As well as giving a very necessary perspective on how these services are perceived by the Indigenous peoples the book goes a long way toward explaining the frustration of so many care workers that their efforts are unrecognised and mistrusted by those they perceive to be in their charge. Most important, it provides a sound solution to the need to increase mutual understanding in this field. This gap in understanding, which Lisa Stevenson so ably describes, is familiar to many who have conducted their fieldwork in the North. She writes with great sensitivity on a topic that many have shied away from since it is too controversial or too difficult to pin down. She uses her material, drawn both from her own interviews and from archival recordings in such a way that the thoughts of those who have suffered greatly from the insensitivity of those whose work is bound by bureaucracy can finally be heard. The book has a freshness and vitality as well as an excellent grounding in academic rigour. It is an invaluable contribution to the literature.

Sider, Gerald M., *Skin for Skin: Death and Life for Inuit and Innu*, London: Duke University Press, 2014, 312 pages.

Reviewer: Carol Brown-Leonardi
Open University, Milton Keynes

This book presents an insightful examination of the colonialism experienced by the Inuit and Innu and the historical challenges presented in death and life on the coast and in the Subarctic interior of Canada. The consequences of colonisation encapsulated in this book are significant as they are relevant to many other Indigenous groups and diasporas around the world. Anthropologist Gerald M. Sider's refreshing book, *Skin for Skin: Death and Life for Inuit and Innu*, about the Innu and Inuit peoples of Labrador, Canada, presents a scholarly examination of the relationships between the colonised and the colonisers.

Sider unlocks this history to facilitate an understanding of the foundations that lie at the heart of the contemporary problems, and a re-evaluation, of Innu and Inuit sufferance. This book reflects on the struggles of Inuit and Innu people under British and Canadian rule. Upon reading this book, I felt exposed to an evocative account of Innu and Inuit resilience in adverse circumstances. This work is particularly potent as Sider's (a non-Indigenous author) method of study is to understand and critique the process of colonisation, not through the narratives of Indigenous peoples but, rather, through his own awareness of the surroundings, without using the standard anthropological methods of observation during his visits to numerous Indigenous villages.

The construction of Indigenous culture and rituals can be located in biographies and travellers' diaries. Books written about Inuit and Innu peoples by authors such as Emile Petitot (1883), George Henriksen (2009), and Carol Brice-Bennett (1991) describe various aspects of Inuit life, ranging from oral narratives to the topography of the land. Sider's unique research approach, which is beyond the conventional structure of the anthropological discipline, creates a powerful and intense description of the oppressive domination of Indigenous peoples by the state and the religious elite (mainly the Moravian missionaries). His academic essay-writing style offers sobering and insightful perspectives on the power over the Inuit and Innu from Nain, Davis Island, Goosebay, Regolets, Hopedale, Sheshatshiu, and Natuashish, which enables the reader to grasp an understanding of the driving forces for British and Canadian domination and how the consequences of this kind of power impacts on Indigenous communities in contemporary society. The book conveys the uncomfortable social hardships of Indigenous peoples through the spread of diseases, violence, the dispossession of land, and the oppression of Indigenous culture as a result of strict government, political, and economic policies. It captures the raw emotions involved in the dispossession of Indigenous peoples, as well as the moral principles of the British and Canadian authority in the occupation of land and the acquisition of resources.

The book shows that Innu and Inuit domination and abuse by Europeans started at contact several hundred years ago and that there is fluidity in the Indigenous approach to surviving chaos and hardship, which transforms over time. Sider's study exposes the use of silence and observation by Indigenous individuals. He writes: "This silence runs much deeper than two men sitting together and not saying anything. It is framed, in the material context of provisioning their lives … and the importance of social relations shaped and reshaped by not saying anything or nothing much. This silence is how people stay together as a whole and simultaneously separate from each other with a minimum of hurt feelings" (148). Sider describes how silence appears as a subtle, important action among the Indigenous peoples and is an instrument that shapes their emotions and has facilitated the continuation of their knowledge and traditions. Colin Samson (2003) describes the Innu as being squeezed by state and capital, so that they were trapped between an unliveable yesterday and a destructive tomorrow. The book tells of the Indigenous peoples and their hardships, but their voices are never really heard until the very end. The popular narrative of the porcupine hunter articulates the transformation of Indigenous lives with the introduction of the fur trade system, which depleted renewable resources and destroyed Indigenous communities during the period of starvation and disease.

At the centre of the fur trade system and the modern-day land claims policy is the seizure of land and resources. Sider and the literature of others demonstrate that at the heart of many Indigenous communities is their connection with the land, which is critical for their independence of the colonisers. Sider uniquely uncovers the Indigenous peoples' tenacity to survive through the almost invisible transference of traditional knowledge and skills in adverse and uncomfortable living conditions. Sider's account of the Innu and Inuit legacy of suffering is presented in the violence, alcoholism, high suicide rate, drugs, and solvent abuse in and among modern Inuit and Innu communities. The fur trade practised by the British and the Moravian missionaries brought extreme suffering and debt and little benefit to the Indigenous peoples. Similarly, the negotiation of territorial lands through the land claims system elevated Canadian state interests and created a generation of "landless" Indigenous peoples.

