Reviews

In Dependence: Women and the Patriarchal State in Revolutionary America, by Jacqueline Beatty. New York: New York University Press, 2026. 272 pages. $41.00, cloth. $30.00, paper. $21.00, electronic.

Impeccably researched, written, and argued, Jacqueline Beatty's *In Dependence: Women and the Patriarchal State in Revolutionary America* is an excellent resource for teachers trying to include women in the largely male-focused narrative of the founding era. This work can be contextualized within new research, possibly sparked by the upcoming 2026 semiquincentennial, and driven by the question, "Was the American Revolution revolutionary for women?" Beatty's entry into this scholarly conversation is historically significant, moving the fields of women's history and American history along in important ways.

The argument Beatty makes is sophisticated, but can be easily understood by high school students. While white, married women were legally, financially, and culturally dependent on their husbands, they nevertheless demonstrated considerable agency in obtaining favors from the governing men. They petitioned for divorces, separations, wartime reparations, even freedom for Loyalist husbands. The paradox is that in order to succeed in their requests, women used subordinate language, depicting themselves as frail, helpless, traditional wives and mothers. Their demands upon the state might have been revolutionary, but their techniques invoked non-threatening stereotypes of female weakness and dependence. In other words, they used "dependence" to achieve a kind of "independence." However, while individual women often gained by these tactics, they inadvertently strengthened the larger patriarchal systems (including marriage) that kept them subordinate. The main players in this dance of dependence were middling and elite white women who had the means to petition or take legal action, who were embedded in families and communities that could support their pleas to governing bodies. Poor white women suffered from the stigma of poverty and restrictions due to their gender.

In a clear example of "intersectionality," Beatty demonstrates how black women's race, gender, and enslaved status profoundly shaped their lived experience. Like their white counterparts, black women exercised agency while working through patriarchal systems. Instead of petitioning for poor relief or freedom from abusive husbands, however, the issues that drove black women to challenge patriarchal

power mostly involved ensuring freedom for themselves and their families. Unlike the various offices of state that white women confronted in their quests, black women faced literal patriarchs—the men who owned them. Similarly, black women also used their status as mothers and faithful servants to plead their cases, though their race and enslaved status prevented them from availing themselves of the techniques white women used. Most interestingly, black men and women worked together to gain their goals, in stark contrast to the adversarial husband/wife dynamic that characterized most white women's pleas for justice. For sources, Beatty focuses on emancipation deeds, discerning in the words of the enslavers the "invisible activism" that black women used to gain freedom for themselves and their families. Black women also paradoxically exploited the legal structures meant to keep them enslaved in order to gain freedom. But Beatty postulates: "In so doing, they were among the truest advocates of American freedom in the revolutionary era" (p. 166).

Beatty's answer to the underlying question about whether the Revolution changed anything for women is "somewhat." On one hand, the agency exhibited by American women did not dismantle the patriarchal structures that oppressed them, though their use of the systems that oppressed them was strategic and benefited some women in the short term. But in doing so, they began to see themselves as individuals with rights. If the Revolution did not change women's legal or financial positions, it nurtured a change in female consciousness, expanding what they could ask of the state and their own sense of citizenship.

In Dependence also offers an excellent example for teachers of historical writing. Beatty demonstrates how to construct an argument, support it with evidence, and cite it. Obviously, this would benefit advanced high schoolers and both graduate and undergraduate students, but also those many History Day participants across the nation. A word about the footnotes—they are worth taking time with, as Beatty offers little historiographic essays that would have bogged down the text yet will interest teachers.

Including women in any of our traditional historical narratives always complicates easy categories like "independence," "liberty," etc. Traditional war-focused narratives of the American Revolution stress values like courage, honor, and adherence to ideals. Beatty reminds us that centering stories of women and people of color highlight what it means to put those ideals in action and the power of persistence. She concludes: "That persistence is the through line among all the instances of the fight for rights, freedom, and independence in American history" (p. 197).

President Emerita, Massachusetts Historical Society Catherine Allgor

Reinventing Protestant Germany: Religious Nationalists and the Contest for Post-Nazi Democracy, by Brandon Bloch. Cambridge, MA: Harvard University Press, 2025. 400 pages. $49.95, cloth. $49.95, electronic.

