

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

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

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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.

As an anthropologist, I longed for more ethnographic details of Polish-Canadian lives of the past and especially from the present. More useful than a list of past presidents of each club, to my mind, would be knowledge of how this unique community history manifests itself in the identities and activities of Polish-Canadians today. What do the successes of this community in maintaining their cultural identity, so well documented here, have to offer other newly arriving immigrants to Canada? Tantalizing statistics, such as the fact that the Maria Konophnicka Polish School maintains high enrolment of young people in Polish language classes, beg for quotations from current students. Radecki theorizes that these young people "want to resist the Internet monoculture and identify more closely with a specific group of people," yet the voices of those who could say what the Polish language means in St. Catharines today are absent.

For local residents and scholars of Polish immigration, this book is a gem. It gathers together primary source material and relevant census statistics in one place that would otherwise take years to ferret out. Anthropologists should be inspired to continue what Radecki calls "The Project." In a time when we are all struggling to think beyond the Cold War duality of "capitalism versus communism," the experiences of Polish immigrants who lived this clash of values (sometimes experiencing the clash in the Old and New Worlds), seems valuable. More ethnography of diasporic groups in Canada can only enhance our understanding of and facilitation of positive immigration experiences. So where Radecki leaves off, let ethnography begin.
