

Leduc also puts a particular focus on finding Christian examples that he can connect with the ecology of mind and Haudenosaunee Good Mind traditions. He highlights the ecological practices and beliefs of Saint Columba, Saint Dionysius, and Saint Francis of Assisi. He describes how Saint Kateri Tekakwitha, "the first native American saint," retained aspects of her Haudenosaunee traditions and understandings following her conversion to Catholicism. And Leduc ties Notre-Dame de Chartres to Haudenosaunee and Wendat creation stories to imagine Notre Dame de Turtle Island, where the Blue Virgin and Black Madonna respectively take up parallel positions to the Haudenosaunee Creator Teharonhia:wako/Sapling, and Sawiskera/Flint, a destructive force and figure. Braiding together these different theories and understandings allows Leduc to see where severances exist that do not need to, where histories could have proceeded in different ways, and where we can combat these severances by now minding our relations in good ways. Latter chapters of the book also address how Haudenosaunee Con-

dolence and Thanksgiving ceremonies may provide inspiration for the healing and renewal that many people will need in order to overcome these ecological and colonial severances.

Striving for environmental justice and combatting the climate crisis are, for Leduc, fundamentally spiritual projects. While Leduc invites readers into his conversations with his own familial, cultural, and scholastic ancestors, he also compellingly encourages readers to (re)connect with our ancestors, to find our own ways of (re)minding our relations. What Leduc makes exceedingly evident is that we are not alone in this work and we are not starting from nowhere: we have ancestors, ceremonies, and the land itself on our side.

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A Line in the Tar Sands: Struggles for Environmental Justice.

Edited by TOBAN BLACK, STEPHEN D'ARCY, TONY WEISS and JOSHUA KAHN RUSSELL. Between the Lines, 2014. \$25.95 CAD

REVIEWED BY JACOB MCLEAN

This fine collection belongs in the pockets of activists on the job: at a downtown rally or behind one of the many blockades resisting fossil fuels across the country and the globe. From the small details, such as the provision of a long list of excellent websites about the tar sands (partially reproduced below), to the overall structure, especially the editorial focus on the voices of front-line activists, every aspect of this book lives up to its stated goal of being useful to activists. The achievement of that goal should not come as a surprise; of the four editors, three of them (Black, D'Arcy, and Russell) are notable for hav-

ing managed to carve out careers that synthesize theory and practice. Black, for example, is an associate editor for the beloved Toronto-based *Upping the Anti*, described on their website as "a journal of theory and action." D'Arcy, meanwhile, is the author of *Languages of the Unheard: Why Militant Protest is Good for Democracy* [reviewed in this volume]. And, finally, Russell is co-author of *Organizing Cools the Planet*, and has a blog called "praxis makes perfect." Rounding out the editorial quartet is Tony Weis, an Associate Professor in Geography at Western University

whose research focuses on the ecological impacts of agriculture.

The book is divided into three parts. Part I, "Tar Sands Expansionism," concentrates on the machinery which drives growth in the industry. The chapters include an analysis of the tar sands in the context of the history of petro-capitalism (Carter, Chapter 1); a study in the Canadian state's efforts to lobby foreign governments to bend to the interests of tar sands investors (Engler, Chapter 4); and an interview with migrant justice activist Harsha Walia, wherein the lesser-known story of "insourced" migrant tar sands workers is given much-needed attention (Walia and Russell, Chapter 7). The chapters in Part II, "Communities and Resistance," feature the voices of activists from directly impacted Indigenous communities in Alberta, such as that of Melina Laboucán-Massimo of the Lubicon Cree (Chapter 10), and Crystal Lameman of the Beaver Lake Cree (Chapter 11). We also hear from U.S.-based activists struggling against Keystone XL (Chapters 16 & 17). If Part II predominately features dispatches from the front-lines of tar sands activism, Part III, "Future Prospects," looks to take a bird's-eye view and asks, "where are we going and how do we get there?" Answers about where we might go after petro-capitalism include Ojibwe economist Winona LaDuke's prescription of "building an economics for the seventh generation" (Chapter 21), a proposal seemingly congruent with Greg Albo and Lilian Yap's coy but crucial question, "[s]olar communism, anyone?" (Chapter 27).

