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AUTOMNE

CASCA - CULTURE 2008/2009

When I first began teaching at the University of Alberta in 1969, Canadian Anthropology was, apparently comfortably, parked within the Canadian Sociology and Anthropology Association that in turn met under the broad umbrella of the Canadian Learned Societies. On the one hand, it struck me as terribly impersonal and unspecific to my burgeoning sense of disciplinary identity. On the other hand, there seemed broad possibilities for interdisciplinary crossings-over that I already valued. In my case, these have been linguistics, critical theory, ethnohistory, (qualitative) demography, Native Studies, Canadian Studies, and ecosystem health. I found myself a three-way minority within the CSAA – as a woman and an anthropologist from Western Canada.

Only a few years later, representatives of subdisciplines and departments met under the auspices of the National Museum of Man (now the Canadian Museum of Civilization) to discuss a perhaps inevitable segmentary fissioning. The late Sal Weaver proposed an ambitious federation of anthropological sciences, but our colleagues in linguistics, physical anthropology and archaeology were wary of compromising their emerging autonomy and we were left with the Canadian Ethnology Society and the promise of an ongoing welcome from the CSAA for those who wanted to retain dual disciplinary citizenship.

We've come a long way since then: we reclaimed the name Canadian Anthropology Society (CASCA) in 1990 under the leadership of Michael Asch. The CSAA finally read us out of their ranks – perhaps a recognition of our professional maturation or perhaps just frustration at how few of us actively maintained a professional foot in both sociological and anthropological camps -- despite the long heritage of large joint departments (British Columbia, Carleton) and departments focusing solely on socio-cultural anthropology (York, Calgary, Simon Fraser).

Lorsque j'ai commencé à enseigner à l'Université d'Alberta en 1969, l'anthropologie canadienne était apparemment confortablement installée au sein de la Société canadienne de sociologie et d'anthropologie (SCSA), soit une association qui à son tour était sous la gouverne des Sociétés savantes canadiennes. D'un côté, considérant la floraison de mon appartenance disciplinaire, cette situation me paraissait floue et impersonnelle. De l'autre toutefois, j'estimais que cet état de fait rendait possible une interdisciplinarité que j'estimais de valeur. En ce qui me concerne, ces disciplines étaient la linguistique, la théorie critique, l'ethnohistoire, la démographie (qualitative), les études autochtones, les études canadiennes et les études sur les écosystèmes et la santé humaine.

Je me trouvai trois fois minoritaire au sein de la SCSCA : j'étais femme, anthropologue et de l'Ouest canadien. Or quelques années plus tard, des représentants des sous-disciplines et de départements se rencontrèrent, sous les auspices du Musée national de l'Homme (maintenant le Musée canadien des civilisations), pour discuter d'une sécession éventuellement inévitable. La défunte Sal Weaver proposa un plan ambitieux pour la fondation d'une fédération des sciences anthropologiques. Nos collègues en linguistique, en anthropologie physique et en archéologie se méfièrent néanmoins de cette proposition, ne voulant pas compromettre leur autonomie grandissante. Nous dûmes donc nous accommoder d'une Société canadienne d'ethnologie et de la promesse que nous serions toujours les bienvenus au sein de la SCSCA pour ceux qui préféreraient maintenir leur double allégeance disciplinaire.

Nous avons fait beaucoup de chemin depuis lors : sous la tutelle de Michael Asch, nous avons en effet réclaté le nom de Société canadienne d'anthropologie (CASCA) en 1990. La SCSCA nous a finalement exclue de ses rangs, peut-être en reconnaissance de notre maturité professionnelle ou tout simplement étant donné la frustration qu'il reste si peu d'entre nous qui préserve un pied

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TULIPS IN BLOOM, CASCA CONFERENCE, OTTAWA 2008

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PATRIMOINE CASCA HERITAGE

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As an historian of Canadian anthropology, this frame seems to me an important one for CASCA and its relevance to ongoing disciplinary practice in Canada. Julia Harrison and I brought together colleagues to talk about the heterogeneity of potential claims to identity as “Canadian Anthropologist” (UBC Press 2006). Like our membership, contributors focused on socio-cultural anthropology, but simultaneously raised linkages to other subdisciplines and to related disciplines of the social sciences and humanities. More importantly, there was broad acknowledgement of the inextricability of our sometimes wildly diverse histories from contemporary practice.

professionnel dans les deux camps (anthropologique et sociologique). Et ceci malgré un patrimoine partagé de départements réunissant à la fois la sociologie et l’anthropologie (UBC, Carleton), et l’existence de départements mettant uniquement l’accent sur l’anthropologie socioculturelle (York, Calgary, Simon Fraser).

En tant qu’historienne de l’anthropologie canadienne, ce cadre me semble important pour la CASCA et pour la pertinence de cette association à la pratique anthropologique au Canada. Julia

Harrison et moi avons rassemblé des collègues pour discuter de l’hétérogénéité des potentielles revendications identitaires des « anthropologues canadiens » (UBC Press 2006). Tout comme nos effectifs, les contributeurs se sont centrés sur l’anthropologie socioculturelle, mais ce tout en soulignant les liens qui néanmoins existent entre cette sous-discipline et les autres sous-disciplines ou disciplines connexes des sciences sociales et des lettres. Mais de manière encore plus importante, il y a une reconnaissance dans ces contributions concernant l’impossibilité d’extraire des histoires le plus souvent extrêmement diverses de nos pratiques contemporaines. Il y a en effet des anthropologues qui enseignent ou qui font de la recherche dans des institutions canadiennes; d’autres qui sont nés au Canada ou qui ont reçu leurs plus hauts diplômes ici. Il y a aussi des anthropologues d’ailleurs qui ont fait leurs études de terrain ici au Canada. En fait les anthropologues travaillent en divers milieux disciplinaires, très souvent au sein de tous nouveaux groupes interdisciplinaires, soit des groupes qui, lorsque j’étais au tout début de ma carrière, étaient inconcevables. L’anthropologie canadienne est donc, selon mon point de vue, très unique parmi les traditions disciplinaires nationales, en ce qu’elle constitue plus généralement un reflet de notre identité nationale au sein de la sphère publique—soit une identité se caractérisant par la tolérance, la civilité, la diversité et peut-être une touche d’orgueil concernant notre capacité à rencontrer tout défi se présentant à nous.



PHOTO BY MICHEL BOUCHARD

There are anthropologists who teach or do research in Canadian institutions; others were born in Canada or received their highest degrees here. Anthropologists from elsewhere have done fieldwork in Canada. Anthropologists work in diverse disciplinary locations, often in newly minted interdisciplinary clusters unimaginable when I began my career. Canadian anthropology is, in my view, unique among national traditions, in ways that reflect

Membre de l’exécutif de la CASCA il y a quelques années, je voulais que la Société soit en mesure de prendre des positions sur des questions politiques qui interpellaient notre expertise professionnelle. Nous avons donc constitué un comité de résolutions et, bien que nous n’ayons adopté aucune résolution à ce jour, nous avons maintenant un processus établi pour intervenir dans l’espace public. Nos effectifs continuent cela dit de délibérer sur cette question. La crédibilité de la science

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NOTRE RELÈVE, CASCA'S FUTURE

Continuation from page 2/Suite de la page 2

our national identity in the public sphere more generally – tolerance, civility, diversity and perhaps just a hint of smugness alongside our ability to arise to any occasion.

On the CASCA executive a few years ago, I wanted CASCA to be able to take positions on political issues that engaged our professional expertise. We appointed a committee on resolutions and now have a process for doing such things, though no resolutions have come forward. Our membership continues to debate this issue. The credibility of empirical science vies with collaborative community involvement, standpoint epistemology and local meanings. CASCA has encompassed both kinds of anthropological conversations.

CASCA provides a place for graduate students to build professional networks and present the results of their research. Student bursaries for the annual meeting, the Richard Salisbury award, the women's network, and open-minded program committees all engage new colleagues in the work that we do together. Our joint meetings with the American Ethnological Society have brought American scholars to our meetings. We have attracted international attendance on our own. Our stable and well-respected publications – *Anthropologica* and *Culture* -- are now available online.

We've maintained a reasonable balance of Francophone and Anglophone representation in publication, meeting programs and officers, although vigilance is always required. Through the Social Science Federation of Canada, SSHRC and the World Council of Anthropological Associations, we lobby for the social sciences in Canadian society and seek a public voice for anthropology (e.g., in the Tri-Council Ethics Policy).

