

Aboriginal women writers according to their publication dates but "represents chronologically" (26) the stages of her own understanding. She outlines the trajectory in a cumulative manner showing an evolution rather than revising early readings. Jeannette Armstrong's *Slash* at the beginning and Eden Robinson's *Traplines* at the end function as "framing texts" (189).

In her reading of *In Search of April Raintree*, Hoy interprets the above-cited quotation by Metis author Culleton-Mosionier as an example of the resistance of contemporary Native (women) writers "against being named into Otherness" (92). As Strong-Boag and Gerson outline in their discussion of the reception of Johnson's artistic and literary achievements, the post-Confederation poet often had to contend with either the dismissal of her Mohawk heritage or the gaze on her exotic otherness. Although she was very successful as a performer, she was often not taken seriously as a writer. Her marginalization is the story of an Aboriginal artist and the story of a woman at the time of the *Indian Act* which denied status to Native women marrying White men. Therefore, Strong-Boag and Gerson see Johnson "as a figure of resistance, simultaneously challenging both the racial divide between Native and European, and the conventions that constrained her sex" (3). In their discussion of her connections with Euro-Canadian feminism, the book title *Paddling Her Own Canoe* gains an additional meaning because they point out how Johnson, who had always loved the paddle, gave the canoe "a fresh spin when she aired its potential for liberating women" (74) in her "New Woman recreational journalism" (128). In Hoy's study, gender discussions are presented in a variety of literary and cultural contexts. Although Hoy positions herself as a feminist critic, she makes it clear that there are no easy definitions: "like 'Native', 'woman' is a space of contestation over meaning" (22), and Aboriginal women (not only in Iroquois societies) often "have recourse to historic matrifocal definitions" (23) of their roles and responsibilities.

Further guiding readers in their understanding of the key terms of her title, Hoy explains in her introduction that *Canada* is also a contested site for Aboriginal women although they may "use the claim to Canadianness strategically" (24), like Culleton-Mosionier in the above-mentioned quotation. Hoy therefore preferred the wording "in Canada" to the descriptor "Canadian." Strong-Boag and Gerson devote their last chapter to Emily Pauline Johnson's divided loyalties - to her people, to Britain and to Canada. They emphasize that, above all, she "challenged a prevailing view of Canada, which, ..., granted superior privileges to the European settlers" (184). They end the book with a reference to Culleton-Mosionier's above-cited brief exchange from her novel, as it "recalls the long battle

waged by Pauline Johnson" (217) who "stood almost alone in helping to keep mainstream Canadians from forgetting entirely the presence of a Native 'Other' in their midst" (216). Today, as Hoy's book illustrates, such reminders come in many variations by a great number of Native women writers in Canada. However, for Hoy, the responsibility rests with the (Canadian) reader who "has an opportunity to reframe and renew understandings, ..., in the interests of change" (201).

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***Higher Goals: Women's Ice Hockey and the Politics of Gender.*** Nancy Theberge. Albany, New York: State University of New York Press, 2000; xiii + 182 pages; ISBN 0-7914-4642-5; \$16.95US.

*Higher Goals* offers a detailed ethnographic account of the 1992-93 and 1993-94 seasons of the Blades (a pseudonym), one of Canada's elite women's hockey teams. Theberge's accessibly written presentation of the ethnographic data provides the reader with an insider's insight into the social organization of the team, the internal team dynamics, the private space of the change room, and the players' opinions and expressions of physicality. More importantly, each of these topics is examined within the context of a continuing ambivalence about women's athleticism and the politics of gender that structure that ambivalence.

Theberge recognizes that hockey has a "grip on the country's [Canada] collective consciousness. That grip historically has been limited to men's hockey" (x). Hockey's intimate connection to men and masculinity creates some significant issues and challenges for women's hockey. Theberge highlights several of these issues. They include the unequal distribution of resources (ice time, quality coaching, medical and therapeutic support, media coverage); men in positions of power within women's hockey teams; integrated versus separated play of girls and boys; competitive and elitist approaches to women's hockey that mimic men's hockey, rather than positioning women's hockey as an alternative to the dominant model; the "feminine apologetic" and the pressure to conform to ideals of femininity; and homophobia. *Higher Goals* is one of only a handful of books (including *On the Edge*, Etue & Williams, 1996, and *Too Many Men on the Ice*, Avery & Stevens, 1997) that is specifically dedicated to the issues of women's hockey. It is therefore an important book

which contributes to the debates in popular and scholarly inquiry about hockey that have for too long been concerned only with men, masculinity, and national identity.

