

In the Book Dedicated to Zdeněk, “Denny”, Salzmann

Zdeněk Uherek

Šavelková Livia, Jetmarová Jana, and Boukal, Tomáš (eds). 2021. *Původní obyvatelé a globalizace* (Indigenous Peoples and Globalisation). Červený Kostelec: Pavel Mervart. ISBN 978-80-7465-487-9, 722 pages, 134 illus., bibliog., index.

In 2021, we briefly summarised in the Cargo Journal the work of the late Zdeněk Salzmann, an ethnolinguist born in Bohemia and living in the USA (Uherek 2021). During his visits to the Czech Republic, this scholar in Native American languages, especially the Arapaho language, never failed to visit the University of Pardubice, whose Department of Social and Cultural Anthropology at least partially focus on the study of non-European destinations and their native inhabitants. It is also in this department where we find the greatest source of initiative for the creation of a book dedicated to Zdeněk, Denny, Salzmann. The publication edited at the Faculty of Philosophy of the University of Pardubice, which shares the copyright with the Faculty of Natural Sciences, Humanities and Education of the Technical University of Liberec, is a remarkable work that shows that this relatively young department has found an anthropological field of interest in which it dominates in the Czech milieu, and which can resonate as soon as the name of the Pardubice Anthropology Department is voiced.

The relationship between anthropologists and the indigenous population is undergoing dynamic changes. Particularly in the early twenty-first century, the topic of native peoples' studies has been revitalised by political and intellectual input from indigenous intellectuals, especially on the American continent (Strong 2005; Cattellino and Simpson 2022). The intellectual elite of native peoples has entered the global space not only as a political force but also as a factor influencing the directions of research in the social sciences. However, the emergence of the

Native American and Indigenous Studies Association does not only indicate new intellectual potential and research fields of interest. It also opens new risks of power clashes and conflicts. In 2022, the American Anthropological Association apologised to Native Americans for the harms that have arisen or may have arisen in connection with anthropological research in the past in response to suggestions from Native Americans.¹

Just as the ethical rules in the study of native peoples are changing, and native peoples are changing in relation to anthropologists, native peoples are also changing in other areas of life. They respond to the new situation, actively entering the world of economics, politics, culture, environmentalism, and sport. They have their own research teams or are part of broader collectives. They live in a local environment that is part of the global world.

The diverse and often paradoxical aspects of this globalisation are presented by the editors in the book's introductory chapter, which runs to a not inconsiderable 55 pages. Here we find not only a recapitulation of the evolution of the interrelationships between native peoples and Europeans or migrants from Europe to other continents, but also the opening up of important themes such as stereotyping, tourism and commodification, global and local perspectives in relation to native peoples, and the dynamics of the relationship between native peoples and the states in which they have found themselves through no fault of their own. The introductory chapter also provides an overview of the international legislation that has been developed over time in support of their rights. It also includes brief mentions of Czech travellers and ethnographers who encountered native peoples. The chapter is sure to please teachers as an overview text that they can use in lecturing social anthropology, sociology, and other disciplines at the university and high school levels.

The introduction is followed by case studies divided into four thematic sections. In Part I, *Presentation, Performance and Resistance*, we find texts by Livia Šavelková on indigenous peoples and the Olympic Games, Lucie Kýrová on indigenous North Americans at the United Nations, and Martin Heřmanský on indigenous North American hip hop as a means of activism. Part II entitled *In the Global Web of Indigenous (G)localities*, brings together texts by Martin Soukup *Melanesia in a Web of Global Connections*, Marek Halbich *Local Responses of the Village Communities of the East Coast of Madagascar to Globalization*, and Tomáš Boukal *Indigenous Peoples of Siberia and the Russian North in a Globalizing World*. Section III is titled *Ethnoemancipation and Decolonization* and presents texts on

¹ <https://www.scientificamerican.com/article/anthropology-association-apologizes-to-native-americans-for-the-fields-legacy-of-harm/>

the Maori, by Lucia Bistárová, the Aymara, studied by Jana Jetmarová, and the indigenous peoples of Latin America, focused on by Monika Brenišínová. The fourth part of the publication was entitled *Languages, Revitalization, and the Voice of the Wolf*. The study on indigenous languages and globalisation for this section was written by Miroslav Černý and on indigenous languages of Mexico in the context of Mexican society by Radoslav Hlúšek. The case study *Why did a Yukon Indian Fall in Love with Europe and Want to Live There?* is authored by Ukjes van Kampen, a member of the Northern Tutchone Wolf Clan, and it is partly mirrored in the title of this chapter. His fascinating story illustrates the testimony of the global footprint of indigenous people witnessed by Czech anthropologists and concludes the collection of case studies, which totals 523 pages. The case studies section is followed by the United Nations Declaration on the Rights of Indigenous Peoples, translated into Czech and annotated by Livia Šavelková. It is more or less a collective chapter co-authored by several students. Then comes an English summary, which is a bit lost in the book, a list of references, a list of illustrations, authors' profiles and an index. The profiles remind us that another institution to which some of the contributing authors are affiliated is also Charles University, especially the Faculty of Humanities.

The publication is surprising in the scope and richness of its chapters and well illustrates the research activities outside Europe that are taking place in Czechia. It will certainly be helpful for teachers, not only at the university level, students, and it hopefully is a basis for further publishing activities that will be directed towards the wider international anthropological community. In particular, the Department of Social and Cultural Anthropology in Pardubice gains an "iconic book" that is the flagship of its creative activity and materialises its succession in an agenda whose fate is uncertain at the Faculty of Arts of Charles University. At the same time, it communicates with the wider Czech public, with teachers and students at elementary and secondary schools and others interested in the field of social anthropology and ethnology. Academicians are finding less and less time for this type of communication, and the result is evident in the low interest in the field, which is otherwise undeniably attractive in its focus.

References

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Zdeněk Uherek

zdenek.uherek@fsv.cuni.cz

Charles University
Faculty of Social Sciences
Institute of Sociological Studies
U Kříže 8
158 00 Praha 5
Czech Republic