I would like to expand our membership until CASCA is genuinely coterminous with Canadian anthropology and a valued part of the identity of most, if not all, Canadian anthropologists. CASCA works very well for those who choose to participate, but too many do not. There are large departments with no active members. Geographic distances are great and we must work to maintain our continuities. Not all students know what CASCA has to offer them. I urge all members to strengthen CASCA by inviting others to join us in Vancouver in 2009 and look forward to meeting many of you there.

Regna Darnell, President

empirique est en effet en concurrence avec l'épistémologie de la participation communautaire collaborative, l'épistémologie des points de vue, et la signification locale. La CASCA a pour sa part cherché à englober ces différents discours portant sur la conversation anthropologique.

La CASCA offre aux étudiants du deuxième et troisième cycle un lieu propice pour créer des réseaux et présenter les résultats de leurs recherches. Les bourses disponibles aux étudiants pour participer à la conférence annuelle, le Prix Richard Salisbury, le Réseau des femmes et les comités à l'esprit ouvert des programmes engagent nos nouveaux collègues dans le travail collectif que nous effectuons tous ensemble. Nos conférences conjointes avec la Société américaine d'ethnologie a amené des universitaires américains à nos conférences. Nous avons aussi attirés, à nous seuls, une participation internationale à celles-ci. Nos publications de réputation internationale sont par ailleurs dorénavant disponibles en ligne.

Quoique la vigilance soit toujours de mise, nous avons maintenu un équilibre raisonnable quant à la participation anglophone et francophone au sein de nos publications, de nos conférences et de notre conseil d'administration. Par le biais du Conseil des recherches en sciences humaines du Canada (CRSH), ainsi que le Conseil mondial des associations d'anthropologie (WCAA), nous promovons les sciences sociales dans la société canadienne et y cherchons une voix publique pour l'anthropologie (par exemple, en ce qui concerne les politiques dans le domaine de l'éthique des trois conseils fédéraux de financement public pour la recherche universitaire).

J'aimerais accroître nos effectifs de manière à ce que notre membership soit le reflet de l'anthropologie canadienne, notre Société devenant dès lors considérée comme un élément estimé de l'identité de la plupart, sinon de tous, les anthropologues canadiens. La CASCA fonctionne très bien pour ceux qui choisissent d'y participer, mais un trop grand nombre d'anthropologues canadiens demeurent absents de ses rangs. On y retrouve de très grands départements qui n'ont aucun membre participant à la CASCA. Les distances géographiques sont certes vastes et le maintien d'un sentiment d'appartenance à une même communauté exige de maints efforts. Cela dit, ce ne sont pas tous les étudiants qui savent ce qu'est la CASCA et ce que nous leur offrons. Je demande donc à tous nos membres de renforcer notre Société en invitant d'autres à se joindre à nous à Vancouver en 2009, et j'ai déjà hâte d'y rencontrer beaucoup d'entre vous.

Regna Darnell, President

The editors wish to thank Michel and Ekaterina Bouchard for their creative hard work in formatting our newsletter. Culture owes them a great debt.

La rédaction tient à remercier Michel et Ekaterina Bouchard pour leur travail acharné et créatif dans la mise en page de notre bulletin. Culture leur doit beaucoup.

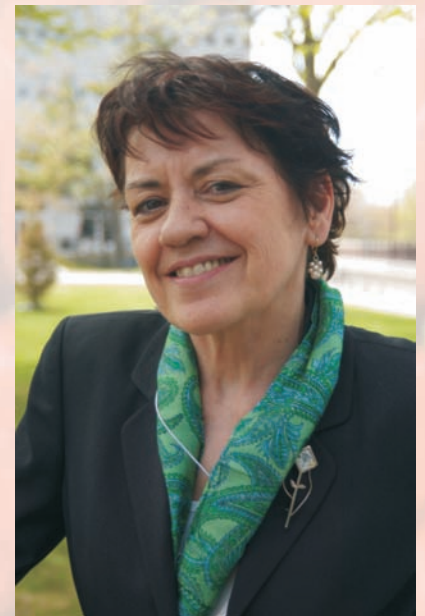
CASCA EXECUTIVE 2008-2009



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COMITÉ EXÉCUTIF 2008-2009

PRIX WEAVER-TREMBLAY AWARD

In 1992 the Society for Applied Anthropology in Canada established the Weaver-Tremblay Award, naming it after Marc-Adélar Tremblay and Sally Weaver, two of Canada's most respected anthropologists. Both Weaver and Tremblay were instrumental in the founding of CASCA, an initiative prompted by a range of factors. But a central principle was their belief that anthropologists and their professional associations need to examine and address matters of social and political concern. The award was subsequently moved to CASCA's jurisdiction and has been presented to a series of distinguished colleagues during the past 16 years.

The 2008 winner of the Weaver-Tremblay Award in Applied Anthropology was Dr. Harvey Feit of McMaster University. Dr. Feit gave the Weaver-Tremblay Lecture at the 2008 CASCA Conference held in May at the Carleton University. Past recipients are Joan Ryan (1993), Michael Ames (1994), Paul Charest (1995), Peter Stephenson (1997), Michael Robinson (1998), Michael Asch (2001), Pierre Beaucage (2002), Donat Savoie (2003), Elvi Whittaker (2004), Herman Konrad (2005), Richard Preston (2006) and Penny Van Esterik. For further information, please visit the CASCA website:

http://casca.anthropologica.ca/re_awards_WT.htm

The award is for a Canadian or Landed Immigrant to Canada. Nominations should include a CV, a cover letter from the nominator explaining why the candidate is worthy of the award, and any supporting material the nominator feels is important. In the past, supporting material has included publications and letters from other academics and/or community organizations.

The winner is invited to deliver a plenary address at the CASCA annual conference. An honorarium of \$500 is paid to the winner, but the association does normally not cover travel costs.

Nominations for the 2009 recipient of the Weaver-Tremblay Award should be received by February 13th and addressed to:

Professor Harvey Feit [feit@mcmaster.ca]
Department of Anthropology
McMaster University
1280 Main Street West
Hamilton, ON L8S 4L8

Enquiries can be made to:

Evie Plaice, CASCA Secretary [plaice@unb.ca]
Department of Anthropology
University of New Brunswick
Fredericton NB E3B 5A3

En 1992, la Société pour l'anthropologie appliquée au Canada créait le prix Weaver-Tremblay. Marc-Adélar Tremblay et Sally Weaver, deux anthropologues des plus respectés au Canada, furent tous deux essentiels pour la fondation de la CASCA, une initiative découlant de plusieurs facteurs. L'un de ces facteurs a été leur forte conviction dans le fait que les anthropologues et leurs associations doivent se pencher sur des questions politiques et sociales d'importance. Le prix fut placé sous la responsabilité de la CASCA et depuis 16 ans, il a été attribué à une série de collègues des plus distingués au Canada.

La gagnante du prix Weaver-Tremblay en Anthropologie appliquée en 2008 est le Dr. Harvey Feit, de L'Université McMaster. Il prononça son discours lors du congrès de la CASCA de mai 2008, à l'Université Carleton. Les récipiendaires furent, par le passé, Joan Ryan (1993), Michael Ames (1994), Paul Charest (1995), Peter Stephenson (1997), Michael Robinson (1998), Michael Asch (2001), Pierre Beaucage (2002), Donat Savoie (2003), Elvi Whittaker (2004), Herman Konrad (2005), Richard Preston (2006) et Penny Van Esterik (2007). Pour plus d'information, consultez

le site web de la CASCA:

http://casca.anthropologica.ca/fr_prix_wt.htm

Le prix est décerné à un ou une citoyen-ne canadien-ne ou un-e immigrant-e reçu-e. Les candidatures doivent inclure un CV du ou de la candidate, une lettre d'appui d'un individu qui propose la nomination et qui explique en quoi la candidature est méritoire, de même que tout matériel complémentaire permettant d'étayer la candidature. Dans les années précédentes, les dossiers des candidatures comprenaient des lettres d'appui de collègues et d'organismes divers, du monde académique et extra-académique. Le ou la gagnante doit prononcer un discours lors d'une session plénière du congrès de la CASCA. Un montant de \$500 est payé au gagnant; les frais de déplacement ne sont généralement pas couverts.



HARVEY FEIT

Les candidatures pour le prix Weaver-Tremblay 2009 doivent être reçues pour le 13 février et être adressées au président du comité :

Professor Harvey Feit [feit@mcmaster.ca]
Department of Anthropology
McMaster University
1280 Main Street West
Hamilton, ON, L8S 4L8

Pour répondre à vos questions :

Evie Plaice, CASCA Secretary [plaice@unb.ca]
Department of Anthropology
University of New Brunswick
Fredericton NB, E3B 5A3

MILITARIZING ANTHROPOLOGY

By Maximilian C. Forte
Associate Professor
Sociology & Anthropology,
Concordia University
mforte@alcor.concordia.ca

"While many anthropologists express concerns about disciplinary ties to military and intelligence organizations, contemporary anthropology has no core with which to either sync or collide and there are others in the field who openly (and quietly) support such developments."

