

institutionalization of the principle of aboriginality and its attendant values as a basis for nation-building would certainly be a measure of the vitality and maturity of the liberal-democratic state. A mature statehood is imperative as we enter the next millennium.

René R. Gadacz

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George Wenzel. *Animal Rights, Human Rights: Ecology, Economy and Ideology in the Canadian Arctic*. Toronto: University of Toronto Press, 1991.

George Wenzel describes *Animal Rights, Human Rights* as advocacy anthropology, an effort to intercede on the side of Indigenous groups. However, where other advocacy anthropologists might rail against the pernicious efforts of national governments and industrial interests, Wenzel seeks to defend the Inuit against the misplaced efforts of the animal rights movement. The essence of Wenzel's argument is that the animal rights movement, by portraying the sole motivation of Inuit sealers as monetary profit, has denied the Inuit not only the material basis of their daily sustenance, but their cultural heritage as well.

Wenzel does not make the error of presenting Inuit culture as a static and unchanging relic of the past despite the title of his first chapter, "Traditional People in the Modern World." He is able to avoid that error by arguing that Inuit culture has been and continues to be based on adaptation to a changing natural environment. For Wenzel, the Inuit continuation as hunters in the modern world represents a further adaptation, but this time an adaptation to a human intrusion into their world.

Wenzel recounts the recent history of the Inuit, examining the effects of fur-trade dependence, disease and institutional interference from churches and trading companies. Through it all, argues Wenzel, the Inuit maintained a pattern of customary subsistence. The fifteen years following World War II, however, were the most disruptive. The fox-pelt market collapsed, disease continued to ravage the Inuit, and most importantly for Wenzel's argument, the Canadian government relocated nearly all Inuit from their home villages to planned settlements.

In their struggle to continue the process of adaptation to the new reality, the Inuit turned to the artifacts of southern civilization. The greater distances to the hunting areas created by resettlement required the use of the snowmobile and the increased use of guns and ammunition. These, in turn, had to be paid for with cash, and greater participation in the cash economy was possible only through the sale of sealskins.



Wenzel provides an historical overview of the seal protest, describing two phases of what he calls the seal war. The first phase was conducted by men against seals on a global scale beginning in the middle 1800s; industrial sealing methods resulted in the near depletion of the stocks by the 1940s. The second phase, according to Wenzel, was initiated in the mid-1950s by activists who found the renewed seal hunt repellent. Both phases receive a fairly even-handed recounting by Wenzel.

Having set the stage for the collision of interests between the Inuit hunting culture and the animal rights movement, Wenzel's advocacy stance comes to the forefront. The reader winces no less the second time than the first when Wenzel repeats again Stephen Best of the International Wildlife Coalition claiming ownership of Inuit culture because his tax dollars paid for it. Tables of data are presented showing the negative effects of the seal protest on Inuit income. The link between seal hunting and Inuit culture is stressed, with the animals rights movement described as "at best, grudging" in its appreciation of that link.

The arguments raised by *Animal Rights, Human Rights* about this particular confrontation over resource use and/or abuse have wide-ranging implications, echoing as they do conflicts between sports hunters, traditional Aboriginal resource users, animal rights advocates and commercial interests. That the issues are raised in a partisan and emotional manner does not detract from their overall importance, though some of the presentation of data seems at least questionable; figure 4.4, for example, shows sealskin prices plummeting *before* major protests despite Wenzel's claim of the essential culpability of such protests. In a similar sceptical vein, one might be led to wonder of Wenzel's adaptation thesis just what constitutes adaptation, and what constitutes forced acceptance of activities because of lack of available alternatives. One can only make so many silk purses out of sow's ears. But with its empathetic description of Inuit life, its unresolved arguments and its incomplete data, *Animal Rights, Human Rights* is practically guaranteed to raise heated arguments in academic, social and political circles when read for the sake of further discussion.

John Thornton

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John Goddard. *Last Stand of the Lubicon Cree*. Vancouver/Toronto: Douglas and McIntyre, 1991.

John Goddard is one of several journalists who have recently produced accounts of Indian controversies. These books, if widely read by the