

Carlos Williams, Gertrude Stein, D.H. Lawrence, and Marianne Moore in attempt to unearth nuggets of culture work that unveil a burgeoning nation's attitudes on black and white anthologies. In larger sense Duplessis' mission is Nielsen's, for when taken as a whole, these essays not only speak to the lived experiences of race, but they also serve as concentrated poetics of black/white relations in twentieth-century America.

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**Linda Pertusati. *In Defense of Mohawk Land: Ethnopolitical Conflict in Native North America.* (Albany: State University of New York Press, 1997). 166 pp., \$14.95 paper.**

On March 10, 1990, Mohawks at Kanehsatake, located in Quebec, Canada, staged an armed demonstration that lasted seventy-eight days to protest the expansion of the Oka Golf Club onto lands that the Mohawk claimed, which included their ancestral burial grounds. One Canadian officer was killed, and many on both sides were injured during the protest. The entire Mohawk-Oka conflict lasted 200 days (March 10-September 26) and finally ended when the Canadian federal government, on behalf of the Mohawks, purchased the contested land from the town of Oka. Linda Pertusati, Assistant Professor of Ethnic Studies at Bowling Green State University, offers an overview of this ethnopolitical conflict and relates it to the nearly 400 year struggle of the Mohawk Nation to retain its political and economic sovereignty. She convincingly argues that Mohawk resistance was an indigenous reaction to colonialism.

Pertusati focuses on how the militant Mohawk Warrior Movement leaders mobilized support from other Mohawks by appealing to their ideology (nationalism) and politicized ethnicity (ethnic identity and ethnic consciousness). Indeed, Mohawk beliefs in their sovereignty and rights of self-determination

strengthened their solidarity to resist the planned golf course. In addition, the author accurately evaluates Indian opposition to the proposed 1987 Meech Lake Accord, which would have marginalized Canadian Indians, reservation poverty conditions, which helped mobilize Mohawk activism, and divisions among Mohawk communities regarding the legitimacy of the Mohawk Warrior Movement.

Although the author presents a general overview of the subject, she should have included more analysis of the relationship of the Mohawk Warrior Movement with other Iroquois nations. Pertusati could have also provided a more balanced account that includes additional information regarding those who opposed the Mohawks' protest at Oka.

*In Defense of Mohawk Land* contains an impressive bibliography that includes a number of interviews with Mohawk participants in the conflict. Pertusati has failed to include, however, the major works of Laurence M. Hauptman, one of the foremost authorities on the Iroquois. A few illustrations would have enhanced the text as well. Nevertheless Pertusati has convincingly explained the role that ideology and politicized ethnicity play in generating and maintaining social protest by indigenous people. Repeated violations of treaty rights and non-recognition of Indian sovereignty and self-determination by federal and state governments will continue to be issues that provide solidarity among Indian nations protesting such attacks on their way of life.

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