

## MESSAGE FROM THE PRESIDENT: INCLUSION, EXPANSION, ENGAGEMENT

Ellen Judd  
University of Manitoba

It is a privilege to have the opportunity this year to serve CASCA and the Canadian anthropology community together with an Executive of committed and generous colleagues from Newfoundland to Vancouver Island. The past year has once again provided an occasion for us to think about why our senior colleagues chose to create the (then) Canadian Ethnology Society as a vehicle to contribute to Canadian intellectual life and to work for our shared concerns.

This was eloquently expressed in the unexpected context of the American Anthropological Association meetings in Montreal. A splendid array of substantive presentations of our living traditions and practices in scholarship and engagement made a compelling case for the distinctive contributions of Canadian anthropology. The critical vitality of our diverse and inclusive anthropologies was appreciated and supported graciously by our American colleagues and by a wider audience of international anthropologists (For ex-

tensive details see Culture for the autumn of 2011.)

This year has brought reminders of the importance of a public institutional basis for Canadian anthropology and for the broader intellectual life of a vibrant democratic society. This was most dramatically underlined for us by students in Quebec and by the value of accessibility to higher education. There are echoing concerns throughout Canadian anthropology as we continue to face challenges for the schol-



Photo: Ekaterina Bouchard

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arly futures and productive deployment of anthropologists nearing graduation or newly in the workforce. There is also work to be done toward a sustained and comprehensive public infrastructure for anthropology as a basic science of humanity and for the applied contributions anthropology makes to addressing urgent human needs in Canada and in the world.

We met again this year for further explorations of "The Unexpected" at our annual meeting Edmonton, in an innovative conference designed and staged by Lisa Phillips and her colleagues at the University of Alberta. In addition to myriad and creative excursions in scholarship, many of us gathered to plan the further development of CASCA.

The Executive collectively intends to spend the year working to strengthen CASCA's institutional capacity to serve the membership. For example, we are working to establish a solid infrastructure that will enable Anthropologica to grow substantively and to increase its publication frequency, ideally in the near future. We see a promising window of opportunity due to the energy and expertise of Anthropologica's Editor-in-Chief, Naomi McPherson, and her superb editorial team.

We will gather in 2013 for "Unsettling Records: Re-working Anthropology's Role in Turbulent Times" at the University of Victoria, for which there are fascinating plans made by co-organizers Lisa Mitchell and Andrea Walsh, both former CASCA Treasurers (See the notice in this issue.) CASCA annual meetings are important venues for coming together to work on shared issues and we have important long-established networks, notably the Women's Network and the Medical Anthropology Network, that have been very active yearly at these meetings. These are critical components of our national anthropology, and we will be working throughout the year to support the plans of the established networks and to support the growth of newer ones, such as those in practicing anthropology and envi-

ronmental anthropology, and to provide further opportunities to explore issues in public support and in teaching practices. We invite members to build these networks and cooperative activities actively into everyone's meeting plans.

Anthropology is a venture of always looking beyond borders, breaking down barriers and building connections. While our practical focus is here where we are primarily located, whether at home or away we are nationally and globally connected.

I am pleased to report that the Canadian Federation of Humanities and Social Sciences is now concretely facilitating the work of the Canadian Medical Anthropology Network, and we will pursue further cooperation. In Edmonton the membership strongly affirmed CASCA's commitment to the World Council of Anthropological Associations and we will remain active in its expanding activities. We have also welcomed proactive outreach from the American Anthropology Association over the summer and look forward to future collaborative initiatives.



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# MESSAGE FROM THE PRESIDENT: INCLUSION, EXPANSION, ENGAGEMENT

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This work and much more is possible because of an energetic and committed Executive. CASCA welcomes Lorne Holyoak, who has generously accepted the responsibilities of President Elect, resulting in a summer of remarkable dual duties until the Treasurer position was filled and a transition could be made. Lorne brings a rich and varied expertise of research on shamanism in China and on cultural preservation in the Pacific, as well as senior experience and expertise in public policy and gender analysis. We are very fortunate to have Caura Wood join us as CASCA Treasurer. Not only is Caura an anthropologist of energy, finance and neoliberalism, she has applied experience as a corporate treasurer. She brings financial expertise and additional practicing anthropology experience to the Executive. CASCA is enjoying the critical organizational strengths of our incoming

Secretary, Susan Vincent. Susan is a specialist in political economy, gender, and the history of development and community, in which areas she has done extensive ethnographic research in agrarian and global Peru. Robin Whitaker is an anthropologist of democracy, citizenship and human rights, extensively explored in the context of the Northern Ireland peace process and also through ethnography in the Republic of Ireland and in Newfoundland. She brings a fresh, energetic and critical eye to her role as incoming Anglophone Editor of Culture.

Marie Nathalie LeBlanc, as Past President, is taking her exceptional contribution to CASCA yet further in making a priority of restructuring the Resolution Committee this year. Craig Candler is continuing his valuable work to expand the scope of CASCA to more fully connect with

Canada's practicing anthropologists.

Nathalie Boucher was critical last year in her work in support of CASCA's Montreal presence and now plays an essential role as Francophone Editor of Culture, even from her visiting location in West Australia.

Michel Bouchard continues as webmaster of our elegant new website that was created under his attentive guidance last year. We are ever grateful to Karli Whitmore for her support of our membership and administrative operations and for her resourcefulness and initiative in offering improved routes for connecting anthropologists across Canada.

I look forward to remaining in touch throughout the year and to meeting again in Victoria in May.



Photo: Ekaterina Bouchard

# MESSAGE DE LA PRÉSIDENTE : INCLUSION, EXPANSION, ENGAGEMENT

Ellen Judd  
University of Manitoba

J'ai le privilège cette année de pouvoir servir la CASCA et la communauté des anthropologues canadiens en compagnie d'un comité exécutif formé de collègues généreux et dévoués, de Terre-Neuve à l'île de Vancouver. L'année dernière nous a encore fourni une occasion de réfléchir sur les motifs qu'avaient nos collègues seniors de fonder ce qui s'est d'abord appelé la Société canadienne d'ethnologie : un véhicule pour contribuer à la vie intellectuelle canadienne et pour travailler sur les préoccupations que nous partageons.

Cela s'est exprimé de façon éloquente dans le contexte inattendu des rencontres de l'American Anthropological Association à Montréal. Grâce à un exceptionnel éventail de présentations substantielles, traitant de nos traditions et de nos pratiques en éducation et en engagement, l'anthropologie canadienne a pu prouver hors de tout doute la pertinence de son apport distinctif. La vivacité de nos points de vue anthropologiques variés et inclusifs a été appréciée et soutenue par nos collègues américains et par des anthropologues internationaux (pour plus de détails, consultez le numéro de [Culture](#) de l'automne 2011).

La présente année nous a montré l'importance d'une base institutionnelle publique pour l'anthropologie canadienne et, plus globalement, pour la vie intellectuelle d'une société démocratique vibrante. Le mouvement étudiant du Québec nous l'a vivement rappelé en valorisant l'accessibilité aux études supérieures. Des préoccupations y font écho au sein de l'anthropologie canadienne : nous sommes constamment confrontés à des défis quant au futur universitaire et au déploiement productif des anthropologues bientôt diplômés et nouvellement sur le marché du travail.

Par ailleurs, il faut travailler sur une infrastructure publique, complète et durable pour l'anthropologie en tant que science humaine fondamentale et pour l'apport concret de cette discipline afin de répondre aux besoins urgents des Canadiens et des habitants d'autres pays du monde.

Nous nous sommes rencontrés cette année pour explorer « L'inattendu » lors de notre colloque annuel à Edmonton, une conférence innovatrice conçue par Lisa Phillips et ses collègues de l'Université d'Alberta. En plus de prendre part à



Photo: Michel Bouchard

une foule d'excursions créatives vers l'érudition, plusieurs se sont réunis pour planifier le développement de la CASCA. Le comité exécutif conjuguera ses efforts pour améliorer la capacité institutionnelle de la CASCA à servir ses membres. Par exemple, nous travaillons à établir une infrastructure solide qui permettra à Anthropologica de se développer substantiellement et d'augmenter sa fréquence de publication, idéalement dans un avenir rapproché.

Nous comptons ainsi profiter de l'incroyable ouverture créée par l'énergie et l'expertise de Naomi

McPherson, rédactrice en chef d'Anthropologica et de son excellente équipe éditoriale.

En outre, nous nous rassemblerons en 2013, pour le colloque « Enregistrements troublants : Revoir le rôle de l'anthropologie en période de turbulence » à l'Université de Victoria. Les coorganisatrices Lisa Mitchell et Andrea Walsh, toutes deux anciennes trésorières de la CASCA, ont fait des plans fascinants pour l'événement (voir la note dans le présent numéro). Le colloque annuel de la CASCA est un moment idéal pour se réunir et travailler ensemble sur les enjeux qui nous préoccupent tous. Des regroupements bien établis, comme le Réseau des femmes et le Réseau d'anthropologie médicale, sont toujours très actifs lors des colloques. Il s'agit de composantes capitales de notre anthropologie nationale; nous travaillerons donc toute l'année pour soutenir les plans de ces réseaux, qu'ils existent depuis longtemps ou qu'ils soient nouvellement fondés, comme ceux en anthropologie appliquée et en anthropologie environnementale. Nous viserons aussi à fournir davantage d'occasions d'explorer les questions du soutien public et des pratiques d'enseignement. Nous invitons les membres à mettre sur pied de tels réseaux et activités coopératives afin qu'ils s'insèrent dans la planification de nos rencontres.

L'anthropologie consiste à toujours tenter de voir au-delà des frontières, à briser les barrières et à tisser des liens. Même si notre attention se porte sur le lieu où nous nous trouvons, que ce soit chez nous ou en pays étranger, nous sommes nationalement et mondialement interconnectés. J'ai le plaisir d'annoncer que la Fédération canadienne des sciences humaines facilitera désormais concrètement le travail du Réseau canadien

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d'anthropologie médicale et nous visons une plus vaste coopération dans le futur. À Edmonton, les membres ont fortement appuyé l'engagement de la CASCA face au World Council of Anthropological Associations et nous demeurerons actifs lors de ses activités. De plus, cet été, l'American Anthropology Association nous a tendu la main et c'est avec plaisir que nous collaborerons avec elle sur des projets futurs.

