

and historical consciousness, comparing and contrasting them with Native historical conceptualizations, demonstrating that Western historical consciousness continues to colonize Native societies.

The chapters by Christian Feest and J.C.H. King examine how tradition and symbols of the past are being utilized in a variety of ways by Native societies both as signifiers of identity and as ways to compete in changing market economies. Christian Feest explores the use of tradition as the preservation of the past through the production of consumable forms such as Native art and artifact collections. J.C.H. King examines souvenir production and tourism as forms of culture consumption and as mediating symbols between Native and non-Native worlds. These pieces look at questions of legitimacy, cultural continuity and claimed authority within the construction of pan-Indian identity and the appropriation of Native design and art traditions by non-Natives.

Michael Harkin's excellent essay examines the politicization of symbolic invention and demonstrates the creative constructive processes in which discourses of authenticity and authority are empowered and contested. Harkin uses examples from Northwest Coast potlatching history to explain the dynamic validation processes of traditional symbols in contemporary contexts within Native communities. Massimiliano Carocci's article also examines how conceptions of the past reformed and rearticulated to suit present needs within contemporary Native societies. His article about identity construction and its validation explores syncretic processes within pan-Indian movements, two-spirit phenomenon and the urban gay American Indian community. James Waldram also examines problematic issues of pan-Indianism and the reification of Aboriginal culture within Canadian prison spirituality programs, arguing that identity may be confused by restrictions of spiritual traits by prisons and the subsequent fractured, reductionist view of what constitutes Indian culture.

The chapters by James Clifton, Robin Ridington and Armin Geertz provide interesting ethnographic details as they each discuss the tensions and techniques of tradition invention with specific case study examples. Ridington and Geertz convincingly argue that tradition and culture are constantly renegotiated and invented in ongoing and often contested processes of legitimization and authentication. Clifton, on the other hand, promotes an objectivist stance arguing that one can distinguish between authentic and inauthentic traditions through careful scholarship. His description of the invention of the Green Corn tradition and generalizations that equate elders with tradition are condescending and fail to capture the creative and politicized processes of identity formation presented elsewhere in the collection.

Allan Hanson's closing chapter is a useful summary of the epistemological aspects of the changing conceptualization of tradition and its invention within the discipline of anthropology. Hanson argues that constructionist approaches to questions of tradition best suit a postmodern genre of hyperrelativism, an

approach he hopes will result in an increase in tolerance for other ways of thinking and valuing.

In all, Mauze has delivered an exciting and challenging collection. She has opened the door for much needed debate as issues of tradition, its legitimacy and authenticity, are ever more significant and contested particularly as Native people and societies struggle to overcome the oppressions and injustice brought on by continued colonization. Processes of negotiated identity formation through invented tradition are dynamic and complex. Mauze has provided anthropologists and others with useful direction with the conjoining of theory and method presented here. Perhaps a future collection could provide an opportunity for Aboriginal peoples to voice their analyses of these significant issues.

George E. Marcus (ed.), *Corporate Futures: The Diffusion of the Culturally Sensitive Corporate Form*, Chicago: The University of Chicago Press, 1998.

Reviewer: *Paul G. Letkemann*
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Ten diverse chapters in this fifth of an annual series of edited volumes entitled "Cultural Studies for the End of the Century," attempt to illustrate "the facts-and-figures-oriented corporation's turn towards its soft cultural underbelly, and to things cultural in general" (p. 2). This book is not centrally concerned with the relationship of corporations to surrounding cultures, instead showing ways that internal corporate culture is changing and why these changes must begin with alternate, innovative forms of managerial ideology and practice.

The first chapter provides an historical and theoretical background to questions surrounding the apparent lack of effective or innovative leadership practices existing at the managerial level. Included is a discussion of how the integration of human relations (or the cultural side of corporations) with organizational decision-making and structure was partially implemented, and met with resistance within corporations and through socio-economic and political change. This historically comprehensive account argues that internal corporate cultural awareness can occur only through innovative managerial practice. The following chapters include discussions between authors and a variety of middle- and upper-management corporate executives. Front-line workers and their ideas are ignored, although these corporate members are paradoxically referred to, in general, as very innovative people. This selective interviewing means that the cultural dynamics and heterogeneity presented are more properly those of corporate *managerial*, rather than "inclusive," culture.

This selectivity notwithstanding, the chapters in this book often prove fascinating, especially in those cases where the interviewees are given equal narrative space as the authors, thus becoming true interlocutors engaged in an

unimpaired dialogue. This, as one of the stated purposes of the text, is ultimately its greatest strength. Chapter 2 presents an engaging illustration of how the neglect of relevant human corporate elements in the assessment of businesses in the stock market ratings index can result in a more volatile stock market, especially in terms of providing only partial information to investors, as well as to community, environmental and other public interest groups.

