

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)

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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

on the Kwaio history of confrontation with Europeans: it summarizes and weaves together narrative strands found in much of his other work. I would recommend this book over others that Keesing wrote to a student seeking to understand the totality of the Kwaio experience since contact, their historical trajectory, the reasons for their stand against Europeans, their resilience and the reasons why they occupy an important place in the anthropology of contemporary Pacific societies.

In many theoretically oriented articles published during his final decade, Keesing warned fellow anthropologists of the dangers of oversimplification and overgeneralization, of exoticizing the ordinary and romanticizing the Other. He issues these same warning here, but with regard to anthropological studies of resistance. Keesing argues that resistance has become a diluted concept in anthropology. Since the publication of James Scott's influential *Weapons of the Weak* (1984), scholars have found it too easy to interpret the behaviour of subordinated peoples as resistance. What range of behaviour can legitimately counted as resistance? Need resistance imply conscious agency? Keesing's answer is that efforts to refine the concept of resistance are futile; "resistance" is not "precisely definable" (p. 224). Rather than look for the locus of resistance in particular kinds of acts, anthropologists would be better advised to embrace the "flexibility and metaphorical richness" (p. 6) of the concept.

Be that as it may, Keesing leaves no doubt that the Kwaio have resisted Europeans for over 100 years, no matter how one defines the term. From his rich historical data on Kwaio resistance, he draws a hypothesis, that "in resisting domination, subaltern peoples invoke and reproduce the categorical and institutional structures of their domination" (p. 8). Stripped to its theoretical basics, this book is a study of the conceptual structures of anticolonial discourse.

Custom and Confrontation is filled with examples that illustrate and support Keesing's argument concerning the inherently oppositional nature of counterhegemonic discourse. He makes a point of telling as much as possible of the story of Kwaio resistance in the Kwaio's own words. Again, he warns of the dangers of oversimplification—he informs the reader that Kwaio voices are "multi-stranded, multivocal and perspectival." These words point the reader in the direction of one of the book's weaknesses. Keesing quotes his friend and main informant Jonathan Fifi'i so extensively that I began to wonder about other perspectives on the issues at hand, about voices that were silenced so that Fifi'i's could emerge as strong. Most of the quoted passages have been published before, in Fifi'i's autobiography, which Keesing edited. Keesing insists on the dangers of oversimplification, yet his book has clear heroes and villains and an uncluttered sense of right and wrong. Anthropologists and students of anthropology may read this book because it is a superior ethnography, detailed and enriched by theoretical insights. But at the heart of this book is a moral take, a simple but powerful story about an indigenous people who were wronged, who resisted for more than 100 years and who may yet prevail. This message, ultimately, lends the book its true meaning and value.