this same year he served as the first chair of the new Canadian Sociology and Anthropology Association.

UNE ÉTUDE QUALITATIVE INÉDITE SUR LA PREMIÈRE IVRESSE DES QUÉBÉCOIS

Des festivités telles que la Fête nationale des Québécois réunissent les conditions qui favorisent les premières expériences d'alcoolisation des adolescents, expériences le plus souvent vécues lors d'un rite de passage.

Vingt-quatre ados de 14 et 15 ans, recrutés dans une école secondaire de Québec, ont participé à cette étude qui visait à approfondir les connaissances sur « l'apprentissage au boire des ados » et à examiner si leur première ivresse pouvait être liée à un rite de passage.

Ginette Paré, étudiante chercheuse, a conduit des entrevues au cours desquelles les jeunes devaient raconter : leurs premières expériences de consommation d'alcool dans leur famille, leur première brosse et leur opinion sur la consommation d'alcool chez les filles et chez les garçons.

Un rite de passage.

La première brosse - telle qu'elle a été documentée - recoupe des critères définissant habituellement un rituel de passage tel le corps qui, dans ce cas-ci, devient médiateur entre la sobriété et l'ivresse; la transgression d'interdits; la territorialité (s'enivrer ailleurs, en rupture du milieu familial) ainsi que la différenciation entre les activités habituelles et la fête : « Presque tous les ados vivent leur première ivresse en groupe et à l'extérieur du cadre familial. Cette première cuite se tient, la plupart du temps, sous le sceau du secret : on transgresse les interdits parentaux et on ne tient pas à ce que les parents l'apprennent du moins, pas tout de suite » explique Ginette Paré dans une étude sur le sujet au Département d'anthropologie de l'Université Laval (1999).

Apprentissage progressif.

Réalisée sous la direction du professeur Paul Charest, l'étude démontre que l'apprentissage au boire, pour la majorité des jeunes, est en grande partie transmise par la génération précédente : « C'est un apprentissage qui se construit par observation et participation progres-

sive tout au long des différentes expériences vécues par les jeunes garçons et les jeunes filles et ce, de l'enfance à l'adolescence. On apprend à savoir-boire ».

L'étude démontre également que les adolescents et les adolescentes boivent le plus souvent pour les mêmes raisons que leurs aînés (les parents tout particulièrement et la parentèle associée), c'est-à-dire pour célébrer un anniversaire ou, encore, pour marquer une transition entre deux activités comme, par exemple, la fin des classes et le début des vacances :

« Historiquement et culturellement, le boire accompagne et lubrifie la fête » résume Ginette Paré. Ainsi, les motiva-

tions à boire chez les jeunes naissent de leur volonté de connaître le goût et l'effet procuré, de vouloir apporter des changements dans leur activités habituelles et de vouloir apporter un plus dans leur vie : « L'enivrement provoque automatiquement le rire et atténue la gêne entre garçons et filles ». Donc ce que les jeunes expérimentent par leur prise d'alcool sont des manières déjà observées et mises en pratique. Ils expérimentent des manières de faire et d'être. Ils apprennent à socialiser avec des pairs en partageant, tout comme chez les adultes, un vouloir-vivre commu-nautaire (se rassembler) en réaction au devoir-être institutionnel ».

Égalité des sexes et l'alcoolisation!

L'ivresse, chez les ados, n'est pas typiquement féminine ou masculine et une certaine forme d'égalité s'est instaurée en ce qui concerne l'alcoolisation a constaté l'anthropologue. Cependant, certains stéréotypes et préjugés associés au boire persistent : « Le préjugé le plus souvent mentionné, autant chez les filles que chez les garçons, est celui de la fragilité féminine. On a plus de difficultés à

s'imaginer ou à voir une fille qui est soûle qu'un gars qui est soûl. Le boire des filles devrait se faire plus discret jugent les jeunes ».

Suivi - Février, 2007 - Ginette Paré.



Le rapport L'Enquête sociale de santé auprès des enfants et des adolescents québécois (2003) disponible sur le site de l'Institut de la statistique Québec (www.stat.gouv.qc.ca) estime qu'entre 2004 et 2006, le taux de consommation d'alcool chez les adolescents du secondaire est passé de 69% à 63%. On note cependant une augmentation de 64% à 68% de la proportion des consommateurs excessifs d'alcool chez les élèves qui avaient bu. Que doit-on en penser? Bien sûr, on considère encore que plus de 80% des jeunes boivent pour se divertir mais encore faut-il réfléchir sur cette frontière entre le bien boire et le mal boire. A quel moment se fait le point de rupture et dans quelles conditions?

