René Dietrich and René and Kerstin Knopf (eds.), *Biopolitics, Geopolitics, Life: Settler States and Indigenous Presence*. Durham: Duke University Press, 2023. 296 pages. ISBN 9781478019763 $27.95 USD paperback.

René Dietrich and Kerstin Knopf have done something remarkable with this edited volume. *Biopolitics, Geopolitics, Life* shows the strength of an interdisciplinary book that brings together the social sciences, visual studies, and humanities through a powerful introduction and ten diverse chapters. The introduction situates the ongoing problems of settler colonialism through a series of violent actions committed against Indigenous peoples to show that these incidents are nearly always viewed as isolated incidents. The foundational premise, then, is that settler violence on Indigenous bodies, the dispossession of Indigenous lands, and the normalization of violence is seen as anything-but-settler colonialism by the general public. As a result, this structure remains in operation in the background.

This book's primary intervention is to analyze settler colonialism through the combination of a biopolitical and geopolitical frame. Doing so demonstrates how the diverse examples that open the introduction are related, calling them to the forefront and highlighting their similarities. In the introduction, Dietrich argues for "a close consideration of the bio- and geopolitical structures underlying the normativities of settler statism" (3) across seemingly disparate settler colonial contexts across the world. The intersection of biopolitics and geopolitics creates a paradigm of governance that produces "settler-defined modes of life and forms of land use" (4) which are naturalized, universalized, and presented as self-evident.

The editors position this text as stemming from three related, but different approaches to theorizing settler colonialism. The first approach is through Patrick Wolfe's work, including a lengthy footnote with a critique of settler colonial scholarship that uncritically engages with Indigenous studies. The second comes from Daiva Stasiulis and Nira Yuval-Davis' (1995) collection *Unsettling Settler Societies*, which highlighted exploitative systems of exclusion. The final foundation stems from Critical Indigenous Studies, an approach modelled by many of the contributors in the volume. With these three starting points, the editors show that much past research has critiqued settler colonialism from *either* a biopolitical or a geopolitical position; this volume argues that only when taking both together can scholars work to denaturalize these oppressive structures.

There are two primary guiding questions for the volume:

1) "How do biopolitical and geopolitical techniques produce these normativities [through which the state fosters settler life] leave as is?"
2) "How are these settler-colonial normativities, in turn, upheld and invisibilized through intersecting forces of bio- and geopolitical logics, discourses, and practices?" (5)

One major strength of this volume is its ability to offer a blueprint for using the editors' approach and its wide applicability through both the quotidian manifestations of state violence and through historical entanglements that demonstrate the long arc of settler colonial development. The contributors highlight multiple ways of "reimagining the world" and taking Indigenous epistemologies seriously; this is a necessary step in the "struggle for decolonization" (Smith 2012, 201). This book, in many ways, is a direct byproduct of Smith's *Decolonizing Methodologies* and seeks to offer a theoretical intervention that allows for a critique of settler colonialism that centers Indigenous knowledges, ontologies, and practices with the ultimate goal of denaturalizing settler colonialism.

The diverse collection of chapters includes literary analysis to critique resource extraction and sexual violence (Goeman) or to analyze the Indian Removal Act as a bio-geopolitical action that perpetuated settler colonialism (Meyer). Several chapters come from political scientists or theorists and explore settler colonialism's connection to the bio-geopolitical through the precarity of aging (Grande) and the settler state's formulation of incarceration as a social rather than political problem (Nicols). Most of the chapters make the argument that scholars need to take Indigenous epistemologies seriously; Griffiths does this quite well through his critique of magical realism in literature. Rifkin's chapter further develops Dietrich's introduction and argues that only with a bio-geopolitical twinning can Black and Indigenous liberation narratives avoid being contradictory or critical of the other. Settler colonialism, Rifkin argues, puts them in conflict, thus preventing decolonization.

