

## Book Reviews/Comptes rendus

Bruce W. HODGINS, Ute Lischke and David T. McNab (Eds.), *Blockades & Resistance: Studies in Actions of Peace and the Temagami Blockades of 1988-1989*. Waterloo: Wilfrid Laurier University Press, Aboriginal Studies Series, xi + 276 p.

*Blockades and Resistance* is a promising beginning to Wilfrid Laurier University Press' new Aboriginal Studies Series. The book is organized into three sections. The first, "Personal Reflections," is a collection of first-person perspectives written by participants in the Temagami blockades. The second section of the book, "Historical Perspectives on Resistance," is where the focus of the volume begins to expand, through the contributors' exploration of Native struggles in locales across Ontario and spanning three centuries. The final five chapters, as well as an epilogue, are contained in a third section entitled "Varieties of Contemporary Resistance." This section deals with resistance in different contexts, examining resistance in areas that range from literature to the Canadian prison system. It also includes a retrospective examination of events that transpired at Temagami in 1988 and 1989. Each chapter in the volume is self-contained and, while the presentation of the chapters follows a chronological order, there are no links between chapters other than a general examination of similar themes and issues. This is the volume's key flaw and one can't help but think that a more pronounced editorial presence would have added structure to the collection. At the same time, the variety of perspectives represented is one of this volume's key strengths. Contributors include members of the Teme-Augama Anishnabai (former chief James Twain, June Twain, as well as several excerpts from speeches by former chief Gary Potts) and academics from several fields including history, geography, english literature, and law. Also, David McNab is able to provide a unique perspective "from the other side of the barricades" as a former employee of the provincial government (6).

Throughout the book the theme of aboriginal resistance is central, as can be surmised from the subtitle, but the scope of the book is much broader than the title reflects. While some contributors do explicitly examine the blockades that took place throughout 1988 and 1989 in Temagami, the majority do not. The book includes several retrospective examinations of various events leading up to the blockades, which firmly situates the blockades within a broader historical context. The struggles that have taken place in Temagami are not unique and links between several related struggles are recognized by the editors and contributors. Links are drawn between the Temagami blockades and events that have transpired both

previously and since in other geographic locales within Ontario, West Virginia, and Europe.

Connections and commonalities are also drawn between the Temagami blockades and acts of resistance in other contexts. Resistance within institutional settings is explored in two separate chapters. Peggy O'Reilly-Shaughnessy (Chap. 13) documents resistance mounted by Native prisoners against Correctional Services of Canada's policies to ensure that Native culture and spirituality have a place within the prison and penitentiary. Bruce Hodgins and John Milloy (Chapter 15) examine Charlie Wenjack's death following his escape from a residential school in October 1966 and the failed attempt to commemorate his act of resistance by naming a college at Trent University for him.

The common thread that connects all of these seemingly unrelated events, people, and places is the recognition that not only do Native people possess agency and the ability to resist, but Native people do resist, whether acting alone or as members of organized movements. And their resistance is often effective in creating change, whether in a prison system or a land caution. These efforts to resist oppression are often downplayed and fail to be recognized by society and governments, but this does not mean that resistance is in vain. The editors of the volume show a keen awareness of one of the debates that continues to inform scholarship in a variety of disciplines. In their introduction Lischke and McNab write that they seek to "further debate whether the modern, scholarly discussion should include advocacy" (2). Unfortunately, this debate, once raised, is not explicitly examined in the rest of the volume. While the broad scope of the book will disappoint those seeking an exclusive examination of the Temagami blockades, this same trait allows the reader to explore connections between seemingly unrelated acts of resistance and sites of struggle.

Andy Inkster *University of Guelph*

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