

points, a story I originally wrote about regarding an Indigenous cultural leader who expressed some hesitation about the ability of atheists, in particular anthropologists, to understand the spiritual world of the Coast Salish peoples. But Thom notes that Coast Salish people share ways of coexisting with others. He writes, “My reflection on encounters in Coast Salish ancestral places reveals ways in which individuals and actors can attend to the nature of relationships and senses of responsibility within these entangled worlds” (p. 145) and open the way for imaginative possibilities for new relationships based on mutual respect. He adds, “Entanglement does not mean that our truths must merge” (p. 158). I agree with Thom; the issues of spiritual beliefs do not turn on facticity, but rather on mutual respect, as he points out.

Michael Asch identifies three major themes in the volume. One is the impact of modernity, and Asch writes that contemporary anthropologists believe that modernity has not overwhelmed Indigenous communities, despite earlier approaches, such as once-dominant acculturation studies. To demonstrate this, Asch points to the entanglement of Indigenous peoples. Second, Asch notes that modernity is based in a different ontology than that of Indigenous peoples. However, Asch argues against the incommensurability position. Third is the issue of recognition, a process that he says has not done the work intended, a failure that has led to the resurgence movement to disengage with the state. A separate movement involves the creation of linkages through entanglement, and relationality, a position the authors of this volume seem to occupy. Finally, Asch writes that cultural difference ought not be the grounds for rights to land, but has become so because we have violated “a value fundamental to the naturalist ontology . . . that one does not go on lands that belong to other people without their permission” (p. 263).

A final note: the cover illustration is a detail of a painting by Lawrence Paul Yuxweluptun. This artist is known for depicting the landscape covered with Northwest Coast imagery, powerfully showing the presence of Indigenous people and their deep connections to the land. Sometimes pictures speak louder than words.

References

Thomas, Nicholas. 1991. *Entangled Objects: Exchange, Material Culture, and Colonialism in the Pacific*. Cambridge, MA: Harvard University Press.

Hernández Castillo, R. Aída, Suzi Hutchings, and Brian Noble, eds., *Transcontinental Dialogues: Activist Alliances with Indigenous Peoples of Canada, Mexico, and Australia*, Tucson: University of Arizona Press, 2019, 280 pages.

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Transcontinental Dialogues consists of eight contributions, each of which provides a compelling ethnographic account of

contemporary Indigenous activism and contestation across Canada, Mexico and Australia. What distinguishes the volume is the commitment of its editors and authors to coupling these reports from the field with thoughtful reflections on the role of anthropologists aligned with Indigenous struggles, on the kinds of anthropology that are best oriented toward this work, and on the ramifications of such research for the discipline as a whole.

If the bulk of comparative writing on and with Indigenous movements up to now has occurred within a narrower geographic scope than *Transcontinental Dialogues* offers, this owes less to any methodological nationalism than to the specificity of the forms and trajectories taken by colonialism around the world. Moving from Canadian to Mexican to Australian colonial contexts as if these were fully interchangeable would do a disservice to those resisting contemporary colonialism. To this end, R. Aída Hernández Castillo and Suzi Hutchings introduce the volume with nimble surveys of the colonial histories of these three countries, underscoring points of overlap in the paths taken by colonisation, as well as instances where these diverge – especially in the present-day interactions between Indigenous peoples and state juridical and social forms.

The book’s chapters are divided neatly by the colonial national contexts in which their cases are embedded. Not surprisingly, almost every chapter makes some reference to Linda Tuhiwai Smith’s pathbreaking text *Decolonizing Methodologies* (2012), with its injunction to make Indigenous self-determination into a research agenda. As a whole, the volume shows what this call can look like in practice, with all its attendant complexity and contradictions.

In the first two contributions from Canada, Mi’kmaw anthropologist Sherry M. Pictou and L. Jane McMillan discuss Mi’kmaw territorial struggles, taking the 1999 Supreme Court fishing rights case *R v Marshall* as their starting point. Pictou reflects here on the promises and limitations of anthropological and Indigenous alliances, especially as they pertain to a more expansive and decolonising concept of treaties. McMillan examines these issues from a legal anthropological perspective, demonstrating how researchers can “document and expedite Indigenous responses” (p. 65) through her own work with Mi’kmaw juridical frameworks. Colin Scott, in the final chapter from Canada, reviews his decades of fieldwork with Cree hunters and considers the kinds of knowledge co-production it takes to live well together. He moves beyond flattened calls for one-dimensional dialogue through a thoughtful engagement with “knowledge dialogues capable of circumventing the historical subordination of Indigenous knowledges and relationalities” (p. 98).

The three chapters from Mexico begin with R. Aída Hernández Castillo’s analysis of the tension between legal anthropology’s critiques of rights-based discourses and their emancipatory potential. Like other contributors to this volume, Hernández Castillo pairs an account of her political work and research, including alongside an incarcerated women’s publishing collective, with a discussion of her “double identity as a scholar and an activist” (p. 117). She goes on to grapple with dilemmas surrounding the expert witness reports that many activist anthropologists are asked to produce and that risk reinforcing the exclusionary authority of formal academic knowledge. From her own legal activist experience, Hernández Castillo contends that anthropologists might “seek more participatory and dialogic ways of elaborating the reports” (p. 128).

