

reliable care so they can work, and even middle class mothers have a hard time finding quality care at affordable prices, but this growing unmet need for childcare is currently shouldered privately and imperfectly. By finding alliance around a common problem, we can erase mother-blame and raise support for comprehensive childcare as appropriate public response to what truly is a public issue.

Extensively researched and well documented, this study nevertheless lacks a fully-developed theoretical frame. The authors apply social movement theory to the extent that they rely heavily (and usefully) on the concept of framing, but their broader argument could benefit from explicit consideration of political process models of movement emergence/success or theories of power. Once a social movement is mobilized, the question of strategy remains and is not resolved with public-private partnerships or jurisdictional comparison.

In Our Hands is recommended for advanced undergraduate students but is best suited for graduate students in sociology, public policy, political science, social work, and women's studies. Though less accessible for a broader, general audience, *In Our Hands* is a critically important contribution and should be required reading for social policy advocates and analysts.

Mothers of the Nations: Indigenous Mothering as Global Resistance, Reclaiming and Recovery

D. Memee Lavell-Harvard and Kim Anderson, eds.
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Mothers of the Nation: Indigenous Mothering as Global Resistance, Reclaiming and Recovery is a collection of 16 chapters including 11 that focus on mothers/mothering by and about Canadian First Nations women. These authors describe in varying details their efforts at resisting the hegemonic and patriarchal model of mothering and motherhood represented in contemporary Canadian culture. Through resisting this model, they work to reclaim and put into place their indigenous concepts of motherhood and mothering, a reclamation of a critical component of their traditional cultures, and thus, another step in their recovery from a history of colonialism and its abuses. The remaining five chapters comprise the “global” referred to in the title and provide insight into mothers/mothering among the Kabyle-Berbers of North Africa;

women living with HIV and AIDS in Kibera, a slum in Kenya; the impact of sexual violence as a weapon of war used upon indigenous Maya Ixl women in Guatemala; and, the renaissance of Māori concepts and practices of birth and mothering in Aotearoa/New Zealand. While every chapter speaks to issues of resistance, reclaiming and recovery, I present a brief overview of these issues as presented in the four parts of the text.

In part one, “Healthy Beginnings,” Grasshoff/Makilam discusses indigenous meanings of the female, motherhood, and women’s work among the matrilineal Kabyle-Berbers impacted by Christian and later Arab Islamic beliefs. She connects mothering as expressed not only in birthing but also nurturance of the land, the lineage, women’s work and especially women’s artistry in pottery designs. Tait Neufeld takes a historical perspective on the relationship of First Nations peoples to the land, to argue that healthy beginnings for pregnant and lactating women are to be found in food security by reclaiming women’s relationship to the land and their food knowledge. Kadetz picks up on the theme of global resistance to explore how the implementation of the biomedical model of pregnancy and birthing in post-colonial Philippines is actually creating risk for Filipina mothers. He explores the gradual assumption, since in the 1800s, of “authoritative knowledge” and the patriarchal biomedical model that rendered all other models of mothering and birthing “backward, ignorant and naïve.” Tabobondung et al. frame their resistance as reclaiming the knowledge and practices of indigenous midwifery across postcolonial Turtle Island as a means for recovering Indigenous sovereignty.

The concept of resilience connects the four papers in part two, represented in the stories of mothers and mothering in extraordinarily difficult situations. Van Tyler relates the circumstances of nine mothers living with HIV and AIDS “in Kibera, an international mega-slum in Kenya Africa” (91). Their stories are poignant and awe-inspiring as they deal with a lack of work/income, “affordable health care, schools or education for their children” (105). These women’s voices “speak for millions of other mothers struggling to live with HIV/AIDS every day in similar circumstances around the globe” (106). Baskin and McPherson discuss the issue of substance abuse among pregnant and/or parenting Aboriginal women who run a high risk of having their children apprehended not only because of substance abuse but also because they are Aboriginal women and associated, in the prejudicial/racist attitudes of workers in the child welfare system, with concepts of “bad” mothering. Jayakumar revisits Guatemala’s civil war (1960-96), during which 80 percent of those killed were Mayan women, to explore sexual violence as a weapon of war, in this case, brutal rape, torture, enslavement and murder of Indigenous Maya Ixl women. Yet, Maya Ixl women’s resilience shines through “in their acceptance of the children born out of rape” and their cultural connection to and

interaction with their land and ecosystem (143) as a source of healing. Finally, Anderson offers a short photographic project “dedicated to revamping the negative representations of Aboriginal mothers in a current Canadian context” (147). The photos and the women’s comments on their mothering were posted in the city streets of Saskatoon “to make a political statement against the dominant ideology of motherhood” (148); however, thoughts from those who viewed and made meaning from the photos are not included here.

Part three, “Othermothering Spaces and Multiple Moms,” is in many respects about “recovery” of mothering in origin stories of women creator beings and in reclaiming the fractured system of extended kinship where children had many mothers beyond the biological mother. Charbonneau et al. discover the oft-ignored stories of women who are street sex workers and mothers, a context in which Indigenous women are thrice stigmatized as women, as Indigenous, as sex workers. Mothering itself becomes a form of resistance carried out by mothers, grandmothers, aunties and the community of sex workers, extended kin, friends and neighbours. Next, Proverbs invites us to tea and conversation with her two mothers, “one Indigenous and one from a settler background” who share much in common including their status as “women without power” (181). The impact of governmental policies on Indigenous peoples is framed as a conversation between Proverbs’ two mothers that is insightful, reflexive and forgiving. Recognizing the usually negative impact of patriarchy and misogyny on the mother-daughter relationship and its deep roots in the Judeo-Christian origin myth and the role of Eve, Sellers takes on origin stories looking for female creator beings that inform cultural concepts of the feminine as strong, valued and sacred. Finally, Brant’s students in her Aboriginal women’s literature courses, respond to a series of reflections, which results in an emergent maternal pedagogy, a site of resistance and empowerment “for the rebirth and renewal” of Aboriginal women’s maternal legacies (209).

Part four, “Building on the Past to Create a Future,” takes into account the theme of recovery. Connor explores Māori mythology and creation stories as anchors for concepts of traditional Māori mothering, eroded colonisation and missionisation, to explore a “resurgence of Māori mothering and birthing practices within the postcolonial context” (232). Feminist theories and writings “created a space” to scrutinize and untangle the complexities of colonisation and gender, to redefine “the Māori maternal body and ... revive traditional Māori birthing and mothering culture” (242). Fontaine et al. create digital narratives reflecting on how they were mothered, their relationship with their mothers, and their own mothering practices as daughters of women who suffered the residential school system. Each woman journeys through their maternal history to come away spiritually stronger and resilient,