Brandon Bloch's *Reinventing Protestant Germany: Religious Nationalists and the Contest for Post-Nazi Democracy*, explores the intellectual transformation of

Germany's Protestant churches after the Second World War and the important role that German Protestant intellectuals played in shaping the Federal Republic's model of constitutional democracy. In the early twentieth century, Germany's Protestant churches were resistant towards Germany's first democracy, the Weimar Republic of the 1920s. As longtime strongholds of militarism and nationalism, Germany's Protestant churches largely backed the National Socialist dictatorship as it came to power in the early 1930s. As Bloch notes, "In the critical elections of 1930 and 1932, German Protestants were twice as likely as their Catholic counterparts to vote for the Nazi Party" (p. 6). However, after 1945, the German Protestant Church emerged as a locus for political movements entrenched in the democratization of West Germany and reconciliation with Germany's Nazi past and defeat, and "Pastors and lay parishioners mobilized beyond initiatives to reform family law, widen the scope of conscientious objection to military service, recognize Germany's postwar eastern border, and restrain the state's emergency powers" (p. 6). In doing so, Protestants became central actors in national political debates that defined the post-1945 era, shaping not only the development of legislation and policy, but the nature of West German democracy itself.

By following a cohort of key Protestant intellectuals born between 1890 and 1910, *Reinventing Protestant Germany* traces the democratic reorientation of Protestant politics after the Second World War. Bloch argues that this cohort of German Protestant intellectuals reconciled an older ideological tradition with a new affirmation of democracy through their participation in West German politics. The same generation of Protestant intellectuals who had rejected constitutional democracy in the Weimar period and who had hoped for religious and national revival through the National Socialist party became church leaders in the 1950s and 1960s and laid the foundation for Protestant engagement in German politics.

This study is well situated among recent works of contemporary history that recast the democratization of Western Europe after 1945 as a dynamic process rather than a linear transition towards a preconceived notion of Western liberal-democratic political values. Bloch's approach successfully participates in broader reassessments of the democratization of West Germany following the Second World War. *Reinventing Protestant Germany* illuminates the history of the Protestant Church in Germany while also speaking to broader intellectual transformations in Western Europe throughout the twentieth century, which makes this book a particularly multifaceted resource for teaching. Bloch's unique analytical approach centers the significant influence that prominent Protestant intellectuals had over the political reconstruction of Germany after the Second World War. Shedding light on the development of European politics after 1945 and process of democratization more broadly, *Reinventing Protestant Germany* prompts readers to consider questions of democracy and intellectual transformation, as well as the power of historical memory and the construction of national myths.

Bloch's methodological approach of tracing a cohort of Protestant intellectuals-turned-political figures serves effective in highlighting the transformation of an entire generation of lay-intellectuals and churchgoers throughout the twentieth century. This effective methodological approach and novel contribution to modern German history makes *Reinventing Protestant Germany* a useful educational

material. Bloch's writing style is clear and concise, yet narrative and pleasant to engage with. This study is appropriate for use with advanced undergraduate or graduate students, and is well suited for teaching themes related to the political and democratic transformation of Germany throughout the twentieth century, Western Europe after 1945, West German political reconstruction after the Second World War, and historical memory.

Duke University Jenna Pittman

Oral History: A Very Short Introduction, by Douglas A. Boyd. New York: Oxford University Press, 2025. 160 pages. $12.99, paper. $7.99, electronic.

Before the advent of writing, human communities maintained oral accounts of past events, and the shift from storytelling to the institutionalized practice of oral history represents one of the most significant methodological changes. In *Oral History: A Very Short Introduction*, Douglas A. Boyd provides a comprehensive guide that showcases the continuity and changes of oral history as a field and a source of history. Although the book's physical size suggests a brief overview, Boyd delivers a work rich in methodological insight, practical case studies, and historical evidence shaped by his extensive experience as a historian and director of the Louie B. Nunn Center for Oral History at the University of Kentucky. The result is a volume that connects introductory training and professional practice.

