

change (see chapters by Oliver-Smith, Crate, Colombi, and Bartlett and Stewart). Crate emphasizes the transformation of “spaces, symbolic forms, and places” as a consequence of global climate change. “It follows that the result will be great loss ... of the very human-environment interactions that are a culture’s core” (148). With this emphasis in mind, it was disappointing that several chapters in Part Three, both from the United States and the Arctic, did not give adequate attention to the fact that their analyses were indeed situated in very specific places and that the peculiarities of those places “that affect global climate change” are as important as the uniqueness of “the affected” (399).

The concluding chapter, by editors Crate and Nuttall, makes a strong case for the importance of interdisciplinarity between the natural and social sciences. Anticipating and dealing with global climate change and its impacts demands not only understanding the complex details of local and regional climates, but also understanding regional lifeways and socio-economic circumstance (397). Anthropologists and others from the social sciences and humanities need to be much more involved in conversations about policy and responses. Does interdisciplinary collaboration then follow? The very strengths of this collection suggest the answer is “not necessarily.” At the level of larger syntheses, or policy documents, the case for anthropological (and other social science) contributions is clear. But the chapters in this collection do not make the case for interdisciplinary research collaboration. Rather, they highlight the particular strengths of an anthropological approach, which, with its attention to human interrelationships with the environment and its emphasis upon advocacy and politics in the present, has much to teach us about contextualizing the human experience of climate change.

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Aleut Identities: Tradition and Modernity in an Indigenous Fishery. By **Katherine L. Reedy-Maschner**. Montreal & Kingston: McGill-Queen’s University Press, 2010. xxii + 314 pp. Bibliography, index.

This is a timely book on a relatively neglected group and economy within the anthropological literature: the Aleuts of Alaska and their fisheries livelihoods. Katherine L. Reedy-Maschner takes early issue with the tired stereotype of Alaska Natives as timeless indigenes practising a “traditional” subsistence culture. In contrast to “subsistence absolutism,” the Aleuts have been part of the modern global economy since the Russians arrived

in Alaska in the eighteenth century to pursue the sea otter trade. Thus they pursue subsistence in a way that is “inextricably tangled with commercial fishing, and their identity and relationships are negotiated and affirmed in the process of pursuing both” (3).

The book is organized to analyze these processes of identity development and maintenance amid significant changes in the fishing economy. Chapter 1 outlines the historical development and contemporary nature of Eastern Aleut participation in commercial fishing with limited comparisons to other Native and non-Native groups. Chapter 2 evaluates the evolution of Aleut identity in terms of social status, inequality, and hierarchy amid historical changes. Chapter 3 analyzes the processes and constraints that define modern Aleut as fishermen and fishing communities, particularly the complex regulatory and limited entry requirements which have shaped modern engagement with fish in terms of space, time, technology, and the organization of labour, with the author giving due consideration to Aleut responses (not necessarily adaptations) to changing conditions in both the regulatory and physical environments. A more conventional ethnographic chapter on Eastern Aleut social and gender construction follows, which, as the author makes clear, cannot be divorced from the fishing economy. Next, Chapters 5 and 6 chart the marginalization and disenfranchisement of Aleuts in “Area M” (the hopelessly alienated managers’ name for their fishing region) through their subordinating links to dominant global and state economic, environmental, and sociocultural structures and concerns, including conservation and subsistence. Finally, in Chapter 7, the commercial fishing lens is used to draw conclusions about Aleut efforts to “fish” for status and identity in particular, and how the messiness of their ethnic (mixed Aleut, Russian, Scandinavian), livelihood (commercial fishing, subsistence hunting, fishing, gathering, and other wage work), and cultural (hybrid forms) identities creates conflicts both from within (limited fishing roles) and without (perceptions as not traditional Alaska Natives, etc.).

