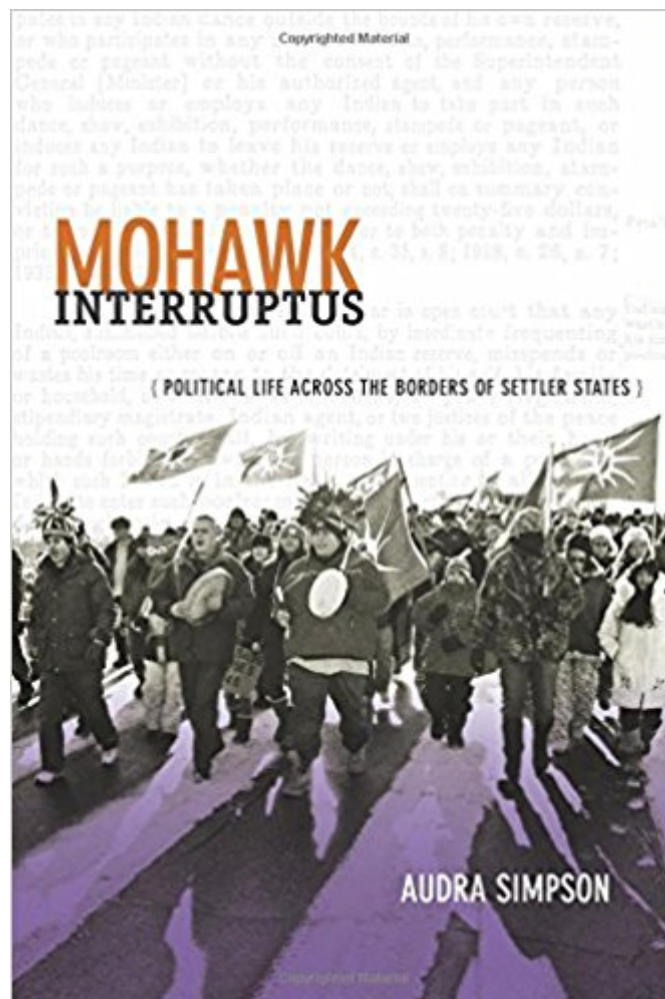


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Mohawk Interruptus: Political Life Across The Borders Of Settler States



Synopsis

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 Kahnawá: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 Kahnawá: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.

Book Information

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Customer Reviews

"*Mohawk Interruptus* is Audra Simpson's bold challenge to the academic apprehension of the Iroquois. She has succeeded brilliantly. This book is now the authoritative history of Kahnawá:ke and a powerful statement that recasts our people and redefines how research on Indigenous

peoples should be done. This is a long-awaited book by the most intelligent, passionate and incisive of Iroquois intellectuals. It makes me proud to be from Kahnawā :ke and deeply impresses me as a scholar." (Taiaiake Alfred (Kahnawā :ke Mohawk), Professor of Indigenous Governance at the University of Victoria)"Few other works on contemporary Native American community politics are as wide-ranging and theoretically sophisticated as Mohawk Interruptus. By examining many competing but linked understandings of Mohawk national identity, Audra Simpson exposes a uniquely Indigenous and Iroquoian conception of community that transcends national and ethnographic prescriptions of unitary and fixed social identities." (Ned Blackhawk, author of Violence over the Land: Indians and Empires in the Early American West)"This brilliant ethnographic and political study of how the Mohawks of Kahnawā :ke live and enact their sovereign nationhood and refuse incorporation is a masterpiece. It challenges and transforms the way Indigenous politics is studied in Anthropology and Political Science and deserves the widest possible readership." (James Tully, author of Public Philosophy in a New Key, Two Volumes)â œIn her brilliant study of Kahnawā :ke, a Mohawk reserve outside MontrÃ©al, anthropologist Simpson rejects this dominant image of indigenous nationhood on the brink and â ^starts with a grounded refusal, not a precipice.â ¤ The author problematizes long-standing assumptions to position the actions of the Kahnawā :ke nation as that of refusal, a valid alternative to political recognition. Through in-depth ethnographic research, Simpson identifies what is important to the community, as evidenced by her discussion of important intellectual Louis Hall, whose analysis of Mohawk nationhood has deeply influenced Haudenosaunee people, yet has been largely ignored by scholars. â . . . Such incisive analysis promises that this study will be influential and widely read. . . . Essential. All levels/libraries.â • (K. L. Ackley Choice)â œSimpson accomplishes what she set out to do in this text, namely to offer a critical evaluation of settler colonialism as experienced by Kahnawā :ke Mohawk. Her book is beautifully written: her prose is elegant, and she interweaves ethnographic research with political history and theory to build her argument. â | Simpson enhances our understanding of how a community of people struggle to understand, and why they must continually fight for, their political independence after centuries of settler colonialism.â •Â (Ruth Burgett Jolie Studies in Ethnicity and Nationalism)â œ[An] essential read for any study of settler colonialism, native/indigenous/first-nation studies, or the study of sovereignty, and also stands on its own as an important narrative of North Americaâ ¤s ongoing colonial history.â • (Ian Kalman Comparative Studies in Society and History 2015-10-01)â œMohawk Interruptus deftly interrogates how settler colonialism and anthropological practice in the United States and Canada have circumscribed Iroquoian (Haudenosaunee) identitiesâ ¤and Mohawk identities, in particularâ ¤in ways that ignore contested interpretations of