The subsequent chapter by Xochitl Leyva Solano describes her work with the Chiapas Network of Artists, Community Communicators, and Anthropologists, and the influence of both Zapatistas and US women of colour on decolonising research. Genner Llanes-Ortiz rounds out the section by discussing collaborative work on the Yucatán Peninsula and the struggle to find “a language that makes sense anthropologically as well as in Yukatek Maya” (p. 184).

In the first chapter from Australia, the Indigenous anthropologist and native title specialist Suzi Hutchings writes from “being stuck in the middle” – wearing the “three hats” of expert witness, of Aboriginal person in relation with others, and of anthropologist (p. 194, 201–202). She grapples with the tensions between identity, belonging and the outside scrutiny of Aboriginal “authenticity.” In the book’s final chapter, Sarah Holcombe wonders whether anthropological work in Australia privileges land rights at the expense of an engagement with Indigenous human rights broadly, where the former comes to stand in for and obfuscate the latter.

Transcontinental Dialogues is a generous and provocative collection, with much to offer anyone thinking critically about the promises of collaborative, decolonising research. Whether it fully delivers on the dialogical promises of its title and introductory essay is less immediately clear. Hernández Castillo and Hutchings describe the volume as a comparative study between “disparate anthropological traditions of these three regions” (p. 5). Yet, with a few exceptions, each chapter focuses primarily on one particular case and its immediate national context, rather than on alliances and engagements across Indigenous or colonial nations. Clearly, as the editors remind us, “experiences of Indigenous activism have challenged the perspectives of national anthropological traditions” (p. 15). To that end, more thorough comparative engagement would be welcome. Yet, for the most part, borders are crossed here only through citation.

Nevertheless, this volume provides timely and critical examples of the complexity that scholars aligned with Indigenous struggles encounter in the field and in their own political commitments. To the credit of its authors, *Transcontinental Dialogues* never slips into attempts to vindicate anthropology for the sake of its own redemption. Instead, it provides a *decolonising anthropology* in both senses: as a set of knowledges and practices capable of being leveraged in support of Indigenous self-determination, and as a discipline itself decolonising, albeit unevenly, and always too slowly.

Keske, Catherine, *Food Futures: Growing a Sustainable Food System for Newfoundland and Labrador*, St. John’s: ISER Books, 2018, 430 pages.

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In *Food Futures*, Catherine Keske presents an extensive selection of ethnographic studies of food (in)security and sovereignty by researchers working in Newfoundland and Labrador. The book contributes to the expansion of food studies in Canada and internationally, and considers ways to address vulnerabilities

in food access, to promote a sustainable food system, and to help preserve the cultural identities of different peoples in the province.

The book is composed of three parts, each with specific focuses on the major themes of food in the province. Beginning with studies on gardening practices and local food production, it goes through lessons in food security and food sovereignty and ends with research related to sustainable practices in fishing, aquaculture, beekeeping and agriculture. In addition, the book features beautiful photos of local production and the landscapes of the region, which enriches the narrative throughout the chapters.

Part 1 considers gardening and local food production. In Chapter 1, Lynne Phillips presents the historical development of food literacy in the province, specifically between the 1920s and 1960s. Phillips’s understanding is that looking back is crucial to better guiding future developments, with food literacy being an indispensable step toward food security.

In Chapter 2, Sharon R. Roseman and Diane Royal discuss the role of gardening in the life of the Bell Island community located north of Newfoundland’s Avalon Peninsula. Their ethnographic study conducted with six residents of the region raises issues of mobility (capital, objects, people and information), of climate, and of solidarity among residents. It shows how subsistence practices become an effort toward food security, sovereignty, and a retaking of history and identity.

Emily Doyle and Martha Traverso-Yepez offer in Chapter 3 a case study conducted around the greenhouse located at St. Francis School in the city of Conception Bay. The greenhouse was designed with high technology and was used for years as a very important educational support for the school. It presents the ideal environment for learning about conditions for food, showing that long-term approaches are needed to address the challenges of food sovereignty and security.

Concluding the first part of the book, in Chapter 4 Kelly Vodden, Catherine Keske and Jannatul Islam present a case study of the creation of the Centerville-Wareham-Trinity community garden in 2015. The authors present the motivations for its creation and discuss citizen involvement in the different stages of its implementation, showing how food has become an important part of the province’s social movements.

Part 2 addresses food insecurity, self-provisioning, and access to food. Martha Traverso-Yepez, Atanu Sarkar, Veeresh Gadag and Kelly Hunter present a study in Chapter 5 conducted in St. John’s on food (in)security among single parents and seniors. The authors show how low income, mobility challenges, and a lack of knowledge about healthy eating practices are important factors to address with vulnerable groups, to ensure a better economic and social distribution of food and to ensure they have access to nutritious and healthy food.

Adrian Tanner offers a history of self-provisioning among some Indigenous populations in Newfoundland and Labrador in Chapter 6. Although today practically all the food for the province’s population comes from other regions, there were different periods in which the region had greater self-provisioning, which leads Tanner to a reflection on the retaking of this agency to ensure food sovereignty.

Rebecca Schiff and Karine Bernard revisit the food insecurity situation experienced by Indigenous populations in Newfoundland and Labrador and the factors that perpetuate the problem in Chapter 7. They argue that the way to ensure