

lawyers, politicians, civil servants, and others who have been involved in and affected by the Supreme Court cases. Even more important would have been to interview and analyse the work of those who were engaged in earlier struggles, such as establishing the original Métis political organizations that were instrumental in gaining recognition for the Métis as Aboriginal people in the Constitution.

Perhaps the biggest problem with their approach is that it makes the Métis appear as passive recipients of government accommodation and court decisions, rather than as active participants in the determination of their own political development. When the authors finally mention the Constitution on p. 111, they merely state that 'the right (of Métis) forcefully to voice their concerns occurred in January 1981, when the federal government announced the proposed Canadian Constitution,' totally ignoring the fact that the initiative for Constitutional recognition of the Métis did not come from the government, but from difficult and successful political lobbying by the Native Council of Canada, the Métis National Council, and several provincial Métis political organizations and their leaders.

The authors ignore much detail. For example, they point out that some Métis politicians want Louis Riel pardoned, but they ignore the interesting debate that occurred among Métis spokespersons, some of whom opposed the issue because they didn't want Canada to be 'let off the hook,' or felt that the issue had been co-opted by non-Métis politicians. The Friesens also ignore interesting issues of contemporary Métis identity, such as the contrast between the Western and Ontario Métis, and the 'other Métis' in Labrador and elsewhere.

It is difficult to understand the audience at which this book is aimed, or its purpose. It is of little use for a university-level course on the Métis, as it attempts neither a contribution to the scholarly debate on the Métis, nor a comprehensive summary of existing literature. Despite its title, this book unfortunately makes very little contribution to an understanding of the Métis' place in Canadian society.

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*Wartime Images, Peacetime Wounds: The Media and the Gustafsen Lake Standoff.* SANDRA LAMBERTUS. Toronto: University of Toronto Press, 2004. Pp. 277, \$55.00

If Canada were not a deeply racist country where the police, politicians, and media can sometimes work in unison to subordinate the rule of law to the rule of expediency, then this book by Sandra Lambertus would

probably garner considerable attention. Unfortunately, however, her text will probably languish in obscurity even as the officials whose wrongdoing Lambertus helps expose will probably never have to face real accountability for their often illegal and unprofessional actions. Because of the success of police propagandists in publicly demonizing some of the most determined hard-liners in the Aboriginal sovereignty movement, a wall of impunity has been created to protect officials who assaulted the integrity of the entire body politic by abusing Crown power in our own dirty little Indian war. As long as there is the perception that a few radical Indians were wrongdoers, rather than some of Canada's most important institutions, the fuller meaning of this spectacularly telling episode in recent national history will probably never come fully to light.

*Wartime Images, Peacetime Wounds* is a slight revision of a PhD thesis in anthropology at the University of Alberta. Its focus is the relationship between law-enforcement officials and news outlets in the course of the battle of Gustafsen Lake. This incident drew the Mounties and members of the Canadian Army, including the elite members of Joint Task Force 2, into an armed conflict with about two dozen resisters of diverse ancestry who initially gathered in the BC interior for an Aboriginal sun dance. Even within the relatively narrow outlines of her lamentably blinkered academic study, Lambertus arrives at conclusions that are extremely damning to the RCMP and the news agencies that covered the event. The RCMP spin doctors and the representatives of some of Canada's largest print and broadcast outlets were often antagonistic in their professional interactions. Nevertheless, both the police and the journalists ended up collaborating to criminalize without due process and to discredit without balanced coverage the protagonists in an armed confrontation that had at its roots an intense disagreement over the constitutional status of Aboriginal title in Canada's westernmost province.

Lambertus is at her best where her narrative documents the police-media relations over the course of the real confrontations, the invented incidents, and the explosive rhetoric that characterized the battle of Gustafsen Lake. This episode represents the most aggressive episode of government Indian fighting in western Canada since Crown forces mobilized against Metis and Cree freedom fighters in 1885. In naming their central operational base Camp Zulu, government forces exposed the primitive colonial mentality that drove all their actions. By their own accounts, the RCMP and the Army fired 70,000 rounds of live ammunition into the sun dance camp. The Mounties also fought the sun dancers by detonating a trigger-wired explosive device that some have described as a land mine. The most aggressive aspect of the war waged by govern-

ment forces, however, was the struggle to control public opinion. Along with many politicians, the police and the media opted to characterize the protest as garden-variety criminality at best, as terrorism at worst. To quote the RCMP, the redcoats made the media a vehicle for a government-orchestrated campaign of 'disinformation and smear.' In so doing, the police served the political agenda of their provincial, federal, and corporate masters by evading any serious public reckoning with the protestors' core argument. The sun dancers asserted that almost the whole of BC has been developed through a form of Crown-authorized trespass that violates Aboriginal title as recognized in imperial, constitutional, and international law.

The head RCMP spin doctor was Sgt. Peter Montague. Boasting on tape that smear campaigns are an RCMP specialty, Montague would in later years apply the same techniques originally deployed on the sun dancers to the takedown with BCTV of NDP ex-premier Glen Clark. The treatment afforded to the former BC premier and his dubiously constructed porch was mild, however, compared to that reserved by Montague and company in 1995 for Dr. Bruce Clark, the lawyer employed by some of the sun dancers including their elderly Shuswap leader, Wolverine. This unorthodox Indian rights lawyer eventually faced disbarment and a court-ordered mental examination as the legal establishment's answer to his efforts to bring forward the controversial argument that Canadian courts lack proper jurisdiction over unceded Aboriginal territories of BC.

Lambertus presents herself as something of a disciplinary chauvinist when she begins her study with the declaration that 'anthropology is the most broadly based and interdisciplinary of the social sciences.' She belies this declaration, however, by producing a fairly narrowly focused study based on research that ignores many key primary and secondary sources on the battle of Gustafsen Lake. Worse than that, Lambertus showers on the police and the media an intensity of attention that she denies to the diverse cast of resisters inside and outside the protest camp. Their courageous stance in the face of an incredible show of state violence and psychological warfare succeeded in internationalizing the Aboriginal title issue in BC. Once the federal cabinet of Jean Chrétien answered the call of BC Attorney General Dosanjh to bring our armed forces into the heart of Canada's oldest and most volatile human rights issue, the incident was inescapably earmarked for eventual arbitration in some future juridical body whose transnational jurisdiction might someday extend far beyond the laws of Canada.

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