



The Australian Anthropological Society Newsletter

Number 97, March 2005

REGISTRATION NO. Y02862.32 ABN 27 776 118 160 INCORPORATED IN NSW 1988

AAS Annual Conference 2005

The Australian Anthropological Society Annual Conference 2005 will be held in Adelaide on September 27-30, 2005 and hosted by Discipline of Anthropology, University of Adelaide.

Organising Committee: Professor John Gray (convenor), Dr Simone Dennis (co-convenor), Dr Deane Fergie (secretary), Dr Michael Wilmore (treasurer)

Theme: Fundamentalisms and Their Alternatives: Anthropological Responses and Responsibilities

Fundamentalism is a striving for a return and strict adherence to founding principles in the midst of social change. Its adherents develop a sense of embattled and separate identity in response to what they see as a surrender or loss of the 'fundamentals'—the true, historically accurate doctrines of their faith (whether religious, economic, political or disciplinary)—in the context of changes in their world. It is a relationship of passionate belief and schism between people who have shared a social world and whose relationship is transformed by changes in that world.

This Conference provides a forum for anthropologists to explore the phenomenon of fundamentalism in the contemporary world. This involves understanding the social and cultural characteristics of fundamentalism, as well as the responses and alternatives it engenders. While the term has its origin in relation to religion, it can cover an economic, political or disciplinary sense of loss and the need to return to the fundamentals.

The conference explores the relationship of anthropology to the institutions, groups and individuals that are transforming the religions, politics, economics, and environments of the contemporary world. We ask participants to examine whether anthropology plays a critical or a complicit role in, to name just three examples, current debate about global free-trade, the US-led war against terrorism, or the implementation of policies designed to protect the environment. If anthropology's characteristic focus is the fine-grained detail of daily life, what do we actually know about people's experience of these ongoing global transformations?

We also ask participants to question why fundamentalism has become one of the favoured analytical categories through which we are frequently urged to understand recent social change and historical events. What scope or hope is there for alternative ways of thinking about our shared predicaments of culture? Simply put, can anthropology survive in a fundamentalist world that denies cultural difference, arguably the lifeblood of our discipline?

Important Dates

13 May - Deadline for **session** proposals

15 July - Deadline for proposals for **papers** to session conveners

12 August - **Session programmes** sent to conference organisers

2 September - Announcement of **Conference final programme**

27 - 30 September - **The Conference**

Session Proposals [deadline 13 May 2005]

The Australian Anthropological Society invites members of the academic community to submit proposals for sessions at this year's annual conference at the University of Adelaide. Sessions that have a direct link to the overall theme of the 2005 AAS Annual Conference, *Fundamentalisms and their Alternatives*, will form the core of the conference programme. Nevertheless, all proposals for conference sessions will be considered for inclusion in a conference that seeks to embody the exciting diversity of anthropology practiced in Australia, the region, and globally.

Individual sessions will comprise a series of 6 to 8 papers linked by reference to a clearly articulated session theme. If you are interested in organising a session at this year's conference, please submit a proposal to the conference convenors at the address below.

Proposals for sessions should comprise the following elements:

- A session title of no more than 10 words
- An abstract detailing the main aims of the session in no more than 100 words

- A more detailed description of the session including information about the theoretical, ethnographic or methodological reasoning behind the session (400 to 600 words)
- Any other information that the conference convenors may require to evaluate the proposal (for example, type of facilities required for the session)

Once accepted, details of the session will be posted on the Conference website. A general invitation to submit papers for inclusion in the session will be made as soon as session details are available.

Please submit your Session Proposals to:
aas.conference2005@adelaide.edu.au

OR

AAS Annual Conference 2005: Session Proposal
 Discipline of Anthropology, University of Adelaide
 Level 4, 10 Pulteney Street, Adelaide SA 5000, Australia

Registration Fees

Full Fee Members	\$250
Full Fee Non-members	\$300
Concession* Fee Members	\$125
Concession* Fee Non-Members	\$150
Daily Rate Members	\$150
Daily Rate Non-Members	\$175

* Concessions are for students, unwaged and retired attendees.

Formal registration will begin in late May/early June.

Contact details

Academic, Administrative and Registration Enquiries:
aas.conference2005@adelaide.edu.au

Conference Websites

<http://www.arts.adelaide.edu.au/socialsciences/anthro/aasac2005/>

OR

www.aas.asn.au and follow the links.

