

on nationalism, cultural identity, and tradition.

Sunseri is the first Indigenous scholar to have focused so extensively on nationalism. Undoubtedly this is the strongest feature of the book, and these chapters alone make this book well worth reading. The chapters expressing the voices of Oneida women are a good backdrop to these theories, as we hear the women's perspectives, which voice local concerns mirroring the theories explored above. Hearing the women talk about their hopes for rebuilding the Oneida nation and the strength tradition offers them, and yet the struggles needed to overcome male dominance in the community and the rewriting of tradition in ways that erase women's centrality, highlights the relevance of this work for Indigenous women. Indeed, Sunseri's final chapters address a number of concepts that Indigenous women in Canada (as well as in the United States) are struggling with, including how Canada has successfully bifurcated "Indigenous women's rights" and "Indigenous rights," the relevance of feminism to Indigenous women, and the reality that different Indigenous communities have experienced colonialism differently and therefore may have different priorities. Sunseri concludes with a call for Indigenous women and men to engage in struggles to decolonize. She addresses the power of dreaming, which will be a necessary part of envisioning a decolonized future for all of us.

I enjoyed reading this book immensely. Scholars who primarily seek a linear history of Oneida may struggle somewhat with the traditional and more circular focus Sunseri utilizes, however her analysis of nationalism and its centrality to Indigenous decolonization is a powerful contribution to contemporary Indigenous discourse. It is also an extremely valuable contribution to a growing body of Indigenous writing that "talks

back" to postcolonial, transnational feminist and anti-racist theorists, who for too long have premised their works on Indigenous absence.

BONITA LAWRENCE
York University

Christopher N. Matthews, *The Archaeology of American Capitalism: The American Experience in an Archaeological Perspective* (Gainesville: University Press of Florida 2010)

THIS BOOK IS an essential contribution to Social Archaeology and American Historical Archaeology. It primarily refers to the United States of America but the implications of its discourse are not limited to that nation, and could be highly relevant to any scholar interested in the processes of *materialization* in other capitalist systems. The author presents an analysis of archaeological evidence attesting to the social transformations caused by the advent of the capitalist system, from a theoretical point of view mostly inspired by Marx and Weber. This book comes as a necessary addition to some key recent publications largely focused on the transformative effects of the introduction of a capitalist framework in society, but it also looks at the conception, uses and misuses, practice and interpretations of present-day archaeology (Yannis Hamilakis and Philip Duke, *Archaeology and Capitalism: From Ethics to Politics*; Randall McGuire, *Archaeology as Political Action*), as well as concentrating on specific colonial or post-colonial contexts (Sarah Croucher and Lindsay Weiss, eds., *The Archaeology of Capitalism in Colonial Contexts*).

In his book, Matthews supports the idea that a new archaeological praxis should be defined to support non-capitalist alternatives within archaeological interpretations. The main purpose of this

book is then to explore how archaeology can facilitate an understanding of the processes that lend to people accepting their own commodification as individuals. The central interpretative tool presented in Chapter 1 is drawn from the idea that the material properties of daily living embedded in capitalism can be interpreted through three different levels of understanding of the objects: their use, the mechanisms of exchange they involve, and their fetishization (i.e. when the social value attributed to an object is endowed not by the maker but by its owner).

In Chapter 2, the author presents the simultaneous mechanisms of inclusion and exclusion involved in the capitalist system that might be traceable in archaeological records. To do so, Matthews scrutinizes the archaeology and history of the Narragansett and the Mohawk peoples in the 18th century. The integration of First Nations people into a capitalist system was firmly established in the fur trade, and in several food and crafts exchanges. In turn, this system afforded a specialized function for colonized groups, maintaining trade within them for as long as they were economically viable. Meanwhile, the colonial structure established a definition for the group as "Indians," ensuring their distinction from the rest of society and disallowing their integration. This process of exclusion was completed as soon as the First Nations groups could no longer participate in the capitalist system as "Indians," that is when their functional viability for trade and value came to an end. At the end of the American Revolution, colonizers considered "Indianness" useless or even threatening. It was then declared incompatible with the new white capitalist society, leading to a quasi-total exclusion.