The authors do not stop at asserting there is utility in adopting interdisciplinarity to critique settler colonialism, but that settler colonialism is *best* theorized by including both a geopolitical and biopolitical focus in tandem. The contributors to this volume demonstrate that without the twin focus of a bio-geopolitical framework, decolonization remains muddled, murky, and difficult. For instance, Dietrich asks "how can a biopolitical perspective shed light on dispossession, expropriation, extraction, and removal as asset of geopolitical practices…?" Meyer's literary analysis shows a novel way for understanding the US Indian Removal Act and how Cherokee removal was a "conquest of Native lands *and* bodies" (191). Similarly, Griffiths' chapter interrogates the archive – "technologies of settler-colonial biopower" – and uses a critique of magical realism to insert Indigenous epistemologies as a rejection of settler-colonial normativities (197). The final two chapters work together to show the strength of visual analysis demonstrating contemporary practices of survivance, to borrow Vizenor's (2008) concept. Both Fear-Segal and Knopf invite the reader to re-imagine, re-view, and re-interpret the visual. These final chapters include analysis of photographs and drawings from residential schools and film analysis.

The chapters will have a wide appeal to scholars outside the disciplines represented. For instance, as a border studies scholar, I find that Knopf's analysis of "*Land through the Camera*" and the argument that "the process of settler-colonial reterritorialization must be seen as an inherently incomplete process that is continually contested with regard to physical, legal, symbolic, and discursive configurations of land" offers insights into how settler colonialism works at the borders of nation-states (257). I expect that scholars from a variety of backgrounds will find many compelling arguments useful throughout this volume.

What constitutes Indigeneity is another theme throughout the book. David Uahikeaikalei'ohu Maile addresses the question, "Are Hawaiians Indians?" and suggests, yes, when it benefits the settler state, and, no, when it benefits the settler state. He examines the legal genealogy of a 2000 Supreme Court decision to show how the federal government "experimented with whether or not Hawaiians are Indians by testing the biopolitical status of Native Hawaiians to legitimate the US settler-state's geopower over Hawai'i" (110). Maile's chapter fits nicely with the argument presented by Meyer as well, showing how well the editors selected contributors and wove these chapters together. Even the most narrowly focused chapter, Shona Jackson's "Postcolonial Biopolitics and the Hieroglyphics of Democracy," a case study of Guyana and the Amerindian Act, still links the "*how* of power" to the "*where* of power" in such a way that it invites comparisons with other colonial contexts (133).

Across the chapters, themes of re-reading Indigenous literature from a non-Western perspective captures the ways in which settler colonialism circumscribes how many understand literature.

Goeman, for instance, challenges the "western" vs. "alternative" dichotomy by showing how a "settler grammar" (46) takes root and creates barriers to including Indigenous ways of knowing outside the academy as well as within. The analysis of settler colonialism that escapes Wolfe's useful but limiting "elimination" narrative is refreshing and builds on Indigenous studies scholarship that is often overlooked in settler colonial studies. The combination of the bio- and geopolitical assemblage offers settler colonial studies a fascinating new way of theorizing that unifies the disparate episodes with which Dietrich opens the volume. These chapters all offer a unique vantage point for taking this approach and putting it in practice.

Criticism – while each chapter was indeed well written, the disciplinary backgrounds underrepresented the variety of fields engaged in settler colonial studies. Political science (and political theory), literature, and literary criticism are overrepresented with American and cultural studies rounding out the book. While the chapters never feel redundant, it would have benefitted from more disciplinary diversity. Other scholars, including anthropologists, economists, and geographers in the social sciences and philosophers, literary critics, and others across the humanities can – and should – fill this gap in the book. There are considerable strengths and the argument made in the introduction is powerful, and scholars engaged in the intersection of Indigenous studies and other disciplines should examine this text. This minor criticism, then, can also serve as a call to action by the editors for future scholarship to take up this approach to theorizing settler colonialism. Of course, no edited volume can capture every vantage point and this book excelled by including authors from the United States, Germany, the United Kingdom, Australia, Canada, and Indigenous nations across North America, bringing together a plethora of valuable insights and perspectives.

This is a wonderful text that would benefit seasoned scholars across the academy. I would also imagine it to be a valuable text for graduate seminars and even advanced undergraduate courses that explore Indigenous politics.

Works Cited

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