a legitimate pride in what we have already achieved and an equally legitimate concern for addressing the imperfections that remain with us.

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Edited by Myra Rutherdale and Katie Pickles, Contact Zones is a collection of articles which explores Canada’s internal colonial project in the near and far past. Organized thematically, the volume is divided into three sections. The first part looks at how Aboriginal women negotiated economic, social, and institutional space through resistance and adaptation. The second section deals with the regulation and surveillance of Native women’s bodies by various state and religious organizations. The final section shows how Aboriginal and White women used, performed, and wrote about public space. Although disparate in time and geography, each section makes clear the importance of placing Canadian women’s history within broader colonial and imperial systems (Pickles and Rutherdale, 2).

Informed by international literature on the topic, the authors used Mary Louise Pratt’s concept of the contact zone as an organizing principle for their volume. According to Pratt, contact zones were social spaces where people (in this case women) from different cultures met, clashed, and grappled with each other, often in highly asymmetrical relations of domination and subordination. The authors defined social spaces broadly. In certain cases the author’s discussion of social space was straightforward and examined well-worn themes—like Katie Pickles and Jean Barman’s investigation of the threat posed by Aboriginal women traversing the streets of Victoria, British Columbia. In other instances, authors focused on little-known topics. For example, Sherry Farrell Racette’s article “Sewing for a Living” looks at how the clothing Métis women made for their families and fur traders embodied complex and multiple forms of cultural interaction. Through the production of clothing, Métis women inscribed their own voices onto the “canvas of the male body” (Racette, 42). By using fur traders as walking advertisements, Métis women were consciously creating a demand for their goods. Thus, Métis women were engaged in a “multidirectional discourse” between makers, wearers, and audience by manufacturing clothing that appealed to people (Racette, 41).

This volume also includes discussions of more contentious social spaces like residential schools in British Columbia. Jo-Anne Fisk’s piece offers a unique perspective on how some Aboriginal people understood the harsh actions of the Roman Catholic nuns who lived and worked in residential
By examining cultural understandings of the mother-daughter relationship, Fisk asks why so many Sisters lacked the capacity to treat children placed under their care humanely. Fisk argues that the Sisters did not have the necessary parenting skills required to deal with children because the Sisters were without the maternal discipline and wisdom of their own mothers. As a result, the Sisters were incapable of parenting, and fell prey "to individual weaknesses and twisted characters," which were then acted out on the bodies of Aboriginal children (Fisk, 100). As motherless daughters, the Sisters did not know themselves or have a cultural identity, and it is through this need for maternal guidance and love, Fisk suggests, that the survivors of residential schools and their tormentors find a common ground.

Less of a basis for common ground between Aboriginal and non-Aboriginal people can be found in the works examining the regulatory efforts of the state and churches. The transformation of Aboriginal families into model Western Christian, monogamous, and heterosexual domestic units appeared central to Indian policy, at both the local and federal level. According to the Department of Indian Affairs (DIA), Aboriginal women's supposedly transgressive sexuality could only be contained within European-Canadian norms of domesticity. However, Robin Jarvis Brownlie found that the contradictory policies and practices of the DIA undermined their efforts to ensure that Native women subscribed to and remained in European-Canadian marriages. The federal government passed legislation that actually made marriage less attractive to First Nations women and singlehood more economically and socially sensible. Sarah Carter's work on a similar topic shows how concerns about indigenous marriage were not just local in scope, but spoke to bigger anxieties arising from the rapid transformation of Canadian society in response to urbanization and industrialization. While the DIA's attempts to regulate Aboriginal peoples' marriages had immediate consequences on the lives of individual women, Indian policy often exposed fears that originated in the dominant European-Canadian population, and had very little to do with Native people themselves.

Speaking to a growing body of literature on gender and colonialism, this volume attempts to outline the multiplicity of Aboriginal women's colonial experiences in Canada. Social spaces in which First Nations women met and grappled with non-Aboriginal people and institutions were not homogenous, or easily reduced to a single account of oppression. Joan Sangster cautions against distilling the colonial experience to the dichotomy of the colonizer versus the colonized because the categories of class and gender were extremely important in determining experience, and in some circumstances, like reform schools for girls, created bonds that trumped colour. Indeed, as other scholars of the colonial project have argued: colonial regimes were "uneven and imperfect" in their application of power, and acknowledging the "inconsistencies of rule" is important when trying to avoid making generalizations about the colonial encounter.
Notes

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David McCrady’s *Living with Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands* is an important addition to the growing borderland literature of western North America. McCrady’s work is important because it not only provides a much needed history of an important time in Sioux history but also challenges the way historians have viewed this history in both Canada and the United States.

McCrady points out that the international boundary has influenced the way historians both in Canada and the United States have viewed the Sioux in the borderlands area (defined as the area of southern Canada and the northern United States stretching from the Great Lakes to the Rocky Mountains) in their interpretations of Sioux history. For example, he suggests that Canadian historians tend to only consider the Sioux as part of Canadian history between 1877 and 1881 when Sitting Bull and his followers sought refuge on the northern side of the border. American historians on the other hand tend to treat the Sioux as only having an American history with only brief reference to their time in Canada. McCrady is suggesting that this approach has led to the creation of two separate histories beginning and ending at the 49th parallel. McCrady tackles this issue head-on in his opening chapter titled “Partitioning Sioux History.” McCrady sets out to get past this divide and to situate the Sioux and their history as a borderland phenomenon. McCrady is able to accomplish this as he analyzes Sioux history not only in wartime but also during more peaceful times and demonstrates that relationships in the borderland areas were not exclusively between both government and the Sioux but also included relationships with many other groups.

McCrady takes a chronological approach in the organization of his book beginning in 1752 and bringing the study to an end in 1881. However, the main focus of the book is the time frame from the Dakota Conflict of 1862 to 1881. The first chapter dealing with the time frame 1752–1862 is brief and sets the stage for the remainder of the book. McCrady’s research was very thorough and he made use of the most recent secondary literature as well as a plethora of primary resources from both Canadian and American collections. McCrady is to be commended for his attention to detail in his