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TAJA Editorship

Having completed 11 years as editor of the Australian Journal of Anthropology (*TAJA*) Michael Allen notified the AAS Annual General Meeting (2003) that it was time for him to retire.

Dr Rose Lilley is the successful candidate for the position advertised in the December Newsletter. Michael Allen has very generously offered to work with Rose until Aug. 2004 to ensure a smooth transition of the Editorship.

We take this opportunity to express our deep gratitude to Michael for his years of service to Australian anthropology, his true scholarship, intellectual fervour and generosity of spirit.



Rose Lilley and Michael Allen

A Message from the new TAJA Editor

In January, I successfully applied for the position of Editor, *The Australian Journal of Anthropology (TAJA)*. I take over from Michael Allen who, after many years of dynamic and cheerfully inspiring leadership, is devoting himself more fully to the Virgin Mary. Michael has reshaped *TAJA* into a thoroughly professional, accountable and reliably diverse publication that is now proudly the flagship journal of the AAS. We thank him for his continuing committed efforts on behalf of the discipline in Australia and wish him warmly well as he finally gets a chance to settle down to his own writing.

I have been involved with *TAJA* since 1995. During that eight-year period, I have undertaken various roles with the journal, serving as an editorial board member, a management committee member and as book review editor. I have also published three articles in *TAJA*. I thus bring to this position an understanding of the operation of the journal from a number of different standpoints.

For those unfamiliar with my background, a brief indication of my credentials may be of interest. I am fortunate enough to have had experience in a range of tertiary environments in Australia and abroad, as both a researcher and a teacher. I completed an honours degree in anthropology at the University of Sydney and a PhD in the Research School of Pacific and Asian Studies at the Australian National University. I held postdoctoral fellowships in the anthropology department at Macquarie University and at the Centre for Cross-Cultural Research, ANU. Within Australia, I have taught in the anthropology departments at the University of Sydney, the ANU, the University of Western Sydney and Macquarie University. Most recently, I held the position of Assistant Professor at the newly established Department of Cultural Studies, chaired by Professor Meaghan Morris, at Lingnan University in Hong Kong. I was the only anthropologist employed by that university and was responsible for a number of foundational courses in both social anthropology and cultural studies. These diverse appointments have given me, I hope, a genuine feel for the wonderful breadth of social anthropology.

My own regional interests have encompassed Aboriginal Australia and East Asia while my theoretical leanings have been towards political economy, feminism and theories of representation. My first book, *Staging Hong Kong: Gender and Performance in Transition*, was published in Britain and the United States in 1998. I am currently working on a second book, *Chinese Confetti: Virtual History in Hong Kong and Macau*. I love writing and find great enjoyment and satisfaction in the process of assisting others to get their ideas in print. My passion for anthropology has been galvanised by my engagement with cultural studies and I trust that my expertise in both areas will be a special strength of my editorship.

Michael Allen has done a remarkable job in nurturing *TAJA* and making it a publication of which we can all feel

proud. I have no immediate plans to radically alter the journal. That said, I do have a number of directions I want to take the journal in. I firmly believe that it needs to speak to and represent the interests of all anthropologists in Australia. I am open to ideas as to how this might be better achieved. Please feel free to email me at roselilley@fastmail.fm if you have any constructive suggestions. Also, allow me to encourage all of you with manuscripts crowding your filing cabinets to seriously consider submitting your article to *TAJA*. The journal currently has an efficient time frame for publications and an editorial process that, I believe, is genuinely open and fair. We also fully support the publication of articles by postgraduate students. Once a year we publish a special issue. These are often edited by the convenors of conference panels but all are welcome to submit proposals.

I look forward to working together with the AAS to make *TAJA* your journal.

Rose Lilley

24 Feb. 2004

AAS Thesis Prize

Procedure of Award

1. The AAS will award prizes of \$500 in two categories: a) Honours and b) PhD / M.A. (by research). A written certificate will be issued to the recipient.
2. Each department or school or centre is able to nominate only one student for each category, and normally this will be the student with the thesis that achieved the highest score. The decision is made by the HOD or equivalent.
3. Submissions must include: a letter of recommendation from the supervisor (stating the thesis score awarded), all examiner reports, the thesis title, an abstract of the thesis (max. one A4 page), and the student's contact details.
4. The deadline for submissions is 1 August. This means that in Year X, we will be looking at Honours theses submitted around November the year before, and at PhD / MA (research) theses that have been completed (= degree awarded) at any time in the 12 months before 1 August of Year X.
5. The submissions will be examined and ranked independently by the President, Vice-President and Secretary of the AAS (i.e.: they will be assigned ranks declining from No. 1 to n).
6. The thesis with the highest ranking (the lowest composite rank number) will be awarded the prize. If there is a draw, the matter will be resolved through discussion. If no agreement is reached, another AAS executive member will be asked to decide the matter by choosing one out of the two or more equally ranked theses.
7. The decision will be announced at the following AGM. Recipients will be advised in advance, because their physical presence at the AGM will be seen as

highly desirable. If the recipient can not attend, he or she should nominate a representative, preferably the supervisor or another staff member of the home department, to receive the certificate on their behalf.

Doctoral Dissertations, 2003

Congratulations to all successful candidates, whose degrees were conferred in 2003.

Housing Aboriginal Culture in North-east Arnhem Land

Dr Shaneen Fantin, Aboriginal Environments Research Centre, University of Queensland

Supervisors: Paul Memmott, Nancy Williams

Thesis Abstract:

This thesis argues that by understanding the customary belief systems, social organisation, architecture and learned experiences of an Aboriginal group one can aim to design living environments, with Aboriginal participation and direction, which respond to and support preferred Aboriginal living practices. A set of analyses is undertaken of a selection of cultural imperatives, of the Yolngu people at the settlements of Ramingining and Galiwin'ku in north-east Arnhem Land, including kinship and avoidance relationships, beliefs in sorcery, and mortuary practices. The analyses combine techniques from architecture, anthropology and environmental psychology and result in an understanding of the architectural design implications of each cultural imperative. The final chapter demonstrates the layers, parallels and contradictions involved in considering Yolngu cultural imperatives in architectural design and proposes an approach to designing in cross-cultural environments.