Changing Places

From AAS Executive

As at March 15, 2005, and in response to the pressure of other work, **Dr Thomas Reuter** has resigned as President of the Australian Anthropological Society and **Dr Toni Bauman** has resigned from the Executive of the Society. Remaining members of the Executive thanked both Thomas and Toni for their very considerable contributions to the Society.

Dr David Martin has resigned from his voluntary, and much appreciated position, as co-manager with Alan Rumsey of AAS Net. **Dr John Hughes** has volunteered to take David's place.



David Martin and Thomas Reuter
 AAS Annual Conference Dinner 2004

As sets of 'milestones' of quite a different order the Executive Meeting of February 28, 2005 recorded 26 new members and, less happily, 49 lapsed members of the Society. Because AAS membership is now linked to TAJA subscription it is necessary to maintain more formal and up-to-date records of the financial status of members, would-be-members and former members.

From Deakin University

The first appointment in the re-staffing of anthropology at Deakin is **Dr Alan Thorold**, who commenced with the University in February. He comes to Deakin from the University of KwaZulu-Natal in Durban, South Africa. In July Alan will be joined by **Associate Professor Rohan Bastin**, who comes to the University from his current position at James Cook University in Townsville.

From James Cook University

Dr Douglas Miles celebrated his retirement at the end of a long and distinguished career with a dinner party in February 2005, attended by colleagues and friends from the School of Anthropology, Archaeology and Sociology at James Cook University. Doug came to JCU from ANU in 1993 (continuing an academic career in anthropology begun at Sydney University). During over 10 years in Townsville (1993 to 2004), Doug made an invaluable contribution to the development of the discipline of anthropology at JCU. His exemplary scholarship and deep commitment to teaching was recognised by his students with a seminar, followed by a luncheon in November 2004, organised by the JCU Archaeology, Anthropology and Sociology Society. Staff and students are already missing Doug's reliable presence in the School, where his door at the end of the corridor was always open. At the AAS Conference in 2006 (to be held at JCU) there will be a session in honour of Doug. Anthropologists whose theses were supervised by Doug Miles (over the past 35 years either at Sydney, ANU or JCU), and who wish to participate are asked to contact Rosita Henry (Rosita.Henry@jc.edu.au). The plan is for the session to consist of papers on the original work that Doug

supervised and that this will form the basis of a Festschrift.

The School of Anthropology, Archaeology and Sociology at James Cook University has welcomed a new staff member, recently arrived from Western Australia. **Dr Robin Rodd** was appointed to the position of anthropology lecturer. He has already started teaching and in his spare time is busily house hunting for a nice big old Queenslander to rent, with lots of rooms for friends and not much yard to tend!

Letter from out-going President of AAS

Dear Colleagues and Members of the AAS,

Earlier this week you received an announcement from the Secretary of the AAS informing you of my decision to step down as President of the society, effective from the 15th of March 2005. Apart from work pressure, my reason is simply that I feel it is time for someone else to carry the society forward with fresh ideas and enthusiasm. The AAS Executive is not faced with any pressing or difficult matters at this point in time, and I trust this will facilitate a smooth transition.

I would like to take this opportunity to thank you for supporting me in my efforts to improve the services, membership structure, ethics guidelines, international relations and administrative procedures of the AAS over the nearly three-year term of my office. Without the understanding and support of members at the AGM, these initiatives would not have been possible. Thank you also to all members who have contributed their views and ideas by participating in public debates on the AAS Network.

I would also like to stress that it has been an absolute pleasure to work with my colleagues on the AAS Executive, as well as the editors of the AAS Newsletter and TAJA, and our administrative officer, who have been very professional, cooperative and helpful without exception, and have consistently put the common good of the society above their personal views and concerns. The accomplishments of the last few years are most definitely the result of a team effort.

Serving as President of the AAS has been a very positive and enriching experience for me. I thus would encourage all eligible members who may have been contemplating options for making a greater contribution to the society and to the discipline of Anthropology in Australia, to please consider seeking nomination. The nomination form is available at <http://www.aas.asn.au/organisation.htm>. In my view, a competitive election will be of benefit to the society.

