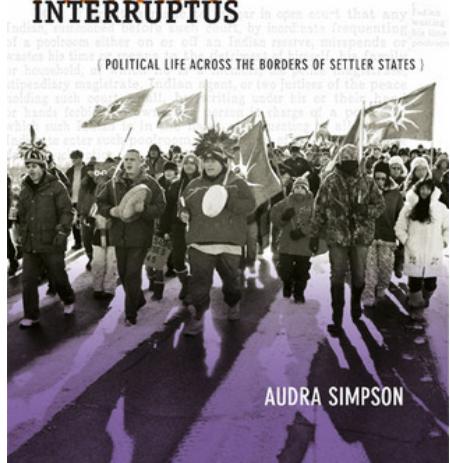


...any Indian who, in the course of his or her occupation, or in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant without the consent of the Superintendent General [Minister] or his authorized agent, and any person who induces or employs any Indian to take part in such dance, show, exhibition, performance, stampede or pageant, or induces any Indian to leave his reserve or band or any Indian for such a purpose, whether the dance, show, exhibition, stampede or pageant has taken place or not, shall be summarily convicted by a magistrate of an offence exceeding twenty-five dollars, *Penal Code of Canada, c. S-5, 1918, c. 28, s. 7;* 1923

MOHAWK INTERRUPTUS



Mohawk Interruptus: Political Life Across the Borders of Settler States

Audra Simpson (Reading)

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Mohawk Interruptus: Political Life Across the Borders of Settler States Audra Simpson (Reading)

Mohawk Interruptus is a bold challenge to dominant thinking in the fields of Native studies and anthropology. Combining political theory with ethnographic research among the Mohawks of Kahnawà:ke, a reserve community in what is now southwestern Quebec, Audra Simpson examines their struggles to articulate and maintain political sovereignty through centuries of settler colonialism. The Kahnawà:ke Mohawks are part of the Haudenosaunee or Iroquois Confederacy. Like many Iroquois peoples, they insist on the integrity of Haudenosaunee governance and refuse American or Canadian citizenship. Audra Simpson thinks through this politics of refusal, which stands in stark contrast to the politics of cultural recognition. Tracing the implications of refusal, Simpson argues that one sovereign political order can exist nested within a sovereign state, albeit with enormous tension around issues of jurisdiction and legitimacy. Finally, Simpson critiques anthropologists and political scientists, whom, she argues, have too readily accepted the assumption that the colonial project is complete. Belying that notion, *Mohawk Interruptus* calls for and demonstrates more robust and evenhanded forms of inquiry into indigenous politics in the teeth of settler governance.

Mohawk Interruptus: Political Life Across the Borders of Settler States Details

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From Reader Review Mohawk Interruptus: Political Life Across the Borders of Settler States for online ebook

Jesse says

So frustratingly difficult to read. Vague research of vague and questionable importance. I can't stand the way some anthropologists write, it's just awful.

Bijan says

Slightly heavy on the academic language at parts, but an incredible book that made me look differently at sovereignty. Also one of the best breakdowns of the colonial lens anthropology has had toward the Mohawks.

Ai Miller says

I think clearly this is a critical work to think about refusal and how refusal is taken up both by scholars (as in "ethnographic refusal" which ought to be taught waaaaay more often in methods and ethics courses like why don't we talk about that more??) but also as a way of Indigenous politics that is really worth thinking about. I think for NN folks, this is definitely worth thinking about borders and recognition/refusal, and in thinking about what constitutes sovereignty and recognizable sovereignty. I will probably be returning to this at some point, because it's such a critical work and some of it was fairly dense, but I do think it has so much to contribute in terms of thinking about mobility and its limits.

Camden Goetz says

Absolutely amazing book on a dynamic of settler-colonialism that is under-analyzed at least in the academy. I would also recommend Heidi Kiiwetinepinesii Stark for anyone looking for great contemporary Native political writing/research.

Jo Stafford says

This is a complex and nuanced analysis of issues surrounding Mohawk sovereignty and identity, written for an academic audience. I found Simpson's discussion of the Jay Treaty and its implications for Mohawk people crossing the Canada-US border particularly illuminating.

Mallory Whiteduck says

A true interdisciplinary feat that demonstrates the real ways Kahnawake Mohawk and other Natives imagine and claim sovereignty in the settler colonial reality we're faced with.
