

THE INUIT WORLD. Edited by PAMELA STERN. London: Routledge/Taylor and Francis Group, 2021. ISBN 9780367225391. 464 p., b&w illus., maps, bib., index. Hardbound. US\$250.00. Also available as an eBook.

Capturing the lives of a people living throughout the Canadian Arctic, Labrador, Alaska, Greenland, and Chukotka in a single volume is a tall order and indeed, an impossible one. As Mark K. Watson and his fellow contributors observe, “an ‘Inuit world’ is anywhere Inuit choose to be, and where they see themselves as Inuk” whether in traditional Arctic communities or urban centres including Montréal, Toronto, Anchorage, or Copenhagen (p. 1). *The Inuit World* is the latest in the Routledge Worlds series and is a fine addition to a collection noted by the publisher for unprecedented depth and breadth of coverage. The majority of the other volumes in the series focus on specific historical epochs. Editor Pamela Stern does not attempt to convey aspects of one Inuit world since it does not exist. Rather, she seeks to “reflect the different lived Inuit realities within and across... different arctic countries” (p. 436). Socio-cultural anthropologist Stern is the author of *Daily Life of the Inuit* (2010) and the *Historical Dictionary of the Inuit* (2004) and is also the co-editor of *Critical Inuit Studies: An Anthology of Contemporary Arctic Ethnography* (2006). As such, she is well-situated to edit a volume that is so wide ranging and ambitious in scope.

Given the editor’s background, it is not unusual that many of the contributors to this academic text are anthropologists. However, other disciplines including geography, sociology, archaeology, and political science are represented here. Stern has done a particularly fine job in her choice of diverse contributors who range from Elder and traditional knowledge holder Walter Bennett and Inuvialuit student Angelina Joe from Aklavik who write from powerful, lived experiences to respected Indigenous and non-Indigenous scholars including Rauna Kuokkanen and Louis-Jacques Dorais. A high percentage of contributors are Indigenous and female, and a wide cross-section of ages are in evidence. Apart from any differences, the women and men whose perspectives are outlined in these chapters share a commitment to presenting the truths and complexities of the Inuit world.

Stern has chosen a thematic approach rather than proceeding chronologically with an emphasis on a particular country or geographic region. The book is divided into four sections with five to seven chapters each. All sections connect clearly to the next. Part I: “Placing Inuit Worlds” focuses on the presence of Inuit, both past and present, on their traditional territories as well as in urban environments. It includes stories about the Inmiarvik culture camp held in Ivvavik National Park, which brought together three generations of Inuvialuit to learn from elders and share traditional skills with other Inuit youth, and some of the challenges faced by and resources available for Inuit who move to urban centres including Ottawa, Canada.

The chapters in Part II: “Moral, Spiritual, and Intellectual Worlds” relate to intellectual culture and how and what Inuit think about. This section includes chapters about the relationships between animate and inanimate beings, Inuit bilingual education in North America, the historic links between literacy and Christianity in Greenland, and Indigenous and Western-based healthcare systems. Gendered issues within the community are investigated in several ways in Part III: “Intimate and Everyday Worlds.” This includes the relationship between hunting, drum dancing and masculine performance, the role of ‘busyness’ conducted by hunters’ wives in Northwest Greenland, and the changing role of sewing in a northern Inuit economy. Kinship relations and naming practices within society are also discussed. Part IV: “Social and Political Worlds” focuses on governance practices and Inuit engagement in local, national, and international politics. Chapters include Inuit women’s leadership in Labrador, the political development of national Inuit organizations such as Inuit Tapiriit Kanatami in Canada, and self-government challenges faced by Greenland.

All of the topics written about in *Inuit Worlds* are timely and significant, and some of the most urgent issues impacting the lives of Inuit in traditional communities are also explored here. Climate change has influenced many aspects of Inuit life in all geographic regions throughout the Arctic, so it is fitting that a discussion of this issue is addressed in several chapters. In “Resource Exploration and Extraordinary Happenings in Greenland’s Coastal Northwest,” Mark Nuttall illustrates how some Greenlanders perceive changing sea ice conditions and greater access to mineral resources as a benefit for the economy while others are concerned that extraction activities impact negatively on local wildlife. In “Changing Times for People and Polar Bears,” Nina Lund considers how one community’s relationship with the polar bear has dramatically altered due to the changing landscape. Inuvialuit students and elders grapple with the transmission of Indigenous knowledge amidst shifting environmental conditions in the chapter by Lyons et al. entitled “Enduring Social Communities of the Inuvialuit: From the Yukon North Slope to the Circumpolar Stage.”