Sincerely,
Thomas Reuter

Out-going President, Australian Anthropological Society

Melbourne, 11 March 2005

[Nominations closed on March 18, 2005. *Editor*]

Letter of Appreciation

Dear colleagues and members of the AAS,

The anthropology postgraduates at the University of Melbourne would like to thank Dr Thomas Reuter for his contribution to the discipline and community of Australian anthropologists through his presidency of the Australian Anthropology Society. Dr Reuter has steered the AAS with professionalism and enthusiasm, promoting the development of ties between anthropologists both nationally and internationally, enhancing the profile of the discipline along the way. Dr Reuter's support of, and contribution to, the 2004 Australian anthropology postgraduate conference provided valuable encouragement and advice for those who attended (see AAS Newsletter 96, December 2004). We wish to acknowledge his hard work, to thank him, and to offer him all the best for the future.

Anthropology Postgraduates @ SAGES, University of Melbourne.

Postgraduate Events

The University of Melbourne

Anthropology postgraduates held a colloquium and celebratory dinner on March 4, 2005. Talks were given by PhD candidates in the early, middle and late stages of their research and writing. Speakers and their topics were:

Nick Bainton: "Cutting Heads and Taking Drugs: Medical Pluralism on Lihir Island, Papua New Guinea".

This paper looks at the persistence of traditional healing techniques in a context where Lihirian villagers have increased access to modern western medical facilities and medicines. It explores the way people perceive western medicine and the ways that it is used simultaneously and interchangeably with traditional methods.

Juan Dominguez: "The Ethnographic Neurosemantics of Kinship Terminologies".

This is a multidisciplinary and cross-cultural project that attempts to inquire about the neurocognitive bases of kinship terminologies.

Ben Killingsworth: "The Young Anthropologist as Santa: Initial Fieldwork Experiences and Observations Working with Three Playgroups in Melbourne".

Although ostensibly run to provide pre-kindergarten age children with an opportunity to interact with children of a similar age, playgroups act equally as a forum in which mothers negotiate their transition into motherhood and their continuing roles as mothers. This paper will present initial ethnographic material from my ongoing fieldwork to provide a rough, untheorised and partial account of the sociology of the playgroups studied.

Julian Lee: “‘Until there is a Law, there is no Law’: Promoting Human Rights in Malaysia (or Why Imtiaz made an Obvious Statement)”.

In this paper, I will focus on how the issue of religious freedom in Malaysia exposes a conflict in how the Malaysian state is articulated. That is, whether is it secular or Islamic.

Daniel Ooi: “Contesting National Identity in Popular Culture in a León Barrio: Hegemonic and Counter-hegemonic Discourses in Post-Sandinista Nicaragua”.

This paper examines the ability of urban poor in León to mobilise and transform meanings of national identity and affiliation to serve their economic and political interests, in opposition to official state sanctioned definitions. The focus will be on the contestation of meanings of identity within grassroots mass and folk culture.

Maree Pardy: “Vietnamese Outworkers: injured, un/disciplined or in transition?”

Campaigns to end the exploitation of women who work at home sewing clothes have relied on the evocative figurative power of the immigrant woman, working alone for up to 18 hours per day for \$2 per hour. Through the narratives of an outworker, this paper explores how ethnography destabilises such campaigns, while also calling for more textured readings of the experiences of these women.

Forthcoming Conferences

Native Title Conference 2005

2 – 3 June 2005: Workshops for native title representative bodies will be held on Wednesday 1 June 2005.

The Australian Institute of Aboriginal and Torres Strait Islander Studies and New South Wales Native Title Services

Coffs Harbour, New South Wales

Further details: www.aiatsis.gov.au

Indigenous Issues in Australian Universities: Teaching, Research, Support

16 – 17 June 2005

Venue: Brisbane campus of Australian Catholic University

The increasing interest in Indigenous studies both domestically and internationally and the increasing numbers of Indigenous students attending Australian universities is a positive development that presents challenges to the tertiary sector that it is only just beginning to grasp. The International Australian Studies Association (InASA) and the Weemala Indigenous Unit of the McAuley campus of ACU is holding a 2-day symposium on these issues and is seeking proposals of 100 words for papers, panels, performances or yarning

sessions by academics, students and community members that engage with a broad range of topics ...