L'ivresse chez les ados n'est-elle maintenant qu'une ritualisation de l'excès? Se péter la demi-heure, c'est-à-dire boire beaucoup en très peu de temps, serait-elle devenue la norme? Si on s'intéresse au boire des ados, voilà autant de pistes qu'il nous faudrait parcourir afin de vérifier où ils en sont.

Ginette Paré est professionnelle de recherche à la Direction de santé publique de l'Agence de santé et des services sociaux de l'Abitibi-Témiscamingue, à Rouyn-Noranda. Comme anthropologue, sa vision lui permet de mieux comprendre les enjeux reliés aux initiatives de développement par et avec les communautés.

Paul Charest, directeur de ce projet de maîtrise, est professeur retraité associé au département d'anthropologie à l'Université Laval, membre actif du CIERA (Centre interuniversitaire d'études et de recherches autochtones) et principal responsable d'un projet de recherche portant sur les pêches autochtones dans l'est du Québec.



PARTNERING FOR A NEW MA IN PUBLIC ISSUES ANTHROPOLOGY

By combining resources of the Department of Sociology and Anthropology at the University of Guelph and the Department of Anthropology at the University of Waterloo, the anthropologists at these universities are delighted to be able to offer the new Guelph-Waterloo MA program in Public Issues Anthropology. The long history of professional collaboration across specialties within and between these two departments has allowed them to create this unique new Masters program.

In September 2007 the two universities, with 12 core faculty members, will admit the first students into the Public Issues Anthropology MA, the only program of its kind in Canada. Public Issues Anthropology

The Guelph-Waterloo Anthropology MA program focuses on the field of public issues anthropology, which explores the interface between anthropological knowledge and issues crucial to governance, public discourse and civil society. Students in the program will thus be encouraged to examine and understand the deeper insights into policy issues that can readily be gained from anthropological methods.

The intercultural understanding gained from an anthropological perspective has vital applications throughout the public and private sectors. Archaeology and physical anthropology are highly relevant to such public issues as conservation, the ownership of such records of the past as artifacts and human remains, the ethical treatment of animals, and ongoing debates

about human evolution. Socio-cultural anthropology can provide insights into such diverse domains as international development, racial relations and community development.

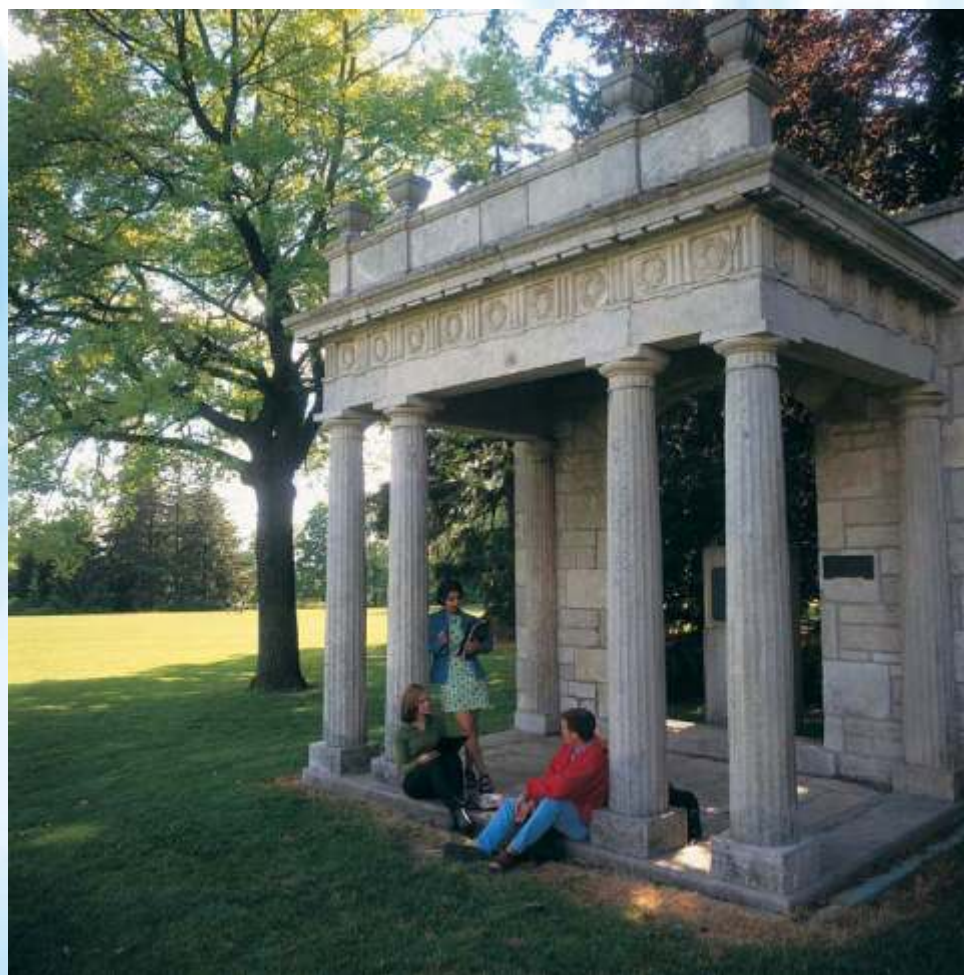
Our students will be given knowledge and tools needed to make significant contributions in these and other areas of public concern. They will also explore the significant role anthropology can play, and has played, in the analysis of expressive culture, a highly significant segment