Boyd organizes the book into five chapters that collectively function as a short course in oral history, applicable to high school, undergraduate, and graduate curricula. Chapter 1 highlights the emotional and historical value of oral testimony, describing it as the kind of material "wished for after losing a loved one" (p. 2). Here, Boyd emphasizes oral history's capacity to center the experiences of people traditionally marginalized in written archives, as well as its potential to foster healing and empowerment. Chapter 2 traces the development of oral history across time, distinguishing it from oral tradition through the key elements of intentionality and shared memory. This historical framing is especially valuable for students encountering oral history for the first time, offering a clear explanation of how the field emerged as both a scholarly method and a democratic form of historical production. Chapter 3 turns to the craft of interviewing, focusing on the nature of oral history, which distinguishes it from other forms of interviewing. Boyd argues that the co-authorship of oral history highlights its emphasis on meaning production rather than on seeking specific answers. His examples, drawn from decades of fieldwork, provide grounded, realistic guidance for new practitioners. Chapter 4 is one of the book's most practical contributions, laying out the essential details for a successful oral history project. Boyd rightly stresses that careful planning and preparation can significantly determine outcomes. Chapter 5 discusses the archival afterlife of

oral histories, offering an overview of preservation, accessibility, and emerging AI challenges. Boyd's explanation of the Oral History Metadata Synchronizer (OHMS), developed at his center, illustrates how technology eases accessibility to broaden the usage of archived oral history materials.

Boyd's ability to introduce methodological foundations while integrating technological developments reshaping the field makes the book an excellent tool for history educators and oral historians. Chapters 4 and 5, in particular, give readers an up-to-date map of current best practices in digital preservation and project design, topics often missing from introductory texts. Boyd's accessible prose will appeal to undergraduate and graduate students, and his clear examples make the volume especially useful for instructors teaching oral history for the first time. High school educators, community researchers, media producers, and scholars from other disciplines will likewise find the book welcoming, precise, and practical.

If the book has a limitation, it is that Boyd's enthusiasm for technological innovation occasionally overshadows deeper theoretical debates that have shaped the field, such as those raised by Alessandro Portelli, Valerie Yow, or Linda Shopes on memory, narrative, and subjectivity. Readers seeking an engagement with these historiographical discussions may find Boyd's treatment brief. Nonetheless, this conciseness aligns with the book's stated purpose: to serve as a practical and approachable introduction.

Oral History: A Very Short Introduction is an excellent addition to the pedagogy of oral history. The book not only provides detailed guidelines and tools needed to start and complete an oral history project, but also offers a platform for historical thinking, a vital practice in modern history education. Boyd's ability to blend case studies, methodological clarity, and attention to the digital future makes the book relevant to all scholars and researchers interested in producing and using oral history as a source for various projects. It stands as a vital resource for anyone committed to gaining in-depth knowledge of oral history practice.

Southern Illinois University Carbondale Peter Kojo Kontoh

The Unruly Facts of Race: The Politics of Knowledge Production in the Early Twentieth-Century Immigration Debate, by Sunmin Kim. Chicago IL: The University of Chicago Press, 2026. 304 pages. $115.00, cloth. $30.00, paper. $29.99, electronic.

Tensions and indecorum in discourse over race politics are not new. Rather, as Sunmin Kim reminds us, racial demagoguery has a long history in U.S. immigration debates. *The Unruly Facts of Race* focuses on the United States Immigration Commission (or Dillingham Commission) of 1907-1911—"an investigative commission established to provide scientific grounds on which to design a more effective immigration policy" (p. 87)—which published its forty-one-volume report in 1911. Kim deeply investigates the reports, the published studies and personal papers of the Commission and its scientists, and the archives

of the Immigration Restriction League to show how conceptions of race knowledge maintained white supremacy in immigration law. As the Commission relied on "facts" (such as cranial measurements, for example) to prove the differences in various immigration groups, Kim reveals that truth was often skewed to fit the agenda of immigration restrictionists.

At the core of Kim's argument is the development of academic race thinking from racial essentialism to racial liberalism. While essentialism depended on categorical difference (p. 20), it rested not on accurate data, but on junk science. Racial liberalism, by contrast, understood difference as gradual and emphasized "the belief that individuals could overcome their race through effort" such as assimilation into American culture (p. 214).

