

CULTURE

FALL

Volume 5, No 2, 2011

AUTOMNE



Photo: Christopher Fletcher

DANS CE NUMÉRO IN THIS ISSUE

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CASCA CONFERENCE 2012 P. 2
CASCA EVENTS AT THE AAA P. 3 TO 7
THE FIRELIGHT GROUP P. 8 & 9
CULTURE AND DIVERSITY P. 10
TEXTBOOK SIGNIFICANT OTHERS P. 11 & 12
BOOK NOTES P.13 & 14

COLLOQUE DE LA CASCA 2012 P. 2
CASCA AU COLLOQUE AAA P. 3 À 7
LE GROUPE FIRELIGHT P. 8 & 9
CULTURE ET DIVERSITÉ P. 10
LES AUTRES DANS LES MANUELS P. 11 & 12
LIVRES EN BREF P.13 & 14

ANNUAL MEETING**MAY 9-12, 2012****EDMONTON, AB****UNIVERSITY OF ALBERTA****COLLOQUE ANNUEL****9-12 MAI 2012****EDMONTON, AB****UNIVERSITÉ DE L'ALBERTA**

As a departure from more paradigmatic conferences, CASCA 2012, to be held in Edmonton on May 9-12, will explore The Unexpected. The papers and events in and around this conference will explore how anthropologists think about and respond to unanticipated, unpredicted, and surprising aspects of their research. CASCA 2012 presents a moment in which anthropologists, from the most senior to the most inexperienced and from every sub-discipline, can reflect on and share those aspects of their research typically reserved for more informal venues.

We are delighted to host Prof. Richard Jenkins from University of Sheffield whose keynote address, "Tales of the unexpected: doing fieldwork and doing everyday life," promises to confront directly the often precarious and contradictory aspects of anthropological research. Abstracts will be accepted through February 15th.

For detailed information on registration and abstract submission <http://bit.ly/casca2012e>

Pour s'éloigner du style formel des conférences annuelles, le thème de CASCA 2012, qui se tiendra à Edmonton du 9 au 12 mai, sera L'inattendu. Cette conférence veut laisser la place à la façon dont les anthropologues pensent et réagissent à l'inattendu, à l'imprévu et aux aspects surprenants de leur recherche. CASCA 2012 présente une opportunité pour les anthropologues, des plus aguerris aux moins expérimentés et de toutes les sous-disciplines, de réfléchir et partager ces aspects de leur recherche généralement réservés à des occasions moins formelles.

Nous avons le plaisir d'accueillir le professeur Richard Jenkins de l'Université de Sheffield, conférencier d'honneur. Sa présentation, « Contes de l'inattendu : travail de terrain et la vie quotidienne », se penchera sur les aspects souvent précaires et contradictoires de la recherche en anthropologie. Les résumés seront acceptés jusqu'au 15 février.

Pour plus de détails sur l'inscription et les soumissions de résumé: <http://bit.ly/casca2012f>



Photo: Marko Zivkovic

CASCA WELCOMES THE AAA

AAA and CASCA Welcome Reception

Thursday, November 17, 2011:
17:00-18:30

720 Terrace, Convention Center

Welcome to this issue of Culture, the newsletter of the Canadian Anthropology Society (CASCA). For the occasion of the American Anthropological Association meetings in Montreal we return to a paper format and hope that you will find an ongoing interest in CASCA, and indeed Canadian Anthropology. For those from out of town, welcome also to Montreal. Close by, in fact right outside the west entrance to the conference centre, you will find the Place Jean-Paul Riopelle, designed by one of Quebec and Canada's most remarkable artists. Take the time to sit for a few minutes and let the city sink in. Two guided tours will bring you on foot through the Quartier Internationale (<http://bit.ly/QIWalk>) and the underground city (audiotope.com), of which the conference centre is a part. These will take you to more good urban art—and the Occupy Montreal tent city. Drop in for a conversation

BIENVENUE AU COLLOQUE AAA

L'édition de novembre de Culture, l'info-lettre de la Société canadienne d'anthropologie (CASCA), vous souhaite la bienvenue! À l'occasion du congrès de l'American Anthropological Association à Montréal, nous vous offrons de nouveau un format papier avec l'espoir que votre intérêt pour la CASCA et l'anthropologie canadienne soit renouvelé. Nous souhaitons tout particulièrement bienvenue à ceux qui ne sont pas de Montréal. Tout près d'ici, à l'extérieur de la sortie ouest du Palais des congrès, vous trouverez la Place Jean Paul Riopelle, dessinée par l'un des artistes québécois et canadiens les plus remarquables. Prenez le temps de vous y asseoir, quelques minutes, et de vous laisser submerger par la ville. Deux visites guidées vous mèneront l'un dans le Quartier international (<http://bit.ly/QIMarche>), l'autre dans la ville souterraine (audiotope.com), dont fait partie le Palais des congrès. Ces guides vous feront explorer d'autres sites mettant en valeur l'art urbain, ainsi que le campement d'Occupy Montreal. Venez nous voir pour en discuter!

