

9 - Exterminate All the Brutes! Exploring the Global Colony and its Resistance

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In a recent documentary produced by Raul Peck, and based on a book by Svein Lindquist, the phrase "Exterminate All the Brutes" is said to sum up the underlying logic of the genocidal history of colonialism and current global order. In the four-part documentary Peck attempts to uncover the "origin story" of white supremacy. Focused mostly on the US and its original sins – the long slow genocide of Indigenous peoples, and slavery – its often-artistic narration draws on wider source material dealing with the European partition of Africa, the rise of the political right, and the "techniques of killing at a distance".

It is this documentary and its textual foundations, including Conrad's *Heart of Darkness*, Dunbar Ortiz's *An Indigenous People's History of the United States* and Rolph Trouillot's *Silencing the Past*, we propose to use as reconsideration of our anthropological work. Papers in this panel will ask, what empirical evidence do we have in our work of this "origin story", and of its persistence into the present? What details of our work reveal critiques and adjustments to this narrative? What does ethnography reveal about forms of resistance to this "order", and our possible replication its logics and actions? Social anthropology had a role in the history of colonialism. Does it now have a role in confronting this past, or in aiding and abetting continued "extermination"?

With these questions in mind we invite contributions to this panel from a spectrum of interlinked themes. For example, we invite contributions exploring topics relating to the violence waged against indigenous peoples and ethnic minorities across the world; the social and environmental consequences of land acquisition, resource extraction, and attribution of economic value to nature; and the responses of marginalized peoples and other forms of activism to persisting forms of colonialism (racism, patriarchy, anthropocentrism). We welcome papers connecting these processes with the rise of the political right in Europe and elsewhere; and/or exploring them in relation to the problem of "whiteness" and scientific racism. We seek insights regarding the role of social anthropology both as a force to confront the colonial past and its possible flaws, and the complicity of our field with its logics and practice, and reflections on decolonization and different directions in decolonial theory. It is in the conversation between these disparate directions in anthropology we wish to interrogate and come to terms with the long shadow of a dark legacy: *exterminate all the brutes*.

Reprisals against Indigenous human rights defenders – a growing trend or business as usual?

Jennifer Hays, UiT Arctic University of Norway

Over the past few decades, the recognition of Indigenous Peoples' human rights at the global level has increased, giving the impression of an overall trend towards improvement in the situation of Indigenous peoples. But this apparent progress hides a more brutal reality that characterizes the daily experience of indigenous peoples around the world. This is evident statistically; globally Indigenous peoples have lower life expectancies, overall worse health statistics, higher rates of suicide, incarceration, and alcoholism – the list goes on – than other social groups within their nations. Especially dramatic are recent figures showing that, in a global context in which murders of human rights defenders are reported to be increasing around the world, Indigenous human rights activists are targeted at an extremely disproportional rate – in particular for defending their land against extractive industries. Based on recent research undertaken at the global level for the UN Office of the High Commissioner for Human Rights (OHCHR), this paper highlights findings relating to reprisals initiated by governments and non-state actors against indigenous activists. These include reprisals directly related to participation in UN programs, and also ongoing campaigns of fear waged daily against many indigenous communities that resist violations of their land and their human rights. This paper argues that these murders and threats do not represent a new trend, but are part of a long and ongoing process of attempted extermination of Indigenous peoples.

Resource Extraction, Colonialism, and the Wild Man in Colombia and Further Afield

John McNeish, The Norwegian University of Life Sciences

The extermination of the brutes has continued in Colombia. Indeed, it has not ended in many contexts of natural resource extraction around the world. In this paper I highlight the persisting record of violence and displacement of Indigenous and Afro-descendent populations in Colombia and its direct relationship to a linked legacy of colonialism, para-militarism, and economic and political corruption. Despite the government's strong overtures of peace, rights, inclusion, and development at the end of a half century of civil war, Indigenous and Afro-descendent communities in the country continue to be targeted in rural areas as the undesirable "wild man" (Taussig 1989): a blockage to resource extractive development and threat to white/ criollo civilization to be met with force. Since the signing of the Peace Accords with the FARC in 2016 over 600 land defenders, most of them indigenous and afro-descendent, have been targeted by threats and assassination. Whilst recognizing the extreme and exceptional nature of Colombia, this paper highlights that there are nonetheless noticeable similarities with contexts of resource extraction in other parts of the world. Resource extraction- and with it the push for sustainability- is revealed here to not only be a reason for expanding frontiers of development and impacts on the natural world, but a reworking of the expression of racism and brutality that has so strongly characterized world energy development since the industrial revolution (Malm 2021).

'Control: Attempting to Tame the World'. An example of efforts to decolonize museum practices.

Gro Ween, Cultural History Museum, University of Oslo

The brutishness of museums is widely exposed, this term of course, from Hicks' exposé of the British Museum with its 'Curated spoils of Empire' (2020). Anthropologists have a long being mindful of our museums' traditions of aiding and abetting, and their authorization of foundational narratives of Western civilization. Included in such practices are collecting activities, ordering and classifying of objects and materials, and our exhibition techniques. As for example described by Haraway (1985) and Latour (2005) such technologies include dioramas, chronological displays -efforts that naturalise scientific orders, evolution and hierarchy, as well as foundational binaries.

This paper describes the exhibition at the Oslo Cultural History Museum, *Control: Attempting to Tame the World*. I focus on the part of the exhibition called *Order*. *Order* introduces Linnaeus' *Flora Lapponica* (1737) assembled with five vitrines, speaking to central Enlightenment themes: slavery; the subordination of women; the domestication of indigenous people; the use of animals in colonial enterprises; and the effect of domesticated animals on wild species. To complicate and resist former museum technologies, and subsequently, narratives, *Order* triggers new relations or disputes, and bring into focus both problematic histories and alternative possibilities.

When *culture* becomes *nature*: observations from the Namibian context

Velina Ninkova, UiT

In the years since Namibian independence in 1990, indigenous San communities have increasingly gained access to formal education. A progressive education policy stipulates that teachers can adjust the curriculum to include material that reflects the cultural background of diverse students – but what this means, or how to do it, is not always clear. This paper will contextualize efforts to include “San culture” in Namibian schools within a historical perspective. During German colonization and the subsequent South African apartheid regime, the San were systemically dehumanized and relegated to the *natural*, rather than the *social*, world. In independent Namibia today, teachers and government officials often refer to the San as the only group who “still have culture”. In this paper, I will focus on the construction of the notions of *nature* and *culture* in both colonial and independent Namibia. I will argue that, although they are often seen as opposed, the two concepts share similar connotations and are used to erase and exclude the San from the national civilizational narrative. Furthermore, this paper argues that, despite progressive policy, the modern education system is not disconnected from historical efforts that sought to exterminate the San.