In north-east Arnhem Land, the socialisation and learned experiences, or culture, of Yolngu is very different from that of east-coast urban dwelling Euro-Australians. Yolngu have belief systems, living patterns, social institutions and architectural histories that reflect their relationship with the land, but which co-exist with non-indigenous influences. With some exceptions, the built environments in which Yolngu live and work on an everyday basis do not acknowledge their culture, and have largely been designed and constructed without their input or control.

In Chapter 1, it is argued that the provision of public housing to Aboriginal settlements has contributed to the rapid social change of Yolngu environments, and that housing has been used as a vehicle for the assimilation and integration of Aboriginal Australians into mainstream non-indigenous society. The chapter demonstrates how housing can create stress for Yolngu by inhibiting the practice of particular cultural imperatives. To cope in imposed and unfamiliar environments Yolngu adjust and alter their behaviour according to the needs of each context and situation; however, some situations are

difficult to adjust to and create anxiety in people. Chapters 3 and 4 contain descriptions of Yolngu social institutions, cosmology, traditional and contemporary living patterns, and vernacular architecture. Chapter 5 contains post-colonial histories of settlement and housing development at Ramingining and Galiwin'ku and includes analyses on household compositions, crowding and privacy in contemporary Yolngu houses. Chapters three through five create a picture of Yolngu life that focuses on understanding the relationships between Yolngu social identity, customary living practices and architecture.

A detailed analysis of Yolngu avoidance behaviour is made in Chapter 6. Yolngu avoidance behaviour is comprised of a set of culturally prescribed behaviours governing relations among a variety of kin that manifest in physical and oral restraint. Avoidance law is of prime importance to Yolngu in the control of living environments. When housing and other buildings are not designed to consider avoidance relationships they can unintentionally contribute to shame, aggression and violence between Yolngu. Findings from environmental psychology, anthropology and architecture are integrated into a set of descriptive parameters for considering avoidance behaviour in the design of living environments. This chapter demonstrates the importance of understanding those aspects of culture which seem implicit in people's actions and are best understood through participation rather than observation. The findings of Chapter 6 extend the anthropological knowledge of Aboriginal avoidance behaviour in Arnhem Land.

Avoidance law is only one aspect of Yolngu culture that requires understanding if built environments are to be developed, in partnership with Yolngu people, which respond to their needs and desires. However, any attempt to analyse Yolngu avoidance behaviour in isolation would be limited without a broader undertaking of its social context and function. Avoidance law is inherent in Yolngu kinship and the maintenance of personal and spatial privacy.

Outlined in Chapter 7 are other Yolngu cultural imperatives which have implications in housing design and settlement planning, such as Yolngu beliefs in sorcery and malevolent spirits, the ramifications of Yolngu land ownership for community settlement planning, and Yolngu mortuary practices and their relationship to the use of contemporary housing. Together, the findings of Chapters 6 and 7 demonstrate the complex and often contradictory design requirements of different cultural beliefs and practices.

The concluding chapter of the thesis argues that if architects are to develop appropriate strategies for designing with Yolngu, or with other Aboriginal Australians, they need to use a cross-cultural design model to transform remote-area Aboriginal housing provision from inappropriate and unresponsive to supportive and considerate of Aboriginal living practices. Such a model would promote Aboriginal participation and control of the design process, understanding of the spatial

implications of Aboriginal beliefs, practices and living patterns, and facilitate the inclusion of Aboriginal social identity into design outcomes.

The Sign of the Witch - Neo-Paganism and the Romantic Episteme.

Dr David Waldron, School of Behavioural & Social Sciences and Humanities, University of Ballarat

Thesis Abstract:

The central premise of this dissertation is that the processes by which representations of Witchcraft are formed within the neo-Pagan movement are indicative of the broader interrelationship of Romantic and Enlightenment themes in Western culture. The Witch is a uniquely powerful image in Western society. It is a symbol alternately vilified, ridiculed and idealised by differing sectors of society and is a powerful symbol in Western mythology. Tracing how this symbol is continually constructed and reconstructed by the neo-Pagan movement is indicative of broader social, political and cultural issues arising out of the interaction of Romantic and Enlightenment epistemes in Western society.

This dissertation traces the interaction of Enlightenment and Romantic themes throughout the development of the neo-Pagan movement from nineteenth century Romantic revival movements, to Gardner's Wiccan movement, the sixties counter culture, the rise of eco-feminist neo-Paganism and the contemporary phenomena of "teen Witches" and commercialization. The central focus of this research is to understand the means by which representations of Witchcraft and Paganism are constructed and defined in relation to historical and academic interpretations of Witchcraft, cultural identity and political ideology.

Well-being and Bodies in Trouble: Situating health practices within Australian Aboriginal socialities

Dr Daniela Heil, Dept of Anthropology, University of Sydney

Thesis Abstract:

What does it mean for Australian Aboriginal people living in the small Murrin Bridge community in central New South Wales to consider themselves alive, and to be alive 'well'? Murrin Bridge people have used mainstream health services since the establishment of their community in 1949. Despite this usage, spanning three generations, they do not respond to recommendations for treatment of health conditions as intended by medical service providers. To explore Aboriginal notions of health and well-being, this study analyses treatment as a site for the negotiating of socialities, bodies and personhood. Bringing the relational aspects of treatment and social engagement to the fore provides me with a platform to simultaneously address the entanglement of cultural particularities with social issues. Reflecting on Murrin Bridge experience, I argue that an approach focused on individual bodies is particularly limited when examining

the impact of mainstream health frameworks on Aboriginal health. The interaction between the key players in this arena is characterised by social and cultural complexities which emerge constantly in daily practice. It requires an approach which can encompass these.

