which followed. The book, however, is far more than a mere narrative of events. These include: the death; a coroner’s inquest, a provincial inquiry boycotted by the Band; the refusal of the B.C. College of Physicians and Surgeons to revoke the licence of the alcoholic physician found responsible by the inquest; the death of another young Indian woman from an overdose of pills; the arrival in Alert Bay of a man posing as a physician; his subsequent arrest and suicide; and, finally, a federal inquiry into health care in Alert Bay. The book is a carefully crafted demonstration of how, exactly, the “personal is political.”

The author interprets her narrative with background chapters on the White and Native communities in Alert Bay, the history of the community, insights on Kwakwala’ik culture, and the organization and policies of Indian health care in Canada in general and B.C. in particular.

The result is a significant contribution, not only to our understanding of a myriad of issues which confront Indian Nations in this country, but to feminist methodology, research and critical writing.

Stories about Dr. Jack Pickop are legendary along the B.C. coast. Speck focuses on Dr. Pickop, whose alcoholism, negligence and racist attitudes serve as a vehicle to illustrate the larger historical and political context within which the administration of Indian Affairs and Indian health care are located. The book is an amazingly comprehensive portrayal of social struggle, contradiction, conflict and resistance in a small community divided between Indian and White residents. Speck convincingly exposes the individualism and colonial attitudes of the White elite of Alert Bay. Her analysis of White power and supremacy is thoroughly researched. Using a statistical and descriptive analysis of health care administration in the community, material from local papers, letters generated around the controversy over Smith’s death and transcripts from subsequent inquiries, Speck puts to rest any idea that colonial, assimilationist and racist attitudes are merely part of Canada’s historical past.

Her treatment of the Indian community is open, honest and refreshing. She does not gloss over the contradictions, conflicts and destructive behaviour of her own adopted people. These are perhaps best illustrated by one of the outcomes of the boycotted Provincial Inquiry. Noting the inadequacies in the administration of the local community hospital, the Provincial Inquiry recommended the appointment of Reverend Eric Powell, an Anglican missionary who had spent a lot of time in the Kwakwala’ik area. Speck carefully documents the response of the Nisquial Band. In doing so, she reveals the impact of missionaries on Indian Nations and the difficulty faced by the Band in responding to this apparently benevolent but obviously inadequate response to their demands. The pathways of this move is made obvious as is the internal problem of the Band in resisting the appointment. Here, Speck ties together contemporary political difficulties with historically-constituted problems, noting that many older Band residents were loyal to their priest and that elders are typically respected in Indian communities, thus complicating Band opposition.

There is one event portrayed by the author which perhaps more than any other in the book best captures the sensibilities of the Nisquial Nation in their struggle for control over health care. Many Canadians will remember the case of Roberto Enrique Trujillo (alias Dr. Robert Riffelman). Trujillo had made a career out of poising in the States and Mexico as a child psychologist, physician and lecturer. Using documents stolen from a Dr. Robert Riffelman, Trujillo presented himself to the community in September of 1979 as a physician. He quickly established himself as a well liked alternative to Dr. Jack Pickop, the town’s long standing alcoholic physician.

However, Trujillo is discovered and while in custody, commits suicide. When no one claims the body and the Anglican church refuses to bury him because of his suicide, the Indian community buries him as Dr. Robert Riffelman in the Band cemetery. The analogy says it all.

He may not have been a real doctor but at least he has shown us the kind of treatment we have a right to expect. His case and ours help us in our struggle. We don’t condemn this man. We bow our friend.

This will not be an easy book to read, especially for those who have no previous experience with Indian Nations, their history, and struggle for self-government. It is essential reading for those concerned with Native/Canadian relations, Indian health care and community development. The lessons it contains are many, no less among them the author’s conclusion that not only is the personal political, the political can be very personal.