Chapters 1 and 2 establish the historical foundations of race thinking in the late nineteenth and early twentieth centuries, when scholars divided humanity into manageable racial categories undergirded by dubious race science. These schematics, embraced by restrictionists in Congress, justified the regulation of immigration. Anthropologists such as Joseph Deniker provided models of racial classification based on physiological traits like skull size, which the Commission used to legitimize its racial essentialist vision of the nation. Commission and Immigration Restriction League member Henry Cabot Lodge maintained that "race was a destiny and thus impossible to change" (p. 213). Yet the division of European immigrants into "desirable" and "undesirable" groups revealed the instability of racial categories and gestured toward an emerging racial liberalism shaped by assimilation.

Chapters 3 and 4 demonstrate how data produced by scientists hired by the Commission proved unruly, often failing to support the essentialist agenda. Anthropologist Daniel Folkmar distinguished between race as immutable and ethnicity as shaped by environment, introducing culture as a mutable factor while still retaining elements of essentialist thinking. Franz Boas further destabilized race science through his study of the head shapes of U.S.-born children of so-called "undesirable" immigrants, showing their cranial measurements aligned more closely with those of "desirable" populations and thus demonstrating the possibility of assimilation across generations. As Kim argues, "[Boas] almost single-handedly orchestrated the discipline's transition from race science to the study of culture" (p. 106).

The final third of the book demonstrates that racial liberalism did not supplant essentialist thinking, but was instead "grafted onto the existing strain of racial essentialism to formulate a more dynamic and flexible system of categorizing and governing peoples" (p. 216). Chapters 5 through 7 show how pro-immigrant intellectuals and advocates, including women and minoritized scholars, used empirical data to argue that immigrants were indistinguishable from—and at times outperformed—native-born populations. Chapter 6 focuses on economist Yamato Ichihashi, who contended that Japanese immigrants were among the most "desirable" potential citizens based on measures such as education, land ownership, and language acquisition (p. 158). Ultimately, racial essentialism re-emerged through the language of racial liberalism, shaping the National Quotas system codified in the Immigration Act of 1924.

The Unruly Facts of Race offers expansive possibilities for classroom and curricular adoption. For students, it significantly deepens understanding of U.S. immigration history by detailing the work of the Dillingham Commission, its scientists, and the far-reaching consequences of their findings. For instructors teaching immigration history, racial formation, or the development of the social sciences, it provides a rich account that—when paired with Katherine Benton-Cohen's *Inventing the Immigration Problem* (2018)—allows students to critically interrogate a pivotal moment in U.S. history, when the legitimacy of academic expertise depended upon acquiescence to xenophobia and white supremacy codified in law. Kim equips teachers to frame race and ethnicity not as discrete categories, but as mutually constitutive processes that worked in tandem to classify, differentiate, and restrict certain groups' access to citizenship in the early twentieth century. In doing so, Kim "urges sociologists to break free from the telos of assimilation and eventual belonging to the American nation" (p. 222). Ultimately, Kim's manuscript enables students to interrogate the disciplinary foundations of anthropology, while also helping historians grapple with the unstable origins of racial liberalism.

The University of Texas at Austin Jonathan Cortez

Special Damage: The Slander of Women and the Gendered History of Defamation Law, by Jessica Lake. Stanford, CA: Stanford University Press, 2026. 230 pages. $110.00, cloth. $28.00, paper. $28.00, electronic.

Special Damage is a lively and intriguing recounting of women's historical cases of defamation that brings to life what otherwise might be a mechanical discussion of the complexities of legal doctrine. Written at the intersection of history and law, *Special Damage* exemplifies how using gender as a method of analysis reveals new and important truths. By contextualizing the legal history through a lens of gender, Lake enables us to gain a deeper understanding of technical legal rules. For "asking the woman question" in history, as with suffrage or colonial citizenship, for example, exposes our limited understanding of history. Scholars doing this type of work in women's legal history are committed to providing the full context, first recovering the missing history and then reconstructing a more accurate and thorough understanding armed with full evidence. Without looking at gender, and women's experience, we are not getting the history right.

The existing literature has established the baseline from where *Special Damage* begins. These works established that there were two common law rules of defamation based on gender: one that prioritized men's reputational harms, and a second that devalued women's harms to reputation (pp. 4-5). Both exceptions deviated from the usual legal rule requiring plaintiffs to prove actual damages; men's claims were made easier through presumed damages that assumed injury without the necessity of proof, and women's claims were made more difficult by requiring an additional level of proof of special evidence.

