

The issue of Indigenous identity has gained more attention in recent years from social science scholars, yet much of the discussions still centre on the politics of belonging or not belonging. While these recent discussions in part speak to the complicated and contested nature of Indigeneity, both those who claim Indigenous identity and those who write about it seem to fall into a paradox of acknowledging its complexity on the one hand, while on the other hand reifying notions of 'tradition' and 'authentic cultural expression' as core features of an Indigenous identity. Since identity theorists generally agree that who we understand ourselves to be is as much a function of the time and place in which we live as it is about who we and others say we are, this scholarship does not progress our knowledge on the contemporary characteristics of Indigenous identity formations.

The range of international scholars in this volume have begun an approach to the contemporary identity issues from very different perspectives, although collectively they all push the boundaries of the scholarship that relate to identities of Indigenous people in various contexts from around the world. Their essays provide at times provocative insights as the authors write about their own experiences and as they seek to answer the hard questions: Are emergent identities newly constructed identities that emerge as a function of historical moments, places, and social forces? If so, what is it that helps to forge these identities and what helps them to retain markers of Indigeneity? And what are some of the challenges (both from outside and within groups) that Indigenous individuals face as they negotiate the line between 'authentic' cultural expression and emergent identities? Is there anything to be learned from the ways in which these identities are performed throughout the world among Indigenous groups? Indeed why do we assume claims to multiple racial or ethnic identities limits one's Indigenous identity? The question at the heart of our enquiry about the emerging Indigenous identities is when is it the right time to say me, us, we... them?



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The Politics of Identity: Emerging Indigeneity

Edited by Michelle Harris,
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what you inherit
is what you have
to reckon with

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The Working Group on Emergent Indigenous Identities (WGEII) is an interdisciplinary, international cooperative of scholars who initially convened in Flagstaff, Arizona to address the issue of the "emergent" nature of Indigeneity (Indigenous identities) in contemporary times. The group was established by Dr Michelle Harris and included Indigenous and non-Indigenous researchers from a number of disciplinary backgrounds including Sociology, Psychology, Politics, Education, and Literature. The group came together to share unpublished scholarly work on topics such as identity formation, forms of cu The old politics of identity faded, but a new form emerged " identity politics as a weapon wielded not in the name of racism but to confront oppression and to challenge inequality. Faced with a left often indifferent to their plight, black people, women, gay people and others transformed the political landscape by placing their own experiences of oppression at the heart of new social movements. But what began as struggles against oppression and for social change transformed over time into demands for cultural recognition by myriad social groups. The social movements of the 1960s gave way to th Request PDF | On Jan 1, 2011, M. Hathaway published Global environmentalism and the emergence of indigeneity: The politics of cultural and biological diversity in China | Find, read and cite all the research you need on ResearchGate.Â The discourse on 'indigeneity' also appears to have emerged in different parts of the worlds. Hathaway (2012 and, for instance, notes that an "indigenous space" (p. 106) was created as a politicised social category rather than a natural timeless category in the context of the emergence of 'indigeneity' in The Emerging Storywriter: A Study of Linguistic and Meta-linguistic Phenomena in the Writing of CÃ"muhi, a Melanesian Language of New Caledonia. Thesis. Full-text available.