

The singular goal behind Igloolik Isuma Productions was to promote Inuit culture and allow Inuit to tell stories in their own way. They wanted the world to see Inuit not just as a people who merely survived, but as a people with a thriving culture—a people who had hopes and dreams and lived lives as rich as any around the world. They also wanted to record as much of the old ways as possible to preserve them. As Evans puts it, “Isuma stands against the colonial impulse that drove Canada to conquer the Arctic not with armies but with schools, settlements and the Mounted Police. Isuma advances its position by holding up Inuit life and culture, both past and present, as models for the rest of the world” (p. 30). The creation of Isuma was basically an act of defiance in the face of cultural imperialism from the South.

At 236 pages with 11 chapters, the book covers many facets of Isuma Productions and the politics of storytelling. Many interesting details give insight into the company, as well as life in the North. For example, Isuma is run with more Inuit sensibilities, and time and deadlines don’t have the same urgency as in companies in the South. The importance of community in the North is also apparent in Isuma. Evans describes each of Isuma’s projects and goes into great detail on the background and behind the scenes of *Atanarjuat*, which was largely a community effort. While it employed many locals, the filming of *Atanarjuat* was also an opportunity for many people to practice little-used skills like sewing traditional clothing or building igloos. The book also gives some insight into how films are made in Canada and the difficulties of obtaining funding in the North. It also makes it clear that the Inuit are a diverse group, and no single company speaks for the whole.

Overall, *Isuma: Inuit Video Art* was an interesting read and gave great insight into Isuma Productions, as well as into life and culture in the North. In the end, Michael Evans succeeds in answering the question he sets out for himself in the beginning. I would recommend this easily accessible book to students of film, journalism, and northern studies, or to anyone with an interest in how media and culture interact.

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INTERNATIONAL HANDBOOK OF RESEARCH ON INDIGENOUS ENTREPRENEURSHIP. Edited by LEO-PAUL DANA and ROBERT B. ANDERSON. Northampton, Massachusetts: Edward Elgar Publishing Limited, 2007. ISBN 978-1-84376-834-0. xiv + 620 p., b&w illus., 50 contributors, references, index. Hardbound. US\$315.00.

Recognizing the often poor living conditions of the world’s indigenous peoples, Dana and Anderson have pulled together authors and case studies from around the world,

reflecting the often creative tension between culture and economy, indigenous livelihood and entrepreneurship. In Canada’s case, Robert B. Anderson, Scott McGillivray and Robert J. Giberson note the “abysmal socioeconomic conditions of aboriginal peoples” (Chapter 27:338–339); high rates of unemployment and welfare dependency, especially on reserves; and a growing and young population needing work. They report estimates of the economic cost of underdevelopment at \$7.5B in 1996, rising to more than \$11B by 2016. Ana Maria Peredo, writing about Quechua communities in Peru (Chapter 34), wrote that people are caught on the horns of a dilemma: they can choose to remain on the land and eke out a subsistence-level existence where social services are limited or non-existent, or move to towns and cities where crime and unemployment are rife, but some possibilities for income exist. Her analysis is probably equally true, in one degree or another, for indigenous peoples in Canada and around the world.

A part of the solution may lie in smarter, more appropriate development opportunities for aboriginal peoples, including supports for entrepreneurship. Sections in the book describe experiences from Africa, Asia, Europe, the Americas, and the South Pacific. Of specific interest to northernists are the chapters on Greenland and Nunavut; Finland, Norway, Sweden, and Russia; and Alaska and the Yukon, as well as examples from aboriginal communities in Canada’s provinces. However, complementary experiences shared by indigenous peoples in other parts of the world add to the overall understanding of patterns in aboriginal community development, and to the development of a theory of aboriginal entrepreneurship, which is one of Dana and Anderson’s goals.

In Chapter 29, Léo-Paul Dana, Teresa E. Dana, and Robert B. Anderson refer to Huntington’s statement that globalization has neither standardized societies nor produced a homogeneous world culture: indigenous cultures are truly heterogeneous. This book attempts to portray the variety of ways that indigenous communities and entrepreneurs have found to address their economic needs within the context of cultural and social acceptability, and the larger global influences upon them. It is clear from the cases presented that some themes are shared by indigenous communities in many places. These include an attachment to place and the need to have certain ownership and management rights over land and resources; a preference for communally based or cooperative-type enterprise; the desire to respect ties to land and culture; the opportunities presented by smart blending of economy and culture; the need to generate income in order to support social programs and capacity development; and often, the need to deal with the “baggage” of history and colonization or conflict.