Ce travail, et bien plus encore, est rendu possible grâce à un comité exécutif dévoué et dynamique. La CASCA souhaite la bienvenue à Lorne Holyoak, qui a généreusement accepté les responsabilités de président désigné tout en assumant le poste de trésorier tout l'été, jusqu'à ce qu'on le remplace et qu'une transition puisse avoir lieu. Lorne possède une expertise de recherche riche et variée sur le chamanisme chinois et sur la préservation culturelle dans le Pacifique, ainsi qu'une longue expérience dans l'analyse des politiques publiques et des genres.

Par ailleurs, nous sommes très chanceux que Caura Wood nous ait rejoints en tant que trésorière. Caura n'est pas seulement une anthropologue en énergie, en finance et en néolibéralisme; elle a également de l'expérience comme trésorière. Elle apporte au comité exécutif des compétences financières et de l'expérience additionnelle en anthropologie appliquée.

La CASCA profite également du sens de l'organisation important dont fait preuve notre nouvelle secrétaire, Susan Vincent. Susan se spécialise dans l'économie politique, des genres et dans l'histoire du développement et de la communauté, sphères qu'elle a étudiées en profondeur grâce à des recherches ethnographiques au

Pérou en général et auprès des paysans péruviens en particulier.

De son côté, Robin Whitaker est une anthropologue qui s'intéresse à la démocratie, à la citoyenneté et aux droits de l'homme. Elle a exploré ces aspects dans le contexte du processus de paix nord-irlandais ainsi qu'en faisant des recherches ethnographiques en République d'Irlande et à Terre-Neuve. Elle apporte une vision nouvelle, énergique et critique à titre de nouvelle rédactrice anglophone de Culture.

Marie Nathalie LeBlanc, en tant qu'ancienne présidente, pousse un peu plus loin son exceptionnelle contribution à la CASCA en se chargeant cette année de restructurer le comité des résolutions. Craig Candler poursuit ses précieux efforts afin d'élargir la portée de la CASCA et de mieux rejoindre les professionnels de l'anthropologie appliquée.

Nathalie Boucher a fait un travail cru-

cial l'année dernière pour soutenir la présence montréalaise à la CASCA et joue désormais un rôle essentiel en tant que rédactrice francophone de Culture, tout en étant en Australie-Occidentale.

Michel Bouchard demeure webmestre de notre élégant nouveau site web, dont il a supervisé la création avec attention l'an passé.

Enfin, nous remercions vivement Karli Whitmore pour son soutien à nos membres et aux opérations administratives ainsi que pour sa débrouillardise et son initiative, toujours dans le but d'améliorer les façons de connecter les anthropologues partout au Canada.

C'est avec grand plaisir que je garderai contact avec vous tout au long de l'année et j'ai hâte de vous rencontrer à nouveau à Victoria en mai prochain.

Ellen Judd  
Septembre 2012

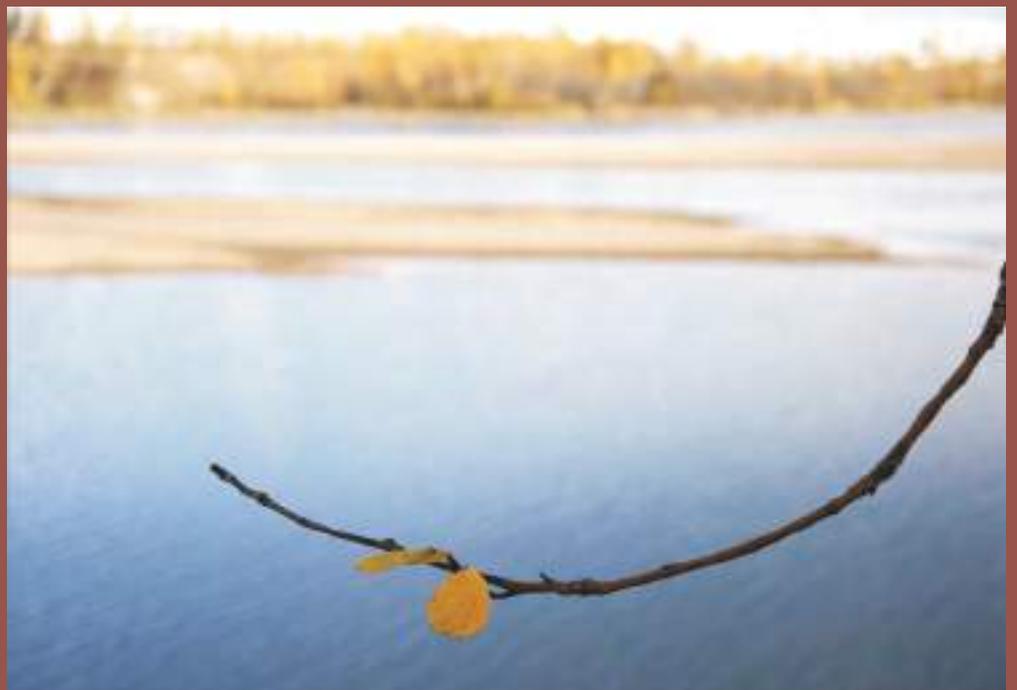


Photo: Ekaterina Bouchard

# ANTHROPOLOGICAL NEWS FROM HERE AND ABROAD NOUVELLES ANTHROPOLOGIQUES D'ICI ET D'AILLEURS

## Following-up on the last issue...

### Grève étudiante/Student Strike

Moins de deux semaines après son élection le 4 septembre 2012, le Parti Québécois a annulé par décret la hausse des frais de scolarité. Après plus de six mois de mobilisation active pendant lesquels les anthropologues et futurs anthropologues ont été parmi les plus actifs, soutenus notamment par les étudiants de Vancouver, Toronto, New York et Genève, l'heure est maintenant à la préparation d'un sommet sur l'enseignement supérieur... et aux rattrapages des heures de cours du printemps! Pour les étudiants d'ailleurs, comme ceux du Chili, la lutte continue.

Less than two weeks after its election on September 4, 2012, the Parti Québécois froze the tuition fees raise by ministerial decree. After six months of demonstrations, in which anthropologists and future anthropologists play a predominant role, supported by Vancouver, Toronto, New York and Geneva students, energies are now devoted to the organization of a Forum on higher education - and on remedial spring classes! In Chile and elsewhere, the fight continues.

### News!

Luminescence : The Silver of Peru at the [Museum of Anthropology](#), UBC from October 5 to December 16.

Peterborough Museum & Archives Exhibit; Fakes and Forgeries – Yesterday and Today On Exhibition Until January 13, 2013

Alors que le Musée canadien des civilisations est en voie d'obtenir un nouveau nom et une nouvelle fonction, la directrice du Musée d'archéologie et d'histoire de Montréal (où s'est tenue la soirée de bienvenue de la CASCA lors du Congrès de la AAA à Montréal) a reçu le Prix du lieutenant-gouverneur 2012 de la fondation Héritage Canada. Le Musée, fondé par Madame Lelièvre, fête ses 20 ans d'existence cette année.

Mercredi 31 octobre 2012: Marie-France Labrecque du département d'anthropologie de l'Université Laval, fera une présentation intitulée Les féminicides au Mexique et au Canada : l'État en question lors des rencontres du Cercle littéraire à Québec".

[International Network for Alternative Academia](#) 4th International symposium, Montreal Winter Period, October-November of 2012

[York University - The Department of Anthropology](#), in Association with YCAR is sponsoring a talk by Oxford Anthropologist Xiang Bia: "The Intermediary Trap: International Labor Recruiters and Changing State-Citizen Relations in China". Nov. 5, 2012

The [2012 Canadian Association for Physical Anthropology](#) meeting will be hosted by The University of Victoria in Victoria, British-Columbia from November 7 to 10, 2012.

[Western University Anthropology Graduate Program](#) Open House on Friday, November 23, 2012 at 2:00 pm. Please join us for coffee, a tour of the department and an information and Q&A session about our graduate programs.

March 18-20: Anthropology's Lansdowne Speaker - Professor Howard Morphy, Australian National University @ [University of Victoria](#)

The Institute for Social and Economic Research at Memorial University of Newfoundland invites applications for ISER Fellowships, Grants and Student Essay Prizes. For details and deadlines, see: <http://www.mun.ca/iser/funding/>

The [Cascadia Seminar: Ethnographic Adventures](#) in Medical Anthropology. April 12-14, 2013 at Simon Fraser University Vancouver.

### Deux départs...

[Neil R. Smith \(1954-2012\)](#)  
[Eric Hobsbawm \(1917-2012\)](#)

# CASCA CONFERENCE UNSETTLING RECORDS: RE-WORKING ANTHROPOLOGY'S ROLE IN TURBULENT TIMES 8-11 MAY 2013 UNIVERSITY OF VICTORIA, VICTORIA, B.C.

The 2013 CASCA conference calls upon anthropologists to reflect upon how their research engages the notion of the record, broadly conceived. By record, we refer to the diverse sounds, marks, objects and images that are produced and used by individuals and groups to tell their stories and give their accounts of the world. The notion of the record as both material object and social practise evokes questions that transect cultural, artistic, social, political and economic activities.

The past decade has seen unprecedented widespread collective action and awareness particularly about the intersections of local and global economies, environmental harm, private lives and corporate agendas. Central to public action and its impact are the deployment of new and old forms of records and record-making -- documents, images, audio, cell phone texts, surveillance photos, government and corporate policies, testimonies, and Tweets--through which accounts of the world are being critiqued, re-told and created.

Demanding transpar-



Photo: Michel Bouchard

ency and accountability in record-keeping, challenging those who control the meanings of records, and creating novel forms of records to tell their stories, people around the globe are mobilizing for change. Particularly attuned to change and diversity in both local and global contexts, anthropologists are especially well positioned to offer compelling analyses and commentary on instances of social unrest and cultural transformation, and the central place of record-keeping in this process. What are anthropologists saying about this global wave of protests and the records being contested and created by this collective action? How can contribute productively to public debates and discourses about these emerging forms of activism? How are artists, scholars from other disciplines, and community groups engaging the anthropological record in critical knowledge making practices? What are the collaborative relationships anthropologists and others are engaging in to re-visit existing records or to create them anew? How is the analysis of records and record-making a rich point of entry into understanding and theorizing human practice?

# COLLOQUE CASCA ENREGISTREMENTS TROUBLANTS: REVOIR LE RÔLE DE L'ANTHROPOLOGIE EN PÉRIODE DE TURBULENCE 8-11 MAI 2013 UNIVERSITÉ DE VICTORIA VICTORIA, C.B.

