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lists of historians, social scientists, and members of the public interested in grasping the interconnections and continuity among the many efforts of Indigenous resistance to settler colonialism and corporate encroachments onto their lands, waters, and natural resources.

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Thou Shalt Forget: Indigenous Sovereignty, Resistance and the Production of Cultural Oblivion in Canada. By Pierrot Ross-Tremblay. London: University of London Press, 2019. 284 pages. \$35.00 paper.

Pierrot Ross-Tremblay's *Thou Shalt Forget* is an outstanding sociological study about collective memory and the production of cultural oblivion in colonial contexts. The author's argument is methodologically anchored to a detailed ethnographic survey of the author's own community, the contemporary Essipiunnuat, or Essipit Innu First Nation, located in what is known today as Eastern Québec, Canada. Based on oral history and interviews with community members regarding the 1980–1981 "Salmon War," the book argues that the "event" of the war—a conflict opposing the Essipiunnuat to state authority and neighboring Euroquébécois communities over fishing rights on the Esh Shipu River, part of the Innu homeland—constitutes a "crystallisation of historical determinants" that are made legible to group members in the process of "reclaim[ing] self-perceptions" and group agency in acts of resistance (101). The recollection and sharing of personal stories of the war by interviewees today offers retrospective historical snapshots of an insurgency that generated new normative content to a remembered past.

The book's argument starts with a broader sociological theorization of remembering and forgetting as "mnemonic practices" that provide the "normative foundations of a society" (26). Memory is conceptualized as a window to evaluate the community's present condition. The author insists that cultural oblivion is not a failure of memory; it is produced and reproduced strategically by various state and colonial institutions. He explains that the imposition of Crown and state sovereignty requires historically shifting processes of cultural erasure and forgetting. These reinforce settlers' fraught relationship with *their* own past and futurity (what Tuck and Yang termed "settler moves to innocence"), in addition to severing Indigenous collectivities' relationships to the political and cultural foundations of their ancestral sovereignty as a basis for a present collective self.

The author documents and analyzes in detail the internal and external determinants of the war, ranging from intergenerational trauma and the internalization by community members of an Euroquébécois nationalist imaginary, to colonial dependency, state violence, anti-Indian militancy in neighboring communities, and institutional practices of assimilation, dispossession, and misrepresentation. Ross-Tremblay reveals ways in which collective selves—and agencies—can be "remembered" and produced anew by

attaching and “storying” new normative contents to recent acts of revolt, resistance, and solidarity. And like any good story, these personal stories of the Salmon War are faithful to common and highly normative scripts—an “aesthetic of uprising”—featuring recognizable narrative tropes and protagonists (137). They identify heroes, villains, allies, and enemies, each articulated to a well-defined moral architecture about bravery, participation, loyalty, appropriate behavior, and group belonging. Ross-Tremblay’s analyses of these stories reveal how a colonized, alienated, traumatized, and divided community reconstituted its “past-self”—that is, a highly normative “‘group-self’ associated with an experience, event or situation” (103)—in the act of coming together to defend their inherent and inalienable rights *as* Innu, and according to the *Innu tipenitamum* (Innu ancestral sovereignty), “the old legal order and philosophy of law reflected in the old stories” (40).

That being said, the author isn’t naive. His nuanced argument also details ways in which a new elite within the community, aided by the band council system imposed federally by the 1876 Indian Act, opportunistically seized and exploited such resurgent and insurgent normative content for political domination and personal and economic gains contrary to the *Innu tipenitamum*. Ross-Tremblay explains that the establishment of such post-insurgent monocratic and authoritarian regimes is recurrent in many colonized and/or brutalized communities. It necessitates the recolonization of the community internally via the (re)production of similar modes of cultural oblivion that mirror the same internal and external colonial and historical determinants outlined earlier.

In this context, the production of cultural oblivion about the war within the community itself stemmed from a monocratic regime’s need to seize, control, and authorize the past and its normative content. Furthermore, Ross-Tremblay insists, silence and a desire to forget were also necessary antidotes for some community members, who had been traumatized by the event of the war, or for those who found themselves isolated by the social fractures and divisions—both within and between families—born from the “event” and its aftermath. In light of present colonial endurance of both the internal and external determinants of the war, Ross-Tremblay and some of his interviewees conclude by insisting on the need to regenerate and reactivate the intergenerational transmission of a silenced past (including stories of the Salmon War) for the purpose of resurgent futurities based on “the imagination of a possible self” articulated to (re)new(ed) normative content.

Essipit scholar Ross-Tremblay’s outstanding ethnographic study also offers a much-needed, Indigenous-authored contribution to a recent wave of critical scholarly work (mostly authored by settler scholars such as Sandra Hobbs, Julie Burelle, Daniel Salée, Daryl Leroux, and Isabelle St-Amand, to name just a few) about the doubly complex coloniality of white francophone Québec. Ross-Tremblay’s book could (or should) be read alongside political theorist Shiri Pasternak’s compelling *Grounded Authority: The Algonquins of Barriere Lake against the State*. These two books provide masterful community-based and community-centered studies of settler colonialism and Indigenous resistance against Canadian federal authorities and policies, but within the very peculiar context of francophone Québec. The Québec provincial government

is not only often at odds with Canadian federal authorities over jurisdiction (including jurisdiction over unceded Indigenous territories), but its governmentality is made doubly uneasy by indigeneity itself, both as a concept and a political reality, thus triggering some particularly cunning, defensive, and vigorous practices of cultural oblivion.

Indigeneity reveals the deep contradictions and fault lines in the Québécois nationalist social imaginary. More than anything else, indigeneity lays bare a Québécois commonsense assumption about the cultural and political precedence and hegemony (if not sovereignty) of French settlers (and their descendants) over “their” entire territory. This assumption is supported by a historical template that narrates the Euroquébécois as *the* colonized victims of the British Crown (and later Canadian federal authorities as outshoot of British post-imperial dominion), and without consideration for Québec’s settler-colonial past, present, and future. Hence, in a province deeply attached to its national motto, *Je me souviens* (I remember), which refers to the British conquest and its aftermath, it is unsurprising and quite prophetic, or perhaps even provocative, that Ross-Tremblay’s detailed, community-based, and Indigenous-centered book would start and end with a critical and politically uncompromising exploration of the colonial imperative to forget.

Overall, for scholars of Native studies as well as those active in the humanities and social sciences more broadly, Ross-Tremblay’s book offers a clear, insightful, and deeply contextual study about the always-temporary nature of hegemony: how it is perpetually negotiated and won, including in insurgent, colonized, and/or oppressed groups, on the constantly shifting ideological and material terrain upon which stories about ourselves and normative acts of collective remembering are related and enacted.

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Unfair Labor? American Indians and the 1893 World’s Columbian Exposition in Chicago. By David R. M. Beck. Lincoln: University of Nebraska Press, 2019. 299 pages. \$65.00 cloth; \$65.00 electronic.

World fairs, popular from the early decades of the nineteenth century well into the twentieth, at first celebrated the accomplishments of industrializing nations in both resource production (e.g., mining) and new technologies (e.g., steam and electricity), and subsequently began to exhibit each nation’s reach into the “global world” of European and American empires. By the end of the nineteenth century, awash in the bourgeois affluence and arrogance of the “gilded age,” nations showcased their empires, and, in exhibits that underscored the justice of white supremacy across the world, strove to demonstrate their own value to the colonized. In various ways, each fair exhibited humans from across Europe’s and America’s growing empires, including living people willing to inhabit “traditional” (i.e., pre-European) “Native” villages; replica people in staged dioramas showing Natives engaged in various “traditional”