He moves fluidly across historical, psychological, sociological, and philosophical perspectives, drawing heavily on Marxist and Foucauldian thought. Marxist theory helps him trace how property and discipline intersect, revealing how student misbehaviour can act as a critique of capitalist structures. Foucault's concept of agonism — a reciprocal struggle between power and freedom — proves central to Scribner's argument, which suggests that attempts to enforce order inevitably provoke resistance.

While the book is persuasive and intellectually rigorous, some areas could benefit from further elaboration. Although Scribner addresses race and class, a more sustained intersectional analysis considering gender would further strengthen the argument. Likewise, his critique of school securitization could be deepened through engagement with alternative models of discipline. Still, these gaps do not detract from the book's overall contributions.

In a moment marked by increased surveillance, racialized discipline, and youth activism, *A Is for Arson* is both timely and necessary. Scribner challenges educators, scholars, and policymakers to rethink the meanings we assign to student resistance. What might we learn, he asks, if we read school destruction not as a breakdown of education but as a call to reimagine it? What would it mean to treat youth dissent as a source of knowledge rather than a threat to order? This book offers no easy answers — but in doing so, it opens space for deeper reflection and, perhaps, even transformation.

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Katsi'tsakwas Ellen Gabriel with Sean Carleton

When the Pine Needles Fall: Indigenous Acts of Resistance

Between the Lines, 2024. 304 pp.

When the Pine Needles Fall: Indigenous Acts of Resistance offers a compelling first-hand glimpse into the untold narrative surrounding the summer of 1990 when Canada's violent siege of Kanehsatàke and Kahnawà:ke shook the nation. As Sean Carleton explains in the preface, the book is written in conversational style, modelled after Staughton Lynd and Andrej Grubacic's *Wobblies and Zapatistas* (2008), by offering an intergenerational exchange between himself, as a historian and allied settler scholar, and the lived experiences of Katsi'tswakwas Ellen Gabriel, known to many as the spokesperson behind the barricades. Extending some of the themes from *Rehearsals for Living* (2023) by Leanne Betasamosake Simpson and Robyn Maynard, Sean Carleton engages in conversation with Ellen Gabriel, focusing on her lifelong work within anti-capitalist organizing and resistance movements. This conversation draws the reader into a humbling and invigorating exchange between the two, as readers think alongside Sean Carleton, who synthesizes the experiences shared by Ellen Gabriel with the work of other Indigenous intellectuals. The citational practices of Carleton and lived

experiences of Gabriel offer not only a praxis for anti-colonial theorizing, but a roadmap toward Indigenous resurgence that extends a past-present-future continuum and offers a vision for collective survival amidst ongoing colonial violence.

The book itself is grounded within Haudenosaunee intellectual thought and highlights the connections between matrilineal worldviews and women's roles as land defenders and water protectors. Gabriel explains that land defence is rooted in political traditions and governance systems that pre-date settlers coming to North America, and she recentres women within organizational political roles as caretakers of the land. Audra Simpson reminds readers of Gabriel's statement in the afterword, explaining that among the Haudenosaunee "the land belongs to women. Women are the title holders" (213). While the book might be understood as interdisciplinary to some, crossing Indigenous studies, history, and social sciences, Gabriel reorients us to Indigenous onto-epistemologies that demonstrate the interconnectedness of Indigenous acts of resistance to historical land struggles, climate justice, and women's power and place within Indigenous communities. She does so by opening with Ohén:ton Karihwatéhkwen (the words that come before all else) and weaving in lessons and wisdom such as the Kaianera'kó:wa (Great Law of Peace) that centre environmental justice with the original teachings of this land.

It is these very teachings that instilled in Gabriel an appreciation and dedication to the Great Pines. As Gabriel explains, The Pines are the oldest existing community of the Kanien'kehá:ka Nation and they hold particular significance as part of the Kaianera'kó:wa. The significance of The Pines is also rooted in a deep history of settler contact. For generations it was understood as a place of protection for Haudenosaunee women amidst the gendered violence of the Sulpicians who forcibly removed families from their homes. As Gabriel notes, "the women were harassed late in the evening, by the priests and their bullies. To have protection they would leave their homes and sleep in The Pines at night. So, The Pines are a place of refuge" (29). Because The Pines were understood as a sacred place upheld by the Kaianera'kó:wa and a site of refuge that protected generations of women from colonial violence, Gabriel explains that the community "united for a good cause: the protection of the land and our sovereignty" (37). The protection of The Pines was not only about the development of a golf course and condominiums but must also be understood within a deep history of land theft that goes back more than three centuries. Carleton and Gabriel outline this history and make it clear, invoking the work of Patrick Wolfe, that settler colonialism is a structure not an event, by noting connections to the ongoing land theft projects across the nation, from Wet'suwet'en to Mi'kmaq fishing rights, where Indigenous land defenders are still experiencing militarization on unceded territory. As they make clear, Canada's economic development and colonial violence continue to go hand-in-hand and there is a connection between the ongoing violence against Indigenous women+ and violence against the land.

