

especially because it combines northern scholarship and northern voice in the discussion on how best to mobilize diverse resources in changing times. It will contribute to a growing public engagement with northern issues and should encourage all Canadians, northerners and southerners alike, to participate in complex and ongoing conversations about governance, sovereignty, and economic development North of 60. This is the next step for northern policy interventions: to maintain the primacy of northern perspectives and expertise while encouraging input from southerners whose lives and livelihoods are also directly impacted by economic, social, and environmental developments in the North.

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***Some Like It Cold: The Politics of Climate Change in Canada.* By Robert C. Paehlke. Toronto: Between the Lines, 2008. 168 pp.**

In *Some Like It Cold: The Politics of Climate Change in Canada*, Robert C. Paehlke argues that climate change is more than a pressing policy problem, but “an issue through which Canada not only can, but also inevitably will, define itself as a nation” (5). Writing for a general audience, Paehlke develops a framework for understanding Canadians’ “near-total ambivalence” towards their own government’s inaction on climate change (5). In this short and engaging volume, he documents how the federal government has “deferred, denied, and dabbled” with the issues of climate change for nearly twenty years (56). While at times approaching hyperbole, Paehlke constructs a stirring political, economic, and moral argument for collective action by Canadians in relating Canada’s efforts to combat climate change to the country’s national identity. Indeed, Paehlke argues that as Canada emerges as an energy superpower, it is now “morally obliged” and economically capable of taking a leadership role in the creation of a viable post-oil energy future (13). As such, he both scolds Canadians for their failure to take decisive action on climate change and encourages them to take up the mantle of leadership in the future.

Opening with a personal reflection on the effects of climate change in central Ontario, *Some Like It Cold* is one of Paehlke’s most personal and overtly political works. Divided into seven short chapters, the book complements other recent writings by climate change activists by providing a timely and well researched political history of climate policy in Canada. In clear and straightforward language, Paehlke first describes Canada’s energy resources and industry before turning to a political and institutional analysis

of Canada's current climate change policy. He presents the significant policy proposals for managing Canada's energy resources while reducing greenhouse gas (GHG) emissions (i.e., carbon taxes and cap-and-trade) and addresses controversial topics such as peak oil in an accessible, yet nuanced, manner. Next, Paehlke documents the failures of Liberal and Conservative governments in addressing the looming climate crisis, and identifies Canada's inability to address climate change as a result of "shortcomings in our political system, rather than material or economic limitations, or the absence of a desire on the part of Canadians to do the right thing" (115).

In Chapter Six, "Frozen Governance in a Melting World," Paehlke provides a compelling overview of these political and institutional impediments, including Canada's fractured party system and its membership in the North American Free Trade Agreement. Paehlke overstates his case in addressing "excessive provincial power," however, when he suggests that the constitutional division of powers between the federal and provincial governments obstructs climate action (123). Indeed, he makes the argument that Ottawa should override provincial powers using the "peace, order, and good government" provision of the *Constitution Act, 1867*, in order to "see Ottawa take action with other nations on the death of coral reefs, ... on the drowning of Bangladesh, Southern Florida, and New Orleans, and on the spreading of deserts and political instability throughout much of Africa" (123). Certainly Alberta has had its defiant moments in the climate change debate, but narrowing the constitutional powers of provinces is an excessive and antagonistic strategy for addressing the climate crisis.

While *Some Like It Cold* makes for an engaging primer on climate change policy in Canada, it has its weaknesses. First, Paehlke places considerable emphasis on formal political actors, institutions, and processes. His discussion of the relationship between economic interests, such as the oil and gas industry, and democratic decision making in a Canadian context is under-theorized (24-7). Moreover, Paehlke promotes institutional solutions and elite accommodation at the expense of civil society. For a book that opens with a personal reflection, the absence of citizens' voices in it is startling. Second, the book will be less useful for academics than for general readers. Undergraduate students will find it a helpful introduction to the politics of climate change in Canada, but more advanced researchers may find the sparse citations and lack of theory frustrating at times. The book works well as a resource for recent political history, but is limited in its application for scholars.

Third, although it was only published in early 2008, the book is already out of date. It does not address, for example, the 2008 federal election in which

the Liberals, under the leadership of Stephane Dion, lost on a platform which relied heavily on a carbon tax as a solution for GHG reduction. This sort of thing is certain to happen when current events are examined, but in this case it does not detract from the book's overall discussion of policy and political history. Indeed, readers interested in understanding recent developments in climate policy and negotiations, such as the Conservative government's obstructionist approach at the United Nations Climate Change Conference in Copenhagen in December 2009, will find the political narrative constructed by Paehlke enlightening.

Finally, northern audiences will find little here about their experience of the climate crisis or about northerners' contributions to the politics of climate change in Canada and abroad. Prominent Inuit leaders in the climate change debate, such as Sheila Watt-Cloutier and Mary Simon, are completely absent from the book. Paehlke mentions only briefly the impact of global warming on the northern environment, and largely ignores the effects of those changes on traditional production and ways of being for Indigenous peoples in the North.

Drawing upon thirty years of experience in the fields of environmental politics and sustainability, Paehlke provides readers with an excellent primer on the politics of climate change in Canada. His argument for collective action by Canadians is well reasoned and accessible, and those new to the field will learn a considerable amount from this short book.

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*Home is the Hunter: The James Bay Cree and Their Land.* By Hans M. Carlson. Vancouver: UBC Press, 2008. xxiv + 317pp. Maps, figures, index, bibliography.

The recent history of the James Bay Cree will be familiar to anyone with even a passing interest in Native history in Canada. The James Bay Northern Quebec Agreement, signed in 1975 in response to Hydro-Québec's proposed La Grande River dam, was the first modern treaty with Native people in Canada. For all its problems, it established the critical principle that industrial development could not proceed on the traditional lands of northern Natives without some kind of negotiated settlement. The subsequent successful Cree protest against the Great Whale Dam project in the 1980s was a high-water mark in the history of Native protests against industrial colonization. The more recent acquiescence among some Cree leaders to the Rupert River Dam