

with environmentally-friendly chemicals, just wages, and competition which allows independent operators to remain active?

In answering these questions the book includes a lot of data presented in a readable narrative telling how the system of business and human resources relates to the environment, and how the agents of change have to be real agents in people's lives and business interests. In our society respect of the environment also has to take into account our financial securities and business success or failure. Gottlieb gives us details of different cultures, situations, and businesses impacting on environmental justice and pollution prevention situations.

The book is divided into two parts. The first part is a discussion on the bounds and restrictions which people feel when confronted with issues of environmental justice. Corporate excuses, small companies' pressures to survive and individual citizens' concerns for cleaner, healthier living are all parts of the discussion. All of these human situations impose boundaries on action proposed by environmental concerns or pollution prevention schemes. Gottlieb shows us good news too, where some positive steps have been taken in urban areas and where work is in progress.

The second part tells stories of three industries which are embracing change under the conditions discussed in the first chapters, the dry cleaning industry, the janitorial cleaning suppliers and the community's supply of fresh, economical and local food. Gottlieb takes us into a history of the dry cleaning industry, its beginnings, growth, present status and the future of the industry. There has always been potential for pollution in that industry and our desire for hygiene has constantly been at odds with the very mechanics of maintaining the service which we have adopted. On the horizon for us, there are potentials for a cleaner service with less pollution, and the alternative of more efficient ways

of using the same service but with the same kind of pollution.

The providers of office cleaning service have an industry which is rampant with low-salaried workers using volatile chemicals with little or no training nor protection from fumes, skin contact or emergency response. Smaller operators are forced to compete or go under and use the same chemicals also without training. Illegal aliens, underage and family workers are all involved to make a small business operate successfully. And when the family and the underpaid workers spend their wages, they often have to shop in neighbourhoods which are under-served by the large grocery chains because their urban area is too poor to support a store which will guarantee a supply of fresh nourishing fruits and vegetables so readily available to the more affluent areas. Local urban bylaws will also keep open-air markets from operating in poor neighbourhoods, and local growers and suppliers would not be able to market independently due to health by-laws or zoning bylaws heavily influenced by the same chain superstores which will not locate in the poor neighbourhoods.

The book has a wealth of information from careful scholarship and even has some good news for the future. As most of the environmental literature, it shows the amount of work which is going on and the lack of or limited successes which environmental policies can gain. Much more work remains to be done, but the story is being told and Gottlieb tells the story well holding our interest in each part.

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The Love of Nature and the End of the World: The Unspoken Dimensions of Environmental Concern

By Shierry Weber Nicholzen. MIT Press, Cambridge, Massachusetts, USA. 2002. 199 pages. U.S.\$67.50 Cloth, \$18.90 Paper.

Nicholzen attempts to bring together the thoughts and philosophies of great nature writers, teachers and thinkers as well as thoughts and writings of artists and psychologists to make her points in this work of nature study and doomsday warning. The book wants us to consider our place in the development of the world, to consider and reconsider the place of people within the natural world unfolding, and our presence so strongly felt in each part of the world. Human presence is an essential part of the world rather than opposition to the world, and nature does not need to be suppressed in order for us to have a fullness of life. But nature has to be meaningful to us first, since our capacity to appreciate the world around us impacts upon our own

interior life and perception of what will sustain our lives. If we cannot see the world around us, we cannot care for it.

The text reads as much like a poem as a discussion in many places, with quotes from a great variety of writers illuminating the points which Nicholzen tries to make. I found myself leafing through the book to reread quotes from Thoreau, Paul Shepherd, Gary Snyder, Aldo Leopold and Jack Turner. Many other writers from a variety of traditions are included illustrating the views of nature synonymous with art, spirituality, philosophy and psychology. In fact, the Name Index lists 135 different authors, some of them quoted several times, a large number of source authors for a 200-page text. The number of authors included shows us the magnitude of literature supporting Nicholzen's thesis; love of nature is one of the defining aspects of art, spirituality and philosophical thinking over the ages.