One of the book's key through-lines is the continual linkage made between the tar sands and settler-colonialism. In their introduction, for example, Black et al. demonstrate how Indigenous rights, especially the right to "free, prior, and informed consent" (FPIC) as laid out in the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), are being "trampled on by the expansion of the tar sands." Later on, Didikai Métis spoken word artist and anti-Line 9 activist Sâkhitowin Awâsis states unequivocally, "[t]he tar sands industry is a form of colonization, both in the sense that it disproportionately affects Indige-

nous communities and in the sense that it coercively plunders resources from Indigenous lands.” Despite the heaps of documentation provided in this volume that show the tar sands’ violation of Indigenous rights, there is an optimistic thread throughout the volume that accompanies the sobering reality of petro-colonialism.

For example, Clayton Thomas-Muller, the prominent environmental activist and member of the Mathias Colomb Cree Nation, guides the reader toward what he calls “the Native rights-based strategic framework.” Building on his first-hand experience organizing in opposition to fossil fuel development, Thomas-Muller asserts, “there ha[s] not been a major environmental victory won in Canada in the last thirty years without First Nations at the helm asserting their Aboriginal rights and title.” This optimism—the belief that we can stop the tar sands with a broad Indigenous-led social movement—permeates the book, and is perhaps this book’s greatest gift. The book encourages us to develop solidarity between our various groups (e.g., between trade unions and environmentalists, and between anti-sexist, anti-racist, anti-colonial, and anti-capitalist movements) and to ally ourselves with those nations, like the Unist’ot’en, who are moving “beyond token recognition [of their rights]” (McCreary, Chapter 14) such as that offered by the Canadian state, and are instead asserting their land title through direct action. It is this powerful through-line which stresses the importance of solidarity and anti-colonial alliances that, I think, makes this book the finest to date on the tar sands.

Hoping that this review of such an activist-oriented book might contain some of the usefulness of its subject, I have included below an abridged version of the book’s list of websites belonging to organizations battling the tar sands:

- Defenders of the Land
www.defendersoftheland.org
- Healing Walk
www.healingwalk.org
- Honor the Earth
www.honorearth.org

- Indigenous Environmental Network
www.ienearth.org
- Keepers of the Athabasca
www.keepersofthewater.ca
- MI CATS
www.michigancats.org
- NRDC Pipeline and Tanker Trouble
www.nrdc.org/international/pipelinetrouble.asp
- Oil Sands Truth
www.oilsandstruth.org
- Pipe Up Against Enbridge
www.pipeupagainstenbridge.ca
- Rising Tide North America
www.risingtidenorthamerica.org
- Tar Sands Solutions Network
www.tarsandssolutions.org

- UK Tar Sands Network
www.no-tar-sands.org
- Unist’ot’en Camp
www.unistotencamp.com
- Utah Tar Sands Resistance
www.tarsandsresist.org
- Yinka Dene Alliance
www.yinkadene.ca

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Beautiful Trouble: A Toolbox for Revolution.

*Edited by ANDREW BOYD and DAVE OSWALD MITCHELL.
Between the Lines, 2014. \$25.00 CAD*

REVIEWED BY ROMANDA SIMPSON

Climate change. Systemic racism. Poverty and homelessness. What can society do to navigate these intense and challenging situations in a way that moves us towards the ultimate ideal of a just and healthy world? For those new to the ‘cause’, the answer may just be found in *Beautiful Trouble: A Toolbox for Revolution*, which sets out to identify “the core tactics, principles, and theoretical concepts that drive creative activism, providing analytical tools for changemakers to learn from their own successes and failures.”

Beautiful Trouble is formatted in a similar fashion to popular travel guidebooks, with side columns highlighting key points, case studies, and further insights. This easy-to-read layout makes it comfortably familiar and easy to navigate, offering bite-sized, accessible tidbits that are relevant and relatable to the fast-paced ‘I want information now’ generation of today. Readers can pick the book up, open to any page, and have an immediate takeaway. However, this means it’s not a great read front to back; it’s a slow digestion text that might best be used for reference or inspiration. Unfortunately, desiring to be hip and mod-

ern, the font selected for in-text sections is too light, making it distracting at best, or impossible to read at worst.

Acknowledging the tech-age, the clever editors have addressed the limitations of the traditional paperback book by creating a collaborative website where community organizers can add modules of their own. This not only keeps *Beautiful Trouble* relevant and updated, but ensures new ideas, principles, and lessons from activists on the ground can be shared, in recognition that our world and context is ever-changing.

At a time when we are facing what some people call the biggest crisis to ever face humankind, there is a need for a massive revolution to achieve social and environmental justice in our world. The broad range of tactics included in *Beautiful Trouble* ensures that any activist, from someone who would never want to be called an ‘activist,’ to someone willing to put their life on the line for justice, can find a place and suitable action to take in the struggle for social and environmental justice. The authors also found a reasonable balance between inspiring activists and caution-