AAA et CASCA Réception de bienvenue

Le jeudi, 17 novembre, 2011:
17:00-18:30

720 Terrace, Palais des congrès

CASCA SOIRÉE

Open to all Canadian anthropologists,
and especially CASCA members and friends.
Places are limited. Please visit the CASCA Booth
for more information or to reserve your tickets.

Friday, November 18, 2011

18:15 - 20:15

Vendredi 18 novembre 2011

Musée Pointe-à-Callière Museum
350 Place Royale
Corner of de la Commune
Old Montréal
600 m. from the Convention Centre
Signs will be posted

Ouvert à tous les anthropologues et surtout
tous les membres de la CASCA et leurs
amis, nous vous invitons à célébrer l'anthropologie
canadienne avec nous. Pour plus de
renseignements et pour réserver
vos billets, veuillez visiter le kiosque
de la CASCA.



CASCA Booth

Come and meet us at the CASCA booth!
Renew your membership,
get information on Canadian sessions and events,
and know more about the
CASCA 2012 Annual Meeting in Edmonton!
The CASCA Booth is located
in the Exhibition Hall
in room 517CD at the Convention Center.

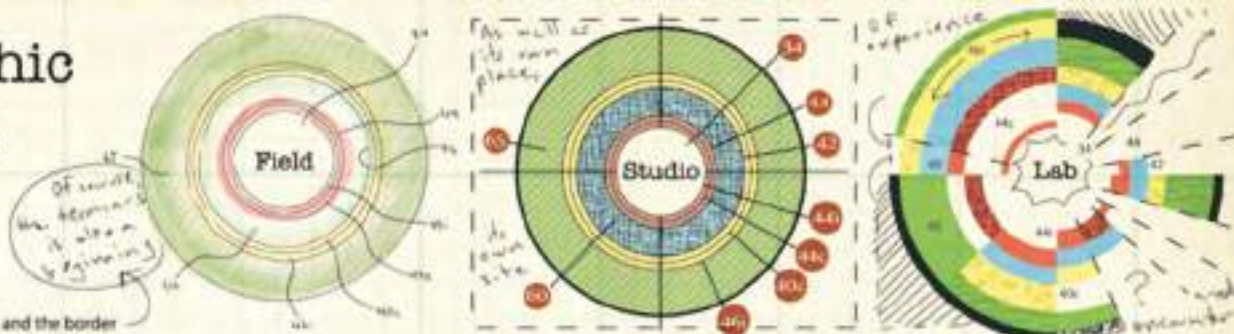
Le kiosque de CASCA

Venez nous visiter au kiosque de CASCA!
Pour renouveler votre adhésion!

Pour vous renseigner quant aux ateliers et événements canadiens!
Pour vous informer du colloque de la CASCA 2012 qui aura lieu à Edmonton!
Le kiosque CASCA est situé
dans la salle d'exposition
517CD au Palais des congrès.

ethnographic
terminalia
2011
montréal

The terminus is the end, the boundary, and the border



Ethnographic Terminalia

Exhibition runs 14-21 November 2011
(the gallery is open: Tues - Sat | 12pm-5pm)
Artist/Curator Talk 18 November 2011 @ 5:30pm (at the gallery)
Opening Reception 18 November 2011 @ 7:30pm (at the gallery)

INFO: [HTTP://WWW.ETHNOGRAPHICTERMINALIA.ORG](http://www.ethnographicterminalia.org)

Ethnographic Terminalia

L'exposition aura lieu du 14 au 21 novembre 2011
(la galerie est ouverte du mardi au samedi | 12 - 17h)
Présentation artiste/conservateur 18 novembre 2011 @ 17h30 (à la galerie)
Réception d'ouverture le 18 novembre 2011 @ 19h30 (à la galerie)

INFO: [HTTP://WWW.ETHNOGRAPHICTERMINALIA.ORG](http://www.ethnographicterminalia.org)

TO THE MEMBERS OF THE CANADIAN ANTHROPOLOGY SOCIETY

Archaeology and history have been the key parts of Pointe-à-Callière's DNA for close to 20 years. And I can assure you that anthropology, the study of humans, is also part of the family. Our visitors have had countless opportunities to discover different facets of the human story thanks to the work of leading Canadian and international anthropologists. Two recent examples: the St. Lawrence Iroquoians, Corn People exhibition, which for the first time ever introduces the public to the fascinating story of these horticulturists who lived along the shores of the St. Lawrence from the 13th to 16th centuries.

The exhibition, currently in its fifth year, has been touring Quebec and other parts of Canada. It is soon to cross the Atlantic and be shown in France. The publication produced to accompany the exhibition, written by Roland Tremblay and several other contributors, has been saluted for its excellent quality by both specialized groups and the regular media. Another exhibition, Costa Rica, Land of Wonders, produced in collaboration with the Museo Nacional de Costa Rica and Professor Claude Chapdelaine, a researcher and professor with the Department of Anthropology at the Université de Montréal, introduced local audiences

to the fabulous yet little-known civilizations of pre-Columbian Costa Rica.