In order to address the conjunctures and disjunctures of Aboriginal lives in their dealings with the health system, this study argues that the notion of personhood is able to overcome familiar but unhelpful dichotomies in prevailing approaches to Aboriginal health. This enables me to wrest the study of Aboriginal socialities from the individualising paradigms embedded in mainstream health understandings, providing a space to explore the relationship between self and other by focusing on the generative processes of interaction. Murrin Bridge socialities are characterised by kin-relatedness and modes of relating, shaped by the 'recognition' and 'responsiveness' each person provides to another as participants in the social. Relatedness and personhood are continuously constituted and reconstituted, intertwined in complex ways. Any understanding of 'health' is limited to the extent that it is unable to encompass the complex relationship between being 'well' physically/mentally and being 'well' socially.

Integrating a dynamic model of the interconnectedness of socialities, bodies and personhood, this ethnography of a rural Aboriginal community develops insights which can be drawn on by medical providers in their clinical encounters. Both providers and medical anthropologists have continued to emphasise biomedical settings and frameworks which address patients only in terms of their bodily incapacities. This makes a significant contribution to medical anthropology. Despite two decades of critical debate, developing an analysis which does not lapse back into an individualising approach has proved a real challenge. My approach shifts the paradigm in the desired direction, demonstrating how it is possible to move from 'body as healthy' to 'person as alive well'.

The Yolngu Way: an ethnographic account of recent transformations in Indigenous education at Yirrkala, Northeast Arnhem Land

Dr Sophie Creighton, Department of Archaeology and Anthropology (Faculties), Australian National University
Supervisor: Ian Keen

Thesis Abstract:

This thesis provides an ethnographic account of the history of cross-cultural exchanges between the Yolngu of Yirrkala and others in the field of education from the 1950s to the mid 1990s. During this period, education at Yirrkala has seen a number of phases of transformation. These transformations are recounted in the personal reflections of Yolngu women, who experienced first hand the different educative regimes at Yirrkala and later became teachers at the Yirrkala School. These stories are set against a backdrop of societal, cultural and political developments in the Northeast Arnhem Land region. Such developments informed the direct participation of

Yolngu teachers in cross-cultural exchanges central to the 'Ganma Movement'. The Ganma Movement is the term used in this thesis to describe Yolngu efforts to transform the Yirrkala School during the late 1980s and early to mid 1990s in keeping with Yolngu social, cultural and political aspirations.

At the height of the Ganma Movement, Yolngu educators developed an innovative approach to "both ways" education informed by *ganma*, a powerful metaphor for relationships between individuals and clans, which was extended to explore cross-cultural relations and the possibilities for teaching Yolngu and non-Aboriginal forms of knowledge in an integrated way. Yolngu approaches to education also focussed on making school learning consistent with core principles of the Yolngu way of life (*rom*), and promoting student confidence in their distinct cultural heritage and identity. Yolngu also sought to gain greater control over the school. How Yolngu cosmological understandings informed the innovative Yolngu approach to cross-cultural education is central to the thesis.

The nature of open dialogic exchanges that took place between Yolngu and others during this history is in many ways specific to the Northeast Arnhem Land region, shaped by relationships Yolngu developed with key individuals who were receptive to Yolngu goals for education. Despite the uniqueness of these local events, however, themes of cross-cultural dialogue and exchange discussed in this thesis resonate with wider post-colonial literature in anthropology that deals with cross-cultural exchange and post-colonial relations. Drawing on theories of cultural hybridity in the works of Bakhtin (1981, 1984) and Homi Bhabha (1994), this thesis considers how Yolngu sought to theorise both cross-cultural relationships in their community and the combination of Yolngu and non-Aboriginal forms of knowledge in the school context. The resulting *ganma* model for a "both ways" curriculum demonstrates Yolngu efforts to theorise cross-cultural relations beyond binary representations found in some approaches to Aboriginal education.

The Yolngu way of maintaining control over some forms of knowledge through secrecy highlights the challenges that faced Yolngu educators. Their goal was to protect an enduring Yolngu knowledge system and at the same time create a meaningful curriculum that would ultimately provide students with knowledge about their culture, language and ancestral heritage. The emergence of a new form of social status for Yolngu women as teachers at Yirrkala developed in a way that served to reinforce the control of knowledge by senior men. Initial assessments of this new approach to Yolngu education suggest that it resulted in important outcomes in keeping with Yolngu aims. However, some fundamental differences between Yolngu and government aims for school education remain.

References cited in Abstract:

Bakhtin, M. 1981. *The Dialogic Imagination: Four Essays* (trans.) Emerson, C. and Holquist, M. Austin: University of Texas Press.

Bakhtin, M. 1984. *Problems of Dostoevsky's Poetics* (trans.) Emerson, C. Minneapolis: University of Minnesota Press.

Bhabha, H.K. 1994. *The Location of Culture*. London: Routledge.

Fairy-tales for sale: An anthropological perspective on the wedding industry in Perth, Western Australia

Dr Raelene Wilding, Discipline of Anthropology & Sociology, School of Social and Cultural Studies, University of Western Australia.

