The Challenge of Indigenous Peoples

Spectacle or Politics?

Edited by Barbara Glowczewski & Rosita Henry
Wayne Jowandi Barker is a film maker and musician and descendant of Djabirr Djabirr and Yawuru people from the northwest coast of Australia. He is the author of many internationally distributed films (http://www.screenaustralia.gov.au/find-a-film/faf.aspx). He has recorded several albums as a composer and interpreter of traditional music, rock and jazz, and has produced shows and toured in concerts throughout Europe. Living in the Broome region, he is involved with land issues as an active member of various Kimberley Aboriginal organisations.

Barbara Glowczewski has professorial research tenure (Directrice de recherche) at the Laboratoire d’Anthropologie Sociale (CNRS/EHESS/College de France) where she coordinates the “Anthropologie de la perception” team and the TransOceanik international network. She teaches at the Ecole des Hautes Etudes en Sciences Sociales (EHESS) in Paris. She has worked with Aboriginal people since 1979, and her fieldwork includes the Warlpiri people of Central Australia, the Yawuru and their neighbours in the Kimberley and Palm Island in Queensland as Adjunct Professor at James Cook University. Author of many books, articles and audiovisual productions on ritual, myth, gender, reticular thinking and social change, she is also regularly involved with exhibitions of Aboriginal art. Her anthropological goal is to understand and enhance creative survival in different situations of people faced with collective disasters and social injustice. She has also been engaged in
promoting the return of anthropological research in innovative ways, such as collaborative digital archives and other media of expression.

Rosita Henry is Associate Professor of Anthropology at James Cook University, Australia and a research fellow of the Cairns Institute. She has been employed at James Cook University since 1992, and is currently serving as head of discipline of anthropology. Rosita is presently the President Elect of the Australian Anthropolological Society and will serve as President in 2011–2012. Her research concerns the poetic politics of relationships between people, places and the nation-state in Australia and the Pacific. Rosita has conducted long-term ethnographic research among Aboriginal people in Kuranda, north Queensland, Australia and also in the Western Highlands of Papua New Guinea. She is author of several papers on the politics of intangible heritage, including “Performing Tradition: The Poetic Politics of Indigenous Cultural Festivals” in The Arts and the State edited by Judith Kapferer (Oxford: Berghahn Books, 2008). Her book manuscript, Performing Place, Practising Memory: Aborigines, Hippies and the State is forthcoming (Oxford: Berghahn Books, 2012).

Wolfgang Kempf gained his PhD in cultural anthropology at the University of Tübingen. He conducted fieldwork with the Ngaing of Madang Province, Papua New Guinea, and among the Banabans of Fiji and Kiribati. His research interests are colonialism, displacement, biography, and religious transformation and, most recently, climate change. Currently, he combines teaching with research at the Institute of Cultural and Social Anthropology, University of Göttingen. His recent publications include “A Sea of Environmental Refugees? Oceania in an Age of Climate Change” in Elfriede Hermann, Karin Klenke and Michael Dickhardt (eds), Form, Macht Differenz: Motive und Felder ethnologischen Forschens (Göttingen: Universitätsverlag Göttingen, 2009, pp. 191–205).

Jari Kupiainen works as Principal Lecturer (media and communications) at the Centre for Creative Industries, North Karelia University of Applied Sciences. He is also Adjunct Professor (Docent) at the University of Eastern Finland (cultural research, especially cultural anthropology and media culture). His dissertation, “Tradition, Trade and Woodcarving in Solomon Islands” (2000, Intervention Press) received the Dissertation of the Year Award from the Finnish Academy of Sciences and Letters in 2001. His other international publications include Cultural Identity in Transition (2004,
Atlantic Press), edited together with Erkki Sevänen, along with academic articles, photographic exhibitions and ethnographic films about Pacific and Solomon Islands cultures and societies, based on some twenty years of anthropological research.

Jessica De Largy Healy is a French-Australian anthropologist (PhD 2008, The University of Melbourne/Ecole des Hautes Etudes en Sciences Sociales, Paris), and works as research adjunct at the Laboratoire d'Anthropologie Sociale and the College of Arts and Social Sciences at the Australian National University. Since her doctoral fieldwork (2003–2005) undertaken in north-east Arnhem Land on an Aboriginal digital archiving project, she has returned several times to this region, including as a post-doctoral fellow at the Musée du quai Branly to work with the descendants of painters represented in a historical collection of bark paintings. Her recent publications and research concern the transformations in modes of figuration and transmission of knowledge as well as contemporary practices and processes of knowledge restitution.

