

schools, or reliable transportation to urban employment. Here, too, she provides compelling accounts of the difficulties these people faced in making their livings—of women forced into commercial sex work and the increase in domestic violence associated with difficult economic conditions, unstable family structures and alcoholism. Throughout Skidmore wrestles with the problem that, if the conditions are so horrifying, why don't people revolt? There is no one answer: people who are living hand to mouth cannot see beyond the next meal; the effectiveness of the regime's repression; and the fact that most people have grown up with this regime.

More problematically, she argues that Buddhism, because of its emphasis on how this world is inherently full of suffering and that meditation is the path to escape this suffering, and associated millennial movements, provides alternative spaces to wait out the end of the current regime (see ch. 9). This harks back to the orientalist view that glosses Asians as more religious than we are and that Buddhism's otherworldly perspective explains peoples' lack of concern about worldly problems. One consequence is that Skidmore is reduced to talking about witch doctors (p. 202) and wizards (p. 203-206). This distancing from Burmese perspectives parallels her analysis of the Burmese regime in high modernist terms. Ultimately we learn little about how Burmese construct their own lives or the frameworks which they use to interpret and explain their lives.

Burma is a difficult, if not impossible, place to do fieldwork; Skidmore's fieldwork and discussions were severely constrained by government restrictions. Her initial interest in how people coped with distress is inherently political, given the Burmese government's role in causing that distress. This makes it almost impossible to explore distress without exposing her informants to considerable emotional and physical risks. The limitations on her movements meant that her research and analyses are limited to parts of Rangoon and Mandalay and to the people who felt comfortable and safe enough to interact with her. These limits should have made Skidmore more cautious in her generalizations about Burmese adaptations to living with fear and the role of religious practices in this. Nonetheless, I do not know how one does anthropology in a war zone and still investigates topics that are relevant to understanding the ways people construct their lives and selves in such dangerous spaces. *Karaoke Fascism* is Skidmore's valiant attempt at an answer to this.

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**Satish Kedia and John van Willigen, eds.,** *Applied Anthropology: Domains of Application*, Westport, Connecticut: Praeger, 2005, 370 pages.

Reviewer: *Wayne Warry*  
*McMaster University*

This is a very good collection and one that is wholly American in substance and content. In nine discreet chapters individual

contributors review common fields of applied anthropological work: health and medicine; nutritional anthropology; anthropology applied to the aged; development; displacement and resettlement; agriculture; environmental anthropology; business and industry, and anthropology applied to education. These applied areas are referred to as sub-disciplines of Applied Anthropology or alternatively as Domains of Application, a term first introduced by van Willigen in his earlier *Applied Anthropology* and revisited here. The book is in essence a collection of applied anthropological area studies which are framed by a clear and cogent introduction and summary written by the editors. Kedia and van Willigen have wisely chosen to have contributors speak to common issues and themes. As a result, individual readings commonly, but not uniformly, address the historical context and development of various styles of anthropology, relevant theory, typical settings and roles associated with application and appropriate methodologies.

The concept of domain is useful, and one I have always found relevant in teaching Applied Anthropology at the undergraduate and graduate levels. As originally conceived by van Willigen, "the domain of application consists of two major components: the methodology of application, which maps the relationship between information, policy, and action; and the context of application, which includes the knowledge relevant to a particular problem area and work setting" (1986: 9). I have always taken the concept to suggest that domains are an expanded "field" of the applied anthropologist; settings where the researcher, advocate or administrator must learn local context and culture, as well as the language, ideologies or policies that must be accounted for in trying to devise appropriate and beneficial interventions. In this more narrow sense, a domain of application might actually be a rural village, an urban hospital, specific industry or urban environment.

Kedia and van Willigen state that domains of application exist "where knowledge, methodologies, and theories relevant to a particular setting for applied work are employed to connect research, policy and action" (p. 2). But as used in this text the term is synonymous with larger sub-disciplinary interests, such as medical or educational anthropology, or with specific methodologies, such as Social Impact Assessment or Evaluation research. The authors themselves note that the concept can be either broad or narrow and their listing of various domains is indeed diverse. At times the reader can become confused about how the domain and sub discipline interconnect and shape each other—we might just as easily speak of domains within domains. Interestingly, given the subtitle, there is no entry for domain listed in the Index, and no coherent argument presented about the concept throughout the book. Having said that, the individual contributions coherently describe the theories and methods applied anthropologists use to address various social and cultural problems. With the exception of Rhoades' description of agricultural anthropology, and McGuire's review of maritime anthropology, the significance of policy in setting the parameters for research, advo-

cacy and action is less fully articulated or analyzed by the authors.

