

in Fenno-Scandinavia on critical subjects such as cultural survival. It also reveals the nature of current thinking in academic circles in this region.

Having read through all the essays, the reader is left without a summarizing discussion or conclusion. One is left hanging, as it were, with unanswered questions: How do we begin to analyse the results of the research presented? What are the next steps for further research or policy formation? These are relevant questions especially for the social scientist or humanist. In many respects, *Northern People, Southern States* is a composition that ends before reaching its final crescendo. One issue worthy of further consideration is the role of community participation in humanities and social science research undertaken in circumpolar communities. Are northern people merely the object of study, or could they help set the research agenda, participate in data collection, and meaningfully use the research results to enhance their development and cultural fabric? This collection as a whole does not demonstrate a commitment by researchers of *Northern People* to this ideal. I contend that when participatory research methodologies are absent the general tone of the essays becomes “Northern People, Southern Interpretations.” To engender mechanisms for cultural survival, a shift may be necessary from the cult of the “expert” to one which also includes indigenous expertise. In this manner, local capacity is enhanced through participatory humanities and social science research, and the results will be more relevant to the northern context. In essence, northern people are not simply the objects of study but, in fact, the subject and the authors.

As we enter the twenty-first century, a consideration for further discussion on *Northern People, Southern States* is the role of the state and its impact on northern communities. What effects are European integration, North American free trade zones, and the collapse of the Soviet Empire having on northern indigenous communities? The nation-state as it has developed in the nineteenth and twentieth centuries is undergoing dramatic changes. Economic liberalism, international trade agreements, and the emergence of economic unions are significantly limiting the socioeconomic independence of the individual nation-state. In many respects, the powers of the nation are withering in comparison to the emerging dominance of supranational economic structures. For instance, as a result of the decline of the Soviet state, Saami communities on the Kola Peninsula are financially unable to sustain museums and cultural centres that played a key role in maintaining cultural identities. In this instance, market capitalism with its laissez faire ethic is hostile to cultural survival. In view of the change sweeping the nation-state, I submit that as the states become weaker, the role of communities, which extends to economic as well as cultural survival, becomes even more significant. Communities will constitute the basis from which to engage in a dialogue on the ideals and values of their people. What will be the role of northern communities such as the Saami or Inuit in their respective states as we enter the twenty-first century? This, too, is a relevant question in a discussion of the “cultural legacy” of *Northern People, Southern States*.

REFERENCE

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INUIT: ONE FUTURE, ONE ARCTIC. By MARY MAY SIMON. Preface by SHELAGH D. GRANT. Peterborough, Ontario: The Cider Press, 1996. 85 p., maps, b&w illus. Hardbound. Cdn\$19.95.

Inuit: One Future, One Arctic is a compilation of five lectures presented by Mary May Simon as part of the 1993 Trent University Northern Chair Lecture Series. In effect, the book is a series of reflections by Ms. Simon, Canada’s Ambassador on Circumpolar Affairs, on the evolution of Inuit politics and circumpolar initiatives over the last twenty years. The book provides several interesting insights into aspects of that development—subjects such as the Inuit Circumpolar Conference, Canadian policy on Inuit education, and approaches to Inuit self-government—all from a perspective which is not often heard: from the “northern” inside.

As with other books based on the Northern Chair Lecture Series (e.g., those by John Parker, and Rick Riewe and Jill Oakes), the lectures are presented as chapters, with the editor, in this case Shelagh Grant of Trent University, providing an overview and an overall flow for the book. Chapter One gives readers a history of some of the events that led to the development of the Inuit Circumpolar Conference and, more recently, to the establishment of the Arctic Council. Chapter Two focuses on the development of a coordinated Arctic policy and highlights some of the difficulties experienced with advancing concepts of self-governance and participation in various Arctic countries. The chapter also presents a clear, succinct summary of the operating principles behind a circumpolar Arctic policy, and reviews how the Arctic policy initiative evolved. Chapter Three very briefly examines the role of environmental issues in circumpolar affairs. Ms. Simon relates her experience with the James Bay project and the Kativik Environmental Quality Commission and how these experiences affected her approach to issues such as the Arctic Environmental Protection Strategy or the “Earth Summit” in Rio de Janeiro. In this section Ms. Simon briefly relates the difficulties experienced with trying to integrate traditional knowledge into mainline sciences.

Chapter Four provides the most interesting reading by far, as Ms. Simon examines Canadian policy on Inuit education. The chapter presents a historic overview of the development of northern education and associated issues. The author includes several personal experiences, which add to the chapter but leave the reader wanting more.

