

Many of the same cases on police powers might have been explored in a book with a primary focus on legal doctrine. But the aim of that book would be to encourage more doctrinal coherence and to urge reform. This book goes further. It shows why such coherence is lacking by pointing to larger societal and cultural shifts that lend a broader continuity to much of what the Court has done here. Approaching the Court's work from the context of surveillance and governmentality studies and the criminology of preventive policing, the authors effectively challenge the view that the Court is committed to a greater balance between liberty and security. They offer a provocative view of the Court as a key instrument in the policing of Canada's population.

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Glen Coulthard

Red Skin, White Masks: Rejecting the Colonial Politics of Recognition. Minneapolis: University of Minnesota Press, 2014. 229 pp.

Red Skin, White Masks immediately establishes itself as a cornerstone in the areas of Indigenous governance, political theory, and activism. Its importance, however, extends much further. For socio-legal scholars following the continual proliferation of Aboriginal law jurisprudence, treaty/land claims negotiations, and a rapidly developing body of scholarship that seeks to revitalize and revalue Indigenous peoples' legal traditions, *Red Skin, White Masks* provides a persuasive new vantage point. As a Coast Salish (WSÁNEĆ) scholar working to strengthen and revitalize my own Indigenous legal order, I find Glen Coulthard's work critically engaging and insightful.

Glen Coulthard, of the Yellowknives Dene and Assistant Professor of Political Science and First Nations Studies at the University of British Columbia, offers an intellectually rigorous critique of settler-colonialism and the liberal politics of recognition. Coulthard approaches settler-colonialism as a "form of structured dispossession" of Indigenous peoples "of their lands and self-determining authority" (p. 7). However, he asks, if this colonial dispossession is no longer maintained principally through state violence, as appears to be the case in Canada, then what accounts for the continued dispossession and the persistent reproduction of present-day colonial hierarchies? For Coulthard, the answer derives largely from the insights of Frantz Fanon on the role of "recognition."

It is accepted that recognition has a role in identity creation insofar as human subjectivity is formed intersubjectively through our social relations. More contentious is that "relations of recognition can have a positive (when mutual or affirmative) or detrimental (when unequal and disparaging) effect on our status as *free and*

self-determining agents" (p. 17). Working from this assumption, proponents of the liberal politics of recognition seek greater "state recognition" and "accommodation" of Indigenous identity claims in order to enable more mutual Indigenous-state relationships. Most often this is accomplished through litigation-based approaches for Aboriginal rights and title, or by a "delegation of land, capital, and political power" through "land claim settlements, economic development initiatives, and self-government agreements" (p. 3). Coulthard challenges these approaches, arguing that instead of creating mutual relationships this form of recognition actually "promises to reproduce the very configurations" of colonial power that Indigenous "demands for recognition have historically sought to transcend" (p. 3).

Critical to Coulthard's argument is his understanding of the dual-structure of colonialism. In line with Fanon, Coulthard finds colonialism to rely on both objective and subjective elements. The objective elements involve the aspects of domination constituted through the economic, legal, and political structures of the state. This means that "the terms of accommodation usually end up being determined by and in the interests of the hegemonic partner" (p. 17). The subjective elements of colonialism involve the creation of "colonized subjects" (p. 16) and a process of internalization through which the colonized come to accept and even identify with the limited *misrecognition* granted through state structures. In this way, contemporary colonial power and hegemony work through the *inclusion* and shaping of Indigenous peoples and perspectives by state discourses, as opposed merely to a process of *exclusion*.

Those committed to the liberal politics of recognition may find this difficult to confront given the implications of Coulthard's arguments: he concludes, after all, that "much of what Indigenous peoples have sought over the last forty years to secure their freedom has in practice cunningly assured its opposite" (p. 42). However, a careful read of this work reveals not a bleak rejection of the recognition paradigm, but attention to the limits of recognition in the context of settler-colonialism and arguments for an empowering shift toward a "critical individual and collective *self*-recognition on the part of Indigenous societies" (p. 48). This vision of decolonization involves a significant turn away from state structures and discourses, and an emphasis on the resurgence of Indigenous cultural practices that may serve as a lasting alternative to the colonial present. Here Coulthard briefly but importantly sets out some concrete ways forward in the form of five theses in what is a strong and fitting conclusion to *Red Skin, White Masks*. These five theses are: 1) On the Necessity of Direct Action; 2) Capitalism, No More; 3) Dispossession and Indigenous Sovereignty in the City; 4) Gender Justice and Decolonization; and 5) Beyond the Nation-State.

Throughout *Red Skin, White Masks* Coulthard cuts a path that, in addition to gathering support and approval from many, may also draw counter-arguments and concern from others. To my mind, one of the greatest strengths of this book is Coulthard's willingness to directly address these counter-arguments throughout his work in a compelling, thoughtful, and genuine manner. Coulthard grounds these debates and discussions in familiar examples, making this work relevant to a wide audience. As an Indigenous law scholar, I found his engagement with

anti-essentialist critiques, gender and power, and the perceived insular nature of culture-based or identity-related movements to be incredibly illuminating for my thoughts on Indigenous law. Readers across a range of political orientations and fields of study will find Coulthard's work provocative, engaging, and worthy of careful consideration.

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Rose Ricciardelli

Surviving Incarceration: Inside Canadian Prisons. Waterloo: Wilfred Laurier University Press, 2014. 245 pp.

How do men identify, evaluate and manage risks in prison? Do perceptions of risk differ between incarcerated men? What can understandings of risk tell us about the conditions of prison life? In *Surviving Incarceration*, Rose Ricciardelli addresses these questions by revealing the prison experiences of diverse former male prisoners as they grappled with the realities of federal incarceration in Canada. Between February 2011 and February 2012, Ricciardelli conducted in-depth interviews with fifty-six parolees and former federal prisoners to discuss their experiences before, during, and after incarceration. Through their voices, she demonstrates how violence and/or its threat pervade daily life in prison, where an "abrasive, overcrowded penal climate" (p. 19) reinforces the need and value of privacy and personal space, while the inmate code of conduct shapes how incarcerated men negotiate their safety. Ricciardelli also examines how prisoners view risk, as well as how power relations and knowledge systems "underlying the formal and informal governance in the prison system" are exposed when risk is investigated (p. 17). *Surviving Incarceration* is divided into seven chapters, each beginning with a personal narrative of a former prisoner whom Ricciardelli interviewed. Overall, *Surviving Incarceration* offers a rich conceptual discussion and detailed empirical analysis, examining how these men "survived" the realities of the inmate hierarchy in relation to masculinity, sexual identity, violence, and stigma, as well as community re-entry and rehabilitation.

The introductory chapters of the book lay the foundation for an in-depth investigation into the experiences of prisoners housed within men's federal penitentiaries in Ontario, Canada. Ricciardelli describes the current Canadian federal prison system, along with the hierarchy evident within the prison populations. She illustrates how interconnections between the prisoners' criminality, sexuality, and masculinity play a role in their prison status. As well, she notes the risks they take, or negotiate, in order to acquire social status in prison. The role of informal