-- David Price, anthropologist, author of *Anthropological Intelligence* (March 12 / 13, 2005, Counterpunch)

"As one HTT [Human Terrain Team] member said, 'One anthropologist can be much more effective than a B-2 bomber -- not winning a war, but creating a peace one Afghan at a time'."

-- Website of the U.S. Army's Human Terrain System

Military Creep

For close to two years now American anthropology has witnessed heated debate concerning the embedding of anthropologists in counterinsurgency missions in Iraq and Afghanistan

under the U.S. Army's Human Terrain System. Much of the debate has centred on the ethical issues of secret research, informed consent, confidentiality of informants, and the requirement to do no harm.

Critics have argued, among many points, that social scientists are being used to better refine targeting, given that the Assistant

Undersecretary of Defense, John Wilcox, noted: "the human terrain enables the global kill chain." Recruits receive at least \$300,000 per annum when in the field, a major incentive for some, even if two social scientists (both PhD students) have been killed (one from a roadside bomb in Afghanistan, the other from a suicide bomber in Iraq).

The American Anthropological Association's Executive Board

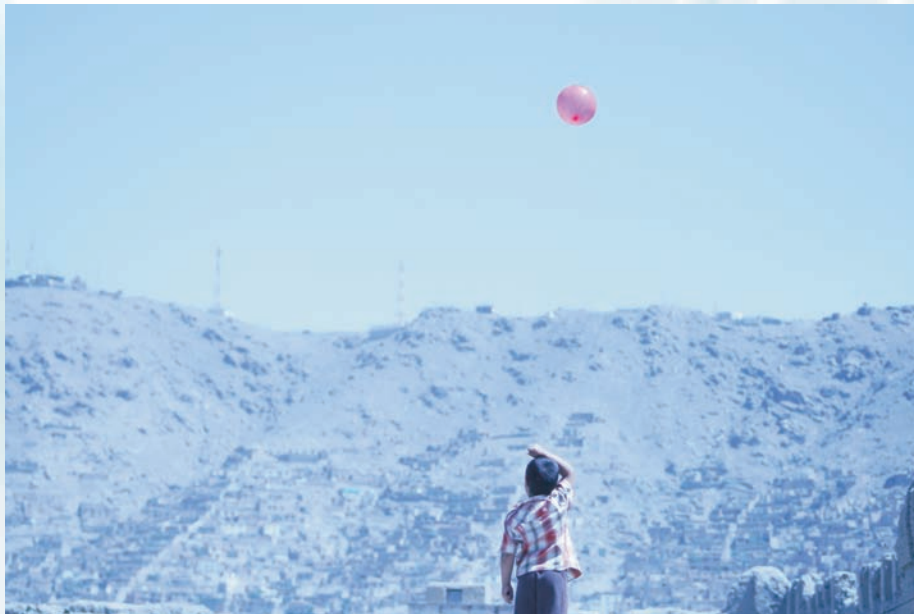


Photo by Ariel Nasr, a Halifax born Canadian filmmaker. His first full-length National Film Board documentary film, "Good Morning Kandahar", gives poignant voice to the dilemmas felt by young Afghan-Canadians, whom are torn between a deep desire to help Afghanistan, and fear that things will never change.

issued a statement critical of embedding anthropologists in counterinsurgency teams, followed by a broad final report still critical of HTS, and very recently a call to all members to consider a complete revision of the entire Code of Ethics of the association.

Up until July of this year, this debate seemed to be largely confined to American anthropology, and to the

Human Terrain System, even when several other U.S. government programs recruit anthropologists and other social scientists in espionage and national security research, such as the National Security Education Program (NSEP), the Intelligence Community Scholars Program (ICSP), and the Pat Roberts Intelligence Scholars Program (PRISP), the latter instituted with the support and guidance of Felix Moos, anthropologist at the University

of Kansas. Moreover, even the principles and mechanisms behind the Human Terrain System have been incorporated in newly expanded designs for the U.S. military's Africa Command (AFRICOM), and its Latin American and Caribbean Command (SOUTHCOM), to better penetrate local cultures and expand the nature

of U.S. military presence in those regions, in part with the aid of social science research.

While in 1988 a CIA spokeswoman bragged that they had enough professors on their payroll to staff a large university, since 2001 this collaboration has grown further: as David Price noted, "many institutions are cultivating closer relations with intelligence agencies. New campus

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RESEARCHING FOR EMPIRE

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intelligence consortia are forming. Most of these are organizations like the National Academic Consortium for Homeland Security...which aligns research and teaching at member institutions with the requirements of Bush's war on terror" ("CIA Skullduggery in Academia: Carry On Spying," Counterpunch, May 21 / 22, 2005).

Suddenly, however, with the implementation of the Pentagon's new Minerva program, the import and impact of the militarization of the social sciences has now widened considerably even beyond these areas of concern, and beyond the social sciences in the U.S.

The Pentagon's Minerva Research Initiative

As of the end of July, the U.S. Department of Defense formally instituted what it calls the Minerva Research Initiative, and is now accepting grant proposals. In the DoD's Broad Agency Announcement (W911NF-08-R-0007) outlined the following five areas of investigation that it supports:

- (1) Chinese Military and Technology Research and Archive Programs;
- (2) Studies of the Strategic

Impact of Religious and Cultural Changes within the Islamic World;

- (3) Iraqi Perspectives Project;
- (4) Studies of Terrorist Organization and Ideologies; and,
- (5) New Approaches to Understanding Dimensions of National Security, Conflict, and Cooperation.

The DoD awards will be paid out to universities, and will range from \$500,000 to \$3



PHOTO BY ARIEL NASR

million (US) per annum, with the average award estimated at \$1.5 million per annum.

What is important to note, besides the size of the awards and the nature of national security research that is being promoted, is that foreign universities and foreign researchers are also encouraged to participate: "This MRI competition is open to institutions of higher education (universities) including DoD institutions of higher education and foreign universities, with

degree-granting programs in social sciences. Participation by foreign universities either as project lead or in a supporting role is encouraged" (p. 4).

Military reviewers and government employees are looking specifically for proposals that are relevant to Pentagon goals. The focus of areas (2) and (4) is to "elucidate the relationships amongst social, cultural, political, religious and economic factors

that interact to foster political violence, terrorism or insurgent behavior" (p. 17). The Pentagon notes the following disciplines as "relevant": "anthropology, economics, political science, sociology, social and cognitive psychology, and computational science."

This project also calls on academics to themselves identify an organization or an ideology as "terrorist" without providing any guidelines or list of suggested organizations and ideologies. Surveillance is intended, over the long term, and anthropologists are specifically called upon, as "the relevance of context and situation may require field research" (p. 20).

The effort is aimed at studying "behaviour networks, groups, and communities over time" with

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THE PENTAGON'S MINERVA

Continuation from page 7/Suite de la page 7

an "urgent need" to locate terrorist organizations and populations sympathetic to them. "Especially helpful to the Department of Defense," the document states, is, understanding where organized violence is likely to erupt, what factors might explain its contagion, and how to circumvent its spread. Research on belief formation and emotional contagion will provide cultural advisors with better tools to understand the impact of operations on the local population. This research should also contribute to countermeasures to help revise or influence belief structures to reduce the likelihood of militant cells forming. (p.21)

Recently, the National Science Foundation has partnered with the Pentagon in vetting applications for Minerva funds, submitted through the NSF. For some, including the Executive of the American Anthropological Association which announced its "pleasure" in seeing the NSF conduct peer review of applications submitted to NSF's \$8 million share of Minerva's overall budget of \$50 million, the NSF seal of approval seemed important in ensuring independence from the Pentagon, despite the fact that the Pentagon devised, structured, and funded the program. There was even

some early suggestions that the NSF and the Pentagon would sign a memorandum of understanding that allowed the NSF to allocate the funds in a way that researchers who won grants could turn down any funding that came directly from the Pentagon. But as David Glenn of the Chronicle of Higher Education explained, there is no allowance for researchers to turn down DoD funding. The DoD may offer to supplement the funding of NSF funded projects of

funded by the Pentagon.