program will be well prepared for PhD programs in sociocultural anthropology, applied anthropology, and some programs in physical anthropology and archaeology.

The main objectives of the program are to prepare students to enter doctoral programs in anthropology and to use anthropological knowledge in a wide range of other professional and public roles. Anthropology is a valuable analytical tool and a source of information

concerning diverse intellectual and societal issues. In order to achieve its objectives, the program will emphasize the synergies and interconnections among the various sub-disciplines in Anthropology.

Most other graduate programs in Anthropology tend to involve a high level of specialization starting at the MA level, while the proposed program will encourage a more general approach. It is designed to instill a sense of the contribution to both theory and practice that arises from considering issues from a biological, linguistic, and (pre)historical as well as a current social perspective when dealing with the application of anthropological knowledge to public issues.



STUDENTS IN DISCUSSION AT THE UNIVERSITY OF GUELPH'S HISTORIC PORTICO

of public discourse, including art, fashion and the entertainment media. Employment of prospective graduate students should be enhanced by recent recognition of the usefulness of an anthropological understanding in fields as diverse as marketing and computer design. Should they choose to continue their studies, students completing our

As citizens and professionals, our graduates will be well prepared to address such public issues as the ethics of genetic research and assisted reproduction, globalization, multiculturalism, racism and the production and consumption of media and other aspects of expressive culture.

MEDICAL ANTHROPOLOGY JOURNAL



Dr. Steve Ferzacca

Medical Anthropology: Cross-Cultural Studies in Health and Illness published by Routledge announces the appointment of a new Editor, Dr. Steve Ferzacca. Dr. Ferzacca, professor of anthropology at the University of Lethbridge in Alberta, replaces Dr. Stacy Leigh Pigg of Simon Fraser University, who has held the position the last five years. Under Pigg's leadership, the journal has grown and is one of the leading voices in the growing field of medical anthropology. *Medical Anthropology* is a peer-reviewed journal dedicated to publishing papers that situate the relationship between human behavior, social life, and health within an anthropological context. It provides a forum for inquiring into how knowledge,

meaning, livelihood, power, and resource distribution are shaped and how, in turn, these phenomena go on to shape patterns of disease, experiences of health and illness, and the organization of treatments. We welcome papers that focus on empirical research as well as those that focus on methodological and theoretical issues. *Medical Anthropology* is accepting submissions for its 2007 issues. Please email medanth@uleth.ca for more details or review the website (www.uleth.ca/medanth) for instructions to authors. *Medical Anthropology* gratefully acknowledges the support received from the Office of the Dean of Arts and Sciences, University of Lethbridge, AB, Canada.

COLLOQUE MARQUERA LES 30 ANS D'ANTHROPOLOGIE ET SOCIÉTÉS

Pour connaître les sociétés et comprendre leurs cultures, rien de tel qu'un passage par l'anthropologie. La lorgnette de l'anthropologue lui permet de lire, au-delà des apparences, le sens de tel événement ou de telle tradition. En plus du « comment? », donc, il sonde le « pourquoi? » et le « pour quoi? ».

C'est dans cet esprit que le tout jeune Département d'anthropologie de l'Université Laval a créé en 1976 les Cahiers d'anthropologie, devenus l'année suivante la revue *Anthropologie et Sociétés*, sous la houlette d'Yvan Simonis. Par la suite, les rédacteurs se sont succédé et les thèmes ont varié, à raison de trois numéros annuels, passant de l'agriculture à la parenté, des enfants à l'ethnicité, des Caraïbes au Japon, de la guerre au sida, des femmes au don, de la fiction aux forêts, etc.