Further details: abstracts and proposals to Maggie Nolan (M.Nolan@mcauley.acu.edu.au) by April 4, 2005

Barmah Forest: Indigenous Heritage, Ecological Challenge

18 – 19 June 2005

The Royal Society of Victoria

Further details: <http://www-personal.monash.edu.au/~ladson/BarmahInvite5.doc>

The Meanings and Values of Repatriation: A Multidisciplinary Conference

8 – 10 July 2005

The Centre for Cross-Cultural Research, The National Museum of Australia and Griffith University in association with the World Archaeological Congress

Venue: Manning Clark Theatre, Australian National University, Canberra.

Further details:

<http://www.anu.edu.au/culture/conf/repatriation/>

Inaugural Conference of the Animals and Society (Australia) Study Group

12 – 15 July 2005

University of Western Australia, Perth, Western Australia

Further details:

http://www.anthropology.arts.uwa.edu.au/home/envirosoc/animals/animals_and_society

Moving Masculinities: Crossing Regional and Historical Borders

November 30-December 2, 2005

The Gender Relations Centre, Research School of Pacific and Asian Studies and the Faculties of Arts and Asian Studies, Australian National University

Venue: Old Canberra House, The Australian National University

Further details:

Richard.Eves@anu.edu.au or Jodi.Parvey@anu.edu.au. A conference web-site will be posted during April 2005.

The Second International Conference on Small Island Cultures: Culture and the Environment

9 – 11 February 2006

Norfolk Island (south western Pacific) in conjunction with Norfolk Island Museum and Norfolk Island Community Arts

Further details: www.sicri.org

AAS Annual Conference 2004: A Report

The 2004 AAS Annual Conference was hosted by the University of Melbourne. Entitled 'Moving Anthropology', it was designed to explore human mobility in its various manifestations. A number of innovations were introduced by the conference conveners to the usual format. These included the dedication of more time to keynote addresses and roundtable debates, ethnographic film sessions, whole day workshops and a hugely successful postgraduate conference entitled 'Moving Forward' that was hosted by Tanya King and Karen Turner. However, central amongst the innovations was an insistence that contributors work to the, albeit very open, conference theme.



Akhil Gupta (Keynote Speaker)
& Andy Dawson (Convener)
AAS Annual Conference Dinner 2004

Each of the three full days of the conference was designed to address different forms of mobility and their theoretical, methodological and epistemological implications. Day 1, entitled 'Motion', considered the experiential similarities and differences between people who ordinarily move spatially. In the roundtable debate Ghassan Hage, Marcia Langton and David Trigger considered the question 'is historic residency the fundamental basis of rights in place?', and in the keynote address Akhil Gupta spoke on 'The State of Corruption: Official Fictions, Anthropological Accounts.' Day 2, entitled 'Emotion', considered the movement of people between different psychological and bodily states of being. In the roundtable debate Victoria Burbank, Kalpana Ram and Geoffrey Samuel considered the statement 'A Genuinely Moving Anthropology Requires Disengagement', and in the keynote address Kay Milton spoke on 'Emotion (or Life, the Universe, Everything)'. Day 3, entitled 'Knowledge', considered the history of anthropology and the discipline's movement between different substantive issues, theoretical paradigms and inter-disciplinary alliances and enmities. In the roundtable debate Chris Eipper, Roger Just and Thomas Reuter debated the question 'W(h)ither Anthropology?', and

Nigel Rapport's keynote address was entitled 'Nietzsche's Pendulum: the Oscillations of Humanity.'

My principle abiding memory of AAS 2004 is that it was an unusually busy conference. The foyers at coffee time sometimes resembled a bazaar, with anthropologists from throughout the world debating ideas and, no doubt doing some haggling too. There were 20 concurrent sessions, on a range of themes from 'Place in Motion' to 'Casino Capitalism' to 'Moving Anthropological Histories' to 'Slow Motion', an exploration of physical impairment in a moving world. Within these more than 140 papers were presented. And, not counting freeloaders, more than 200 people attended as official non-fee paying guests or as registered participants. As a measure of the numerical success of the conference, we understand that takings from registration fees were more than twice those earned at either of the previous two AAS conferences held at Sydney and ANU respectively. With additional costs such as those incurred through higher postgraduate subsidies and the presence of four rather than the usual one invited international speakers we expect, as planned, to break even when the final accounts are made.