Stéphane Lacam-Gitareu is a French anthropologist. He studied at the Ecole des Hautes Etudes en Sciences Sociales (member of the EHESS/CNRS laboratory: CREDO, Centre de Recherche et de Documentation sur l'Océanie, Maison Asie-Pacifique in Marseilles). He has spent time as a guest researcher at the University of Laval in Quebec. He has carried out intensive fieldwork in the south-west region of the Kimberley and been published in art catalogues and dictionaries. His research aims to understand how mobility, social networks and local identities are reformulated by nomads of the 21st century.

Géraldine Le Roux is trained as an art historian and anthropologist (PhD 2010, Ecole des Hautes Etudes en Sciences Sociales, Paris and University of Queensland), author of many publications and a freelance curator. Her primary academic interest lies in the politics of representation, with special emphasis on contemporary Indigenous arts. Her research focuses on issues relating to race and representation, politics of arts, and the aesthetics and ethics of cross-cultural engagement. She has undertaken fieldwork in Australia, at the 10th Festival of Pacific Arts held in Samoa (2008) and the 4th Melanesia Art Festival in New Caledonia (2010). She is currently an associate member of the Anthropology of Perception research team, Laboratoire d'Anthropologie Sociale (LAS), unit of the Centre National de
la Recherche Scientifique (CNRS), the Ecole des Hautes Etudes en Sciences Sociales (EHESS) and the Collège de France in Paris.

Arnaud Morvan is an anthropologist interested in Australian Indigenous art, colonial history and memory through art objects and rituals. He has carried out fieldwork in north-west Australia and France and works as a consultant curator for a number of art and research institutions. Author of several publications, including art catalogues, he completed a PhD (2010) on East Kimberley art prepared at the Ecole des Hautes Etudes en Sciences Sociales in Paris and the University of Melbourne.

Martin Préaud (PhD in anthropology) is a postdoctoral researcher at the Laboratory of Anthropology of Institutions and Social Organisations (LAIOS-EHESS) for the SoGIP project (Scales of Governance: Indigenous Peoples, the UN and the States) funded by the European Research Council. SoGIP compares the implementation of the UN Declaration on the Rights of Indigenous Peoples in nine countries, including Australia. Martin’s research interests include the political and cultural responses of Indigenous Australian people to international standards and Australian political practice, as well as the ethnographic exploration of aboriginal organizations and the intercultural domain on which his PhD thesis (2009) was based.

Dominique Samson Normand de Chambourg (Ph.D. in Siberian Studies) is a lecturer at the Institut National des Langues et Civilisations Orientales (INALCO) in Paris and fellow member of the Centre de Recherches Europees–Eurasie (CREE, EA4513). After many years of fieldwork in Siberia, his research interests include the indigenous cultures of northwest Siberia, and more specifically the response of the Nenets, Khanty and Mansi to the politics of the Russian state throughout the centuries. He is the author of two books (1998, 2010b), articles, reviews, papers and translations of Siberian indigenous authors (Eremej Ajpin, 2005; Tatjana Moldanova, 2007, Roman Rugin, 2008)

Alexandre Soucaille has a PhD (2002) in social anthropology from the University of Paris Ouest—Nanterre (“It's not real India! Les Adivasi face à la société indienne dans l'Etat du Jharkhand: ethnologie fragmentée d'une relation”). He is a consultant and a contractual researcher at the CNRS. He has extensively researched the Adivasis of Jharkhand and is currently engaged in studying the production of camps and the status of
"criminal tribes" in colonial and post-colonial India. Other researches concern the question of rape and the ontological shifts about witchcraft and political engagements among Indigenous peoples. In parallel, he organises ethnological workshops in educational establishments with the Passerelles Association he co-founded. He is on the executive board of the Association Française de l'Ethnologie et de l'Anthropologie (AFEA).

Anke Tonnaer, Ph.D., is assistant professor in anthropology and affiliated to the Centre for Pacific and Asian Studies at Radboud University Nijmegen in the Netherlands. Her paper is based on her master's fieldwork that she conducted in Borroloola in 2001. In 2008 she completed her PhD study (University of Aarhus, Denmark) on Indigenous cultural tourism in Australia. Her main research interests involve performance, the intercultural space and indigenous tourism. She recently co-edited (together with Franca Tamisari and Eric Venbrux) a special issue of La Ricerca Folklorica entitled "Indigenous Tourism, Performance, and Cross-Cultural Understanding in the Pacific" (2010).
Bibliography


——— (1990) Debates at the Festival international de films d’Amiens, France.


