

Indigenous Women, Work, and History: 1940–1980. By Mary Jane Logan McCallum. Winnipeg, Canada: University of Manitoba Press, 2014. 320 pages. \$31.95 paper; \$70.00 electronic.

In the last decade, scholars have expanded our knowledge of indigenous women's labor history and strengthened the canon of indigenous studies. Exploring in her book the ways in which Native women's labor has contributed to their communities and settler societies, Mary Jane Logan McCallum joins scholars such as Carol Williams, Victoria Haskins, and Margaret D. Jacobs. Critically, although the author attests that in the scope of modernity Aboriginal and indigenous peoples are often left out of the conversation and thus are "displaced" and victimized in the twentieth century, *Indigenous Women, Work, and History* interestingly departs from these tired assumptions. Revealing the many ways Aboriginal women partake in and create modernity, McCallum critiques historians who leave gaps in the historical record by failing to address Aboriginal modernity, particularly Aboriginal women.

A rising expert in the field of Aboriginal women's history, McCallum is an associate professor of history at the University of Winnipeg who has dedicated over a decade of her research to the topic. Her numerous articles on indigenous labor, health, and race and gender envision a nuanced approach to modern Aboriginal history. Recognizing that labor was "also part of a colonial apparatus meant to, among other things, extinguish Aboriginal title and status" (7), and examining Aboriginal women's labor in terms of twentieth-century Canadian colonialism, McCallum engages the interconnected racial and gender discrimination women experienced in the context of colonial regulation and a patriarchal social order. Moreover, McCallum's analysis recognizes that Canada's Indian policies, ideologies, and schemes operated in ways similar to those found in other white-settler colonial contexts worldwide.

In chapters covering four major case studies and eras that address indigenous domestic labor, relocation, Aboriginal hairdressers, community health representatives, and indigenous nurses, McCallum critiques Canada's range of discriminatory employment and training program practices. Her analysis largely engages the Department of Indian Affairs (DIA), Health Canada, and also the Aboriginal Nurses Association of Canada. Methodologically, the author examines periodicals, church records, and state archival collections, bolstered with seven interviews. The author unpacks major Indian policies that shaped Native women's experiences such as the Indian Act, enfranchisement (known as termination in the United States), and the Indian Replacement and Relocation program.

McCallum begins with an investigation of foundational federal economic and vocational Indian programs that asserted government control over Native women. Chapter 1 uncovers the DIA's implementation of domestic instruction and job placement from the mid-twentieth century onward. Institutionalized at the residential school level and connected to Indian Health Services (IHS), domestic labor exemplified the government's desire to supervise, discipline, and dominate Indian women. McCallum asserts

that this was strictly intentional; the DIA “guaranteed that domestic labor was, indeed one of the only jobs Native women could get” (22). Chapter 2 examines the late 1950s and 1960s Indian Placement and Relocation program, a job placement program that commonly produced Native women hairdressers. Intended to modernize supposed outdated Indian economies, the program functioned to encourage enfranchisement while also actively containing and supervising the indigenous population and managing its labor. Ironically, rather than eliminating federal services to Aboriginal peoples, this program only expanded them.

The later chapters are inspired by McCallum’s criticism of the IHS. Chapter 3 unpacks discrimination and postwar colonialism in the Community Health Representative program that encouraged indigenous health workers to serve their supposedly unhealthy communities. In practice, it discriminated against its feminized indigenous workforce and provided inadequate training, unsatisfactory working conditions, and non-commensurate pay. McCallum stresses that the ill-conceived program overlooked root causes of poor health in Native communities, namely colonial policies and the state’s inadequate funding. Chapter 4 delves into Native women’s activism in the Aboriginal Nurses Association of Canada (ANAC; formerly RNCIA). In ANAC, Native women challenged top-down Indian health policies and the undermining of indigenous knowledge, efforts that asserted greater control over Indian health. Here, McCallum considers nursing as “a site not only of colonization, but also of resistance to it” (171). The author emphasizes that nursing work can aid self-determination and the decolonizing of Indian health.

