

## *Our Long Struggle for Home: The Ipperwash Story by Aazhoodenaang Enjibaaig*

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actively little from female members. Shantz makes it clear that men were far more interested in joining than women—did women who joined to please their spouses come to truly enjoy the experience? Shantz speculates that women’s motivations might have been complicated, but her sources do not allow her to explore this in much depth. The clubs and *Sunbathing for Health* identified children as “natural nudists,” and welcomed and featured children, but did children embrace the clubs to the same degree as their parents, especially when they realized that their peers’ parents did not spend their weekends naked? It might have been hard to find people to interview who were not leaders in the movement, but the book reflects the beliefs of the founders about what they were doing; it would have been fascinating to learn more about what people with less investment in nudism thought of their experiences in these clubs.

With the exception of her chapters on nude beauty contests and Wreck Beach,

the book focuses primarily on the 1950s and 1960s. The latter chapters show how the counterculture started to change the culture of nudism, but it would have been interesting to trace these developments in more detail and to extend her examination of the culture of nudism into the 1970s and 1980s. What happened as this initial generation aged? Who took over and how did this change the clubs and the movement more broadly?

This book provides our first peek at nudism in Canada. It provides an excellent mapping for future historians of the subject.

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<sup>1</sup> Stephanie Simon, “Couple Who Championed Nudism Found Dead in Spa” *Los Angeles Times* 18 April 1997 <<https://www.latimes.com/archives/la-xpm-1997-04-18-mn-50099-story.html>> Checked 1 May 2023.

## *Our Long Struggle for Home The Ipperwash Story*

by Aazhoodenaang Enjibaajig

Vancouver: On Point Press, 2022. 208 pages. \$24.95. ISBN 9780774890571.  
(<https://www.ubcpress.ca/our-long-struggle-for-home>)

It has been more than sixteen years since the report of the Ipperwash Inquiry was released, which examined the police shooting death of Anthony “Dudley” George. *Our Long Struggle for Home: The Ipperwash Story* takes a much longer view of land reclamation, detailing the Stoney Point community’s fierce determination to reclaim their territory since it was appropriated in 1942 by the Canadian Armed Forces through the War Measures Act.

This is a beautifully-told community-based story and is reflected in the book’s authorship. Aazhoodenaang Enjibaajig translates to the “ones who come from Aazhoodena,” also referred to in the book as Stoney Point. Community members, including Dudley George’s relatives, worked in collaboration with settler writer Heather Menzies, who “took on the work of recording and transcribing their stories, editing them together, wordsmithing possible narrative links

and generally being their storyteller helper” and did so as part of her own accountability as a settler in Canada (162). Aazhoodenaang Enjibaaig are land defenders who wanted to tell their stories to the next generation of community youth as well as to Canadians.

The result is an engaging and accessible account that documents the insidiousness of Indigenous land expropriation, the state’s entrenched protection of colonial interests, and most importantly, the strength of Anishinaabe resistance.

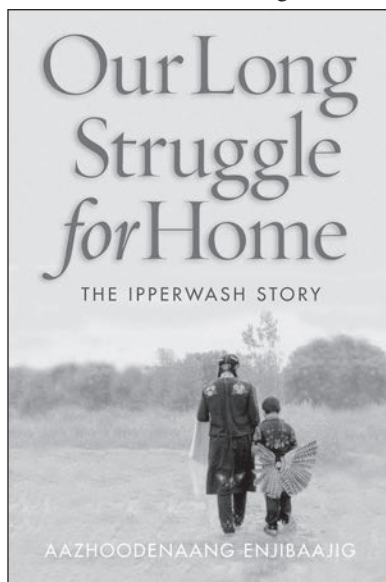
Organized chronologically, *Our Long Struggle for Home* tells the story of the community’s ties to their territory as well as their displacement from it. The book opens with a foreword by Anishinaabe legal scholar John Borrows that situates the reader in the context of treaty truths. The introduction and first chapter detail the community’s position within the Anishinaabe world and their history, told in ways that are accessible to readers and providing excellent historical context. These chapters allow readers to understand the deep connections Aazhoodenaang Enjibaaig have to their land, as Marcia George Simon says, “life was still rooted, deeply, on the reserve. The land sustained us in our daily lives and all this meant to us, and we expected this to continue” (30). Devastatingly, Chapter 2 documents how this was not to be, as the government’s use of the War Measures Act forced them to move in spite of their resistance to leaving their land. The next chapters tell us about the community’s continued defiance in the face of social

disruption: the work of Elders to reclaim their language and land use, their use of historical and archival research to strengthen their claim, the posting of eviction notices around the base, and the burial of Daniel George at their sacred grounds, a very real reconnection to home.

Aazhoodenaang Enjibaaig wanted to reclaim their land through peaceful occupation and nation-building, turning to a march to Ottawa and eventually taking over the barracks. Chapter 8 tells the story of what happened on 5-6 September 1995 from the perspective of the OPP and government officials through the use of Inquiry documentation. It is effectively juxtaposed with the next chapter, which uses oral history

to document these same two days from the perspective of the community, thereby connecting the reader to their memories of these traumatic events.

While the book describes difficult content, it also provides an entry to healing. The authors address internal community tensions: Christian and traditional, band council and land activists, and between Aazhoodenaang Enjibaaig and those already living at Kettle Point. These details allow readers to see the complexity of social disruption, the diversity within Indigenous communities, and the work involved in rebuilding our nations. The interviews Menzies conducted with community members are woven throughout the book, along with testimony and evidence that appeared through the Inquiry process. In a very real way, the authors have distilled



important findings of the Inquiry into a readable format, with community members at the forefront, driving the narrative.

The strength of this book reflects the people who told their story. While this is a history of different levels of government extracting Indigenous land, it is the land defenders and their relentless demands for treaty justice that are at the heart of it. Even

the book cover tells a story of healing and resistance. The cover photo features Dudley George's great-niece and great-nephew walking together, in their regalia, firmly rooted on their traditional territory.

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## *Sex and the Married Girl* *Heterosexual Marriage and the Body in Postwar Canada*

by Heather Stanley

Toronto, Ontario: University of Toronto Press, 2023. 216 pages. \$75.00 hardcover. ISBN 9781487501198. \$29.95 paperback. ISBN 9781487521141. \$29.95 (utorontopress.com).

Postwar gender roles in Canada have often been characterized by women's retreat to domesticity and images of blissful family life. These characterizations have been perpetuated by media through movies and sitcoms and have been used more recently by Conservative politicians to reflect on a golden age of wholesome, simplicity. In *Sex and the Married Girl*, Heather Stanley confronts this idealized image and investigates the realities of marriage, sex, and motherhood in postwar Canada. Stanley interrogates medical and religious discourses on marriage and sex to reveal how these supposedly private matters were carefully constructed to encourage 'normal-

cy' and how the maternal body "became the lever through which the family, and eventually the state, could be moved and postwar society carefully shepherd into a new era" (6). Stanley partners this archival evidence with eighteen oral history interviews of women's experiences with sex and marriage in the postwar period.

Stanley's book builds upon important studies on youth in postwar Canada by historians such as Mary Louise Adams and Mona Gleason by considering how discourses of normalcy were created, sustained, and enforced on adult women. *Sex and the Married Girl* also centres the body as both discursive and corporeal and considers

