

caribou numbers, which can be prolonged by caribou deaths from predation and hunting.

The book's structure, its writing, and its photos and maps make the book attractive to readers, and the detailed graphs and tables make it a treasure for students and biologists. All those with an interest in Canada's North would want this book on their shelves as it has so much insight into caribou, people, and the landscape that they have shared from time immemorial to the present. For wildlife biologists—not just caribou specialists, but any biologists with an interest in large mammal ecology—the book is a gift for its quantity of information and ecological insights.

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DISROBING THE ABORIGINAL INDUSTRY: THE DECEPTION BEHIND INDIGENOUS CULTURAL PRESERVATION. By FRANCES WIDDOWSON and ALBERT HOWARD. Montreal: McGill-Queen's University Press, 2008. ISBN 780773534216 (paper). 330 p., notes, index. Softbound. Cdn\$29.95.

Much like Cairns's *Citizens Plus* (2000) and Flanagan's *First Nations? Second Thoughts* (2000), Widdowson and Howard's *Disrobing the Aboriginal Industry* is sure to stimulate discussion in aboriginal research in Canada. The book is a comprehensive and critical examination of what the authors suggest is a deceptive network known as aboriginal cultural preservation in Canada. By examining education, social work, health, environmental and wildlife resource management, and governance structures, the authors conclude that many of the problems in aboriginal communities are due both to internal factors, such as oral societies, tribalism, spiritualism (i.e., shamanism), and animism, and to external factors like postmodernism, revisionism, and opportunism (whereby researchers, consultants, and lawyers benefit most from the process of land claims and self-governance). All of these factors have contributed to a "neolithic gap" in aboriginal communities—an abrupt change from a primitive society to a modern welfare state, a dysfunctional society where racism, patriarchy, corruption, and nepotism run rampant. The authors borrow heavily from Morgan's studies on the Haudenosaunee (Iroquois) confederacy (1984) and cultural evolution (2007), which suggest that all human cultures evolve from savagery or barbarism to civilization. The "neolithic gap" concept assumes that contemporary Western culture represents the pinnacle of evolutionary achievement. Missing however, from this discussion on the "neolithic gap" is the critique of this concept (see for example, Sharer and Ashmore, 2002).

Widdowson and Howard also note that discussions about self-governance, land claims, and traditional ecological knowledge pervade the narratives of aboriginal people, yet

seem to provide benefits only to the leadership, lawyers, consultants, and researchers. These discussions and processes continue while the real issues of poverty, despair, and the violation of human rights remain unaddressed. The authors question the assumed benefits of self-governance and recommend a re-examination of how to engage and integrate aboriginal peoples into Canadian society.

One challenge associated with a comprehensive overview of so many topics in a single book is how to address each one properly. For the sake of this analysis, I will focus on the chapter pertaining to traditional ecological knowledge (TEK). Widdowson and Howard explain how TEK was integrated into policy in the Northwest Territories, and later in Nunavut: with little, if any, understanding of what TEK actually is or does. They add that since its integration into policy, TEK has permeated the fabric of the Canadian lexicon and provided its proponents with a justification for traditional harvesting rights and a critique of science. TEK has also provided numerous academics and researchers with careers and major research projects.

There is some validity to the authors' arguments; however, such conclusions fail to acknowledge the extensive research and progress in this area of study and the fact that the biggest proponents of TEK have outlined both the benefits and drawbacks of these approaches in resource management (for an excellent discussion on this topic see Berkes, 2008). In addition, their argument for the "overwhelming acceptance" of TEK fails to recognize that in some regions of Canada, TEK continues to be marginalized and dismissed, and their generalization about the universality of animism and mysticism in aboriginal communities fails to recognize that many aboriginal communities in Canada are indeed Christian, and that such traditions, which they claim are widespread, are often discouraged and frowned upon.

The work is critical and passionate, but at times lacks rigor. For example, the authors define proponents of the "aboriginal industry" and critiques of the scientific process (by that, I assume that they mean the positivistic research process) under the general rubric of "postmodernism" or "PoMo-speak." Such labels are theoretically and conceptually inaccurate, and they fail to address or acknowledge the rich and diverse ontological and epistemological perspectives in critical theory, action research, constructivism and interpretivism, feminism, and critical race theory.