With the exception of Nancy Greenman, a consultant in educational anthropology and ethnographic evaluation, all the contributors are university-based applied anthropologists. As a result, despite references to practicing anthropologists in the introduction and conclusion, the work of practicing anthropologists in non-academic research is rarely addressed in the book. This, as the authors note, is a distinctive quality of applied anthropology—non-academic anthropologists, for a variety of reasons, write less for peer reviewed publication and so their work remains poorly documented (p. 350). Having noted that omission, the individual contributions are all of high quality and document both the history and contemporary challenges of applied anthropologists working in different areas. The book is written in straightforward and accessible language and manages to articulate many of the challenges of applied anthropologists who are engaged in advocacy, intervention design and community-based work.

The links between sub-disciplinary history, theory and action are particularly clear throughout. The authors manage to address the complex interweaving of applied and basic research within the discipline. For example, Thomas McGuire's review of "The Domain of the Environment" is founded on a description of Julian Steward's early cultural ecological studies, documents the later ecosystems approach of Roy Rappaport, and the eventual shift to the "new ecology" approaches of the 1980s. McGuire then briefly reviews political economy and political ecology approaches before turning to contemporary issues that are illustrated within the domain of maritime anthropology, environmental mapping and counter mapping. The three entries by Whiteford and Bennet on health and medicine, by Himmelgreen and Crooks on nutritional anthropology, and by Harmon on applied anthropology and the aged, together comprise a complementary and comprehensive review of applied medical anthropology which includes cultural, ecological and biological approaches to health and illness. The attention to disciplinary history, theory and research methodology is sustained throughout these and other contributions.

The conclusion, "Emerging Trends in Applied Anthropology," reviews many of the current pressures and tensions within the discipline that will inevitably transform the way anthropologists are trained and work. Chief among these are the increasing movement toward interdisciplinary training and research and the growth in collaborative and participatory relationships with research "subjects." The need for applied anthropology to assume a greater role in public discourse, and the continuing and uneasy relationship between applied and basic research are also briefly addressed.

In sum, this anthology attempts a broad historical and contemporary survey of what is an increasingly diverse discipline of applied anthropology. The book provides an excellent review of the central areas of work and research for applied anthropologists in North America. I can easily see it being a valuable resource to senior undergraduate and graduate sem-

inars in applied anthropology. But the book, and presumably its market, is American in orientation. Thus even where case studies speak to issues of great importance to Canadians, such as McGuire's brief case study concerning the depletion of the Cod stocks, only passing reference is made to the work of Canadian researchers, in this case to Feld and Neis, sociologists at Memorial University. The work of applied anthropologists such as Raoul Anderson is ignored. Perhaps my Canadian hypersensitivity is at play here, but the work of Canadian anthropologists on many issues pertinent to the topics in this book—development and resettlement, medical research, Indigenous rights and so forth—is ignored. Although Canadian students would undoubtedly benefit from the excellent reviews of these significant applied anthropological domains, they will have to turn to Ervin's *Applied Anthropology* (2005) for content on the role of applied and practicing anthropologists in Canada.

## References

- Ervin, Alexander M.  
2005 *Applied Anthropology: Tools and Perspectives for Contemporary Practice*. Toronto: Allyn & Bacon.
- Van Willigen, John  
1986 *Applied Anthropology: An Introduction*. New York: Bergin and Garvey

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**Henry Radecki**, *The History of the Polish Community in St. Catharines*, St. Catharines, Ontario: Project History, 2002, 252 pages.

Reviewer: *Cynthia Gabriel*  
*University of Michigan*

More primary source than high theory, Henry Radecki's *The History of the Polish Community in St. Catharines* is richly detailed, meticulously researched and chock-full of statistics and stories. In his introduction, Radecki sets forth a list of local audiences who are sure to be pleased to read a book that treats their history so lovingly, including high school students learning about local history. And surely anyone who is interested either in the Polish experience in North America or in local histories per se will find this book enchanting.

What this book delivers best is a descriptive history of the astonishing variety of Polish organizations that have existed—many of which continue to exist—in St. Catharines. He covers more than 30 organizations, ranging from an adult theatre troupe to communist-leaning workers' unions. Reading through 115 pages of in-depth portrayals of socio-cultural organizations (many with military-sounding names like "The Club," "Alliance 3," "Branch 418," "Commune 6"), I marvelled at the self-conscious way that Polish settlers to St. Catharines harnessed and maintained their cultural cohesiveness. These organizations obviously contributed and continue to contribute to positive identity-making, in addition to fulfilling other goals, such as helping new immigrants become homeowners.