

some cases having taken on projects from senior scientists who started long-term observations decades before anyone could have guessed their present utility. Many of these researchers stumbled into their respective fields as eager but uncertain graduate students for whom an opportunity presented itself through luck or accident. These researchers are usually under-funded, but, as the author makes clear, they often can't imagine doing anything else and are willing to accept the risks to personal safety that inevitably accompany their work. Struzik is not the first writer to assert that advances in science are both a function of the people involved and a product of the historical contexts in which they occur. But in the case of the changing Arctic, he has made this point with an engaging narrative that will appeal to a broad audience.

The Big Thaw is not without an agenda. A note on the dust jacket states that a percentage of net sales of the book will be donated to World Wildlife Fund–Canada. The work also features few voices of those reputable scientists who challenge the dire predictions of climate change impacts or at least question the value of far-reaching conclusions drawn from disparate research findings. But anyone who dismisses the book as an environmentalist screed is missing the point. The story Struzik tells is ultimately about humans in the Arctic and what they observe is happening to their world.

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Awakening Siberia. From Marginalization to Self-Determination: The Small Indigenous Nations of Northern Russia on the Eve of the Millennium. By Lennard Sillanpää. *Acta, Politica* No. 33. Helsinki: Department of Political Science, University of Helsinki, 2008. xvi + 612 pp.

Awakening Siberia is a comprehensive, insightful look at the small Indigenous peoples of northern Russia written by the Canadian scholar, Lennard Sillanpää. Sillanpää has studied and worked with minority and Indigenous groups in Canada and Scandinavia throughout his professional career. He wrote this study in collaboration with the University of Helsinki and the Russian Academy of Sciences in Moscow.

The various Indigenous nations in Russia's North range in numbers from a few hundred to 42,000, and total 250,000. They inhabit vast tundra, taiga, and forest regions stretching from the Kola Peninsula in the west to the Bering Strait in the east, an area that constitutes two-thirds of Russia's territory. They

lived by hunting, fishing, and herding reindeer until the arrival of European Slavs. These newcomers reduced local Indigenous peoples to minorities in their historic lands and exploited the region's great natural wealth—first its furs, then its timber, minerals, oil and gas, and hydroelectric potential. Rapid development led to widespread pollution, which turned many areas into wasteland. From the outset, the newcomers treated the Indigenous people as inferiors. However, in the late 1980s, the Russian North witnessed an ethnic revival that forced government authorities to listen to the demands of Indigenous leaders.

Sillanpää outlines his methodology in detail, generously credits those who contributed to his research, and includes an extensive bibliography of works in English. His team consisted of twelve specialists based at the Institute of Ethnology and Anthropology of the Russian Academy of Sciences. The questionnaire used to collect interview data was developed by Dr. Sillanpää using the experiences of various commissions of inquiry on Aboriginal rights issues in Canada, Alaska, and Scandinavia. His research team travelled to the homelands of twenty-four different peoples scattered over ten time zones. Some 340 in-depth interviews were conducted in Russian and Indigenous languages, summarized in Russian, and translated into English. Sillanpää's analysis utilized a control-consociationalism typology to determine how Russian state authorities have responded to calls by Indigenous minorities for recognition of their historic rights as peoples. His study demonstrates how consociational arrangements between the state and minority groups can provide for a continuing dialogue within an administrative framework that minority leaders have had a major role in developing.

Part I of the study provides historical context for subsequent interviews and analysis. It begins by describing the processes of conquest, colonization, and annexation, and the establishment of a system of governance in the Russian North during the Imperial period. During the Soviet period, state policy focused on the industrialization of northern regions, the collectivization of society and resources, and various other social priorities, including the education of women. However, it was not until the development of Mikhail Gorbachev's policies of *perestroika* and *glasnost* that public discussion of northern minorities and their problems emerged. The post-Soviet period witnessed dramatic changes marked by the introduction of free market economics, the loss of social safety networks, and the sudden need for people to survive on their own in a new world order. As a result, Russia's Indigenous peoples began to mobilize politically as early as 1990, when the Russian Association of Indigenous Peoples of the North (RAIPON) was founded.

