

tive traits (pp. 137-138). Cultural factors, such as women's oppression and their economic disadvantage worldwide, could explain antagonism between the sexes. Are Western boys not "precociously" interested in sex? Why should Western women limit themselves to just one man? Do mothers teach their daughters only non-adaptive traits and do men as lovers have nothing to do with women achieving orgasms? Reducing biological factors to reproductive aspects still seems to be an obsession in biological anthropology.

Good's excellent paper envisions the new psychiatry as a stimulating site for ethnographic research. Levy disagrees and calls for comparative studies of people in communities. Scheper-Hughes' excellent paper tries to correct the "formalistic, a-political and disembodied" stance of psychological anthropology (p. 221) by illustrating how medicalization domesticates hunger. Ewing and Cohler both find psychoanalysis still relevant. Ewing concentrates on conflict, using gender-inappropriate language (pp. 260-263), while Cohler assumes that "in every known society, the mother is the principal caretaker" and that "her physical ministrations have consequences" (p. 277). These are strange assumptions when fosterage and adoption are common in many societies and mothers surely administer more than physical care. Gender-inappropriate language (pp. 294, 297, 300) distracts from Crapanzano's otherwise excellent article in which he criticizes prevalent text metaphors as promoting complacency. Stocking explores the psychological Boas while Schwartz laments that psychological disciplines have ignored culture and consequently cannot fully understand human nature. When he calls for psychological testing because otherwise "we are left to interpretive methods" (p. 339), he seems to assume that tests need no interpretation.

It appears that psychological anthropology has come full circle again, from Boas' individual to whole systems and back to the individual, all within the framework of territorial struggles. In a short review it is impossible to do justice to such stimulating books. Both tackle challenging issues, are important contributions to anthropology and are recommended for graduate courses.

**Immigrants and Refugees in Canada: A National Perspective on Ethnicity, Multiculturalism, and Cross-Cultural Adjustment**

Satya P. Sharma, Alexander M. Ervin and Deirdre Meintel, eds.

Saskatoon, SK: Department of Anthropology and Archaeology, University of Saskatchewan, 1991. viii + 316 pp. \$20.00 (paper)

*Reviewer:* Will. C. van den Hoonaard  
University of New Brunswick

Many will remember the 1988 Canadian Ethnology Society's meetings in Saskatoon. *Immigrants and Refugees in Canada* owes many of its chapters to papers presented there. Its 25 chapters are spread across three vital areas of ethnic research, namely, ethnicity of immigrant groups, the refugee experience of relocation and the immigrant and refugee experience in Quebec.

Part 1, "Cultural Dimensions of Ethnicity among Immigrant Groups in Canada," deals with both theoretical and substantive issues. Sharma's introduction provides one of the most succinct overviews of ethnic research in Canada, drawing on the contributions of various disciplines and anthropology in particular.

Anderson summons the reader to consider a dynamic model of ethnicity, namely, the response of minorities to "dominant social control mechanisms." The usual emphasis on cultural vitality and institutional completeness is too static a view, according to him. Anderson's search for new research dimensions is laudable, although it may be a matter of disappointment to him (and to us) that gaps and biases beyond the control of researchers will continue to frustrate many researchers. Vital statistic bureaus do not record ethnic background of marrieds, and research-fund gatekeepers are still more likely to reject applications for qualitative research on aged widows than the more quantifiable sort of research on the non-aged. Anderson pinpoints both the traditions and weaknesses of nine academic fields that have an interest in doing ethnic research, and urges us to move to a higher theoretical plane of greater value to current issues and policies.

The articles by Parin Dossa and George Kurian, on old Ismailis and South Asian youth, respectively, make it possible for us to see the relative position of the old and the young among new Canadians. The old try to sustain meaning in their life by drawing from the whole community, while the young see more meaning in drawing away from the community that emphasized arranged marriages.

A less satisfactory article by Samuel and Jansson on immigration levels and the economic and demographic environment misses an important point in their analysis of dependency ratios. Surely, the economic relationship between those under 65 and those over 65 years of age expresses a cultural ethos. How does the prevailing gentler attitudes of immigrants towards those over 65 enter into their equation? Surely, even the term "dependency ratio" is a statistical artifact, not one that denotes cultural and social variables.

