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Author

Kassam, Karim-Aly

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At the risk of oversimplifying, I tentatively characterize some of the main traits of this new-old Hawaiian masculinity as strong, healthy, heterosexual, working- or middle-class, between twenty and fifty years old, possessing “local” Hawaiian sensibilities, styles, and looks, educated and knowledgeable in some cultural practice, nonviolent to women and children, responsibly providing for one’s family, respectful of one’s elders, having a tangible relationship with the land and sea, exhibiting spiritual facilities and mana, courageous and ready to fight for the people—a modern-day warrior chief. (11–12)

For the nonscholarly reader, the use of certain words is somewhat off-putting and is sometimes a little insulting; for example, the reader will not understand the relationship between the words *remembering* and *re-remembering* along with similar neohyphenations. Also, Tengan uses the words *critiquing* and *criticizing* interchangeably; converts verbs to nouns and nouns to verbs; and uses long words, such as *articulated*, when there are shorter ones that will send the same message. For example:

Hōoikaika kino primarily works to achieve pono by strengthening the body, mind, and spirit. American ideals of beauty and health shape the ways in which preoccupation/obsessions with the body are articulated by Hawaiians today, especially since the dominant sexualized images of Kanaka men and women in the tourist industry are those that conform with Western standards of slim but shapely physiques, straight hair, and facial features that are “Polynesian” but mixed with those of Anglos and/or Asians. (146)

A good editor would have helped if the goal was to obtain a general readership.

Although *Native Men Remade* is a contribution as an ethnography of a group of Native Hawaiian men developing association and rediscovering a shared history and culture, it is unlikely to serve as a blueprint for other, similar groups.

Michael J. Levin
Harvard University

Power Struggles: Hydro Development and First Nations in Manitoba and Quebec. Edited by Thibault Martin and Steven M. Hoffman. Winnipeg: University of Manitoba Press, 2008. 334 pages. \$34.95 paper.

“Is Canada, or at least Quebec and Manitoba, on the eve of a new relationship with First Nations or is the country still dominated by the colonial mindset that has long characterized Canadian-Aboriginal relations, especially in terms of land and resource exploitation” (4)? This is the overarching question asked

by the editors of *Power Struggles*. The question is noteworthy because Canada's relations with Aboriginal communities mirror its own colonial relationship with other foreign nations; that is, both relationships are primarily based on the exploitation of natural resources. During the early twentieth century, Harold Adams Innis illustrated the historical development of the political economy of Canada based on the extraction of renewable and nonrenewable resources. Throughout the nineteenth century, natural-resource exports united the country on an east-west trade axis connecting Canada to its metropolitan center in Britain. Subsequently, during the twentieth century, natural-resource exports fractioned the Canadian economy by creating a north-south trade axis connecting the provinces to metropolitan centers in the United States. The current demand for hydropower from Manitoba and Quebec is driven significantly by the energy needs of the United States. Canadian natural-resource development was and continues to be financed largely by foreign capital in order to serve foreign markets. Given that the distribution of these resources in Canada is uneven based on demand and availability of exploitative technology, its development is based on the timing of effective extraction and foreign demand. Therefore, foreign investors have had leverage over the national government. Thus natural-resource development was marked by instabilities and dictated the character of regional and national physical and social infrastructures. As a result, other ways of sustainable development, proven by a continuous indigenous presence on the continent, were swept aside. Currently, northern Quebec and northern Manitoba support forestry, mining, and mega-hydroelectric projects largely for foreign demand.

The signing of the James Bay and Northern Quebec Agreement (in Quebec) and the Northern Flood Agreement (in Manitoba) were driven by a similar colonial mind-set for the exploitation of natural resources largely for southern markets and not by a desire to act justly and honor commitments to the First Nations of the region. This type of natural-resource dependence characterizes the development of the Canadian North as a frontier for exploitation rather than a homeland of First Nations. This clash in perspectives by a settler culture characterized by intensive exploitative behavior (frontier mentality) and First Nations' commitment to the land (homeland outlook) are best illustrated by juxtaposing the comments made by the former premier of Quebec, Robert Bourassa, and John Bonner, an Aboriginal resident of the northern forest where these hydroprojects have occupied Native lands. Bourassa said of the region, "This inhospitable and desolate land, inhabited only by handful of Inuit and Crees, is today becoming Quebec's new frontier" (23–24). By contrast, Bonner compellingly describes the historical presence of his community on the land and how exploitative development driven by a frontier outlook has permanently altered it: "Before that dam, life was happy

and we had enough fish and caribou to feed everyone. We would have a surplus for sale so we could buy gear and other things to make our life comfortable. . . . Our living environment has dramatically changed; it was so sudden, so violent that we were not able to adapt and we are still not able to cope with the changes” (15–16). The frontier standpoint views the land as a mere object to be utilized with resources to be extracted, whereas a homeland perspective utilizes local resources but seeks to conserve these resources sustainably because of a genuine historical commitment to the landscape.

