

11. Hunters and gatherers on display

16241 - Carry on Pygmies: a filmic history of oppression

Presentation type: Oral presentation

Author(s): Frankland, Stan (University of St. Andrews, St. Andrews, United Kingdom /
Vereinigtes Königreich)

In this paper, I will analyse the filmic history of Africa's 'Pygmy' population. Despite being a highly marginalised people, Africa's 'Pygmies' have a long history of being filmed and represented to a global media audience. From the films of colonial era 'movie explorers', like Martin and Osa Jonhson, through to the contemporary humanitarian documentaries of Phil Agland, Africa's 'Pygmies' have been used as a fundamental signifier of ultimate difference. 'Pygmies' are always 'our' unchanging past, the way 'we' have always been. At the same time, they always embody a 'goodness', the way 'we' might be if only the 'horrors' of 'modernity' could be overcome. This paper analyses this particular representational history of 'Pygmies'. Drawing from the films and the writings of the film-makers, I will examine the repetitive visual and textual tropes that have created the enduring 'myth' of the 'Pygmies'. What are the consequences of this creation of romantic otherness?

16110 - Marginalization and Demystifying in The Maniq the hunter-gatherers in Thailand

Presentation type: Oral presentation

Author(s): *Pothisarn, Chumpol (Langrival, RILCA, Mahidol University, Nakhon Pathom, Thailand)*

Southeast Asia has a diverse range of people and cultures. But the conditions in which people have existed include different environments, political economies ideologies thought patterns, perceptions and representations. Many people living in different cultures are often described as "others" in terms of stories, tales or myths composed of ideological thought patterns, usually reducing the value of their humanness. Although the ethnic minorities or cultural groups are able to demystify and construct new discourse on existence, there are many people who are only known as objects that appear in traditional. This article will discuss the Maniq ethnic group of hunter-gatherers in southern Thailand. They are identified as "barbarians" "slaves" "monkeys" and even "trees" according to myths told in the context of the Malay Peninsula over many generations. The discourse and myths constructed by writers, scholars and the contemporary media present the Maniq as "noble savages" applying natural democracy, kings of the forest and herbs, ancestors and stone age humans. In this modern myth that has been created the ideals and principles are the result of contemporary social concepts in terms of logical positivism. The result of these thought processes has resulted in the Maniq becoming marginalized. Due to the policies of the Royal Forestry Department and state law. The purpose in this article is to explain the existence of myths, marginalization and how the Maniq have become undermined ideologically and how the views and opinions of the "Insider" is worthless.

16002 - Nomadic Images? Digital Dissemination of Early Anthropological Photography from the Collections of the Department of Anthropology (University of Vienna)

Presentation type: Oral presentation

Author(s): *Matiasek, Katarina (Department für Anthropologie, Austria / Österreich); Wilfing, Harald (Department für Anthropologie, Wien, Austria / Österreich)*

Nomadic cultures and the open spaces they roam have always spurred Western scientific and popular imagination. The archive of the Department of Anthropology holds expedition photographs by Rudolf Pöch (1870–1921), Franz Seiner (1874–1929) or Georg Kyrle (1887–1937) that bear witness to anthropology's fascination with the San of South Africa, Australian Aboriginal groups or the Sami of Northern Europe during the heyday of colonialism. Perceived as representing 'natural' primordial stages of mankind outside of history (Zimmerman 2001), their photographic documentation was intended to 'rescue authenticity' (Clifford, Dominguez & Minh-Ha 1987) in the face of an assumed inevitable extinction, and has fostered a view of the nomadic Native as 'not leaving any traces on the ground' (Noyes 1992).

Today, these early anthropological images of nomadic forms of subsistence have become mobile themselves. Under the figure of nomadology (Deleuze & Guattari 1980), postcolonial theory has adapted similar concepts of pure mobility to characterize a critical thrust beyond set conventions (Braidotti 1994), while the digital era promises an immaterial flow of visual information beyond hegemonial settings. Increasingly digital archives organise their holdings without finally indexing them (Manovich 2001) , and digital access has opened anthropological collections not only to the international scientific community but also to Indigenous communities who were once the focus of study (Dudding 2005), and to contemporary artists that critically intervene in such imagery (Edwards & Morton 2009).

This paper presents a current initiative to reassess these early anthropological expedition photographs from the edges of the sedentary colonial world by means of digitization and dissemination. The potential to overcome the anthropological archive's formerly hermetic and asymmetrical frame of interpretation along racial and colonial ideologies (Poole 2005) are discussed. This includes questions pertaining to an unbiased conservation of the historical photographs via collaborative metadata creation with the source communities, but also to the agency of their photographic legacy in the recovery of traditional technologies and crafts, or land and resource rights (Isaac 2001). Issues such as the status of the photographic original, image rights, or the largely persisting marginalization of nomadic societies will be touched upon to point to the limitations of such a nomadological approach (Noyes 2004)

15962 - Indigenous Audio-Visual Media Production and Broadcasting - Canadian Examples

Presentation type: Oral presentation

Author(s): Budka, Philipp (*Institut für Kultur- und Sozialanthropologie, Austria / Österreich*)

Indigenous peoples, organizations, and initiatives have been producing their own audio-visual media (representations) for decades. The reasons for doing so are manifold, but can be centred around two factors. (1) Endeavours to make indigenous, often marginalized, voices heard, from the local to the global level, for indigenous and non-indigenous audiences. These endeavours also include the promotion and preservation of indigenous cultures and languages. (2) Efforts to contribute on their own terms to the mainstream media landscape dominated by non-indigenous media. To be excluded from this “mediascape” means also to be eliminated from the (communicative) public sphere and related sociocultural, political, and economic processes. In the indigenous context, the production and distribution of media (content) is therefore closely linked to projects of political agency, self-determination, and cultural activism. Particularly in countries where indigenous people have had access to necessary infrastructure, knowledge, and expertise, a tradition of indigenous media production can be stated. One of those countries is Canada, where indigenous people managed to create and successfully maintain media broadcasting and communication networks on the regional and even national level. This paper exemplifies indigenous media production by discussing television – still the world's dominating audio-visual communication medium – and how it has been produced and broadcasted by indigenous organizations in Canada. By critically reviewing the cases of the national Aboriginal Peoples Television Network (e.g., Hafsteinsson 2013, Roth 2005) and the regional Wawatay Native Communications Society in Northern Ontario (e.g., Budka 2009, Minore & Hill 1990) from an anthropological perspective, the paper aims to contribute to a wider understanding of the history, present, and possible futures of indigenous media.

References Budka, P. (2009). Indigenous media technology production in Northern Ontario, Canada. In K.-D. Ertler & H. Lutz (Eds.), *Canada in Grainau / Le Canada à Grainau: A multidisciplinary survey of Canadian Studies after 30 years* (pp. 63-74). Frankfurt am Main: Peter Lang. Hafsteinsson, S. B. (2013). *Unmasking deep democracy: An anthropology of indigenous media in Canada*. Aarhus: Intervention Press. Minore, J. B., & Hill, M. E. (1990). Native language broadcasting: An experiment in empowerment. *The Canadian Journal of Native Studies*, 10(1), 97-119. Roth, L. (2005). *Something new in the air: The story of First Peoples television broadcasting in Canada*. Montreal & Kingston: McGill-Queen's University Press.