Thesis Abstract:

In this thesis, I examine the wedding as a site of what Campbell (1987) calls "modern consumerism". I selected the wedding because, in modern consumer societies such as Australia, it is a particularly powerful cultural symbol. The wedding appears regularly as a subject in a wide range of media products, it is the object of large commercial industries, and it remains a popular practice in spite of the increased social acceptance of cohabitation without, or prior to, marriage. The wedding is a key site for exploring the contradictions of contemporary consumerism, evidenced by the ways in which participants in this research both relished their opportunities to engage in wedding consumption, and resented the requirements and restrictions placed on their choices by social others, including experts and retailers in the wedding industry.

In theoretical terms, I use this thesis to contribute to the continuing debate regarding the implications of modern consumerism and the mass media for conditions of social interaction and for relations of power. I consider seriously the opposing constructions of the modern consumer as both passive dupe and resistant hero, who is at once mystified by the structures of contemporary capitalism, and also able to redefine the conditions of that mystification. I conclude that the consumer is both, and yet more than either of those characteristic roles. I use Bourdieu's (1984) notions of distinction and capital to consider the ways in which media texts and cultural goods are mobilised by both producers and consumers in their quest for increased social status and cultural power, thereby subverting the continuing dichotomy often asserted between 'producer' and 'consumer', 'powerful' and 'powerless'.

In empirical terms, I use this thesis to present an ethnographic analysis of three sites of wedding consumption and production in Perth, Western Australia. First, I explore the connections between representations of weddings in globally circulating cinema texts and the imaginings of weddings expressed by local marrying couples. Second, I investigate the contexts of production, consumption and circulation of three locally produced wedding magazines, and consider their significance in determining the ways in which couples construct their

wedding days. Third, I provide an ethnographic account of wedding exhibitions as both alienating displays of commodities, and as centres of social interaction. Finally, I consider the ways in which these three sites variously influence the wedding shopping and planning experiences of couples engaged in planning their weddings.

By drawing on relevant literature and concepts from cultural studies and anthropology regarding mass media, consumerism and relations of power, I intend this thesis to contribute to an interdisciplinary approach to the study of modern consumerism. However, I also acknowledge that such interdisciplinarity is rendered problematic by the different definitions of "culture" and "ethnography" promoted in each of the disciplines. I use the theoretical and empirical contributions of this thesis to suggest that these problems may be addressed by a privileging of the social, as opposed to the cultural or the textual. I argue that it is important to maintain a focus on practices of social interaction in spite of the increasing prominence of texts and goods within those interactions in contemporary societies.

Searching for our indigenous selves: belonging and spirituality in Anglo-Celtic Australia

Dr Jane Mulcock, Discipline of Anthropology & Sociology, School of Social and Cultural Studies, University of Western Australia

Thesis Abstract:

Euro-Australian attempts to find parallels between their own feelings for the Australian landscape and those of Aboriginal peoples have had an ongoing presence in Australian art and literature. Similarly, ideas about Aboriginality and attachments to the natural environment have informed conversations about national identity in Australian popular culture. Based on ethnographic research into the alternative health and spirituality movement (alias New Age), in Perth, Western Australia, this thesis shows that a similar phenomenon is also evident in discourses centred around the development of uniquely Australian expressions of spirituality.

Understood in this thesis as a search for some form of 'indigenous' identity, the tendency of settler-descendant Australians to 'cite' Aboriginal culture in their own expressions of attachment to place is often bitterly contested by Indigenous commentators and their academic supporters. These writers and activists tend to characterise such efforts as morally despicable examples of cultural appropriation, which actively reproduce colonial relations. Without dismissing such criticisms, this thesis strives to move beyond the politics and rhetoric of these anti-appropriation discourses. It considers some of the ways in which Anglo-Celtic participants in the Australian alternative health and spirituality movement draw upon widely circulating 'cultural markers' of indigeneity as symbolic resources that can be embraced and engaged to strengthen and/or proclaim their own sense of belonging to place in a settler society.

By focusing on emic explanations of the motivations behind this form of cultural borrowing, my analysis contributes to ongoing discussions about the politics and poetics of 'White' Australian identity. I use the idea of 'belonging', a topic of increasing interest to those attempting to understand and theorise the intersections between Indigenous and non-Indigenous identity in settler societies, as a framework through which to examine the phenomenon of 'spiritual indigenisation' in the discourses of several key individuals who contributed to my research.

In conclusion, this thesis shows how 'culture' is objectified in both Indigenous and non-Indigenous discourses to the extent that it can be understood as a fictitious commodity, a resource that is mobilised in the context of contesting identity claims. I argue that the markers of Indigenous cultural identity, and the very concept of indigeneity itself, have become highly politicised and frequently spiritualised resources for staking claims of 'authentic' belonging to place in Australian settler society.

Devolution and its Discontents: A Study of Organisational Change in a Western Australian High School

Dr Martin Gerard Forsey, Discipline of Anthropology & Sociology, School of Social and Cultural Studies, University of Western Australia

Thesis Abstract:

Based on fifteen months of ethnographic fieldwork in a Western Australian government high school, this thesis explores the gaps between the ideals and lived realities of a society proclaiming itself to be an egalitarian, participatory democracy. Readily embracing the concerns with social justice enunciated in critical approaches to schooling, while at the same time rejecting the heavy focus on students evident in many of their ethnographic accounts of schools, this case study pays particular attention to teachers in their workplace. By utilising practice theory, this case study reveals something of the ways in which the structured agency of the teachers and administrators aided the re-production of a 'good', middle-class school in metropolitan Perth. Given that anthropologists have rarely studied mainstream Australian schooling in this way, this thesis offers a close-up study of educational practices that challenges some of the prevailing trends in Australian social research.

Devolution, in this particular case study, refers to the dismantling of centralised educational bureaucracies in favour of institutional autonomy. In the tradition of local level ethnographic research, the thesis presents an account of local interpretations of this global idea. The analysis seeks to offer some new ways of understanding the contradictory tensions between democratisation and marketisation, equity and quality, egalitarianism and the pursuit of academic excellence that permeates much of the debate about devolutionary reform in education.

