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Editorial

Aileen Moreton-Robinson and Maggie Walter

In this of the *International Journal of Critical Indigenous Studies*, the articles reveal how competing economies of knowledge, capital and values are operationalised through colonising power within inter-subjective relations. Writing in the Australian context, Greg Blyton demonstrates how tobacco was used by colonists as a means of control and exchange in their relations with Indigenous people. He focuses on the Hunter region of New South Wales, Australia, in the early to mid-nineteenth century to reveal how colonists exchanged tobacco for food, safe passage and Indigenous services. Blyton suggests that these colonial practices enabled tobacco addiction to spread throughout the region, passing from one generation of Indigenous people to another. He asks us to consider the link between the colonial generation of Indigenous tobacco consumption and addiction, and Indigenous mortality rates today whereby twenty percent of deaths are attributed to smoking.

Lisa and Cassandra Brooks' article moves our focus to the United States, illustrating the link between Indigenous reciprocity principles and traditional ecological knowledge, and subsequent Indigenous/colonist wars. This article details how in the eighteenth century, the Wabanaki entered into peaceful negotiations with colonists in Maine regarding sharing their lands and use of the Pesumpscott River. The Wabanaki lived by principles of reciprocity and obligation in their symbiotic relations with the river that provided sustenance. In contrast, colonial expansion and mercantile capitalism informed the colonists' logic and use of the river and its resources, resulting in dams being erected which prevented the salmon from moving upstream to Wabanaki lands. The Wabanaki requested that some of their river remain undammed but this was not realised. This breach, and others, resulted in war between colonists and the Wabanaki. Over time, the colonists' economic and ecological practices depleted the river, which is now slowly recovering because dams have been removed. The authors argue that in the contemporary context, these values of reciprocity and obligation towards the environment are required if we are to forge a sustainable future with the planet.

Eduardo Jimenez Mayo shifts our attention to the twentieth century to show how political upheaval, dispossession and displacement caused by the Guatemalan Civil War resulted in Maya seeking asylum in the United States. Mayo examines how, in the 1980s, the *Immigration Reform and Control Act of 1986* (IRCA) impacted on the lives of the Maya by creating ambiguity about their status as asylum seekers, enabling the exploitation of their labour and the denial of access to social services. Mayo argues that while the IRCA was designed to reduce migration across US borders, it proved to be ineffectual due to a number of factors including administrative incompetence and lenient enforcement. Despite their impoverished living conditions, Mayans forged a sense of community in Morganton and Los Angeles that enabled their resistance and persistence in the face of overwhelming odds.

The final article by Maggie Walter demonstrates how data are never neutral because of the social space inhabited by its creators. Walter extends Bourdieu's concept of *habitus* to demonstrate that race is the fourth dimension of social space informing the Australian racial landscape. She argues that whiteness is an invisible form of social capital shared by those who inhabit the same social, economic and cultural positioning. It is deployed, albeit unconsciously, in the research process, shaping the questions asked as much as the assumptions that underpin them. Walter exposes the politics of the data which reiteratively constructs the statistical Indigene through a deficit model.

Book Review

Bridging National Borders in North America: Transnational and Comparative Histories. Edited by Benjamin H. Johnson and Andrew R. Graybill. Durham: Duke University Press, 2010.

Reviewed by Brendan Hokowhitu, University of Otago.