ancestors" in order to "regain an understanding of our shared past." Indeed, ongoing struggles for self-determination through land claims, education, and environmental conservation are a multigenerational project at Ohswe:ken. Hill succeeds in presenting a decolonized representation of the Haudenosaunee past in order to guide future generations. But *The Clay We Are Made Of* also reaches a non-Native audience. Students of indigenous women's history and political ecology will find this an invaluable text, but it is equally useful for individuals litigating tribal land claims who need a comprehensive primer in Haudenosaunee territorial history. A highly readable text for nonspecialists, Hill provides an indigenous analytical frame for interpreting primary documents through a Haudenosaunee lens. Indeed, its rich collection of primary sources spans the entire arc of Haudenosaunee history, making it a highly versatile classroom text. Because Hill wrote *The Clay We Are Made Of* for a wider community audience, this book is suitable for undergraduates and beginners in Native American studies, history, and literature.

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The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada. By Lisa Monchalin. University of Toronto Press, 2016. 448 pages. $49.95 paper; $39.95 electronic.

The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada is a compelling account of the ongoing colonization of Canada's indigenous peoples. As a textbook targeting undergraduate students, it contains discussion questions, student activities, and recommended readings. But far from a dry historical tome guaranteed to put undergraduate students to sleep, Lisa Monchalin's text critically analyzes Canadian indigenous history with substantial evidence from statistics, government reports, scholarly research, and especially the words of Aboriginal scholars and community members, including the personal experiences of the author, an indigenous woman. As she proposes, "one major step to begin active decolonization in Canada would be to have all Canadians learn and acknowledge Indigenous histories from Indigenous perspectives, as opposed to from the colonial perspectives and understandings of history that dominate Canadian discourse and ideologies" (293). Challenging preconceptions about indigenous peoples as well as our understandings of history, this textbook is Monchalin's contribution to decolonization.

As a basic textbook, it is far-ranging in its topics: from indigenous teachings, to legal history, to the impacts of residential schools, to crime and violence against women, to state-corporate crimes. It also includes issues of criminal justice, overrepresentation, and ineffectiveness, with Monchalin returning again and again to the resistance and resilience that enable the ongoing recovery of indigenous peoples. The thirteen chapters cover foundational historical material and their relationship to current-day issues, with each chapter being structured as a series of stories about

key historical events, policies, laws, and people, and how they influenced the current world of indigenous peoples. *The Colonial Problem* provides an important addition to history books written by Aboriginal people and their allies, such as *Visions of the Heart: Canadian Aboriginal Issues* (2000), *Canada's First Nations: A History of Founding Peoples from Earliest Times* (1992), and *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada* (1991). What differentiates Mochalin's text is that takes a much more openly critical approach, occasionally seeming to vibrate with the frustration and anger of an indigenous scholar who knows that colonialism was and continues to be a crime against indigenous peoples—and then proceeds to prove it. Monchalin leaves little doubt that she believes Canadian government policies and actions to be self-serving and rooted in continuing colonial priorities.

Beginning with a "Note to Instructors" that situates the contents firmly in the critical tradition and outlines the issues that potential instructors can expect in teaching from this perspective, the "Introduction and Purpose" explains that "historical amnesia" must be overcome to understand contemporary injustices. Chapter 1 provides definitions, the context for the many types of legal status held by Canadian indigenous people, and debunks stereotypes and misconceptions such as free education and exemption from taxation. Particularly relevant is a final story on why Aboriginal people can't "just get over it." Providing an overview of Aboriginal values and teachings, chapter 2 explains important concepts such as cultural appropriation and reciprocity and gives a brief lesson on learning local protocols. Chapter 3 focuses on traditional governance and ways of addressing crime through traditional practices. Chapter 4 examines historical and contemporary colonialism, starting with the Doctrine of Discovery and *terra nullius*, explained with welcome clarity, and continues with a discussion of the exploitive nature of colonialism, the Euro-centric roots of this concept, and the role of white privilege in current-day colonialism.

Chapter 5 overviews Canadian legal history, including stories about differences in the oral and written texts of the treaties as well as the context for treaty-making, such as the use of starvation as a negotiation tool. It closely examines how Canadian law continues to disregard treaty-guaranteed Aboriginal land rights. Chapter 6 continues with legal devaluation of Aboriginal rights, recounting stories of involuntary enfranchisement and the attempt to destroy the clan systems that formed the basis of much indigenous governance; intriguing stories include the sexist and racist origins of the Indian Act and the White and Red Papers that set a new course for federal-Aboriginal relations. Chapter 7 focuses on the tragedy of the Sixties Scoop, when Aboriginal children were legally kidnapped and taken to residential schools for the purposes of assimilation—and, it is argued, genocide, since the schools were an attempt to get rid of Aboriginal people as a people. Seven generations of indigenous people have now suffered from the trauma of the residential schools; the author reasons that this trauma is the root of much internally and externally destructive behavior today, providing a particularly valuable section for undergraduate teaching in criminology. Chapter 8, on the criminal justice system and the overrepresentation of Aboriginal peoples as offenders and victims, contrasts risk factors with protective factors, with the author emphasizing the importance of resilience.

