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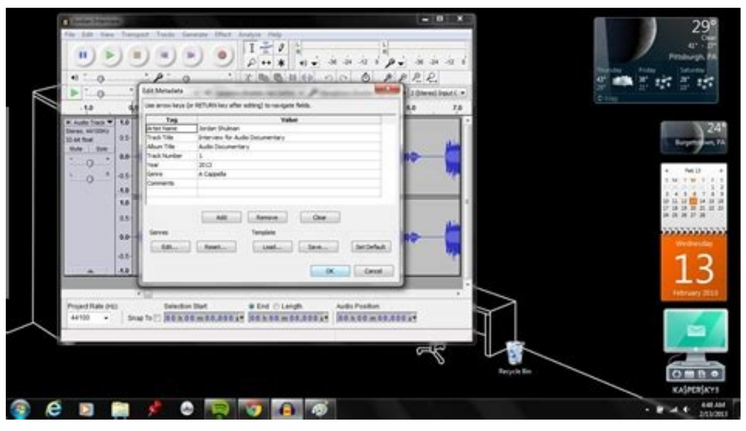

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You can download the paper by clicking the button above. 29 June 2011 City of London Festival Lecture Culture and Resistance: Indigenous Responses to a Globalised World Michael Walling Good evening everybody ¢ÃÂÂ how lovely to see so many of you this beautiful summer evening.Ã Â I¢ÃÂÂd like to start by thanking Gresham College and the City of London Festival for the opportunity to give this lecture.Ã Â As many of you know, the Origins Festival of First Nations is working closely with the City of London Festival this year, because of our shared interest in the Pacific region, and particularly in the indigenous cultures of Australia, Polynesia and Aotearoa (New Zealand).Ã ÂÃ Â Our Festival was opened yesterday, and those of you who were present at Rich Mix for that event will have heard the wonderful Maori poet Robert Sullivan reading some of his work.Ã Â I want to begin this evening by thinking about one of the poems Robert read / did not read last night, a very short piece from towards the end of his book Voice Carried my Family.Ã Â The poem is called The Crackling Page ¢ÃÂÂ and it¢ÃÂÂs all of two lines long: my poetry is a fire ¢ÃÂÂ if I close my mouth I will die. There¢ÃÂÂs a lot to be said about two short lines. Ã ÂIt¢ÃÂÂs important, I think, that the speakerçÃÂÂs mouth is open by default: he doesn¢ÃÂÂt say ¢ÃÂÂIf I don¢ÃÂÂt open my mouth I will die¢ÃÂÂ, or even ¢ÃÂÂIf I open my mouth, I will live¢ÃÂÂ: he says ¢ÃÂÂif I close my mouth, I will die¢ÃÂÂ.Ã Â He is talking about the fire of articulacy being the norm, as if (assuming we equate the ¢ÃÂÂI¢ÃÂÂ of the poem with Robert the poet) it is a necessary part of his identity as a contemporary Maori poet, a contemporary indigenous, or First Nations artist, to speak and to speak in a way that ignites his surroundings, potentially enlightening, and potentially destroying them.Ã Â That¢ÃÂÂs what fire can do.Ã Â Fire is an intensely powerful for the culture of indigenous resistance, which is the subject of this lecture and one of the key themes of this year¢ÃÂÂs Origins Festival. Festivals happen around fires.Ã Â The festivals held by First Nations- in Australia, the Americas and Polynesia ¢ÃÂÂ take place under the stars around camp fires with songsters and storytellers: and today¢ÃÂÂs festivals happen on brightly illuminated stages in darkened rooms, or even under the Olympic flame.Ã Â So in a lecture which is part of two festivals, both of which pay tribute to their indigenous ancestry and global links, the fire of First Nations resistance is the obvious topic.Ã Â I¢ÃÂÂve called the lecture Culture and Resistance: Indigenous Responses to a Globalised World ¢ÃÂÂ and I¢ÃÂÂd like for a moment to think about what that really means, both historically and in terms of the present moment.Ã Â When we talk about indigenous resistance, we inevitably head into the territory of resistance to imperialism and colonisation.Ã Â 21st century people tend to think of the colonial period as being over ¢ÃÂÂ there¢ÃÂÂs a lot of talk in academic circles about ¢ÃÂÂpost-colonial studies¢ÃÂÂ, and global politics does its best to present itself in terms of a ¢ÃÂÂcommunity of nations¢ÃÂÂ.Ã Â But when you look at the position of indigenous people in the parts of the world represented in Origins 2011, then you start to wonder.Ã Â After all, there are ongoing and sustained land disputes between Maori and pakeha in Aotearoa / New Zealand ¢ÃÂÂ and that¢ÃÂÂs the country which actually has a Treaty with the indigenous people, and the Waitangi commission to deal with that treaty and the disputes over its implementation.