taken. They even conceive and put into practice many rituals and ceremonies to communicate to the animal and the spiritual communities. These are corroborated through the Alaska-Native ecology, which are manifestations of fundamental organizing principles that exist in the cosmos and affect all our lives. It then behooves the Alaska-Native person to leave something behind, such as a piece of dry fish, when getting mouse food from an animal. The mouse food is gathered in the early fall so that the mouse and its family will have the opportunity to collect more food for winter. When caught, the seal is given a drink of water so that the spirit will not be thirsty when he travels to the animal-spiritual kingdom. This is done to show respect to the animal for having shared and given its life to the hunters. Medicinal plants are gathered respectfully, knowing full well their power to heal. It is also to recognize that these were given freely by nature and that it requires that we share these freely. The Alaska-Native person is aware that if he does not use these gifts of nature regularly, respectfully, mindfully, they will decrease through disuse or misuse. Earth, air, fire, water, and spirit must always be in balance. These elements and creatures are the important ingredients in the ecological system.

With this concept in mind, we must carefully examine the lifestyles and technology that we have spawned in this world. Our lifestyles have become materialistic and given to technological devices and gadgets for war and are not geared for sustainability. Our modern cities with their network of buildings, transportation, communications, goods, and services, and distribution centers are destructive and given to conformity. Similarly, the studies of natural resources are given to conformity. They are approached in a fragmentary way, like an expert in seals who does not know what the expert in herring is doing or has discovered. This kind of research is geared for measuring and objectifying the special studies for commercial purposes and not for sustaining Mother Earth.

In the Eurocentric world of science and technology are many alternative approaches that are nature-friendly and sustainable. They await the time when global societies transcend consumerism and materialism and orient themselves toward conservation and regeneration. As Alaska-Native people and other Indigenous societies, we have much to share with the modern world. I believe it is much more difficult to live in tune with nature than just to conquer earth, air, fire, water, and spirit using the scientists and their offspring, the technologies, as tools of destruction. We realize that Eurocentric mathematics and sciences and the resulting techno-mechanistic inventions, including computers, affect and change our ways of thinking and present new tools for thinking with. These modern inventions and thinking are inimical to living in nature, with nature, and of nature. It behooves us, as Indigenous and Native peoples, to learn both ways of learning and doing so that we can begin to develop a caring consciousness and technology that is kind to us as humans, kind to the spiritual, and kind to the environment.

Book Reviews

Learning to be an Anthropologist and Remaining "Native": Selected Writings
Beatrice Medicine with Sue-Ellen Jacobs
Forewords by Ted Garner and Faye V. Harrison;
photographs
Urbana and Chicago, IL: University of Illinois Press,
2001, 371 pages.

Reviewed by: ***Kathleen Buddle, University of Manitoba***

The selected articles that comprise *Learning to be an Anthropologist* span a wide geographic base and a lengthy historical trajectory. The collected works address such central themes as Aboriginal authority and agency, the politics of difference, ethnic marking, culture change, and boundary-crossing. As is customary among Lakota speakers and reflexive anthropologists, Medicine begins by contextualizing her statements. The biographical essay from which the book's title is gleaned outlines the sociohistorical and political factors that bear on her work. This permits the author to situate herself in relation to kin, community, and fellow scholars, not without some overlap. What follows is anthropologically compelling not simply because it shows subaltern sophistication—although this may be news outside the discipline.

The work is of tremendous scholarly import, as it documents some of the major cultural transformations associated with the rise of Aboriginal modernities. Medicine's work chronicles the long history of Aboriginal urbanization and the Wounded Knee trials. It addresses the emergence of the American Indian Movement (AIM), Indian-operated schools and museums, Native studies programs, and the Friendship Centre movement. The work positions these historical occurrences within the legislative parameters that impinge on Aboriginal life and points out avenues for appropriate research among First Nations peoples in Canada and the United States.

The second of six sections delves into the complexities of Aboriginal education. Here the author deals with the multicultural context of Native communities and underscores the problems with context-insensitive, generalized solutions to the "Indian problem" in education research. Medicine speaks to the need for teachers to be trained in ethnographic methods and calls for the inclusion of Native perspectives in research design. Stressing cultural and experiential variability among Aboriginal nations, Medicine examines Native views of language and learning and probes the interconnections between community control over education, cultural revitalization, and self-determination. After outlining some of the unintended outcomes of historical Christianizing and civilizing policies, Medicine locates in Aboriginal education a critical nexus for the "intelligent blending of tradition and change" (p. 71).

