

a series of discussions about repatriation, Kirsch's public comments were taken out of context and circulated in other venues without his approval. Still, this chapter is at odds with much of the rest of the book. Writing of his role as a graduate advisor and participant in a roundtable discussion, Kirsch says he "sought to make a pedagogical point, that anthropologists could analyze the different discourses invoked by the participants in politically contentious situations *without taking sides*" (p. 189, emphasis added). His point is well taken, yet it is curious that he makes it only in relation to campus politics. Throughout the rest of the book, Kirsch insists on the importance of taking sides as a researcher and expert witness. Is it possible to not take sides in politically charged discussions on campus today? Does this position risk giving too much credence to the idea of neutral debate and a maximalist version of free speech, positions that have been used to promote hate speech on university campuses?

The final chapter documents Kirsch's work as an expert witness for Indigenous land rights cases in Suriname and Guyana and offers a rich discussion of the "narrative choices" and "political dilemmas" that emerged in the course of such work. Kirsch presents two examples of legal affidavits from these cases (a great resource, as anthropologists rarely get a chance to see this kind of writing before being asked to do it) and reflects on his ambivalent use of the concept of "cultural survival" – a politically expedient term for what is "recognized as a fundamental right deserving of protection" by courts even as it is considered problematic by many anthropologists (p. 216).

Overall, each chapter reiterates the central argument in the book: engaged anthropology requires us to move "beyond the text." Kirsch situates this argument in the wake of the writing culture turn and the subsequent turns to the anthropology of suffering and the anthropology of ethics. Unlike those other approaches, however, Kirsch is not concerned with the politics of representation. Instead, his is a call for a "*politics of participation*" that takes anthropologists outside and beyond the text (p. 2, emphasis in original). As Kirsch writes, he "became an engaged anthropologist by accident rather than by design," as his concerns about pollution from the Ok Tedi mine during his fieldwork in the Yonggom Village in the 1980s pushed him to get involved in a legal case that, since then, has become a touchstone for those working to combat extractive capitalism (p. 12). In the end, it is through his autobiographical account of a deepening commitment to engaged anthropology that Kirsch's initial concerns shine through. These include an abiding commitment to the Indigenous communities with whom he works and to their struggles against extractive capitalism, multinational corporations, repressive or unresponsive governments and other powerful agents.

Engaged Anthropology is a great resource for those interested in what engagement looks like in practice. It is a nuanced approach, attuned to the shifting contexts of engagement. Anthropology has long grappled with these issues, but Kirsch's experiments in engaged anthropology offer a hopeful model for how to move beyond questions of textual representation or questions of "the good" to a substantive political commitment that insists anthropology matters and can make a difference. *Engaged Anthropology* is required reading in undergraduate and graduate courses, and for scholars working on decolonisation, Indigenous rights, collaborative anthropology, extractive capitalism, climate change and sovereignty.

Mannik, Lynda, and Karen McGarry, *Practicing Ethnography: A Student Guide to Method and Methodology*, Toronto: University of Toronto Press, 2017, 264 pages.

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Practicing Ethnography: A Student Guide to Method and Methodology offers undergraduate and graduate students an accessible, thought-provoking and useful introduction to ethnography as a research method. Drawing on contributions from anthropologists working in North America, it is tailored to a North American audience, with an exploration of the history of doing anthropology and a guide to conducting research at universities in Canada and the United States.

The book is divided into four parts and 12 chapters, each chapter featuring a vignette from an ethnographer reflecting on ethnography. These excerpts reflect the experience of conducting research and open discussions of topics that students might encounter in their own research. Taken together, these chapters offer a range of rich material for considering the methods, questions and ethical issues raised by practising ethnography. Each of the four parts addresses different aspects of fieldwork: ethics, writing, field sites and visual methods.

Part 1 examines the history and development of anthropological fieldwork methods in the North American tradition, asking what makes them unique, what the "field" is when researching at "home," and what the ethics and the politics of conducting fieldwork here are. *Practicing Ethnography* emphasises contemporary, community-based, decolonising methodologies, which are increasingly de rigueur. It encourages a critical examination of a researcher's positionality and the power relationships between researchers and the communities and interlocutors they work with. Collaborative research becomes central as an ethical orientation at all stages of research, which the authors describe as "the ideal moral stance that should guide you" (p. 52). Especially useful for student researchers is the practical advice on initiating a research project, seeking Research Ethics Board (or Institutional Review Board) approval, ensuring the welfare of research subjects, the logistics of interviews, how to find participants, how to develop questions, and when to use a focus group. The excerpts in Part 1 include a discussion of decolonising methodologies written by Niki Thorne, a segment on participant observation framed through George Gmelch's work studying the culture of baseball, a discussion of collaborative anthropological research with Indigenous peoples in North America written by Jen Shannon, and a reflection on interviewing and fieldwork with the Nuer in America by Dianna Shandy.

Part 2 discusses notes, data and representation. One chapter is dedicated to the process of writing field notes, examining different types of notes that an anthropologist might take and different methodological choices that researchers might make in the field. From here, the chapters turn to analysing field data and coding data, followed by an in-depth discussion on the process of writing up and the politics of representation. The vignettes in Part 2 include a reflection on field notes, photos

and memories by Elizabeth Greenspan, a discussion of the procedural, ethical and political considerations of analysing data from Karen McGarry, and a reflection on representing interlocutors by Kathryn Dudley.