Ã Â Elsewhere there has never been a Treaty between the indigenous populations and the colonising powers, and so the European or Euro-American populations which remain as the dominant cultures in these states after the official end of the colonial period occupy an ambiguous position which they He inherited from the time of European imperialism (often British), as they are both post-colonial subjects but also beneficiaries of colonization. And so, they could be included as part of an ongoing and unfinished colonization process. It is obvious, but it probably should be re-based as a starting point for these discussions, that the white populations of countries such as Australia, Canada and the United States are among the richest in the world, while the indigenous populations of those same countries have very low average incomes, expectation of very low life, very low educational results and very high rates of prevenable diseases, infant mortality, alcoholism and substance abuse. The wound of colonialism is far from healed. Actually, in some parts of the world, There is still evident colonialism, with the ongoing shift of indigenous peoples from their lands. It is a matter of urgency that the Commission has not been able to take the necessary steps to ensure that the Commission is not in a position to take the necessary steps to ensure that the Commission is not in a position to take the necessary measures. Later in the festival, Sunday we are projecting a award-winning film called El Problema, which seems to be At the colonization of Western Sahara by Morocco - another illegal occupation, which forced a huge number of indigenous saharawis in the refugee camps in nearby Algeria. So we do not pretend to live in a well-ordered, egalitarian, post-egalitarian, post-egalitarian, after -The colonial world where the problems of the past can be easily forgotten. â â be revisited and re-evoke in the present. and that is why, next to colonialism and neo-colonialism in progress, there is a story in progress of indigenous resistance, ofEvah Yeht Erehw â€â€â Esnes telluf eht by Esrevid era erehw dlrow dlrow that Evil ot tnaw i â â , tâ€â€ânod I .Ehmar namuh eht fo dne eht eb llew in the ,em ksam ,taht dna â â,.gnitekram fo ssarnom dnalb eht tniledisse taht â€â€TMehead â€T ot deksa gnieb era era era era ,gnicarbme-lla dna gnihcaer-raf os si latipac labol esuaceb â â ,.erutluconconom labolg eht yb degaruocne hcihw ehts leht snict tnuoan elht you stcepsa eht fo eno â â â â,.wollof ot ycnednet gnisserped in Sah Etluc ,Sdael Tekram Eht Erehw â â,.retal meht ot kcab emoc llÂÂÂ¢I dna ,tnatropmi era yeht hguoht ÂÂÂ¢ scimonoce tuoba tsuj ton si noitasilabolg tuB .elbissop emaceb yadot wonk ew metsys tsilatipac eht fo noitasilabolg eht hcihw ni snoitidnoc eht tuoba thguorb hcihw yticapar lainoloc sÂÂÂ¢eporuE saw tI Â Ã.eliM erauqS siht otni ailartsuA ni dnal eht morf detcartxe htlaew eht fo stnuoma eguh gnirb ot eunitnoc hcihw snoitaroproc gninim nailartsuA-olgnA yhtlaew ylevissam eb won tÂÂÂ¢ndluow ereht neht â€â€â slamina dlik ekel ekil Ekil Ekil Ekikep langiroba gnitnuh rof Elbisnopser Erew hcihw snoitidpxe â€â€â Yrudnec yrun1 Eht roc roc yuhtnoloc and t91 â â â â ã,.doirep lainoloc eht fo tluser tluser tluser tceid that gnieb and noitasilabolg dnatsrednu otsred ew kniht kniht i dna â€â€ã¢'s noitasilabolg ot â€â€ã¢ Erif who si yrteop y â â â â ãh Am. al asse id ortned eneitnoc augnil anU .ecidoc nu olos ¨Ã non augnil anu ©ÃhcreP .etra'l e ecnamrofrep al ,aiseop al ,oiggaugnil li osrevartta onodev ehc ²Ãic erartlif id odom orol li ,odnom li eredev id odom orol li , Ãticificeps orol al â orol id osoizerp ¹Ãip ¨Ã ehc ²Ãic onodrep ehc erutluc elleuq id olocirep ni omais arolla ,etnanimod arutluc alled oiggaugnil li osrevartta onomirpse is ehc enegidni erutluc ella e eiratironim erutluc ella etnemavisulcse omaidiffa ic ,elabolg elarutluc Ãtinumoc emoc ,eS .itnetta otlom eresse omaibbod eruppE .anutrof anoub atseuq us onasab is ilanoizanretni lavitsef eud irtson i ittuT .aznats allen ittut ad iserpmoc eresse e ,eralrap rep idomoc onos ehc augnil anu ni ,elabolg eretop led itittab ied onu ni ,ardnoL id Ãttic allen iuq ,atsiv