

These cautions notwithstanding, *Taken to Extremes* provides friends of education in the Far North with singularly valuable background and perspectives to inspire thoughtful action, including educational research. Northern educational achievement, still confounded by two universally vexing problems, low performance and low self-image among students, needs all the thoughtful and active friends it can muster.

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NORTHERN PEOPLE, SOUTHERN STATES: MAINTAINING ETHNICITIES IN THE CIRCUMPOLAR WORLD. Edited by ROBERT P. WHEELERSBURG. Umeå, Sweden: CERUM, 1996. viii + 211 p., maps. Softbound. No price indicated.

The title *Northern People, Southern States: Maintaining Ethnicities in the Circumpolar World* generates several expectations. It conjures up conflicting images of the hinterland and the homeland: what may be a hinterland for resource exploitation to southern states is a homeland to people who live there. It implies that the ideals and concerns of northern peoples will come through the varied essays included in this collection. It suggests that a multidisciplinary approach will be inherent in the analysis. Finally, the title indicates that the book is about circumpolar communities, and implies that the cases studied will reflect the rich cultural diversity of circumpolar peoples.

The collection of essays in *Northern People, Southern States* was edited by Robert Wheelersburg, who also contributed to one of the essays. His well-written and thought-provoking introduction provides context to the diverse topics presented in the essays. Its first sentence states the intention of the collection: "The theme of this book is the cultural legacy of the circumpolar region." The reader, who is assumed to be a social scientist or humanist, is urged to "understand socio-economic change in the North by examining the history, local knowledge and values of people living there" (p. 1). These laudable aims also raise the expectations with which one approaches the text.

The reader gets a strong sense that the authors recognize and are sensitive to the fact that each geographic region dealt with is a homeland to a people. For instance, this ideal is passionately conveyed in Sarah Carter's reprinted essay on the Plains Cree in the Canadian West (Carter, 1995). As a group, the essays reflect multidisciplinary. They present research on the survival of language use, religious exchange, historical taxation and census records, epidemics, theories on the origins of pastoralism, the search for cultural identity, and contemporary issues related to reindeer herding and natural resource competition. Individually, however, these essays demonstrate varying degrees of familiarity with interdisciplinary analysis on the respective issues being investigated. For instance, the paper on "The Future of Saami Minority Language Survival in Circumpolar Scandinavia," by Mikael Svonni, was enhanced through an interdisciplinary approach because the discussion went beyond linguistic usage to include the impact of communications technology such as the television and print media. As a result, wider issues associated with the cultural fabric of the community could be considered. However, the essay entitled "Northern People, Southern Records: The Yamal Nenets in Russian Population Counts, 1695–1989," by Igor Krupnik—although interesting—fails to address in a meaningful manner the issue of northern people and southern states. It does not consider the data critically in terms of the social, political, and economic motivations of the state.

One cannot help but conclude from the varying degrees of interdisciplinarity applied in these essays that an independent peer review of each essay might have qualitatively strengthened the collection. For example, the essay "Natural Resource Competition in the Swedish Reindeer Herding Region," by Lennart Bäck, combines discussion on various disciplines and talks of the merit of technologies such as Geographic Information Systems (GIS). It also draws on ideas from the dependency theory of development and engages in a discussion on the relationship between the centre and periphery. Yet the discussion is superficial and seems hurried, possibly because the author seems unaware of sources that would have greatly improved the analysis. Here an independent peer review would have helped improve the ideas presented because this shortcoming would have been revealed prior to publication. However, the essay remains committed to history as it stands—with some weaknesses.

The title *Northern People, Southern States* suggests that the essays will deal with a wide variety of circumpolar peoples. However, the majority of the essays limit themselves to the Saami. In particular, the majority of the essays deal with the Saami living within Fenno-Scandinavia, particularly Sweden, and therefore do not include a detailed discussion of the Saami living on the Kola Peninsula in Russia. Thus the essays do not deal directly with the experience of maintaining ethnicities "in the circumpolar world," as the subtitle suggests, but rather in only a small portion of that world. Nonetheless, what is presented is informative and useful to a social scientist or humanist because it represents the current state of research and scholarship being undertaken

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*.

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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.