The book's final chapter discusses the inherent right to self-government. In presenting this material, the author not only looks at Inuit issues, but draws in anecdotal information about attempts to develop the Charlottetown Accord.

Inuit: One Future, One Arctic is generally well put together. The material presented has been edited in a crisp style, which makes it a very easy read. The black-and-white photographs drawn from Ms. Simon's personal collection, supplemented by photos from Professor Grant, complement the text and provide a useful visual reference. The two maps included in the front and back of the book allow those not familiar with the northern landscape and locations to identify places described, and the inclusion of Inuktitut place names on the second map is very appropriate. The second map, however, is overly dark and therefore difficult to read; also, it has been split over two facing pages with large margins in the middle, which detract from its overall impact.

The utility of the book is also limited somewhat by the fact that it does not include a bibliography or selected references. References would have been particularly useful to new readers on northern issues, and would have tied together many of the reports or activities referred to throughout the book.

In all, I would recommend this book as a good primer on the evolution of aboriginal self-government and Inuit involvement in circumpolar issues. The book would be useful for introductory courses on northern issues or Native studies.

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THE INTERNATIONAL POLITICS OF WHALING. By PETER J. STOETT. Vancouver, British Columbia: UBC Press, 1997. ISBN 0-7748-0605-2. xii + 228 p., notes, bib., index. Hardbound. Cdn\$65.00.

Though issues concerning whaling, especially those relating to the current moratorium on whaling, have been the subject of many articles, few books are devoted exclusively to them. Any new work which analyses the evolution of the international regime for conservation of whales at a critical point in its history is therefore to be welcomed, particularly if it leads to conclusions concerning the way forward, as does this volume. That said, however, this is far from being the definitive study.

Stoett is an international relations scholar who now teaches Political Studies at the University of Guelph and Brock University in Canada. The book emerged from his 1994 Ph.D. dissertation and his article entitled "International Politics and

the Great Whales" (Stoett, 1993). His stated objective is to provide—within the framework of world politics and current International Relations theories, especially regime theory—a broad political analysis of past, present, and possible future events relating to whaling. He characterizes his analysis as "an entertaining and informative journey through the international processes" (p. 1) that have resulted in the present condition of whales and whaling. The book explores that condition, addresses the ethical questions arising from it, and ascertains what lessons can be learned for multilateral management.

Stoett is certainly right in considering that the whaling issues provide a particularly rich source for political analysis, and he brings to light a good deal of information of interest not only to political scientists but to all interested in protecting the marine environment and the habitat it provides for marine life. However, though his aims are well-conceived, his methods of achieving them are less satisfactory. The promised "entertaining, informative journey" (p. 1) becomes something of a chartless meander through a maze of miscellaneous information and theorizing. The reader is taken down numerous paths without a clear sense of direction, often entering cul de sacs and retreading paths already taken. The fact that he finally exits by way of conclusions does not greatly help to clarify the route by which he arrived at them. The organization of the materials, the colloquial style of writing, and the considerable use of jargon (not always clearly explained) make it difficult to keep a grasp on the thrust of the argument. Moreover, though Stoett has read widely on the political aspects of whaling, in such important related fields as the United Nations Law of the Sea Convention (UNCLOS)—especially the nature of the rights, jurisdictions and obligations in the Exclusive Economic Zone which it establishes—and the United Nations Conference on Environment and Development (UNCED), especially its Rio Declaration and Chapter 17 of Agenda 21 (on the oceans), he has not done so in sufficient depth to avoid making a number of errors.

The main text covers, in 150 pages, the 49 years of operation of the International Convention on Regulation of Whaling (ICRW), which established the International Whaling Commission (IWC). It consists, in addition to a brief Preface, of five chapters: Ecopolitics: The International Dimension; The Whale and the Whalers; Cetapolitics: The IWC, Foreign Policies and NGOs; Whale Ethics: A Normative Discussion; and Conclusions on Whales and World Politics. There are endnotes and a useful, comprehensive bibliography. Three appendices provide the "Essential Chronology of Whaling"; the aboriginal whaling quotas set in 1945, and the text of the ICRW. Unfortunately the last is misleading, as it does not incorporate the amendments to Articles II and V adopted by Protocol in 1956. The Article V amendment is particularly important, especially at this stage of IWC development, as it adds to the regulatory powers of the IWC the ability to provide for "(i) methods of inspection." This omission is no doubt why Stoett is confused concerning the IWC's authority to appoint observers or inspectors. He states that the IWC cannot appoint its own inspectors but must