

INDIGENOUS COSMOPOLITANS:
Transnational and Transcultural Indigeneity in the Twenty-First Century
VOLUME EDITED BY MAXIMILIAN C. FORTE

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THEMATIC STATEMENT:

Indigenous arts and crafts in an urban souvenir shop sold to European tourists. Indigenous migrant laborers moving between Mexico and California. Indigenous philosophies of universal humanism. Indigenous peoples in the mainstream media. Indigenous-led development programs. International indigenous organizations. Pan-Indianism. The pow wow, coming to a city near you. Indigenous tourist attractions. Indigenous centers in urban areas. All of these snap shots of spheres of indigenous life in the twenty-first century show us some of the new landmarks in the territory referred to as “indigenous.”

The classic, perhaps stereotypical anthropological image of the indigenous person was one who was rooted in a given place. What happens to indigenous culture and identity when being in the “original place” is no longer possible or even necessary? Does displacement, moving beyond one's original place, mean that indigeneity vanishes? How is being and becoming indigenous (i.e., indigeneity) experienced and practiced along translocal pathways? How are “new” philosophies and politics of indigenous identification (indigenism) constructed in “new,” translocal settings?

While attachments to local places, the centrality of images of a native homeland, and struggles to protect territory or regain lost lands remain central features of contemporary indigenous politics and identifications, we are told that the world in which indigenous peoples live and interact has changed considerably, enough to supposedly cast ways of being and becoming indigenous in a new light.

To some extent, these current reinterpretations of the new ways of being and

becoming indigenous have pushed some of us to understand the fact that indigenous peoples are not locked away in bounded places is not altogether new: Nicholas Thomas argued that, “while postmodernists have suddenly decided that we need to talk about cosmopolitanism and globalization, even in the 18th century many [Pacific] islanders had stepped outside their own societies and obtained vantage points upon their customary practices: their discourses if not their cultures were translocal and transposed” (see: Thomas, Nicholas. 1992. “The Inversion of Tradition.” *American Ethnologist*, 19 [2], 218). While indigenous peoples frequently traded, married, migrated, and battled across considerable distances in the centuries before European colonization, the ruptures wrought by colonial conquests added a far broader dimension to the supra-local activities of indigenous peoples. In addition, the challenges and opportunities that are part what is often loosely referred to as “globalization” have rapidly multiplied and expanded in recent decades.

In addressing the questions set out above, the contributors to this volume seek to develop our understandings that cosmopolitanism, transnationalism, and related processes and experiences of social and cultural globalization do not spell the end of ways of being and becoming indigenous. Instead, indigeneity is reengaged with wider fields, finding alternative ways of being established and projected, or bolstering older ways of doing so.

Indigeneity and cosmopolitanism might be seen not as existing in tension and opposition, nor even in a continuum necessarily, but as different ways of accenting a broad field of transnational (inter)action. We bring several ethnographic case studies to bear on issues of indigenous rootedness and displacement, raising questions about indigenous traditions of being transposed and translocal, of local roots articulated through transnational routes, and the ways that transnational cultural and material resources are sometimes used to bolster the foundations of indigenous identity and community.

SCOPE & AIMS:

The focus of this collection is on contemporary indigenous experiences and case studies, coming out of Canada, the United States, Mexico, Central America, and the Caribbean. One of our aims is to debate the antimony/distinction between indigeneity and cosmopolitanism, the differences between the concepts, the overlaps, their mutually determining/eroding boundaries, and the prospects for new ways of conceptualizing these in relation to one another. The second aim involves the question of how cosmopolitanism relates to transnationalism in our understandings of indigeneity.

Most of the contributors are anthropologists, and thus the chapters that make up the collection are for the most part rooted in specific ethnographic research projects. All of the contributors are writing for an academic audience, and while none of the chapters is purely or exclusively theoretical in nature, most do contain a significant theoretical thrust that will make the book ideal for an academic audience, but perhaps less accessible to a broader audience of readers. This is to be expected especially as a relatively new field of research emphasis is being opened up by this collection and a great deal of work needs to be done to conceptualize this field of studies, i.e., cosmopolitanism, transnationalism, and indigeneity, all of which are fairly weighty theoretical concepts.

