conclusions, I don't think that that is a problem. When read as a snapshot of what three generations of scholars in the field of Postcolonial studies in five different areas of the world are doing as teachers, theorists and administrators, the book forces us to think about the material conditions of academic production and how fraught they can be.

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Anthony J. Hall. *The American Empire and the Fourth World. The Bowl with One Spoon.* Volume One. Montreal: McGill-Queen's UP, 2003. Pp. 534. $49.95.

This massive book is part one of a larger work, suggestively titled "The Bowl With One Spoon," in reference to an indigeneous world view that has, since 1492, steadfastly opposed what Hall terms "the West's master parable": "the concept of all human interaction as a struggle to advance civilization's conquest of savagery and barbarism" (xii). Hall explains that the bowl with one spoon, "an Aboriginal pictorial representation of the principle that certain hunting territories are to be held in common," was employed to "signify the terms of treaty agreements" and became under Tecumseh an image signifying "the need for federal unity among Indigeneous peoples if the shared Indian Country was ever to achieve sovereign recognition in international law" (epigraph). From his perspective as a scholar working in Canada, Hall sets this simple but powerful image against a regime of possessive individualism that he sees running amok in contemporary neo-liberal globalization and the current U.S.-led war on terror. For Hall, the bowl with one spoon "is consistent with the creative and humane use of the state to achieve a variety of shared purposes" (422), a vision of the role of the state very much at odds with current trends toward dismantling the social welfare state.

In retrieving this visual metaphor, Hall seeks to remedy his sense that "there is very little in the iconography and vocabulary of North-American

popular culture to take into account the kind of treaty diplomacy with Indigeneous peoples that provided the context for the original operation of Johnson Hall" (16). Johnson Hall becomes a touchstone for him of what might have been and what might still be should his book be taken seriously. It symbolizes the reciprocal bonds that made "immigration into Indian Country a very different process from the form of expansionism aimed at extinguishing Indian Country" and provided the seeds for "the emergence of the Fourth World as a pluralistic realm of prolific intercultural inventiveness on the middle ground of compromise, negotiation, and exchange" (458). Hall's reclaiming of this history circumvents the polarities that plague much discussion of equity issues, identity politics and postcolonial discussion today by turning back to the historical record and seeking out paths not taken or blocked in the past. He argues, for example, that "Race-based paradigms in the social sciences, but especially the lens of 'Indian-white relations,' obscure full appreciation of the fact that European immigration into the Americas could take many forms" (457).

Hall describes his idea for the book as trying to create "a text expansive and comprehensive enough to demonstrate the richness of the connections linking the history of Johnson Hall, for example, to the dynamic eruptions of Indian Country that are integral to our own time" (20). That expansiveness is both a strength and a weakness of the text, in that its rambling and repetitive style may put off readers who might benefit from its challenge to rethink the history of the Americas and their global interactions over the last four hundred years from what now seems a fresh perspective, although in many ways it is a self-conscious revival of Red Tory traditions that have receded in influence since the Trudeau years. In its very form, Hall's book performs an alternative vision of human relations to that provided by more conventional histories. An eclectic mix of heroic, nostalgic and utopian narrative, the book is organized thematically as "a kind of literary cartography to a landscape of history, law and politics that is probably not familiar to all but a few specialists" (55), so that it moves back and forth across the events that it surveys rather than providing a linear narrative. Although there is a detailed index that encourages dipping for those short of time, the experience of reading the book cover to cover is powerful. For those who seek documentation of his claims, the notes are exhaustive.

The complex histories that Hall traces may help explain why Canada disappears from most accounts of postcolonial theory and cultural studies. Johnson Hall and the bowl with one spoon are not amenable to the usual accounts, emerging from Indian, Caribbean, African or even Australian

He retrieves a certain model of the Enlightenment from those of its postmodern detractors who would reject the entire project out of hand.

experiences, and they threaten a version of history that accepts the exceptionalism of the United States without question. Hall places contemporary Canadian concerns with indigeneous rights and treaty claims within the larger sweep of imperial activities and international disputes going back five hundred years, or differently put, he places the last five hundred years of imperial Western-dominated history in fresh perspective by imagining how these events and these philosophical arguments might look from the point of view of the world's indigeneous peoples. In this re-imagined narrative, Locke emerges as the chief villain and Rousseau as his interlocutor, Pontiac as a major visionary with George Manuel as his heir, and the architects of the American Republic as deeply flawed reactionaries. One of the more interesting aspects of this book is the challenge it poses to unquestioning celebrations of the American Declaration of Independence as a model for democracy. He argues, for example, that "The exclusion of Indigenous peoples from the Creole nationalism of the United States was seminal in helping to point the global movement of decolonization toward extreme forms of ethnic nationalism" (524) and led to internal policies of Indian removal that favoured doctrines of Darwinian conquest over the rule of law. Until the United States deals with the flaws in its founding document and the subsequent ethnic cleansing of events such as the Trail of Tears, Hall argues, contemporary politics will continue to be dominated by an aggressive private property regime without respect for any form of law that it cannot manipulate in its own interests.

Hall's aims here are ambitious and multiple. He wishes to change British imperial and American historiography by highlighting the centrality of the period 1754 to 1814 and claiming the role of the Confederacy of Indigeneous peoples in the Great Lakes-Ohio Valley during this period as "a saga whose pivotal effect on global history is now apparent" (xxv). He intervenes in globalization studies to argue that globalization is not new but began with the conquest of the Americas in 1492. Against Hardt and Negri, he affirms that "The new imperialism of the informal American empire is deeply rooted in the old imperialisms of Europe" (22). As a result, the contemporary question that animates his study—"How can democracy be made to conform better to the transcultural and intercultural realities that are integral to the process of globalization?"—requires investigation of the "philosophical, legal, cultural, and social changes suggested by the word 'privatization'" (21). In investigating that word and its histories, he retrieves a certain model of the Enlightenment from those of its postmodern detractors who would reject the entire project out of hand. In particular, he documents the "historical genesis of the position

that Indigenous peoples are invested with Aboriginal and treaty rights" (29), drawing sharp contrasts between Canadian tradition and practice in the United States on this issue. The Royal Proclamation of 1763 emerges from this study as a key document authorizing this position. Section 35 of the patriated Canadian constitution, in recognizing Aboriginal and treaty rights, suggests for Hall a challenge that he hopes his fellow Canadians will embrace. He argues:

> Canada has a unique opportunity to show the world something both very new and very old in living up to the challenge posed by our constitution, in opening up institutional space for the cultures and creative self-determination of Indigeneous people in nation-building, and in advancing ecological globalization in the new millennium. (30)

Canadians must choose between what he calls "two legal countries": "the American empire of possessive individualism" (529) and that of the Fourth World, which he sees as "the inheritor and embodiment of the principles of global geopolitics once defended by Tecumseh and by the freedom fighters of the land of the bowl with one spoon" (529). For Hall, "The Fourth World is consistent with many of the most egalitarian principles of the Enlightenment, especially in the extension of the projection of the idea of rights beyond the human realm into broader spheres of ecological relationships" (532). There may be an interesting parallel here to Edward Said's reclamation of humanism from the doctrinaire right for "the practice of participatory citizenship" (22), critical scrutiny and movements for social change that are motivated by "ideals of justice and equality" (10) as articulated in his *Humanism and Democratic Criticism.* Whether or not Hall's book is a sign of shifting trends within disciplinary practices long suspicious of Lyotardian grand narratives and their Enlightenment roots, his book is a valuable intervention into globalization and postcolonial debates, while advancing understanding of Canada's place within them.

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