Imperial Research Agendas

Thus far there has been no public discussion by either the NSF or the AAA about the ethics of Minerva projects. For example, one of the areas of research for which applications are invited is titled the "Iraqi Perspectives Project." Part of the description of the background of this research field reads as follows:

In the course of Operation Iraqi Freedom, a vast number of documents and other media came into the possession of the Department of Defense. The materials have already been transferred to electronic media and organized. Yet these comprise only a small part of the growing declassified archive and its potential,

combined with the open literature. This continuing collection offers a unique opportunity for multidisciplinary scholarship combined with research in methods and technologies for assisting scholarship in automated analysis, organization, retrieval, translation, and collaboration (p. 19)

The Chronicle of Higher Education in an article on July 1, 2008, titled "Controversy Continues to Dog the Deal to Move Iraqi Archives to Hoover

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"ISLAM IS THE PRIMARY TARGET OF MINERVA, AS A SOURCE OF VIOLENCE AND RADICALIZATION TO BE MONITORED AND PENETRATED BY ACADEMIC FIELDWORKERS."

interest to it, and only in that situation would a researcher, in receipt of a NSF award, be allowed to decline additional DoD funding.

The National Science Foundation's Division of Behavioral and Cognitive Sciences released its calls for applications under the title, "Social and Behavioral Dimensions of National Security, Conflict, and Cooperation (NSCC)." Full proposals are being sought for a deadline of October 30, this year. Projects will be jointly reviewed by the NSF and the Pentagon, and

IMPLICATIONS FOR CANADA

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Institution” speaks of seven million documents being moved to Stanford University, to a conservative think tank housed there (the Hoover Institution). This has been done over and against the protests of the Director of the Iraqi National Library and Archives who has demanded the return of Iraq’s documents. Foreign scholars are being called upon to write Iraqi history for the Iraqis, while denying the data to Iraqis themselves.

Broader problems stem from the thinking that structures the fields of study as outlined by the Pentagon. Like its British counterpart and predecessor, the Economic and Social Research Council’s “Global Uncertainties: Security for All in a Changing World” (and its precursors), Islam is the primary target of Minerva, as a source of violence and radicalization to be monitored and penetrated by academic fieldworkers.

As David Price argued, “Minerva doesn’t appear to be funding projects designed to tell Defense why the U.S. shouldn’t invade and occupy other countries; its programs are more concerned with the nuts and bolts of counterinsurgency, and answering specific questions related to the occupation and streamlining the problems of empire” (“Inside the Minerva Consortium: Social Science in Harness,” Counterpunch, June 24, 2008). Hugh Gusterson has also argued that the effect of these

multiple military funded social science programs is to weaponize culture:

When research that could be funded by neutral civilian agencies is instead funded by the military, knowledge is subtly militarized and bent in the way a tree is bent by a prevailing wind. The public comes to accept that basic academic research on religion and violence “belongs” to the military; scholars who never saw themselves as doing



MAXIMILIAN C. FORTE

military research now do; maybe they wonder if their access to future funding is best secured by not criticizing U.S. foreign policy; a discipline whose independence from military and corporate funding fueled the kind of critical thinking a democracy needs is now compromised; and the priorities of the military further define the basic terms of public and academic debate. (“The U.S. Military’s Quest to Weaponize Culture,” Bulletin of the Atomic Scientists, 20 June 2008).

In approving of NSF peer review of Minerva grants, a letter from

AAA President Setha Low to the U.S. Office of Budget and Management states very simply: “We believe that it is of paramount importance for anthropologists to study the roots of terrorism.” Going further, a July press release from the NSF quoted David Lightfoot, assistant director of NSF’s Social, Behavioral and Economic (SBE) Sciences Directorate as saying:

To secure the national defense was one of the original missions we were given when we were chartered in 1950. We’ve always believed that sociologists, anthropologists, psychologists and other social scientists, through basic social and behavioral science research, could benefit our national security. In fact, we’ve always done so through various research projects. The MOU [Memorandum of Understanding with the Pentagon] gives us another tool and more resources to do what we’ve always done well.

Implications for Canadian Anthropology?

As mentioned, the Pentagon is inviting foreign researchers and their universities to participate in the Minerva program. Conditions in Canada seem ripe for its spread here, given Canada’s own intervention in Afghanistan and the government’s collaboration with the U.S.’ “global war on terror,” and the relative paucity of social science research funding. A minority can hope to win a grant

Continued/Suite Page 10

UNWITTING COLLABORATORS

Continuation from page 9/Suite de la page 9

from the Social Sciences and Humanities Research Council of Canada (SSHRC), and even fewer will ever get a grant close to the maximum of \$250,000 spread over three years. Canada Research Chairs, fewer in number but with more funding, still cannot compete with the massive amount offered by Minerva, whose maximum grant is 12 times higher than the maximum offered by SSHRC to a researcher. With greater pressure from university administrations to secure more and more research funds, from all possible sources, it is just a matter of time before we find Minerva advertised by our own campus research offices, and taken up by researchers here.

Canadian anthropology is not insulated from its American partner. Many Canadian anthropologists, if not most, also belong to the AAA, and travel to the U.S. for annual meetings of the AAA and/or its member associations. We share the same space on editorial boards of journals. We often jointly organize conferences between CASCA and the American Ethnological Society (AES). Some Canadian departments are modeled on the American four-field system. Prominent faculty in

anthropology have served both in Canada and the U.S. We have undergraduates from the U.S., and a good number of our graduates earning degrees in anthropology in the U.S. We use the AAA's code of ethics and its case studies as part of our teaching materials. We read and adopt texts by our American colleagues, published in the U.S.

Though the list could continue,



PHOTO BY ARIEL NASR

one could add that given the dominance of American anthropology worldwide, even if none of the preceding were true this fact alone would ensure an eventual impact on how our discipline is reproduced, presented to the wider world, and received (if at all).

We can unwittingly or unwillingly collaborate with the U.S. intelligence regime in other ways as well. There is the possibility that both travel and open access publishing could

jeopardize the wellbeing of our collaborators. Those who travel to, or through the U.S., can have all of their printed and electronic documents seized, scanned and copied, thus breaching any promised confidentiality, as a result of a new Department of Homeland Security program.

Indeed the same applies for the U.K. Given that these two countries often serve as gateways to the countries to

which anthropologists travel in Latin America, Africa, and the Middle East, it means we can no longer, in good conscience, make any vows to maintain confidentiality. That also puts us in conflict with our own campus ethics review panels, which also jeopardizes the tenure of our grants.

The U.S. military has also instituted Intelink-U, and "distance drilling" that involves providing U.S. intelligence with up to 85% of its information requirements from open access materials on the Web. Everything we do, and whatever we do next as anthropologists, will have to take these broader realities into account, and we need to immediately start thinking of our individual and collective responses.

REVITALIZING ANTHROPOLOGY AT THE U. OF SASKATCHEWAN

This spring, the University Council of the University of Saskatchewan confirmed their support for creating a vibrant, research-intensive and nationally recognized program in cultural anthropology. After many years of being under-resourced, cultural anthropology is now positioned for a comeback!

Anthropology has a history at the University of Saskatchewan stretching back more than forty years. For most of this time, Anthropology and Archaeology were combined in a single department. However, "divergent interests and priorities" led to a separation of the two programs in 2002, and Anthropology joined with Religious Studies.

Recently, after reviewing the Anthropology program, the University Council determined that it was unviable in this new configuration.

As a result, a committee was struck to recommend a new direction for the program, one that would make better use of the many anthropologists on campus and that would allow for an increase in research intensiveness and graduate

education. When Archaeology faculty expressed an interest in a re-engagement of the two programs with an eye toward developing a new doctoral program, the course was set.



UNIVERSITY OF SASKATCHEWAN

Several initiatives are at the core of this revitalization. First is the development of a new undergraduate program in Anthropology that highlights the discipline's four fields heritage while still emphasizing cultural

anthropology as a sub-discipline. Second is the administrative relocation of the cultural anthropology program to a newly established Department of Archaeology and Anthropology.

The third initiative involves the development of graduate programs (MA and PhD) in anthropology with a focus on medical and environmental anthropology. And finally, to support the new programs, recruitment will commence in fall 2008 for two tenure track positions, one each in medical and environmental anthropology.

These new scholars will join a strong and active anthropological community that is being brought together through these initiatives. Complemented by existing, strong programs in archaeology and biological anthropology, the new cultural anthropology program will tap into

the substantial faculty resources on campus, as well as other programs.

Joining the new department through intra-College transfers will be medical anthropologists

Continued/Suite Page 12

REVITALIZING ANTHROPOLOGY AT THE U. OF SASKATCHEWAN

Continuation from page 11/Suite de la page 11

Pamela Downe (PhD, York) and James Waldram (PhD, Connecticut). Other medical anthropologists who will be involved in the program include Sylvia Abonyi (PhD, McMaster), currently Canada Research Chair in Aboriginal Health in the Department of Community Health and Epidemiology, and Michel Desjardins (PhD, Montréal), in the Department of Psychology. Also involved will be David Natcher (PhD, Alberta), an environmental anthropologist in the College of Agriculture and Bioresources, cultural anthropologists Alexander Ervin (PhD, Illinois) and Satya Sharma (MSc, Delhi; MA, Cornell) of the Department of Religion and Culture, Natalia Khanenko-Friesen (PhD, Toronto) of St Thomas More College, and Simonne Horwitz (DPhil, Oxford) of the Department of History, as well as several scholars in related fields.