Lake adds significantly to this scholarship by humanizing the legal rules—showing the dramatic social and personal significance of the special damage doctrine in cases by women alleging false allegations of sexual immorality (p. 1). She brings the equities and indignities caused by the law into stark view as each chapter traces the backstory and legal journey of women who became part of a "gendered reform movement rivaling the Married Women's Property Acts in geographic extent and effect." (p. 7). The book thus adopts a comparative approach "crisscrossing" the common law countries of the United States, Australia, and Britain to highlight this ubiquity (p. 12).

For each chapter, the author selected iconic cases that epitomize the key stages of the development of the law, thus illustrating the evolution of the law through the case studies themselves (p. 9). Each chapter tells the tale of one heroine, which also situates the story within the trajectory of legal reform. For example, Lake begins the book with a case of the first claim raised by a woman challenging the special damage rule (p. 19); then proceeds to a case at the advent of the first proposed statutory reform to the rule. The author "avoids prurient examination of salacious accusations," which is an effective narrative device when dealing with sensitive topics of sex, assault, and rape (p. 16-17). But the facts are still engaging, such as the story of a woman facing harassment on a ship's long Atlantic crossing when her husband stepped off the ship and literally missed the boat (p. 13).

This book is likely to be of interest at the collegiate or advanced high school level to those teaching history, and also to those teaching legal or American Studies. The connection between the subject material and current issues of sexual harassment and social media attacks enhances the relevance of this history to students (pp. 2, 11). It is particularly accessible to students by featuring personal narratives that read like a novel, thereby teaching gender not as a dense philosophy of theoretical terms, but through real stories. Chapters could be taught alone, with proper foregrounding, to make assigning the reading feasible. The book might also serve as a good source for a reading list or possible subject area for an individualized student paper or project. The book would also teach well in law schools, as it offers a sophisticated analysis appropriate to seminars and background reading in these key legal areas of speech, harm, and reputation. For the irony is, as Lake notes (p. 11), these defamation laws are now weaponized against women who dare to challenge sexualized wrongs, reinscribing the common law dichotomy that historically prioritized men's reputations at the expense of women.

The University of Akron School of Law Tracy A. Thomas

Banished Citizens: A History of the Mexican American Women Who Endured Repatriation, by Marla A. Ramírez. Cambridge, MA: Harvard University Press, 2025. 368 pages. $29.95 cloth. $29.95, electronic.

In *Banished Citizens*, Marla A. Ramírez has produced a meticulously researched and analytically rich monograph on the experiences of Mexican American women and their families who were removed from the United States and sent

to Mexico between 1921 and 1944. In the 1920s and 1930s, approximately one million Mexican-origin people were "repatriated" or "deported" from the United States, the majority U.S.-born citizens. Ramírez reframes this tragic event as "banishment," a word that more clearly points to the illegal removal of U.S. citizens through systemic policies that either forcibly removed women or coerced them to leave. Ramírez demonstrates that the removal was not simply a discrete physical action. Rather, it was an enduring form of racialized state violence; its effects moved through the succeeding generations, shaping citizenship, identity, and ideas of belonging, and carried across generations through memory and silence.

While other scholars have written about the removal of U.S.-born citizens during the Great Depression, Ramírez is the first scholar to focus on Mexican American women, their children, and grandchildren. Women were a double threat, seen as probable public charges if their husbands were repatriated and as the mothers of children who would expand the Mexican American community. Because the deportation of U.S. citizens was and is illegal, to banish Mexican American women, the government had to reframe their status as wives. Using the legal doctrine of coverture, which argues that the identity of married women is subsumed by that of their husbands, U.S. citizen wives could be banished along with their U.S.-born children. Extended mixed-status families that included an immigrant head of household could then be removed from their homeland despite the U.S. citizenship of some members. The mechanics of banishment involved welfare systems, social services, and schools.

Ramírez argues that the removal of U.S. citizens was not an unintended consequence; it was purposeful. It is here that Ramírez contributes substantially to the work of previous scholars. Since the 1970s, scholars have produced a compelling historiography on Mexican repatriation that has shifted our understanding of the disastrous events of the 1930s from isolated deportation efforts to a broader, state-sanctioned process of racialized and gendered exclusion. *Banished Citizens* is the first monograph to focus on Mexican American women.

