

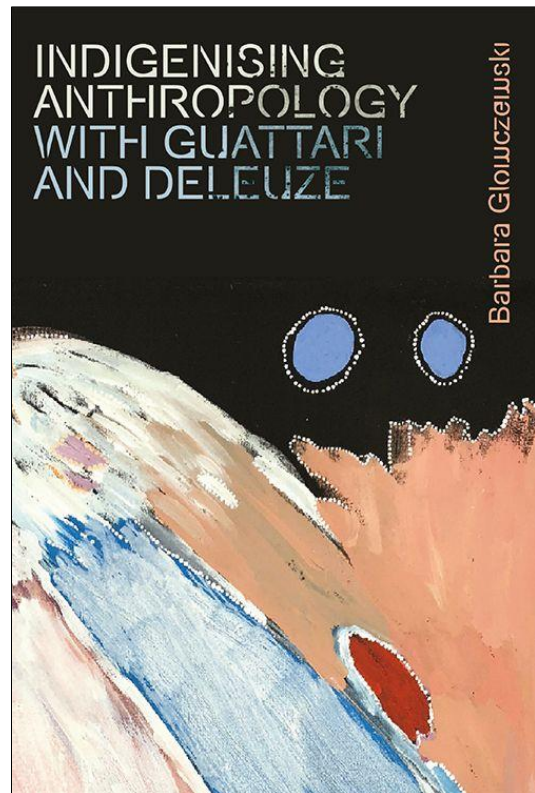
***Indigenising Anthropology with Guattari and Deleuze* by Barbara Glowczewski**

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INDIGENISING ANTHROPOLOGY WITH GUATTARI AND DELEUZE. by Barbara Glowczewski. Edinburgh: Edinburgh University Press, 2021; pp. 446, \$125.00, ISBN: 9781474450300.

Anthropologist Barbara Glowczewski has been conducting fieldwork with indigenous people around the world, focusing largely on the Warlpiri of Australia, since the late 1970s. *Indigenising Anthropology with Guattari and Deleuze* is a collection of essays written by Glowczewski that spans over four decades. The French scholars Pierre-Felix Guattari and Gilles Deleuze are included in the title as Glowczewski was enrolled in seminars with the two men while conducting her early work at the University of Paris. Hence, the ideologies of these two French academics assist in informing the direction of the research. The fourteen essays by Glowczewski are organized into five different sections and follow a chronological trajectory beginning from the early 1980s to the late 2010s. This structure provides snapshots regarding different eras of anthropological research (how fieldwork was conducted and the different theoretical lenses through which people were viewed) and also speaks to how the Warlpiri have changed over time. The text, in its entirety, is currently relevant as grounded theory and postcolonialism are becoming more and more prevalent within



many fields of academia. Ethnographic research is focusing more on creating theories from the data collected (rather than applying theories to data), allowing narratives to speak for themselves, and providing a way for once silent and minority voices to be heard in the traditional Western world. Hence, the assortment of essays by Glowczewski serves as a starting point to discuss where academic research has been, where it currently is, and

gestures towards the possibilities of future work.

Part I of the anthology is titled “The Indigenous Australian Experience of the Rhizome” and consists of two chapters from the 1980s that introduce the concept of *Dreaming* among the Warlpiri. The term *Rhizome* was coined by Guattari and Deleuze and refers to a non-hierarchical way of conceptualizing the world in which all things can be connected. *Rhizome* is particularly apropos when discussing *Dreaming*, since, for the Warlpiri, it encompasses the past, present, and future while connecting people, animals, and non-human elements. While Glowczewski notes that *Dreaming* is a fundamental component to the Warlpiri, she is also cognizant of the difficulty in translating such a term that has no direct translation in Western languages, as the term itself is seen as transcending language. For the purposes of this research, *Dreaming* has been defined as movement, or wandering, in both a physical (territory) and spiritual sense (myth). Glowczewski argues that within traditional Western thought, the history of science and the concept of presenting physical evidence is privileged. However, using Guattari and Deleuze, she argues for a system in which an entity traditionally viewed as abstract (dreams) does not simply function as a metaphor, but links to daily realities. Glowczewski states:

Many Indigenous Australians define the space-time of their Dreamings – Yam Dreaming, Kangaroo Dreaming or Rain Dreaming – as their Law, where the life of human beings is intimately linked with all forms of living beings be they animals, plants, the rain or the stars, but also with a multitude of sites that they are connected to and consider to be sacred. (14)

The ritualistic activity of harvesting yams, for instance, is not simply seen as labor. Such an act, Glowczewski argues, re-actualizes memories regarding the importance of continuing the multiplication of the species. *Dreamings* of sites function to create identity

among the Warlpiri; women have *Dreamings* of such things as food gathering, while men have *Dreamings* of such things as hunting. The women harvest the yams and recognize the interdependence with men with whom they trade food for kangaroo skin. It is important that no transgressions occur within these *Dreamings* as they clearly mark territories. That is to say, men cannot have *Dreamings* of harvesting yams and women cannot have *Dreamings* of hunting. Transgressions are thought to unleash sickness on the individual who crosses boundaries.