INTENDED COMPLETION SCHEDULE:

1. Presentation of First Drafts, meeting at symposium, May 8-12, 2007
2. Submission of Second Drafts, start of review process, December 1, 2007, through December 31, 2007
3. Completion of review process* by end of February, 2008
4. Completion and submission of final drafts by June 1, 2008
5. Start of typesetting the manuscript, June 15, 2008
6. Completion of typeset manuscript & index, by July 30, 2008
7. Receipt of external readers' commentaries by July 30, 2008
8. Copy editing and completion of final version of typeset manuscript by September 1, 2008

Revised timeline:

1. Presentation of First Drafts, meeting at symposium, May 8-12, 2007
2. Submission of Second Drafts, start of review process, March 1, 2007, through April 10, 2007
3. Completion of review process* by end of April, 2008
4. Completion and submission of final drafts by August 1, 2008
5. Start of typesetting the manuscript, September 15, 2008
6. Completion of typeset manuscript & index, by October 30, 2008
7. Receipt of external readers' commentaries by October 30, 2008
8. Copy editing and completion of final version of typeset manuscript by December 31, 2008

* The review process is described in a separate document.

LENGTH:

Most of the projected 10 chapters will run between 25 and 30 pages, typed double-spaced, on 8.5 by 11-inch paper. The final estimated size of the typed and double-spaced version of the volume, on paper measuring 8.5 by 11 inches, is approximately 350 pages, or 98,000 words in total.

We are also requesting space for a maximum of 15 photographs in grayscale.

Please use only images that you have created, or for which you have obtained formal permission (in writing, with the original of the letter sent on to the volume editor).

Also, you are invited to send any images you have that you think might work well on the cover of the volume.

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ABSTRACTS (for both confirmed and non-confirmed participants, as of 01 April, 2007; this list of abstracts comes straight from the CASCA-AES symposium):

Introduction: Indigeneity, Transnationalism, and Cosmopolitanism

In a concise introduction to the volume, the editor sets out the main elements of the conceptual framework for the volume, focusing on concepts of cosmopolitanism and transnationalism, and newer treatments of contemporary indigeneity from a global and comparative perspective. He will then introduce the chapters of the volume, drawing out the key points that each makes with reference to the central themes of the volume.

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The Alto Balsas Nahuas: Transnational Indigeneity and Interaction in Art, Politics and the Labour Market

This paper will examine the representation of a Mexican indigenous group in several distinct, albeit partially overlapping fields that transcend national borders. The world of art and crafts, the politics of resistance and a globalized labour market do not constitute a single unified field of significations and interaction. Rather, the Alto Balsas as an indigenous region, a group identity and a way of life has different meanings in each of these fields of action. This diversity in cultural meaning and social interaction is reflected in both the media and scholarly accounts.

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David Neel: Cosmopolitan and Kwagiutl?

Kwagiutl artist David Neel's mask of Rodney King and silkscreen print of one Beijing resident who brought a column of tanks to a standstill suggest the world is filled with complex interpersonal negotiations. While Neel's work is usually interpreted within the spheres of Native and Northwest Coast art, I argue his art inheres a cosmopolitan sensibility that is indebted to The Four Sacred Directions and a post World War II conception of universal fraternity, which asserts that people have fundamental rights that transcend national, cultural, and religious boundaries; a concern for humanity that supercedes an alternative ideal of nationalism.

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Indigenous Cosmopolitanism: Caribbean Pathways of Being and Becoming Indigenous in the World

Since the early 1990s, leaders of Carib descendants in Arima, Trinidad, have adopted the First Nations label and adapted internationalized symbols of indigenous identity as part of a process they call cultural interchange. They have developed ongoing exchanges with several Canadian and American indigenous bodies, while actively participating in Caribbean regional indigenous networks. I will examine how Carib self-representations have been articulated in response to the creation of international, and increasingly generic and standardized expectations of indigenous identity. Yet, I argue this is not a case that is best understood as invention, but as part of long unrecognized processes of Carib transculturation, an indigeneity that is rooted in place and practiced through extra-local routes.