The book begins with an extensive introduction that surveys the history of banishment. Four chapters then focus on the experiences of three generations of four families: the Rodríguez, De Anda, Robles, and Espinoza families. Each family illustrates the devastating consequences of banishment, as well as the resilience of women and their descendants. Drawing on oral histories, Ramírez explores how repatriation is remembered—or deliberately silenced—within families, arguing that this silence functioned as a form of inter-generational transmission shaped by trauma and fear. In the last chapter, she situates these experiences within broader questions of citizenship and belonging, demonstrating how repatriation produced lasting insecurity even for U.S. citizens and reshaped Mexican American relationships to the state and both the U.S. and Mexican governments. The final chapter is particularly timely in this era of debates over immigration and birthright citizenship. Drawing from the suggestions of the families, Ramírez devotes this chapter to recommendations. These range from restoring U.S. citizenship to the children and grandchildren of banished American citizens, to incorporating this painful history into school curricula, and more.

Banished Citizens breaks ground both in its gendered focus, as well as its use of multi-generational oral history. In 2023, the Oral History Association awarded its Article Award to Ramírez's "Gendered Banishment: Rewriting Mexican Repatriation through a Transgenerational Oral History Methodology" for "making a significant contribution and advancing theoretical issues in oral history." While other scholars have employed oral history in their exploration of repatriation, Ramírez conducts oral histories with the children and grandchildren of the banished women, as well as the families, allowing us to gain insight into the ways that banishment is remembered or forgotten. In addition, during her research, Ramírez discovered that many families kept family archives comprised of letters, government documents, and photographs, further enriching her ability to understand the history of banishment.

Banished Citizens will appeal to scholars of the borderlands, immigration, and gender, as well as oral historians. It provides a valuable resource for educators who teach U.S. history. The introduction is a mini course in immigration policy and practice. The book may be too advanced for high school students, but individual chapters could be incorporated into classes. Marla A. Ramírez has produced a brilliant monograph that fundamentally changes how we understand repatriation, not as a momentary policy failure, but as a lasting practice of racialized and gendered exclusion.

The University of Texas at El Paso Yolanda Chávez Leyva

American Conquest: The Northwest Indian War and the Making of US Foreign Policy, by Andrew A. Szarejko. Stanford, CA: Stanford University Press, 2025. 232 pages. $100.00, cloth. $24.00, paper. $25.00, electronic.

In *American Conquest*, political scientist Andrew Szarejko argues that early U.S. foreign policy was constituted in part by relations with Native American nations. This perspective offers a deeper and more complete understanding of early U.S. foreign policy and the processes through which Native American land was dispossessed.

Szarejko observes that the study of U.S. foreign policy rarely accounts for Native American nations, despite their existence as independent polities prior to and during the formation of the United States. This omission, he argues, has encouraged the mistaken assumption that the dispossession of Indigenous lands was inevitable rather than the result of contingent political and diplomatic choices. Instead, Szarejko argues that relations with Native American nations in the Early Republic were *constitutive* of U.S. foreign policy. He writes that the Northwest Indian War "set important precedents and provided perceived lessons that US political elites would bring to other contexts" (p. 2). Yet the author does not characterize U.S.-Indian relations as purely domestic or international, thus avoiding a firm conclusion on either side, despite his insistence that early U.S. policy constituted foreign policy.

Szarejko instead uses this Indian policy/foreign policy connection as leverage to argue against the conventional belief that U.S. policy was isolationist throughout the late eighteenth century and into the late nineteenth century. He contends that U.S. Indian policy functioned as an aggressive form of foreign policy, with designs on acquiring and settling Indigenous land. This unresolved positioning becomes consequential in the chapters that follow, where the analysis centers largely on military policy and U.S. expansion onto Native American lands.

The hybrid nature of his book may pose challenges for classroom use. Although it is fundamentally a work of political science and foreign policy, Szarejko relies extensively on historical methods, drawing on both primary and secondary sources. Yet the book's use of political science jargon can be intimidating for non-specialists. Sentences such as "In that sense, this book is at least minimally constructivist and, more specifically, processual-relational in its theoretical approach" (p. 3) are strewn with terms unfamiliar to the uninitiated, though they are ultimately explained by the author.

