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Nonetheless, make no mistake, *A Journey to Freedom* is a major contribution to the literature. Oakes was one of Red Power's most vitally important and influential activists and arguably, from 1969–1972, its leading figure. He has long been impossible to ignore, but had never gotten his due from scholars. Now, he has. Blansett's book is a major biographical achievement, and arguably the most important chronicle of Red Power produced thus far. Hopefully, it will inspire work on lesser-known Red Power organizations and other overlooked major Red Power figures such as Hank Adams, Ada Deer, LaNada (Means) War Jack, and Wallace "Mad Bear" Anderson.

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More Powerful Together: Conversations with Climate Activists and Indigenous Land Defenders. By Jen Gobby. Halifax and Nova Scotia: Fernwood Publishing, 2020. 239 pages. \$26.00 paper.

The threat of climate catastrophe is now an ever-present concern for communities around the world and especially Indigenous peoples. Both climate activists and Indigenous land defenders persist in their efforts to overcome the extractivism and environmental degradation fueled by the indifference of corporations and governments and despite a largely apathetic response from the general public. Members of these movements, despite seemingly parallel goals, often find themselves at odds, however. Cultural differences and the embeddedness of colonialism, white supremacy, and heteropatriarchy create conflicts within and between movements that seemingly hamper their ability to create change collectively. How might these groups recognize and address their differences to work toward more sustainable and just futures? In *More Powerful Together*, activist scholar Jen Gobby takes on this question to explore these dynamics and uncover how climate activists and land defenders in Canada might work together for decolonization and decarbonization.

Whereas much of the literature on activism tends to focus on one specific movement, Gobby argues that there is much to learn about our theories of change (academic and otherwise) by exploring the interactions between movements that are made up of different actors seeking to achieve similar goals. Drawing on conversations with Canadian climate activists and Indigenous land defenders, Gobby strongly illustrates not only the embeddedness of white supremacist and colonialist logics in Canadian society, but also within the movements seeking to deconstruct these systemic problems. The foundation of Gobby's argument is the idea of relatedness. This takes many forms throughout the text. Central to her argument, and one of the strongest contributions for activist readers, is the importance of understanding the inherent relatedness of seemingly disparate issues. Recognizing relationships between movements, such as anti-pipeline activism and the movement for missing and murdered Indigenous women and girls (MMIWG) could prevent the seemingly inevitable isolating into silos common in activist circles. Although not an entirely new contribution, Gobby's

presentation of this interconnectedness between issues highlights the importance of understanding the larger, structural, and localized context enacted upon movements.

How the climate crisis reinforces and creates further inequities is only one area in which *More Powerful Together* demonstrates that understanding how we are related to one another is essential if we are to create equitable change. Although understanding how movements are related is the foundation of her argument, among activists in Canada, as Gobby demonstrates, concerns about the reproduction of violent structures within movements require that they understand themselves in relationship to one another. Relationships between climate activists and Indigenous land defenders often fall prey to racist and heteropatriarchal tendencies requiring activists to reflect on not only whose voices are being amplified and who leads movements, but also what the futures imagined by activists actually entail. The tendency among activists to understand specific social issues in isolation, rather than being connected, is but one of many stumbling blocks Gobby identifies as a barrier to settler-descendant activists working effectively with Indigenous land defenders. Climate activists who ignore these concerns run the risk of recreating these violent structures while denying Indigenous sovereignty.

By taking a holistic approach that considers both the internal and external dynamics and barriers to social movements, Gobby provides both scholars and activists a clear picture of contemporary movements specifically those focused on climate justice and land defense in Canada. While much of the focus is on barriers to systemic change, *More Powerful Together's* tone is hopeful as it lays the groundwork for effective coalition building between movements working toward equitable outcomes for all. As the title suggests, Gobby's narrative demonstrates that to construct a more just and equitable world for all, activists must work together as co-conspirators to create the new worlds they imagine.

Beyond simply providing an understanding of inter-movement dynamics, Gobby offers a crucial addition to the activist scholar literature. Her findings are not only drawn from conversations with climate activists and Indigenous land defenders, but specifically from her experiences as an activist and scholar in these spaces. Despite its relatively long history within the social sciences and humanities, scholar activist practice remains sidelined by many within the academy as too political and lacking theoretical relevance. Gobby shows that not only is there a clear place for scholars within activist spaces, but that these spaces can be practically and theoretically productive as well. She strongly showcases this through her examination of differing theories of change between activists. Moreover, she shows that scholars' personal stances and activities as activists can prove fruitful, as experiences at the 2019 Global Climate Strike in Montreal drove her to explore dynamics between Indigenous and settler-descendant activists.

Written succinctly and accessibly, Gobby's work is essential reading for scholars of contemporary social movements and activism. Furthermore, activists themselves who wish to more adequately contend with the ways that discriminatory social structures have embedded themselves into the social movements trying to address them will find fodder for fruitful discussion here. Likewise, *More Powerful Together* is an

important contribution to the activist scholar literature, providing a strong example of the effectiveness, validity, and applicability of this approach to scholarship. As Gobby argues, in tumultuous times where existential threats to the well-being of communities around the globe are ever-increasing in number, it is essential that activists find ways to establish coalitions. And while the academy may not always be accepting, among those fighting for equity and justice there is space for academics to contribute and learn.

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No Study Without Struggle: Confronting Settler Colonialism in Higher Education.

By Leigh Patel. Boston: Beacon Press, 2021. 208 pages. \$24.95 cloth; \$34.99 audio CD; \$45.00 audio file.

No Study Without Struggle: Confronting Settler Colonialism in Higher Education opens with a quotation from Robin D. G. Kelley about “how the uprisings against racism on college campuses are best understood as part of an ongoing relationship between cries for freedom in the streets and those on campuses” (1). Maintaining that higher education practices the same colonizing patterns that are found in everyday society outside of campus, author Leigh Patel’s use of this reference beautifully captures how her book is structured with examples of settler-colonial logics throughout US history. In so doing, Patel demonstrates how these colonizing structures are still present in the country today and how they manifest in institutions of higher education. *No Study Without Struggle* makes the argument that in order to have liberation at the higher education level, we must confront the foundations of settler colonialism through the “categories of human and nonhuman, land as inert, health as a luxury for a few, the pillaging of the planet and its darker peoples as the ‘natural’ order of things” (168). Patel ultimately is demonstrating that higher education institutions have always been a settler-colonial structure of the United States and because of this, systemic racism has always been present at these institutions.

Each chapter tackles settler colonialism by highlighting how this phenomenon impacts different areas. Chapter 1 begins by illustrating settler colonialism as a triad, which results in the birth of anti-Black racism, the erasure of Indigenous communities, and the role of migrants in the United States. Furthermore, Patel demonstrates that the triad of settler colonialism is laced with violence from those in power. The author makes connections between laws and policies enacted in the past, such as the Fair Housing Act of 1968, and racist policies in the past that are still impacting communities of color today in segregated neighborhoods, college loan defaults, and denial of upward social mobility. Throughout, Patel returns to the attempted erasure of Indigenous communities and the stealing of Indigenous land, as in the case of land grant institutions. Higher education institutions cannot achieve diversity, equity and inclusion when they cannot acknowledge they were built and operate on stolen land.