We are faced with a crisis but we have responded with apathy, and unconsciously decided not to react to the crisis at all. At the same time, everyone we meet is has some concern and appreciation for at least part of the environment. How does this split in our thinking persist? Our society has grown so used to taking the world for granted that we can neither be shocked nor shamed into doing anything about the ecological crisis because we are inundated with other more shocking news every day and we have made the decision that we will continue to exist without paying attention to the evidence before our eyes. This decision, expressed by psychologist Harold Searles, gave NicholSEN the idea for the book. Our decision, NicholSEN wants us to know, is wrong and a denial of the evidence we can see as well as denying North American Native wisdom, Christianity, Islam, and Buddhism among other teachings of the ages. Artists, philosophers, and teachers of nature all give evidence of what we are missing, and what we are destroying, but we do not

respond because we have already made up our minds not to take the wisdom into account.

The book recognizes that our relationship with our world is destructive and has always been so, from the moment when we began to kill wildlife and uproot plants to nourish ourselves. However, killing and uprooting are only the beginning and not the end of our relationship with our world as we know, but could well become the fulfilment and fate of the world if we cannot see beyond incidentals. This book is an opportunity to see beyond where we are, which direction we seem to be going and an invitation to visit the wisdom of the ages. The sages teach us that the progress of nature does not despair of the possibilities of the future and neither should we. NicholSEN shows us a bleak path of destruction, but with the thread of hope that nature itself interpreted by writers past and present can lead us back to a positive relationship with the world in which we live.

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Survival by Hunting: Prehistoric Human Predators and Animal Prey

By G. Frison. 2004. University of California Press, Berkeley. xix + 266 pages. Can \$47.25 Cloth.

The archaeological excavations in which I have been involved in interior western Canada often yield large amounts of animal bone, eloquent testimony to the importance of hunting for people in the past. Like most modern urban people, however, I have never hunted or butchered animals and so my ability to understand what I see in the archaeological record lacks this source of enrichment. In his fine book, *Survival by Hunting*, George Frison argues that direct hunting experience is a fundamental source of knowledge for archaeologists and laments the fact that most know nothing of this activity. He expresses his "dissatisfaction with ethnographic and archaeological interpretations of human hunters and hunting that fail to acknowledge the years of experience and the accumulation of knowledge of animal behaviour required to become a successful hunter." In Chapter 9 ("Concluding Thoughts"), he reiterates his frustration "that human hunting has wrongly been viewed as a kind of instinctive behaviour not worthy of serious anthropological study." On the contrary, he states that "'killing an animal' hardly describes the body of learned behaviour acquired over a long period of time that leads to that final act." He argues persuasively for an experiential approach to archaeology, using his own life and career as exemplars. As such, this book contains a great deal of information about animal behaviour and biology, though viewed from the perspective of a hunter.

Although he does not express it in quite these terms, my reading of Frison's argument suggests that he is impatient with the attitude of students who regard hunting and killing an animal as easy, whereas they regard the butchering and use of the remains as the difficult part requiring interpretation. Perhaps this is because the

process of hunting, as opposed to the kill and carcass use, leaves scant archaeological remains. Certainly, there are sites, such as Head-Smashed-In Buffalo Jump in southwest Alberta, where drive lanes and terrain configuration allow some reconstruction of the hunting strategy. But in most cases, especially where sites are deeply buried, this level of information cannot be recovered. The hunting process, as Frison describes it, involves an intimate knowledge of animal behaviour with a sophisticated understanding of terrain, and demands adaptability, persistence, and considerable strength and physical skill. Much of this, therefore, resides in the mind of the hunter and not in the material culture or discarded faunal remnants found at an archaeological site.

The first two chapters ("Where the Buffalo Once Roamed" and "The Education of a Hunter") draw largely on Frison's own life experience. He describes how he grew up in northern Wyoming in the 1920s and 1930s, learning to ride and hunt with his grandfather, partly to undertake predator control, and partly to supplement the food supply on the ranch. He spent much of his early adult life as an outfitter and guide. He recounts how his interest in archaeology grew from his encounters with sites and artifacts while he was out on the land. His fascination with this material and the people of the past who made it increased, until finally, in the 1960s, he was persuaded to enter the academic world, gaining formal training in the field that absorbed him. In the decades since then, he has excavated and published accounts of many of the most widely-known archaeological sites in the interior northwestern United States. These include the Casper site, Agate basin site, Horner site, and Mill Iron site. Perhaps because he was an outdoorsman first and an archaeologist second, his work has always included, perhaps to a greater ex-