Chapter 3 centres on the interview of one very successful and innovative middle-manager, and his perception of corporate culture in general, as well as his role in it. Innovative humanistic techniques and theories are described. Interestingly, while strict top-down decision-making is seen as undesirable, managers retain the role of “orchestrating” or “directing” what are otherwise seen as “chaotic” undirected ideas. The result is a somewhat ironic dialectic between acknowledging collective participation in innovative ideas and decisions, while at the same time taking individual credit for a manager’s very distinct role.

Chapter 4 provides a highly descriptive look at a unique adaptation of Japanese cultural elements in a photo-developing firm in Columbia. The images of kimono-wearing employees in Columbia, along with quasi-Japanese “business philosophy” are interesting, but lack any theoretical framing. Further, the high turnover of beginning employees is mentioned, but not explained. Here, in particular, the opinions of front-line workers become highly salient, yet remain absent. Incorporated in Chapter 5 is a truly balanced narrative dialogue dealing with the fascinating process of developing future scenarios-as-myths for the world-wide policy directives of the Shell corporation. These scenarios are tightly integrated with data from a multidisciplinary team and then extensively discussed by numerous thought groups, providing invaluable and creative corporate planning. A very different, more “traditional” approach is illustrated in Chapter 6 with the example of a German banking firm’s methods for deciding which national markets would be financially rewarding for investors, and which to dismiss as “irrelevant.” Although the bank’s speculators see themselves as using only a wealth of objective data in their decision-making, the author uses pointed questions and interspersed quotations to highlight ironic and inconsistent narrative. The tension between this perception of “hard financial science” and many, largely unacknowledged yet equally considered cultural (and even racial) factors, becomes obvious through this emphasis on irony and paradox. The author also elicits ways that workplace practice perceived as dealing exclusively with “hard objective data,” may affect values and concepts of home and family lives.

In Chapter 7 a medical practitioner/biotechnologist narrates how he found creative freedom in a biotechnology firm to be as prevalent as in the academy. The developmental process of a new drug for cystic fibrosis is used to show co-operative multiple group collaboration, one dominant form of the new “corporate cultural organization.” Unfortunately, biotechnological and genetic details sometimes overshadow the social

dynamics. The evolution of a very liberal American “think tank” organization over an almost 30-year period is dealt with in Chapter 8. The co-founders describe their roles, organizational dynamics, problems encountered from within and outside the organization, and how the organizational principles were compromised. The related theme of community-based political activism is introduced in Chapter 9. Much like the innovative manager’s account in Chapter 3, these activists describe their roles as mobilizing, informing, and especially orchestrating political or environmental movements, in which a diverse population needs “direction” to focus on specific issues rather than personal differences. Chapter 10 differs in thematic content from the rest in outlining ways that “traditional” hierarchical corporate structures can be imposed even upon the supposedly “autonomous” artistic world, ultimately affecting artistic expression.

This book provides intriguing insights for anyone interested in corporate managerial culture, and how this heterogeneous, dynamic culture is changing, affecting corporate culture in general. The level of academic jargon varies from chapter to chapter and thus the book as a whole does not provide a very consistent reading style, although the chapters do complement one another. The bulk of theoretical discourse is found in Chapter 1, and connecting this to following chapters, as well as understanding relationships between chapters, is sometimes difficult. I would recommend this book for use in fourth-year undergraduate or graduate program courses. As intended, the volume does illustrate the complex interplay between social science and managerial dialogue. The volume is intended to complement, not supplant more holistic ethnographical material (p. 3), and would be well-supplemented by texts providing narratives of front-line workers, and workplace and/or managerial theory in more detail.

Michael P. Robinson and Karim-Aly S. Kassam, *Sami Potatoes: Living with Reindeer and Perestroika*, Calgary: Bayeux Arts, 1998, viii + 120 pages, 2 maps.

Reviewer: *Petra Rethmann*
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Sami Potatoes: Living with Reindeer and Perestroika is the outcome of the Russian Sami Co-Management Project, which was initiated in 1995 by the Arctic Institute of North America, the Russian Kola Sami Association, and the Institute of Ethnology and Anthropology, Russian Academy of Sciences. The goal of this project was to introduce the concept of natural resource co-management to Sami reindeer herders living in the Murmansk region in the Kola peninsula in the northern European part of Russia. There is considerable experience with the problems and benefits of co-management and participatory action research in Canada. In the Russian-oriented context both concepts are new, but they might be vital to ensure the continuation of Sami reindeer herding practices,