Part II presents an overview of interview data collected on economic conditions, traditional livelihoods; relationships among Indigenous minorities; socio-political views; and Indigenous knowledge, language, religion, and culture. Part III is a detailed analysis of each of the twenty-four peoples examined in the study. A brief biography of interviewees offers rich insights on the economic activities, social problems, marriage and family situations, language and cultural maintenance, and other aspects of the daily lives of these northern peoples.

Awakening Siberia will be useful for readers interested in the human dimensions of a quickly changing Arctic that has suddenly become accessible to the wider world. For example, Sillanpää's study demonstrates how Russia's Arctic peoples have begun to define their traditional livelihoods on their own terms through contacts with NGOs outside Russia. In 1991, RAIPON, the Sámi Council, and the Inuit Circumpolar Conference were signatories, as observers, to the Arctic Environmental Protection Strategy. By 1996, these three Indigenous NGOs were identified as permanent participants under the Charter of the Arctic Council. Moreover, Arctic Council governments (notably Canada) and international NGOs have subsidized the leadership of RAIPON. Because his research team interviewed members of northern Indigenous groups without the filters that local leaders could have imposed, Sillanpää's study differs significantly from earlier official research projects. While government and NGO-sponsored projects involving RAIPON have often worked from the top down in the past, the survey methods employed in *Awakening Siberia* utilized a bottom-up process. This gives the study a unique perspective.

In reading any one of the twenty-four chapters of interview summaries in Part III, the reader is struck by a fresh, blunt honesty. The field researchers and Sillanpää were adept at identifying telling quotes that describe interviewees' trying economic situations, their anguish over past humiliations, or their continuing pride in their ancient familial cultures. Many interviewees had harsh words for their leaders and expressed bewilderment at their desperate economic situations. Indeed, the interviews reveal both raw emotions and a fatalism that has enabled respondents to carry on despite difficult circumstances. This reviewer was particularly struck by the statement of an Evenki respondent, A.A. Sirina: "Listen Anja, I know you will leave soon. You will write up this interview and then forget us. A forgotten village at the end of nowhere" (293).

All of the funding for this huge research project came from the Finnish government, particularly the Finnish Ministry for Foreign Affairs and the Finnish Ministry of the Environment. It is intriguing that Sillanpää, a veteran

Canadian scholar in the area of Aboriginal rights, mentions no support from the Canadian government—this despite the relevance of *Awakening Siberia* for the Canadian experience and the federal government's largesse in participating in similar studies conducted by others, few of which exhibit the scholarly depth and potential impact of Sillanpää's work.

Awakening Siberia belongs on the shelves of school libraries, as well as on those of scholars, professionals, and students involved with or interested in Indigenous peoples on the margins of the Russian Arctic. It crosses disciplinary boundaries between political science, history, sociology, cultural anthropology, economics, and human rights history. It therefore should also be on hand for those involved in the development of public policy concerning northern Indigenous peoples. For members of the general public who simply want to know more about the Russian North and its inhabitants, *Awakening Siberia* is an excellent piece of scholarship characterized by an easy-to-read, almost journalistic, style and the inclusion of human-interest stories about long-neglected peoples still determined to carry on in their changing world.

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The Political Economy of Oil in Alaska: Multinationals vs. the State.
By Jerry McBeath, Matthew Berman, Jonathan Rosenberg, and Mary F. Ehrlander. Boulder, CO: Lynne Rienner Publishers, 2008. 277pp.
Illustrations, maps.

In *The Political Economy of Oil in Alaska: Multinationals vs. the State*, four University of Alaska professors tackle a question daunting in breadth and import: How has a young and sparsely populated northern state managed its relationship with the multinational corporations (MNCs) that developed the largest oil production complex in the United States, including its transportation arm? The answers play out dramatically on a rapidly changing northern stage, where economic, environmental, and social decisions are made in remote political centres; Native interests are integral to the tapestry. Described by its authors as “a comprehensive study of an often contentious alliance” (277), this book is a collaborative effort that contains a wealth of documented historical information and interesting insights. It will be used by students of economic, social, and environmental issues in the North and elsewhere. But the sanguine conclusion—that Alaska's state government has developed the institutional strength and regulatory skills necessary to negotiate and implement resource policy on an almost equal footing with