The subject of the disparate impact of colonialism on indigenous women follows in chapter 9 and traces the development of the image of Aboriginal women as "rape-able," presenting not only the sorry efforts of the criminal justice system to investigate missing and murdered Aboriginal women, but documented evidence of the sexual exploitation of Aboriginal women and girls by members of the Canadian criminal justice system. Chapter 10 focuses on state and corporate crimes that contaminate the land and water with serious consequences for indigenous people's health and summarizes important legislation regarding Aboriginal land and other rights, such as the right to fish. Monchalin points out that fiduciary duty of the federal government to consult indigenous people is too frequently ignored, declaring "Euro-Canadian priorities tend to trump Indigenous rights and historic promises" (201). Chapter 11 outlines the "duplicitous" land claims processes mandated by the federal government both past and present. Characterizing the James Bay Agreement of 1975 as the first broken modern treaty, Monchalin applies the concept of "politics of distraction" to explain how the federal government diverts indigenous people from finding their own truths by forcing them to cooperate in colonially-inspired bureaucratization. Chapter 12 looks closely at the Canadian criminal justice system, including police abuses such as the police "starlight tours," in which indigenous people are dumped to die of hypothermia, and the challenges in using the "Gladue courts." Monchalin questions both the commitment of Correctional Services of Canada to the healing lodges and the criminal justice system's cooptation and reinvention of Aboriginal restorative justice. The final chapter offers different strategies for healing and preventing injustices and to reduce at-risk factors and strengthen protective ones, including the role of musicians, the Idle No More movement, and prevention programs that use indigenous practices such as talking circles, role modeling, and talks by elders. The UN Declaration on the Rights of Indigenous Peoples, the Canadian Aboriginal Justice Strategy, university services for Aboriginal students, and community-based organizations such as Friendship Centres are also described. Appropriately, the chapter and book conclude with stories of young, successful indigenous people.

Monchalin's writing is articulate, straightforward, and impassioned. If some examples the author uses to illustrate her points are well known—such as the investigation into murdered and missing indigenous women and sexual abuse in residential schools—the book also takes interesting turns, such as a discussion of the influence of John Locke's theories on federal Indian land policy and an analysis of the sexist and racist aspects of Hallowe'en costumes in dehumanizing indigenous women, for example. Offering more than a compilation of material on the impact of colonialism available in other books, the author effortlessly ties together interdisciplinary concepts from history, criminology, psychology, indigenous studies, and other social sciences, in occasionally unexpected ways. The book's perspective and challenging tone may make some readers uncomfortable, but that is its purpose.

In documenting the lack of accurate education on indigenous people and history in K-12 schools and universities, Monchalin tells us why it is so important to present materials at a basic and very readable level, as this book does. Eminently suitable for undergraduate students, it also provides an excellent introduction to other scholars

who want to learn more about Canadian indigenous history and issues from an indigenous point of view. Indigenous people in Canada, the United States, and elsewhere share socioeconomic and political marginalization, discriminatory laws, criminal justice overrepresentation, the consequences of historical and present-day racism, and the intergenerational trauma that results from centuries of cultural and physical genocide. The differential impact of colonialism on indigenous women is also clear, as is the tendency of colonial governments to put their own interests above those of indigenous people. There are a few weaknesses—such as the omission of fairly common ideas such as social Darwinism's influence on colonial ideology and the influence of the United States' "Indian wars" on Canadian federal Indian policymaking—but these are quibbles. As Monchalin states, education and awareness about the true history of indigenous-colonist relations are the first steps for all members of a colonized society in order to achieve harmony and a peaceful coexistence.

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Imprints: The Pokagon Band of Potawatomi Indians and the City of Chicago. By John N. Low. East Lansing: Michigan State University Press, 2016. 345 pages. $19.99 cloth; $12.00 paper; $12.00 electronic.

In *Imprints: The Pokagon Band of Potawatomi Indians and the City of Chicago*, John N. Low brings to the fore a little-known indigenous history of what is now known as the city of Chicago. Assembling historical records, stories, and personal reflections to convey a 180-year record of Native-settler relations and the spatial development of Chicago, Low offers this history from his vantage point as an enrolled citizen of the Pokagon Band and a public advocate for their ancestral claims to the Chicago lakefront. *Imprints* supplements familiar historical touchstones such as Chicago's World Columbian Exposition in 1893 and the naming battle over Fort Dearborn Park with less-familiar chapters from Chicago's indigenous past. Original historical contributions include the efforts of Leopold Pokagon and his son Simon toward Potawatomi tribal development as well as the canoe clubs and social organizations that filled the lives of Potawatomi in the late 1990s.

Since the mid-1990s, a growing body of academic work has used notions of liminality and boundary disruption to describe how indigenous identities in settler cities are formed in migration through multiple spaces at once. Personhood is constructed not through a negotiation of tradition/modernity, or alternatively, rural/urban, but through a conscious vacillation between often disparate worlds and in spaces of complex simultaneity. In Chicago's spatial and political reformation, Low reminds us, Pokagon Potawatomi not only exercised agency, but their continued presence in their ancestral territory also evinces a tribal identity that defies false indigenous/urban dichotomies inscribed in North American settler discourse. In contributing to this scholarship, Low utilizes Fernando Ortiz's framework of "transculturation" to understand how