Part 3 assesses stability and change in gender and cultural identity among Aboriginal urban migrants. By exploring the interaction of culture and sex roles, these essays dispel the essentialized image of the Indian as a "macho militant" and challenge pervasive ideas about passivity among Native women. Medicine's study of how Laktoa women maintain, evaluate, and culturally mediate change in their communities addresses a serious lacuna in anthropological work. Boldly venturing into territories where few scholars have dared to tread, Medicine persuasively invalidates the apparent intransigence of so-called traditional female sex roles, traces the general decline in Native women's status in the postcontact era, and documents the creative innovation of neotraditions such as the quilting society. Turning her attention to third genders, she approaches the topic of Aboriginal homosexuality as a "normative status": one that serves as a means of self-actualization as opposed to an index of "deviance."

In parts 4, 5, and 6 Medicine addresses Aboriginal beliefs and well-being, Native families, and anthropology. The writing, which is accessible to non-specialists, is both subtle and complex. Together the articles comprising the volume show Medicine to be continually at the vanguard of anthropological theory as it relates to Aboriginal ethnography. Long before interdisciplinary academic approaches were de rigeur, for example, Bea sought to incorporate research selectively from a broad range of scholarly fields, placing anthropological knowledge in the service of Aboriginal education. Moreover, whereas globalization has only recently become an area for serious critical examination, Medicine's earliest articles seek to explicate the local strategies Aboriginal individuals were employing to adapt and adjust to global influences in the interests of cultural survival.

Maintaining a steady focus on relationships within and between Aboriginal communities and others, Medicine's work traverses borders between the US and Canada and between the academy and family traditions. She addresses connections and conflicts between moderns and progressives, Christians and neotraditionalists, homosexuality and political militancy, localism and intertribalism, men and women, the lettered and the "push outs," reservation and city-dwellers, as well as between researchers and the researched. Although she never places their boundaries under erasure, Medicine shows that these categories are neither as discrete nor as enduring as they are often held to be. Drawing attention to, and problematizing, these relationships, moreover, permits Medicine to address some difficult but nevertheless timely questions. She queries, for example, to what extent Aboriginal neotraditions have been invented from early ethnological accounts. She questions the value of the cultural essentialisms that members of the American Indian Movement seem to be mobilizing. She points to the difficulties proposed by "woodwork Indians" and "white ghost-writers." And she reveals her own ongoing deliberations about what to include in and what to exclude from the ethnographic record.

Aboriginal peoples have seldom remained in the categories prescribed for them by polities in the dominant society—anthropologists included. Accordingly, Medicine's work characteristically transcends social and intellectual boundaries, while managing to convey purposive movement and carefully authored balance. Much like the bicultural mediators Medicine describes, anthropologists aspire to bridge cultural domains, and this sort of mediation or translation involves continual movement between worlds. This tendency in Medicine's work allows her to problematize and to challenge essentialized truths about anthropologists as well as Aboriginal peoples.

Nowadays it has become a cliché to acknowledge that anthropological subjects have long suffered the fate of being made to symbolize what anthropologists are newly discovering in themselves. In the 1970s, however, when Medicine first penned this sentiment, it was positively iconoclastic. Her depiction of the double bind of Native academics, moreover, cogently describes the lot of many applied "anthros" working with urban Aboriginal peoples today. Whereas anthropologists with research interests abroad typically conduct limitable amounts of field work in faraway places, involvement in urban Aboriginal community life entails a fundamentally different form of commitment. Often pressed to do research to meet crises and other immediate needs, "Advocacy," says Medicine, "is constant ... involvement is ongoing, demanding, and debilitating emotionally, economically, and educationally" (p. 13). Medicine depicts the subjects of contemporary anthropological attention as intertwined with anthropological research in complex ways. Far from the powerless victims of uninvited and incessant intellectual prodding, she shows Aboriginal individuals as competent to appropriate, synthesize, and adapt selected aspects from the products of anthropological research to their own distinct advantages.

The role of anthropology among Native peoples is evolving, and Medicine's anthropological work clearly brings this into focus. That anthropology has the potential to provide useful analytical tools with which to deconstruct the institutions that most affect Aboriginal peoples' lives is crucially important. Drawing attention to the scholarly contributions made by Aboriginal anthropologists such as Ella Deloria, Francis LaFlesche, and William Jones, Medicine asserts that Aboriginal engagments with the discipline offer tremendous potential for self- and societal transformation.

Rather than an undiscriminating valorization of this neotraditional venture, however, Bea's work attends to the tensions that inhere in her position as a Lakota female anthropologist, as an intellectual activist, and as an educator and traditionalist. She shows that such boundary-crossing comes at considerable personal expense. More than a mere body of work, therefore, these writings provide a skeletal outline to a life that Medicine's community activism and generous academic mentorship would flesh out. Becoming an anthropologist and remaining Native is a life's work: work that revolves around the central themes of achieving societal transformation through education, and ultimately ameliorating social justice through Aboriginal empowerment.

These collected essays ought to be required reading for Aboriginal and Aboriginally involved educators, policymakers, "identity-questers," and anyone genuinely interested in conducting practical research with and among Aboriginal peoples.