La conférence CASCA 2013 convoque les anthropologues à réfléchir sur la façon dont leurs recherches engagent la notion d'enregistrement, dans son sens large. Par enregistrement, nous entendons les divers sons, marques, objets et images qui sont produits et utilisés par des individus et des groupes pour raconter leurs histoires et donner leur vision du monde. La notion d'enregistrement, à la fois comme objet matériel et pratique sociale, évoque des questions qui traversent les activités culturelles, artistiques, sociales, politiques et économiques.

La dernière décennie a été témoin de vastes interventions et conscientisations collectives sans précédent, visant particulièrement le croisement entre l'économie mondiale et les économies locales, les dommages causés à l'environnement, la vie privée et les priorités des entreprises. Au centre de ces interventions publiques et de leurs impacts apparaît le déploiement de nouvelles et anciennes formes d'enregistrement et de production d'enregistrement (documents, images, audio, messagerie texte par cellulaire, surveillance photos, politiques gouvernementales et

d'entreprises, témoignages, et tweets) à travers lesquelles les récits du monde sont critiqués, racontés à nouveau, et recréés. Des populations autour du monde se mobilisent pour le changement: ils demandent la transparence et la responsabilité des registres; ils défient ceux qui contrôlent la portée des enregistrements; et ils créent de nouvelles formes d'inscription pour raconter leurs histoires. Particulièrement à l'écoute du changement et de la diversité des réalités contextuelles au niveau local et mondial, les anthropologues, surtout, sont bien placés pour offrir leurs analyses et commentaires pertinents sur ces cas d'agitation sociale et de transformation culturelle, et sur la place centrale qu'occupent les registres dans ce processus. Qu'est-ce que les anthropologues ont à dire sur cette

vague de protestations et sur les archives qui sont contestés et créés par ce geste collectif? Comment l'anthropologie peut-elle contribuer productivement aux débats et discours publics sur ces formes émergentes d'activisme? Comment les artistes, les intellectuels provenant d'autres disciplines, et les groupes communautaires coopèrent-ils avec l'enregistrement anthropologique dans la production de connaissance critique? Quelles sont les relations de collaboration qui existent entre les anthropologues et les autres qui s'engagent à re-visiter les enregistrements existants ou à en créer de nouveaux? À quel point l'analyse des enregistrements et des registres est-elle un point d'entrée riche dans la compréhension et la théorisation des pratiques humaines?



Photo: Lisa Mitchell

Ross Bay, Victoria

## UNDERSTANDING FOODWAYS IN URBAN VIET NAM

Rylan Higgins  
Saint Mary's University

This summer, three undergraduate students from Saint Mary's University (SMU) teamed up with counterparts from The University of Social Sciences and Humanities (USSH) in Ho Chi Minh City to investigate foodways in urban Viet Nam. Foodways—the culturally and locally specific ways that food is produced, distributed and consumed—has never been more important as a framework for understanding whether and how urban people maintain access to affordable, healthy food. Among other methods, the team conducted in-depth surveys in approximately 300 households throughout the city, providing compelling ethnographic data and shedding much needed light on this critically important topic. The results were impressive.

The almost inexplicable worldliness of the three Canadian students, who previously had undertaken limited international travel and never worked as researchers internationally, was as surprising as it was welcome. Their willingness to engage with the people they met and the city they called home for three months facilitated meaningful research and learning. They hit the ground running and never looked back. And they did so with considerable autonomy. Students were expected to work quite independently after a relatively brief initial period of supervision. They threw themselves into planning and implementing the project, carefully considering a range of substantive and methodological issues. For example, we had to determine how we were going to operationalize certain concepts, such as low-income household, in a cross-culture context. When hurdles arose,

the students met them with sound judgment and problem solving skills.

Perhaps the most noteworthy aspect of the program's success was the cooperation between the Canadian and Vietnamese students. The Vietnamese students' contributions were critical. Their interpreting skills were quite literally indispensable, for obvious reasons. In a country where bureaucracy can run as thick as molasses, the Vietnamese students also



eased access to various wards and districts. For their part, the Canadian students facilitated cooperation seamlessly, relying on inter-cultural skills and displaying notable levels of maturity and patience. The commitment and engagement of the Canadian and Vietnamese students alike meant that a project that could easily have been inhibited by challenges common to social science research in Viet Nam was completed with no significant pitfalls.

On my way to meet the research team one afternoon in Ho Chi Minh City, I noticed a man foraging in the trash just outside our host university. In a world wherein the UN has been observing that rising global food prices are causing poverty, I wondered whether and how this explanation pertained to the scene unfolding in front of me. I suspected the man was homeless and in his early sixties. He appeared to have no possessions beyond the clothes on his back and whatever was in the small cart he was pulling. He walked over to the trashcan and took off the lid, rummaging through the non-edible waste before his hand emerged with a half-eaten container of popcorn. Not willing to engage in conversation, I nonetheless pulled my motor scooter to the side of the street and, feeling more like a voyeur than an ethnographer, watched as he sat on the curb and ate. More than any conversation I ever had as researcher, this man's situation exemplified how difficult it was for much of the city to feed itself.

People in Ho Chi Minh City find themselves at an especially noteworthy juncture concerning food and food systems. In the decade leading up to the global food price spikes in 2007 and 2008, Viet Nam experienced rather remarkable economic growth, global integration and reductions in poverty rates.

Simultaneously Ho Chi Minh City grew physically, as commercial and residential developments displaced agricultural lands, as migration to the city from rural areas hastened, and as the demands of globalization shaped local markets. Importantly, economic inequality has also risen sharply during this period, and many people remain perilously close to the so-called poverty line, as purchasing power falls. Thus it is not surprising that ques-

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# UNDERSTANDING FOODWAYS IN URBAN VIET NAM

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tions about how the city feeds itself have become paramount. To put it plainly, the image of urban foodways in Viet Nam revealed by our students is not appetizing. The city is riddled with problems related to food, and the majority of our preliminary findings indicate that low- and middle-income families encounter these on a regular basis. As a result, people are truly anxious about access to affordable, healthy food.

The data revealed a number of trends. First and foremost, fear and anxiety about food are clearly prevalent in Ho Chi Minh City and, by extension, likely throughout most of urban Viet Nam. Individuals are worried, on the one hand, that they will not be able to provide even basic meals regularly, given that food prices are rising rap-

idly, alongside those of many other commodities, such as gas for cooking. Cultural understandings of healthy food, moreover, are in flux, as people are increasingly alienated from the processes that bring food to their homes. The media regularly report that common food items are being produced without safeguards for ensuring quality and safety. Food produced in China is seen as particularly suspect, and this appears to be adding further tension to an already troubled international relationship. In response to these and other concerns, people are increasingly calling for the state to get more involved in regulating processes and institutions that influence food quality and price.

Above all, our research reveals how much more needs to be done if we are

to understand these issues. Such research would fill a sizable hole in the existing scholarship on food, poverty, and development, as this scholarship is virtually devoid of work on urban food security in Viet Nam. As the project was wrapping up, this was our key sentiment. The students were already discussing returning next summer, perhaps on their own, to continue their efforts.

Note: As part of an ongoing project spearheaded by SMU's Anthropology Department, this student research component was conducted in cooperation with SMU's International Activities Office and with funding through CIDA's Students for Development program and internal SMU funding.



Photo: Rylan Higgins

# THE ANTHROPOLOGY OF GLOBAL ISSUES: ON THE WCAA BIENNIAL MEETING IN DELHI, APRIL 2012

Ellen Judd  
University of Manitoba

The World Council of Anthropological Associations, of which the Canadian Anthropology Society is a founding member, meets as a council of the whole every two years to work on shared issues for anthropology and to build global connections. Every biennial meeting is held in conjunction with a significant international scholarly conference in anthropology. This year it met together with the ASA12 Conference on "Art and Aesthetics in a Globalising World" at Jawaharlal Nehru University [JNU], and took the additional step of organizing a two-day symposium on "The Anthropology of Global Issues" at Delhi University [DU] together with the Association for Social Anthropology, the Indian Anthropological Society and the Indian Anthropological Association. The symposium was graciously and creatively organized by Soumendra Mohan Patnaik, President of the Indian Anthropological Association, and many of his colleagues at both DU and JNU.

The biennial meeting is the occasion on which the forty member associations can directly address and work on issues affecting our associations and the discipline. At present the work of establishing and organizationally consolidating the WCAA has been largely accomplished. The WCAA is now in a period of growth and of expanding the resources it is able to provide to its member associations and to their individual members. Readers who go to [www.wcaanet.org](http://www.wcaanet.org) will find a continually increasing range of resources that are being offered publicly online, as well as information about the WCAA and its constituent members. Note in particular:

1 The News section [www.wcaanet.org/news](http://www.wcaanet.org/news) now posts videos created by the AAA Commission on World Anthropologies at the Montreal meetings in 2011, including both sessions of CASCA's "Sleeping with an Elephant" panel.

2 The Publications section [www.wcaanet.org/publications](http://www.wcaanet.org/publications) provides a comprehensive listing of and links to anthropology journals around the world.

3 The Discussion section [www.wcaanet.org/blog/](http://www.wcaanet.org/blog/) provides a fascinating and substantive blog on international issues in anthropology. The WCAA continues to work closely with related international bodies. In particular, it remains directly associated with the International Union of Anthropological and Ethnological

Sciences, with which it has overlapping membership, leadership and sponsorship. This relationship will be developed further as the next IUAES Congress approaches in Manchester in 2013. In Delhi the biennial meeting also explored and decided to proceed with a trial membership in the International Social Science Council. A new direction charted in Delhi will strengthen the WCAA's role in intellectual engagement.

The WCAA is moving toward facilitating research and coordination among anthropological associations and toward providing a platform for a higher international visibility for anthropological research. The Delhi meeting considered a number of thematic areas and decided to select two for coordinated intellectual engagement

through the next two to four years: "Displacements and Immobility: International Perspectives on Global Capitalism" and "Environmental Challenges and Local Knowledge." These will provide the thematic foci for the next biennial meeting and will also be the subject of WCAA panels in other conferences, including the Manchester IUAES. This will be the beginning of a strategy envisioning such additional possibilities as joint publication, coordination of efforts to access international funding and international research collaboration.

At the CASCA Annual General Meeting in Edmonton, the CASCA membership made a strong endorsement of CASCA's founding commitment to the WCAA and to continuing to build global connections. I encourage everyone to look for updates to follow on both the CASCA and WCAA websites as our shared work proceeds.