Many of these anthropologists have substantial research funding from SSHRC, CIHR, and other agencies, which will aid in the development of a research-intensive and student centered scholarly community in the discipline. Two new interdisciplinary schools, the School of Public Health, and

Department of Community Health and Epidemiology.

In addition to existing strengths represented in the current undergraduate curriculum, the new program will build on the campus-wide expertise in medical, environmental and applied anthropology,

emphasizing Indigenous studies, the anthropology of gender, psychological anthropology, urban/institutional research, and the anthropology of disability, in diverse ethnographic contexts.

For further information on the two available faculty positions, or the new program, please

contact James B. Waldram, Chair of the Anthropology Program, at j.waldram@usask.ca. Please note that the website for the new Department of Archaeology and Anthropology is currently under construction and may not be available at this time.



UNIVERSITY OF SASKATCHEWAN

the School of Environment and Sustainability, offer the possibility for important and enriching synergies and resources for the new cultural anthropology program. Further, connections will be made at the graduate level with the Culture and Human Development interdisciplinary program in the Department of Psychology, and the

CASCA EXECUTIVE: CALL FOR NOMINATIONS

The following positions will become available at the Annual General Meeting in May 2009:

- 1) President Elect*
- 2) Secretary
- 3) Francophone Member-at-Large**

* Janice Graham has been nominated for the position of President Elect.

** Martin Herbert has been nominated to the position of Francophone MAL.

For further information on these portfolios, please contact the CASCA Secretary or visit the CASCA website:
http://casca.anthropologica.ca/ab_governance.htm

Nominations must reach the CASCA Secretary by November 28th 2008. Please forward nominations to:

Evie Plaice, CASCA Secretary
Department of Anthropology
University of New Brunswick
Fredericton NB, E3B 5A3

CONSEIL D'ADMINISTRATION DE LA CASCA : APPEL À NOMINATIONS

Les postes suivants deviendront vacants lors de notre Assemblée générale annuelle de mai 2009 :

- 1) Président désigné*
- 2) Secrétaire
- 3) Membre d'office francophone**

* Janice Graham a été nommée comme Président désigné

** Martin Hébert a été nommé comme membre d'office francophone.

Pour plus d'informations concernant les tâches liées à chacun de ces postes, veuillez contacter la secrétaire de la CASCA, ou visiter le site Internet de la CASCA à :
http://www.casca.anthropologica.ca/fr_execatif.htm

Les nominations devront être acheminées à la secrétaire de la CASCA, au plus tard le 28 novembre 2008. Veuillez les envoyer à :

Evie Plaice, secrétaire de la CASCA
Department of Anthropology
University of New Brunswick
Fredericton NB, E3B 5A3
email: plaice@unb.ca

BOURSE SALISBURY AWARD

The Richard F. Salisbury student award is given in memory of Dr. Richard Frank Salisbury, a founding member of the McGill University Department of Anthropology as well as the McGill Centre for Developing Areas Studies. Dr. Salisbury was the author of *From Stone to Steel* (1962) and *A Homeland for the Cree* (1986). His leadership on the James Bay Project helped the James Bay Cree and the Government of Quebec work out the historic treaty that has become a model for reconciling aboriginal autonomy with economic development. Dr. Salisbury passed away in 1989.

The Richard F. Salisbury Student Award is given each year to a PhD candidate, enrolled at a Canadian university, for the purposes of defraying expenses incurred while carrying out dissertation fieldwork. The winner of each award is also invited to present their preliminary findings to the annual meeting of the Canadian Anthropology Society/Société Canadienne D'Anthropologie.

Information:
http://casca.anthropologica.ca/re_awards_sal-2.htm

La Bourse d'études Richard F. Salisbury est octroyée en la mémoire de M. Richard Frank Salisbury, un membre fondateur du département d'anthropologie de l'Université McGill et du Centre d'études sur les régions en développement de l'Université McGill. M. Salisbury est également l'auteur des ouvrages *From Stone to Steel* (1962) et *A Homeland for the Cree* (1986). Son leadership lors des négociations entourant le projet hydroélectrique de la Baie James a contribué à la conclusion du traité historique entre le gouvernement du Québec et les Cris de la région de la Baie James, qui par la suite est devenu un modèle de rapprochement entre l'autonomie autochtone et le développement économique. M. Salisbury est décédé en 1989.

La Bourse d'études Richard F. Salisbury est chaque année accordée à une étudiante ou un étudiant inscrit à un programme de doctorat dans une université canadienne, dans le but de l'aider à couvrir ses dépenses durant ses études sur le terrain. Le (ou la) récipiendaire de chaque bourse est également invité à présenter ses conclusions préliminaires à l'occasion de la conférence annuelle de la Société canadienne d'anthropologie (CASCA).

Informations:
http://www.casca.anthropologica.ca/fr_apropos.htm

YAWENDA: LA VOIX WENDAT

Par Michel Bouchard

Un anthropologue de l'Université Laval, Louis-Jacques Dorais, travaille de pair avec la nation huronne-wendat pour faire revivre le wendat, une langue qui n'a pas été parlée au Canada depuis plus d'un siècle.

Le professeur Dorais explique que le français est la langue maternelle de la nation huronne-wendat qui se retrouve dans la grande région de la Ville de Québec. Même les gens les plus âgés de la communauté n'ont jamais entendu le wendat parlé.

La communauté de Wendake se retrouve à 10 kilomètres au nord du centre-ville de Québec. Selon les statistiques, nous dénombrons 2994 membres qui appartiennent à cette nation et 1299 qui habitent sur le territoire de Wendake.

Quoique la langue se soit éteinte au Canada et aux États-Unis (chez les Wyandot d'Oklahoma, cousins des Wendat), la communauté a témoigné d'une renaissance culturelle et spirituelle, il y a environ 20 ans, centrée sur la tradition de la maison longue. Avec cet intérêt grandissant

pour la culture, il y a eu un intérêt exprimé pour réapprendre la langue.

Quoique la langue n'est plus parlée, il existe toutefois un corpus de documents qui est accessible aux linguistes et anthropologues. De nombreux documents ont été rédigés en wendat par les missionnaires jésuites au 17^e siècle, y compris le très célèbre hymne

sont établis près du fort de la Ville de Québec.

Au 20^e siècle, des anthropologues et des linguistes se sont intéressés au wendat, notamment Marius Barbeau. Louis-Jacques Dorais a été invité à collaborer avec la nation huronne-wendat suite à une volonté de la part de la communauté pour réapprendre la langue. En 1998, on a fait

circuler une pétition demandant que la langue soit enseignée à l'école primaire de Wendake.

Afin de préparer un curriculum, les matériaux et le personnel nécessaires pour enseigner le wendat à l'école primaire, une demande de financement a été soumise pour obtenir une Alliance de recherche

universités-communautés (ARUC) du Conseil de recherches en sciences humaines du Canada. Le projet « Yawenda » ou « La voix » en wendat a été approuvé pour une subvention échelonnée sur cinq ans.

Ce projet a trois grands objectifs:

1. Mener une recherche linguistique sur les documents d'archives des 17^e et 18^e

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LOUIS-JACQUES DORAIS, UNIVERSITÉ LAVAL.

PHOTO: MARC ROBITAILLE

de Noël (connu en anglais comme le Huron Carol) écrit en 1643 par le missionnaire Jean de Brébeuf. Cet hymne a été rédigé quelques années avant que la nation huronne-wendat ait été dispersée suite à une guerre avec les Iroquois les obligeant à abandonner leurs terres ancestrales de la région de la Baie Georgienne en Ontario. C'est suite à cette guerre que certains réfugiés de la nation huronne-wendat se

LA VOIX À FAIRE RENAIÎTRE

Continuation from page 14/Suite de la page 14

siècles concernant la langue wendat

2. À partir du travail linguistique, le deuxième objectif est de créer des programmes d'enseignement à la fois destinés aux enfants et aux adultes. Ceci nécessite la création de matériel scolaire approprié.

3. Le troisième et dernier objectif est de former les enseignants qui auront à la fois à apprendre la langue et enseigner le wendat à leurs élèves.

