

reclaiming Aboriginal mothering and motherhood practices disrupted by the trauma of residential schools. Finally, Marsden relates how she wove Indigenous principles and values into her mothering practices as she raises her children in an urban environment. While one would think that teaching children to be self-sufficient, environmentally aware and upholders of social justice would not meet with resistance, Marsden experienced resistance aplenty and, warrior-like battled her way through it all to raise her children within Indigenous worldviews. Finally, the collection is wrapped up with a conversation between the two editors on the origin and development of this collection, the effect of sharing of stories, of not forgetting and of not remaining silent. Every woman's story needs to be heard, so that womanhood, motherhood and mothering are wrestled back from the patriarchal hegemony women have endured for too long.

This is a fascinating, heartbreaking, and at times horrific collection of Indigenous women's experiences as women and as mothers of and for their nations. Besides the obvious readers in Gender and Women's Studies and Indigenous Studies, this collection of women's lived experiences needs to be required reading in Masculinity Studies, History, and Social Work courses to raise awareness of those who, unless given an opportunity to understand differently, will continue to perpetuate the "system."

Criminalized Mothers, Criminalizing Mothering

Joanne Minaker and Bryan Hogeem
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REVIEWED BY RACHEL O'DONNELL

A new collection by Joanne Minaker and Bryan Hogeem, *Criminalized Mothers, Criminalizing Mothering*, is a welcome balance of scholarly work and the voices of mothers not often included in academic scholarship. The essays reflect on criminalized mothers, but also on how criminalization impacts mothering, how criminalized women are disciplined as mothers, and the ways in which women resist practices of mothering surveillance. The practices and penalties of criminalization, the editors argue in the introduction, emerge both inside and outside criminal justice systems, and readers are stirred to recognize how "criminalization or the threat of being criminalized impacts all mothers" (2). Criminalized mothers can therefore be seen as a marginalized

group; however, the social and cultural processes involved in criminalizing mothering receive equal attention in this collection.

Undeniably, many contemporary mothers find themselves subject to punishment, state control, social surveillance, and political and economic exclusion. What are the reasons that mothers are criminalized and how does criminalization take place? In Minaker and Hoge's collection, sixteen authors consider a myriad of social relationships that help us answer this question, from material circumstances, lack of community support, the prosecution of substance abusing women, and the way criminalization intersects with maternal monitoring. In the first part of the text, "Discourses and Practices of Maternal Criminalization," maternal regulation and formal criminal justice processing are highlighted, from international law on child abduction (Jaremko Bromwich), indigenous mothers in Canada and their relationships to both the welfare system and the prison system (Landertinger), to the juvenile justice system (Hughes Miller) and pregnancy inside of it (O'Neal and Watson). This section focuses on the conditions under which mothers are subject to violence and illustrates how mothers put through legal and social regulation often remain active agents against such control.

The second section of the book, "Maternal Narratives/Beyond Criminalization," properly frames the first part and manages to amplify mothers' acts of resistance. Here, we listen to mothers' responses to the ways that particular forms of mothering have been criminalized. Most notably, the authors include the voices of mothers who kill their children and the media discourse surrounding it (Park), mothers with HIV, (Greene et al.) and the incarcerated mother of a "disappeared" son in Brazil (Moore). The highlight of this section, however, is an essay that explores the relationship between domestic violence and mother blame. Caroline McDonald-Harker's chapter, "Mothering in the Context of Domestic Abuse and Encounters with Child Protection Services: From Victimized to 'Criminalized' Mothers," details the complicated relationships between Child Protection Services and mothers who are experiencing domestic violence. By developing themes of cultural maternal surveillance alongside women's encounters with child protection agencies and the criminal justice system, McDonald-Harker listens attentively to the collective responses of individuals and urges us to both critically examine these complicated relationships and assist women in accessing the support they need. Likewise, personal narratives of previously incarcerated mothers prove compelling, as the authors not only comment on the racialization, victimization and criminalization of sixteen women in Baltimore City, Maryland, but detail the ways these women experience ongoing punishment from their communities as they are barred from public assistance, many forms of employment, and also in reestablish-