Part 3 examines the shifting field sites of contemporary anthropology. One chapter is dedicated to applied anthropology, focusing in particular on the ethical and moral issues that applied anthropologists face and the importance of conducting work that is in the best interest of their interlocutors. Here, the authors argue that, despite prejudice toward the latter, there is a diminishing distinction between academic and applied anthropology. This observation deserves special attention, as many anthropology graduates will work in applied fields. This chapter is complemented by a vignette by Caura Wood, an applied anthropologist who works as the vice president and corporate secretary at an oil company in Alberta. Another topic addressed is autoethnographic methods, featuring an excerpt from Jean Briggs's *Never in Anger*.

Part 4 explores visual methods. A chapter is dedicated to photo-elicitation as a collaborative technique. Ethnographic film is discussed in another chapter, and the authors explore the distinctions between ethnographic film and documentary, the history of ethnographic film, and the importance of maintaining the integrity of ethnographic film as a scholarly endeavour. The final chapter turns to research with and in virtual communities. The authors present virtual worlds, including *World of Warcraft* and *Guild Wars*, as accessible fieldwork sites and discuss virtual fieldwork as a new form of ethnographic research, even as virtual worlds lack many of the paralinguistic signals presented by face-to-face interviews. Part 4's vignettes include a discussion of photo-elicitation as a method written by Lynda Mannik, a section on ethnographic filmmaking as social process by Jennifer Cool, and a discussion of ethnography in virtual communities by H.J. François Dengah II.

While *Practicing Ethnography* pays great attention to issues of decolonisation and collaboration, one weakness is that it neglects to define the central terminology used to describe the people who are studied by anthropologists. The text uses a variety of terms, including "informants," "interlocutors" and "subjects," even as it principally uses the term "interlocutor." Given the decolonising and collaborative meaning of this term (for example, Groisman 2011; De Oliveira 1998), *Practicing Ethnography* would have been stronger with a discussion on how to refer to research subjects and the power and meaning behind the words we use.

Overall, *Practicing Ethnography* offers an accessible guide to the methods and methodology of ethnographic fieldwork that is most suitable for the classroom and first-time researchers looking to conduct their first fieldwork projects, or for more seasoned researchers looking for a quick refresher. With a focus on community-based engagement, collaboration, and decolonising methodologies, the book will be valuable in an undergraduate or graduate course for students learning to conduct research. Neither too heavy on theory so as to be unreadable, nor so general as to be banal, *Practicing Ethnography* is an essential introduction to conducting ethnographic research in the twenty-first century. The focus on North American anthropology is an asset to students in the United States and Canada. The inclusion of considerations such as new fieldwork sites in the digital world make the text a unique and valuable guide, worth being read on its own or in the classroom.

References

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- Groisman, Alberto. 2011. "The Dislocation of Empirical Authority: From 'Informant' to 'Interlocutor,' Perspectivism and 'Symetrization'" (Paper presented at the annual meeting of the Seventh International Congress of Qualitative Inquiry, University of Illinois at Urbana-Champaign, Illini Union, Urbana, IL).

Carrin, Marine, *Le parler des dieux. Le discours rituel santal entre l'oral et l'écrit (Inde)*, Nanterre, Société d'ethnologie, 2016, 383 pages.

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Ce livre couronne le long engagement de Marine Carrin avec les peuples appelés tribaux de l'Asie du Sud, et en particulier avec les Santal, ethnie habitant majoritairement l'est de l'Inde (états de Jharkhand, Bengale, Orissa, Bihar). Depuis deux siècles, le terme "tribal" (dans les langues indiennes, *ādivāsi* 'habitant primordial') est utilisé en Inde pour désigner les peuples qui, pour des raisons sociales ou géographiques, n'ont pas été assimilés comme castes dans la grande matrice hindoue. Les "tribaux" vivent le plus souvent dans les forêts et les montagnes et maintiennent, à différents degrés de cohérence, leurs propres organisations sociales, traditions et langues. Parmi les groupes dits tribaux, plusieurs, dont les Santal, parlent des langues de la famille austroasiatique, généralement considérée la plus ancienne famille linguistique de l'Asie du Sud, et qui inclut aussi des langues sud-est asiatiques comme le vietnamien et le khmer.

Vivant au milieu de sociétés de castes et de religionnaires hindous, les Santal ont gardé leur langue, leur organisation sociale et leur territoire, tout en subissant les transformations induites par le colonialisme, les missions d'évangélisation – particulièrement intensives auprès des peuples tribaux – et les pressions de l'État-nation. Notable à cet égard est la création de quelques systèmes d'écriture dont un, l'*ṅol chiki*, qui est devenu standard pour transcrire la langue santal. Le livre présente les rapports complexes et denses qui lient l'invention (ou découverte, selon certains) de cette écriture avec la religion traditionnelle santal et la réinvention de cette religion sous l'inspiration des, et en opposition aux, influences chrétiennes et hindoues.

Pour résumer, sans doute abusivement, ce livre complexe et détaillé, il en ressort deux grands thèmes.

D'une part, le livre révèle la complexité des rapports du développement de l'écriture avec les idées et pratiques santales traditionnelles. Depuis longtemps, les Santal savent "lire" les signes offerts par les êtres de la forêt. Les créateurs des nouveaux systèmes d'écriture pour la langue santal, une fois qu'ils ont appris la notion même d'écriture des missionnaires, ont puisé dans leurs propres traditions pour développer, ou, comme ils disent eux-mêmes, redécouvrir un système qui est à la fois un syllabaire et un ensemble de signes chargés de signification et de signifiante. "Pour les inventeurs d'écriture, les signes