

editorial

JOHN FROW AND KATRINA SCHLUNKE

The collection of essays on Critical Indigenous Theory presented here was edited by Professor Aileen Moreton Robinson, who has been able to bring together a set of international papers that make an invaluable contribution to thinking in cultural studies. The disciplinary areas meeting in and crossed by this collection include literature, philosophy, politics, health studies, and contemporary culture. This diversity confirms the multiplicity of ways in which Indigenous knowledges complement, challenge, and run both parallel to and athwart existing thought. As a model for future work in cultural studies this collection offers a style of intellectual bricolage and political force that will continue to produce thinking that matters.

The critical and philosophical challenges of Indigenous thinking are profound and this collection shows us how. No other figuration has the same capacity to challenge the representational orders that continue to underlie most of the inherited traditions of Western thought. The thinking that arises from Indigenous experience makes the languages of power stutter. Western notions of property rights prove to be incommensurable with the Indigenous relations to country. The intervention of the Australian army in the Northern Territory becomes, in government-speak, the 'protection' of an immiserated Indigenous people. The resumption of land and the defunding of homeland settlements are justified in the classically Foucauldian terms of the care of a population. These are international, not just national, experiences: indigeneity is now organised globally just as much as it is at the local level. Indigenous experience with all its political and corporeal affect searches for a language to organise thought along more radical lines. Indigenous experience, we learn through an engagement with these essays, is not an individual matter open to charges of essentialism

but an enduring challenge to the assumed divide between bodies and space, past and present, experience and existence.

Sitting alongside this collection on Critical Indigenous Theory are two general essays by Maria Angel and Nikos Papastergiadis. Together they make this edition one that is marked by acute political engagement with the emerging politics of this moment while continuing the cultural studies challenge to question how it is we think the way we now do.

— NOTE TO OUR READERS

This is the last edition of *Cultural Studies Review* that will appear in a material form. *Cultural Studies Review* has long been available online through various databases, but we now intend to make it a solely electronic journal. It will also move from the subscription model that has (barely) sustained it over the last thirteen years in order to become a freely available journal sustained by benevolent institutional support. We hope that this will allow us to become more widely accessible, and perhaps to change our relationship with our readers, involving you more fully in the refereeing process and in commentary on our articles and reviews. We welcome suggestions on how this might happen. We shall, of course, maintain our tradition of full peer review, and the journal will continue to be listed in the major citation indexes. From the next issue, you can obtain access directly to the journal's content through our website, <http://www.csreview.unimelb.edu.au/>. We will also be mailing a description of each forthcoming issue to those of you who are on our database, which will automatically include all members of CSAA. If you wish to be added to this database, please drop a line to our managing editor, Ann Standish, at csreview@unimelb.edu.au. Materials from previous issues will continue to be available on our website, and we hope to establish a print-on-demand service for each current and past issue: more details will be available in our next issue.