More than ever, Pointe-à-Callière, the Montreal Museum of Archaeology and History, is devoted to sharing knowledge and experiences. I sincerely hope that your brief stay within our "historic" walls will be a source of inspiring, motivating exchanges. I wish you all an excellent American Anthropological Association Annual Meeting.

Francine Lelièvre
Executive Director

CHERS MEMBRES DE LA SOCIÉTÉ CANADIENNE D'ANTHROPOLOGIE

L'archéologie et l'histoire composent l'ADN de Pointe-à-Callière depuis près de 20 ans. J'aimerais vous dire que l'anthropologie, cette science qui a l'humain pour objet d'étude, fait aussi partie de la famille. Nos visiteurs ont eu maintes occasions de découvrir des facettes de l'aventure humaine grâce aux travaux de remarquables anthropologues d'ici et d'ailleurs. Voici deux exemples récents.

L'exposition "Iroquoiens du Saint-Laurent, peuple du maïs", qui introduit pour la première fois au grand public le récit fascinant de cette population d'horticulteurs qui a vécu sur les rives du Saint-Laurent entre le 13e et le 16e siècle, en est à sa cinquième année d'existence et de tournée à travers le Québec et le Canada, et elle traversera bientôt l'Atlantique à destination de la France. La publication qui l'accompagne, signée par Roland Tremblay et plusieurs collaborateurs, a été soulignée pour sa grande qualité autant par les groupes spécialisés que par les médias généralistes.



Autre exemple : l'exposition "Costa Rica, terre de merveilles", réalisée en collaboration avec le Museo Nacional de Costa Rica et un chercheur de l'Université de Montréal, le professeur Claude Chapdelaine du département d'anthropologie, a permis au public d'ici de découvrir les fabuleuses et méconnues civilisations du Costa Ricaprécolombien.

Plus que jamais, Pointe-à-Callière, musée d'archéologie et d'histoire de Montréal, est un musée de partage de connaissances et d'expériences. J'espère sincèrement que votre court séjour en nos murs "historiques" sera la source de rencontres inspirantes et stimulantes. Je vous souhaite, à toutes et à tous, un excellent congrès de l'American Anthropological Association.

La directrice générale,
Francine Lelièvre

SESSIONS FEATURING CANADIAN SCHOLARS AT THE AAA CASCA DOUBLE EXECUTIVE SESSION

“Sleeping with an Elephant”: Traces, Tidemarks and Legacies of an Engaged Canadian Anthropology
Friday, November 18, 2011: 13:45-17:30 Convention Center 516C

LES SESSIONS METTANT EN VEDETTE DES CHERCHEURS CANADIENS AU COLLOQUE AAA

ATELIER CONJOINT DE L'EXÉCUTIF

“Sleeping with an Elephant”: Traces, Tidemarks and Legacies of an Engaged Canadian Anthropology
Vendredi, 18 novembre 2011: 13h45-17h30
Palais des congrès salle 516C

Sessions Featuring Canadian Scholars

<u>TITLE OF SESSION</u>	<u>TIME AND LOCATION</u>
MONTRÉALOGY: TRACES, TIDEMARKS AND LEGACIES OF A UNIQUE CITY OF DIFFERENCES	Wednesday, November 16, 2011: 16:00-17:45 Convention Center 516B
JAPAN IN TRANSITION	Wednesday, November 16, 2011: 12:00-13:45 Convention Center 512E
REDEFINING URBAN SPACE: MULTIPLE MOBILITIES IN THE AUTOMOBILIZED CITY	Wednesday, November 16, 2011: 12:00-13:45 Convention Center 518B
TECHNOLOGIES OF MEDIATION, LANGUAGES OF SOLIDARITY AND DIFFERENCE	Wednesday, November 16, 2011: 14:00-15:45 Convention Center 513E
NEW LEGACIES OF THE METASTATIC EMPIRE: TIDEMARKS OF BIOMEDICAL CITIZENRY, EMERGING PERSONS, AND MAKING SELVES	Wednesday, November 16, 2011: 16:00-17:45 Convention Center 511B

