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Editorial

Aileen Moreton-Robinson and Maggie Walter

This edition of the International Critical Indigenous Studies Journal, our second for 2009 takes alternative understandings as its theme. All four articles in this edition attend to citizenship and Indigenous sovereignty though in different ways.

The first article by Aileen Moreton-Robinson reimagines Indigenous citizenship and sovereignty, repositioning Indigenous peoples in ways not possible within existing platforms of discourse. Contesting limited understandings of Indigenous social rights, Moreton-Robinson explores the discursive management of Indigenous people's engagement with the economy, by showing how 'rights' activation in the social arena operates to constrain, not enhance, Indigenous sovereignty. White possession shapes the construction of the excluded Indigenous social citizen as welfare dependent and wanting. Visualising a citizenship of Indigenous ownership and use of resources, Moreton-Robinson provides four concrete proposals for an alternative reality to our current excluded and impeded economic capacity.

The second article by Fiona Nicoll expands her analysis of the racialised link between Indigenous peoples and gambling (published in the previous edition) to an analytical gaze on the disparate relations between Indigeneity and gambling in Australia and the United States. Comparing the exercise of sovereignty embodied in Indian casinos with the absence of gambling within public discussion of Australian Indigenous economic development, Nicoll queries whether current policy directions have more to do with removing any discussion of the implications of extending to Indigenous Australians a real stake in the national neo-liberal economic game than they do with poverty. The radically different functional and cultural meanings attached to Indigenous gambling in the US and Australia reflects a normalised 'disarticulation of Aboriginality and success within Australian capitalism' (p.X).

In Maryrose Casey's article, the focus shifts to the misreading, misunderstanding and misplacement of Indigenous performative meaning within dominant Euro-Australian narratives. Using case studies of the acute colonial mimicry of Bungaree, a Carigal man and strong figure in early 1800s New South Wales, and the presence and performances of John Noble and Jimmy Clements at the 1927 regal opening of Parliament House in Canberra, the article demonstrates how European accounts are mediated by constructions of race and status to performatively assert Euro-cultural superiority. Casey's refocussing illuminates an alternative perspective. The sophisticated performances of all three men demonstrate a keenly observed understanding of the dominant white other, each cleverly disturbing, disrupting and countering the explicit white possession narrative through individual acts of sovereignty.

The final article examines the complexity of the political formation of Indigenous identity in relation to citizenship, tradition, self determination and decolonisation within Canada. Joyce Green argues that Indigenous nationalisms are complex projects the entail resistance to the nation state, a call for rights under international law and traditions that inform cultural constructions of the multiplicity of Indigenous identities in the twenty first century. The complexity and fluidity of Indigenous identities are not encapsulated within the nation state's definitions of native 'citizens' as defined in law.

This edition also features a review by Bronwyn Fredericks of the Henry Minde's edited book *Indigenous Peoples: Self-Determination, Knowledge, Indigeneity* (2008: Eburon Academic Publishers).