Ather Akbari's all-too-short article on the question of whether immigrants contribute more to the public treasury than they receive offers empirical evidence that immigrants make a positive contribution to the overall economy.

Part 2, "Cross-Cultural Adjustment: The Refugee Experience of Relocation," takes a more practical bent, focussing on refugee settlement policy, application and practice. Groups under consideration are Vietnamese refugees and Southeast Asian women. Articles on E.S.L. tutoring and cross-cultural misunderstandings between refugees and social-service agencies explore the practical applications of refugee work.

Ervin's introduction sets the tone in this section and aims to bring a practical application of anthropology. Donald D. Taylor's discussion of Vietnamese refugee adaptation offers a strikingly different image from Linda Fuchs' study of Southeast Asian refugee women in the same city. Taylor's article underscores the positive dimensions of resettlement, while Fuchs hones in on less-than-satisfactory levels of happiness among refugees. Family networks are key. Other articles in this section of the book make valuable points about the need to be culturally sensitive, but this reviewer found it difficult to find concrete indications where anthropologists can make any better difference than sensitive workers who assist refugees. Virtually all of the articles are case studies of refugee work in Saskatoon. All of these articles stress the need for more research (and underscore the impact of Saskatoon winters both as an element of anticipatory socialization and as an actual experience among refugees). Many programs in Saskatoon have a larger effect than intended, providing valuable friendships with refugees. All in all, the articles provide tips, such as how to say "no," intuiting problems and dealing with ambiguities in behaviour and language.

Part 3, "the Immigrant/Refugee Experience in Quebec: Methodological and Substantive Issues," provides an altogether different orientation of the subject matter. It is

gratifying to see that life-history analysis and native anthropology receives much attention. Meintel, in her opening article describes the Montreal research project on youth of immigrant parentage, on which many of the articles in part 3 are based.

Students will find Rebecca B. Aiken's article, "Sources and Techniques for Research on Ethnic Groups in Canada," of particular use. Mauro Peressini makes an interesting exploration of multiple identities of Italian immigrants and pinpoints comparative contexts by which identities are constructed by both outsiders and insiders. Fernanda Claudio's examination of her own motivations and stances while using "native anthropology" to explore her own people takes so-called objectivity to task and convincingly shows how her approach provides "a fresh viewpoint within anthropology as a discipline" (p. 263). Ok-Kyung Park provides an honest assessment of the emotional difficulties that create an ambiguous position for the researcher studying his or her own ethnic community. Ultimately, a native researcher has to face questions about his or her own personal growth and maturity. When the researcher's stance mediates between the host community (Canada) and his or her own ethnic community, nothing can be taken for granted.

The very modest cover of *Immigrants and Refugees in Canada* hides the broad coverage of topics. For this reviewer, used to Batavian love for brevity, it is a pleasure to read so many of the articles which do not belabour the point beyond exhaustion. The authors come to the point, and within the space of just over 300 pages offer a variety of interests and perspectives. Part 3, on ethnicity in Quebec, left me with the greatest impression; it reaffirmed that the life-history approach and frankness in matters of research seem to be alive and well. The first part of the book provided a most useful state-of-the-art of the study of ethnicity from a variety of perspectives. While the second part lacked theoretical and methodological insights, it nevertheless has a place in this volume by opening our eyes to the practical difficulties faced by both refugees and workers as the former are adapting to Canada, and the latter are adapting to the former.

This book deserves a place in university courses on ethnicity in Canada. It provides many helpful points of departure for lecturers to expand the theoretical, practical and methodological issues that attend to Canada's multicultural garden, involving the whole range of "visible" and "silent" ethnics.

### **Custom and Confrontation: The Kwaio Struggle for Cultural Autonomy**

Roger Keesing

Chicago: University of Chicago Press, 1992. x + 254 pp. \$49.95 (cloth), \$17.95 (paper)

*Reviewer:* William Rodman

McMaster University

Roger Keesing was a giant in contemporary Pacific ethnology and, when he died at age 58 last year, he left behind a giant legacy of books and papers, most of which concerned the Pacific people he had studied for 30 years, the Kwaio of Malaita in the Solomon Islands. During his lifetime, he published 5 books and over 25 articles on the Kwaio. Much of this work relates directly or indirectly to Kwaio resistance, their struggle to maintain their cultural identity and the integrity of their cultural core. One reason why Keesing's last book is valuable is because it represents his final statement