Power Struggles is a welcome contribution under the current context of global challenges in the form of the environmental, economic, and energy crises besieging humanity during the third millennium. Furthermore, indigenous communities are largely at the forefront of the impacts of climate change, social marginalization, and the exploitation of energy resources. *Power Struggles* charts the “evolution” of agreements signed between First Nations and hydrocorporations in Manitoba and Quebec as well as the development of their relations in a broader provincial and federal context. It seeks to address sustainability of natural-resource extraction within the context of environmental, economic, and social impacts. The impetus for this rather large collection of essays emerged from a conference about hydrodevelopments in Manitoba and Quebec on Aboriginal lands in 2003, which brought together policy makers, Aboriginal leaders, scholars, activists, and corporate representatives. The conference also served as a forum for the Aboriginal Cree of Manitoba to exchange information, experiences, and strategy.

Is Canada, or at least hydroproject development in Manitoba and Quebec, tending toward a new relationship based on the values of sustainability with First Nations? The contributors make a persuasive argument that, with the signing of the Paix des Braves as a follow-up to the James Bay and Northern Quebec Agreement, there is a potential for meaningful relations with First Nations when compared to the relatively intransigent position of the Crown Corporation and the government in Manitoba. However, the dimensions in the two regions are different. The magnitude of potential benefit for Aboriginal economic development from hydropower is much smaller in Manitoba than in Quebec. Nonetheless, two important questions arise: Can natural-resource development largely dictated by foreign energy demand be truly sustainable, particularly under conditions of climatic change? To what degree is the Paix des Braves merely a Trojan horse achieving effective integration of First Nations into the global energy economy and ultimately limiting Native sovereignty? Because of the precise character of the Canadian political economy (based on natural-resource extraction), the economic development and self-determination of Aboriginal peoples in Quebec and Manitoba will ultimately

be double-edged: on the one hand, achieving economic independence and, on the other, linking Native sovereignty to international markets.

Given that indigenous peoples have the right to determine and develop priorities and strategies for the development of resources on their territories as recognized by the United Nations Declaration of the Rights of Indigenous Peoples (2007) to which Canada is a recent signatory, First Nations may be the best hope in assisting Canadian society as a whole to develop diverse and sustainable economic-development strategies amidst the continuing and insatiable hunger for natural-resource extraction pervasive throughout the country. *Power Struggles* makes a valuable contribution in helping present potential socioeconomic and environmental impacts of energy development while acknowledging the inherent weaknesses of the complete reliance on natural-resource extraction.

Karim-Aly Kassam
Cornell University

Reconfigurations of Native North America: An Anthology of New Perspectives. Edited by John R. Wunder and Kurt E. Kinbacher. Lubbock: Texas Tech University Pres, 2009. 470 pages. \$45.00 cloth.

In *Reconfigurations of Native North America*, editors John R. Wunder and Kurt E. Kinbacher assemble seventeen essays dealing with the past, present, and future of Native peoples in North America. The task of developing a unified theme from such potentially vast material presents challenges; and although the selections included here all make useful contributions in their own way, a final analytical unity proves elusive.

The editors divide the book into five thematic sections. In the first section, "Comparative Historical and Cultural Perspectives," they suggest that a comparative approach to studying Native people is one necessary step in the process of reconfiguring Native North America. Although their insistence that the field of Native history offers little in the way of comparative work is a bit of an exaggeration, their call for greater contributions from scholars who are willing to transcend international borders in their analyses deserves credit. Wunder includes his own essay, which contrasts nineteenth-century treaty making in the United States with that of Canada. His use of popular American Indian leaders like Chief Joseph and Red Cloud (whom he mistakenly identifies as Hunkpapa) is a bit predictable. More interesting is his caution against contemporary Indian tribes using historical treaties as a future model for political negotiation with nation-states. A second essay in