**THE WCAA IS MOVING  
TOWARD FACILITATING  
RESEARCH AND  
COORDINATION  
AMONG ANTHROPO-  
LOGICAL ASSOCIA-  
TIONS AND TOWARD  
PROVIDING A  
PLATFORM FOR A  
HIGHER INTER-  
NATIONAL VISIBILITY  
FOR ANTHROPO-  
LOGICAL RESEARCH.**

## CASCA responds to the changes announced to rename and refocus the Canadian Museum of Civilization.

# CASCA

CANADIAN ANTHROPOLOGY SOCIETY  
LA SOCIÉTÉ CANADIENNE D'ANTHROPOLOGIE

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Office of the Prime Minister  
80 Wellington St.  
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22 October 2012

Dear Prime Minister Harper,

I have the pleasure of writing to you on behalf of the Canadian Anthropology Society to raise a number of issues following the announcement on 16 October that the Canadian Museum of Civilization will be remade into a Canadian Museum of History. Ordinarily, we would delight in the retention of \$25 million in heritage funding from the Government of Canada at a time of widespread cuts in cultural and scientific funding. We have long treasured the Canadian Museum of Civilization and its stellar research, curatorial and educational contributions both to Canadian life and to the larger human experience of which we are inextricably part.

The announcement of the new Canadian Museum of History is targeted to focus on the history of Canada as we approach the 150th anniversary of Confederation. This is a diminished vision compared with that of the Canadian Museum of Civilization. One need only recognize that this land was initially peopled by ancestors of the First Nations, Inuit and Métis, with origins and histories of their own, who have bequeathed and continue to create a rich heritage and living culture in the heart of Canada. In the middle of the past millennium settlers from France, Britain and elsewhere formed some of the distinctive elements of our bilingual national culture; and these were followed in turn by a succession of peoples from every corner of the world, creating the unbounded mosaic in which we now live. These peoples have brought with them invaluable cultural heritages formed in distant lands, many continue to have family and close ties elsewhere, and many more Canadians seek to expand their horizons and create new ties through international work and engagement. The lives of Canadians have never been confined in time and space. We are an especially mobile and open society, benefiting from Canada's place in a world community. It is necessary to an appreciation of the Canadian condition to preserve, explore, celebrate and disseminate the diverse experience of all within Canada and to work to understand the world in which we live. We welcome the prospect that the existing space for indigenous cultures will be preserved and urge that the work of this portion of the museum be enhanced, adequately resourced and enabled to move forward with new discoveries and contemporary creations on a firm research and curatorial basis. In addition, we urge the Government of Canada to recognize the depth of interconnection between Canadians and our larger human world—to research, to learn and to engage for the greater enrichment of both Canadians and our global neighbours.

As we approach our 150th anniversary, we note that the Government of Canada is spending \$28 million to commemorate the War of 1812 for three years and this, together with indications of emphasis on Canadian military history, is a source of apprehension. It raises questions about how our national culture may now be understood. We are grateful and enormously fortunate that Canada achieved Confederation without war, and that there has been relatively little armed conflict in Canada throughout our country's history. This has been the basis for our prosperity, human security and advancement of knowledge. We have a rare and arduous trajectory of seeking to address conflict through non-violent resolution. However difficult and partial they may be, such processes as truth and reconciliation, democratic referenda, apology and multiculturalism have been our preferred choices. Internationally, Canadians take pride in the choices we have made not to go to war, in the bravery of peacekeeping and in contributions to international processes that reduce conflict and uphold human dignity. We urge that this be a lens through which Canadian history will be seen. And we urge support for honest, rigorous and effective exploration of where we must learn to do better.

We respectfully ask you to preserve the unique accomplishments of the Canadian Museum of Civilization and to carry these forward—strengthened—in a vision of Canada and the world in our renewed national museum.

Yours sincerely,



Ellen R. Judd, FRSC  
President

cc. James Moore  
Mark O'Neill

## La CASCA prend position quant aux changements annoncés concernant le Musée canadien des civilisations.

**CASCA**CANADIAN ANTHROPOLOGY SOCIETY  
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Ottawa, Ontario K1A 0A2

22 octobre 2012

Monsieur le Premier Ministre,

J'ai le plaisir de vous écrire au nom de la Société canadienne d'anthropologie afin de soulever quelques questions liées à la déclaration du 16 octobre annonçant que le Musée canadien des civilisations allait devenir le Musée canadien de l'histoire. Nous serions normalement ravis que le gouvernement du Canada injecte une somme de 25 millions \$ pour financer le patrimoine, dans une période de coupures généralisées du financement culturel et scientifique. Toutefois, nous chérissons depuis longtemps le Musée canadien des civilisations pour ses recherches exceptionnelles ainsi que pour sa contribution de conservation et d'éducation à la fois auprès de la société canadienne et de la population mondiale dont nous faisons partie.

L'annonce du nouveau Musée canadien d'histoire vise à se concentrer sur l'histoire du Canada à l'occasion du 150e anniversaire de la Confédération. Malheureusement, il s'agit d'une vision diminuée par rapport à celle de l'actuel Musée canadien des civilisations. Il ne faut pas oublier que ce territoire a d'abord été peuplé par des ancêtres des Premières Nations, des Inuits et des Métis, ayant tous des origines et une histoire qui leur sont propres. Ils nous ont légué un riche héritage et continuent d'ailleurs de contribuer au patrimoine et à la culture du Canada. Au milieu du dernier millénaire, des colons de France, d'Angleterre et d'ailleurs ont formé certains des éléments distinctifs de notre culture nationale bilingue. Puis d'autres peuples des quatre coins du monde se sont succédé, créant ainsi l'immense mosaïque dans laquelle nous vivons aujourd'hui. Ces personnes ont apporté un patrimoine culturel inestimable issu de contrées lointaines. Plusieurs d'entre elles entretiennent encore des liens avec leurs proches à l'extérieur du pays. En outre, de nombreux Canadiens cherchent à élargir leurs horizons et à tisser de nouveaux liens en travaillant et en s'impliquant à l'étranger. La vie des Canadiens n'a jamais été confinée dans le temps et l'espace. Nous formons une société particulièrement mobile et ouverte, qui bénéficie de la place du Canada dans la communauté globale. Pour pleinement profiter de la condition canadienne, il est nécessaire de préserver, d'explorer, de célébrer et de diffuser les expériences variées de tous et de toutes au Canada et il faut tenter de comprendre le monde dans lequel nous vivons. Nous entretenons l'espoir que l'espace présentement alloué aux cultures indigènes soit préservé et nous souhaitons que la portion du musée qui leur est dédiée soit rehaussée, qu'elle jouisse des ressources adéquates et qu'elle puisse se développer grâce à de nouvelles découvertes et créations contemporaines sur une base solide en recherche et en conservation. Par ailleurs, nous encourageons le gouvernement du Canada à reconnaître la profondeur de l'interconnexion entre les Canadiens et le reste du monde, à faire des recherches, à apprendre et à s'impliquer pour l'enrichissement des Canadiens et de nos voisins des autres pays.

À l'approche de notre 150e anniversaire, nous remarquons que le gouvernement du Canada dépense 28 millions \$ pour commémorer la guerre de 1812 pendant trois ans et qu'il semble vouloir mettre l'accent sur l'histoire militaire canadienne. Cela nous inquiète et suscite des questions quant à la façon dont notre culture nationale peut désormais être appréhendée. Nous sommes reconnaissants et très chanceux que la Confédération du Canada se soit créée sans guerre, et qu'il y ait eu relativement peu de conflits armés au Canada au cours de notre histoire. C'est de là que nous tirons la prospérité, la sécurité humaine et le progrès des connaissances. Nous tendons à régler les conflits de façon non violente, même si la tâche est ardue. Aussi difficiles et incomplètes qu'elles puissent s'avérer, les solutions que nous préconisons sont la vérité, la réconciliation, le référendum démocratique, les excuses et le multiculturalisme. À l'échelle internationale, les Canadiens peuvent être fiers d'avoir choisi de ne pas partir en guerre, de courageusement opter pour la paix, et de participer aux démarches internationales visant à désamorcer les conflits et à protéger la dignité humaine. Nous souhaiterions que cette tendance guide le regard posé sur l'histoire canadienne. De plus, il faudrait soutenir une exploration honnête, rigoureuse et efficace pour savoir dans quelles sphères nous devons nous améliorer.

Nous espérons fortement que vous accepterez de préserver les accomplissements uniques du Musée canadien des civilisations et de les perpétuer en les renforçant, afin de présenter, dans notre musée national renouvelé, une vision du Canada et du monde.

Veuillez recevoir, Monsieur le Premier Ministre, nos plus cordiales salutations.

Ellen R. Judd, MSRC  
Présidentec. c. James Moore  
Mark O'Neill

# CURATING THE CANADIAN NATION: HARPER'S REMAKE OF CANADA?

**Michel Bouchard**  
University of Northern  
British Columbia

The Government of Canada recently announced that one of Canada's leading museums, the Canadian Museum of Civilization would be gutted - the euphemistic term being "refocused" - and renamed - aka "rebranded" - the "Canadian Museum of History" (LeBlanc 2012). This will be followed by the creation of a network of Canadian history museums that will promote "national heroes" and "national treasures". I will analyse this in terms of promoting new myths, myths tied to a new national discourse that the Prime Minister is clearly trying to cultivate and I will ask why precisely do we need a new Canadian nationalism seemingly focused on Canada's military past? Drawing upon past research, I will then project some likely consequences of this revamping of one of Canada's leading museums.

Although the establishment of new museums is laudable, from a critical anthropological perspective, the question remains: what national discourse will be articulated, what voices will be silenced or pushed aside, and what are the politics behind the change? What is the new Canada that will be curated around the "last spike" and Champlain's astrolabe, and who exactly will gain from the new mythologizing of the War of 1812? Eric Wolf argued that we "can no longer be content with writing only the history of victorious elites" (2010[1982]:xxvi) and I would say the same of museums. They, too, should seek to uncover and present the "active histories

of 'primitives,' peasantries, laborers, immigrants, and besieged minorities" (Wolf 2010[1982]:xxvi). While the Canadian Museum of Civilization sought to present social history, I fear the new museum presented will seek to glorify the victorious elites to the detriment of those who were largely powerless, and will follow the Canadian tradition of treating the history of Canada's First Nations people as an insignificant preface before real history begins.