La revue est devenue internationale au fil des années, à force d'explorer tous les champs et tous les courants de la discipline. Les numéros de la revue sont en ligne sur le site d'Érudit, le portail des revues québécoises en sciences humaines et sociales.

La Rédaction, avec à sa tête la professeure Francine Saillant, organise plusieurs événements par année, notamment des tables rondes reliées aux thèmes des numéros (le mythe aujourd'hui, l'altermondialisation). La prochaine portera sur la culture sensible (14 mars, au Musée de la civilisation) : en dépit de l'adage cartésien selon lequel « Je pense, donc je suis », il semble bien qu'on puisse affirmer aujourd'hui : « Je sens, donc je suis ».

Anthropologie et Sociétés fête ses trente ans en 2007. Pour marquer cet événement, la Rédaction organise un colloque international du 8 au 11 novembre au centre-ville de Québec (Hôtel Clarendon et Musée de la civilisation).

Ce colloque portera sur l'Anthropologie des cultures globalisées. Terrains complexes et enjeux disciplinaires. Il proposera à la communauté des anthropologues de réfléchir à leur discipline aujourd'hui : ses fonctions qui courtisent le politique et l'éthique, ses domaines aux frontières mouvantes, ses outils en redéfinition, ses défis toujours renouvelés. Le colloque se présentera comme un état des lieux et une

prospective du savoir anthropologique actuel à partir de l'apport francophone international et de ses liens avec la communauté scientifique internationale et locale.

Cet événement international recevra des conférenciers prestigieux de divers pays, entre autres les professeurs Marshall Sahlins (États-Unis), Mondher Kilani (Suisse), François Laplantine (France), Kabengele Munanga (Brésil), parmi de nombreux collègues du Canada et d'ailleurs, enseignants comme étudiants.

Les activités s'organiseront autour de six sous-thèmes : Frontières de l'humain et de la nature; Frontières disciplinaires et études des cultures globalisées; Réexpérimenter les cultures en mouvement; Nouvelles écritures de l'anthropologie; Pluralités, identités, conflits; et La fin de l'anthropologie n'aurait pas eu lieu.

Le colloque sera précédé d'une journée Cinéma ethnographique, le 7 novembre au Musée de la civilisation, et sera ponctué d'activités sociales dans un esprit multiculturel. La date limite de soumission de proposition : 10 avril 2007.

Pour plus de renseignements consultez le site <http://www.ant.ulaval.ca/anthropologieetsocietes>

FIELD NOTES / APERÇU DE TERRAIN

This is a photograph from a small village in the Evenki Autonomous District of the Russian Federation. I'm not sure what others will see in this photograph. It is an intimate picture for me-indexing a sensuous memory of wood grain, shit, and benzene; as well as black tea, tobacco, and frying fish. For anyone who works in the "North" the persistence of artifacts, otherwise called trash in the South, will be a familiar sight. Not counting the wooden planks leading to the outhouse, this image points to at least five different forms of transportation. In the foreground is an all-terrain tricycle (possibly an early *Samson*) with balloon tires for navigating snow, ice, and swamp. The photograph also contains a motorbike that may be an old *Voskhod* or *Minsk*. Leaning up against the shed is a sledge, an aluminum boat, and the door from an abandoned truck. The barrels would probably have contained fuel, brought to the settlement on one of the Winter roads that threads across the Soviet arctic connecting one small village to another, and drawing them into a circuit of communication with the rest of the

country. The detritus of these Soviet-era vehicles tells us as much about the resilient materials used in their construction as it does about Evenki travel practices.

My current research on early ethnographic photography in Siberia (funded by SSHRC and the British Library's *Endangered Archives Project*) reminds me of the importance of travel in everyday life. In the first decades of the 20th century Siberian ethnographers hauled a weighty load of photographic equipment and dedicated a significant number of their glass photographic plates to the documentation of vehicles, travel and transportation. They recorded not only their own travels and vehicles but also those of the Evenkis, Dolgans, Yakuts and other indigenous Siberians. These photographers created an important record of transportation and mobility. Their photographic ethnographies clearly mark travel as an idiom central to life in Siberia. Clearly the ethnographers were



motivated by the great distances they themselves faced but they also marveled at the indigenous Northerners' capacious systems of travel. Photographs from the archives in Siberia depict a remarkably active and heterogeneous landscape of people in motion, just prior to a time when the identity of indigenous peoples-as well as their capacity to freely move about-was to become more and more proscribed by the Soviet state.

