

Beautifully written, this book is a joy to read. My 13-year-old grandson can expect a copy under the tree this coming Christmas.

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POLITICS AND SUSTAINABLE GROWTH IN THE ARCTIC. Edited by JYRKI KÄKÖNEN. Aldershot, England: Dartmouth Publishing Company Ltd., 1993. 111 p.

It seems the Arctic remains as much an enigma today as it was in the nineteenth century. Problems have changed, but solutions remain evasive. For example, many of the 12 million or so inhabitants of the circumpolar North live a subsistence way of life. They have never been able to tie in with the larger consumptive economy of their nation states or enjoy the corresponding benefits and economic security. Moreover, pollution from modern, industrial societies is penetrating even the most remote areas of the region, threatening the subsistence way of life of indigenous peoples. At the same time, organizations working on an Arctic Environment Protection Strategy, for example, have their hands tied because “the principal polluting states are not among the parties” (p. 47). Therefore, a book on growth, sustainable development and politics in the Arctic is certainly apropos.

Material for the volume was presented at a seminar sponsored by the Tampere Peace Research Institute held in Inari, Finland in May 1991. It covers a host of problems in the Arctic, involving people, development and the environment. The chapters are in effect short works on particular subjects, and unfortunately there is no common thread linking them. However, what is lacking in coherence is made up in subject matter. Each of the selections provides a world of information for anyone interested in the circumpolar North.

The leadoff work is a conceptual piece by W.L. Goldfrank. He suggests problems in the region are explained in the centre-periphery dichotomy; the centre, or core, is where all the action takes place, and peripheral areas like the Arctic suffer. Nowhere in the world do these peripheral regions have the clout to alter a maldistribution of resources controlled by the centre. Moreover, the prospects for change, in the short run at least, are not very good.

The only article that deals with this conceptual framework is the last one in the book, by Michael Pretes. He argues that indigenous people on the periphery have few means for increasing their cash flow. With the exception of government spending, little money is invested in the region. Consequently, incomes are low and unemployment high. Pretes suggests that by using resources from land claim settlements, “trusts” can be created, thus providing a continuous and autonomous source of funds for these people. Such funding could begin to expand local economies and thus help create

linkages with the larger economies of the nation-state.

A second set of articles deals with problems of pollution in the region. Alexei Yu. Roginko outlines the situation in Arctic Russia, which encompasses about half the circumpolar North, and is home for about 10 of the 12 million people of the region. Part of the problem is attitudinal. In the past, the prevailing view has been “the more we take from the Arctic the better” (p. 26). The consequence of this sort of thinking has been few environmental controls and extensive pollution. In the struggle between economic development and environmental protection, development has constantly been the winner. Once Russians realized there were serious problems, most solutions came from Moscow. There were, however, few resources and a lack of political will applied to environmental protection.

Marvin S. Soroos also has a chapter concerning the environment. He outlines very specifically research done on Arctic haze. Recognizing and tracking this haze was an indication that the pollution tide was on the move. Correcting for it, however, is another problem. Most of the pollutants are airborne, drifting from the European Continent. Imposing regulations across international boundaries has not worked and is still the challenge today.

Another pair of readings involve indigenous peoples of the Arctic. Dalee Sambo has an interesting piece about indigenous “security” which was part of the traditional culture of the Inuit. Today, however, there has been a gradual “deterioration” (p. 51) of this security and there are significant social consequences. Now the Inuit need greater involvement in “decision- and policy-making” (p. 62) in order to restore some degree of self-determination.

The Sami of Sweden, Norway, Finland and Russia are discussed in an article by Elina Helander. Their traditional way of life has been confronted directly by modern “development.” Our Western “concept of development” is not necessarily fully compatible with the notion of “sustainable” [development] (p. 78). Thus, there is a need to change current models of development to include more “local” control, actions and solutions.

A final set of readings tackles the notion of sustainable development. For a definition of “sustainable,” Jyrki Käkönen relies on the Brundtland Commission: development is sustainable “as long as fulfilling the needs of this generation does not create limitations for the following generations and their chances to fulfill their needs” (p. 15). He comes to a perplexing conclusion: in our society growth and centralization go hand in hand, and they do not have a very good track record. Sustainable development, on the other hand, may require decentralization, and that we give up our “OECD [Organization for Economic Cooperation and Development] standard of living” (p. 23).

J.D. House considers the place of knowledge-based rather than resource-based development in the North, and its relation to sustainable development. The problem is one of awareness and structure. Knowledge would create awareness, which in turn should broaden the structural base of impacts in a decision-making process. Presumably, greater involvement in the

process would more likely lead to sustainable development.

The book is an important set of readings for anyone interested in arctic development. While it does not offer solutions to the problem of sustainable development, it is an interesting survey of crucial problems in the Arctic. What it lacks in integration is made up in the substance contained in the individual chapters.