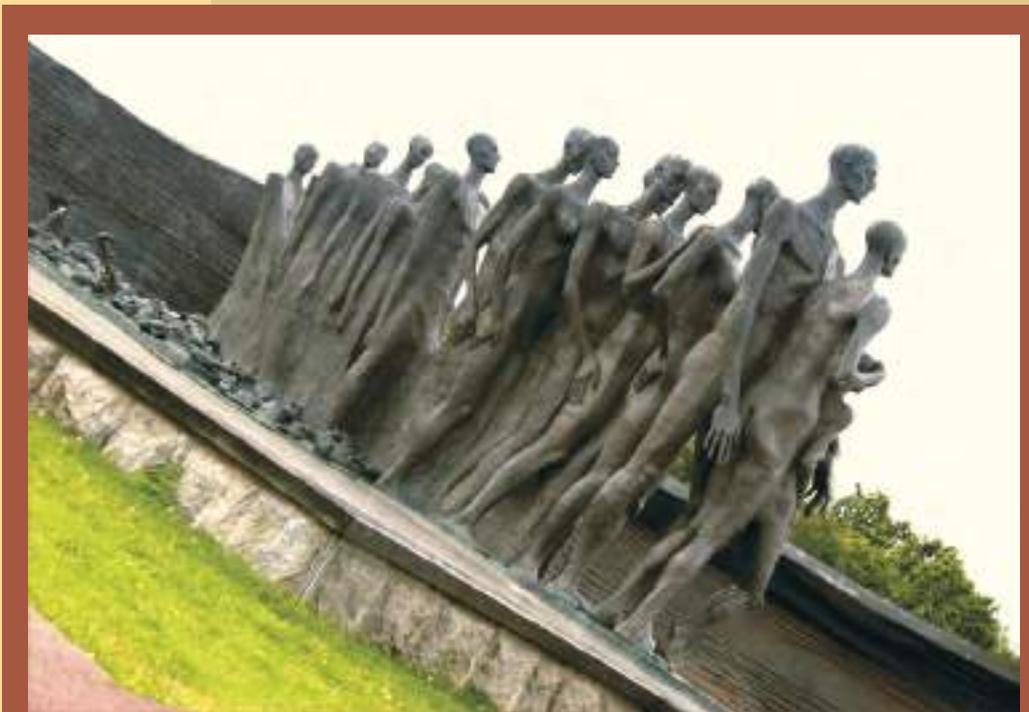
courses created in the "curation" of nations.

## The Pioneer Museum

Looking back, it is a small town museum in a hamlet of northern Alberta that forced me to examine the subtle narratives that are hidden behind any museum exhibition. It was only later that I was able to tie the small museum in the French-speaking community of my birth to the larger pioneer narrative that shapes most small museums in Western Canada. Every day for a summer, I would drive to my high school summer job in my parent's little black station wagon to work in the museum, longing for any visitor. Visitors being rare, I kept myself busy tweaking the displays and trying to make some work for myself.

I remember vividly the wall of axes and the mighty stump that stood in the middle of the museum - that and the five-legged squirrel that had been ironically stuffed and put on display holding a peanut. Years later, I came to understand that the

display was not meant to be a typology of axes, rather it was designed to solicit an emotional response as the visitor would see the axes, see the stump and then consciously or unconsciously wonder what it would have entailed to fell such a tree using the axes on display. The hidden narrative was thus the heroism of the pioneers - quite often the fathers, mothers, grandmothers, grandfathers and other relatives of the museum visitor. This masked narrative was not, solely about the past, but about the future, it was defining values projected onto the



Memorial at Victory Park, Moscow, Russia.  
Memorializing the past for the future.

Photo: Ekaterina Bouchard

Building upon anthropological research conducted in Russia and in East Europe, as well as anecdotes from my youth, I will argue that a museum is not merely about exhibiting artefacts of our past; rather it is a political act of curating the past to create guiding myths for the future. As anthropologists, I will argue, our role is to analyze the ways in which discourses and narratives are articulated, to challenge them when necessary, and to demonstrate how the meaning is not solely in the artefacts and the words in museums but also in the subtle dis-

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# CURATING THE CANADIAN NATION: HARPER'S REMAKE OF CANADA?

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past to establish a narrative as to what the community should be in the present and what it should aspire to in the future.

The other lesson learned that summer was of the importance of what was not on display in a museum. As a child, I would wander in back of my grandparents' homestead and would occasionally come across empty brown jugs strewn in the old garbage heaps. Much later, I learned that these were whiskey jugs. I also heard the story of my great-grandfather being killed by his nephews. Apparently, they had a still out in the barn in back. There were no whiskey jugs and no stills in the small museum, and there were certainly no displays on the violence and the other social ills that also were prevalent past and present. Not only is a narrative created in how objects are put on display, it is also shaped by what is excluded.

Finally, the museum did have some arrowheads and a few traces of the First Nations peoples who lived there before the arrival of the pioneers. They were lumped in with the fossils, remnants of a past too distant to matter, though this of course was not overtly stated. The small town museum of my youth was not simply guilty of parochialism; Michael Ames in his analysis of Expo '86 notes that in the Canada pavilion, the "first panel began with the standard reference to 'first peoples,' but by the second panel they dwindled to statistical insignificance" (1992:122). Whether it was Expo '86, Vancouver's 1986 centennial or even the commercial by the Hudson's Bay in honour of the 2010 Olympics in Vancouver, the ideological underpinnings remain unchanged

as Ames notes: "Before the pioneers, then, there was no history except wilderness and a few Indians" (1992:120). The act of "curating" the Canadian nation then is one where "Canada begins as pioneer land without a past; it sees its future as its history" (Ames 1992:120).

It does not matter whether it is a small town museum or a major national museum, these same questions should be asked. What is the narrative that is being masked behind the words and objects, what are the artefacts and voices that are being excluded and what exactly is being shunted aside or rele-

gated to an insignificant past even within the confines of the museum?

## Russian War Memorials

Not only has there been a great deal of critical research conducted on museums, there has also been much written on the use of wars and war memorials to cultivate patriotism and nationalism. Following World War I, memorials and monuments were erected throughout Europe, and certainly contributed to shaping discourses that would lead to World War II. However, I would argue that contemporary Russia serves as a good point of comparison to understand how memories of war can be politicized and how nar-

ratives in museums are tied to larger popular discourses and then can be used to legitimize political and military actions.

Following the collapse of the Soviet Union, the mayor of Moscow financed major construction efforts to rebuild the city's landscape. Churches and cathedrals were renovated and rebuilt, including the infamous Christ the Saviour Cathedral where Pussy Riot conducted an impromptu concert. Monuments were erected, including one to Peter the Great's maritime exploits in establishing the first Russian Navy. Finally, Victory Park was completed to commemorate the victory over Fascism. In this museum, we see the essentials of national "curation." There is an appeal to emotions as ominous music follows visitors in the early stages of the war. This gives way to uplifting music as the invading forces are pushed back and defeated. The subtle message is that the people rose up and vanquished the invading



Remembering the dead of the Great Patriotic War  
Photo: Ekaterina Bouchard

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# CURATING THE CANADIAN NATION: HARPER'S REMAKE OF CANADA?

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forces. In the displays, the Communist Party is evacuated, the only reference to the Party are in the actual documents on display.

Likewise, elements of history that detract from the grand narrative are excluded or put at the bottom of displays or in piles of document to the side, such that one must really know where to look and what to look for in the history to correctly interpret it. Thus, the secret Ribbentrop-Molotov Pact is pushed aside, the attempted invasion of Finland and the subsequent early invasion of Poland overlooked and no reference is made to the less than valourous actions that followed the victory of the Red Army, including Nazi prisoners released only to be sent to Soviet prison camps, and the rapes reportedly carried out by victorious soldiers. Of course, Russian museums are not alone in these selective memories of the past: exhibits that challenge popular discourses in North America and Europe relating to World War II will raise the ire of the populace.

Why is it important to study museums? Why should we care what is in museums that most will not visit? It matters because the national discourses being curated will spill over into popular sentiments and vice versa. The museums and Cathedrals being built and rebuilt when Russia was effectively bankrupt in the 1990s would presage the rise of a revived Russian nationalism in this century. The narrative of the Great Patriotic War in Russia (World War II) would define a people rising up to defend itself against invaders intent on cutting up the country, stealing its resources and otherwise annihilating the population.

This narrative was tied to older invasions, and served as a warning to the present that there are still powers that would force Russia to its knees with the intent of chopping up the motherland. Then, this discourse was applied to explaining and interpreting the 2008 war against the Republic of Georgia: the war was presented as a Great Patriotic War writ small, with the Russian forces defending defenseless populations against an invading force intent on genocide, and it feeds

into a larger national discourse of Russia facing deadly forces that threaten it today.

## Revamping Canada's Museum of Civilization

This past experience forces me to question the intent of the announced changes. Why is there an urgent need to "rebrand" (a somewhat annoying term from marketing) a perfectly worthwhile museum to create a Canadian Museum of History? Why is the "last spike" so important and why the recent obsession with the War of 1812? The Globe and Mail columnist Lawrence Martin provides a telling analysis in that he proposes that government is intent on curating the peacemaking out of Canada's history of peacekeeping to focus on our martial history. What else will be left out of the new discourse? Will the new narrative seek to expunge and silence an honest discussion of Canada's internal colonialism that has marginalized and continues to marginalize First Nations peoples? Why is the new focus so intent on the British past, bringing back the "Royal" to our designation of our armed and naval forces? How will this new packaging of old history

be interpreted and understood by the French-speaking population and likewise how will new and even not-so new Canadians be inserted into the seemingly new narrative that will emerge as to Canada's past?

Interestingly, the critique that Martin makes of the Canadian Museum of Civilization is that it is "anthropologically dreary" which is perhaps shorthand for it seeking to put on exhibit a history that does more than simply relegate First Nations to the footnotes of history. To cite the museum's website: "By displaying the remarkable history of Canada's Aboriginal peoples from sea to sea, the First Peoples Hall underlines their fight for cultural survival and highlights the wealth of their modern-day contributions." Instead, we are likely to have more displays on the "victorious elites" as the Conservative party in power, as notes Lawrence, has an "affinity for old wars" and there is a concern that they "won't get it right, that a lot of our history will go missing." My fear is that they will get it right, in that they will successfully curate a new form of Canadian nationalism that will be more aggressively imperial and colonial.



Glory to the Heroes

Photo: Ekaterina Bouchard

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# CURATING THE CANADIAN NATION: HARPER'S REMAKE OF CANADA?