Another related topic within Inuit communities is food security. In ““We Are Starving for our Food”: Country Food (In)Security in Inuvik, Northwest Territories” Cahley Tod-Tims and Pamela Stern investigate the access of Inuit to a consistent supply of nutritious country foods, which are critical for maintaining physical health and vitality and for providing a link to the subsistence practices foundational to the Inuit way of life. An over-reliance on processed Western foods, which are expensive, poorer in quality, and lower in nutritional value often results in higher levels of health problems including diabetes, heart ailments, and obesity. The cultural aspects are critical as the authors report that “country foods are also understood by Inuit to nourish their bodies and spirits in a way that ‘white food’ cannot” (p. 271). Food security has been identified as a pressing

issue in many, if not most, Inuit communities due to issues including the lack of a consistent supply, the high cost of hunting gear and licences needed to obtain country foods, fewer available hunters, and a changing food distribution system.

The Inuit World is an easy choice as an instructional text or as an addition to a university reading list for Arctic studies, Indigenous studies, anthropology or geography classes. Students must now be used to the price of textbooks but the cost of this one seems exorbitantly high. It's a real shame as this means this book is likely out of reach for many community libraries and northern residents whose experiences are reflected in its pages.

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Joanna Kafarowski
205–365 Waterfront Crescent
Victoria, British Columbia V8T 0A6, Canada
joannakafarowski@gmail.com

SEEN BUT NOT SEEN: INFLUENTIAL CANADIANS AND THE FIRST NATIONS FROM THE 1840S TO TODAY. By DONALD B. SMITH. Toronto: University of Toronto Press, 2021. ISBN 978-1-4426-2770-3. xxxii + 451 p., maps, b&w illus., notes, references, index. Softbound. Cdn\$32.62. Also available as an eBook and Pdf.

The title of Donald Smith's magisterial study, *Seen But Not Seen*, is an ambiguous, even ironic, one that captures the nuance and sophistication of Smith's analysis of the extraordinarily complex and highly controversial story of Indigenous-settler relations in Canada. In the prologue to this book, Smith reflects on his long career studying Canada's Indigenous peoples with a brief but enlightening personal reminiscence, making it very clear that this book is the product of a lifetime of research and personal interactions with numerous scholars as well as Indigenous people. Smith's passion is readily apparent.

This book is not an attack on Canada's colonial past and how it relentlessly and without compassion destroyed Indigenous people. Smith's purpose is not to condemn. Instead he sets a far more difficult and important task for himself: to "understand people in their historical context, through the reconstruction of the atmosphere and mentality of their age to help reveal their outlooks and situations. I try to avoid, as much as I can, what the historians call "presentism," the judgment of the past through the lens of the present" (p. xxii). What is so disturbing about this basic definition of the historian's craft is that Smith feels compelled to remind readers of what historians are supposed to be doing. Regrettably, this basic credo of the historian's task has been forgotten by too many crusading historians who prefer to judge historical figures harshly with the moral certainties of today. Such presentism is precisely what Smith avoids. Instead each biographical portrait in this book is presented with close attention to appropriate historical context. Smith's deep and wide knowledge of Canadian history appears on every page.

This unfortunate presentism in contemporary historiography, both in the academy and the public square, has led to an appalling lack of understanding of many historical figures, most notably Canada's first Prime Minister John A. Macdonald. For many readers, therefore, Smith's portrayal of Macdonald will be of particular interest. Macdonald is presented as neither the saint nor the sinner of current public debates. Instead, he emerges as a man of contradictions and deeply ambiguous views of Indigenous people. Macdonald mixed romantic sentimentalism with a "total disregard for their rights to keep their ancestral cultures and religions" (p. 18). The contradictions become most clear in the 1880s. Macdonald promoted legislation to extend the franchise to the Indigenous males living east of Manitoba; and yet his Government's repression of the North West rebellion was illegal, brutal, and dishonest. Here Smith does not equivocate, "Without question ... Macdonald's record