

Culture Committee in 1975 to pursue his political work in educational practice and to complete the later volumes of his *Studies in the History of Education*, while engaging in new projects, such as classroom ethnography.

Brian Simon comes across as a fascinatingly complex character in this biography, born into wealth and privilege but tirelessly campaigning for an egalitarian and democratic society. A loyal party man, toeing the party line in public as he followed its vagaries, but working within the party to undermine its authoritarian, anti-intellectual tendencies. Insisting on democratic centralism but opening spaces for the autonomous work of intellectuals and cultural producers. A brilliant historian, attentive to the long term and to the unintended consequences of political projects, pushing for democratic reform of educational provision, then forced to fight the rearguard action against Tory populist reaction. This book makes for a rewarding read. What we need now is a similar volume focused on Joan Peel Simon.

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Reclaiming Anishinaabe Law: Kinamaadiwin Inaakonigewin and the Treaty Right to Education

University of Manitoba Press, 2023. 224 pp.

Many Indigenous nations today are revitalizing their laws in a written form. This endeavour raises questions about reducing our teachings to writing and about which level of Indigenous governance should undertake this work. Leo Baskatawang's book, *Reclaiming Anishinaabe Law: Kinamaadiwin Inaakonigewin and the Treaty Right to Education*, offers valuable insights on these topics.

Professor Baskatawang documents Grand Council Treaty 3's draft education law—Kinamaadiwin Inaakonigewin—including both its content and the process of articulating it in a written form. Chapter 1 argues for the transformation of education from a force of colonization (as epitomized by the residential school system) to a means of saving and celebrating Indigenous languages, worldviews, and ways of knowing (16). Baskatawang's rationales in support of Indigenous control of Indigenous education are both principled (Indigenous self-determination and resurgence) and consequentialist (potential solutions to the global ecological crisis) (16, 17). In chapter 2, Baskatawang references the teachings of Elder Fred Kelly to explain that the Anishinaabe Nation in Treaty 3 has an inherent right of self-determination, which includes the right of self-governance over education (9, 47, 53). While Canada recognized this right when it entered into Treaty 3, the right is bestowed by the Creator (9, 48). This chapter adds to the body of research about Treaty 3 and Anishinaabe pedagogy that has been produced by members of Treaty 3 First Nations such as Sara

Mainville,¹⁶ Janine Seymour,¹⁷ and Jana-Rae Yerxa.¹⁸ In chapter 3, Baskatawang sets out the process that was used to write the draft education law, drawing on his experience as a member of the Kinamaadiwin Inaakonigewin Technical Working Group. Chapter 4 argues that “Canada must not only *recognize* but also *affirm* Indigenous laws” by providing the political, legal, and economic supports needed to operationalize those laws (117–118). Doing so is a means of renewing the Treaty, which Baskatawang argues should be done every ten years, providing “enough time to implement new policies and assess their impacts while also bridging the needs of one generation with the next” (124–125, 126, 128).¹⁹ Finally, chapter 5 endorses Julie Jai’s recommendation for “a jointly appointed Crown–First Nation dispute resolution body,” (145) which Baskatawang envisions as having an adjudicative role in the renewal of historic treaties (146). Throughout the book, Baskatawang draws on both post-structuralists (such as Derrida and Foucault) and his own lived experience as an Anishinaabe man from Lac Des Mille Lacs First Nation, a Treaty 3 community (3–7).

Whether and how to codify oral laws is a pressing issue for Indigenous peoples. Working with a conception of Anishinaabe constitutionalism, Baskatawang explains that some aspects of Anishinaabe Inaakonigewin (“customary law”) may be written down, as long as the resulting Ozhibiige Inaakonigewin (“written temporal law”) remains consistent with Kete Inaakonigewin (“traditional law”) and Kagagiwe Inaakonigewin (“sacred law”)(50–52). Baskatawang also engages with the concern, identified by Shawn Wilson, that our teachings can lose their relational accountability when they are written down, becoming fixed and unable to grow or change (88–89). The seven guiding principles for instantiating a written education law—which were established at a Treaty 3 Elders gathering in 2008 and are discussed in detail by Baskatawang—embody norms of relationality and interconnection, and thus they provide helpful direction for addressing the codification concern (96–100). Moreover, Baskatawang notes that the draft Kinamaadiwin Inaakonigewin provides for an education plan that will be modified on a cyclical basis to ensure changing educational needs are met and new social and economic developments are addressed (130–131).