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SANATUJUT: PRIDE IN WOMEN'S WORK. COPPER AND CARIBOU INUIT CLOTHING TRADITIONS. By JUDY HALL, JILL OAKES and SALLY QIMMIU'NAAQ WEBSTER. Hull, Quebec: Canadian Museum of Civilization, 1994. ISBN 0-660-14027-6. xv + 136 p., 90 b&w and 13 colour photos, 2 maps, 5 line drawings, notes, bib. Softbound. Cdn\$29.95.

The Canadian Museum of Civilization has published texts to enhance its exhibition entitled "Threads of the Land: Clothing Traditions from Three Indigenous Cultures," that runs from February 1995 to September 1997. The three-part exhibition displays the dress and adornment of the Dene: the Northern Athapaskans of the Northwest Territories, the Copper and Caribou Inuit of the Northwest Territories, and the Nlaka'pamux of the British Columbia interior. *Sanatujut* is the title of the Inuit component of the exhibition and of the book under review. The Inuktitut word "sanatujut" is translated by Sadie Hill (p. vii) as "women's pride and skill in making clothing." Sally Kusugak and Sally Qimmiu'naaq Webster add the meaning of "having pride in doing things with your own hands" (p. 123).

Before we look at the content of this work, it is important to go back a few years to understand the full significance of the process used to produce the book and the exhibition. In the late 1980s, the Assembly of First Nations invited the Canadian Museums Association to begin a joint evaluation of museum policies regarding the material and spiritual heritage of Aboriginal peoples. Together, in 1990, they established the Task Force on Museums and First Peoples, which brought in its report two years later. The report agreed on guidelines to "develop an ethical framework and strategies by which Aboriginal peoples and cultural institutions can work together to represent Aboriginal history and culture." The document legitimates and expedites practices whereby the display and interpretation of the native heritage become a joint venture between partners.

The Canadian Museum of Civilization procedures honor the vision of the Task Force report. From the outset, the native peoples and their communities were involved with institutions in the planning, design, selection of artifacts, research,

and educational projects in the North and South for the exhibition and texts, and in making additions to the collections. Their voices are heard throughout: in comments as they worked on the preparations, in conversations and consultations, from their videos and their writings.

The book is written by Judy Hall, the curator of the Inuit section of the exhibition, with Chapter Twelve, on contemporary Copper and Caribou Inuit clothing, by Jill Oakes and Sally Qimmiu'naaq Webster. It makes an important contribution to the growing number of studies on Inuit clothing, opening the way to understanding the Inuit cultural legacy as a whole.

The author has conducted a thorough search of the literature: both the classics by Birket-Smith, Boas, Ellis, Hatt, Jenness, McGhee, Rasmussen, and Stefansson, and more recent works including those by Angugatiaq, Chaussonnet, Driscoll, Issenman, Rhoda Karetak, Sally Karetak, the Mannings, Winifred Marsh, Oakes, Pharand, Rankin, Riewe, and Stenton. Full references are found in the well-developed bibliography. She draws effectively on the expertise of Inuit seamstresses, the early anthropologists and explorers, the works of Driscoll, Marsh and Oakes, and her own participatory research. The blend of academic references with a lively writing style makes the material most accessible to adult readers.

Sanatujut focuses on the dress of two groups: the Caribou Inuit, who live on the west side of Hudson Bay in the southern part of the District of Keewatin; and the Copper Inuit, who inhabit the north-central region of the Canadian mainland in the area of Dolphin and Union Strait and Coronation Gulf, and Victoria Island, still using Banks Island as hunting grounds. A general description of the Copper and Caribou Inuit lands and environment helps readers visualize the way life was and is carried on. Hall situates the clothing as a vital part of an ancient culture, playing the roles of physical protection, custodian of cultural values, and a link to the animal and spiritual realms.

The book goes on to present some of the prehistoric evidence of skin preparation and sewing, describing the tools and the whole pieces and fragments of skin clothing found at archaeological sites. Along with Inuit oral narratives and the accounts and illustrations of European visitors to the Arctic in the historic era, the reader receives the perceptions of Natives and non-Natives. Chapter Three explores skin preparation and sewing techniques. The chapter on regional styles brings together detailed information that illuminates commonalities and differences in the garments of the many regional groups that make up the two larger communities.

Several chapters describe the attire and its role at crucial times in the lives of the Copper and Caribou Inuit. Birth and childhood, body decoration, personal adornment, spirituality, celebrations and rituals, and death are the topics that inform the reader about the more profound significance of the dress.

Chapter Ten outlines the influences on Caribou Inuit clothing of contact with non-Inuit, starting in the early 1700s with the arrival of European and American explorers and whalers and the Hudson's Bay Company. Trade goods—the most important for seamstresses being beads and fabric—