Written chronologically and thematically, *Indigenous Women, Work, and History* has a fluid, sensible structure. However, McCallum’s style is occasionally wandering and colloquial. In addition, at times the author merely recounts history, leaving a critical void of discussion and investigation—for instance, the gendered significance of male placement officers or maternalists. Lastly, the book warrants more theorization. Settler colonialism, for example, used by McCallum’s contemporaries, would have been a natural complement to the material. These criticisms aside, McCallum’s conclusion is a powerful element, offering a passionate, insightful critique of professional historians and the field of history. First she brings to light the alarming statistic that in history departments across Canada there were only about five tenured or tenure-track Aboriginal professors at the time of publication. She then challenges the long line of historians who rendered contemporary indigenous histories irrelevant: “Aboriginal history was not just ‘relatively obscure’ before the 1960s, it was *made so*” (234). McCallum calls for a more comprehensive, critical analysis of twentieth-century indigenous history that, released from the confines of mere footnotes and single lectures on Aboriginal history, challenges colonialism, racism, and oppression.

Overall, McCallum provides an impactful study on the ways Canadian colonialism attempted to enact a kind of indigenous laboring citizenry. It aptly examines how the politics of modernity and the state shaped twentieth-century Native women’s wage labor. Boldly contributing to conversations on advancing the field and practice of history, *Indigenous Women, Work, and History* is an intriguing read

for scholars in Canadian and First Nations studies. It also provides a thoughtful comparative analysis that can be read alongside similar texts focused on the United States, Australia, and New Zealand.

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The Life of William Apess, Pequot. By Philip F. Gura. Chapel Hill: University of North Carolina Press, 2015. 190 pages. \$26.00 cloth; \$25.99 electronic.

I join the chorus of reviewers who praise Philip F. Gura's important and timely biography, *The Life of William Apess, Pequot*. Apess is one of America's great lost writers. Severely marginalized in his time, he had limited influence and was largely forgotten until the 1960s and 1970s, when the American Indian Movement raised interest in Native writers and Apess was once again brought to light. In the 1990s, Apess's work was anthologized, and one complete treatment of his life and works appeared, *On Our Own Ground*, edited and with an introduction by Barry O'Connell. In recent years, students from a variety of disciplines and backgrounds have drawn inspiration from Apess. A writer of unusual power, he provides a lens that refocuses the history, literature, and politics of the entire removal period. While many writers of that era commented upon indigenous peoples, Apess is the only one who could place an Indian looking-glass before the white man and show how his representations of Native Americans are mostly a projection of his own fears, desires, and ignorance.

Gura's book contributes significantly to the rediscovery of Apess. In addition to providing a detailed and intimate portrait, it places this important Native American writer in context with other notable individuals from the period. Among the many intriguing figures that appear are Prince Saunders, Apess's mixed-race school-teacher; William J. Brown and Hosea Easton, influential African Americans living in Providence; "Blind Joe" Amos, the Baptist minister at Mashpee; and Samuel Drake, the antiquarian book dealer. Gura's presentation of how Methodism shaped Apess's career is extremely effective, as is his reporting on Mashpee. We glimpse Apess's personal property, including his library of religious and historical tracts, and the newspaper accounts of Apess's death in New York City, possibly from the effects of bad medicine, are detailed with great sensitivity. We even get a firsthand account of Apess speaking at Boston's famed Federal Street Church. Gura has clearly succeeded in his desire to write a "straightforward account of Apess' life and times" (xvi).

While this biography assumes Apess's identity as a Pequot, during his career Apess was identified with Wampanoags, Mohegans, Mashpees, and Haudenosaunees. "Pequot" itself is an ambiguous term that sometimes was used to denote an indigenous New England person. For example, in 1839 Paul Cuffee was identified as Pequot when his autobiography appeared, but modern historians like Gura describe him as African Wampanoag. *The Experiences of Five Indians of the Pequot Tribe* strongly associates Apess with the western branch of the Pequot tribal community, Mashantucket,