id otnup oirporp li erad e enoizel alled enif alla eranrot onossop ehc ednarg ¹Ãip arocna oiggatnav nu Ã .imaaS e inaupaP ,inegiroba inailartsua ,enosrep tiunI ,aiseniloP e iroaM ,ojavaN anosrep anu ad oserpmoc eresse e eselgni ni aresats eralrap ossop ehc oiggatnav ednarg nu oibbud aznes Ã .ougibma 'op nu otnes im iuc id asoclauq ¨Ã otseuq ,enoizazzilabolg alled ittepsa itlom emoC .eselgni id amrof anu ,onemla o â eselgni'lled elabolg aznanimod aiccissam al ¨Ã enoizazzilabolg alled itnedive ¹Ãip itteffe ilged onU .augnil alled enoitseuq al ,oipmese da ,omaidnerP .inegidni ilged aruc al e otnemaiggarocni'l acifingis otseuq e â odnom led onretni'lla eriroif id elacol la erettemrep omaibboD .aticserc al e oibmacs ol ,omsimanid li e ogolaid li ettemrep ehc , Ãtinamu'lled etnaiznetop e etnehccirra ottepsa nu Ãtlaer ni ¨Ã am ,ottilfnoc led assets al ¨Ã non aznereffid al ehc erecsonocir omaibboD .aznereffid alled aznatropmi'l e ,elacol led eretop li eraenilottos omaibbod arolla â otseuq noc itaccolb omais ,etnemacnarf e â elabolg ollevil a erarepo id odom nu eravort omaibbod es ,idniuQ .onarepo iuc ni oizaps ol ,onognev evod a itagel ,eresse id e erasnep id idom ,ilaro ,ilaro inoizidart â elarutluc azzehccir identities.Ã Â It gives you your own particular perspective on the world. Let me give you an example.Ã Â There¢ÃÂÂs a very important theatre, community and language project which has been running for a while in Central Australia, with the Pitjantjatjara people.Ã Â The project is called Ngapartji Ngapartji ¢ÃÂÂ and the closest translation of that title is ¢ÃÂÂI give something to you, you give something to me¢ÃÂÂ.Ã Â Now hang on a minute¢ÃÂ¦Â the word Ngapartji is simply repeated, in order for the sentence to convey something which we (who think in English) would regard as two very different ideas ¢ÃÂÂ perhaps even opposite ideas.Ã Â For somebody who speaks Pitjantjatjara as a first language, the idea that ¢ÃÂÂyou give something to me¢ÃÂÂ is inherently identical to that of ¢ÃÂÂI give something to you¢ÃÂÂ.Ã Â In other words, the principle of reciprocity, and the equality which that implies, is so basic to the culture that it doesn¢ÃÂÂt have to be talked about.Ã Â It¢ÃÂÂs there, in the language. Or let me give you another example.Ã Â In Cree, a language of a First Nations people in Canada, there are no genders.Ã Â There¢ÃÂÂs no way directly to translate ¢ÃÂÂhe / she¢ÃÂÂ, ¢ÃÂÂhim / her¢ÃÂÂ, ¢ÃÂÂle / la¢ÃÂÂ into Cree.Ã Â And the result of this (or, who knows, even perhaps the cause of it?), is that Cree people do not think in gendered terms, or that they embrace very readily the fluidity of gender, which can be such a source of concern, prejudice, even pain, in cultures which insist on a very strict gender division in their language.Ã Â There¢ÃÂÂs a playwright called Tomson Highway, whose mother tongue is Cree, and his work has been really influenced by this idea.Ã Â The first really well-known play he wrote was called The Rez Sisters, and it¢ÃÂÂs about a group of women, living on a reservation, and their trip to a huge bingo game in Toronto.Ã Â This apparently realistic surface is punctured and made very theatrical and very spiritual by the presence of a called Nanabush, who is the Trickster spirit in Cree culture.Ã Â And Nanabush, (who becomes amongst other things the flamboyant bingo caller, a white seagull and a black nighthawk), is played by the only male performer in the cast.Ã Â Tomson then went on to write a play called Dry Lips Oughta Move to Kapuskasing, in which the whole cast is male, except for one female actor, who plays (you¢ÃÂÂve guessed it) Nanabush.Ã Â At the climax of this play, the female Nanabush appears as a wild parody of the Christian God the Father ¢ÃÂÂthe archetypally male spirit figure - Â Âin white wig and beard but women¢ÃÂÂs shoes, seated on the lavatory.