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**Review of *Anthropology, Public Policy, and Native Peoples in Canada* edited by Noel Dyck and James B. Waldram**

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**Anthropology, Public Policy, and Native Peoples in Canada.** Edited by Noel Dyck and James B. Waldram. Montreal: McGill-Queen's University Press, 1993. viii+362 pp. References, illustrations, and index. \$C19.95 paper (ISBN 0-7735-0978-X).

In their chapter in *Anthropology, Public Policy, and Natives Peoples in Canada*, John O'Neil et al. state that anthropology "has affected policy development in virtually every sector of northern community life except medicine" (p. 216). Despite this observation, the book generally tends to stress Canadian anthropology's overall difficulties in aboriginal policy-making. It examines some of anthropology's most sensitive and difficult issues in this area critically, suggesting an ambivalent relationship towards the policy-making process.

The book's focus on anthropology's problems in contributing to aboriginal public policy is established in the editors' introduction, which examines several sources of these difficulties. A brief overview is also given of Canadian anthropology's historic involvement in aboriginal policy-making, followed by a review of the modern period, beginning in the 1970s with anthropologists' involvement in the Mackenzie Valley Pipeline Inquiry and the James Bay Agreement.

The next three chapters are historical case studies. Derek Smith, writing on the "Eskimo disk list" registration system of the 1930s to 1960s, shows how the Inuit, while not included under the Canadian Indian Act, were handled bureaucratically in a similarly offensive manner. He uses unpublished government documents to reveal policy in the making, though without mention of any anthropological input. The late Sally Weaver, examining the fate of the Hawthorn report, the result of a major anthropological study of the 1960s on Indian policy, concludes that to be effective, anthropologists need an understanding of the policy-making process. While a perfectly valid point, it is doubtful this would have improved the utility of Hawthorn's project. Peter Usher's paper on Social Impact Assessment, particularly as used in the Berger Inquiry into the Mackenzie Valley Pipeline during the 1970s, implies that this aspect of policy-making has advanced little since then.

The next four chapters examine a relatively neglected topic, the politics of research. Julie Cruikshank looks at changes in ethnographic practice in response to local demands and at the increasing contribution by local authors. She advocates collaborative research, although her emphasis on indigenous researchers leaves the details of how such work can be accomplished relatively unexamined. Peggy Brizinski writes about how ethnographers are perceived by the subjects of their research. Focusing on an intensively studied part of the Canadian western arctic, she offers a history of applied research in the region, then documents local disillusionment with the behavior of ethnographers. One implication is that over-intensive research can feed back and distort the very social situation being studied. The theme of disillusionment is continued in the next chapter by Ron Ignace, George Speck, and Renee Taylor, three British Columbia aboriginal people interviewed by Noel Dyck about their experience of anthropologists. They point out how anthropologists can offer representations in conflict with aboriginal people's own representations of themselves. Noel Dyck's chapter suggests that as problematic to their subjects as anthropologists' representations may be, distortion can also arise when certain things are diplomatically left unsaid. While avoiding sensitive matters is common to all ethnography, policy research often involves major political conflicts, and an observer's account is unlikely to please everyone.

The final section involving contemporary situations and case studies provides further illustrations of the dilemmas inherent in this kind of research. John O'Neil et al. look at anthropology's potential for making significant policy inroads in aboriginal health care. Peter Elias provides a useful "how to" manual of land claims research. Joe Sawchuk, also writing on land claims research, cites a case in which he unwittingly found himself pushed and pulled by a Native organization's internal politics. Illustrating the opposite situation, James Waldram writes of being left as advocate for a Native community's interests when he would have preferred the involvement of the group itself. Colin Scott's chapter deals with the tricky but not uncommon situation of anthropologists' involvement in divergent and politicized representations of a group's "traditions." Finally, Julia Harrison, the curator of a museum exhibition of aboriginal artifacts, provides a rare perspective, the experience of an anthropologist "on the other side," under attack by an aboriginal political protest.

The book's focus on problems and its relatively limited historical coverage show the need for further volumes on this topic. No critical analysis is given of Diamond Jenness's comparative research on Inuit administration,

for example. There is also a need for an examination of the Northern Coordination and Research Centre, headed by Moose Kerr from the 1950s to the 1970s, a body which helped set the stage for much subsequent Canadian anthropological work on aboriginal policy. These limitations aside, this is a breakthrough volume examining, often brilliantly, the difficult relationship between anthropology and Canadian aboriginal policy. **Adrian Tanner**, *Department of Anthropology, Memorial University, St. John's, Newfoundland.*