

nature of colonization in North America, and of the ways that scholarly knowledge production has contributed to those processes, it is impossible not to be aware that colonialism and racism continue to structure a great amount of present-day writing and research.

It was, therefore, a distinct pleasure to read Roxanne Dunbar-Ortiz' *An Indigenous Peoples' History of the United States*; this time, a national historical narrative that provoked anger and frustration not toward an implicitly colonial and uncritical history, but toward the processes and brutalities of the colonization of the lands and peoples now claimed by the United States. Indeed, it is refreshing and energizing to read a comprehensive history of America that refuses to conform to the tired national tropes of American exceptionalism, manifest destiny, or frontier conquest and instead rests firmly on the vitality, presence, and persistence of Indigenous peoples and the multiple conflicts, entanglements, and stories that constitute the overarching process by which the United States has come to be: settler colonialism.

Dunbar-Ortiz quite rightly rejects the validity, accuracy, and hegemony of the framework of American progress and 'civilization' from which that approach derives. Rather, this comprehensive and sweeping history reconstructs American national history according to the fundamental process by which the nation state came to be, and which has disproportionately affected and devastated the lives of millions of Indigenous people. Taking up an anticolonial framework, Dunbar-Ortiz brings us face to face with the historical reality of the creation and perpetuation of the United States, and sets a new baseline for our knowledge and assumptions about American history.

Dunbar-Ortiz' key concern in *An Indigenous Peoples' History* is to change the standard of public knowledge of American history in order to promote wide reaching positive change in America. To do this, she constructs a convincing and straightforward national history that rests on a new periodization that re-frames the terms of engagement and understanding of American history, focusing on the stages and types of colonization and experiences of Indigenous peoples. She does not depart significantly from a linear temporal approach in this reframing and, as such, the new periodization is not dislocating (and upsetting) for readers who are not yet familiar with Indigenous historical knowledge that is not predicated on linear Judeo-Christian concepts of time. This allows readers to more easily follow the new format Dunbar-Ortiz develops by changing the categories and key moments that delineate historical periods, and therefore to continue into the book's narrative and argument.

Instead of relying on moments of triumphant national founding or the 'great white men' approach to history, Dunbar-Ortiz develops a periodization of American history consistent with her anticolonial framing. The traditional and implicitly colonial 'Colonial, Revolutionary, Jacksonian, Civil War and Reconstruction, Industrial Revolution and Gilded Age, Overseas Imperialism, Progressivism, World War I, Depression, New Deal, World War II, Cold War, and Vietnam War, followed by contemporary decades' (xiii) framework is replaced. Dunbar-Ortiz instead structures American history starting with interconnected Indigenous peoples across the continent, then, cultures and practices of conquest, multiple violences and genocides inflicted on Indigenous peoples, the birth of the American nation state, the consolidation of American power

Online Peoples History American Education Concepts

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