The conflict that arose from the school Principal's enthusiastic embracing of the autonomy promised by the devolutionary ideals that were being promoted throughout the Western Australian education system at the time of my fieldwork, can be understood in terms of what Turner (1974) called a social drama. A major aim of this thesis is to show how the unfolding drama helps reveal the underlying social structures and cultural values shaping the agency of the various dramatis personae involved in the action.

In tracing the development of this conflict I seek to the research programme suggested by Flyvbjerg (1998) in his study of 'democracy in practice'. This case study reveals something of how things happen and how decisions are made in a government school located within a State that claims the mantle of democracy. The thesis lends support to Flyvbjerg's assertion that we live in a modernity that is strong on democratic ideals but weak on their realization (p.4). It seeks to uncover some of the cultural values and practices that help create the gap between ideals and practice, and is intended to trigger further interest in researching this important topic in a variety of other settings.

Zen in Brazil: The Quest for Cosmopolitan Modernity

Dr Cristina Rocha, Centre for Cultural Research, University of Western Sydney

Thesis Abstract:

This thesis deals with the adoption and creolisation of Japanese Zen Buddhism in Brazil. I argue that the aspiration to be cosmopolitan and modern mediated not just Brazil's relationship with Europe and North America, but also its relationship with Japan and its cultural products. In this light, I contend that the adoption of Zen in Brazil is part of the process of 'cannibalising' the modern other in order to become modern itself. Moreover, I argue that the practice of Zen by part of the Brazilian cultural and intellectual elites from the 1950s onwards was driven by a desire to acquire and accumulate cultural capital as a marker of social distinction (Bourdieu, 1984) locally and overseas. In the 1990s, Zen and Buddhism in general were adopted by this sector of society as set of humanistic values to counter the rampant violence and crime in Brazilian society. Finally, I argue that Brazil occupies both a peripheral as well as a central position of influence in relation to the practice and dissemination of Zen. Despite the well-known asymmetry of global cultural flows - that is, the fact that global flows of culture chiefly radiate from metropolitan centres towards peripheries - I show that Brazil has managed to become a centre for some metropolitan centres (France and the US) as well as for countries that, unlike Brazil, did not undergo a Buddhist boom (Portugal and other Latin American countries).

I address these main themes by examining the association among Japan, Japanese immigrants, and modernity in Brazilian society; the conflictual relationship between *Sôtô Zenshû* Japanese missionaries, Japanese-Brazilian

and non-Japanese-Brazilian congregations; the role of European Orientalism in fashioning the *imaginaire* of Zen of Brazilian cosmopolitan intellectuals; the relations between modernity, religion and the Brazilian spiritual supermarket; the role of cultural industries and the internet in creating a Buddhist boom in the late 1990s; and finally the enmeshing of modern and traditional Zen in actual practices of Japanese-Brazilians and non-Japanese Brazilians.

To this end, not only did I employ the 'classical' anthropological methods (in-depth interviews and participant observation), but I also conducted a survey, archival research, and analysed printed media and Internet email lists. My theoretical framework comprises mainly the works of Pierre Bourdieu on social distinction (1984), Arjun Appadurai on global flows (1996), Garcia Canclini on hybridity (1995, 2000), and Ulf Hannerz on creolisation, cosmopolitanism and cultural flows (1987, 1996, 1997).

The material gathered for this thesis and my analysis of it reveals the complexities at play in interpreting processes of globalisation of cultural flows. The very particular context of Zen in Brazil indicates that the historical aspiration towards modernity, intensified by globalisation trends, creates a multi-faceted religious field where tradition and modernity coexist as dynamic elements of national culture. Furthermore, the existence of inflows and counterflows of Zen attests the rhizomatic nature of the globalisation process, where the West is only one of the nodes from where global cultural flows emanate.

No Longer in Exile? Shifting Experiences of Home, Homeland and Identity for the East Timorese Refugee Diaspora in Australia in Light of East Timor's Independence

Dr Amanda Wise, Centre for Cultural Research, University of Western Sydney

Thesis Abstract:

East Timor's historic referendum in August 1999 which led to formal independence in 2002—after more than 500 years of European and then Indonesian colonisation—has created enormous upheaval and confusion amongst the East Timorese refugee diaspora living in Australia. With so much invested in pursuing East Timor's independence and many identifying so strongly as 'exiles', the 'return of the homeland' challenges the very basis on which many have 'imagined' themselves since fleeing to Australia. This thesis has two key aims. The first is to explore the various dynamics that have shaped the cultural identities, both personal and collective, of members of the East Timorese diaspora in Australia. The second aim is to understand the challenge to these in the present context of a newly independent East Timor.

Drawing on key debates within cultural studies and social anthropology, the thesis considers the situated diasporic identities of East Timorese people currently living in Australia and the implications for members of this community now that East Timor has independence. Based

on research undertaken in East Timor and in Sydney with the East Timorese refugee community between 1998 and 2002, the thesis pays particular attention to questions of affect, trauma, hybridity, transnational and intercommunal relationships and offers a grounded ethnographic base to questions of ethnicity, belonging, home and identity for the East Timorese refugee diaspora after independence.

HIV in Contemporary Vietnam: An Anthropology of Development

Dr Stephen McNally, Anthropology, Australian National University

Thesis Abstract:

This research is an ethnographic study that explores the nexus between HIV/AIDS and development in Vietnam. It is about how development, through its paradigms, institutions, programs and development experts helps to create understandings of HIV/AIDS as a development issue. The PhD involved 14 months of fieldwork in Hanoi and other provinces throughout Vietnam. Research involved continual and extensive contact with all international development organisations (multi-lateral, bi-lateral, international non-government organisations and local non-government organisations) working in the area of HIV prevention. The research also involved building relationships with Vietnamese government officials and expatriate development workers.