Kay Milton & Nigel Rapport (Keynote Speakers)
AAS Annual Conference Dinner 2004

Measuring the intellectual success of the conference is, of course, an altogether more difficult task. Above all, we wanted to create a sense or an actuality of an anthropological community working together on a theme of broad and inter-regional disciplinary significance. In this case it was the study of movement, and the bringing together of its apparently disparate manifestations, including motion, emotion and knowledge. In subsequent debate on the AASNet legitimate criticisms were leveled at the organizational methods we used to bring this about. Both concern and support were expressed about the dedication of more time to keynote addresses and roundtable debates and the subsequent limitation placed on peoples' choice with respect to concurrent session participation. The jury is still out on this issue. In contrast, while one or two lone voices expressed dissatisfaction about having to work to the conference theme, most contributors respected and embraced it. This was particularly satisfying. A lively debate took place

concerning the choice of keynote speakers. Some expressed the legitimate concern that by inviting three international speakers we were sending out a poor message to the world about the state of Australian anthropology. Nothing could have been further from our intentions. Unfortunately, none of the Australian speakers we invited was able to accept. Moreover, the content of the keynotes provoked lively debate in the weeks following the conference. In particular, Nigel Rapport's depiction of anthropology's "over-socialised" conception of humanity and the internet to-ing and fro-ing that it provoked symbolises nicely, we feel, the lasting impact that AAS 2004 had on all who attended. Good luck and take it away Adelaide!

Andrew Dawson

Recent PhDs in Anthropology

Sally Babidge, School of Anthropology, Archaeology and Sociology, James Cook University

Title: Family Affairs: An Historical Anthropology of State Practice and Aboriginal Agency in a Rural town, North Queensland (2004).

Abstract

This thesis is an historical anthropology of power, a study of the relations between the state and Aboriginal family in Charters Towers, a rural town of approximately 9,000 people, 135km south west of Townsville, North Queensland. In this thesis I argue that the state/society relationship is mutually (if unequally) constituted, and that the relationship (in practice, in discourse, and in the imagination) operates at many levels. The thesis takes up critical evaluations of the anthropological research on family/kinship in rural Aboriginal Australia through an ethnographic study of the practices of family and belonging.

I begin by examining the nature of the frontier, in the construction of knowledge across the frontier and the early practices of the state and Aboriginal people in the reproductions of cultural and social boundaries. The reproduction of Aboriginal difference is institutionalised at the turn of the 20th Century when the state creates specific legislation to control Aboriginal people under the rhetoric of 'protection'. Subsequent state policies of 'assimilation' and 'self-determination' are seen as extension of measures of control, although practised by state bureaucracies in novel ways. Under 'recognition', in the era of Native Title, Aboriginal difference is 'recognised' in terms of concepts of 'traditional culture': a static de-historicised Aboriginality with which Aboriginal people identify as well as subvert and resist.

In the thesis I examine how Aboriginal families are produced and reproduced in ways which are enmeshed in state practice as well as constituted by practice identified as particularly Aboriginal. Utilising archival sources

produced by the colonial state, as well as published histories, oral history and ethnography, I analyse the complexities of state intervention into Aboriginal peoples' lives and Aboriginal discourse and practice in response to these measures. An ethnographic study of everyday articulations of 'family' and of events such as meetings and funerals, demonstrates that relations of kinship are formed and reformed through frequent performance, which as *practice* creates and recreates the terms of such relations. My engagement with these arguments in relation to Australian Aboriginal anthropology, is distinct in its analysis of the role of power outside of the resistance/domination duality.

Daniela Heil, The University of Sydney

Title: Well-being and Bodies in Trouble: Situating Health Practices within Australian Aboriginal Socialities (2004)

Abstract

What does it mean for Australian Aboriginal people living in the small Murrin Bridge community in central New South Wales to consider themselves to be alive and 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'.