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Wollaston: People Resisting Genocide

by Miles Goldstick

Since 1984, Canada has been the largest single producer and exporter of uranium in the Western world. This extraordinary position in the international nuclear economy is made possible by the presence of large high-grade deposits in north central Canada, particularly Saskatchewon, Uranium City, Rabbit Lake, Key Lake, Collin’s Bay, Wollaston Lake. These fragments of the landscape are also the names of uranium mines. More importantly, they are also home to a Native population whose economic base has traditionally been oriented around fishing and trapping. These tiny communities are Canada’s front line in the battle against nuclear technology. Wollaston: People Resisting Genocide chronicles their struggle against the uranium mining industry, a struggle against environmental destruction, against economic injustice and the international political relations associated with nuclear energy.

Because most of the uranium deposits are located on or near Native lands, the responsibility for opposing the mining industry in northern Saskatchewan has fallen to the area’s Chipewyan and Metis populations. Chipewyan. Land claims have been a central concern of Native communities throughout Canada, have even greater urgency here. In one of many transcribed statements from a blockade held in June of 1985, Jake Badger of Mistawasis summarizes the situation as follows:

The land belongs to all people and when there is something threatening the land, like the way it is being raped up here, it should be a concern to all because it concerns all, not only the people from around here, because all over the world the uranium is bleeding the land.

The nuclear war begins on native land.

In many ways Badger’s statement represents the core of Miles Goldstick’s book. In Wollaston, Goldstick seeks to sketch the structural relationships between multinational activities in several different sectors and to explicate the political processes which from the context for uranium mining. At the same time, he tries to bear witness to the personal dimension of a political struggle between the relatively powerless indigenous citizens and their opponents, the representatives of multinational industry.

The book is oriented to the book, this oscillation between various levels of abstraction, is expressed in a narrative which moves from technical discussions of the process of uranium refinement to descriptions of public meetings and journals of a blockade. A large proportion of the text is made up of direct quotations or transcribed interviews with local residents. Indeed, Wollaston is a veritable pastiche of selected voices. Some of these are extremely elegant, some poignant, some frighteningly naive. There is both optimism and despair here, juxtaposed one against the other according to a logic that Goldstick has failed to convey if, indeed, such a logic informs their arrangement at all.

In a text which is so self-conscious in its efforts to achieve representativeness, which refuses to speak on behalf of any one, but which gives space and voice to a formerly silent people, the question of authorship demands to be asked. Roland Barthes comes to mind: "Who Speaks? Who writes? For Whom?" Goldstick’s endeavour to achieve textual multi-valence, indeed, enacts a democratic textual politics that would correspond with his commitment to a broader participatory democracy, fails far short of its goal. Editorial sloppiness and the repetition of excerpted statements contribute to the book’s amateurish quality. These weaknesses are further compounded by a failure to adequately connect the contradictions between the various voices, including those between Goldstick and members of the Lac La Haie Band of Wollaston.

Wollaston: People Resisted and victimized by misinformation and neglect. Environmental activists concerned with the effects of radiation on the food chain and those concerned with the impact of a possible war. Wollaston: People Resisted and victimized by misinformation and neglect. Environmental activists concerned with the effects of radiation on the food chain and those concerned with the impact of a possible war. Wollaston: People Resisted and victimized by misinformation and neglect. Environmental activists concerned with the effects of radiation on the food chain and those concerned with the impact of a possible war.
We mothers have a lot of young children. The greatest concern of the mothers today is the future of their children. Our water, land and animals are destroyed. Where is the cause? The world is being destroyed.

The question is: What is the cause of this destruction? We must look at the cause of the destruction.

The cause of the destruction is the construction of nuclear plants. These plants are built in the middle of our communities.

We must not let our children suffer the same fate. We must protect our children. We must protect our land. We must protect our water. We must protect our animals.

Our children deserve a better future. We must ensure that our children have a safe and healthy environment.

We must work together to protect our children. We must work together to preserve our land. We must work together to protect our water. We must work together to protect our animals.

Let us work together to build a better future for our children.