Continued/Suite Page 6

CANADIAN EVENTS AT THE AAA

Sessions Featuring Canadian Scholars

<u>TITLE OF SESSION</u>	<u>TIME AND LOCATION</u>
THE PRACTICE OF EMOTIONS, THE EMOTIONS IN PRACTICE; THE TRACES OF EMOTION IN ANTHROPOLOGICAL METHODOLOGY	Wednesday, November 16, 2011 : 20:00-21:30 Convention Center 512B
GITXAALA LAXYUUP (KITKATLA NATION): TRACING GITXAALA HISTORY AND CULTURE THROUGH ARCHAEOLOGY AND ANTHROPOLOGY	Thursday, November 17, 2011 : 08:00-09:45 Convention Center 513B
MOBILITY AND COSMOPOLITANISM: COMPLICATING THE INTERACTION BETWEEN ASPIRATION AND PRACTICE	Thursday, November 17, 2011: 10:15-12:00, Convention Center 516A
MATERNAL TIDEMARKS: TRACING THE ANTHROPOLOGY OF MOTHERING	Friday, November 18, 2011: 08:00-11:45 Convention Center 513C
"THE SETTLER QUESTION" IN CANADA: ANTHROPOLOGICAL HISTORY AND THE CHALLENGE OF LIVING TOGETHER ON INDIGENOUS LANDS.	Friday, November 18th, 2011: 8:00-9:45 Convention Center 516A
CLASS, CULTURE, AND ANIMALS: ANTHROPOLOGICAL PERSPECTIVES ON THE INTERSECTIONS OF NATURE AND LABOUR	Friday, November 18, 2011: 13:45-15:30 Convention Center 514A
INSTITUTING ONESELF AS A POLITICAL SUBJECT: NEGOTIATING THE LEGACIES OF COLONIAL RELATIONS	Saturday, November 19, 2011: 08:00-09:45 Convention Center 511D
ABORIGINAL DILEMMAS IN THE CANADIAN SETTLER STATE: ANTHROPOLOGY, LAW, AND SOVEREIGNTY	Saturday, November 19, 2011: 10:15-12:00 Convention Center 519A
SOCIAL MOVEMENTS AND POLITICAL SPACES	Sunday, November 20, 2011: 08:00-09:45 Convention Center 514A
COLLABORATION, SHARED DECISION-MAKING AND CO-GOVERNANCE: TRANSFORMATIONS IN INDIGENOUS TERRITORIAL GOVERNANCE	Sunday, November 20, 2011: 08:00-09:45 Convention Center 511D
ABORIGINAL/INDIGENOUS PEOPLES IN URBAN CENTERS: TRACING MOBILITY IN A POST-NAFTA WORLD	Sunday, November 20, 2011: 08:00-09:45 Convention Center 511F
CANADIAN INDIGENEITIES	Sunday, November 20, 2011: 10:15-12:00 Convention Center 511F

...and many more throughout the program!

TRACES, TIDEMARKS, LEGACIES AND THRESHOLDS? PRACTICING AN ANTHROPOLOGY OF OIL, WATER AND ABORIGINAL RIGHTS

Craig Candler, Ph.D.
The Firelight Group

Our meetings this year are founded on a theme of traces, tidemarks and legacies – all implying an attention to the lessons of our collective pasts, and I hope also an attention to thresholds faced, or soon to be faced, and the consequence of our passing them. Thresholds are sign-posts of difference and change gone too far, or perhaps just far enough. They help us see where we are now, and where we may be soon. They help us move from a place of thinking about traces, tidemarks and legacies towards a place of application and decision-making regarding them. The practice of anthropology can help us get there.

On a map of the boreal forest of northern Canada, the frenetic industrial growth of the Canadian tar sands lies upstream of the fly-in community of Fort Chipewyan. At least for some, the frenetic industrial growth of the Canadian tar sands also lies

upstream of the energy future of the North America economy – and is a major contributor to the energetic present that brings us together in Montreal.

Fort Chipewyan seems remote on the map, but it is a profoundly connected place. The Athabasca and Peace Rivers run from the Rocky Mountains to their deltas at Lake Athabasca near Wood

Buffalo National Park and then on to the Arctic. In the past, the water of the Peace and Athabasca Rivers was a revitalizing force required for the productivity of fur, and for the movement of people and goods between urban American and European markets and northern centers like Fort Chipewyan.



Photo: Craig Candler

Now, the water of the Athabasca River is seen by 'ethical oil' as an essential commodity for separating oil, or bitumen, from the land, and the water of the Peace River is seen by power generation companies as a resource to be dammed up and held back for the generation of electricity. Through networks of transnational investment, transportation, and trade, bitumen and electricity are then pumped through

wires and underground pipelines to far-flung factories and consumers in the United States and elsewhere.

In 2010, the Mikisew Cree First Nation and the Athabasca Chipewyan First Nation of Fort Chipewyan were faced with a need to comment on key government decisions regarding industrial use of the Athabasca River

and its waterways. The community naturally looked at the traces, tidemarks, and legacies around them.

The legacy of Treaty No. 8, a document signed with the Canadian government in 1899, should have guaranteed protection for Cree and Chipewyan ways of life, but has historically been used by provincial and federal governments as a tool to advance development in ways that frequently undermine those ways of life. Mikisew and Chipewyan elders, leaders and staff point to watermarks on rocks around Lake Athabasca eight or

nine feet above the present water level – indications of radical changes in river flow that are endangering their way of life, as well as the life of the delta ecology. They point to traces of channels and streams in the Athabasca delta that they travelled with their parents, and down which whole cultural worlds of practice and memory still lie, but that are now so shallow and

Continued/Suite Page 9

AS LONG AS THE RIVERS FLOW: ATHABASCA RIVER KNOWLEDGE, USE AND CHANGE

Continuation from page 8/Suite de la page 8

silted in that travel down them is impossible except in the most unusual of years. They also point to the silence of water ways once loud with wealth and life – insects, birds, animals, fur – and where wealth has now been replaced with risk: strange colored foams, oily films, moose and fish made sick from changes up-stream.