Michael O'Kane, Anthropology Program, School of Political and Social Enquiry, Monash University

Title: Considering the Irish Greens: An Ethnographic Approach to Identity and Environmentalism (2004)

Abstract

Recent debates concerning Anthropology's engagement with environmentalism contend that an invigorated approach is needed to strengthen the presence of the discipline in this field. The thesis aims to discuss certain issues raised by these debates. Namely, that an anthropological approach to culture, discourse and ideology offers the study of environmentalism a perspective not readily afforded by other disciplines. The thesis is therefore an ethnographic study of the Irish Green Party based on twelve months of fieldwork conducted between 1996 and 1997 and its focus is the creation and maintenance of identity within the Party during this period. Particular attention is paid to the socio-cultural, historical and political context in which the Irish Green Party has evolved and the way in which these contextual factors effect the Party's members perceptions of their role as environmental activists.

The thesis discusses ways in which members of the Party came to be involved in environmental activism. It presents them as intellectuals participating in a distinctive intellectual community within the sphere of environmentalism. The Irish Greens are active participants in the wider Irish society and practice a form of environmentalism that is directly influenced by Irish cultural dispositions. The thesis also discusses the use of discourse in the creation of knowledge and observes that the Irish Greens believe that being educators is the key to their role as environmental activists. The thesis contends that, while engaged in the process of knowledge creation and dissemination, the Irish Greens are developing an emergent ideology that, although it is still fluid, contains certain identifiable features which are uniquely 'Green'.

Finally, the thesis follows the Party's progress through the election campaign of 1997 and pays particular attention to

the experiences of three Dublin based local constituency groups during the course of the campaign. This demonstrates the way in which ethnography can bring an understanding of the lived experiences of its subjects to the study of environmentalism in a way that is unique to anthropological fieldwork. The thesis contends that it is precisely this depth of ethnographic analysis that constitutes anthropology's most practical role in its future engagements with environmentalism.

Carol Breese Patterson,

School of Anthropology, Archaeology and Sociology,
James Cook University

Title: Form Follows Function: A Comparative Analysis of the Gestures Depicted in Anthropomorphic Figures at Selected Rock Art Sites in Hawai'i and Australia (2004)

Abstract

Nonverbal communication is inclusive of posture, gesture and proxemic behaviour that is major part of human communication. Therefore, can we observe the gestures, postures and proxemic arrangements displayed in anthropomorphic figures in rock art structured in a way that we can identify patterns and relationships? This thesis sets out to investigate whether these elements displayed in anthropomorphic figures are just random displays or if they are purposeful and reflect cultural symbolic systems. This thesis is not concerned with meaning, but rather patterns that may be meaningful when compared to similar patterns in the ethnography.

The systematic analysis examines the rock engravings of selected sites on the island of Hawai'i, Polynesia, and paintings in rock shelters of the Cape York Peninsula, Australia. The methodology is applied to two different culture areas, (Hawaii and Australia), where the subsistence strategies are different (agriculture vs. hunter/gatherer), and where the medium is different (painting and engraving). The purpose is to sample areas where anthropomorphic figures are prevalent and are important within the indigenous tradition of each area.

This thesis examines the gestural, postural and proxemic patterns displayed in anthropomorphic figures through a process of triangulation employing three different approaches: the gathering of ethnographic information from the culture considered responsible for the paintings or engravings, conducting convenient sampling of anthropomorphic figures from selected sites and building an empirical database, and the application of a structural analysis to a selected panel of figures from each study area.

Form is divided into categories of body types in each study area: T shape, Stick, Triangle Solid, Triangle Empty and Triangle Open in Hawai'i and; Stick, Full Bodied Stick, and Full Body in Australian. In both culture areas these body types operate as separate modes within a formal visual communication system. Distinct

information is conveyed through a selection of form that is limited to these disparate body types. Body forms are not random, but seem to have an underlying structure which dictates their use. Gestures and postures are not random but are found in repetitive patterns that suggest purposeful use.

Plasticity is defined by the topographic characteristics that include engraved outline, solidly pecked-out forms, single-line figures and various colour pigments. All of these textural and physical topographical techniques encode meaning.

Proxemic arrangements are used to encode meaning by controlling the spatial relationships between figures within a composition. Cultural definitions of distance define personal and intimate space, as well as private or public space. Patterns emerge from the proxemic arrangements of repeating figures in the Hawaiian example, that mirror cultural constructs such as genealogy and kinship. Similarly, in Australia, the proxemic patterns reflect mortuary ceremonies and totemic relationships.

By taking this approach, a better understanding of the patterns and structures embedded within the visual displays by each culture can emerge. This information can then draw upon the similar structures in the ethnographic literature to formulate a better understanding of the rock art.