The book's first chapter establishes this argument and its theoretical foundations. The next three chapters, which Szarejko characterizes as historical international relations (p. 8), trace the origins and consequences of the Northwest Indian War. Chapter 2 outlines the emergence of eighteenth-century military conflict between the U.S. government and the Indigenous nations of the Ohio River Valley—particularly involving the Shawnee and Miami, who "constituted the most powerful tribes in the Ohio region" (p. 15). Szarejko identifies settlers and wealthy land speculators as using political pressure on federal policymakers, shaping U.S. foreign policy towards Indigenous nations of the Midwest and prompting military action against those contesting settler occupation of their lands.

After a devastating defeat in 1790, the U.S. military regrouped under the leadership of General Anthony Wayne. Chapter 3 examines his subsequent campaign, emphasizing fort construction on Indigenous land that preceded settler occupation and further military engagement. Chapter 4 extends this analysis by linking Wayne's approach to later U.S. military counterinsurgency practices, most notably in the Philippines, though the connection to late eighteenth-century conflicts in the Ohio River Valley remains tentative. Taken together, these chapters raise a central question about the book's focus: whether Szarejko is ultimately examining the development of U.S. foreign policy or offering a history of U.S. military policy and practice.

Chapter 5 shifts from historic international relations to political or social science, what the author terms "digital ethnography," in its examination of the recent debates in Fort Wayne, Indiana over the commemoration of the defeat of the Shawnee and Miami. Drawing on relational theory, Szarejko examines how narratives of these events have been mobilized through what he calls "hegemonic mnemonical practice" to legitimate U.S. occupation of Indigenous land. This practice non-reflectively shapes public memory in ways that normalize Indigenous dispossession. He analyzes electronic public-facing discourse, particularly social media posts, contrasting efforts to honor General Wayne with critiques that foreground Indigenous dispossession or resist celebrating Wayne's memory altogether.

In his conclusion, Szarejko proposes several avenues for future political science research into U.S.-Native American relations. He asks whether settler-colonial societies are "heading toward a future of less state-centric sovereignty that allows for more genuine self-determination of Indigenous peoples" (p. 147). This is a question of immense importance to Indigenous nations around the world; yet it also underscores a limitation of the book, which refrains from fully engaging this question.

University of Maine Joseph Wrobleski

A Third Path: Corporatism in Brazil and Portugal, by Melissa Teixeira. Princeton, NJ: Princeton University Press, 2026. 384 pages. $39.95 cloth. $29.95 paper. $29.95, electronic.

By the time they get to college, most students are aware of the binary between capitalism and communism that defined geopolitics for much of the twentieth century. They tend to be less familiar with attempts to chart an alternative course. Melissa Teixeira's study of corporatism in Brazil and Portugal is a sharp and surprisingly timely examination of one such example. Corporatism is less intuitive to us than either capitalism or communism and is thus, as Teixeira acknowledges, hard to describe in simple terms. "This ism," she notes, "had no founder, canonical text, or country of origin" (p. 3). It is also "not exclusively a law, institution, or government but rather a framework, logic, and worldview concerning state-society relations with long-lasting legacies" (p. 5). When it was put into practice in part or in whole in several countries during the 1920s and 1930s, corporatism seemed both ancient and supremely modern. But how to explain it?

Corporatism imagines the nation as a body, each limb represented by different occupational sectors of society. It stresses deference, hierarchy, and efficiency over individuality and originality. Its emergence was defined by the pursuit of harmony and direction—"social peace," in the parlance of the time (p. 11)—following the Great Depression. It offered both a vocabulary and an institutional blueprint for reorganizing the state to meet urgent national needs at the expense of individual rights. After all, a body cannot advance if one leg decides to operate independently of the other. More than anything, Teixeira argues, corporatism was a reaction to liberalism's failures. It diverged from capitalism in its emphasis on collectivity, and from communism through its appeal to tradition—usually rooted in a stark Catholicism—and its rejection of class struggle. Far from a relic of a turbulent bygone era, corporatism's organizing principles have enjoyed a long life, Teixeira insists.