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The changes announced must thus be analyzed I would argue as an initiative to curate the past to create a new narrative to shape the future. Anthropology can challenge the decisions made and contribute to a critical analysis of the politics of the "curation" of nation and explain the likely consequences of the nationalism being promoted or the backlash against the nationalism that will invariably ensue. Ames rightly argued: "In reconstructing our past we reconstitute ourselves according to current values and beliefs" (1992:117). Following the spirit of Michael Ames' work, I will argue that we must challenge the politics of "rebranding" and revamping the Canadian Museum of Civilization to ensure that the neglected and the dispossessed are not curated out of our past and that a newly curated and

mythologized history should not be used as a political tool to impose the values of the new elites on those who still continue in their contemporary struggle for equality and justice.

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Curating the Nation: The Entrance to the Museum of Victory Park in Moscow, Russia.

Photo: Ekaterina Bouchard

# LOUISE ELIZABETH SWEET (1916-2012)



## Raymond Wiest University of Manitoba

Louise E. Sweet passed away peacefully at the age of 96 on May 5, 2012 in Selkirk, Manitoba. Passionately independent, Louise spent her retirement years ever accumulating, reading and lending books, meeting good friends at the Selkirk library and her favourite bookstores until she was debilitated by falls in her home. Her last five years were spent in a care home in Selkirk. She enjoyed visits by local friends, and former students came from far away to visit her. She remained alert and vibrant until the end. A gathering of close friends on 29 July 2012, including some from across Canada, witnessed her wish that her ashes be cast on the waters of the Red River to wend their way to Hudson Bay, along with the ashes of many of her dogs and cats.

Well-known over her academic career for solid and perceptive Middle East ethnography, her later passion was to challenge students and colleagues to read and think critically through stimulating discussion of leftist literature and critique, and also to give attention to the ethnographic richness of their surroundings in the Province of Manitoba. Louise loved travel and cultural exploration, and readily supported students and colleagues to join her in Manitoba rural excursions. An outstanding writer, Louise was an exceptional editorial critic who sometimes tried the understanding of col-

leagues with her challenging critique and insightful caustic wit. She challenged students to meet high standards but was always patient and supportive in her encouragement. Her legacy is strong, with outpourings of appreciation from many former students, colleagues and friends. A few tributes exemplify her impact: "Professor Louise Sweet left many 'Third World' students who remember her with fondness". "She loved to travel and take field trips together. She was delightful...with caustic wit and ways, being at her best in those moments, but she was very loyal to good old friends". "Louise Sweet gave me inspiration about being a progressive voice in academia that has fuelled my love of teaching to this day". "Professor Sweet was not only a great person, but also an excellent teacher and a strong support during my studies. One time she invited us for dinner; she cooked rice and goat together Middle Eastern style and the food tasted great!" Indeed, Louise Sweet loved good food and was a culinary artist. Friends fondly recall both her Middle Eastern food and her tasty and nutritious camp recipes.

Born on 01 October 1916 in Ypsilanti, Michigan to Arden Sweet and Gladys Buckridge, Sweet received her PhD in 1957 in Anthropology and Near Eastern Studies at the University of Michigan, with Professor William D. Schorger as chair of her dissertation committee. At the University of Michigan she was strongly influenced by Leslie White and his views on cultural evolution and materialism. Her earlier education focused on history and on English literature. Sweet's professional preparation also involved extensive anthropological research assistant work at the Chicago Natural History Museum and the Oriental Institute of the University of Chicago. She conducted anthropological field research in Lebanon, Syria, Kuwait, Turkey, Iran, and Arab states of the Persian Gulf, pursuing her interests in Middle East ethnology, political economies, ethno-history, and Islamic literature and arts. Sweet conducted in-depth field research in Syria (1953-54) and the Arab States of the Persian Gulf (1958-59). She also spent 17

months in fieldwork in a Druze community of the Anti-Lebanon (1964-65), then followed this with a summer of research among a colony from the same Druze community in Edmonton, Alberta, and subsequently made a return visit to Lebanon in 1966. Sweet's first major work, *Tell Toqaan: A Syrian Village* (1960, reissued in 1966), still stands as a landmark of Middle Eastern ethnography. Other outstanding works include "Pirates or Politics? Arab Societies of the Persian or Arabian Gulf" (1964), "Camel Pastoralism in North Arabia and the Minimal Camping Unit" (1965a), "Camel Raiding of North Arabian Bedouin: a Mechanism of Ecological Adaptation" (1965b), "The Women of 'Ain ad Dayr'" (1967), "Child's Play for the Ethnographer" (1969a), "A Survey of Recent Middle Eastern Ethnology" (1969b), "Culture and Aggressive Action" (1973), and "What is Canadian Anthropology" (1976). Her edited series, *Peoples and Cultures of the Middle East* (1970), remains a prime source of Middle Eastern history and anthropological studies. Sweet also authored numerous book reviews and comments, and wrote trenchant political culture analyses for *Canadian Dimension* (e.g., 1979, 1980), an alternative leftist magazine. Through her scholarly works, the legacy of Louise Sweet will be sustained in Cultural Anthropology, most specifically in Anthropology of the Middle East.

Louise Sweet held academic positions at University of Kansas (1957-58); State University of Pennsylvania at Indiana (1960-63); SUNY Binghamton (1963-68); University of Manitoba (visiting appointment 1968-69); American University of Beirut (1969-70); University of Wisconsin (1970-71); and University of Manitoba, where she remained from 1972 until her retirement in 1986. She served as Head of the Department of Anthropology, University of Manitoba from 1972 through 1974. During her University of Manitoba Anthropology Department headship and after, Sweet was infamous for her incisive and challenging memos. Always appropriately wary of academic bureau-

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# LOUISE ELIZABETH SWEET (1916-2012)

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cracy, Sweet was not known for compliance. It took the most discerning of deans to appreciate the wisdom of her considerable insights. Her University of Manitoba administrative legacy was an Anthropology Department that charted a new administrative tone with staff/student parity across all committees, and a general description of anthropology embraced by the department to the present day: "Anthropology is a science of humanity that addresses human issues both from a cultural and from a biological point of view. The narrowest concern of anthropology is the survival of humanity; its broadest is the conditions of continuity and change for all human life. While broadly educated, individual anthropologists generally specialize in a particular approach to this whole view of humanity".

Commonly known as a Middle-Eastern scholar, Sweet led a productive life in the USA and in Canada, leaving many admirers, including graduate students – both national and international – who were touched and influenced as well by her uncompromising

leftist vision. Students – irrespective of gender, race, class, age, sexual orientation, ability/disability, religion, and nationality – enjoyed her vibrant evening graduate seminars that challenged common assumptions within various social science disciplines, and inspired independent critical thinking.

#### NOTE

Acknowledgements. I am grateful to Habiba Zaman, Arpi Hamalian, and Fran Frederickson for contributions to this obituary. Any factual errors are my responsibility.

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Photo: Ekaterina Bouchard

# MOVING FORWARD: REFLECTIONS ON BECOMING AN ANTHROPOLOGIST

Gerald P. McKinley  
University of Western Ontario

This past summer I had the pleasure of completing my doctorate in Anthropology at the University of Western Ontario. During the lead up to my defense I was confronted with the question of what to do next. Having buried myself, and exhausted my supervisor, Dr. Regna Darnell, to meet deadlines my initial response was that next on the agenda would be rest. My plan was to spend time with my wife and kids, finally read John Kennedy Toole's *A Confederacy of Dunces*, and attempt to regain lost fitness (I was once an athlete). After that I would start considering what to do with the rest of my life. Of course, like fieldwork, it did not work out that way.

Plans for an "easy" rest term and a chance to think about the next project were changed by a sudden offer of a contract teaching position at Wilfrid Laurier University-Brantford. There was also the need to consider Post-Doc applications that are due in October, not a great time of year for someone who defended in August and was looking for an easy fall. However, missing those deadlines means another full year of uncertainty in my professional life. But there was more. There was also a strange desire to be doing something. Resting seems to be an ability I have lost.

Thankfully, Dr. Darnell approached me with some unexpected, but appreciated, financial support for a project that I have been planning since last winter. Coming from a narrative theory background I was surprised to see my research taking me towards medical anthropology. In particular I have become increasingly focused on Indigenous youth suicide in Canada. However, I want to approach the topic in a manner that focuses on how we construct our representation, and thus treatment of the problem. I am not trained as a mental health worker nor do I plan on

doing epidemiological work. So the first question I had to ask myself was how do I want to approach the topic.

I decided to take a culture and personality based approach. I chose to continue to work with the theories of A. Irving Hallowell and support them with the complex and interdisciplinary literature on culture and personality. I also came to the conclusion that the best place for me to begin my research was with front-line mental health service providers in Southern Ontario. Specifically, I am engaging with the question of how the disciplining of emergency room physicians, psychiatrists, crisis nurses, emergency response teams, police and others is circumscribed by the professional culture in which they learn how to treat mental illness.

The decision to take this approach comes from my background in narrative theory. My end goal is a better understanding of how we explain Indigenous youth suicide. In order to do that I believe I first need to understand how the people who construct the narratives of mental illness and suicide see the topic. To complete this task I am conducting interviews with the professionals closest to the topic. I am navigating my way through the internal politics of the hospital and the many levels of administration required to discuss mental health services. I have benefited from an ongoing relationship with several members of the hospital staff and initial findings are that the approach to their professions as cultural sites is very well understood and accepted by the workers.

The process has also forced me to do something very important. I have begun to examine what I am going to do with my life beyond the next four months. Certainly my work with the mental health teams will keep me busy for at least a year. In the meantime I am also conducting archival work into the changed relationships between the Canadian State and Indigenous populations as a result of

Canada becoming a welfare state following the Great Depression and the Second World War. I am spending increasing amounts of time working with sociological, psychological and psychiatric theories on suicide. In short, I am turning my research interests into a potentially career-long field of study. Importantly, I am also considering how my work can be beneficial to the Indigenous communities that I wish to work with.

The financial and other levels of support I am receiving highlight for me how lucky I am. In the perfect world there would be a full time, tenure-track job waiting for all graduates. Unfortunately, that is not the case. I am happily watching a significant number of jobs appear in the CASCA job bank this fall. However, what can a newly graduated anthropologist, or other academic, who is not lucky enough to be supported do? How do we approach fieldwork without the support of a host university and the credibility that garners? How do we answer the question of having or not having research ethics approval when approaching sensitive populations? I did consider stalling my completion in order to avoid the liminal zone that new graduates occupy. But, it is perhaps better to be an under-employed doctor than an under-employed doctoral candidate looking for funding for tuition. Home or no home, I do have that bit of paper.