In contrast to their Yup’ik Eskimo neighbours, the Eastern Aleut do not identify themselves primarily as subsistence hunters and fishers, but rather have strong historical investment in commercial fisheries that are vital not only to their occupational and cultural identity but constrain their very participation in the subsistence economy in fundamental ways. This pattern is perhaps best exemplified by the fact that the lion’s share of subsistence harvests are those retained for household use from commercial fishing. Thus, according to Alaska Department of Fish and Game statistics for King Cove, the author’s primary field site, 38 percent of wild resources

retained for subsistence were taken by commercial fishermen, a figure Reedy-Maschner expects is “probably low” since it does not include all species collected and processed as “by-products” of commercial fishing (95). From this, it is obvious that without commercial fishing the Aleut subsistence economy would be radically transformed, if not diminished. More than “subsistence,” the phrase “indigenous commercial economies” captures the reality of twenty-first century Aleuts, complete with the vulnerabilities of overcapitalization, local and global competition, and conservation and allocation politics. These pressures are manifest in a variety of conflicts and challenges both within Aleut communities and between Aleuts and more “traditional” (read less commercial) Alaska Natives like the Yupiit.

The Aleut themselves are acutely aware of these contingencies and seek the Weberian dimensions of status—wealth, power, and prestige—accordingly. Hence, “being a capable [commercial] fisherman is the essence of being an Aleut man,” and “women support their activities by providing supplies on the boat and taking care of in-home responsibilities” and also by supplementing family incomes through their own employment either directly in the fishing enterprise or in complementary wage work (139–140). Reedy-Maschner combines statistics on commercial and subsistence fish and wildlife harvests with demographic and socio-economic data (including crime statistics) to bolster her arguments and impressions based on approximately twenty months of fieldwork in King Cove and close contacts with a number of King Cove Aleut families. She does not gloss over social problems but rather argues, perhaps too speculatively, that “access to alcohol, sex, and violence are the only means that some individuals have to stand out among their contemporaries” (240), since opportunities for prestige within contemporary Indigenous commercial economies are quite limited.

Aleut Identities is a welcome addition to the small contemporary ethnographic literature on this relatively neglected group and the nature of commercial fishing in rural Alaska. There are some minor shortcomings, however. While Reedy-Maschner rightly emphasizes the exceptional nature of Aleut communities in the history of Alaska, this is overdrawn at times. All Alaska Natives function in mixed (subsistence and wage or commercial) economies and have for a long time, and to say that Aleut have participated in a monetary economy for “much longer” than other Alaska Natives is to ignore the history of commercial hunting and fishing in places like Southeast Alaska. At times a more comparative framework for analyzing both ethnic processes and the

balance of commercial and subsistence economies among Alaska Natives (and perhaps similar communities) would have been helpful. In addition, the author's conclusions are rather tepid, and statements such as "Socio-economic change will not be detrimental if it enables identity to expand around core principles that are maintained. Nothing is static; internal and external factors have an impact on identity," border on the facile, given the dynamism and complexity of ethnic identity politics and mobilization among northern Indigenous peoples today. The author also could have delved deeper into what kind of fishing economy might be developed to better serve Aleut "core principles," perhaps drawing on the work of others, such as Courtenay Carothers, who have examined "rationalization" of the Alaskan fisheries and their impacts on fishing communities. Despite these limitations, this deftly-written and moving ethnography should become standard for those seeking to understand Alaskan Aleut communities, fisheries, and identities today.

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The Radio Eye: Cinema of the North Atlantic, 1958–1988. By Jerry White. Waterloo, ON: Wilfrid Laurier University Press, 2009. 285 pp. Illustrations, index.

Jerry White's *The Radio Eye: Cinema of the North Atlantic, 1958–1988* is the most recent addition to the prolific Wilfrid Laurier University Press Film and Media Studies Series. While the series was only launched in 2006, it already includes six texts (including White's), and two more are scheduled to be released by 2011. *The Radio Eye* is not only a welcome addition to the series, but also to the canon of media scholarship on the North Atlantic region.

The title and thesis of the book are derived from a concept developed in the theoretical writings of Russian filmmaker Dziga Vertov (1896–1954). Readers unfamiliar with Vertov and the application of his theories in contemporary media studies need not be put off by what might appear to be a discourse-specific focus here. In his introduction, White succinctly lays out Vertov's theories of the radio-eye and its parent concept, the kino-eye, before sketching out the status of these concepts in contemporary media theory and establishing their relevance for his own work. This is all done in accessible and jargon-free language. For those unfamiliar with Vertov's work, the radio-eye and its related concept of *radiopravda* (radio