The evidence provided by the two study areas reveal cultural constraints and rules as to how individual figures are presented in rock art in terms of their form, gesture, plasticity and spatial arrangement. The grouping of anthropomorphic figures follows formal patterns depending on the cultural relationships and the intended meaning. Future studies of anthropomorphic figures in rock art could adopt the model of systematic analysis developed here to better understand the nature of symbolic systems in different parts of the world. Studying structures and patterns found in gestures, postures and proxemic arrangements can provide an avenue to the primary 'function' of a visual communication system, which is encapsulated into the 'form,' that inevitably follows.

Michael Tynan, Department of Archaeology and Anthropology, Australian National University

Title: Trust and Psychosocial Stress in an Urban Aboriginal Community (2003)

Abstract

In this thesis I will undertake a detailed qualitative ethnographic analysis of the social epidemiological construct of 'trust' and its usefulness in providing insight into the high levels of psychosocial stress observed in an urbanised Aboriginal community. This ethnography will be situated in the context of the existing ethnography on Aboriginal communities in 'settled' Australia, including theoretical understandings of contemporary racism and

the insights of contemporary cultural theory in the area of 'whiteness' studies. In doing so I will develop an argument that trust, or rather, the lack of trust, should be investigated as a social epidemiological risk factor in the high prevalence of physical disease in the Aboriginal community. Thus trust should be seen as a risk factor to complement the wide range of physical risk factors that have been identified extensively in contemporary research studies.

To develop this argument I will review the wide range of literature that has emerged in recent decades to support the idea that stress causes physical disease and the literature that identifies stress as a key issue in Aboriginal health. However, as stress is a highly difficult concept to define, I will explore the social epidemiological concepts of 'social capital' and 'social support' as social epidemiological indicators at the ecological and individual levels respectively which fit into a framework of psychosocial stress. I will show that there is a wide body of evidence linking social support to stress and health and an emerging body of evidence in this regard for social capital. However, as I will identify, the inherent complexity of these complex constructs raises significant concerns as to their applicability in a cross-cultural context. I will therefore explore the evidence for 'trust' as an analytically simpler construct that can be appropriately applied in a cross-cultural context, as well as being a key constituent of both social support and social capital. This theoretical analysis will be the subject of Chapter 1.

In Chapter 2 I will give a historical overview of the Koori community of the Goulburn Valley with particular reference to how trust has mediated their relationship with mainstream society, drawing on oral history as well as historical texts. Chapters 3 and 4 will present the ethnographic evidence for trust being a critical link in understanding stress in the highly contested areas of inter-racial conflict. In particular, the radically different psychosocial frameworks of Koori and non-Koori people will be explored. The bulk of the ethnographic detail will be based on the operations of the Rumbalara Football Netball Club and its interaction with mainstream clubs.

In Chapter 5 I will generalise the issues identified in Chapters 3 and 4 to demonstrate that all aspects of daily interaction with the wider community can prove highly complicated to negotiate for a marginalised community such as the Koori community of the Goulburn Valley. Further, this chapter will also explore the relevance of trust to the highly stressful area of intra-community politics. Chapter 6 will then provide a more nuanced analysis of these issues by exploring the variability of psychosocial frameworks held by individuals within both the Koori and mainstream communities. This will be effected through a detailed exploration of whether there was any bias in the umpiring towards Rumbalara. Finally, the conclusion will summarise the arguments explored in this thesis and briefly outline future directions which this research suggests.

New Publications

The Asia Pacific Journal of Anthropology

Volume 5, No. 3. December 2004

Kathryn A. Seton and John J. Bradley: “‘When you have no law you are nothing’: Cane toads, social consequences and management issues”

Bob Simpson: “Acting ethically, responding culturally: framing the new reproductive and genetic technologies in Sri Lanka”

Michael Wood: “Places, loss and logging among the Kamula”

Andrew Kipnis: “Anthropology and the theorisation of citizenship”

The Australian Journal of Anthropology

Volume 16 (1): Special Issue 16, April 2004

Paradigms Lost? The Study of Kinship in the 21st Century. Guest Editor: **Mary Patterson**

Contents:

Mary Patterson: “Introduction: Reclaiming Paradigms Lost”