Mikisew and Chipewyan people point at these changes as indicators of where we've come from, of prices paid by northern communities, and as the natural consequences of a North American appetite for oil and energy. Fort Chipewyan had pointed all of these things out, and more, to governments and companies in the past, to little or no effect. In searching for a new way to translate local understandings of change into an effective response to government and industry plans, they turned to a group of practicing anthropologists and social scientists called the Firelight Group. We were pleased to support the community's efforts, but when asked if we could help identify 'thresholds' of change, we were dubious of our ability to use anthropology to do so.

The primary goal of the study (available for download at www.thefirelightgroup.com) was to provide an evidence-based written submission regarding plans for managing industrial water withdrawals from the Athabasca River. The study focused on Chipewyan and Mikisew knowledge along the Athabasca River, how the river has changed over past decades, and how community members' use has changed as a result. Through combining evidence from

aboriginal knowledge and oral history with historic river measurements and collaboration with hydrologists and ecologists, the study was able to suggest treaty rights based thresholds for managing water levels in the Athabasca, and to recommend additional work and community based monitoring to understand the effects that contamination, and the fear of contamination, are having on Chipewyan and Mikisew use of traditional lands.

In their foreword to the study, the Chiefs of the Chipewyan and Mikisew communities state, "The thresholds and recommendations developed in this study offer a way to "translate" our treaty rights and cultural needs into a format that can be used to inform policy and decision-making on the Lower Athabasca River. We are extremely proud to be proactive in developing methods for implementing our Treaty Rights in planning and decision-making processes. We see this as part of

our responsibility in honouring our Treaty relationship with the Crown and our responsibility to our future generations." (foreword to Candler et al. 2010: 5)

We anthropologists are a privileged few. From across the continent and globe, we gather in Montreal this year for the AAA meetings thanks to a century and more of disciplinary development, societal change, and the energy hungry intensification of industry and economic connection that has made it all possible. How many short and long flights have we flown, how many kilometers have we driven, how many products have we consumed to bring us to the 110th annual meetings of the American Anthropological Association? And where is it all taking us? In considering our traces, tide-marks and legacies, lets also practice anthropology in a way that attends to 'our future generations' and the thresholds that matter most, both to ourselves, and to those we work with.



Photo: Craig Candler

CULTURE ET DIVERSITÉ : UN MANUEL D'INITIATION À L'ANTHROPOLOGIE D'ICI QUI JOUIT D'UNE RECONNAISSANCE INTERNATIONALE

Auteure : Karine St-Denis, PhD

L'enseignement de l'anthropologie n'est pas toujours une tâche facile. Les étudiants n'ont habituellement aucune connaissance de la discipline avant de franchir la porte de leur premier cours. Le stéréotype de l'anthropologue arborant le large chapeau fedora, partant à l'aventure dans les contrées exotiques à la recherche de trésors mythiques en est souvent la seule image. Le défi est donc de taille. Comment démystifier notre science et en transmettre la passion à ces jeunes néophytes?

D'autant plus que les étudiants ne sont pas les seuls à méconnaître notre science. Ayant réalisé mes recherches de maîtrise et de doctorat dans les corps de police québécois, la question : « Qu'est-ce qu'un anthropologue ? » me fut posée si souvent, que Goffman y attribuerait certainement un rôle majeur dans le rituel de salutation destiné à l'anthropologue !

Maintes fois, j'ai formulé une réponse approximative à cette question et jamais cette réponse fut vraiment satisfaisante. Lors de mon parcours académique, on m'avait transmis la complexité de la notion de culture, le paradoxe du relativisme culturel et les subtilités de la méthode de terrain, mais j'étais incapable de décrire les pratiques quotidiennes de mes semblables. Où vivent mes pairs lorsqu'ils ne sont pas sur le terrain ? Que font-ils ? Où travaillent-ils ? Pourquoi les nomment-ils aussi essayistes ou conseillers ? Il me fallait tenter de résoudre cette lacune afin d'éviter à d'autres ce choc culturel envers ses propres semblables.

En 2006, alors enseignante au collégial en anthropologie, j'ai fait paraître le manuel *Culture et diversité. Initiation à l'anthropologie* (Éditions CECinc). Certes, certaines traductions d'ouvrages

américains étaient déjà disponibles sur le marché. Mais, aucune de ces traductions n'offrait un portrait de l'anthropologie québécoise et canadienne. Il m'a fallu initier et inclure plusieurs références à nos centres de recherche, nos associations professionnelles et à nos départements universitaires.

commune à plusieurs anthropologues : la communication interculturelle. Son séjour auprès des anthropologues l'amène, par la suite, à observer et à partager la diversité de nos pratiques et de nos intérêts. Des chapitres thématiques lui offre de découvrir notre diversité disciplinaire : l'anthropologie des religions, l'anthropologie médicale, l'anthropologie économique et politique et l'anthropologie des sociétés contemporaines et du quotidien.

L'ensemble du manuel offre des activités d'initiation à l'observation, à la prise de notes de terrain, et à l'entrevue de recherche et à la lecture de monographie. Il offre également des questions de réflexions méthodologiques, éthiques et épistémologiques. Que ce soit pour une première initiation où pour revisiter nos fondements disciplinaires, l'étudiant et le lecteur aguerri y trouveront leur compte.

