

pian communities first published in 1997, over the past 150 years British Columbia has been “fertile ground” for a variety of “idealistic seekers” (pp. xv, xxiii). The utopias described in this very readable narrative range from well-known ethnic settlements of the late 19th and early 20th centuries by Norwegians, Danes, Finns, and Dutchbors, to the postwar counterculture communities of the West Kootenays, to the more recent development of a cohousing movement that shifts the focus of innovation in creative intentional communities from the isolated countryside to the modern city.

Perhaps the most original contribution of the first edition was discussion of the counterculture in British Columbia, about which the historical literature before the 1990s was mostly silent. That is no longer the case, with Kathleen Rogers’s recently published *Welcome to Resisterville: American Dissidents in British Columbia* (2014) signaling a belated opening of the subject to serious historical inquiry. Though Rogers’s book is not cited by Scott, *Promise of Paradise* broadens consideration of countercultural activity on the Sunshine Coast, where the province’s commune movement was centered. The new edition also explores more fully the history of a church called the Emissaries of Divine Light, begun on a ranch in the remote south Cariboo region by the seventh Marquess of Exeter, whose interest in the occult and spiritualism drew him to the writings of an American visionary, Lloyd Meeker; membership by the late 1980s exceeded three thousand, with followers concentrated at 100 Mile House in British Columbia and Sunshine Ranch in Colorado. Indeed, one of the important narrative contributions of Scott’s book is the extent to which it reveals the cross-border connections of utopian groups in the Pacific Northwest. Examples include the letters that the brothers Adrian and Phillip Jacobsen wrote in the 1880s to Norwegian American newspapers in Seattle, Tacoma, and Iowa

describing for potential Norwegian recruits the agricultural and fishing potential of Bella Coola, on British Columbia’s north coast; or the California Quakers who sought relief from American postwar materialism by establishing Argenta, at the north end of Kootenay Lake, in 1952. Argenta, writes Scott, can be seen as an important bridge to the Kootenay region’s history of alternative community making in the sixties.

In the tradition of popular writing that presents history as stories, Scott makes no effort to incorporate these diverse communities into an overall analysis. That said, it is precisely the power of the stories, presented in a folksy manner and informed by site visits and interviews, that explains *The Promise of Paradise*’s enduring popularity.

Robert A. J. McDonald
University of British Columbia

“The Touch of Civilization” Comparing Russian and American Internal Colonization

STEVEN SABOL

(Boulder: University Press of Colorado, 2017. xii, 298 pp. Illustrations, notes, bibliography, index. \$65)

This book contributes to a growing history of global colonialism and imperialism through a comparative analysis of Russian and American continental expansionism leading to the subjugation and displacement of indigenous peoples. Rather than taking on the entire histories of expansionism by these two colossal continental empires, the author, Steven Sabol, analyzes Russian expansion onto land held by Kazakhs and American expansion

at the expense of the Sioux Indians. Despite the geographical distance and distinctiveness of the two empires, Sabol identifies striking parallels between the two examples of internal colonization.

The study counters widespread mythologies that depicted western expansion in teleological fashion as the natural or somehow preordained extension of Russian and American national development. Such colonizing frameworks, which functioned to normalize colonialism and imperialism over “backward” peoples or putatively barren land, were stubbornly resistant to contextualization until relatively recently. “The United States and Russia were not accidental empires,” the author points out. “Instead, they were opportunistic, deliberate, and aggressive empires” (p. 4).

Both Russians and Americans viewed the indigenous Kazakhs and Sioux—as well as a wide array of other indigenous groups and nationalities not examined in this study—as “uncivilized peoples” who somehow lived on “uninhabited” land (p. 6). Both Russians and Americans adopted as their “mission” the subjugation of the Kazakhs and the Sioux, confronting them with the option of “assimilation or extermination” (p. 7). As the author points out, however, neither people were remotely close to being “wiped out” and instead resisted, adapted, and otherwise persevered against the imperial onslaught. Both the Sioux and the Kazakhs thus “survived despite dispossession and intensive cultural, social, political, and economic consequences of internal colonization” (p. 9).

A Russian specialist, Sabol grounds the study in analysis of Russian and American government documents as well as travel accounts. In addition to the primary sources, the study draws on a wide range of secondary literature.