indigeneity and serve to erase indigenous nationhood. â | A major takeaway from Simpsonâ™s account is that anthropologists, political scientists, historians, and those of us in Native American studies need to theorize and examine how people experience and feel membership, citizenship, and nationhood while not replicating colonial projects of erasure in our scholarly research and writing." (Lisa K. Neuman American Ethnologist 2015-11-01)â œ[A] tour de force exploration of contemporary Kahnawa:ke political life. . . . In its examination and sustained critique of the settler colonialism and the politics of nationhood, recognition, and refusal, and its vision of more productive and inclusive understandings of Kahnawa:ke citizenship, Mohawk Interruptus joins some of the most provocative and cutting-edge work taking place in Native/indigenous studies today. We would be wise to heed its challenge to develop similarly rigorous and critical studies of indigenous self-determination throughout the hemisphere, in whatever forms they might take.â • (Kirby Brown American Indian Culture and Research Journal 2015-04-01)"Mohawk Interruptus, was recently voted 'Best First Book Published in 2014' by the Native American and Indigenous Studies Association, and after reading it I can understand why.... The complexities of Indigenous life in Mohawk Interruptus are given neither the security of romanticization nor the comfort of the scholarly pulpit." (Brendan Hokowhitu Native American and Indigenous Studies 2016-02-01)"Rather than merely a book of and for anthropology, then, Mohawk Interruptus calls upon its reader to rethink action and collectivity through a different modality than the current political registers presume. Refusal, both as a political theoretical concept and as a quotidian shared practice, may allow a continued, powerful, and even potentially joyful relationship to state power." (Kennan Ferguson Theory & Event 2015-12-01)"[Simpson] offers a highly nuanced and theoretically sophisticated ethnographical study illustrating the kinds of critical research questions insider researchers can ask that lead to new understandings and challenge the orthodoxy. Simpson has made a significant contribution as an insider researcher, an Indigenous studies scholar, an anthropologist, that highlights the exciting new era of Indigenous research we have entered." (Robert Alexander Innes Journal of Colonialism and Colonial History 2015-05-01)"I expect Mohawk Interruptus will assert its place in the Haudenosaunee canon, which will compel subsequent scholars to take a closer look at how Indigenous communities in general struggle to maintain their political integrity under the pressure of a variety of colonially created borders and the laws that enforce them over the sovereign rights of others." (David MartÃ- nez Wicazo Sa Review 2016-03-01)

Audra Simpson is Assistant Professor of Anthropology at Columbia University. She is a coeditor,

with Andrea Smith, of *Theorizing Native Studies*, also published by Duke University Press.Â

Amazing work. Perhaps the most important text to read for any aspiring Anthropologist, or any who wish to study the First Nations, or any indigenous people.

Simpson eloquently and with much force lays out the issues of settler colonialism and the effects of on-going colonialism in her community. It is an exemplary book for its methodology and intervention in the field of anthropology, Haudenosaunee Studies, and in Indigenous Studies broadly conceived. Gate keepers should keep an open mind and perhaps learn something from her brilliant approach for thinking through ethnography and working with Indigenous peoples in asymmetrical relations of power. Native and Non-Native academics and Indigenous communities alike will find the style engaging.

Book balances high theory with first-hand experience and personal insight. Helps readers understand questions of sovereignty, borders, and the ongoing politics of colonization from a native perspective.

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