

to Putin's recentralization efforts but do not relate their findings about powerful regional actors to counterarguments about how recentralization has failed. In a similar vein, it would have been interesting to consider the effects of the recent global economic downturn on Russia's northern strategy. Finally, a collection of maps on both the circumpolar and the Russian North would add to the book's usefulness.

The above shortcomings notwithstanding, *Russia and the North* is a valuable contribution to ongoing debates about Arctic geopolitics. Its broad coverage of pertinent subjects makes the book a comprehensive and well-informed introduction to one of the most important actors in and beyond the Arctic. Perhaps most significantly, it dispels preconceptions about Russia's role as an Arctic state. Wilson Rowe's *Russia and the North* is a timely book that any student of Arctic social science will want to consult.

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***Natural Resources and Aboriginal Peoples in Canada: Readings, Cases, and Commentary*, 2nd edition. Edited by Robert B. Anderson and Robert M. Bone. Concord, ON: Captus Press, 2009. 586 pp.**

The management of natural resources in Canada has taken a strong turn toward Aboriginal peoples' direct participation over the past forty years. Key political decisions and the development of new economic and political tools, including comprehensive land claims and self-government agreements and negotiated agreements between Aboriginal groups and industry, necessitate new approaches to understanding natural resource management. Perhaps most striking among these developments is the suggestion that pressing issues of governance and poverty in Aboriginal communities can be addressed through business ventures. Robert Anderson and Robert Bone's newly revised edition of *Natural Resources and Aboriginal Peoples in Canada: Readings, Cases, and Commentary* suggests that an important ideological crossroads has been left behind. For many Aboriginal communities, the new road involves efforts to achieve economic prosperity through natural resource development.

The new edition of this book builds on a sub-theme in the 2003 edition: it explores what a blending of traditional land use and capitalist utilization of natural resources might look like. The result is a much-expanded volume of previously published articles and unpublished papers examining in great detail the importance of the economic development of natural resources

for Aboriginal peoples. The book contains thirty-five essays organized in three sections. These sections examine Aboriginal and Euro-Canadian world views as they relate to natural resources, experiences of the use and management of renewable resources, and the utilization of non-renewable resources. Each chapter explores a different resource or issue. For readers looking for a quick overview of the underlying theme of the book, the preface is instructive. Here, the authors suggest that the logical step for entrance into the market economy is through locally initiated Aboriginal business ventures, or “community capitalism” (vii). They argue that such ventures take advantage of the recent gains that Aboriginal peoples have made in governance and control of their lands.

Section One, “Two World Views: Conflict, Accommodation and Synthesis,” consists of eight essays that situate cosmological, cultural, and political considerations within an environmental governance framework. For students interested in how theory informs practice, this section will be challenging, but rewarding. The opening four essays demand that we consider how land is understood, the importance of language, and the ways that different knowledges are used and misused when trying to direct the sustainable use of natural resources. Not wanting to leave the impression that conflict is a natural and negative outcome of development debates, the editors follow these opening chapters with four others that attempt to convince the reader that a new approach to understanding and utilizing natural resources is emerging within Indigenous communities.

The subsequent two sections are bolstered by fourteen additional essays that accentuate the importance of economic development in this new approach. For example, Section Two, “Land Use and Renewable Resources,” includes three essays that illustrate significant recent policy shifts in northern Canada. The section presents several fascinating cases of supra-regulatory agreements, including impact and benefit agreements in the Northwest Territories, climate change policy in Nunavut, and Nunavut land claim organizations operating on a corporate model. Anderson and Bone maintain the structure of the 2003 edition by following these essays with chapters on hunting, trapping, and country food; forestry; water; and fisheries. Each of these essays highlights the process of community decision making in the natural resource arena. While the previous edition offered a broad survey of socio-political issues related to natural resource development, this revised edition takes a less critical look at land use and gives primacy to understanding the potential for local natural resource management.

Section Three, “Non-Renewable Resources,” is divided into two chapters on mining and oil and gas. Surprisingly, given the intense political and media focus on large-scale industrial development in Canada, fewer essays are presented in this section than in the previous edition. Fortunately, these essays concentrate on key issues: diamond mines, mineral exploration, the Mackenzie Valley gas pipeline, and remediation of past industrial developments.

As a work that attempts to encompass the diverse and complex relationships between natural resource management and Aboriginal peoples in Canada, this collection is quite effective. A key strength of the volume is that it surpasses earlier related publications by examining natural resources in light of significant social change, particularly change related to land claim agreements, self-government, hybrid management, and, most importantly, efforts to implement culturally-appropriate economic development. The inclusion of sections on theoretical considerations, land use and renewable resources, and non-renewable resources will appeal to both those who seek a broad overview of these topics as well as to those who are more discerning in their interests. The introductions to the sections are well written and extremely valuable for linking various chapters and essays. However, the book would have been stronger if a general introduction and conclusion discussing the main themes of the volume had been included. Instead, for example, the preface merely introduces the intriguing concept of a “road map for Aboriginal business success” (vii). One might have hoped for further explanation of this idea, and of important thematic shifts from the 2003 edition. The essay by Anderson, MacAulay, Kayseas, and Hindle, “Indigenous Communities, Development and the New Economy” begins to fit this bill, but unfortunately it does not show up until well into the volume.

