

Red Bird, Red Power: The Life and Legacy of Zitkala-Ša. By Tadeusz Lewandowski. Norman: University of Oklahoma Press, 2016. 275 pages. \$29.93 cloth; \$14.72 electronic.

Red Bird, Red Power: The Life and Legacy of Zitkala-Ša is a detailed examination of the life and legacy of a Yankton Sioux woman born during the height of violent political and social atrocities against Native Americans in the United States from the mid-1870s through the 1940s. Zitkala-Ša (Gertrude Simmons Bonnin) is brought to life through her writings in publications and personal letters. The biographical parts of the book are organized chronologically, stitching together extensive information of Zitkala-Ša's life to enable the reader to see how her emotions and thoughts shift and change on issues affecting American Indian peoples at different scales and in many places. The book provides context on some of the history and policies of settler-colonial American imperialism and expansionism during the period of Zitkala-Ša's life.

In addition to Zitkala-Ša's more accessible writings, Lewandowski utilizes her lesser-known unpublished works in his analysis of her life. He argues that she was "a forerunner of Red Power" (16), citing several credible sources that lay a clear foundation of Zitkala-Ša's ideas politically, socially, and spiritually that coincide with the later Red Power Movement of the 1960s–1970s. The author connects Zitkala-Ša's writings and statements to Vine Deloria Jr.'s work, proffering a well-defined argument supporting Zitkala-Ša as a precursor to the later larger Red Power movement. (For further reading see *Red Power: The American Indians' Fight for Freedom*, 2nd ed., 1999.)

The author shows how during an era in America dominated by white, hetero, male, and Christian patriarchy, Zitkala-Ša's acts of resistance, through her writing and speaking critically of the system and policies, were quite daring and radical. She gave voice to the Indian's plight due to broken treaties, corruption, and violence. Her passion for justice played a key role in the Red Progressive movement (for more on Red Progressives, see Hazel W. Hertzberg, *The Search for an American Indian Identity: Modern Pan-Indian Movements*, 1971.) Even though much literature is available on the Red Progressives during the pan-Indian movement between 1910 and the 1940s, little is written about American Indian women. *Red Bird, Red Power* recognizes men such as Carlos Montezuma, Charles Eastman, Arthur Parker, and Thomas Sloan, but the book's primary focus is on the experience of an amazing woman as she worked with these men, and sometimes opposed them, in her fight for justice for all American Indian men, women, and children.

Education and intelligence enabled Zitkala-Ša to leverage her agency to advocate against US governmental policies and agencies, such as the Bureau of Indian Affairs and its violations against Indians. This book shows how she utilized "every tool of white society she had mastered, enlisting other women in the fight" (194). In addition, it carefully and methodically places Zitkala-Ša's experiences as a full-fledged leader, activist, advocate, and politician for indigenous rights and justice firmly within the definition of the later-termed Red Power movement.

The book would have been strengthened by showing how Zitkala-Ša's advocacy for social justice for American Indians falls in line with many of the tenets of

indigenous feminism. It also would have been useful had the author referenced how much Zitkala-Ša fought for long-held cultural norms within many American Indian communities—not new ideas in her time. While white women of the Victorian era were fighting to be recognized as equal to their male counterparts, Native women in many American Indian communities held positions of great respect that exceeded the concept of mere equality. While I do not want to downplay the Red Power Movement of the 1960s and 1970s, gender justice also resides in longstanding cultural norms of many indigenous communities.

The limited reference to indigenous feminist theory does not detract from the author's argument that Zitkala-Ša was a forerunner of Red Power. It shows her as one of the few early indigenous feminists who addressed colonial settler injustices at the local and personal level, as well as on a larger scale at the national level. She fought with every available tool including literature, art, politics, religious groups, and women's groups, to name a few. Her masterful writing informed audiences about how to work to change oppressive US government policies towards "Indian wards." Her creation of a play to reach other potential sympathizers is an excellent example of indigenous feminism in action. Her composition of the Sun Dance Opera was a mix of her Yankton Sioux heritage songs and melodies blended with western classical music, creating the first-of-its-kind opera around a Sioux religious ceremony.

I recommend this book because it tells an important story of early indigenous feminism as some Native women have defined and debated it (for further reading on indigenous feminism, see the work of Joyce Green, Devon Mihesuah, and Joanne Barker). Indigenous women inside and outside the academy are strong, powerful, and deeply rooted in their cultures. They work hard on contemporary issues and are willing to fight for their people and their cultures. Native women's cultural and political power is easily seen in the Idle No More movement and the fight at Standing Rock. Indigenous women rise to protect land, water, their peoples, and all our relations from continued violations from corporations and government exploitation. Zitkala-Ša lived such a life.

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Reservation Politics: Historical Trauma, Economic Development, and Intratribal Conflict. By Raymond I. Orr. Norman: University of Oklahoma Press, 2017. 256 pages. \$34.95 cloth.

What factors influence tribal political behavior and decision-making? Why do some tribes have more or less conflict than other tribes? How is that conflict expressed? How might these differences be explained through an examination of tribal history and responses to that history? In his admittedly uncomfortable examination of the practices and roots of intratribal politics and conflict, Raymond Orr brings socio-psychological theory on intergenerational trauma to bear on political analysis. By