

several of the above-mentioned challenges could be remedied by engaging in a critical conversation with recent music studies scholarship. One possible solution would have been to draw on the interdisciplinary field of sound studies, which brings together the disciplines of anthropology, cultural studies, science and technology studies, media, performance, and history, to name a few. Ultimately, *Indigenous Pop* makes a truly important contribution to the growing archive of audible indigenous modernities, and also demonstrates how much more work is needed and yet to be done.

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Neoliberal Indigenous Policy: Settler Colonialism and the “Post-Welfare” State. By Elizabeth Strakosch. Basingstoke: Palgrave Macmillan, 2015. 213 pages. \$109.00 cloth and electronic.

Aboriginal and Torres Strait Islander people and politics retain a special place in the Australian psyche. Always a political hot button, today this policy domain is characterized by confusion, frustration, and disappointment that, despite a seemingly endless cycle of policy regimes, the socioeconomic gap between Aboriginal and Torres Strait Islander peoples and other Australians appears stubbornly resistant to closing. The last century has seen policies of protection, assimilation, self-determination, intervention, and, lately, “recognition.” None have had the transformative effects that had been hoped for. All have resisted more profound changes to the relationship between Aboriginal and Torres Strait Islander peoples and the Australian state. And in the wake of this turmoil, many Aboriginal people and communities experience a sense of powerlessness and frustration as they struggle to articulate their needs and priorities within ever-changing policy frameworks.

Elizabeth Strakosch engages directly with these concerns, offering readers a challenging and compelling account of the profound changes that have taken place in indigenous affairs policy over the last forty years. From a broad, bipartisan consensus on an (admittedly limited) policy of Aboriginal and Torres Strait Islander self-determination, the Australian state has moved inexorably towards policies based in neo-paternalism, intervention, and settler-state control. Hard-won gains intended to support self-governance have given way to a renewed focus on indigenous “dysfunction” and associated policy measures intended to reshape the behavior of Aboriginal and Torres Strait Islander people to more closely resemble settler norms and expectations, combined with an emphasis on economic integration and mainstreaming.

The most important contribution Strakosch makes to advancing our understanding of the working of indigenous policy domains is the way she draws together the impacts of settler colonialism and the emergence of neoliberal understandings of citizen-state relations. Strakosch argues that the emergence of neoliberalism at least partly explains the decline of self-determination as the dominant paradigm in indigenous policy, as the increasing dominance of neoliberalism undid ideas of the state as benevolent,

benign, and encompassing of difference. Significantly, she embeds her understanding of the impacts of neoliberalism within the far longer historical interrelationship between liberalism and colonialism.

The book is organized into two parts. The first part establishes the theoretical terrain that forms the basis of Strakosch's argument, through an exploration of broader theoretical debates focusing on neoliberalism and colonialism, considering the ways in which neoliberalism decenters the authority of the state; neoliberalism and settler colonialism, including insights from critical indigenous scholarship on the complex ways in which race and colonialism intersect; and finally an interrogation of the concept of sovereignty, introducing sovereignty as practice of both social welfare and political encounter.

In the second part of the book Strakosch moves from theory to practice, using a case study of Australian indigenous policy from 2000 to 2007, a critical time frame. At the beginning of this period many of the formal policies' structures of indigenous self-determination remained in place, including an elected representative body that incorporated a bureaucratic arm staffed by Aboriginal and Torres Strait Islander public servants. By the end of this period, however, a conservative federal government had dismantled this body and instigated a new, highly paternalistic policy regime targeted at remote indigenous communities. Aboriginal and Torres Strait Islander people around the country were becoming increasingly angry and distressed at the ways in which indigenous policy had been (re)framed around their alleged dysfunction and had become focused on disadvantage and need rather than rights and recognition.

Strakosch's analysis of this period of neoliberal policy goes to the heart of the drivers that animated these profound shifts. She presents a sophisticated analysis of the development of indigenous policy during this period. In particular she considers the redefinition of what has long been described in Australia as the "Aboriginal problem" away from concerns with the relationship between Aboriginal and Torres Strait Islander people and the state, and toward a more intense focus on indigenous lives and their perceived deficiencies. Neoliberal concerns with reshaping indigenous subjectivity through the building of "capacity," new "marketized" relationships, "partnerships" with government, and a relentless drive to "normalize" indigenous lives. These trends, Strakosch claims, undermine ideas of genuine partnership and collaboration and instead give rise to new modes of political engagement that foster coercive, neo-paternalistic policy interventions deployed to counter the alleged shortcomings in indigenous capacity.

The Australian case study, as presented by Strakosch, presents important insights for other neoliberal settler-colonial regimes. The four Anglophone settler states—Australia, New Zealand, Canada, and the United States—share similar characteristics. All are wealthy liberal democracies that, since the 1990s, increasingly have entrenched neoliberalism. Strakosch argues that this trend, combined with the deeply embedded logics of settler colonialism that characterize relationships between settler states and indigenous peoples, does much to explain the transnational character of changes in indigenous policy. While it is true that these changes have been particularly marked in the Australian case, as Strakosch makes abundantly (and depressingly) clear, it is also

evident that there have been similar shifts in New Zealand, Canada, and the United States. Certainly the analysis that Strakosch has developed in this book provides, as was her aim, a set of conceptual and analytical tools that will be useful for facilitating detailed empirical accounts of other settler-colonial contexts and of neoliberal indigenous policy in its manifold expressions.

Globally it is evident that neoliberalism remains ideologically dominant and that the impact of neoliberal policy regimes is often experienced most starkly by vulnerable and marginalized groups and polities. Strakosch's work is important in illuminating the complex ways in which settler colonialism is rearticulated through neoliberal frameworks, rather than transcended by them, as technocrats and advocates of New Public Management might maintain. Neither settler colonialism nor neoliberalism are benign, nor are they ideologically neutral. Rather, they act together to promulgate a view of indigenous subjectivity as deficient, lacking in capability, and requiring top-down paternalism in order to be more "correctly" engaged in the marketized mainstream. These views are both typical of broader understandings of contemporary, neoliberalized political relationships and unique to settler-colonial contexts with their abiding logics of containment and elimination of indigenous polities. While this book does not offer a pathway out of this ideological morass, it more than succeeds in its aim of developing a deep and sophisticated understanding of how and why indigenous policy seeks to extend control over indigenous lives.

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Prudence. By David Treuer. New York: Penguin Group, 2015. 253 pages. \$27.95 cloth; \$16.00 paper; \$34.95 audio.

Prudence revolves around a split-second accident that irrevocably changes the lives of the individuals involved. While the accident itself bursts with tension and ambiguity, the way Treuer weaves the story forces readers to meditate on the quiet, painful, and prolonged aftermath of such an event, which is ultimately what makes this novel so notable. As a result, in *Prudence*, the echoes of the tragedy ring much louder than the accident itself, as the characters take ten years to unravel the string of events that led up to the central incident.

Frankie Washburn, a recent graduate of Princeton, has returned to his family's northern Minnesota vacation home, known as the Pines, to spend one last summer before heading off to fight in World War II. Awaiting Frankie's arrival are his parents, Emma and Jonathan, an Ojibwe elder who is the Pines' caretaker, Felix, and a childhood friend of Frankie's, Billy, who is also Ojibwe. While Frankie's return has brought about anticipation and excitement, the talk of the town that day revolves around a German who has escaped from the prison camp that sits just across the river from the Pines. Determined to become a hero, Frankie is adamant about finding the escaped prisoner and recruits Felix, Billy, and other friends to join him. When the search party