Abstract: This introduction is a critical response to claims made about the demise and revival of the sub-discipline of kinship studies. Contemporary calls to a reclaimed and revitalised area rest, ironically, on a misplaced concentration on the preoccupations of dominant cultures, one of the grounds used to discard kinship in the past. It is argued that many of the issues debated up to the 1970s in the domain of kinship involve more general problems such as arguments about structure and process, gender and biology and the way in which indigenous categories are to be apprehended and accommodated in a genuinely comparative discipline. The case is also made that kinship’s demise is largely an Anglocentric phenomenon and that the continuing importance of many of the issues debated in the past, such as the relationship between people and land and its local ideological representations and global consequences, make knowledge of kinship’s more exotic manifestations vital to contemporary graduates. The final section introduces the papers in the volume, each of which addresses, in a contemporary and critical way, an area that was important to previous kinship studies.

Laurent Dousset: “Structure and Substance: Combining ‘Classic’ and ‘Modern’ Kinship Studies in the Australian Western Desert”

Allon J. Uhlmann: “The Dynamics of Stasis: Historical Inertia in the Evolution of the Australian Family”

Anthony Marcus: “Whose Tangle is it Anyway? The African-American Family, Poverty and United States Kinship”

Violeta Schubert: “Refusing to Sing: Gender, Kinship and Patriline in Macedonia”

John Taylor: “Paths of Relationship: Spirals of Exchange: Imag(in)ing North Pentecost Kinship”

Mary Patterson: “Coming too Close, Going too Far: Theoretical and Cross-cultural Approaches to Incest and its Prohibitions”

Journal of the Polynesian Society

Volume 113, No. 4. December 2004

Adrienne Kaeppler: “Appreciation and Challenge: Remarks at the Launch of the Oldman Catalogues, 3 November 2004”

Articles:

Frederick Pearl: “The Chronology of Mountain Settlements in Tutuila, American Samoa”

Emily Donaldson: “Vanishing Artefacts of the South Seas”

Shorter Communications:

Jim Specht: “Lapita, The Solomons and Similarity Measures”

Jean Guiart: “Retoka Revisited and Roymata Revised: A Retort”

Contemporary PNG Studies: DWU Research Journal

I write to announce the launch of *Contemporary PNG Studies: DWU Research Journal*.

Twice a year, the *DWU Research Journal* will provide a forum for staff and associated academics of Divine Word University, Madang, to publish research findings, personal perspectives, reports on projects or developments and reviews of recent books on contemporary issues of Papua New Guinea.

The inaugural issue (November 2004) contains articles that address issues of PNG history, spirituality, law, media, educational leadership, and linguistic and cultural diversity. To see the table of contents as well as the abstracts of each article in the first volume, you can go to the DWU web site, www.dwu.ac.pg, and click on publications, journal, vol 1, or go directly to the table of contents at <http://www.dwu.ac.pg/journal/cjournal.htm>. The second issue is due in May, 2005.

I hope that this new journal will be of interest to you and the members of your association and that you will consider taking out a subscription. I would also be grateful if you could announce the launch of our new journal in your newsletter.

For information on how to subscribe to DWU Research Journal, see the DWU web site, or, again, you may go directly to subscriptions at <http://www.dwu.ac.pg/journal/sjournal.htm>.

Divine Word University would also welcome the exchange of journals.

If you have any questions about subscriptions, journal exchange, or any other matter, please contact me at dwupress@dwu.ac.pg

Lilian Matbob

DWU Press, Divine Word University, PO Box 483,
Madang, Papua New Guinea

AAS Newsletter Contributions

The Newsletter provides a vehicle for informing members about AAS matters and other issues of relevance. We welcome items such as Conference announcements; notable appointments, retirements or honours received; titles and abstracts of PhD theses in anthropology that were awarded in the past 12 months; short book reviews or brief notices regarding important new publications; short articles on issues of importance to the discipline; reports on research-in-progress; postgraduate events of significance. The current editors are Peter Dwyer (pddwyer@unimelb.edu.au) and Mary Patterson (marycp@unimelb.edu.au), both at the School of Anthropology, Geography and Environmental Studies, The University of Melbourne.

The next issue of the Newsletter will be published in June 2005. Back issues are available on the AAS web site: <http://www.aas.asn.au>

Photographs in this issue of the Newsletter are courtesy of Mary Patterson