The book is composed of seven chapters divided into three sections. The two chapters of Part I analyze the crisis conditions that fueled the search for an alternative to laissez-faire capitalism as well as the legal origins of corporatism. Part II considers corporatism as an economic model through the 1930s and 1940s. The last two chapters, making up Part III, deal with corporatism's endurance and

evolution. In Brazil and Portugal, Teixeira maintains, "corporatist institutions survived to guide economic planning and developmentalism in the postwar decades" (p. 22).

Teixeira's achievement lies in showing that corporatism in Brazil and Portugal was not a hasty imitation of European fascism, but an experiment in state-building with distinct historical antecedents that endured beyond the Vargas and Salazar regimes. Indeed, when Brazilian president Fernando Henrique Cardoso triumphantly proclaimed that he was presiding over "the end of the Vargas Era" in the 1990s, he was referring in large part to the corporatist frameworks leftover from the past.

Teixeira ably demonstrates how corporatism, despite its limited success in stabilizing prices or curbing inflation, created languages, institutions, and popular expectations that shaped later developmentalist projects. Drawing on a formidable array of archival sources—from official correspondence and court cases to newspapers and bureaucratic reports—she reconstructs the dense web of economic regulation that sought to control production quotas, set "just prices," and prevent hoarding or speculation. These mechanisms, she argues, reveal corporatism's technocratic and moral dimensions, fusing heavy-handed economic management with a potent rhetorical element of civic virtue.

Historiographically, *A Third Path* makes a significant contribution by repositioning Brazil and Portugal at the center of global debates about corporatism. English-language studies have often treated both countries as peripheral to the history of capitalism and fascism, yet Teixeira demonstrates that their experiments with corporatist governance were among the most sustained anywhere. Her transnational approach reveals the intellectual exchanges and institutional borrowings that linked Lisbon and Rio de Janeiro and shows how Catholic social thought and colonial legacies shaped both cases in distinct ways.

Teachers will find this book a useful resource for helping students think beyond the familiar capitalism-communism divide. In survey courses on world or Latin American history, the book provides a compelling case study of how governments responded to the Great Depression with new frameworks for economic and social organization. In upper-level undergraduate or graduate seminars, the chapters on wartime price controls and "economic crimes" offer vivid material for discussing authoritarian governance, moral regulation, and everyday forms of resistance. Portions of the text could also be paired with primary sources such as Vargas's speeches or Salazar's constitutional writings to illustrate how corporatist ideals were translated into concrete policies.

A Third Path stands out as an ambitious and finely crafted work of comparative and transnational history. It connects the interwar search for stability to postwar visions of planning and modernization, revealing the continuities that link authoritarian and developmentalist traditions in original ways sure to surprise and engage students. For teachers and students alike, it provides an illuminating perspective on the global history of the twentieth century and on the enduring appeal of "third way" ideologies that promised harmony in place of conflict.

Louisiana State University Andre Pagliarini

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The History of *The History Teacher*

Collaboration, Cooperation, Innovation, and Excellence

In 1940, the **Teachers' History Club** at the University of Notre Dame created the "Quarterly Bulletin of the Teachers' History Club" to improve the learning experience in the history classroom.

By 1967, the expanding collaboration of educators reorganized as the **History Teachers' Association** and decided to transform the bulletin into an academic journal—*The History Teacher*.

In 1972, the association transferred guardianship of *The History Teacher* to coordinating faculty members at the Department of History at California State University, Long Beach. In the interest of independence and self-determination, the associated teachers incorporated as a non-profit organization.

The Society for History Education, Inc. (SHE) was recognized by the State of California in 1972.

In 1998, *The History Teacher* began publishing the winning student essays from the annual National History Day contest, in recognition of the impact that history teachers have in shaping the next generation of young historians.

In 2012, the Society became a leader among publishers, offering full-text, open access to recent archives of *The History Teacher* at its website, thehistoryteacher.org.

In 2014, *The History Teacher* launched full-color covers on both front *and* back covers, showcasing high-quality historical images specifically designed to spark classroom discussion.

In 2025, the American Historical Association honored *The History Teacher* with the William and Edwyna Gilbert Award for the Best Article on Teaching History for the fourth year in a row, marking an unprecedented nine wins for the journal.

thehistoryteacher.org/join