Ce projet est un défi de taille car il y a peu de cas où une langue effectivement éteinte a été rallumée. Louis-Jacques explique que la tâche est facilitée par l'enthousiasme des bénévoles : « Ce sont des maniaques de la langue, » explique-t-il.

Ces enseignants sont dévoués à la cause du Wendat et devront à la fois apprendre la langue et créer le matériel nécessaire pour l'enseigner. L'objectif est d'enseigner une première année de wendat en septembre 2011.

Ce projet tire parti de l'expérience d'autres communautés et chercheurs autour du globe. Des tentatives existent pour faire revivre des langues algonquiennes en Nouvelle-Angleterre à partir de textes.

En Australie, il y a le kurna, une langue aborigène qui est disparue en 1930, mais qui est maintenant enseignée là-bas

langue et maintenant quelques milliers de personnes la parlent.

Louis-Jacques explique qu'on ne s'attend pas à ce que les enfants deviennent parfaitement bilingues en wendat, mais ce que la communauté vise est que les jeunes soient capables de parler de la culture dans leur langue. Le projet s'inspire de ce qui se fait chez les Mohawks et de

l'enseignement de leur langue en écoles d'immersion en mohawk, une langue apparentée au wendat.

Ce projet est un partenariat d'universitaires et de gens de la communauté dont Yves Sioui, directeur de l'école de Wendake et Isabelle Picard, la coordonnatrice du projet.

Celui-ci rassemble cinq partenaires : le Conseil de la Nation huron-wendat, le Centre inter-universitaire d'études et de recherches autochtones de l'Université Laval, l'Université du Québec en Abitibi-Témiscamingue, le Conseil en Éducation des Premières Nations à Wendake et le First People Heritage Language and Cultural Council de Victoria (C.B.).



ÉCOLE TSSTAÏE DE WENDAKE

PHOTO: ARCHIVES DU CONSEIL DE LA NATION HURONNE-WENDAT

grâce à un dictionnaire qui avait été compilé par des missionnaires au 19e siècle.

Un des premiers essais à faire revivre une langue est le cas d'une langue celte, le cornique, qui avait officiellement disparu en Cornouailles en 1777 lorsque la dernière locutrice capable de parler couramment la langue décéda. Toutefois, depuis le début du 20e siècle, on s'efforce de faire renaître la

ST. LAWRENCE IROQUOIAN

By John Steckley

There is a research axiom that goes something like this: 'often it is not finding new data that brings about breakthroughs, it's seeing old data in new ways.' That happened for me this summer while working on the Huron dictionary of Recollect Brother Gabriel Sagard. Published in 1632, it is the earliest dictionary of any Aboriginal language.

I've had a computer printout (from a computer that took file cards) of the dictionary for more than 30 years. Over the years I wrote articles about there being two Huron dialects in the dictionary. There was more to the story

Using the Jesuit dictionaries of the language, which are a marvel of scholarship, it was easy for me to scoff at Sagard's work. I saw different phonetic forms in the dictionary and assumed they were mistakes of hearing or understanding.

I was wrong. Although he did make mistakes, Sagard was also hearing a third linguistic variation, a St. Lawrence

Iroquoian based trade language.

French explorer Jacques Cartier encountered the St. Lawrence Iroquoians, Iroquoian-speaking people living along the eponymous river during the 1530s and 1540s. One early mystery of Canadian history is the disappearance of these people. In the beginning of the 17th century, the French found no trace of them.

noun roots for 'village':

- ndat- Huron (Steckley 2007: 145)
- nat- Mohawk (Michelson 1973:76)
- nat- Oneida (Michelson and Doxtator 2002:554)
- nad- Onondaga (Woodbury 2003:672)
- nad(a)- Cayuga (Froman et al 2002:504)

The main difference between Huron and the other Iroquoian

languages shown here is that Huron has a -d- appear between the -n- and the -a-. The St. Lawrence Iroquoian cognate appeared as Canada (Cook and Biggar 1993:93).

Adding the cognates to the dictionary made me more sensitive to the differences between Huron

and related languages, differences I had not connected with Sagard's work. When working on the Sagard project, I started to recognize some of these non-Huron but still Iroquoian signs.

My new impressions were confirmed when I translated Sagard's introduction to his dictionary. In this he talked about the degree of linguistic

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THE FRONTISPIECE OF GABRIEL SAGARD'S 1632 *GRAND VOYAGE DU PAYS DES HURONS*
SOURCE: [HTTP://WWW.NEWBERRY.ORG/SMITH/SLIDSETS/SS13.HTML](http://www.newberry.org/smith/slidesets/ss13.html)

Based on the archaeological evidence of uniquely styled pottery rims made by St. Lawrence Iroquoian women, we know that at least some of the women joined the Huron, Mohawk, Oneida and Abenaki.

I recently wrote a dictionary of Huron, which included cognates (related terms) in other Iroquoian languages, for example the following set of

SEEING DATA WITH NEW EYES

Continuation from page 16/Suite de la page 16

variation in Huronia being quite like that of his native France. He highlighted some variable phonetic features, some of which aligned with Huron/non-Huron differences, such as the one mentioned above. For example, the noun for 'eyeball' which in Huron also made a metaphorical reference to the glass beads that were so important in gifting and trading during the early contact period appeared in the following entry in Sagard's dictionary entry 91.22: Rassade. [beads]; Acoinna [[o.]akwenna – eye, bead].

This differs from the standard Huron form: oiakwenda. The noun for 'awl' another major trade item, and the verb 'to trade' likewise took forms that were not standard Huron. I also noticed words not found in my Jesuit dictionaries, for example, 'eel': Oskeendi. Eels formed a major marine resource available to the St. Lawrence Iroquoians. The St. Lawrence Iroquoian term for 'eel' in the small vocabulary list for their language was esgueny (Cook and Biggar 1993:91), a clear cognate. Others followed.

Further, the morphology or structure exhibited in many words and phrases was severely reduced, consistent with a pidginized language. Such pidginization occurs generally with trade languages. Trade languages, formed prior to and during early European contact appeared throughout the eastern coast of North

America. Seeing 30-year-old data with new eyes (intellectual laser surgery?) opened up a heretofore closed chapter of Canadian history for me.

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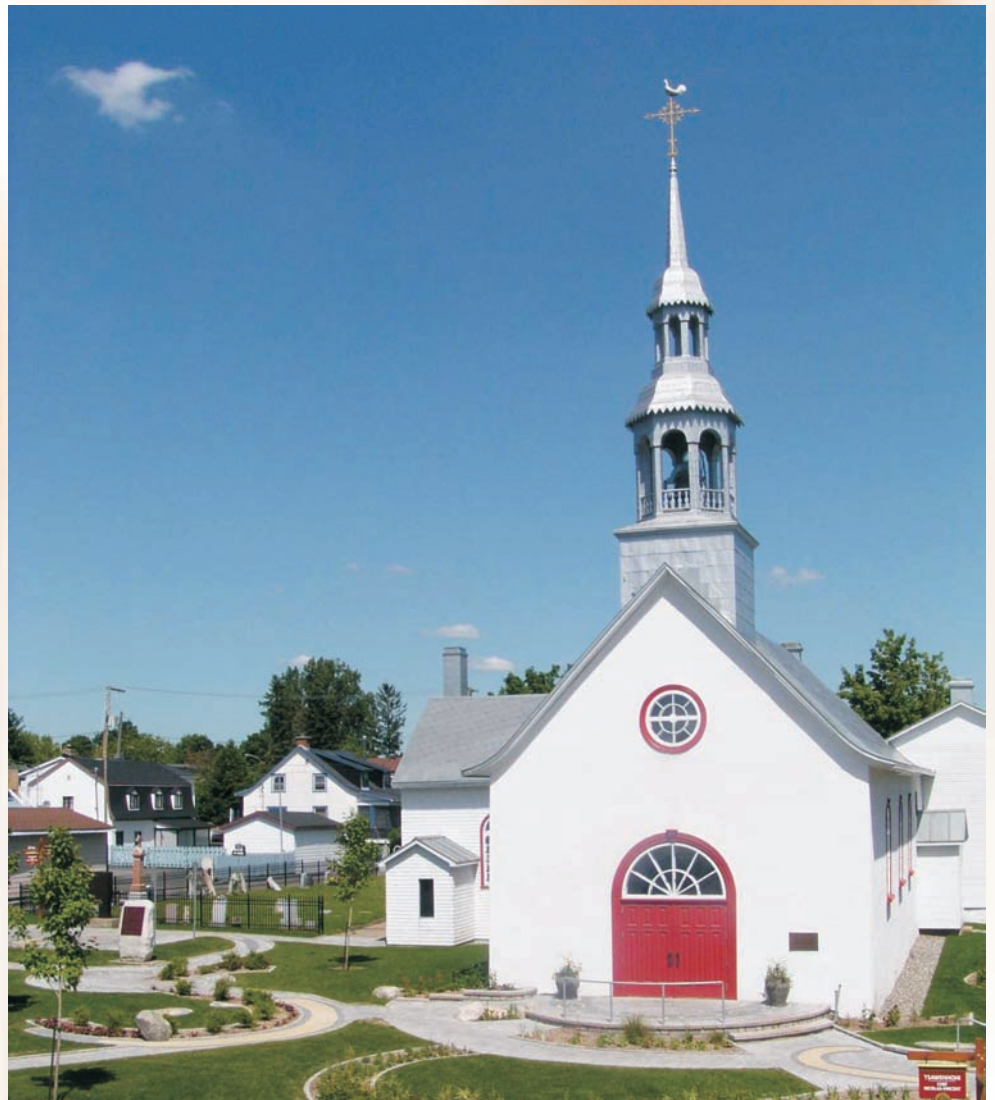
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NOTRE-DAME-DE-LORETTE CHAPE, OLD WENDAKE (QUÉBEC), HURON-WENDAT NATION
PHOTO: ARCHIVES DU CONSEIL DE LA NATION HURONNE-WENDAT

