

As the chapter devoted to what Rubin calls “the chain of religious intelligence” explains, the “chain” took the form of printed matter. Fueled by changes in printing technology, a rise in literacy, and the religious fervor of the Second Great Awakening, most of this reading material consisted of religious tracts and devotionals. Publishers also churned out older works evangelicals regarded as classics, such as Edwards’s biography of David Brainerd and John Bunyan’s *The Pilgrim’s Progress*. The narratives published by the missionaries were another key part of the chain, which related their struggles both spiritual and physical and also highlighted the challenges, successes, and failures of the missionaries as they carried the Christian message to Native Americans.

In some respects, Rubin’s book is sad to read. Many of these young people—and both the missionaries and the Native converts were young for the most part—were filled with religious zeal and determined to win conversions. Like the seventeenth-century Praying Towns in New England, in the first years of the nineteenth century American Protestant missionaries linked religious conversion to cultural conversion. They did not realize that the peoples they were trying to convert had little interest in their religion for the most part, but were interested in technology and trade. As you read Rubin’s book, the tragedy for many of these young people is that with the exception of only a very few converts, many of them were destined to be disappointed. A depressing number of them appeared to have failed in their missions. Some of them quit after several years of failure, while others were forced to leave missionary work because of broken health. As is pointed out in religious literature authored by other missionaries, many did not live long enough to become elderly. When I teach Native American history, students often tell me that it is sad history. Rubin’s book adds another layer of history pointing out this sadness, for Native people and for missionaries.

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**Responding to Human Trafficking: Dispossession, Colonial Violence, and Resistance among Indigenous and Racialized Women.** By Julie Kaye. Toronto: University of Toronto Press, 2017. 180 pages. \$75.00 cloth; \$29.95 paper; \$29.95 electronic.

Dominant discourses on human trafficking have tended to center on a racialized “other” originating from a foreign country. In Canada and the United States, however, a shift has taken place in recent years, with an increasing number of advocates and policymakers redirecting their attention to the trafficking of indigenous women and girls. Particularly now, in the wake of the ongoing Canadian National Inquiry into Missing and Murdered Indigenous Women and Girls, sex trafficking and the sex work with which it is often conflated has become a prominent source of concern, and not just in indigenous communities, but also among the government agencies, nonprofits, religious organizations, and law enforcement offices that claim to serve them. Cases like Tina Fontaine’s continue to make national headlines, and as public outcry grows,

repeated calls for accurate data collection and more effective policy targeting this violence have been made.

However, in the midst of the scramble to account for and address trafficking, there is a lack of critical reflection on the agencies and structures we trust to support victims and prevent further violence. This lack is where Julie Kaye's text, *Responding to Human Trafficking*, proves to be an important intervention. Though there are certainly other texts that critique the state and its role in perpetuating violence against indigenous and immigrant women, *Responding to Human Trafficking* expands these studies by insisting that the state is not only responsible for continued violence, but depends upon it. Utilizing her professional experience as an anti-violence advocate, and interviews and focus group discussions with law enforcement, anti-trafficking activists, advocates, and survivors, Kaye analyzes the ways in which the anti-trafficking movement and actors within it define and legitimate the settler-colonial state through their work to address this violence.

Indeed, by deciding who is "international" or "domestic," who is "a victim" or "a criminal," where the boundaries between sex trafficking and sex work should be drawn, and what type of policy should be implemented, actors within these assemblages do draw the boundaries of the settler-colonial state, and subject indigenous women and girls to further violence even while claiming to be working to protect them. Examples of such violence include further criminalization and trauma from incarceration; continued colonial occupation and dispossession via the claiming of indigenous territories and people as "domestic"; silencing indigenous survivors of trafficking and labeling them as irredeemably violated; and being unwilling to recognize or address the material conditions of life as it is lived by indigenous women and girls within a colonial system that constantly targets them for varying forms of violence and injustice.

Those who study sex trafficking of indigenous women will know that the vast majority of the literature on this subject analyzes dynamics of the violence itself. For example, Melissa Farley (2016) and Alexandra Pierce (2012) have both written about the factors that place American Indian women and girls at risk for trafficking and shared their findings on rates of such violence. Robyn Bourgeois (2015), Sarah Deer (2010), and Sherene Razack (1998), on the other hand, have explored the relationship between ongoing colonial occupation and dispossession and the trafficking of indigenous women and girls. Meanwhile, Pamela Downe (2006) and Premala Matthen (2016) have shared narratives from indigenous victims of sex trafficking/sex workers themselves, exploring the ways in which their experiences shape their ideas of gender, sexual identity, culture, and home. Overall, study of sex work and sex trafficking of indigenous women and girls continues to be a growing field, but nonetheless has remained primarily focused on understanding the violence itself.

This makes Kaye's contribution to this field even more prescient. Rather than attempting to make sense of the violence itself, Kaye instead turns inward to reflect upon the structures and institutions designed to address it. In so doing, she deftly weaves together firsthand personal experience in the field, ethnographic study, and discourse analysis to effectively argue that predominate anti-trafficking initiatives are simply not in the best interest of indigenous women and girls who have experienced

this violence, and instead, serve the interests of a colonialist state that continues to target them. Moreover, Kaye's work is also unique in its analysis of trafficking policies and discourses aimed not just at indigenous women and girls, but also at immigrant and racialized women; this comparative lens proved to be useful in demonstrating the ways in which Canada has bolstered its identity as a nation through historical and contemporary discourses on trafficking.

All in all, *Responding to Human Trafficking* is a key intervention in academic studies of human trafficking, sex trafficking and sex work, violence against indigenous women, gender and colonialism, and roles of advocacy and nonprofit organizations in colonialism. Additionally, though Kaye's key points are powerful in their own right, perhaps her greatest contribution in this work is the path she has opened up for further scholarly work in this area, as hers is one of the first to critically examine the ways in which anti-violence initiatives (in this case, targeting human trafficking) perpetrate violence in service of the colonial state. This work will be of interest to scholars in the above-mentioned fields, though it will also be of use to the people Kaye has worked with in this study—policymakers, law enforcement, advocacy and activist organizations, and all those who seek to address human trafficking. This text would be of critical importance for anyone who wishes to have a deeper understanding of anti-trafficking initiatives, and provides a mindfully crafted platform from which to imagine alternative interventions.

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**The River Is in Us: Fighting Toxics in a Mohawk Community.** By Elizabeth Hoover. Minneapolis: University of Minnesota Press, 2017. 372 pages. \$112.00 cloth; \$28.00 paper; \$18.49 ebook.

This book tells the remarkable story of a Mohawk community that mobilized and organized beginning in the early 1980s to confront the severest possible threat to their health, their relationships with family, homeland, and the natural world, their identity, and their way of life. Threatened with PCB contamination from two Superfund sites adjacent to or upstream from their territory, this indigenous nation demanded justice based on research in which they would be full and equal partners with outside scientists. Elizabeth Hoover manages to tell this complex story from a complex setting implicating multiple locations of academic and indigenous theory, in a way that is engaging and instructive. Anyone interested in real-life exercise of indigenous sovereignty under pressure, and anyone interested in a well-textured account of a very early template for indigenous community-based participatory research would do well to spend time with this book.

The political, social, and cultural history of Ahkwesáhsne is known for its complexity. Like the nations of the Blackfoot confederacy, the Tohono O'Odham nation, and the Abenaki nation, Ahkwesáhsne territory extends across both sides of an international border. Unlike these others, its homeland has been surrounded and poisoned by massive industrial development since the 1950s. Hoover's account for the