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founding members: Zacharias Kunuk, Norman Cohn, Paulousie Qulitalik, Paul Apak Angilirq (d. 1998), and others. It was Paul Apak Angilirq who first thought of filming the Atanarjuat legend. Chapter Four specifically explains the funding process for the film, and identifies the goals and priorities of Isuma, including the importance of using Inuktitut and representing Inuit values. Chapter Five provides synopses of several versions of the legend, including one of the film script. Chapters Two and Seven discuss the representation of certain themes in the film, including shamanism, games, marriage, laws and leadership, architecture, resources, clothing, and nomadic life. Chapter Six summarises published reviews and discussions of the film.

The book might have benefited from some minor reorganisation of the material, but it is well written and the information clear and easy to follow. Students should make their own close reading notes from the film, as the synopsis in Chapter Five evidently follows the script, not the final production. Despite efforts to present both positive and negative reviews, Chapter Six gives the distinct impression that only those who praise the film understand it. While this impression might have been mitigated by some attention to the values and goals of the venues that featured these reviews and commentaries, it does not lessen the value of the book, but rather points to avenues of discussion beyond those already discovered and traversed by the author.

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2009 *Gender, Culture and Northern Fisheries*, Edmonton, CCI Press, 242 pages.

This edited volume explores the roles of northern women in both subsistence and commercial fisheries in Alaska, Canada, Iceland, Norway, and Finland. The roles of men and women in fishing vary across the north, yet men are primarily construed as the actual fish harvesters in governance policies and research. This gap in perception and research may undermine efforts to develop sustainable fisheries that allow for both commercial and subsistence activities.

The book is divided into two sections, “Gendered Participation in Subsistence and Commercial Activities,” and “Governance Practices.” However, some of the ideas of each can be found in the other. For instance, in many of the 12 studies in the book, women are engaged in “supporting” work for the subsistence and commercial fisheries. This work is vital to the economic cycle (such as processing and distributing or selling the fish), but it is also defined here to include creating and maintaining social and policy structures at local and regional levels that support fishing. Katherine Reedy-Maschner’s chapter on Aleut fishing, for example, explores the many roles of women in the community and the commercial fishing industry. These include as fishers,

business managers, and central figures in subsistence production and distribution networks. She concludes her chapter with the question of prestige for men and women and how work and community and spousal support for that work build social status for both sexes. The governance section of the book provides several engaging examples of how fisheries governance structures marginalise women despite their many roles in fishing. Joanna Kafarowski explores how and why women are excluded from fisheries governance in Nunavut, while Elina Helander-Renvall and Elisabeth Angell explore these topics for Sámi women in Norway.

The main anthropological theme is the perception of gender roles in subsistence and resource harvesting-based economies. Kerrie-Ann Shannon's chapter highlights this by examining the fluidity of Inuit gender roles in fishing, since fishing is removed from the man-the-hunter versus woman-the-gatherer dichotomy (or, perhaps in the Inuit situation, woman-the-seamstress). Her chapter, and several others (e.g., Mulle and Anahita, Karlsdóttir) support a more nuanced understanding of the gender division of labour in many northern societies (whether widely accepted or not in her case study). Martina Tyrrell gives a particularly interesting counter-example to the man-the-hunter generalisation in her chapter, by examining Arviarmiut Inuit women. These women were once the main shoreline net fishers of char, but in the past few decades have embraced the wage labour economy more than men and thus have little time to pursue their traditional work. As a result, men have taken over this kind of fishing.

The second major theme is sustainability of northern fisheries. Robinson, Morrow, and Northway's chapter highlights the importance of utilising the different knowledge of men and women to develop and promote sustainable management. Karlsdóttir explores the social constraints put on women in Iceland's fishing and aquaculture industries. There is social pressure to maintain traditional home-centred roles for women, who are discouraged from taking up community or economic leadership roles. This, and other social factors, are encouraging young women to leave rural coastal communities for the cities and higher education in order to increase their economic options. Discrimination against women threatens the social sustainability of Icelandic fishing communities. The final chapter, by Hoogensen, explores the broad topic of human security and touches on similar issues, raising questions about behaviours and policies that marginalise different groups, including women and northerners.

This volume speaks not just to fisheries, but also to the role of women in modern mixed economies. Through their struggles to balance their multiple traditional roles (including as fishers, household managers, community workers, psychological supporters, and politicians), with new wage labour economies, we see a fascinating picture of modernity's effects on northern resource-based communities. Although in most cases women are not the active fishers in their communities, this fact matters little to the impact of the book. Rather, the text explores many layers of complexity in the ideas of cultural survival, creation, and expression, as well as making a living in the broadest sense. It would be of interest not only to students of women's issues, but also to those with an interest in the north: sociologists, economic anthropologists, and geographers.

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MAHIEU, Marc-Antoine and Nicole TERSIS (eds)
2009 *Variations on Polysynthesis: The Eskaleut Languages*, Amsterdam and Philadelphia, John Benjamins Publishing Company, Typological Studies in Language, 86, 312 pages.

This book contains 18 papers from the proceedings of the 15th International Congress of Inuit Studies. The papers are grouped into three parts. The first part, "Polysynthesis," comprises 6 papers. In the first paper, Mithun revisits the concept of polysynthesis to show how it has evolved over time and why most scholars working on Eskaleut languages consider them polysynthetic whereas a recent and influential book (Baker 1996) rejects this view. Through a review of the evolution of this concept since Duponceau (1819) and the evolution of the related concepts of noun incorporation and holophrasis, she shows that Eskaleut languages exhibit many features traditionally attributed to polysynthesis. Her conclusion provides a bridge between Duponceau's mostly semantic definition and Baker's highly constrained formal definition: "If polysynthesis is defined as having many morphemes per word, Eskaleut languages are clearly polysynthetic, just like Iroquoian languages, if not more so (p. 15)."

De Reuse also takes issue with Baker's restrictive definition. Drawing on examples from Central Siberian Yupik Eskimo, Western Apache, French, and Dutch, he suggests that polysynthesis does not refer to a type of language but rather to the presence of a large quantity of productive noninflectional concatenation (PNC) elements. These elements are distinguished from inflectional and derivational elements by a number of features, the most important one being productivity. According to De Reuse, morphology can be split into three types: inflectional, derivational, and PNC, where derivational morphology is limited to nonproductive derivation as opposed to productive PNC. The distinction between polysynthetic languages and other languages would thus be described quantitatively by the presence of PNC instead of qualitatively as a special type.

Fortescue takes a much more functional approach. He points to a parallel between auxiliary constructions in Chukchi and some West Greenlandic suffixes with similar functions. He hypothesises that this parallel came about through the Eskaleut tendency to incorporate nouns and adjuncts. Once absorbed into the verb complex, these earlier auxiliaries "would [lose??] any special discourse function they once have had, but gaining more specialized semantic meaning on the way" (p. 48).

Tersis discusses construction of novel lexical entries. Whereas most stems are nominal, adjectival, or verbal and suffixes are either denominal or deverbal, some