New graduates face an uncertain future. I know that many departments would gladly hire us if given the resources. However, those resources are not available. Like moving into the field, moving into the post-doctorate world has changed my view of how it is. Internal department deadlines are replaced with job application, post-doc application and publication deadlines. My focus has shifted from becoming an anthropologist to being an anthropologist and finding the means of making that happen. I'm looking forward to sharing my current field experiences in Victoria in May.

# INTREPIDLY SETTING OUT TO PLAY IN THE DEEP: SMOOTH SAILING THROUGH AUDACIOUS UNDERGRADUATE ASSESSMENT

Sébastien Després  
Memorial University

When first hired to teach Anthropology at the undergraduate level some years ago, I already trusted in my abilities as a pedagogue. I had previously taught everything from theatre and community engagement to writing, from guitar and band to wilderness survival. As the former owner of a large sailing school (Le Catamarin, in Bouctouche, NB), I had also taught sailing to hundreds – including my instructors. Because of this broad background in teaching, I was confident enough to use a variety of experiential and unconventional approaches in the classroom. I was much less adventuresome with evaluation methods during my first semester: pop quizzes, a mid-term, and a final exam. Though my students clearly enjoyed my “lectures,” I was painfully aware that I was not getting them to plumb the depths of the ideas we were exploring together and that my assessment strategy took the wind out of their sails. I felt like the sphinx of mythology, denying students access to good marks if they could not fathom the answers to my riddles.

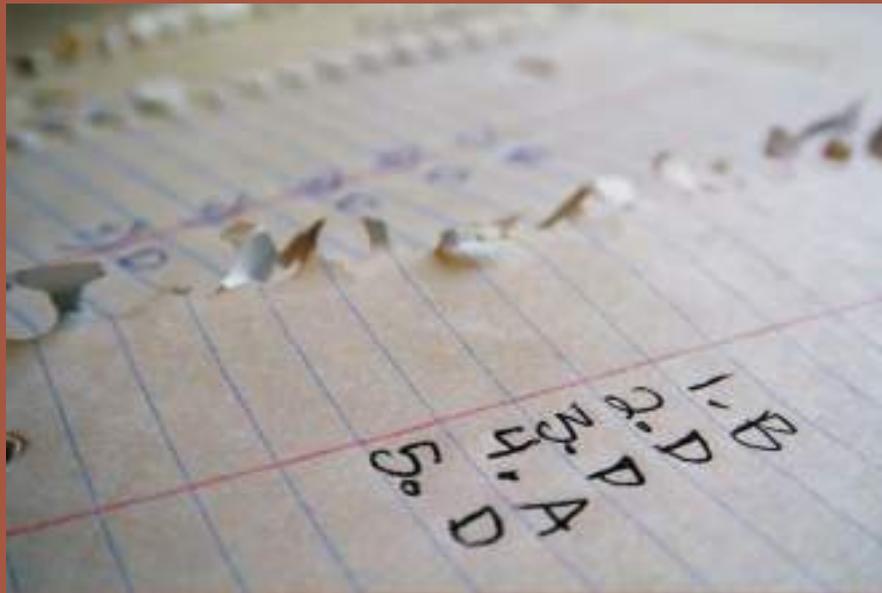
As I sought out alternatives for coming semesters, I discovered a maritime immensity of academic literature on student assessment. This literature highlights how evaluation and assessment allow us to provide certification of achievement and serve as gatekeeping mechanisms by measuring some facets of students’ knowledge of course content and their meeting of the goals we set for them as

learners and for ourselves as pedagogues. None of this was news to me, but it helped me realize that I had allowed myself to equate assessment straightforwardly with the process of allocating grades. The earth-shattering revelation came in the form of a McLuhannian albatross: my medium of assessment is a message to my students. Using tests as the only medium

of the integral value of “deep play” – and “playing in the deep” – with assessments (if you will permit this punning from Geertz). The usefulness of “playing in the deep” had been so much more obvious to me in the context of my sailing school, where evaluations normally took place on the water and where students’ ability to sail (or not!) was measured according to their abilities and comfort levels, in terms of knots and nautical miles travelled, or failed tacks and cap-sizes incurred. At Le Catamarin, it had always been clear to me that overturning a catamaran was much more productive in terms of learning than managing a perfect beam reach. The mechanism by which this operates on the water is straight-forward, since being projected into the water while travelling at speeds of ten knots sends a clear message: “You shouldn’t have done whatever you just did, and you’re likely to not do it again.” The lesson is learned swiftly,

often while the student is still betwixt wind and water. Few of my students ever pitch-poled a catamaran twice.

While few landsmen learn to sail without ingesting one or two gulps of seawater, upsets are perceived as being much more difficult to swallow in the context of university life. In undergraduate assessment, trials-by-ordeal are typically perceived as simply not being an option. Though it is admittedly more difficult to fully harness the potential of “playing in the deep” in assessment, it is far from impossible and very much worth the effort. One very workable method that I have devel-



Seeking alternatives to the traditional quizzes and exams.

Photo: Michel Bouchard

by which they would be evaluated suggested that what I recognized as important is knowledge of content (the flotsam-and-jetsam of anthropology). I instead yearned to help them delve more deeply into the material, to develop an ability to think creatively and analytically about the content, to appreciate the philosophies underlying schools of thought, and to engage in applying what they learn to real-life settings. In other words, while I was teaching students the ropes, I was doing so from land, failing to equip them to be at the helm and to weather a storm.

With this revelation came my redis-

Continued/Suite Page 22

# INTREPIDLY SETTING OUT TO PLAY IN THE DEEP: SMOOTH SAILING THROUGH AUDACIOUS UNDERGRADUATE ASSESSMENT

Continuation from page 21/Suite de la page 21

oped for this purpose is the “Choose-your-own-adventure” evaluation, which allows students to take the risks they feel comfortable taking. Students can choose how they will be marked from a variety of inputs, according to their abilities, talents, preferences, and comfort levels. The landlubbers opt for standard assessments (such as papers and exams), while more venturesome mariners tend toward group projects (such as delivering mini-lectures, or joining the course’s house band or theatre troupe). The real hearties elect to become class discussants, write lecture critiques, or participate in the discussion group. Because students self-select the inputs they complete, there is no need for “watering them down” in order to make them innocuous or anodyne ...and therefore accessible to all. Much to the contrary, the students who select the more byzantine inputs appreciate the higher stakes, the stimulating challenges, the leeway, the need for boldness and bravado, and even the opportunity to go overboard.

For this technique to work, the class-



The standard exam, the staple fare in assessing students.

Photo: Michel Bouchard

room must of course be a safe haven. Students must feel that they are together in the same boat and can show their true colours. The instructor must be on his toes to avoid the course’s running aground and ensure that students are supported and not left adrift and directionless. Harnessing the potential of audaciously “playing in the deep” with assessment and as pedagogical tools can help moor student learning to the objectives of the course, teach them to mind their P’s and Q’s, and serve as tell-tales of student progress. When combined with prompt, frank, and constructive feedback, involved and dramatic deep play assessment strategies act as ballast and carry weight with students. They can empower students, allowing them to claim ownership of their work and to take pride in the fruits of their labour and learning. The result is a deep self-investment and a profound engagement which can make the difference between students’ foundering in a sea of increasingly meaningless academe or their staunchly setting out into the billowing surf with a weather eye open and colours flying.

## THE INSTITUTE FOR SOCIAL AND ECONOMIC RESEARCH

The Institute for Social and Economic Research (ISER) at Memorial University is being revitalized. The new director, Lisa Rankin (MUN Archaeology) and Academic Editor, Sharon Roseman (MUN Anthropology) have some big changes planned. Changes to editorial policies are already appearing on the website: [www.mun.ca/iser/](http://www.mun.ca/iser/). New details will be updated regularly, and manuscript submissions are welcome at any time. Throughout this period of transition, ISER will continue to award Postdoctoral, Doctoral and MA fellowships, as well as research grants to students and established researchers as part of our regular spring competition.

L'Institut de recherche économique et sociale de l'Université Memorial se revitalise et la nouvelle directrice, Lisa Rankin (MUN Archéologie), et la rédactrice académique, Sharon Roseman (MUN Anthropologie), ont de grands projets en plus des changements aux politiques éditoriales déjà annoncées sur le site Web: de nouveaux détails seront mis à jour régulièrement et la soumission de manuscrits sera acceptée à tout moment. Pendant cette transition, l'Institut continuera d'accorder des bourses postdoctorales, doctorales et de maîtrise, ainsi que des subventions de recherche aux étudiant(e)s et aux chercheur(e)s établi(e)s lors de notre compétition estivale habituelle.

# REPORT FROM THE CASCA WOMEN'S NETWORK LUNCH 2012

Twenty-five women (and one man) met over lunch at the Da Capo Caffè this year during the CASCA meetings in Edmonton. As usual, the lunch meeting was a delightful opportunity to socialize with colleagues and catch up with Women's Network business. Communications Officer Martha Radice chaired the meeting and reported on progress with the new listserv (now up to 70 members) and web pages (still under construction but almost ready to go online).

For good news, we heard that since the option to donate to the Women's network has been added to the membership renewal form, donations are up (and donations to the Salisbury Award have not slid down). The bad/sad news was that we received no applications for the Women's Network's two awards, the Graduate Student Paper prize and the Lifetime Achievement Award. This year, we are

circulating calls for submissions extra early (see pages 24-25 of this issue). Please encourage your colleagues to submit papers and nominations!

To build up our web pages and archives, we would love to receive photos from earlier WN meetings, labelled with names, location and date (year at

least), with indications of whether all people in the photo have given permission for it to be published. We are also compiling a list of publications that came out of WN panels at CASCA meetings. Please send your photos and references to [martha.radice@dal.ca](mailto:martha.radice@dal.ca).

We are always looking for CASCA members to join the CASCA Women's Network award committees or coordinating committee. If you'd like to participate, please contact Heather Howard at [howardh@msu.edu](mailto:howardh@msu.edu). To post items of interest to our moderated listserv, send them to [casca-women@cas-sca.ca](mailto:casca-women@cas-sca.ca). We would also love to hear your ideas for panels, roundtables or workshops on gender, feminist anthropology or the status and work of women in anthropology at the next CASCA meetings. See you in Victoria!



Photo: Ekaterina Bouchard

## CALL FOR NOMINATIONS - CASCA WOMEN'S NETWORK'S LIFETIME ACHIEVEMENT AWARD FOR CONTRIBUTIONS TO FEMINIST ANTHROPOLOGY IN CANADA.