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Whither are the Historicities of Indigenous Heritage Work Drifting

Employing Alaska's Alutiiq heritage and identity, James Clifford in *Current Anthropology* (2004) makes a larger point about the predicaments of indigeneity, arguing for explorations in the historicity of indigenous identity. Yet, he offers a too generalized historical account of Alutiiq identity. Clifford sets his argument against my own ethnography of the Alutiiq, in which I show how their articulation with capitalism, which could mean transformation to a corporate body, increases authority of the ancestral power. In response to Clifford, I outline Kodiak Island's earlier communal heritage work, when oriented towards Russian tradition, it shifts towards a newly understood Alutiiq culture.

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Indigenous Cosmopolitans: Roots and Routes

Between 1981 and 2001, urban Aboriginal populations doubled, and tripled (Statistics Canada 2005). Aboriginal reserve to urban migration, movement back and forth between cities and reserves and the development of urban Aboriginal communities are rich processes for discussing indigeneity and cosmopolitanism in Canada. Additionally, Aboriginal peoples are now also involved in economic projects that connect the rez with international non-Aboriginal business peoples and places. I explore how Aboriginal peoples are “rooted cosmopolitans” (Tarrow 2005) maintaining and evolving “traditional” relations while pursuing new identities and opportunities translocally and transnationally within reserve to urban to reserve contexts and in a globalizing world.

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“Transnational” Migration and Indigeneity in Canada: A Case Study of Urban Inuit

This paper examines indigeneity in relation to the construction of Inuit identities and new ethnicities in urban Canada. We will examine how Inuit have been geographically and culturally situated in the 'territorial' North and how urban Inuit identities have been constructed and contested in relation to these spatial and discursive positionings. Based on ongoing fieldwork in Ottawa, we examine how 'Inuitness' is constituted in discourses, historical and political processes, institutional practices, and everyday life. Overall, our analysis of the social, geographical, and cultural complexities of the urban Inuit experiences forms a compelling case study of 'transnational' migration within a nation state and the ongoing struggles over representation, categorization, and social justice.

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“Same Cat, Different Stripes”: Hemispheric Migrations, New Urban Indian Identities, and the Consolidation of a Cosmopolitan Cosmvision

New migrations of Native peoples from Latin America to San Francisco, California bring ethnic diversity and intercultural interactions that are redefining urban

Indian identity. Hemispheric identity once primarily forged through long-distance indigenous activism and solidarity is reinforced through new face to face engagements and community-building efforts. The identity formation involves recognition of ethnic particularity while also transcending it. Cultural and political dimensions are explored through the lens of citizenship. In particular, the related construction and consolidation of a shared cosmopolitan vision is described as a cosmopolitan model of citizenship, one that articulates a basis for indigenous identity as well as a vision of shared humanity.

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Pan-Indian Identity in Tourism: Transnational Spaces, Indigeneity and Cosmopolitanism

Current debates on indigeneity intersect with debates about the cultural production of culture and identity in tourism. In this paper, I examine how indigenous identities are produced and performed at two tourist sites: Buffalo Bill Days at a heritage site in Wyoming and a Wild West show at Euro Disney. Indigeneity is a marketable commodity in tourism, yet indigenous people are also re-imagining themselves in multiple ways. I consider the currency of pan-Indian identity as a strategy for Native North Americans to negotiate the politics of representation. Questions of power, control, ownership, agency, exclusion and inclusion are at the forefront of such negotiations.

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From Wandering Jew to Ironic Cosmopolite: A Semi-Utopian Post-Nationalism

In this, the concluding chapter of the volume, one of the leading writers in the field of cosmopolitanism reviews the various case studies and provides his own critical analysis of transnationalism, cosmopolitanism, and indigeneity in new settings.

Dr. Nigel Rapport