Widdowson and Howard also argue that the political left and proponents of leftist perspectives lack the ability to be reflective, self-critical, and analytical of their worldviews. This is one reason that the authors give for their own overwhelming dependence on grey literature, Internet and media sources, and "right-wing" literature. The authors' disregard for the theoretical and empirical content that would support or oppose the "aboriginal industry" may reflect their conscious aim to distance themselves from the industry or to expose it. This approach may be reasonable, granted the breadth of topic areas and the intended audience—policy-makers, lawyers, consultants, researchers, NGOs, and students. However, by failing to situate their own discourse,

Widdowson and Howard also fail in their own reflexivity. If authors do not reveal their own partiality, readers should be cautious about accepting their arguments and conclusions. In this book, some arguments and conclusions are extraordinarily astute, while others seem to offer little more than unreflexive accounts of the “aboriginal industry.” One can only wonder how much more powerful the dialogue would have been if the authors could have situated their own subjectivity within the narrative (i.e., acknowledged that they have also benefited from the aboriginal industry).

Although the conceptual and theoretical overviews (i.e., postmodernism) and arguments lack academic rigor and consistency, Widdowson and Howard’s message regarding poverty, rights vs. responsibility, and various forms of abuse deserves diligent consideration. Their familiarity with pertinent issues within aboriginal studies and governance cannot, nor should it be, dismissed. Their approach serves these intentions well, and attuned readers should be encouraged to draw out relevant considerations that may supplement and flesh out theory. The conclusion resembles the book by Saul (2008), which encourages Canadians to re-examine their history and celebrate the *Métissage* of our socio-cultural and political fabric.

If we are to address the narratives of the victims and survivors in aboriginal society, while celebrating healers and success cases, we will need to move away from confrontational and divisive dialogues and promote forums where difficult issues like some of those outlined in this book can be addressed in an environment of mutual respect and tolerance. These forums should foster discussions, while also celebrating successes and empowerment.

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ABANDONED IN THE ARCTIC: ADOLPHUS W. GREELY AND THE LADY FRANKLIN BAY EXPEDITION, 1881–1884. By GEOFFREY E. CLARK. Book and DVD. Portsmouth, New Hampshire: Portsmouth Athenæum, 2007. Book: ISBN 0-9740895-2-4. 81 p., maps, colour and b&w illus., bib. Softbound. US\$20.00. DVD: 90 minutes, A Cocked Hat Ventures LLC film.

The author of *Abandoned in the Arctic*, Dr. Geoffrey E. Clark, first became fascinated by the story of Adolphus W. Greely and the Lady Franklin Bay Expedition following a visit to Ellesmere Island in 1988. Dr. Clark’s research into the history of the expedition and its tragic conclusion for most of the members led to additional trips north, culminating in a retracing in 2004 of the Greely party’s retreat southward from Fort Conger to Pim Island.

In the book, the author describes the bizarre sequence of events that brought Greely and his expedition to Lady Franklin Bay on the northeast coast of Ellesmere Island in August 1881. The book begins with a brief outline of Greely’s early years, his enlistment as a volunteer in the Army, and his part in the American Civil War. After the war, Greely continued his military career in the newly established U.S. Signal Corps, where he came to the attention of Captain William Henry Howgate, a tireless promoter of establishing an Arctic research station. The proposed station, to be run by the Signal Corps, was to be located in Lady Franklin Bay on the northeast coast of Ellesmere Island. At this site, members of the British Arctic Expedition under the command of George Nares had discovered seams of coal during their wintering in the area between 1875 and 1876. As it turned out, Howgate’s plans collapsed, following discovery of his embezzlement of Signal Corps funds. However, most opportunely, an Austrian Naval officer, Karl Weyprecht, was just then promoting an international programme of polar research. The United States became part of the International Polar Commission, and Congress adopted Howgate’s plans as part of the American involvement in the First International Polar Year. Lieutenant Greely, who was to have led the Howgate expedition, was appointed to lead the Lady Franklin Bay expedition.

During the British Arctic Expedition, Sir George Nares had brought his two ships, HMS *Alert* and HMS *Discovery*, through the Kane Basin and Kennedy Channel to northern Ellesmere Island and the edge of the Polar Basin. Getting both ships that far north was an extraordinary feat, as was the successful return of both vessels to the south the following summer. Now, five years later, replicating Nares’s successful voyage, Greely brought his expedition vessel, *Proteus*, to the wintering place used earlier by *Discovery*. Close to shore, amidst supplies and refuse left behind by the British Arctic Expedition, Greely and his men erected an impressively large expedition house. They named the place Fort Conger.

In brief and well-illustrated sections, the author highlights the many extraordinary episodes of the Greely expedition: the establishment of Fort Conger, Lt. Kislingbury’s