16 Sara J. Mainville, *Manidoo Mazina'igan: An Anishinaabe Perspective of Treaty 3* (master's thesis, University of Toronto, 2007), online: <https://tspace.library.utoronto.ca/handle/1807/118708>; Sara J. Mainville, “Treaty Councils and Mutual Reconciliation Under Section 35,” *Indigenous Law Journal* 6, no. 1 (2007): 141; Sara Mainville, “Hunting Down a Lasting Relationship with Canada – Will UNDRIP Help?,” *Osgoode Hall Law Journal* 57, no. 1 (2021): 98.

17 Janine R. Seymour, *Manitoo Mazina'igan: An Anishinaabe Legal Analysis of Treaty No. 3* (master's thesis, University of Manitoba, 2016), online: <https://mspace.lib.umanitoba.ca/items/846fdddc-70e4-4c42-b61b-924eabb8c9>.

18 Jana-Rae Yerxa, “Gii-kaapizigemin Manoomin Neyaashing: A Resurgence of Anishnaabeg Nationhood,” *Decolonization: Indigeneity, Education & Society* 3, no. 3 (2014): 159, online: <https://jps.library.utoronto.ca/index.php/des/article/view/22234>.

19 Also see Heidi Bohaker, *Doodem and Council Fire: Anishinaabe Governance through Alliance* (University of Toronto Press, 2020) 18–19; Alan Corbiere, “250th Anniversary of the Treaty of Niagara” (The Centre for Indigenous Studies, December 15, 2014) online: <https://www.youtube.com/watch?reload=9&v=aGMlyGtyT7E> (Anishinaabe treaties were historically renewed each year at annual councils.)

Should codification projects be undertaken by individual First Nations or by larger Indigenous governance bodies, such as Grand Council Treaty 3? Baskatawang recognizes this can be a contentious topic given First Nations' experience of subjugation under the unilateral authority of the *Indian Act* (106). As noted above, the draft Kinamaadiwin Inaakonigewin is an initiative of Grand Council Treaty 3. Nonetheless, Baskatawang demonstrates that this draft law respects the "local autonomy, self-governance, self-determination, and/or sovereignty" (90) of individual First Nations. For example, the Kinamaadiwin Inaakonigewin will apply only to those Treaty 3 First Nations who subscribe to it; First Nations may choose to opt out and enact their own education law (92). Additionally, a national law such as Kinamaadiwin Inaakonigewin can benefit from economies of scale; as Baskatawang persuasively argues, First Nations may choose to work together on law revitalization "for the sake of better political representation, access to resources, and lower costs for social infrastructure and public works" (90).

This book provides a timely contribution to ongoing efforts to fully implement Treaty 3 given its publication in the year of the 150th anniversary of the signing of Treaty 3. It will be of great interest to scholars, to Indigenous people who are reclaiming their laws in a written form, and to those within Canadian governments who have a responsibility to understand the significance of Indigenous law-revitalization efforts, including government lawyers, elected representatives, judges, police, court staff, and other lawmakers and government staff.

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Barbara Lorenzkowski, Kristine Alexander, and Andrew Burtch, eds.

Small Stories of War: Children, Youth, and Conflict in Canada and Beyond

McGill-Queen's University Press, 2023. 392 pp.

The last thirty years of scholarship in the history of childhood have been influenced by Stéphane Audoin-Rouzeau's idea of a "culture de guerre" from his 1993 publication *La guerre des enfants, 1914–1918*. This has allowed historians, in part, to bring us closer to how children and youth experienced, mitigated, and resisted conflict (7). *Small Stories of War*, an edited collection, has made a sizeable contribution to the field by offering a transnational perspective on how children experienced conflict by bridging Canadian and international contexts. By taking advantage of this historiographical turn, the authors bring together a diverse range of scholars who centre children's voices within times of conflict and uncertainty. The experiences of children have often evaded traditional historical records, which is why historians have viewed this task as arduous and, perhaps, even impossible. This collection demonstrates that through children's artwork, letters, and recollections about the past, experiences of