Through Chapters 4 and 5, Matthews develops his argument by examining the later changes in 19th-century American

history within the metropolis of the Northeast, and the underdeveloped periphery of the Midwest. Archaeological remains show the acceleration of capitalist domination over all aspects of life, notably by exhibiting qualities of the capitalist ideals of the private home and the nuclear family. This new domination contributed to drastic change of the urban landscape: the separation of work structures from those domestic, men from women (while subordinating the latter), and separating classes into a hierarchy. Similarly, in the Midwest the new mining towns reproduced the new capitalist social order and imposed the corporate company's rules and policies on its population. The rapid development of competitive individualism against united and cohesive social, political and ethnic communities generated isolation and a pressure to conform. This conformity required following middle-class capitalist ideals, and embracing all its material attributes. The material culture associated with ideal urban life was thus primarily recognized for what value objects were endowed with and represented in the capitalist system rather than for their intended function.

The subsequent two chapters are dedicated to the recognition of archaeological material associated with any form of resistance against capitalism in American history. According to Matthews, during the 19th century, women's attempts to break their isolation in the home, regain independence from men, and establish community solidarity were generally not successful. Additionally, the author recalls that most utopian self-sufficient American communities were systematically dissolved, with the exception of the Shakers. However, archaeological records revealed that this success was in fact due to an active and close, although hidden, collaboration with the market, rendering the community not so different from

the rest of the American middle class. Finally, one of the rare testimonies of resistance against capitalism is to be found in African American assemblages from the 17th and 18th centuries, although not through the objects themselves or their primary use, but rather through the alternative significance these objects had taken on in the lives of enslaved peoples. African Americans achieved this through various means of spatial appropriation and the re-appropriation of objects. They did so by adopting, for example, European ceramics standards, while according objects their proper use and symbolic meaning. These processes, which can be observed in archaeological records, contributed to the development of a sense of belonging in a divergent community, which subsequently affirmed their position within mainstream society and challenged the justifications of racial segregation. Such processes restored some dignity and relations to a system that had commodified the entirety of African American existence.

Finally, in the last chapter, the author challenges current archaeologists to work outside the influences of a capitalist logic. Matthews points out that archaeologists generally tolerate or have even assumed the fundamental ideas of capitalism. Despite this, he suggests that various ethical issues should be addressed: first, archaeologists should urgently take into consideration the modern political-economy framework in which archaeology is produced to ensure a critical distance from an archaeology serving market interests and logic. Second, he proposes that it is necessary to integrate questions concerning past and present exclusion and oppression of people from the very start of discourse. Third, while he appears to see some hope in the development of "collaborative archaeology," he stresses the scarcity of that type of project and the occasionally

unconvincing archaeologists that profess to be collaborative. Ultimately, Matthews strongly recommends that archaeologists reconsider their motivations for practicing archaeology, and do so by shifting their focus away from preserving and controlling archaeological resources to direct engagement with communities, so as to reconnect them to the remains of the past.

This book will be particularly useful for American scholars and professionals specialized in history and historical archaeology and who intend to practice an ethical archaeology derived from strong critical thinking. My sole criticism would be that the connection between some archaeological evidence discussed in this book and its re-interpretation can appear somewhat detached from the original set of data. However, the diversity of the case studies as well as the originality and provocative quality found in the latter part of this book render it a fundamental contribution for anyone interested in building a theoretical background for archaeological practice and who wishes to counteract such capitalist manifestations in archaeology as so-called Cultural Resource Management. This book will help to develop a critical voice within the current prescriptive and normative capitalist structures in which archaeology evolves.

NICOLAS ZORZIN

University of Melbourne, Australia

David Lee McMullen, *Strike! The Radical Insurrections of Ellen Dawson* (Gainesville: University Press of Florida 2010)

IN HIS CONCLUDING chapter to *Strike!*, entitled "My Personal Observations," author David Lee McMullen describes one of the tasks of the biographer as making connections "between scholarship and imagination." (185) Indeed, it is

Copyright of Labour / Le Travail is the property of Athabasca University Press and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.