

about generational differences, but stress the differences by gender and region (especially between Baker Lake and Cape Dorset). Moreover, he finds that at Baker Lake the work of both men and women evidences great similarity, whereas at Cape Dorset gender differences are readily apparent. He points out that not all difference in the work of men and women can be accounted for by cultural inter-community differences and suggests that other factors must be examined if we are to understand the phenomenon. For example, he suggests that lack of observed significant differences by gender may be explained by the fact that both husband and wife engaged in artistic production, or by possible different conditions in various workshops (egalitarian in one, organized by gender elsewhere, to cite one of his examples). Other gender differences may be due to the "Freudian" factors (p. 25). In terms of content, Graburn sees ". . . a strong male emphasis . . . on naturalistic reality, including culturally shared mythology" (p. 26).

Graburn uses in his analysis Inuit criteria for judging a representation, such as *quak*, which indicates a static versus dynamic image. He also defines the "Inuit aesthetic canon *sulijuk*, which may be glossed as "truth, that which really exists, reality" (p. 26) and which "does not exclude shared or even individual mythological depictions." However, the concept of *sulijuk*, according to Graburn, might require the use of certain stylistic devices: ground line, three dimensional perspective, and correct ethnographic detail" (p. 26). Graburn writes: "My prior and recent research has confirmed that *sulijuk* is the strongest single aesthetic canon for Inuit artists and non-artists both in Nouveau-Quebec where it is very much in evidence, and in Baffin Island, where it is less so." Would that art historians and museum directors paid some heed to non-Western, native, aesthetic canon and stopped judging and interpreting artistic productions of non-Westerners in our modern, contemporary ways!

In conclusion, I can only state that I fully agree with Graburn that "Research on Canadian Inuit graphic art is at an early stage." Therefore, the exhibit and the accompanying catalogue must be viewed as a pioneering effort, an experiment, and should be welcomed as such. I cannot, however, fail to express my sincere hope that in the future both the organizers of similar efforts and the interpreters of Inuit artistic activities pay more attention to social context and ethnoaesthetics and less to current art history views on what constitutes "art" and "creativity."

The book is a good introduction to Canadian Inuit graphics but it has somewhat limited utility for the specialist.

Lydia T. Black
Department of Anthropology
University of Alaska Fairbanks
Fairbanks, Alaska 99775
U.S.A.

EDUCATION, RESEARCH, INFORMATION SYSTEMS AND THE NORTH. Edited by W. PETER ADAMS. Ottawa: Association of Canadian Universities for Northern Studies Association universitaire canadienne d'Etudes nordiques, 1987. Softbound. Cdn\$27.50.

This publication is a report of the ACUNS annual meeting held in Yellowknife in April 1986. This is the second annual meeting ACUNS has held in the North, and the report was considered

as an opportunity for a "mutual briefing" between its 35 member universities and the people of the North. The idea was that Northerners would be able to express their views on what the universities are doing and what they should be doing. At the same time, the universities would have an opportunity to make Northerners aware of their work in the North and their motives for undertaking that work [p. 3].

The report is one part of ACUN's contribution to the exchange.

The report consists of 82 papers, addresses, bibliographies, profiles of the member universities of ACUNS, and lists of library services.

Following an introduction and overview, there are major sections on education, research, higher education and training, teacher education, distance education, and information systems in the North. It concludes with a guide to the 35 universities that are members of ACUNS.

The report is an interesting and invaluable document for a number of reasons. It is a rich resource on research in the North in many forms, including institutions, personnel, and information storage. As much as possible, the personnel references are very specific, sometimes including phone numbers. This value is apparent both to those in the North and outside.

The northerners will have within easy access a listing of the institutions and some indication of the kinds of studies in each. Universities will be networking both among themselves and with the northern people, thus providing more complete and immediate means of sharing ideas and extending the information in any single institution.

The report will provide one of the most up-to-date resources for those from outside Canada who wish to study the North in more detail. It makes a major contribution in its provision of short reports from 14 institutions located in the North and explains and describes their understanding of their own domain. Such diverse institutions as the Metis Association of the Northwest Territories, the Northern Heritage Society, the Science Institute of the Northwest Territories, and Arctic College are among the 14.

An interesting aspect is the mix of the reports from both institutions and politicians. The politicians include the education minister from the N.W.T., the minister of Indian Affairs and Northern Development, the government House leader, Yukon, and spokespersons for the Dene, the Metis and the Inuit Tapirisat. This acknowledges that politics provides some public values base for all research and the researchers, educators, and politicians are brought together in this conference. The inclusion of a table outlining ethics in northern research is valuable.

A major issue raised and discussed by E. Bielawski is the gap between those who are researchers, academics, outsiders and those from within the culture being studied. The author raises theoretical implications for social science and concludes with an interesting hypothesis that "if we accept the broad evolutionary concept that generality is more adaptively successful than specifically, we might consider incorporating the richness of cross-cultural perceptions in the advancement of science" (p. 61).

Another major issue, but raised from the perspective of the people in the North, is the relative isolation of the southern researcher and the northern people. Some strong points are made by northerners on this issue, and the sounds have a long echo. Many of the northern papers not only present the general case but give examples as to how this gap can be lessened. For instance, in teacher education suggestions are made for research into learning style and curriculum adaptations. There is an open invitation to help.

Both of these issues are important material for anyone contemplating carrying out research in the North, but they are also fascinating for the challenge they provide.

The publication might have included an index as well as a table of contents, but with this small exception, I consider it an excellent document for anyone inside or outside the North who wishes to have a comprehensive resource and a start on some of the related issues.

Arthur G. McBeath
Education Department
Saskatchewan Indian Federated College
University of Regina
Regina, Saskatchewan, Canada
S4S 0A2

ESTIMATING MOOSE POPULATION PARAMETERS FROM AERIAL SURVEYS. By WILLIAM C. GASAWAY, STEPHEN D. DUBOIS, DANIEL J. REED, and SAMUEL J. HARBO. Fairbanks: Institute of Arctic Biology, University of Alaska, 1986. Biological Papers of the University of Alaska, No. 22. ix + 89 p., appendices. Softbound. Free; US\$3 for postage and packing.

The aim of this handbook is to provide an instruction manual for the conduct of aerial surveys for moose in the open Boreal forest, and to