——— (1993) “Aboriginal, Kriol or Métis?”, communication at the Film Festival of Berlin.


BIBLIOGRAPHY


BIBLIOGRAPHY


BIBLIOGRAPHY

—– (1989) Return to the Desert, Report to Department of Aboriginal Affairs and Wirrimanu Aboriginal Council, National Heritage Studies, Hall ACT.
Cane, Scott and Stanley, Owen (1990) “Returning to the Desert: (stage 2)”, report to ATSIC and Yagga Yagga Aboriginal Community, National Heritage Studies, Hall ACT.


De Ishtar Zohl (2005), Holding Yawulyu: White Culture and Black Women’s Law, Melbourne: Spinifex Press.


BIBLIOGRAPHY


BIBLIOGRAPHY


Georgi, Johann-Gottlieb (1776), *Description de toutes les Nations de l’Empire de Russie où l’on expose leurs mœurs, religions, usage, habitations, habillements et autres particularités remarquables, première collection qui contient les nations d’origine finnoise*, vol. 1, Sankt-Peterburg: Charles Guillaume Müller.


BIBLIOGRAPHY


Graham, Trevor (1994) Ka-wayawoyama: The Aeroplane dance, Film Australia in conjunction with SBS television, Sydney, Marndaa Productions, 58 mins.


Konishi, Junko (2003), *The Musical Identity(ies) of the Western Ogasawarans: Adoption of Music and Dance of ‘Other Places’*, Ogasawara Research 29, pp. 139–149.


BIBLIOGRAPHY


--- (1997) "La terre, c’est les beaux-arts", in Peintres aborigènes d’Australie, exhibition catalogue, Montpellier: Indigenes Editions, pp. 9–11.


MacDonald, Barrie (1982), Cinderellas of the Empire: Towards a History of Kiribati and Tuvalu, Canberra: ANU Press.


--- (1996b) “Can We Be Equal In Your Eyes?": A Perspective on Reconciliation from Northeast Arnhem Land, PhD thesis, School of Social Sciences, Northern Territory University.


Maude, Henry E. (1946) *Memorandum on the Future of the Banaban Population of Ocean Island; With Special Relation to their Lands and Funds*, colonie Gilbert and Ellice Islands, Auckland.


Moizo, Bernard (1991) *We All One Mob but Different: Groups, Grouping and Identity in a Kimberley Aboriginal Village*, PhD dissertation, Australian National University, Canberra.


Musem Australia Inc (1994) Previous Possessions, New Obligations: A Plain English Summary of Policies for Museums in Australia and Aboriginal and Torres Strait Islander Peoples, Melbourne: Museums Australia Inc.


Novickij, Grigorij (1973) Kratkoe opisanie o narode ostjackom, Saint Petersburg.


Oltobeda Malt—The 9th Festival of Pacific Arts DVD produced jointly by the Secretariat of the Pacific Community and the Republic of Palau.


Pekarskij, Pëtr (1865) *Putevstvie akademika Nikolaja plosfa Delilja v Berezov v 1740 godu*, Saint Petersburg.


Saint-Clare, Andrish (1999) “Notes on Dramaturgy and the Intercultural Context”, unpublished manuscript, Northern Territory University, Centre for Asia Pacific Arts.

Schor, Naomi (1994) "Introduction", in N. Schor and E. Weed (eds), The Essential Difference, Blomington and Indianapolis: Indiana University Press, pp. VI–XIX.
Šemanovskij, Irinarh (1905) "Istorija Obdorskoj duhovnoj mislii", in Pravoslavnyj blagovestnik, no. 1, pp. 21–31.


Smith, DeVerne Reed (1983) Palauan Social Structure, New Brunswick: Rutgers University, NJ.


Sullivan, Patrick (1996) All Free Man Now: Culture, Community and Politics in the Kimberley Region, North-Western Australia, Canberra: Australian Institute of Aboriginal and Torres Strait Islander Studies.


BIBLIOGRAPHY


Vella, Jurij (2001) “Vengerskaja sjuita”, in Mir Severa, no. 6, Moscow: LitRos, p. 68.

Wagner, Roy (1986), Symbols That Stand for Themselves, Chicago: Chicago University Press.


288