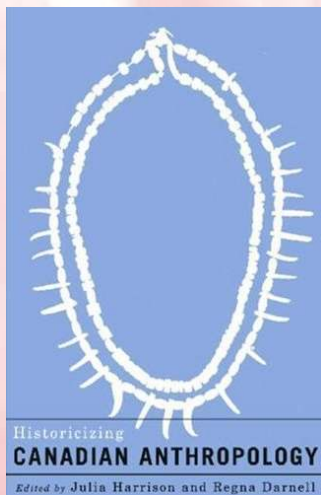
CRAIG CAMPBELL (ABOVE) ISA PHD CANDIDATE IN THEORY AND CULTURE AT THE UNIVERSITY OF ALBERTA. HIS WORK IS FEATURED BELOW.



Book Notes

Historicizing Canadian Anthropology

Julia Harrison and Regna Darnell (editors),
University of British Columbia Press, 338 p.



Historicizing Canadian Anthropology is the first significant examination of the historical development of anthropological study in this country. It addresses key issues in the evolution of the discipline: the shaping influence of Aboriginal-anthropological encounters; the challenge of compiling a history for the Canadian context; and the place of international and institutional relations. The contributors to this collection reflect on the definition and scope of the discipline and explore the degree to which a uniquely Canadian tradition affects anthropological theory, practice, and reflexivity.

Traditional ecological Knowledge and Natural Resource Management

Charles R. Menzies (editor), 2006
University of Nebraska Press, 274 p.

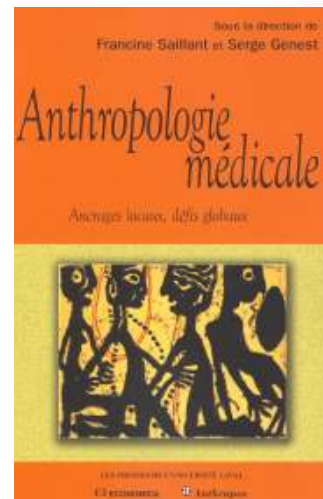


Focusing primarily on the northwest coast of North America, scholars look at the challenges and opportunities confronting the local practice of indigenous ecological knowledge in a range of communities, including the Tsimshian, the Nisga'a, the Tlingit, the Gitksan, the Kwagwilt, the Sto:lo, and the northern Dene in the Yukon. The experts consider how traditional knowledge is taught and learned and address the cultural importance of different subsistence practices using natural elements such as seaweed, pine mushrooms, and salmon.

Livres en Bref

Anthropologie médicale. Ancrages locaux, défis globaux

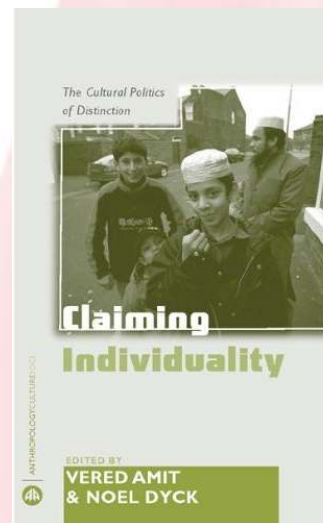
Saillant, F. et S. Genest (sous la direction de), 2005
Les Presses de l'Université Laval, Canada, 467 p.



Comme les autres sciences sociales, l'anthropologie se heurte à la mondialisation des phénomènes sociaux qui gagne en ampleur, en intensité et en complexité. Les analyses que propose l'anthropologie ne peuvent certes faire l'impasse sur ces transformations sociales majeures. En proposant à des anthropologues de renom, spécialisés en anthropologie médicale, de produire une synthèse des recherches et des enseignements dans leurs pays respectifs, ces articles contribuent à un élargissement des perspectives qui sera utile aussi bien aux chercheurs chevronnés qu'aux étudiants.

Claiming Individuality: The Cultural Politics of Distinction

Vered Amit and Noel Dyck (editors), 2006
Pluto Press, in paperback and hardback.



Individuality is often interpreted as a force for the separation and autonomy of the individual. This book takes a different approach: the contributors explore the expression of individuality as a form of social action inextricably linked to questions of belonging. This book addresses a continuing effort within anthropology to interrogate sociality. Using case studies from North America, Europe, Africa, and Asia, the contributors examine the variation and ingenuity with which people in various settings claim diverse forms of individuality, their motivations for doing so, and the outcomes of their actions

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