C'est avec enthousiasme que des anthropologues québécois d'envergure tels que Bernard Arcand, Pierre Maranda et Guillermo Yanez se sont joints à moi et ont contribué à ce manuel par leur connaissance de la discipline, leur expérience de terrain et leurs photographies. Bernard Arcand en signe également la préface.

Dès sa parution, ce manuel fut utilisé par plusieurs enseignants collégiaux. Il fut également rapidement disponible dans plusieurs bibliothèques universitaires. En 2010, *Culture et diversité* fit son entrée dans les ressources du portail international Anthropoweb (www.anthropoweb.com). On le qualifia alors de « manuel le plus simple et le plus complet » et d'« indispensable à l'initiation de l'anthropologie ». (Haberbüsch, Anthropoweb, 25 novembre 2010).



Tant pour faciliter l'apprentissage des étudiants que pour trouver réponse satisfaisante à la question « Qu'est-ce qu'un anthropologue ? » ce manuel est conçu comme un terrain anthropologique chez l'anthropologue. Le lecteur acquiert premièrement le langage conceptuel et théorique de notre discipline. Il part, par la suite, à la découverte de nos pratiques en observant et pratiquant une activité de prédilection

TEXTBOOK SIGNIFICANT OTHERS

Pamela Stern, Ph.D.
Adjunct Professor
Department of Sociology and
Anthropology
Simon Fraser University

As part of a SSHRC Standard Research Grant, *Significant Others: Iconic Peoples within the Anthropological Canon*, Tom Abler (University of Waterloo, emeritus) and I have been comparing the contents of textbooks used in Introduction to Sociocultural Anthropology classes. The impetus was our observation that anthropologists, irrespective of theoretical perspective, frequently default to a standard set of well-worn ethnographic examples and iconic peoples when presenting the discipline to the lay public, including undergraduates. Consequently, the *Significant Others* project takes its data from a sample of textbooks intended primarily for American undergraduates and, until recently, also used in Canadian classrooms. At the time of this writing, five of the most popular American

introductory cultural anthropology textbooks – Haviland, Miller, Robbins, Lavenda & Schulz, and Bonvillain – have been adapted for Canadian university classrooms. I have heard that there will soon be a Canadian edition of one or more of the Kottak books.

During an initial stage of research we identified 61 peoples or cultures that recurred in multiple textbooks published between 1923 (Alfred Kroeber's *Anthropology*) and 2006. Our subsequent research has concentrated on how several of these "Significant Others" have been presented in textbooks. It is not the absence of specifically Canadian content that makes most American introductory textbooks unsuitable for Canadian classrooms. Indeed, of the 61 iconic peoples we identified, there were several Canadian First Peoples including Blackfoot, Cree, Inuit, Iroquois, Kwakiutl, Ojibwa, Tlingit, and Tsimshian. Rather, the heavy emphasis on specifically American content and cultural assumptions in

most of the recent books makes them unacceptable to Canadian students.

One key finding of our investigations is that very little has changed in the way that the iconic peoples have been presented in American introductory anthropology textbooks. This is not to say that the textbooks are unchanged. Far from it; contemporary anthropology textbooks include a substantially broader range of subjects (i.e., modern nation-states, non-governmental organizations, international development, globalization, feminism, health, etc.) than in the past. Contemporary authors have also altered the ways in which cultural institutions, like marriage for example, are presented, and textbooks published since the mid-1980s include ethnographic examples of peoples living in modern nation-state and make references to the students' (presumed) and/or the authors' own experiences. The original "Significant Others" have not disappeared; rather, they remain trapped in the limbo of an ambiguous



Photo: Michel Bouchard

Children in the Russian village of Ust-Tsilma dressed up for the summer festival.

Continued/Suite Page 10

ICONIC PEOPLES IN ANTHROPOLOGY

Continuation from page 9/Suite de la page 9

ethnographic present. Sadly, a substantial proportion of even the most recent American textbooks rely on old, inaccurate, outdated, and secondary source material to describe the iconic peoples.

Although not part of the original research design, I have been comparing the presentations of several topics and peoples in American and Canadian editions of the introductory anthropology textbooks. There are differences for some topics and peoples (marriage, warfare, Inuit), but no differences for others (magic, Balinese, Samoans). In what follows, I share my observations of the manner in which the authors of American and Canadian introductory anthropology textbooks present Inuit to students. Inuit culture is discussed in 58 of the 60 books in our sample and in all 5 of the Canadian adaptations.