Many chapters are fairly descriptive and historical, with only short sections for analysis or discussion of the field observations that are presented. Theory, which is addressed briefly in three introductory chapters and one final one, focuses on the frequent incompatibility of indigenous cultural values with mainstream assumptions. Indigenous

communities are seen to differ in terms of communal and egalitarian attitudes, environmental sustainability, kinship ties, internal or informal economic production, and perceptions of what constitutes entrepreneurship opportunity.

This is an interesting and useful compilation of aboriginal community development experiences from around the world, not least because it provides so many positive examples. There are some surprising gaps in representation of relevant literature, for instance, about aboriginal economic development experience in northern Canada, but these may simply reflect the location and focus of the authors. The theoretical development is thin, but in drawing these cases together, the foundation is provided, and students, readers, and researchers can build on this in further, much-needed work on the subject.

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ESSENCE OF POLAR PHILATELY: AN ENCYCLOPEDIA OF POLAR PHILATELY. By HAL VOGEL. Exton, Pennsylvania: American Society of Polar Philatelists, 2008. ISBN 978-0-9776449-0-2. x + 206 p., maps, colour illus., appendices, index. US\$45 postpaid in the United States; US\$50 postpaid to Canada; US\$55 postpaid elsewhere.

Philately is frequently described as a “visual hobby,” and *Essence of Polar Philately* with its crisp, full colour illustrations maintains that reputation. It is a well-researched work that will not disappoint readers.

The book is divided into two main sections: nine chapters of text, amply illustrated, and 13 appendices comprising 78 pages. A two-page preface, short notes about the author and editor, acknowledgements, and a one-page dedication to a lifelong supporter of organized polar philately complement the main body of the book.

Chapter one looks at ephemeral material and other collectible items that can reasonably be included in a category of polar philately. These items include mail and philatelic material associated with the Arctic and Antarctic and their proximate regions.

In chapter two we learn that polar philately has much in common with other philatelic specialties. For example, it includes postage stamps, cancelled mail, folded letters, postal stationery, postcards, and similar material. In other words, there is considerable overlap between them. But there are also differences. Although it might be informative to know something about the sender and recipient of a cover in a general postal history collection, this information is crucial in polar philately because it may be the only clue to the item’s polar “ingredient.” According to the author (p. 4), “the differences that characterize polar philately definitely involve the nature of its material and those with whom it was

associated.” The book argues convincingly that since polar philately is not as thoroughly documented as other facets of philately (e.g., military mail or trans-Atlantic mail), collectors in this area have a greater chance of making a lucky “find” to enhance their collections.

Chapter three, a rather lengthy one, expounds on the philatelic treatment of the different classes of polar material. For example, mail items from polar expeditions can be of two types: 1) items that already exist and 2) items whose owner participated in their creation. An example of the former would be a cover that an individual prepared to commemorate a polar expedition without the sanction of anyone affiliated with the venture. The second type is a piece of mail that is a communication from someone who was directly involved in a polar expedition.

The theme of chapter four is the significance of polar philately. We learn, for instance, that not all polar mail is philatelically inspired. The author emphasizes that in the earliest days of polar exploration, little (if any) mail was generated for purposes other than communication. Today, the situation is different: most of today’s polar mail is philatelic in nature.

In chapter five, which deals with the acquisition of material, we read that there are two main methods of acquiring polar items: directly or through a third party. With direct servicing, collectors can contact personnel whose sole function is to service mail submitted by collectors. The author calls this type of mail “designated.” Alternatively, “non-designated” mail is mail sent by collectors to an expedition leader who might or might not respond to these requests because these individuals have no obligation to service philatelic mail. Another quite useful section in this chapter is the list of philatelic organizations and in-print periodicals from around the world. Either source can provide further information on where to inquire about upcoming polar expeditions or other related events.

The value of a polar philatelic item is in the eye of the beholder, we are told in chapter six. An item may have very little monetary value on the open market, yet be highly prized by its owner for its sentimental value. Vogel lists what he describes as the “value factors” that determine the commercial worth of a particular collectible item: age, scarcity, significance, and popularity. However, an item’s value is also determined by the laws of supply and demand. No matter how old, scarce, or significant an item may be, if no one wants it, its value, at that time, is zero. Alternatively, items that are in vogue will command a high price notwithstanding that they are of recent vintage, produced in large quantities, and do not have any particular historic or other significance.

Every philatelic collecting specialty has its own highly prized pieces that most collectors can only dream about. Polar philately is no exception. The author reveals these in chapter seven. He refers to them as “pearls,” “prizes,” and “key items falling into the post 1953 period” (p. 67). For many readers this chapter, which is divided into three subsections, is one of the most enjoyable of the book. Readers not only get to see these outstanding polar items, but learn