New Books

Helen Morton Lee 2003. *Tongans Overseas: Between Two Shores*. Honolulu: University of Hawai'i Press.

Since the late 1960s Tongans have been leaving their islands in large numbers and settling in many different nations. *Tongans Overseas* is a timely look at their settlement experiences as they relate to cultural identity, particularly among the younger generations raised outside Tonga. What does being Tongan mean to these young people? Why do some proudly proclaim and cherish their Tongan identities while others remain ambivalent, confused, or indifferent?

Further information about this title can be found on the following web site:

<http://www.uhpress.hawaii.edu>

Macdonald, Gaynor 2004. *Two Steps Forward, Three Steps Back: A Wiradjuri Land Rights Journey*. Canada Bay, NSW: LhR Press.

As a study of an Aboriginal organisation from its inception, this book provides a unique insight into how Aboriginal people experience themselves within the Australian state. Exploring 'land rights' in practice, it is engaging and often provocative. Through a series of personalised letters to the Wiradjuri Regional Aboriginal

Land Council, Gaynor Macdonald recalls the accomplishments, struggles and challenges that land rights legislation brought. She shows how Wiradjuri people used the land rights system to reinvigorate long-standing regional networks and through them to build new social and economic foundations. The highly accessible and unusual style of these letters opens up for the reader the hopes, laughter, disappointments and pain as members of the Wiradjuri Regional Aboriginal Land Council lived through these important years. Their visions were not always realised as they strove to make sense of the opportunities and brickwalls they encountered on their land rights journey. The Land Council's story and the character of Wiradjuri country is brought alive through the author's own photographic record of these two decades.

Gregory, C. A. and H. Vaishnav 2003. *Lachmi Jagar: Gurumai Sukdai's Story of the Bastar Rice Goddess*. Kondagaon, Kaksad Publications.

This book is a trilingual (Halbi, Hindi and English) summary version of a 31,000 line epic on Lachmi (= Lakshmi, one of the great goddesses of the Hindu pantheon) the rice goddess of Bastar District, central India, that Gregory and Vaishnav have recorded, transcribed and translated into English and Hindi. This book, one of the first published in the local vernacular, is primarily intended for use in schools and adult literacy programs in Bastar District; but it will also be of interest to linguists and other scholars of India culture for it deals with a women's epic tradition about which very little is known. The book is a prelude to a scholarly edition of the full text of the epic which will include a lengthy analytical introduction.

Reuter, Thomas. 2003. *Inequities, Crisis and Social Change in Indonesia: The Muted Worlds of Bali*. London: Routledge-Curzon Press.

A mood of deep uncertainty swept Indonesia after the collapse of the 'New Order' regime of former President Suharto. As new governments were established under the leadership of Presidents Wahid and Megawati, existing local and regional patterns in the distribution of wealth, power and symbolic capital had to be re-examined, modified or re-asserted, in Bali as in other Indonesian provinces. In some places these negotiations have been accompanied by violence, while similar processes of change elsewhere have been less dramatic and largely invisible to outside observers. It is the starting hypothesis of this book that social divisions, inequalities and associated tensions in a society, as well as its inherent strengths, tend to become more visible at a time of major economic and political crisis than they were previously. Rather than promoting sensationalism, crises are treated herein as providing unique opportunities for social scientists to develop a better understanding of the societies concerned.

Latent social tensions can surface at such moments in two connected forms; as practical rivalries over the distribution of material wealth and power, or as competing claims raised in the context of a symbolic economy of knowledge. Current social changes in Bali need to be examined from both a material and a symbolic perspective. The contributors endeavour to explore economic, political and representational strategies employed by people from different sectors of Balinese society in their pursuit of a diversity of material and symbolic interests.

Some of the most profound discursive shifts in the history of Bali's symbolic economy were initiated by the imposition of colonial, global or nationalist discourses. Contemporary divisions and tensions in Balinese society are in part the legacy of such external influences. However, Bali also has its own politics of representation wherein these outside influences were accommodated through processes of cultural brokerage and cross-cultural complicity. The result has been that a new Balinese elite now wield their own local discourse of modernity to meet their own aims. In recognition of this, the authors aim to take the critique of cultural knowledge in conventional post-colonial studies a step further, by exploring not only global and national but also local political discourses, and associated local fields of power. The contributors are thus moving away from a notion of the Balinese as passive victims of external portrayals (by the west, the Indonesian state, or the tourism industry) to a focus on their role as active agents of representation with specific practical agendas.

Local knowledge systems and associated representational technologies (e.g. ritual, literature, the arts and the media) may have been instrumental in legitimizing and perpetuating inequitable divisions of symbolic and material capital in Balinese society. However, these same representational technologies also provide opportunities for the reinterpretation and contestation of cultural knowledge. During times of crisis, whatever cultural provisions there may be for negotiating change, by argumentation rather than by resorting to violence, are of crucial importance, and may be put to a severe test. The theme of 're-negotiating the structure of society during times of crisis' thus provides a common focus for the discussion of current tensions in Balinese and Indonesian society, while accommodating for a broad range of interests among contributors and readers from a diversity of academic disciplines.

Sutton, Peter. 2003. *Native Title in Australia: An Ethnographic Perspective*. Cambridge: Cambridge University Press.

Peter Sutton sets out the fundamental anthropological issues involved in native title in Australia, focusing on the kinds of rights that are held in traditional 'countries', the types of groups whose members have been found to enjoy those rights, and how such groups have changed over 200 years of post-colonial history.

Toussaint, Sandy (ed.) 2004. *Crossing Boundaries: Cultural, Legal, Historical and Practice Issues in Native Title*. Carlton, Vic: Melbourne University Press.