The author appears anxious to chal-

lenge American exceptionalism, suggesting that Russian expansion has been analyzed more critically than the history of American internal colonization. "Examining the internal colonization of the Sioux and the Kazakhs through the comparative prism demonstrates that the United States engaged in an expansionist agenda that differed little from the Russian experience," he argues in the concluding chapter (p. 242).

More problematically, Sabol asserts that Russian and American aggression against the Kazakhs and the Sioux, as well as the other indigenous and ethnic groups on both continents, is comparable to the long and more familiar history of European colonialism. "American and Russian colonization of the northern Great Plains and the Kazakh Steppe situates comfortably within the framework of nineteenth-century global imperial-colonial expansion" (p. 241).

Sabol's perspective on this point is limited by a lack of in-depth analysis of settler colonial studies, a cutting-edge subfield that has produced a burst of significant scholarship in the last decade. Although he quotes the anthropologist Patrick Wolfe on the subject, Sabol does not grapple with the distinctions between settler colonialism and traditional European-style colonialism, wherein the colonizer exploits labor and harvests natural resources but ultimately means to withdraw from the foreign land. Settlers, by contrast, mean to stay. Rather than exploit people, settlers intend to remove them in order to carry out what they view as sacred and predestined colonizing absorptions of the land.

Both the Russian and the American were settler colonial projects at the expense of the Kazakhs, the Sioux, and hosts of others indigenous and ethnic peoples. Although Sabol's study would have been enriched through broader reading and integration of settler colo-

nial studies, the book nonetheless offers an innovative and well-researched addition to colonial literature. The author should be congratulated for taking on and carrying out an ambitious and revealing comparative study.

Walter L. Hixson
University of Akron

Sharing Our Knowledge The Tlingit and Their Coastal Neighbors

EDITED BY SERGEI KAN

(Lincoln: University of Nebraska Press, 2015. xv, 523 pp. Illustrations, notes, index. \$65)

A professor of anthropology and Native American studies at Dartmouth, Sergei Kan, in his latest work, *Sharing Our Knowledge: The Tlingit and Their Coastal Neighbors*, marshals an impressive array of offerings from scholars in various disciplines in tandem with indigenous elders and guardians of traditional knowledge. This effort produces an edited volume of immense proportion. Kan asserts that the goal of *Sharing Our Knowledge* is to bring together collaborative research (on the part of scholars and tribal community members) in a manner that benefits not only scholars but also the "source communities" (p. 7). Composed of 24 chapters, *Sharing Our Knowledge* highlights a series of conference papers and presentations from the 2007 Conference of the Tsimshian, Haida, and Tlingit Tribes and Clans held in Sitka, Alaska.

The sheer variety of topics covered in *Sharing Our Knowledge* ensures that scholars from various disciplines can utilize this important volume. From biographical sketches about tribal el-

ders and assessments of how the Tlingit and their neighbors chronicle their history, to subsistence, environmental, and ethnogeographical studies, *Sharing Our Knowledge* provides scholars and indigenous community members a platform to share their scholarship, placing it in wider historiographical and cultural conversations within the fields of Alaska Native and American Indian history. By focusing on issues that the Tlingit and neighboring tribes share with American Indian peoples in other regions of the contiguous 48 states, the reader can discern meaningful connections between the Tlingit and other American Indian peoples. The scholars cover topics that affect all tribes, ranging from how to manage tourism, preserve traditional culture, and assess the role of material culture and art in the shaping of identity, to the fight for the repatriation of tribal human remains and sacred objects.

Perhaps the greatest strength of *Sharing Our Knowledge* is the inclusion of Tlingit voices and perspectives (as well as those of neighboring indigenous peoples). This is achieved through chapters by Tlingit community members that promote collaborative work with non-Tlingit scholars. The voices of the Tlingit move to the foreground and set the tone for the volume, creating an indigenous-centered dialogue. Tlingit agency is strongest in part 1, "Our Elders and Teachers," which chronicles the achievements and contributions of members of the Tlingit community. Ranging from biographical sketches to poetry analysis, these chapters allow scholars and Tlingit community members to return narrative agency to the Tlingit men and women who preserved and advanced community knowledge. Moving on to Native history, part 2 merges history, law, genealogy, and photography and their roles in the preservation and transmission of Tlingit culture. Blending the scholarly and natural worlds, part 3 analyzes subsistence, natural resources, and ethnogeography. The nat-