As a Haudenosaunee woman, whose scholarship interrogates colonial violence against Indigenous women+, I was drawn to the way Ellen Gabriel discusses the role of women on the frontlines within historical land struggles. As Ellen explains, the story should have been about the important role of women as land defenders, but the

media sensationalized the image of the "Mohawk Warrior" and created a false narrative that focused on masked men with weapons. This propaganda was used to justify violence against the community and deflect from Canada's colonial history of land theft: "Colonial governments have a history of exploiting existing fears and racists attitudes to justify their use of force" (49). My own work interrogates the colonial narrative of Indigenous women deemed as "promiscuous and immoral" that historically justified legislated policies specifically targeting Indigenous women, including Canada's troubling history of forced sterilizations and the removal of Indigenous children from their families during the residential school system and Sixties Scoop adoptions into non-Indigenous homes.

The violence that took place in 1990 extends this violent history, including the assault of Waneek Horn-Miller who was only fifteen at the time and holding on to the hand of her four-year-old sister when she was stabbed in the chest. Today a motivational speaker and survivor of state violence, Horn-Miller is well known for her role in supporting Indigenous women's rights and working as an advocate for community engagement during the national public inquiry into Missing and Murdered Indigenous women and girls in Canada.

I was a young girl when the 1990 siege of Kanehsatàke and Kahnawà:ke took place, and this is when I learned about Haudenosaunee women's involvement on the front lines. Some of my earliest memories are of sitting in boardrooms and standing outdoors to hold ceremony in the border town of Fort Erie where we showed our solidarity for our fellow Mohawk communities during the seventy-eight-day standoff. I was moved by the speeches and conversations that accompanied these ceremonies, and, as a Haudenosaunee girl, I started to gain initial lessons about the roles and responsibilities we hold in support of our land defenders. Years later, I would find myself sitting in an undergraduate lecture hall with the iconic image of the RCMP officer and Mohawk warrior face- to-face on the projector and these initial memories of the Oka Crisis/Kanesatake Resistance would re-emerge alongside the anxiety that comes with being both invisible and hypervisible in a classroom full of non-Indigenous students. In the above scenario, I did not hear the stories of our community aunties and relatives who stood on the front lines to protect the spirits of their kin or the sacred spaces where our ancestors are laid to rest. I did not learn about the strength of Horn-Miller who survived an attack at the hand of one of the soldiers during the standoff in Oka, Quebec.

This is what happens when a patriarchal worldview confronts a matriarchal society: the narrative and dominant historical record remain controlled in ways that justify colonial violence and land theft and the media instill fear through racist propaganda, including racialized and sexualized images of Indigenous women. The ongoing silence and erasure of Indigenous women in the western historical record is eloquently expressed in an untitled poem by Marcie Rendon: "My own grandmothers have no names, their heroic actions erased from history's page."[1] I found myself reflecting on

1 M. Rendon, "Untitled," in *Sweetgrass Grows All Around Her: Native Women in the Arts.* 2nd Issue. Ed. by Beth Brant and Sandra Laronde (Native Women in The Arts, 1996), 46.

Rendon's poem as I read alongside Ellen and Sean and recalled my own memories of the summer of 1990. My grandmothers, aunties, and fellow land defenders *do* have names, and Indigenous women such as the late Mohawk writer Beth Brant worked to right the dominant historical record. By extending a rich Haudenosaunee literary tradition, *When the Pine Needles Fall* is a gift that honours women's roles on the front lines and ensures these stories are not erased.

As I am writing this review thirty-five years after the siege and a decade after the release of Canada's Truth and Reconciliation Commission, I want to circle back to Ellen's reminder: "The story should have been about the land and our people, the multigenerational cry for justice, and the centuries of resistance and resilience of our community" (69). *When the Pine Needles Fall: Indigenous Acts of Resistance* offers a road map for a renewed history curriculum that is needed if Canada is to take seriously the task of Reconciliation Education. Ellen and Sean offer a compelling and refreshing take on historical truths that are often silenced or distorted by media representation and dominant narratives. In fact, the entire book can be adapted into an advanced graduate seminar or massive online open course interrogating Canada's violent history of land dispossession through doctrines and dogmas that weaponize religion to justify violence against Indigenous peoples. Today this history is repackaged and the violence on the front lines in contemporary land struggles continues to make way for land theft, resource extraction, economic expansion, and development. *When the Pine Needles Fall* ensures this history and the contemporary lessons of Haudenosaunee land struggles will not be erased. The stories and legacies of Indigenous women on the front lines will circle forward planting seeds of renewal for what we as Haudenosaunee refer to as the coming faces.

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Katharine Rollwagen

The Scramble for the Teenage Dollar: Creating the Youth Market in Mid-Century Canada

UBC Press, 2025. 224 pp.

As Katharine Rollwagen explains in this examination of how consumer culture and a nascent teenage culture intersected from the late 1930s through the 1950s, the "teenager" scarcely existed before the Second World War. While there were other sociocultural factors at play, it is no coincidence that the rise of modern advertising techniques and technologies saw the early stirrings of a youth market. Within a few decades, this reconceptualization of adolescents as teenagers made them a cultural phenomenon of significant market value. Teenagers were "imagined," to use her own evocative term, by the "market players" in advertising and retail (3–4). As the latter's public influence grew with the expansion of corporate retail and mass media, so did