The process of Native Title has increasingly relied on the expertise and skills of anthropologists, linguists, historians and lawyers to uphold or contest the aspirations of Indigenous claimants in litigation and mediation.

Crossing boundaries is a unique cross-disciplinary examination of how professionals who work in the adversarial field of Native Title might engage more effectively together to successfully process Native Title claims.

The impact of Native Title on claimant groups; presentation of evidence on court; cultural, linguistic and historical interpretation; legal privilege; notions of property; and the implications of consent determinations are just some of the topics covered in this fascinating exploration of the complex political and emotional minefield that is Native Title.

Further information about this title can be found on the following web site:

<http://www.mup.unimelb.edu.au/catalogue/0-522-85074-X.html>

Trigger, David and Gareth Griffiths (eds) 2004. *Disputed Territories: Land Culture and Identity in Settler Societies*. Hong Kong: Hong Kong University Press

Disputed Territories investigates the significance of land for contesting cultural identities in comparable settler societies. In the regions of Australasia and southern Africa, European visions of landscape and nature have engaged with southern hemisphere environments and the cultures of indigenous peoples. Amid conflicts over land as a material resource, there has also been an intellectual contest over the aesthetic, iconic and cultural meanings of natural forms and species.

Arising from a programme of seminars held at The University of Western Australia, this collection of eminent international authors assembles contributions from anthropology, geography, history and literary studies. The combination of diverse methods and theoretical approaches establishes the ways that land and nature constitute disputed territories in the mind, as well as material resources subject to pragmatic negotiations.

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Keen, Ian 2003. *Aboriginal Economy and Society: Australia at the Threshold of Colonisation*. South Melbourne: Oxford University Press

By comparing and contrasting aspects of Aboriginal life in seven regions of the Australian continent, Ian Keen reconstructs and explores the relationships between environment, technology, economy, and society in these

regions as they were at 'the threshold of European colonisation'.

Thomson, Donald 2004. *Donald Thomson in Arnhem Land*. Compiled and edited by Nicolas Peterson. Carlton, Vic: Melbourne University Press/The Miegunyah Press

Compiled and edited by Nicolas Peterson, *Donald Thomson in Arnhem Land* provides a first person account of Thomson's eight year association with the Yolngu people of north-east Arnhem Land, and his life-long struggle for Aboriginal rights.

Bastin, Rohan 2002. *The Domain of Constant Excess: Plural Worship at the Munnesvaram Temples in Sri Lanka*. Berghahn Books

The Sri Lankan ethnic conflict that has occurred largely between Sinhala Buddhists and Tamil Hindus is marked by a degree of religious tolerance that sees both communities worshipping together. This study describes one important site of such worship, the ancient Hindu temple complex of Munnesvaram. Standing adjacent to one of Sri Lanka's historical western ports, the fortunes of the Munnesvaram temples have waxed and waned through the years of turbulence, violence and social change that have been the country's lot since the advent of European colonialism in the Indian Ocean. Bastin recounts the story of these temples and analyses how the Hindu temple is reproduced as a center of worship amidst conflict and competition.

Thomas, Mandy and Lisa Drummond (eds) 2003. *Consuming Urban Culture in Contemporary Vietnam*. New York and London: Routledge/Curzon

With contributions from a range of international scholars engaged in mapping the recent changes to Vietnam's urban life, this interdisciplinary volume explores Vietnam's contemporary street life, music, media, magazines, novels, television, film and leisure activities. The book provides insights into the relationship between these rapidly transforming dimensions of urban experience and recent economic and social changes.

Thomas, Mandy and Melissa Butcher (eds) 2003. *Ingenious: emerging youth cultures in urban Australia*. Melbourne: Pluto Press.

Dealing with difference has become part of young people's everyday lives in urban Australia, and expressed in everything from their fashion and music, cars, use of new media, and the reappropriation of public space, to their relationships with family and friends. This collection of essays by established academics and young writers, documents how young people from culturally diverse backgrounds are making sense of their world and in the process redefining what it means to be Australian.

The Association of Social Anthropologists Applied Anthropology Network

Information on the ASA Applied Anthropology Network and a series of Applied Anthropology pages can be found on the ASA web site (www.theasa.org).

Berghahn Books: Studies in Applied Anthropology

Reflecting a contemporary growing interest in Applied Anthropology, this series seeks to publish volumes that examine the ethnographic, methodological and theoretical contribution of applied anthropology to the discipline and the role of anthropologists outside academia. This will include edited volumes exploring issues and themes in applied anthropology, monographs based on case studies of applied anthropological research, and volumes that seek to bridge the gap between applied and mainstream anthropology.

For further information contact

Sarah Pink (series editor) s.pink@lboro.ac.uk

Book proposals should also be sent in the first instance to the series editor Sarah Pink s.pink@lboro.ac.uk and they should accompany a Berghahn New book outline and should include a rationale for the book and chapter summaries.

<http://www.berghahnbooks.com/downloads/nbo.doc>

Conference Notices

Cultures, Nations, Identities and Migrations

Humanities Research Centre, The Australian National University, 15-16 April 2004.

Cultural flows and population movements associated with forces of 'globalisation' have not inexorably given way to universal or cosmopolitan values and identities. Primordialism and particularism have been as likely responses. How are identity and difference expressed in a globalising world? What are the discursive strategies through which individuals and groups construct cultural identities, including national, 'ethnic' and gendered identities? Much of the rhetoric of identity and difference carries implicit assumptions of ontological distinctions. Identities, however, involve recognition, imagining as well as processes of construction and contestation. The Asia Pacific region is a site of old forms of cosmopolitanism (in parts of Asia) as well as sites of localised and particularistic identities. How are (relatively new) national identities expressed in the context of regionalism, localism and new forms of personal identity? How are identities reworked in the process of migration? The conference will bring together discussion of Asia, Australia and the Pacific in order to understand the ways in which identities are recognised, contested, dislodged and reconstituted in the contemporary world. Sessions will be organized around themes including world religions and cosmopolitanism; cultural expression and diasporic identities; global constructions of indigeneity;

transcultural marriage migration and the politics of gender.