Ã Â It¢ÃÂÂs a very funny, outrageous, coruscating attack on the sexism which Tomson sees as being inherent in European cultures, and a re-assertion of the artistic Trickster spirit¢ÃÂÂs subversion of that gender division.Ã Â And its basis is the language.Ã Â This is why it¢ÃÂÂs so important that indigenous languages should not only be protected, but positively encouraged, so that they are able to take their place in the conference of nations, and lend a genuine diversity of viewpoints which empowers dynamic and democratic exchange.Ã Â There are good signs, and there are bad signs.Ã Â Among the bad signs is the fact that Australia, once the home to more than 300 indigenous languages, now has only 145, of which 110 are critically endangered (which means that there are only a few remaining speakers and no intergenerational transition of the language).Ã Â The Ngapartji project amongst the Pitjantjatjara has been important in ensuring the creation of an Australian government policy on indigenous languages, and let¢ÃÂÂs hope that is successful.Ã Â Among the good signs is the extremely impressive resilience of Te Reo Maori ¢ÃÂÂ many of you heard the language spoken last night, and many more will hear it again on Sunday when we hold a powhiri on Hampstead Heath: the Maori language is able to express concepts id ossecorp osselpmoc nu e augnil allad ottircs otats are ehc ²Ãic erasu id odarg ni uf ,elaH neK atsiugnil li noc odnaroval ,eoD elttiL eisseJ .oloces XIX led enif al osrev esnitse is am , aciremA'lled aeporue enoisavni'lled amirp etnatropmi otlom augnil anu are gaonapmaW ¢Â.eoD elttiL eisseJ otamaihc ,gaonapmaW olopop led annod enavoig anu noc ,itinU itatS ilgen etnemetnecer otlom osseccus Ã .atrom augnil anu erevivir raf elibissop ¨Ã Ãtlaer ni - iaS «Ã ¢Â ¢Â. emeisni enosrep el erinu ²Ãup iuc ni - asoclauq eredacca raf ²Ãup iuc ni ocirofatem e ovitome oizaps ollen atsops is otunevneb id oiggaugnil li ehc odom nI .otnac rep - ataiaW ad otiuges etnemataidemmi ¨Ã onocid ehc olleuq ,alrap onuclauQ ehc atlov ingo ,irihwoP iroaM nu nI .inoizan emirp elled eugnil ellen ¬Ãl oirporp onos ehc am eselgni ni eraroval orevvad ived iuc ni eera onos ehc ,ocirofatem li e elautirips ollus - elibignatni'l ¨Ã onartnecnoc is inoizan emirp

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Language is one example of the power of the open mouth that Robert Sullivan talks about in his poem ¢ÃÂÂ and there¢ÃÂÂs another side to the open mouth which is also a site for indigenous resistance.Ã Language comes out of the open mouth, and food goes in.Ã So the Origins Festival is also looking at the place of food in First Nations cultures, and its relationship to environmentalism, just as the City of London Festival is exploring the environmental challenge.Ã One of the big goals for the world in the 21st century is getting the culture back into agriculture, and indigenous peoples, whose relationship to land is a very intimate one, are proving really important in meeting this.Ã In some ways the food question is very similar to the language question: the need for biodiversity and locally sourced, healthy food is just like the need for cultural diversity, and for the encouragement of healthy local languages and cultural expression.Ã They both make the world a healthier place because the world is an ecosystem and ecosystems depend on diversity.Ã And globalisation is threatening biodiversity and food production in much the same way as it is threatening cultural diversity and language.Ã During our evolution, human beings have eaten more than 80,000 different species of plant.