

Uloqsaq, a convicted murderer sent home to die of spinal tuberculosis. Inuit elders recall that whenever the ships arrived, people became ill with ship's illness. Dr. Martin notes that everyone in the community, Inuit and white, became ill after the ships left with cold-like symptoms, typically associated with measles and influenza, that lasted several weeks.

Although the stated objective of the film is to examine the role of church and missionaries in the changes in the way of life of the Copper Inuit, this topic is never fully developed and the focus quickly becomes the effect of infectious disease on the Inuit population at Coppermine. In particular, the story of an Inuit woman infected with tuberculosis becomes the central feature and symbol of this change. Jennie Kanajuq is well known to anthropologists working in the Canadian Arctic. She was born to Ipkukkuq, a respected and highly skilled hunter, and to Higilaq, a well-known *angakkuq*, or spiritual leader and healer. At the age of twelve, she was named "Jennie" in honour of Diamond Jenness, her adopted brother and Canadian ethnologist, who travelled with her family for eight months during the course of ethnographic research in 1915.

When Dr. Martin first met her family in early 1930, Jennie had already contacted spinal tuberculosis and was partially paralysed. Her painful and prolonged illness and eventual death from spinal tuberculosis provide the basis for Dr. Martin's recollections of his attempts to provide medical care for the Inuit inhabitants of his territory. Martin persuaded the family to move to Coppermine for the winter so that Jennie could be treated in the small hospital. At that time the only effective treatment for tuberculosis was prolonged sunlight; however, hospital facilities were inadequate and there was no sunlamp available. Although Martin offered to purchase one himself, his repeated requests were unsuccessful. In March 1931, Jennie Kanajuq died, shortly after the arrival of yet another plane without the hoped-for sunlamp. Martin recalls that "The fact that the sunlamp, the fact that this hadn't arrived, was her last hope gone, you see."

Martin left on that same plane to go to Ottawa and present in person his request for hospital beds and equipment, food, and nursing help. He left his patients in the care of a government-employed photographer, Richard Finnie, the son of Martin's supervisor in the Department of the Interior. Ironically enough, the department provided funds for the photographer's equipment and trip at the very same time that Martin's requests for improved medical facilities were being turned down. It is a sad commentary on the relationship between the various government institutions and the Inuit that this film is based partly on photographs taken during a time when medical care was denied Inuit on the grounds that the funding was not available.

After his arrival in Ottawa, Martin submitted a report on the condition of the Inuit in his territory and his recommendations for future medical facilities. He wrote that tuberculosis was present in all the groups under his care and that 25% of the Coppermine population was infected and a further 25% had already died. He recommended a new hospital, to cost approximately \$10 000, and some nursing help, but received an official reply that there was no money available. Martin's position was eliminated and he never returned to

the Arctic. The Inuit of Coppermine waited another sixteen years for a nursing station to be opened.

Although the main focus of the film is the effect of tuberculosis on the Coppermine Inuit and the attempts of Dr. Martin to treat his patients in spite of geographic and financial barriers, the film also refers to feuds between the resident Anglican ministers and the Roman Catholic priests. As well, the film both opens and closes with a description and visual demonstration of the cultural changes undergone by the Inuit in the last 100 years. As already mentioned, these topics are only briefly referred to and are not as well documented as the effects of tuberculosis. For example, the discussion of the religious feud relies on testimony from the Reverend Harold Webster, who was absent from Coppermine for most of the two-year period of Dr. Martin's residency. As well, the film begins and ends with the description of the "race for the souls," leaving the mistaken impression that this is the central focus of the film. The film's director appears to have followed too closely the format of Vanast's research paper (1991), and as a result, the film lacks a clear single focus.

Nonetheless, the NFB has built a solid reputation on the production of high-quality, well-researched documentaries, and this film is no exception. The quality of sound and visual production is excellent, and the narration is well paced and clear. One of the main strengths of the film is its use of archival footage and photographs from the actual period under discussion. In addition, the interviews with Inuit elders who clearly remember both Jennie Kanajuq and the Coppermine community add to the realistic essence of the film. There is little treatment in the historic and anthropological literature of the pre-World War I devastation of the Inuit by infectious diseases, and the film fills a gap in our knowledge of the medical history of the Inuit and of the impact of disease on Inuit individuals and families. A film of this calibre should be used in university and college level courses in anthropology, history, and Canadian and Native studies, both to augment what little research has been done and to put a human face on medical statistics.

REFERENCE

- VANAST, W.J. 1991. The death of Jennie Kanajuq: Tuberculosis, religious competition and cultural conflict in Coppermine, 1929-31. *Etudes/Inuit/Studies* 15(1):75-104.