Part II is titled “Totem, Taboo, and the Women’s Law” and consists of three chapters from the 1980s. This section discusses the ritualistic differences between men and women among the Warlpiri and how the socialization of the youth functions. The ways in which kinship connects individuals and territories are also addressed. Similarly, the importance of taboos is addressed as restrictions at play are dependent upon variables—gender, clothing, territory, etc. Glowczewski adopts the non-hierarchical classification system of a *hypercube*, proposed by Levi-Strauss, to analyze relationships among the Warlpiri. The author states:

My inspiration came above all from science fiction that speculated about the fourth dimension. My true judges were the Warlpiri: when I showed them the hypercube as a tool to account for the kinship logic of their Dreamings, the elders, custodians of the culture thought it was a ‘good game’! (125)

The hypercube, a four-dimensional object, serves as an abstract structure for modeling kinship. Vertices exist in the cube that connect to one another. Similarly, the author notes aspects of the Warlpiri, such as language, socialization, mourning, and sexuality, all connect to one another in a way that is impossible to represent with traditional Western categories. The hypercube works to evenly distribute eight sides, or perspectives of the Warlpiri in this case, in which no one side is privileged over the other. The hyper-

cube contains various points representing individuals within Warlpiri cosmology and social organization; there exist categories that divide women (matricycles) and men (patri-cycles). Lines are drawn between matricycles and patricycles that ultimately lead to marriages. The complex use of vertices in the hypercube are intended to account uniquely for every individual within the tribe and clearly display their identity.

Part III is titled “The Aboriginal Practice of Transversality and Dissensus” and consists of three chapters from the 1980s and 1990s highlighting the various groups of indigenous people (Aboriginal people refer specifically to Australia) in the region of Australia that are culturally connected by *Dreaming*. Hence, *Dreaming* can be something that transmits information across languages and cultures to many of the indigenous groups in Australia. *Dreaming* can identify individuals by such things as their name, their location, and their family. However, definitions are fluid and can change. This section also discusses the tension between presenting the meaning of artifacts and *Dreaming* to traditional Western museums versus indigenous people. The author mentions that indigenous groups identify themselves with a myriad of aspects such as language, ceremonies, a physical location, and hunting. Most tribes do not identify themselves with the “Western sense of the term ‘culture’ as a cumulative and creative process” (272).

There have been, and continue to be, complexities involved when explaining *Dreaming* to an audience outside of Aboriginal culture. Aboriginal people often feel as if they are misunderstood within such forums and, moreover, are not allowed the means of distribution and control in these situations. Glowczewski mentions the West has shifted from identifying peoples based on corporeal elements, such as skin color or biology, as it is now considered reductionist and racist; hence, the ‘politically correct’ distinction of people is done via culture or location (227). The author mentions Aboriginal people have hundreds of names to

identify themselves given various situations. For instance, an individual identifies themselves differently when they are suffering from an illness; moreover, the sick individual will also identify how they connect to others differently than if they were healthy. Hence, identity becomes an elusive entity in the context of traditional Western ideology. Glowczewski states: “In the present case, they say that the identity of each person is founded on an exterior agency which internally links the person to ancestors, animals, plants and so forth, and to places” (229). The identity of an individual changes within this complex and living system. Guattari and Deleuze are used to discuss how the West often views the world through the lens of emerging technology, such as computers, in which everything on the Web is connected. This creates a global village in which individuals from all over the world can interact with others virtually. However, she argues such reticular, or network, thinking is an ancient practice given the nature of identification practices used among indigenous people for centuries. That is to say, Aboriginal people “project their knowledge on a geographical network, both physical and imaginary” (282). The physical body and spirit are inseparable, so it creates a connection between space and time for these individuals that echoes the Internet.

Part IV is titled “Micropolitics of Hope and De-Essentialisation” which consists of three chapters from the early 2000s into the early 2010s and focuses on structural racism in various locations: Australia, Brazil, Bolivia, France, and the United States of America. All these locations have indigenous people and share issues with promoting multiculturalism, stigmatizing certain groups, and addressing how to realize the interconnectivity of the human experience across all cultures. The author discusses how a seemingly innocuous act, such as offering money to an indigenous people to assist with daily life, can function to replace traditional modes of exchanging goods, thus, destroying native cultures and having them become dependent on Western modernity. Glowcze-

wski argues for a dynamic system that honors differences between cultures and seeks to build upon commonalities everyone shares:

It seems vital that an ecosophic ontology reinvents itself from day to day, to support Indigenous peoples in their ontological becomings that they continuously redefine in synch with new transnational and transdisciplinary alliances that resist and confront other international economic and financial alliances that destroy the planet and all that lives – and stands – on and with it. (356)

The author mentions identity politics are often categorized in one of the two extremes: cultural relativism, as proposed by Levi-Strauss, or universalism. What is proposed is a middle ground which has an anchor point in morality, but also respects differences.

