

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 *de-colonising 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

the food security of these populations is through the decolonisation of food and the implementation of protection programs that ensure the maintenance of the habits and identity of the region.

To conclude Part 2, Kristen Lowitt and Barbara Neis discuss the retail food environment in the Bonne Bay region of Newfoundland in Chapter 8. Prices are high, and fresh food is scarce and unvaried. Residents find little supply in local stores and must travel to larger centres to shop. The authors propose four steps to improve food security: increasing the supply of fresh produce, supporting the creation of community partnerships and cooperation between residents, improving income policy, and restructuring rural areas to ensure greater access to food.

Part 3 turns to fishing, beekeeping, and berry production. Paul Foley and Charles Mather describe the provincial fishing market in Chapter 9. Drawing on the concept of the Three Food Regimes, they seek to understand its trajectory and the lessons that the fishing sector can offer academic debates.

Myron King presents a case study on the acknowledgement of fishers' ecological knowledge in Chapter 10. He considers how this knowledge is still under development and how it can contribute to primary food production, via the market and academic studies. Because they have a working knowledge of what goes on at sea and know fishing history through generations, fishers are an important source of knowledge and information.

Cyr Couturier and Keith Rideout explore the potentials of sustainable aquaculture production in Chapter 11. The authors trace the efforts made to introduce new species and the setbacks faced in recent decades until Newfoundland and Labrador became Canada's second-largest producer of sustainable aquaculture, after attempts over the years by researchers at producing different species in the region.

Stephan Walke and Jianghua Wu discuss sustainable apiculture in Chapter 12. Due to its isolation, Newfoundland has the advantage of having a disease-free bee population and therefore high potential for the expansion of apiculture, organic product development and scientific research. However, complementary legislation is needed to protect and encourage local apiculture.

Samir C. Debnath and Catherine Keske present the potential for berry production in Chapter 13. Newfoundland and Labrador have an extensive variety of berries, which have become sought after and are valued by international markets due to different properties and health benefits. Berry production has the potential to raise awareness of berries' nutritional benefits as well as promote the region's food security and sovereignty.

In all, *Food Futures* offers a rich buffet on a little-explored side of Newfoundland and Labrador, showing the richness of the province's food culture and the potential that the region has to develop food sovereignty. It is a fundamental book for the people of Newfoundland and Labrador to learn more about the potential of the territory, its cultural heritage and the possibilities that the future may present. It is also important for food studies and the development of further research on how food influences and affects people's daily lives, and it could be useful for exploring a multidisciplinary collaboration involving the social sciences and production chain, market and government policies.

Kikon, Dolly, *Living with Oil and Coal: Resource Politics and Militarization in North-East India*, Seattle: University of Washington Press, 2019, 188 pages.

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In her ethnography of the Indian states of Nagaland and Assam, Dolly Kikon contributes to a growing body of literature that deals with resource extraction, militarisation, and the politics of "frontier" regions and how different forces work in concert to construct the idea of a frontier. Additionally, she makes a valuable contribution to South Asian studies by applying theories from extractivist literature to an Indian context. Through this powerful ethnography, we learn how the valley-dwelling Assamese and the hill-based Naga live with and respond to oil and coal projects on their respective territories.

Readers familiar with the *Nature, Place, and Culture* series from the University of Washington Press, edited by K. Sivaramakrishnan, will recognise these themes. For example, Jeremy Campbell's *Conjuring Property* (2015) describes similar processes in Brazil. Both *Conjuring Property* and *Living with Oil and Coal* deal with the construction of a national frontier, with competing ethnic claims and identities, and with the role of documentation and paperwork in the construction of various forms of claims-making over the frontier. *Living with Oil and Coal* draws on and contributes to the growing canon of extractivism literature.

Kikon identifies oil and coal as new extractivist projects in her field site, ones that shape the contours of local politics and livelihoods. Yet the book is as much about tea as it is about oil and coal. Kikon identifies cycles of accumulation and extraction occurring in Nagaland and Assam, which, according to Kikon and many of her informants, began with the pre-independence industry of tea plantations, which paved the way for independent oil and gas development projects in an independent India. Almost perversely, the Indian state continues to rely on laws from the colonial period to justify its post-colonial resource development.

Kikon also engages in literature dealing with state formation and geographies, which describes the long history of early state formation in valley areas as stateless peoples retreated into hillier terrain. While the Assamese developed state formations in the valleys, based on inter-communal trade, the Naga tribes retained hunter-gatherer lifestyles in the hill regions, creating the distinction between "hill tribes" and "valley tribes." It is a dynamic reminiscent of what James C. Scott describes for state formation in southeast Asia, as early states originated in agricultural valleys and non-state societies took refuge in the highlands. A similar distinction persists to the present – despite cyclical migration of Naga and Assamese between their two regions – as both ethnic groups were made subjects first of the British and later the Indian state.

While all Indian citizens are theoretically equal members of the same sovereign state, Kikon's informants express the feeling that little has changed from when they were subjects of the British empire. For them, Indian security forces feel much like occupiers in the region. Kikon's fieldwork shows the challenges of constructing national identity in a multi-ethnic post-colonial state like India, as well as the ongoing colonial