

of Part III. For example, CCAMLR is dealt with on pages 123–133 in Part II and on pages 306–314 and 365–367 in Part III; CRAMRA and the Madrid Protocol are dealt with on pages 133–149, on pages 335–341, and on pages 390–395. The result is not entirely satisfactory.

One difficult issue for an author in a work of this scope is that of how much coverage to give to global instruments that might affect the two regions. The issue is particularly important for the polar regions, since we know that the effects of both climate change and ozone depletion will be particularly serious in the high latitudes. We also know, through our understanding of the “cold condensation effect,” that Persistent Organic Pollutants (POPs) may be systematically transferred from warmer to colder areas, with the result that the Arctic represents the ultimate sink for many atmospherically transported substances. These global problems require global solutions. Rothwell acknowledges the problem but does not offer a systematic treatment of the ways in which global initiatives affect the two regions. Thus, while global law of the sea issues are discussed in Chapter 7, global developments in international environmental conventions are more superficially treated on pages 212–214, at which point the author deals in a skeletal way with the IWC, the Climate Change Convention, the Vienna Ozone Convention, and the Biodiversity Convention, as well as with the Economic Commission for Europe’s (ECE) Convention on Long Range Transboundary Air Pollution (p. 217), and its Protocols. This latter is especially important given recent and ongoing attempts within the ECE to negotiate a Protocol to start to deal with the POPs issue.

This reviewer would have liked to have seen Rothwell pursue some themes in more detail. For example, non-governmental organizations have played important roles in both regions. In the Arctic, the role of the Inuit Circumpolar Conference has been particularly important, while in Antarctica, Greenpeace and other international environmental NGOs seem to have been particularly influential in the abandonment of CRAMRA and its replacement by the Madrid Protocol. Passing almost without mention is the influence of the international animal rights movement in both regions. Similarly, international scientific unions (especially the Scientific Committee on Antarctic Research and the International Arctic Science Committee) have been profoundly important in both regions, but especially in Antarctica. Rothwell alludes to all of this, but I would like to have seen him expand upon the significance of these actors, especially given his interest in regime theory as an explanatory tool.

These criticisms, however, are the comments of a reviewer who always wants more. They should not detract from my positive assessment of this book. These are interesting times in the high latitudes, and Rothwell proves to be a reliable guide. The book is well produced and very well referenced with an excellent bibliography. While there has been a flood of literature on legal issues in Antarctica over the last decade, the Arctic has attracted comparatively little attention. Rothwell’s book will, I am sure, become a standard reference for anyone interested in or needing to know about the legal

regime of the Arctic regions; for the Antarctic, it will face more competition.

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ARCTIC POWER: THE PATH TO RESPONSIBLE GOVERNMENT IN CANADA’S NORTH. By JOHN H. PARKER. Peterborough, Ontario: The Cider Press, 1996. 85 p., maps, b&w illus. Hardbound. Cdn\$19.95.

Those with an inherent curiosity about changes occurring in northern Canada today, have two ways to pursue that interest. They can travel to the area, although it is expensive traveling and there is a lot of the North to see, or they can follow a less expensive route by indulging in a variety of books on a number of topics in the region. John H. Parker, a former Commissioner of the Northwest Territories, has written an excellent book describing the evolution of responsible government in the Northwest Territories. The book is a must for anyone interested in how the Government of the Northwest Territories (GNWT) developed the particular characteristics it manifests today.

The book consists of four lectures given at Trent University in 1992, while Parker occupied the Chair of Northern Studies. The first two lectures offer a demographic, geographic, and historical perspective, which is essential for an understanding of the contemporary scene. The last two cover the period of “transformation,” the building of a province-like government in the Northwest Territories.

The strength of the book is a personalized version that no one else could offer of important events that occurred after the GNWT was moved from Ottawa to Yellowknife and began to take on a character of its own. Parker was involved directly for 22 years, as Deputy Commissioner from 1967 to 1979 and as Commissioner from 1979 to 1989. He either knew most of the individuals involved firsthand or knew of them, and he is able to recount marvelous stories about personalities associated with significant events.

A major theme comes up over and over again in the book. During the transformation from a colonial system dominated by Ottawa bureaucrats to a semiautonomous, responsible government run by residents of the Northwest Territories, Northerners made their mark on shaping the nature of the GNWT. There were three general stages in this transformation. Ben Sivertz worked to free the government from federal control; Stuart Hodgson led the construction of the GNWT; and John Parker presided over the development of responsible government.

Within these stages, individual initiatives often determined how institutions and processes developed. The way the

territorial council became an elected assembly, the way the executive council evolved from the elected assembly, and the way the Commissioner's role gradually became similar to that of a provincial lieutenant governor, are almost unique stories embellished by the author's personal anecdotes. It is a very different story, and a very different process, from the way the Alberta and Saskatchewan governments evolved in the old Northwest Territories, and the way the Yukon government has evolved today.