Keynote speakers include:

Melani Budianta, University of Indonesia; Tony Day, University of North Carolina, Chapel Hill; Greg Fry, International Relations, RSPAS ANU; Kenneth M. George, University of Wisconsin-Madison; Tarcisius Kabutaulaka, East West Center, University of Hawaii; Kirin Narayan, University of Wisconsin-Madison; Nicholas Tapp, Department of Anthropology, RSPAS, ANU; Prina Werbner, School of Social Relations, Keele University.

Further information and registration forms available at: http://www.anu.edu.au/HRC/activities/conferences_2004/Cul_Nat_Iden.html

Indigenous Strategies of Communication: Cultural Festivals and New Technologies

Sunday 18th July, 9am-6pm

A one day colloquium will be held at James Cook University (Cairns Campus), Australia, on Sunday 18th July, just prior to the Festival of Pacific Arts (to be held in the Republic of Palau, Micronesia, 22-31 July, 2004).

The purpose of the colloquium is to facilitate inter-institutional and international research collaboration on the study of the different forms and meanings of live performances presented by Indigenous peoples at cultural festivals in Australia and the Asia-Pacific region, and on the way these performances are increasingly being captured in multimedia and/or Internet presentations.

Researchers working on this topic are invited to present short discussion papers about their work on festivals and/or the use of New Technologies in such contexts. Discussion will be accompanied by screenings of ethnographic film footage and multimedia presentations of various festival contexts.

For further information please contact:

Rosita Henry

Rosita.Henry@jcu.edu.au

Australian Anthropological Society

Annual Conference 2004

University of Melbourne

28 September – 1 October

Moving Anthropology: Motion, Emotion & Knowledge

Session call

Theme

Movement, in its various manifestations, is fundamental to the human condition. Its anthropological study has also been approached variously, from the perspectives of discrete sub-disciplines of anthropological inquiry.

Prompted by processes of globalization and the accelerated frequency, breadth and speed of the mobility of people, objects, images and capital, anthropologists of contemporary migrancy consider the experiential similarities and differences between people who ordinarily move spatially: migrants, nomads, tourists, cosmopolitans, commuters and the like. Contemporaneously, an emerging interest in the emotions considers the movement of people between different psychological and bodily states of being, while these states themselves (both conscious and unconscious) may be conceived as kinds of movement; one is 'moved', and one moves oneself, in attending to emotional engagements. Also contemporaneously, studies in the history of anthropology consider the processes underlying the discipline's movement between different substantive issues, theoretical paradigms and inter-disciplinary alliances and enmities.

The conference takes as its theme the bringing together of these apparently disparate manifestations of movement and their anthropological elucidation. In the context of a discipline whose *raison d'être* has, arguably, been fixity - studying people in particular places at particular moments in time for the representation of coherent worldviews - we wish to explore how anthropology might treat movement in its different manifestations simultaneously.

The issue is at once theoretical, methodological and epistemological. How do we conceptualise movement in its spatial, psychological, bodily and temporal aspects and their interconnections? How can we know and evoke such movement, and how best can we represent the mobilities of our research subjects and our engagements with them? In essence, what would it be to develop an authentically 'moving anthropology'?

Concurrent Sessions

The Conference Committee invite proposals for sessions related to any of the three sub-themes, 'motion', 'emotion' and 'knowledge', or on the main interconnecting theme of 'moving anthropology'.

Session proposals must include a title, an overview paragraph of 300-500-words and biographical, institutional and email contact details of the session convener/s. These must reach the Conference Committee by email attachment to mmam@unimelb.edu.au by 30 April latest. The Conference Committee will review all proposals on the basis of topicality and scholarly merit, and reserves the rights to offer editorial recommendations and exclude inappropriate proposals.

An announcement detailing the final program of sessions and inviting proposals for papers will be made on 7 May on Australian Anthropological Society Discussion group at AASnet@anu.edu.au and on the conference website (details to be announced). Paper proposals, incorporating a 200 word abstract and biographical, institutional and email contact details of the author/s should be submitted by email attachment to the session convener/s by 16 July latest. Session conveners must submit the final schedule of session paper givers, abstracts and the time allotted for

each paper presentation for inclusion in the final conference program by 30 July latest.

In constructing their sessions, conveners should keep the following in mind. Three types of sessions that differ in length, 1.5, 2 & 3.5 hours, are available. Conveners may use these as they wish. However, it is envisaged that most sessions will consist of 15 minute paper presentations and time for discussants and discussion. Finally, while it is envisaged that most sessions will be 'open', conveners may organize 'invited' sessions. In such cases the Conference Committee should be made aware.

The Conference Committee

Andrew Dawson (convener)
 Mary Patterson (co-convener)
 Anthony Marcus (co-convener)
 Monica Minnegal (secretary)
 Violeta Schubert (treasurer)
 Tanya King (postgraduate organizer)
 Barbara Hughes (administrator)
 Kate Marks (administrator)

Timetable

30 April	Deadline for session proposals
7 May	Announcement of sessions Invitation to propose papers Opening of conference registration Conference Website on-line
16 July	Deadline for proposals for papers
30 July	Deadline for completed session programs
6 August	Announcement of conference final program End of early-bird conference registration (registration after this date is at the full rate)
28 Sept. – 1 Oct.	The conference

Conference Enquiries and Contacts

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