Unlike other edited volumes of previously published materials, this book successfully taps into a valuable body of “grey literature,” including symposium reports, discussion papers, and conference papers. This literature is used along with academic publications to underpin a very readable series of essays that supports the book’s overarching premise. However, the thematic trajectory of the book is uneven. The book’s first four essays—on the philosophy of land ownership, the politics of co-management, and the misuse and potential practical use of Traditional Ecological Knowledge (TEK) in environmental assessment of industrial development—adopt a critical perspective that is lacking elsewhere in the volume. Following these initial contributions, the essays become less introspective and tend to highlight positive outcomes. Whereas

the previous edition balanced criticism and expressions of concern with positive discussions of adaptation and potential, the emphasis on modernization through capitalism in the newer edition makes it appear more biased toward the economy without critique. Nowhere is this more evident than in the differences between the third sections of the 2009 edition and the 2003 edition. Essays from the 2003 edition were dominated by issues of transnational re-branding, indigenous resistance, and “bitter relations” between development proponents and local people, while essays from the latter edition propose the way forward as, in essence, ecological modernization, decolonizing power shifts, and Aboriginal partnerships in business ventures. This weakness can be explained quite simply. Revised edited volumes are often perceived as improved, amended, and thus superior in many ways to the original publication. This book, however, may be more profitably viewed as a second volume rather than a second edition. The first edition (volume) contains many excellent essays that provide critical counterpoints to the essays presented in the later edition. Indeed, for those seeking a balanced perspective, it would be well worthwhile to explore both volumes for their wealth of discussion and diversity of approach.

A more unsettling concern arises from the book’s fervent emphasis on economic development. In the essay mentioned above, Anderson and his co-authors attempt to lay out how evolving approaches to Aboriginal economic development “[include] an effective mode of social regulation that permits the OIB [Osoyoos Indian Band] to participate successfully, and on their own terms, in the global regime of accumulation...” (144). This statement points to a key concern for those interested in the political economy of natural resources: how is this form of economy different from that which is often regarded as problematic for Aboriginal communities striving to protect their societies and cultures? Douglas Daniels, writing in the *Native Studies Review* in 1986 regarding a concern with increasing neo-colonialism in the midst of Aboriginal land claims and self-government in the early 1980s, expressed grave concern with the liberal project’s expectation of mass upward mobility through resource megaprojects and the promotion of an Aboriginal entrepreneurial spirit. The past twenty-five years have demonstrated that the socio-cultural problems associated with economic development in Aboriginal communities and the potential commodification of Aboriginal social relations have not been resolved. As such, this collection could have been improved by including more discussion of the benefits of alternative approaches to development—including alternative conceptions of development, conservation, and

land use planning—in order to counterbalance its view of sustainable development as solely driven by business ventures.

This book has much to offer those looking for practical examples of how Aboriginal groups might address natural resource use and management in a contemporary context. Its functional perspective on the intersection of socio-economics, sustainable development policy, and business opportunity opens the door for discussion on how Aboriginal communities can improve economic conditions. With such a business-focused gaze, who might this volume interest? Because of its case-based nature and its mixture of writing levels and styles, it will likely appeal to senior undergraduate and graduate students in college and university programs, especially those interested in environmental studies, business, native studies, and interdisciplinary studies. Overall, this is a fascinating collection that provides a new lens through which to understand the ways natural resources are perceived by Aboriginal peoples in Canada. Editors Bone and Anderson skilfully incorporate a diversity of Aboriginal groups, interests, and geographic locations in the volume in order to show the multiplicity of experiences of culturally-relevant economic development across Canada.

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Arctic Labyrinth: The Quest for the Northwest Passage. By Glyn Williams. Toronto: Viking Canada, 2009. xix +439 pp. Illustrations, maps, index.

In his preface to *Arctic Labyrinth*, Glyn Williams calls it “a sobering thought that my first research notes on the northwest passage, made in the archives of the Hudson’s Bay Company in the days when they were held in Beaver House, London, are dated October 1956” (p. xviii). Williams himself may find the thought sobering, but readers can only be impressed by the published work that has resulted from his decades of research. Williams is among the most distinguished historians of exploration, and *Arctic Labyrinth* is one of his best books. It begins with the voyages of Martin Frobisher and ends with the current disputes over Canada’s claim to the Northwest Passage. In both its scope and the level of detail provided along the way, it is a work of great distinction. Williams knows his primary sources, both published and archival, as well as or better than any other scholar in the field. His discussion of the plans for Sir John Franklin’s last expedition is particularly illuminating (268–76).