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POLAR POLITICS: CREATING INTERNATIONAL ENVIRONMENTAL REGIMES. Edited by ORAN YOUNG and GAIL OSHERENKO. Ithaca, NY: Cornell University Press, 1993. xi + 276 p., 1 fig., 12 tables, appendix, index. Softbound, US\$16.95. Hardbound, US\$36.50.

Within the past decade regime theory has become one of the principal theoretical frameworks for analyzing international

cooperative arrangements. Regime theory, in its various forms, has been applied to international organizations and has demonstrated its utility in accounting for the behaviour of states within these arrangements. Oran Young is a pioneer in applying regime theory to the Arctic and in refining the theory to fit northern circumstances. This, his latest work, continues along these lines.

Polar Politics is both an attempt to describe arctic regimes in the form of case studies, as well as using these case studies to advance theoretical frontiers. The book is edited by Oran Young and Gail Osherenko and contains two theoretical chapters and an appendix in addition to five case studies by various authors. A total of eleven authors participated in the study, representing four countries (United States, Canada, Russia, and Norway).

The first chapter is on the formation of international regimes, reviewing current theories on regime formation, classified into knowledge-, power- and interest-based hypotheses and contextual factors. The authors of this chapter, Gail Osherenko and Oran Young, compare these hypotheses in an effort to determine which have the greatest power in explaining and predicting regime formation. The authors constructed a template of hypotheses, each of which is tested in the context of the case studies. Three of the case studies examine existing arctic regimes: North Pacific fur seals, the Svalbard Archipelago, and polar bears. A fourth case study examines the regime for regulation of stratospheric ozone, which extends beyond the Arctic but includes all arctic states. The fifth and final case study investigates the problem of arctic haze, where no arctic regime has yet been formed. A final chapter and appendix present the findings, which appear to contradict the "hegemon" theory of regime formation. This theory suggests that the presence and initiative of a single powerful state are necessary to establish a regime. In *Polar Politics*, the authors suggest that the presence of a hegemon does not necessarily lead to formation of a regime — rather, many factors operating collectively better explain regime formation. These factors and their interaction are presented in a model at the end of the final chapter.

The authors have presented a good collection of information apropos both theory and case. The efforts to manage environmental problems in the Arctic, and the concomitant regimes, are thoroughly documented and well presented. The theoretical material, which challenges the dominant "hegemon" hypothesis, is well woven into the case studies so that they effectively illustrate the authors' critique. As the authors note, the Arctic is an excellent region in which to conduct comparative political research, as the biological and physical systems are similar throughout — thus avoiding any deterministic arguments — but the human experience differs, with different social, economic, and political systems.

What the book lacks is more information concerning the latest developments in cooperative arrangements among the arctic states — not too much to ask, as the book was published in 1993 and these other cooperative arrangements were initiated as early as 1989. These other arrangements, e.g., the Rovaniemi Process, the Northern Forum, and the proposed Arctic Council, are dealt with in a cursory manner or not at all. The Northern Forum, admittedly, is a regime

involving sub-national governments, but the other two include state actors.

The book has ambitions regarding the development of regime theory, which makes it useful as a text insofar as it combines both theory and case. But the problem connected to the effort to develop regime theory is its inadequacy: the authors' way of thinking seems to take for granted that the different aspects of regime creation — interests, power, knowledge, and external impacts — can be placed on the same level and used to assess effortlessly the impact on regime creation. The assumption that changes in the knowledge base are at the same level is particularly problematic. While this is not the place to discuss the critiques of regime theory, we can at least note that regimes, as institutions for the exercise of power, can lead to the institutionalization of inequality and power relationships. *Polar Politics*, along with much other writing on regime theory, fails to make the connections between power, knowledge, and interests — something that may be beyond the scope of regime theory in general.

The book seems to be geared towards the American market, noticeable in the presence of only one Scandinavian author, despite the fact that Scandinavian states have been especially active in developing regimes for the Arctic. In general, the book is a good package of information about environmental problems in the Arctic and efforts to manage them. It is well worth reading by those interested in the theory of regime formation and in arctic environmental problems and by practitioners of international relations and foreign policy.

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ARCTIC POLITICS: CONFLICT AND COOPERATION
IN THE CIRCUMPOLAR NORTH. By ORAN R. YOUNG.
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For well over a century, natural scientists, geographers, ethnologists, archaeologists and anthropologists have been the major participants in arctic research. By emphasizing the uniqueness of these regions, they inspired and reinforced a romanticized image of the northern polar regions. Government officials and private industry, on the other hand, saw the darker side of arctic exceptionalism when facing the harsh realities of geography in their attempts to effect economic and social change. Most scholars have recognized the inherent contradictions that gave rise to either optimism or pessimism