Book Notes

Livres en Bref

Economics and Morality

Women in Anthropology

Katherine E. Browne & B. Lynne Milgram (editors)
Altamira Press © 2008

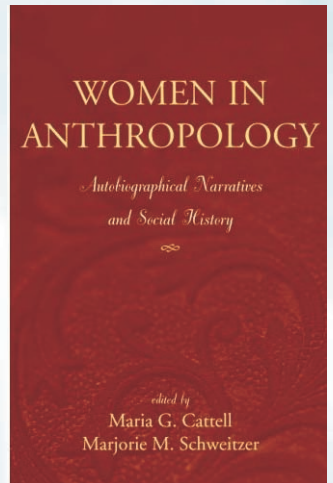
Maria G. Cattell & Marjorie M. Schweitzer (editors)
Left Coast Press © 2006, 259 p.

ECONOMICS AND MORALITY



Economics and Morality: Anthropological Approaches presents groundbreaking, ethnographic research from international scholars asking similar questions - how, in a given setting, do moral values interact with economic practices? The contributors present fieldwork from societies of variable scales and degrees of integration with capitalist systems as well as fieldwork from different kinds of capitalist societies including those organized around welfare state economies, economies shaped by an Islamic state, and neoliberal western states.

Seventeen women anthropologists (born between 1913 and 1947) describe, in their own voices, the challenges, obstacles, support and successes they experienced when they decided to pursue graduate degrees in anthropology later in life, usually after having a family and often, other careers. Many were stay-at-home moms for 3, 5 or even 20 years. Because their lives straddle various eras in U.S. and Canadian history (one author is Canadian, another grew up in Canada), their stories illustrate aspects of the cultural and demographic shifts that so changed women's lives in 20th century North America.



Vivre à la marge

'Incidental' Ethnographers

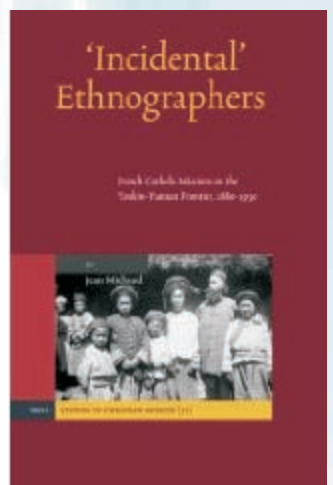
Louise Blais (sous la direction de)
Les Presses de l'Université Laval © 2008, 266 p.

Jean Michaud
Brill © 2007, 286 p.



Aux discours triomphants sur les progrès de la science, les avancées technologiques et les gains sociopolitiques qui caractériseraient les sociétés dans lesquelles nous vivons, la « souffrance sociale » oppose un regard différent, critique, qui fait ressortir les maux qui sont comme l'envers de ces avancées et en constituent la face d'ombre. En sont les témoins une montée de formes traditionnelles et nouvelles de phénomènes de marginalisation et d'exclusion, le poids de la souffrance causée ou aggravée par certains modes de fonctionnement sociétaux. Ce recueil comprend, entre autres, la contribution de Karine Vanthuyne avec son chapitre « Souffrance sociale en paroles. »

This book, connecting the fields of social anthropology and missiology, presents a body of colonial ethnographic writing applied to highland societies in the southern portion of the Mainland Southeast Asian massif. The writers under scrutiny are Catholic priests from the Société des Missions Étrangères de Paris. Their texts from the Upper-Tonkin vicariate, in today's northern Vietnam, are paid special attention, notably through its major contributor, F.M. Savina. The author locates this ethnographic heritage against its historical, political and intellectual background. A comparison is conducted with French missionaries-cum-ethnographers who worked among the 'natives' in New France (Canada) in the 17th century.



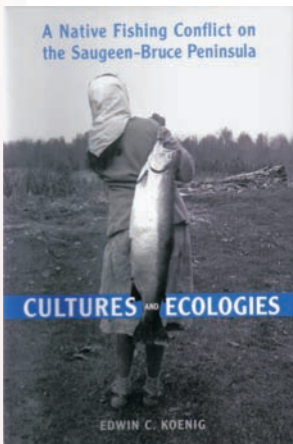
Book Notes

Livres en Bref

Cultures and Ecologies

Defending the Land

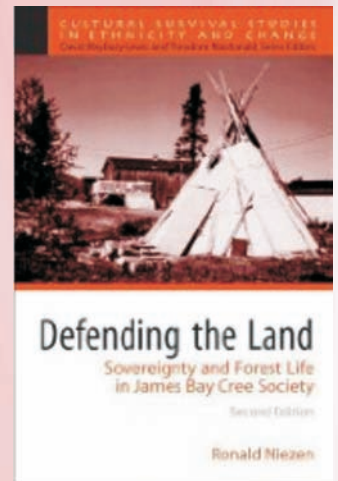
Edwin C. Koenig
University of Toronto Press © 2006, 240 p.



In 1993, an Ontario Court decision recognized Native rights to harvest fish in the waters around the Saugeen-Bruce Peninsula, sparking sometimes violent confrontation between Native and non-Native fishers about how these rights would be translated into equitable resource access for all. In *Cultures and Ecologies*, Edwin C. Koenig applies ethnohistorical and ethnographic approaches to the conflict, exploring both historical and recent fisheries activity in the region. In an effort to clarify particularly contentious issues, he provides insights into how the conflict was entangled with cultural perspectives on the definition of 'conservation.'

Ronald Niezen
Prentice Hall (2nd Edition) © 2008, 144 p.

Many have already heard of the campaign of the Cree people to protect their forest way of life from the impact of hydro-electric development in northern Quebec; few have heard in any detail the outcome of this campaign and what it means for the future of indigenous societies. This study serves to balance the more common theme that focuses exclusively on the forces of acculturation and social destruction of native communities. A new epilogue discusses the background of the "Paix des Braves" agreement, and the difficult choices faced by the Crees as they seek to reconcile the values of forest subsistence and the formal economy of resource extraction.



The Rights and Wrongs of Land Restitution

Buffalo Inc.

Derick Fay and Deborah James
Routledge © 2008, 224 p.



The Rights and Wrongs of Land Restitution: 'Restoring What Was Ours' offers a critical, comparative ethnographic, examination of land restitution programs. Drawing on memories and histories of past dispossession, governments, NGOs, informal movements and individual claimants worldwide have attempted to restore and reclaim rights in land. Land restitution programs link the past and the present, and may allow former landholders to reclaim lands which provided the basis of earlier identities and livelihoods. Included is Evie Plaice's Canadian case study "The Lie of the Land: Identity politics and the Canadian land claims process In Labrador."

Sebastien Felix Braun
University of Oklahoma Press © 2008, 280 p.

Some American Indian tribes on the Great Plains have turned to bison ranching in recent years as a culturally and ecologically sustainable economic development program. This book focuses on one enterprise on the Cheyenne River Sioux Reservation to determine whether such projects have fulfilled expectations and how they fit with traditional and contemporary Lakota values. Drawing upon on-site fieldwork and using anthropological, economic, and ecological approaches, Sebastian Felix Braun examines the creation of Pte Hca Ka, Inc., and its management styles as they evolved over fifteen years. He paints a compelling picture of cultural change.



Book Notes

Extraordinary Anthropology

Jean-Guy A. Goulet & Bruce Granville Miller (editors)
University of Nebraska Press © 2007, 472 p.