One cannot help but wonder how John Parker feels about the model of responsible government established in the Northwest Territories, and its capacity to deal with the significant problems facing Northerners. But that would probably be another book in itself. That question, however, does not detract from the fact that this volume is one of the core books that enable us to better understand a large chunk of our federation.

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TAKEN TO EXTREMES: EDUCATION IN THE FAR NORTH. By FRANK DARNELL and ANTON HOËM. Oslo: Scandinavian University Press, 1996. 299 p., b&w. illus., maps. Hardbound. Kr 260.00; US\$39.90; £27.50 + s&h.

In their analysis of formal education's thrusts northward into indigenous communities, the co-authors of *Taken to Extremes* cover a lot of ground. Their geographic sweep embraces more than half the circumpolar regions of the world, from the Saami lands of northern Scandinavia, westward through Greenland and northern Canada, to Central and Siberian Yup'ik and Aleut communities in western Alaska (Map 1, p. 9). In these east-west comparisons, culture by culture, the book takes a geographic orientation at right angles to the alignment of most political boundaries. By cutting across the dominant south-to-north information flow that we routinely take for granted, Darnell and Hoëm align their analysis and experiences in an unusual and instructive way.

Equally ambitious is their historic sweep: it reaches back four centuries to when attempts at Western schooling were timidly introduced into the Saami homelands in 1596, and located at Lycksele in 1632 by the Swedish Crown and church. The gradual accommodation by both sides in these cross-cultural encounters has progressed in a similar series of stages, whether these were paced over four centuries, as in the case of the Saami, over three centuries for some Greenlandic Inuit experiences, or compressed into the last four decades, as in some central and eastern Canadian Inuit societies. Their analyses lead Darnell and Hoëm to see grounds for both hope and concern. This is the kind of good news/bad news dilemma that holds readers' attention; it also promotes readers'

empathy for similarities in challenges faced by distant school systems, communities, and individual educators.

The authors' account and conclusions are nontechnical, as they avoid statistics in favour of sharing a reflective overview. From parallels in their careers and experiences in education in North America and Scandinavia, Darnell and Hoëm construct a narrative that works well, although their text is not always seamlessly or flawlessly edited. Thus, readers should be alert to a few passages in which a word replacement would convert the passage from puzzling to meaningful (e.g., p. 274, "...aspersions of parents..." should read, "...aspirations of parents..."; and p. 279, "...sure way to deprive this approach..." should read, "...sure way to derive this approach...").

Practising educators in the Far North may be relieved to learn that fellow travelers exist. Throughout history, along the book's east-west axis of coverage, colleagues have encountered dissonances between immigrant Western education and local indigenous cultures. While there have been substantial gains in local self-determination within communities, boards of education, and individual schools, these gains sometimes come at high cost to educators willing to stake their careers on cross-cultural initiatives. Aside from the universally essential ingredient of mutual respect across cultures, no single factor, or magic-bullet explanations (e.g., bilingualism) for the success or failure of northern learning enterprises are offered. Darnell and Hoëm focus instead on broad institutional and historical differences between Western schooling and the cultural transmission practised by local or regional indigenous traditions.

The civility that the authors bring to sometimes hotly contested topics is exemplified in several ways. First is the book's *Foreword* by Dennis Demmert, a Tlingit educator raised on Alaska's Prince of Wales Island. The authors' use of extensive quotations from other indigenous authors and commentators stems from genuine respect, notably for Greenland's Ingmar Egede, the Saami educator Jan Henry Keskitalo, and Alaska's Oscar Kawagley. Another gesture of civility is their discussion of Paul Robinson's career in Canada's Northwest Territories. Robinson's service as the N.W.T.'s Chief of Curriculum Services, 1969–74, was shortened by his challenging the traditional educational establishment of those days. Robinson's curriculum designs are vindicated here, as being open-ended and flexible, culturally sensitive, and decades ahead of their time.

The authors predict that Canada's soon-to-be-launched territory, Nunavut, will showcase adaptive harmony by adopting modified Western schooling in the Far North. If their optimism for Nunavut schooling seems surprising in view of the recency of the eastern Arctic's entry into cross-cultural education, readers should judge for themselves the proposed four developmental stages that the authors distill from experiences within their book's geographic and historic reach: 1) conformity to Western norms (contact to late 1950s); 2) growing dissatisfaction (late 1950s to mid-1960s); sustained assertiveness (mid-1960s to mid- or late 1970s); and 4) Native self-determination (mid-1970s to present).