American introductory cultural anthropology textbooks present a consistent metanarrative about Inuit culture throughout the entire period covered by the Significant Others project. The authors of the textbooks describe Inuit as a hunting people and tend to treat men's work and men's hunting activities as almost the totality of Inuit culture. It is the rare textbook that makes more than a brief mention of Inuit women or children except as object of male action. American textbooks from all eras tend to repeat common tropes and stereotypes about "wife-lending," infanticide and senilicide, eating raw meat, multiple words for snow, and the employment of clever technologies (such as harpoons and snowhouses) that enabled Inuit to survive in the extreme climatic conditions of the Arctic. Inuit religion is described as

simple, shamanistic, and primitive. A handful of the most recent textbooks in our sample mention the contemporary situations of Inuit, living in modern communities, engaged in wage labour, or as beneficiaries of land claims agreements and participants in modern governance arrangements. Where these are discussed, however, modernity tends to be equated with cultural loss.

In contrast, the Canadian editions present Inuit culture and communities in a much more robust manner and as they are today. Significantly, the Canadian editions provide Inuit ethnographic examples to discuss cultural variation in childrearing,

duels, wife-lending, senilicide or infanticide. Haviland, Fedorak, and Lee (3rd ed.) use the example of Inuit to discuss the idea of obligations and responsibilities within the family. Also, in contrast to so many of the American texts, this book employs past tense verbs to discuss past Inuit practices. Yet, this book purports to contrast past Inuit family forms and responsibilities with those of contemporary Canadian families, disregarding the fact that the specific Inuit groups they reference are also contemporary Canadians.

All of the Canadian editions focus on Inuit as a uniquely Canadian indigenous people without reporting that

Inuit are also indigenous to the U.S. (Alaska) and to Greenland. While all five of Canadian edition textbooks avoid the practice, common to most of the books in the Significant Others sample, of presenting a uniform Inuit culture drawn from different Inuit communities in different time periods, they tend to err in the other direction, not recognizing American and

Greenlandic Inuit as part of the same culture as Canadian Inuit.

The Canadian editions of introductory anthropology textbooks are not uniform in the way that Inuit are presented. This is a significant break from the way Inuit have been presented in the original editions. Anthropologists most likely will continue to rely on a limited number of iconic peoples when we speak to undergraduates and the public; however, in the ideal, the descriptions of all the peoples and cultures who populate our introductory anthropology textbooks will be as multi-dimensional.



Photo: Michel Bouchard

Firewood for the reindeer herders of the Russian tundra.

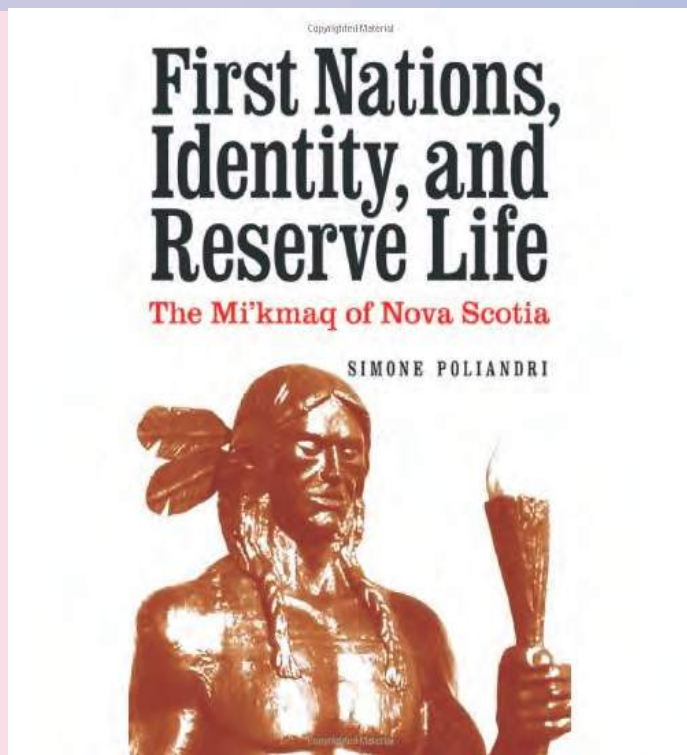
gender identity, health, emotional restraint, the life course, and family relationships. The Robbins and Larkin text includes a vignette on Canadian hockey (a replacement for one on American football in Robbins' original) that incorporates an extended discussion of hockey as an integrative and status-seeking mechanism in contemporary Canadian Inuit communities. Miller, Van Esterik and Van Esterik (4th ed.) describe the ways that Inuit incorporate Christianity into their practices surrounding death and dying.

In a substantial break with American texts, none of the Canadianized textbooks makes references to song

Book Notes

Livres en Bref

First Nations, Identity, and Reserve Life: The Mi'kmaq of Nova Scotia



Simone Poliandri

University of Nebraska Press © 2011, 376pp.

Issues of identity figure prominently in Native North American communities, mediating their histories, traditions, culture, and status. This is certainly true of the Mi'kmaq people of Nova Scotia, whose lives on reserves create highly complex economic, social, political, and spiritual realities. This ethnography investigates identity construction and negotiations among the Mi'kmaq, as well as the role of identity dynamics in Mi'kmaq social relationships on and off the reserve. Featuring direct testimonies from over sixty individuals, this work offers a vivid firsthand perspective on contemporary Mi'kmaq reserve life.