The book begins with a brief history of women's ice hockey in Canada and is, in part, a celebratory account of the female physicality and community that is a culmination of that history. However, as Theberge states, "developments in women's sport in recent years have achieved reform, not revolution. While the Blades offer a setting for the celebration of women's athleticism, they do so within a framework that leaves intact elements of traditional gender constructions" (91). The book demonstrates that patriarchal relations of power are not something increased female participation in sport has overcome, but are rather something within which women's sport continues to be contextualized. Using the words and experiences of players, coaches and others involved in elite women's hockey, Theberge succeeds at bringing to life the theories and insights offered by feminist sport sociologists over the last ten to fifteen years. *Higher Goals* is a good introduction for readers interested in the relations between women's sport, ice hockey and the politics of gender.

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***Inside Organized Racism: Women in the Hate Movement.*** Kathleen M. Blee. Berkeley: University of California Press, 2002; 272 pages; ISBN:0-520-22174-5; \$35.00US.

Kathleen Blee's latest study of women's involvement in racist activity is based on interviews with participants in the Klan, neo-Nazi and other white power groups. The interviews reveal a valuable body of knowledge about subjective motivations and biographical contingencies with which engagement in hate activity can be more thoroughly understood.

Blee goes beyond a description of the organizational activities of racist women to show the relation of their conduct to the broader cultural environment. Not surprisingly, women's involvement is defined by their traditional social place: organizational subordination, primary responsibility for the home, and care and support of children in schooling and other institutional settings. These culturally familiar tasks "convey a sense of the ordinariness of racist activities" (132), and indicate the importance hate groups place on patriarchal structures of gender and institutional

relations.

The opening chapter, "The Racist Self," draws connections between biographical circumstances and women's hate-group involvement. These suggest, in many cases, a more or less "passive" slippage into racist organizations through friendships, spousal involvement, and social engagements. Difficult life experience that adherence to a racist group may somehow ameliorate is also a rationale for participation.

Blee's subjects characterized their lives before joining hate groups as a search for meaning. They also "described their sense of racial urgency as a *consequence* of associating with members of racist groups [rather] than [the] *cause*" for joining (28). That active and often violent racism is a consequence rather than a cause of involvement is given support in the way women learn "to transform beliefs" from "everyday" to "extraordinary racism" (75). Women may feel organizational pressures and the weight of traditional gendered expectations, but a central element in the "search for meaning" and the adoption of racist ideas remains the choice between alternative meanings (e.g. segregation vs. multi-culturalism) available in contemporary society. This requires repeated emphasis in a study such as Blee's so the individual's openness to racist attitudes prior to their involvement is not obscured by the "consequence-not-cause" thesis.

What is clearly a "culture of violence," requires a conscious commitment to racist ideology that need not include physical violence to be valuable to a racist sub-culture; the language of hate, racist music, the uses of ritual, and the socialization of children serve the aims of violence equally well. Women may occupy traditional positions within hate groups and men may actively deny them leadership roles, but Blee's conclusion that "it is often women who serve as arbiters of cultural acceptability in racist groups" (166) illustrates the crucial part women play in propagating hatred. It also leads the reader to think more critically about male dominance at leadership levels. How meaningful a point of inquiry is gender inequality in the context of racist organizations?

The Internet has provided an unprecedented opportunity for hate groups to recruit by widely disseminating their attitudes about such current social trends as immigration, minority languages in schooling, and the rise of mixed marriages. The importance of Blee's study is that it reminds us of the possible connections between an unreflective, ordinary life, and the opportunity white power groups offer individuals to develop particularly destructive meanings through extraordinary acts of racism and hatred.

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