

terest to scholars in Canada. Perhaps this oversight has created the opportunity for subsequent response papers or a future edited collection.

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Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton eds., *Colonial Genocide in Indigenous North America*. Durham: Duke University Press, 2014. 360 pages. ISBN 978-0-8223-5779-7. \$26.95 USD paperback.

In recent years, the field of genocide studies has experienced a great deal of attention with various scholars exploring different approaches, limitations, and perspectives. One focus concerns Raphael Lemkin's intentions when he developed the concept of "genocide" which became the cornerstone of the United Nations Genocide Convention in 1948. Some prefer a more stringent approach and view genocide in largely legal terms with a heavy focus on special intent, while others have argued that Lemkin had a broader vision in mind: one that encompasses colonialism and the experiences of indigenous populations. *Colonial Genocide in Indigenous North America* is a book that situates itself firmly within this latter stance. The expansion of genocide studies into alternative arenas such as the impact of colonial practices on Indigenous populations fundamentally challenges the traditional perception of genocide with its heavy reliance on intent, deterrence and prosecution.

In this volume, the editors Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton have compiled a selection of essays drawn from the proceedings of a recent conference on colonial genocide that make a compelling case for understanding the topic as less of an event and more of a process, especially where colonialism is concerned. Taking a critical genocide studies approach and written by a variety of distinguished scholars, this book attempts to tackle many debates

and perspectives. It reformulates genocide as a series of processes and structural arrangements that are inherently destructive, and from this perspective, genocidal. Essentially, those who apply genocide to colonial relationships make the argument that genocide is less an intentional episodic form of violent and destructive action, and more of a type of relationship characterized by an asymmetry of power in the political, economic, and social spheres. As such it is inherently destructive to native cultures and peoples.

In its approach to these various viewpoints, this edited volume is organized into four sections, "Intersections and Trajectories," "Erasure and Legibility," "Transformations," and "(Re)Imaginings." In the first section, the contributing authors provide insights on different levels of genocidal penetration and connections within society, while the second section discerns the policies that enabled the development of genocide against Indigenous populations in North America. Such "policies" include the honoring of murderous acts of settlers by the US government (Madley), prejudices, beliefs, and truths as perpetrated by society (Whaley, Logan), as well as policies that led to the creation of an extensive boarding school system (Patzner). The third section of the book is concerned with the institutionalization and power distribution within North American settler society. The chapters by Jacobs, Benvenuto, Ladner, and Samson provide a glimpse at the workings of governmental power on Indigenous relations. In the fourth and final section, Gone addresses the debates concerning historical trauma as an indicator of genocide, a contention that is widely disputed, even within this book. Hubbard makes a claim for an extension of the definitional human victim to geography and resources when she applies the genocide framework to the extermination of the North American Buffalo.

This edited volume demonstrates the strong ability of its contributors to place the genocide debate outside the limitations of the mainstream genocide conventions. While it does not create a unified vision of the concept of genocide within the discourse of genocide and Indigeneity, it highlights these very significant conflicts in the field. This book makes an important contribution to the questions of genocidal experiences of Indigenous communities at the hand of their colonizers, as well as in a (post)colonial world. The significance of this book lies in its contribution to the debate surrounding genocide and how it is defined and understood. A key argument that runs through the various chapters is that the survival of a group does not rule out genocide in its history. In order to be a victim of genocide, a population does not have to have been completely exterminated, although, as this book illustrates, that has sometimes been the case. As Benjamin Madley's work and his chapter here reveal, similar to the fate of the Tasmanians of Australia, the Yuki and the Modoc of Northern California were eradicated as a people.

Theodore Fontaine introduces the collected essays in this book as the “cutting edge” of the field, while also acknowledging that they follow in the footsteps of leading scholars, such as Moses, Stannard, or Tatz who opened the field of genocide studies to the debate of Aboriginal and Indigenous histories. In many ways this volume is at the forefront of the discourse that seeks to penetrate the silence surrounding genocidal policies towards Indigenous populations in Canada and the United States. As such, the book provides an excellent symposium of the many debates that attempt to highlight the colonial and genocidal experiences of Indigenous nations at the hand of settler societies.

For anyone curious about the true impact of Manifest Destiny, colonial expansionism, and settler societies, this book will open eyes and introduce an often-ignored reality. The discourse that began in the early 2000s with academic debate on Indigenous genocide in Australia and shortly thereafter in Canada is finally finding a platform for such examination in the United States. All three countries have yet to move from mere acknowledgement to a holistic response. Survival has been reduced to cultural assimilation, abuse in boarding schools, resource eradication, and oppressive policies. It remains to the reader’s discretion whether these approaches provide compelling examples of genocide. This timely and valuable contribution will undoubtedly inform these debates and add to our understanding of the ways in which the destructive and often genocidal colonial practices and policies impacted the Indigenous populations of Canada and the United States.

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