Simone Poliandri begins *First Nations, Identity, and Reserve Life* with a search for the criteria used by the Mi'kmaq to construct their identities, which are traced within the context of their different perceptions of community, tradition, spirituality, relationship with the Catholic Church, and the recent reevaluation of the iconic figure of late activist Annie Mae Aquash. Building on the notions of self-identification and ascribed identity as the primary components of identity, Poliandri argues that placing others at specific locations within the social landscape of their communities allows the Mi'kmaq to define and reinforce their own spaces.

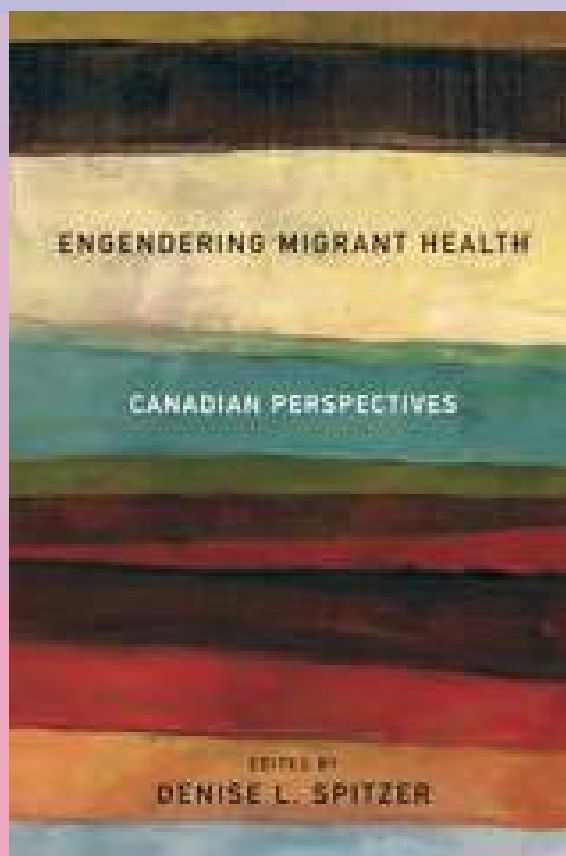
Engendering Migrant Health: Canadian Perspectives

Denise L. Spitzer (Editor)

University of Toronto Press © 2011, 312 pp.

Voluntary migrants to Canada are generally healthier than the average Canadian, but after ten years in the country they report poorer health and higher rates of chronic disease than those born here. Troublingly, women—particularly those from non-European countries—experience the most precipitous decline in health. What contributes to this deterioration, and how can its effects be mitigated?

Engendering Migrant Health brings together researchers from across Canada to address the intersections of gender, immigration, and health in the lives of new Canadians. Focusing on the context of Canadian policy and society, the contributors illuminate migrants' testimonies of struggle, resistance, and solidarity as they negotiate a place for themselves in a new country. Topics range from the difficulties of Francophone refugees and the changing roles of fathers, to the experiences of queer newcomers and the importance of social unity to communal and individual health.



Book Notes

Livres en bref

Manifeste de Lausanne. Pour une anthropologie non hégémonique



Sous la direction de Francine Saillant,
Mondher Kilani, Florence Graezer Bideau
Liber © 2011, 141 pp.

L'anthropologie est née il y a un peu plus de cent ans dans le cadre du rapport colonial que l'Europe et les États-Unis d'Amérique ont établi avec les autres peuples. Les choses ont bien changé depuis. Les différences décrites par des générations de savants ont été en grande partie inventoriées et diffusées, et les mondes autres eux-mêmes ont eu le temps de se transformer au point de ressembler de plus en plus à celui d'où venaient ceux qui prétendaient les étudier.

L'anthropologie a également changé, aussi bien sous les coups d'une critique interne répétée que devant l'essor de savoirs plus spectaculaires et plus porteurs. C'est la discipline elle-même qui est aujourd'hui remise en question. Pourquoi faudrait-il vivre l'expérience d'une autre culture pour en tirer un savoir quand le monde entier nous arrive prêt à la consommation sur nos écrans et consoles ? Que vaut cette science dont le savoir s'alimente à l'expérience sensible et à la relation engagée à l'heure où la connaissance de l'homme se loge dans l'architecture des gènes, les lois du marché ou la chimie du cerveau ?

In Good Company: An Anatomy of Corporate Social Responsibility

Dinah Rajak
Stanford University Press © 2011, 320 pp.

Under the banner of corporate social responsibility (CSR), corporations have become increasingly important players in international development. These days, CSR's union of economics and ethics is virtually unquestioned as an antidote to harsh neoliberal reforms and the delinquency of the state, but nothing is straightforward about this apparently win-win formula. Chronicling transnational mining corporation Anglo American's pursuit of CSR, *In Good Company* explores what lies behind the movement's marriage of moral imperative and market discipline.

From the company's global headquarters to its mineshafts in South Africa, Rajak reveals how CSR enables the corporation to accumulate and exercise power. Interested in CSR's vision of social improvement, Rajak highlights the dependency that the practice generates. This close examination of Africa's largest private sector employer not only brings critical attention to the dangers of corporate dominance, but also provides a lens through which to reflect on the wider global CSR movement.



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