Finally, work from the mid 2010s is presented in Part V titled “Dancing with the Spirits of the Land.” These last two chapters address the limitations of capturing and presenting indigenous people through film and writing as there are a series of paradoxical components at play within rituals: life and death, body and spirit, masculine and feminine, and human and non-human. A film produced by the author, entitled *Cosmocolours*, is discussed which highlights various rituals of the Aboriginal people. In addition, a conversation between Glowczewski and an indigenous healer is transcribed and included in the final section to highlight the connectedness of spirituality within rituals. The author states: “In a way this conversation with a spirit resonates with what was at the heart of Deleuze’s and Guattari’s call for heterogeneous becomings” (60). Differences and complexities that present themselves in various ways can be observed in the performances and language of the Warlpiri. Glowczewski argues that multiple ways of becoming—which can involve spiritual or physical transformations—exist for indigenous people. For instance, the healer, when conversing with the author, shifts perspectives when present-

ing multiple identities that belong to her and others, which she can see all at once, such as a spirit that lives in the wind, a physical Indian man who hunts, and a stem that is planted. While these three items appear disparate, they are all connected to one another, and the healer serves as a conduit for making these connections; these identities do not belong to one person, but are all intertwined. It is these kinds of multiplicities co-existing that present heterogeneous becomings, or multiple ways of transforming and existing. Glowczewski notes the difficulty in transcribing such a conversation given her traditional perceptions of spirituality based on Christian thought; the author mentions that her own understanding of God relies on the fixed nature of God that never changes. However, it is precisely the flux of spirituality for the indigenous people that exemplifies something which escapes representation (60). It is argued that a shift should occur in Western perceptions, so that identity is not simply a negation of something (x is not y). Acceptance of such ideologies may help to preserve indigenous cultures among the current state of globalization.

The overall aim of this compilation is to historicize the shift of how indigenous cultures have been viewed by Western modernity over the past few decades up until recently; in addition, the intent is to illustrate how Warlpiri society has shifted within itself, in connection to other indigenous people, and in relation to the West. As previously mentioned, Aboriginal people are not isolated from others, which creates a multitude of cross-cultural informational transmissions which in turn create complex relationships. By providing insight into the cultures of indigenous people, the hope is to illuminate a pathway to social justice in which these voices may be heard in a traditional Western forum, particularly when political issues, such as voting or land rights, are involved. Glowczewski achieves this aim in her text by allowing the views of the Warlpiri to be articulated as the center of her work. The perspectives, and transcribed words, of the Warlpiri are the narratives found throughout

this collection of essays; the Warlpiri are not analyzed or spoken about in the book, rather they are the orators and curators of the information presented. The issues of indigenous representation, or lack thereof, in Western media is discussed to provide a glimpse into how multiculturalism can coexist in the modern world without suffering the pitfalls of victimizing or objectifying indigenous people. Glowczewski, in conversation with Guattari, suggests a form of creative resistance against modernity which grants indigenous people the means of control and production in terms of how they are represented in mass media: art, film, etc.

The author is self-aware of the limitations of attempting to present Aboriginal (or minority) ideologies unfamiliar to traditional Western thought, since she is a product of Western culture herself. Transcribed conversations with Guattari and Deleuze assist not only with understanding the effect of capturing and publishing such ideologies, but also provide insight to how research may be conducted concerning indigenous identities. For instance, Glowczewski began her work with the Warlpiri by capturing their rituals through experimental film techniques (such as a myriad of close-up shots and angles) that were popular during the 1970s. However, the

Warlpiri mentioned that such representations did not capture their songs or dances properly. Hence, Glowczewski relinquished control of the fieldwork and asked the Warlpiri how to best present their culture to a general audience.

As a result of Glowczewski's extensive amount of fieldwork concerning Warlpiri culture, this collection serves as a hallmark for delving into conversations regarding Aboriginal representation in mass media and ethnographic research. While the author focuses on addressing the lack of Aboriginal voices in Australia, this human experience of being refused acknowledgement within a society extends beyond Australia. Indeed, the author briefly explores how such fieldwork with the Warlpiri can assist with promoting voices all over the world from the indigenous people of Brazil to the Black Lives Matter movement in the United States of America. The book does not contain a great number of in-text citations as many academic works might. Hence, its conversational tone can effectively reach a large audience who may be unfamiliar with either the Aboriginal people or anthropological research methods, or both, and may have a greater impact on the current political climate in Australia and beyond.