As Sider describes, inquiries from the Canadian government into solutions to the Indigenous problems, in fact, negatively impacted the health and well-being of the Innu and Inuit peoples. The relocation and settlement of Indigenous hunting families created more social problems to endure. The book discusses how constructed settlements were, in part, built to encourage commercial fishing among the Indigenous community. The authorities built new resettlement villages coined as "concentration villages" in inhospitable places, with the effect of intensifying the hardship for Indigenous peoples. Sider writes: "Nor can it be dismissed as a mistake, for there were expensive consulting studies about where to put the new Native communities, which note that water was not readily available and the hard rock base would make septic systems difficult and expensive" (175). Sider reveals that while white Canadians live comfortably with all amenities, Indigenous peoples live in cramped conditions with no running water and poor sanitary conditions. High unemployment and little, or no, opportunity to practise their traditional subsistence activities have increased the suffering of the inhabitants.

Sider shows that the negotiation for land and the land claims policy prioritises Canadian economic and political agendas over Indigenous peoples' needs. Government funding of Indigenous organisations incurs debts, which obligates them to support government interests in the negotiations for territorial lands. The book explains that, in this context, the focus on Indigenous culture in negotiation is political rhetoric that camouflages state and corporate economic agendas. Furthermore, the overall shift toward land claim negotiations has cultivated an image of progressive governance in Canada. The political structure for the negotiation process continues to be based on the Canadian model of governance and the dominance over Indigenous peoples in the struggle for land and resources. *Skin for Skin* is a powerful and positive contribution to anthropology, while it examines the traumatic tale of the changing lives of Indigenous peoples subject to oppression and self-destruction. Sider has shown the intensity of the Indigenous struggle within the constraints of British and Canadian colonialism.

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Campbell, Craig, *Agitating Images: Photography against History in Indigenous Siberia*, Minneapolis: University of Minnesota Press, 2014, 267 pages.

Reviewer: Christos Lynteris
University of Cambridge

Craig Campbell's *Agitating Images* is an intellectually stimulating monograph whose analytical efficacy stems from the fact that it operates on multiple, intersecting registers, all of which are connected through the notion of agitation. On a first level, as developed in the book's first and main chapter ("The Years Are Like Centuries," 9–152), it is a robust and much-needed historical ethnography of a culture base [*kul'tbaza*] in Soviet Evenkiia, which provides an excellent genealogy of the processes that would later lead to the formation of the Soviet House of Culture, as studied by Bruce Grant. By focusing as much on the politics as on the aesthetics of sovietisation, the author provides a rich portrait of the Tura culture base that underlines how agitation functioned not simply as a method of indoctrination but also as both an apparatus of disciplining cultural difference and a site for the emergence of "socialist paternalism" (5).

On a second level, the book is an attempt to present and follow a new anthropological approach of archival photographs. Once again, this approach centres on agitation, which the author qualifies as "a historiographical ethos" (xiii). Rather than being coeval with the archive, Campbell argues, photographs trouble and unsettle it. This approach is followed closely in the book's second chapter ("Dangerous Communications," 153–210). The author's extensive experience with analysing and digitising socialist colonial photographic archives in Siberia has allowed him to dwell on a range of visual sources so as to produce a discussion of visual theory grounded on a long-term engagement with, and immersion in, photographic archives. Treating photographs as "agitational agents with the capacity to frustrate the words that we use to construct and contest the past," the author argues for a visual approach that has the advantage of allowing us to read the Soviet archive against the grain (154). More specifically, asserting the status of the photographic image as "an archive in its own right" as well as a vehicle of dangerous communication, a notion borrowed from the symbolist painter Odilon Redon, Campbell draws us into a compelling and radical re-examination of photographs, which can best be appreciated when the book is read alongside the digital companion of the book (168).[1]

On a third level, the book makes use of archival photographs of the Tura culture base as a way of undermining the hegemonic function of historical writing. Hence, in the first chapter, Campbell employs a method of visual fragmentation and close-ups aimed to "counterintuitively liven up the page as a constellation of awakening," in Walter Benjamin's sense of the term (14). Rather than illustrating the text, these images are aimed at generating a dialectic between agitation and nervousness. Thus, we see on the left-top side of each page one or two square photographic fragments. These are not, as conventionally expected, framed or focused on immediately recognisable ethnographic subjects or objects. Instead, they include captions that are often disconcertedly (and, hence, productively) unfamiliar, including film smudges and scratches. As they begin to define our visual field of reading page after page,