Ã More than of these have been constantly eaten. Today, there are only eight crops that provide 75% of the world's food. With genetic engineering, this is further reducing, so that globalized agriculture is leading us to an addiction from just three: corn, soybean and the canola (or raped). The cultures of the first nations are very important in the resistance to this thrust towards the monochrome. One of the reasons for this is that many of the productions are happening on their lands. In the Amazon, multinational food companies, such as Cargill and ADM, are burning millions of acres of rainforest to plant soy for export. Cié means that the global climatic system is very seriously disturbed â € "can be imagined how much photosynthesis continues in the Amazonia â €" and also means that a large number of natives have been moved from their lands and, with one Horrible irony, they are hungry because they depended on those lands for their food cultivation and their life in agriculture. In Aotoroa (New Zealand) there is a Maori resistance continues to genetic modification in agriculture, which Maori activists have defined â € œBiopiirateriaâ €. There is also a relative movement of resistance to the privatization of water infrastructures: it is rather strange for anyone to think they can have water (or land, as far as it is concerned), and the Maori culture has a sacred relationship with the Water that would be weakened from any commodification. Particularly interesting in terms of food theme is the rebirth of the gardens of the Community Maori, which represent a return to traditional agricultural methods, including the creation of banks of seeds that are shared inside and through various IWI (Tribes), allowing Maori to produce their traditional foods accessible and sustainablely. In the United States, there is a continuous struggle from the people li li â ocitavles osir led Ãtirgetni'l erenetnam rep esoht ,noitasilabolg Rednu .erutluc sedulcni Hcihw erutlucirga sâ€â€ã¢ti Esuacb â,.Rof ecirp tsuj a g ã¢nseod neht â€â€â€â Seulav Esoht htiw of fo kniht uoy nehw ,smret esoht ni fo kniht nehw dna â â, to ,tnacifingis dna suoicerp to the desingocer hcihw gnihtemos the doof â€â€ã¢ og dna barg ot ot gnihtemos tsuj tsuj tsun yof doof â â â snoitaN tsriF Ã Ã.senihcam osla erew fi sa sevlesruo gnilleuf ,delleuf tsuj evah ew hcihw rac a ni gnittis ylbaborp ,ylkciuq demusnoc dna decudorp eb ot gnihtemos sa doof fo gnikniht sdrawot lla su segaruocne noitcudorp doof desilabolG Â Ã?seiteicos dna elpoep Ekil ,sgniht devomer DNA xelpmoced ot noitaler Tog' Semoceb yllaretil taht gnihtemos ,seidly ruo edisni of tup ew taht su ot ot ot ot ot ot ot ot os os gnihtemos â€â€â Doof ekil gnictemos Emit seriuqer htworg woh ,worg sgniht woh dnatsrednu yllau yllau tâ€â€ânod ew taht doof Nwo ruo gnicudorp morf sgor ew taht sm yratnoc ew taht yraropmetnoc ew sm. dna dnal ot pihsnoitaler ruo ,tnemnorivne eht nihtiw noitisop rieht dnatsrednu ot sgnieb namuh swolla hcihw ,tnemnorivne eht dna doof ot pihsnoitaler ruo tuoba gnikniht fo yaw tnereffid a segaruocne ti taht si erutluc doof tsaf tsniaga erutlucirga snoitaN tsriF lanoitidart fo ecnefed reh ni stniop niam sÃ ™€â€â€â€â€â€â€â â â â â â â â â â â' GEOVER Fo Eno â â,.Acirema htron by Niarg Gniirrucco yllarutan FO ERUTLUC A ,lla retfa ,sir â ã ,.erutluc Tnanimod ,Dessilabolg ,tsimret-trohs eht morf elpoep naht muunitnoc regnonol hcum gmnidnats Fo obperid nebsnere nebsnereed nebsnered neibsner neruked neruked neruked neruked neruked neruked neibs sttiw suonegidni htiw ylesolc gnikrow neeb Evâ€â€ã¢i taht sraey wef tsal eht revo niaga dna emit â€t â€T ot su hguorht ENGOHT NEEEB SAH â€"â€â€â Yrotsih GNIVIL A FO SENERAWA ASSENERAKE EMAS AD OT Sâ€â€â€â€â's Serp serpet sâ€TM. Larurtluc dna sttitra snoitan yaw eht ds dna dna tuoba gniklat neeb Evâ€â€â¢â¢â¢â€â and Seusi Efil Cles stros eht Neewteb Noitcennoc a sâ€r. Tahw flesruoy ksa ot dna ,evao uoy taht efil suoicerp yhrev siht uoy woll ,a uoy erehw ot ot ot ot ot ot edam neeb evah taht secircircas Eht FO erowawa erawa erawa erom hcum hcum emocay neht ,dlrow eht ni ephil eht ot ot ot ot ot ot ot ot ot snaem ti tahw egdelwonkca uoy ecno esuace â â â â â â â â â ,laicurc ,lavitsef taht ,trat taht Tae ot su rof rest nvig nevig efil taht ,Devlovni e ot dna sti tae ot ot ot ot olaffub a llik ot gniog era yeht â â â â â â â â â â â

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