The CASCA Women's Network invites nominations for the CASCA Women's Network's Lifetime Achievement Award for Contributions to Feminist Anthropology in Canada. This achievement award was established as part of the 25th Anniversary Celebrations of the Canadian Anthropology Society's Women's Network. Its goal is to recognize and pay tribute to feminist scholars who, through their work in the field of Social/Cultural Anthropology in Canada, have made a significant contribution to the field of feminist anthro-

pology as scholars, mentors and activists. Recognition through nomination is made every 2-3 years.

The first CASCA Women's Network Lifetime Achievement Award for Feminist Anthropology in Canada was awarded in 2011 to Dr. Elvi Whittaker. Dr. Whittaker is Professor Emerita in the Department of Anthropology at the University of British Columbia. She was recognized as one of the founders and first coordinators of the CASCA Women's Network, as well as a past-president of CASCA, and past-

president of the Canadian Social Science Federation.

Nominations (in French or English) in the form of a letter detailing a candidate's academic, mentoring and activist contributions to feminist anthropology in Canada should be submitted to Dr. Heather Howard at [howardh@msu.edu](mailto:howardh@msu.edu).

The deadline for nominations for consideration in 2012/2013 is March 8, 2013.

### FOR MORE INFORMATION VISIT OUR SITE CAS-SCA.CA

## APPEL À CANDIDATURE — PRIX D'EXCELLENCE DU RÉSEAU DES FEMMES DE LA CASCA POUR L'ENSEMBLE DES CONTRIBUTIONS À L'ANTHROPOLOGIE FÉMINISTE AU CANADA.

Le Réseau des femmes de la CASCA invite les candidatures pour le concours du Prix d'excellence pour l'ensemble des contributions à l'anthropologie féministe au Canada.

Ce prix a été inauguré lors de la célébration du 25<sup>e</sup> anniversaire du Réseau des femmes de la CASCA. Son objectif est de reconnaître les femmes universitaires qui, par leur travail dans le domaine de l'anthropologie culturelle ou sociale au Canada et par leurs activités de recherche, de mentorat et d'activisme, font une contribution

importante à l'anthropologie féministe. Cette reconnaissance par nomination est offerte à chaque deux ou trois ans.

Le premier Prix d'excellence du Réseau des femmes de la CASCA pour l'ensemble des contributions à l'anthropologie féministe au Canada a été remis en 2011 à Elvi Whittaker, professeure émérite au Département d'anthropologie de l'Université de British Columbia. Le prix souligne son travail en tant qu'une des fondatrices et une des premières coordonnatrices du Réseau des femmes de la CASCA, et en tant qu'ancienne présidente de

la CASCA et de la Fédération canadienne des sciences humaines.

Les nominations (en français ou en anglais) doivent prendre la forme d'une lettre détaillant les contributions de la candidate à l'anthropologie féministe au Canada, dans le milieu académique, ses activités de mentorat et d'activisme. La lettre doit être envoyée à Heather Howard à l'adresse suivante : [howardh@msu.edu](mailto:howardh@msu.edu).

La date limite pour soumettre une candidature pour le prix 2012-2013 est le 8 mars 2013.

### POUR PLUS DE RENSEIGNEMENTS VISITEZ CAS-SCA.CA

# WOMEN'S NETWORK GRADUATE STUDENT PAPER AWARD

## PRIX ÉTUDIANT DU RÉSEAU DES FEMMES

CASCA Women's Network Award for Student Paper in Feminist Anthropology - \$100.00.

Graduate students in Anthropology who will be presenting a paper at the CASCA meetings are invited to submit their papers for consideration for the CASCA Women's Network Award for Student Paper in Feminist Anthropology.

This award was set up in 2009 as part of the celebration of the 25th Anniversary of the CASCA Women's Network. Its goal is to encourage research into gender and gender issues from a feminist perspective by emerging scholars in social/cultural anthropology in Canada.

### ELIGIBILITY

1. Candidates must be registered full-time in a graduate program in Anthropology at a Canadian university, or have graduated from such a program less than one year ago.

### THE PAPER

2. Should be sent to the CASCA Women's Network Committee member Dr. Heather Howard (howardh@msu.edu) for consideration by our award panel
3. Must be received by March 22 2013
4. Must not exceed 10 pages in length
5. Can be submitted in either English or French
6. Must include an abstract
7. Must indicate the university at which the candidate is registered and their current year in the program

The prize-winning paper will be published (following peer review) in the Canadian anthropology journal, *Anthropologica*.

Past prizewinning papers by Catherine Bryan (2010) and Merin Oleschuk (2011) were published in *Anthropologica* 54(1).



Photo: Michel Bouchard

Prix du Réseau des femmes de la CASCA pour une communication étudiante en anthropologie féministe - \$100,00.



Photo: Michel Bouchard

Les étudiants de 2e et 3e cycles en anthropologie qui présentent une communication au congrès annuel de la CASCA sont invités à soumettre leur communication au concours du Prix étudiant du Réseau des femmes de la CASCA pour une communication par un(e) étudiant(e) en anthropologie féministe.

Établi en 2009 dans le cadre de la célébration du 25e anniversaire du Réseau des femmes de la CASCA, ce prix a pour objectif d'encourager les chercheurs émergents en anthropologie sociale et culturelle au Canada à faire de la recherche dans une perspective féministe sur les enjeux autour du genre et des rapports sociaux de sexe.

### ADMISSIBILITÉ

1. Les candidats doivent être inscrits à plein temps dans un programme de maîtrise ou de doctorat en anthropologie dans une université canadienne, ou avoir obtenu leur diplôme de maîtrise ou

de doctorat il y a moins que 12 mois.

### LA COMMUNICATION

2. doit être envoyée à Dr. Heather Howard (howardh@msu.edu), membre du Comité du Réseau des femmes de la CASCA, pour examen par notre jury;
3. doit être reçue le 22 mars 2013 au plus tard;
4. ne doit pas dépasser 10 pages;
5. peut être rédigée en français ou en anglais;
6. doit inclure un résumé;
7. doit inclure la mention de l'université, du programme et de l'année d'inscription au programme de l'auteur(e).

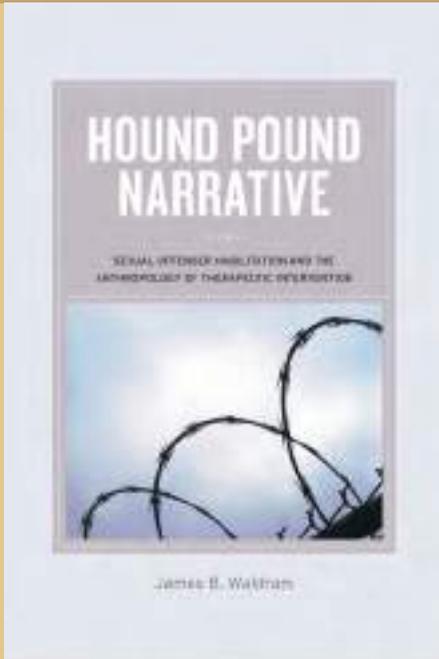
La communication lauréate sera publiée comme article (après évaluation par les paires) dans la revue canadienne d'anthropologie *Anthropologica*.

Les communications lauréates de Catherine Bryan (2010) et Merin Oleschuk (2011) paraissent dans *Anthropologica* 54(1).

Book Notes

Livres en Bref

Hound Pound Narrative



James B Waldram  
University of California Press 2012, 280 pp

This is a detailed ethnographic study of a therapeutic prison unit in Canada for the treatment of sexual offenders. Utilizing extensive interviews and participant-observation over an eighteen month period of field work, the author takes the reader into the depths of what prison inmates commonly refer to as the "hound pound." James Waldram provides a rich and powerful glimpse into the lives and treatment experiences of one of society's most hated groups. He brings together a variety of theoretical perspectives from psychological and medical anthropology, narrative theory, and cognitive science to capture the nature of sexual offender treatment, from the moment inmates arrive at the treatment facility to the day they are released. This book explores the implications of an outside world that balks at any notion that sexual offenders can somehow be treated and rendered harmless. The author argues that the aggressive and confrontational nature of the prison's treatment approach is counterproductive to the goal of what he calls "habilitation" -- the creation of pro-social and moral individuals rendered safe for our communities.

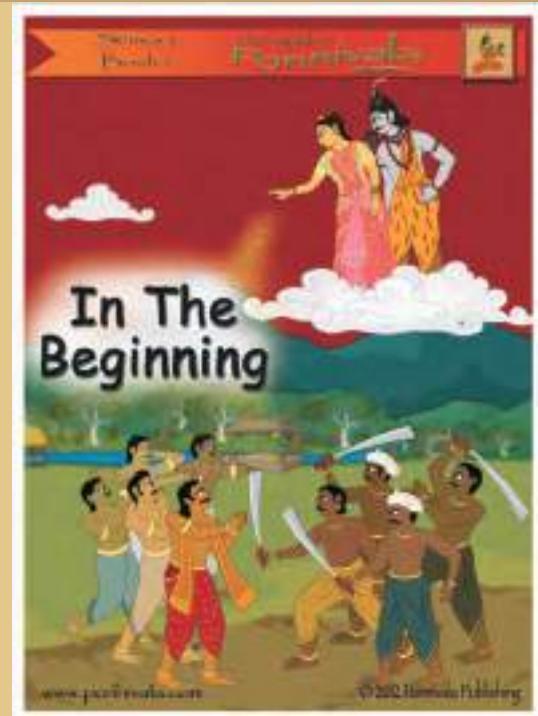
The Legend of Ponnivala

Brenda Beck  
Ponnivala © 2012

"The Legend of Ponnivala" is a vast, ancient epic from the Kongu region of South India. It is the story of three generations of a farming family who through their exploits and the intercession of the Hindu gods rise to become kings of their region. Previously only told orally by bards in the local area, it is surprisingly accurate in its perspective on historical events, and has close ties to the Mahabharata.

Dr. Brenda Beck first collected this oral epic from a singing bard in 1965, and has spent nearly five decades examining and dissecting its many fascinating layers. Working closely with expert digital animators and experienced folk artists, she has condensed the tale into a series of 26 graphic novels, presenting at once a vividly entertaining adventure story and a resource that invites the study of indigenous Hindu folk ideals in a crystallized, colorful and memorable form.

Available on Amazon Kindle, and in print from [www.ponnivalamarket.com](http://www.ponnivalamarket.com)



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