

I WILL LIVE FOR BOTH OF US: A HISTORY OF COLONIALISM, URANIUM MINING, AND INUIT RESISTANCE. By JOAN SCOTTIE, WARREN BERNAUER, and JACK HICKS. Winnipeg: University of Manitoba Press, 2022. ISBN: 9780887552656. 264 p., maps, b&w illus., bib., index. Softbound. Cdn\$24.95. Also available in ebook and pdf formats.

I Will Live for Both of Us: A History of Colonialism, Uranium Mining, and Inuit Resistance presents Joan Scottie's story of resistance to uranium mining and colonially imposed environmental regulations in Qamani'tuaq (Baker Lake), Nunavut. The co-authored, first-person narrative structure of this book manifests an ethics of community-based research grounded in meaningful collaboration between community researchers, non-governmental organizations, and academics. Scottie centres and celebrates her own story, with research support from Bernauer and Hicks, producing a beautiful personal reflection on a lifetime of activism, research, and leadership. I felt as if I could hear Scottie mapping out her long history of activism over a cup of tea, pulling out newspaper articles, old speeches, and photos and sliding them across the table as we sipped and chatted. The writing style and storytelling present the nitty-gritty details of mining regulations, land use planning, and caribou protection in way that is not only informative but is also a pleasure to read. This book would appeal to multiple audiences, from undergraduate and graduate students to non-governmental, activist, and community organizations confronting the realities and injustices of extractive projects.

Two key research objectives are woven amidst Scottie's stories of her family, work experiences, and activism: 1) documenting Inuit resistance to mining and 2) confronting the shifting nature of contemporary colonial extractivism on Inuit lands. First, the authors focus on Inuit resistance and the strategies used by communities (particularly Inuit women) to fight and win against both uranium companies and the territorial and federal governments' regulatory structures. Scottie's focus on women—both the violence and intimidation they face and the many ways they have fought back—is something rarely done with such respect and nuance within the context of extractive-colonialism in Northern Canada. Additional examples of Indigenous feminist approaches to environmental justice elsewhere in Canada are described in Waldron (2022) and Women's Earth Alliance and Native Youth Sexual Health Network (2016).

According to Scottie, “resistance stories show that we are not just hapless victims” (p. 10). Through a focus on the long history of Inuit resistance to colonial mining structures, this book illustrates how resistance histories can be used to strategically unmask inequities that persist in contemporary environmental regulation (Coulthard, 2014). Scottie traces forms of Inuit resistance back beyond formal land claim negotiation tables and grounds the nuances of this resistance in Inuit *pitqussiit* (Inuit rules, customs,

and social norms) and concepts of *ilirahungriq* (a type of intimidation that is linked to a constant or underlying state of fear).

In Chapters 1 and 2, Scottie shares poignant stories of her upbringing, sketching a picture of her land and family through images of camps constructed of a mixture of caribou skins, canvas, and floors made of wooden drill core trays. Interspersed with the stories of her childhood, Scottie and her co-authors describe Canadian interventionist, post-WWII policies, linking these policies to the establishment of military bases, schools, and health services, and the corresponding influx of *qablunaat* (non-Inuit people of European descent) and mineral exploration companies. Scottie illustrates how some individuals, including her father, overcame *ilirahungriq* and resisted *qablunaat* authority by following Inuit *pitqussiit*.

In Chapters 3 and 4, the authors connect this early resistance against federal land management to later resistance to uranium exploration and mining. In the 1970s, Baker Lake Inuit put together a plan to prohibit exploration in important areas and place restrictions on other areas. They took this fight for a land freeze to court. Although they were unable to impose a freeze on exploration permits, they were able to impose some restrictions to protect caribou. Throughout these chapters, Scottie and her co-authors provide examples of useful strategies for community resistance against mining companies. While focusing on the wins and the strategies for achieving those wins, they simultaneously bring attention to demands, such as protections for caribou calving grounds, that are continually ignored by mining companies and regulators.

A second key objective of the authors' work is to analyze shifting mineral politics in Nunavut after the signing of the Nunavut Agreement in 1993. Chapters 5 and 6 pivot from a documentation of Inuit resistance to mining in the 1970s–80s, to describing the mining landscape after the signing of the Nunavut Agreement. Through a deep interrogation of Nunavut's mining policies, gold mining at Meadowbank, and the impact assessment processes for the Kiggavik Uranium Mine proposal, the authors argue that rather than upholding limitations established by communities in the 1970s–80s, Inuit corporations and the territorial government have begun “to view mining as our best hope for economic development” (p. 4). The authors propose that the Nunavut Agreement has resulted in deep conflicts of interest between regional Inuit organizations and mineral companies. These conflicts of interest have led to a degradation of environmental protections, increased economic inequity within communities, and the threat of “induced development” (i.e., the inability to say no to future mining; p. 123). Scottie concludes that colonialism is still “the term that best describes the relationship of power between mining companies and Inuit communities” (p. 123) and that Inuit *pitqussiit* does not yet play a central role in state-based governance.

The authors identify the Nunavut Impact Review Board (NIRB) as a key mechanism for legitimizing this

continued colonial relationship and the extraction of both wealth and knowledge (see Chapter 7). Even though the Kiggavik project was stopped because of community protest and technical uncertainties, the authors emphasize that: “Our experiences show that an NIRB review was not a very good way to decide whether we should allow uranium mining in Nunavut” (p. 150). The NIRB review did not provide a democratic platform to discuss the impacts of uranium mining across regions and generations. This is a particularly important insight for Indigenous communities across Northern Canada who are navigating the implementation of contemporary land claims alongside rushes for minerals (Hall, 2022). The authors explain, “In other regions of Canada, and internationally, modern treaties and land claims have tied Indigenous organizations to extractivist development strategies” (p. 196).

The authors also connect impact assessment with the extraction and misuse of knowledge: “Allowing the mining industry and their consultants to collect Inuit Qaujimajatuqangit [knowledge] gave them power over us later in the process” (p. 156). The authors argue that Inuit communities need to be provided with the resources to

collect and use their own knowledge on their own terms, rather than putting it in the hands of consultants and companies via regulatory processes. As a response, Chapter 8 provides concrete examples of how Inuit *pitquussit* can be implemented through contemporary, Inuit-led wildlife protection protocols.

This book is an inspiring example of collaborative work that spans and challenges disciplinary boundaries, presenting key arguments through accessible and compelling storytelling. *I Will Live For Both of Us* is a promise to Scottie’s sister who passed away in infancy and who shared her name—it is a “promise to all of the women in [her] family” (p. 39). Scottie and her co-authors show how love for land and community can bring down mining companies, challenge governments, and (re)create Inuit futures.

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