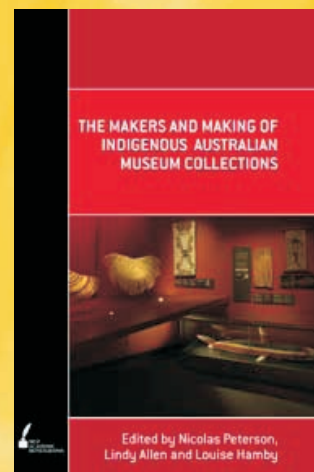


What happens when anthropologists lose themselves during fieldwork while attempting to understand divergent cultures? When they stray from rigorous agendas and are forced to confront radically unexpected or unexplained experiences? In *Extraordinary Anthropology* leading ethnographers from across the globe discuss the importance of the deeply personal and emotionally volatile “ecstatic” side of fieldwork. Anthropologists who have worked in communities in Central America, North America, Australia, Africa, and Asia share their intimate experiences of transformations in the field through details of significant dreams, haunting visions, and their own conflicting emotional tensions.

Livres en Bref

The Makers and Making of Indigenous Australian Museum Collections

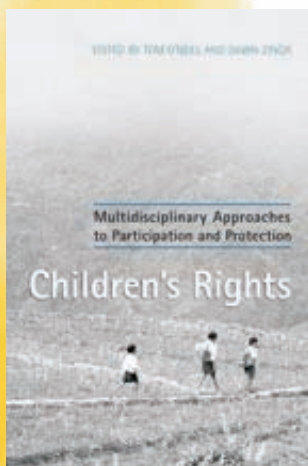
Nicolas Peterson, Lindy Allen & Louise Hamby (editors)
Melbourne University Publishing © 2008



Collections are a principal source of information on how Aboriginal people lived in the past. Knowing the context in which any collection was created—the intellectual frameworks within which the collectors were working, their collecting practices, what they failed to collect, and what Aboriginal people withheld—is vital to understanding how any collection relates to the Aboriginal society from which it was derived. The essays in this volume raise issues about representation, institutional policies, the periodisation of collecting, intellectual history, material culture studies, Aboriginal culture and the idea of a ‘collection’.

Children's Rights

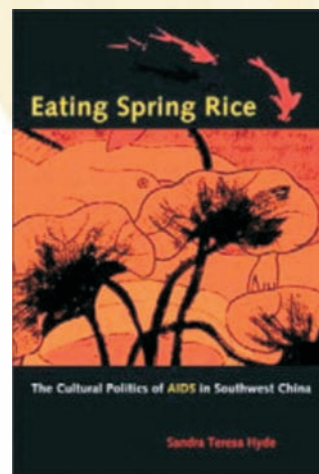
Tom O'Neill and Dawn Zinga (editors)
University of Toronto Press © 2008, 384 p.



The contributors discuss the 1989 United Nations Convention on the Rights of the Child from different disciplinary perspectives, but are united in the belief that it is a tool to be utilized and contextualized by individuals, institutions, and communities. If there is a single conviction to be found throughout it is that the rights of the child are far too important to be left to states alone to provide and protect. To paint a detailed picture of the subject as a whole, the volume looks at situations in which the basic rights of children are often denied such as violent social conflict, parental abandonment, and social inequality. Consisting of thirteen essays by prominent scholars, it is an in-depth and interdisciplinary exploration of the significance of children's rights, and a tremendous resource for those working with children and youth in institutional and educational settings.

Eating Spring Rice

Sandra Teresa Hyde
University of California Press © 2007, 290 p.

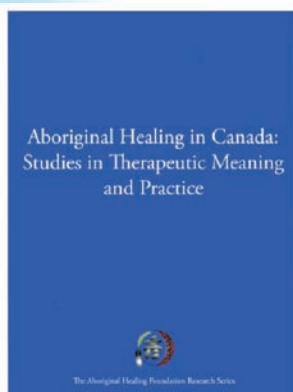


Eating Spring Rice is the first major ethnographic study of HIV/AIDS in China. Drawing on more than a decade of ethnographic research (1995-2005), primarily in Yunnan Province, Sandra Teresa Hyde chronicles the rise of the HIV epidemic from the years prior to the Chinese government's acknowledgement of this public health crisis to post-reform thinking about infectious-disease management. Hyde combines innovative public health research with in-depth ethnography on the ways minorities and sex workers were marked as the principle carriers of HIV, often despite evidence to the contrary. She focuses on "everyday AIDS practices" to examine the links between the material and the discursive representations of HIV/AIDS.

Book Notes

Aboriginal Healing in Canada

James B. Waldram (editor)
Aboriginal Healing Foundation © 2008



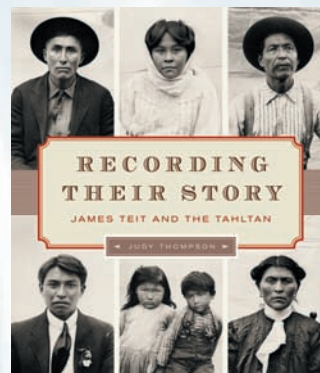
This volume represents a collaborative effort among researchers, the Aboriginal Healing Foundation, and five community-based healing centres across Canada. The overall goal of the research was to provide descriptions of the healing programs that would allow for comparisons among them and the generation of models of "best practices" in the delivery of healing services to traumatized Aboriginal individuals and communities. Further, our goal was to develop an understanding of the meanings and processes of healing in Aboriginal communities, and to contribute to theoretical understandings of the process of healing.

Livres en Bref

Recording Their Story

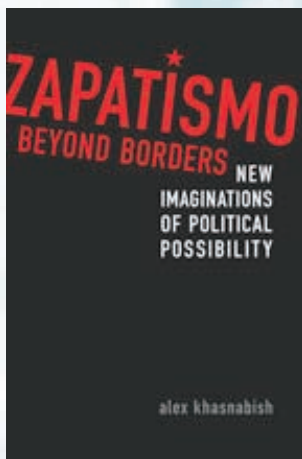
Judy Thompson
University of Washington Press © 2007, 207 pp.

Recording Their Story describes the life of one of Canada's first ethnographers, his work among the Tahltan people of northern British Columbia and his association with the Canadian Museum of Civilization (CMC). In two field seasons, in 1912 and 1915, under the auspices of the CMC and with the participation of many Tahltan, James Teit assembled a large and important collection of artifacts, photographs, song recordings and myths. Part biography and part catalogue of this collection, *Recording Their Story* reveals how the various threads of Teit's life and work came together in his final major ethnographic study.



Zapatismo Beyond Borders

Alex Khasnabish
University of Toronto Press © 2008, 320 pp.

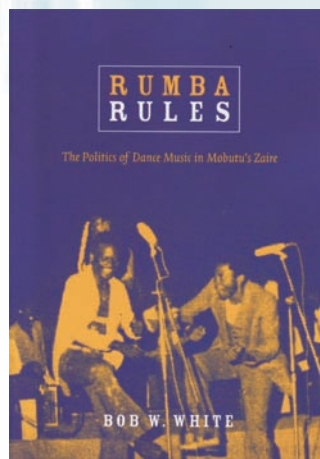


Zapatismo Beyond Borders examines how Zapatismo, the political philosophy of the Zapatistas, crossed the regional and national boundaries of the isolated indigenous communities of Chiapas to influence diverse communities of North American activists. Providing readers with anthropological perspectives that draw on a year of fieldwork with activists, and also enriched by the author's own experience with contemporary social justice struggles, Alex Khasnabish examines the 'transnational resonance' of the Zapatista movement. He shows how the spread of Zapatismo has unexpectedly produced new imaginations and practices of radical political action.

Rumba Rules

Bob W. White
Duke University Press © 2008, 300 pp.

Mobutu Sese Seko, who ruled Zaire (now the Democratic Republic of Congo) from 1965 until 1997, was fond of saying "Happy are those who sing and dance," and his regime energetically promoted the notion of culture as a national resource. During this period Zairian popular dance music (often referred to as *la rumba zairoise*) became a sort of *musica franca* in many parts of sub-Saharan Africa. In *Rumba Rules*, Bob W. White examines not only the economic and political conditions that brought this powerful music industry to its knees, but also the ways that popular musicians sought to remain socially relevant in a time of increasing insecurity.



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English Editor, Craig Proulx.
Rédacteur francophone: Karine Vanthuyne
Coordinator/coordonnateur: Michel Bouchard
Design: Ekaterina Bouchard
E-mail: culture@casca.ca
Mailing address/Adresse postale:
Culture, C/O Department of Sociology and Anthropology
Simon Fraser University
8888 University Drive, Burnaby BC V5A 1S6
HTTP://WWW.CASCA.CA