



The Australian Anthropological Society Newsletter

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World Council of Anthropological Associations: Towards a Global Anthropology

Thomas Reuter

*Foundation representative of the Australian
Anthropological Society on the WCAA*

The aim of the newly founded World Council of Anthropological Associations (WCAA, see <http://www.wcaanet.org/>) is to provide new ways for anthropologists to communicate and cooperate globally by utilising the organizational resources of existing national associations. In my own view, the WCAA may also help to provide a foundation for enhancing the capacity and credibility of anthropology as a scientific and humanistic enterprise. The following discussion paper is to invite debate on the possibility of a global anthropology and on the potential role of the WCAA.

Anthropology's mission as the social science of cross-cultural comparison is to document and compare human cultures in all their diversity and internal heterogeneity, and thus to achieve a general understanding of the recurrent challenges and potentialities of the human condition. The immense diversity of cultures revealed by anthropological studies over the last century provides compelling evidence of human creativity in meeting some

of the common challenges and constraints of life. However, anthropology has faced a problem from the beginning in claiming to be an accurate mirror of this unity in diversity. What is of interest here is not the epistemological so much as the moral and political dimension of this problem. Critics in post-colonial studies and from within anthropology itself have rightly argued that a project of knowledge such as anthropology is unlikely to ever be value-neutral and genuinely universal so long as representatives of only a few privileged cultures or nations are able to participate in the construction of this knowledge, and so long as there are significant differentials in the distribution of power among those who do participate. At least from the perspective of a performance theory of truth, there are two necessary conditions if we wish to realize the emancipatory potential of anthropology as a truly open forum for reflecting on our common condition as human beings and as a conduit of mutual understanding among cultures. A first, important and necessary step in this direction is to promote global participation in the social production of anthropological knowledge. Furthermore, we can choose to contribute consciously to the creation of more level playing fields on a political level by engaging with the power differentials we encounter in the contemporary world, and by exposing associated injustices and discourses of legitimisation in our capacity as public intellectuals or applied anthropologists.

Global Participation

In order to promote global participation in the production and dissemination of anthropological knowledge it is absolutely vital that every available support and opportunity be provided to anthropologists based in developing countries to allow their full participation. In particular, we should support those very few non-Western anthropologists who conduct critical research on Western societies from a distinctly non-Western perspective. Without such broad-based participation, there is no democratic foundation for the free and equal co-production of a genuinely global anthropological knowledge. The WCAA is one initiative which will be supporting anthropology in developing countries. While the WCAA may not be in a position yet to offer financial support to disadvantaged students and scholars at this

stage, it can make a significant difference by breaking down barriers to the exchange of knowledge and by promoting free participation in global academic debates. The new website will be particularly important for achieving this aim, for example by providing space to national organizations who do not have their own websites. At present, however, the main achievement of the WCAA has been to facilitate closer collaboration and the mutual extension of membership privileges among the national professional organizations of developed and developing countries.

Another important step toward global participation is that we should all endeavour for our most important works to be translated into the language of the people we study, to be published locally and at an appropriate price. This affords our informants and local anthropology colleagues a greater opportunity to examine and critique our characterizations of their cultures. At the same time, it will be important also to translate important works of anthropology from their national language – whatever that language may be – into major world languages, such as Spanish or English, to allow them to reach a wider audience. These are of course long term goals and there are numerous practical and economic obstacles to be faced along the way. Nevertheless, the WCAA aspires to become instrumental in promoting on a larger scale translation projects and other initiatives which run counter to the dominant direction of global flows in the exchange of anthropological knowledge.

Engaged and Applied Anthropology in a Global Political Context

Allow me now to return to the second issue, of promoting equality and social justice through the active application of anthropological knowledge. We may all feel a little pessimistic at times and complain that anthropology seems to have had a rather limited impact on the trajectory of world politics. The world's political economy today is still not a genuine post-colonial so much as a neo-colonial system. Nevertheless, if global discourses today pay at least some tribute to other people's right of cultural, economic and political self-determination, this achievement is in part due to the active engagement of several generations of anthropologists. This achievement needs to be acknowledged and actively defended. The on-going fragility of cross-cultural understanding is amply illustrated, for example, by the dominant global discourses of political conflict of the present time, which once again use cultural difference – whether it be focused on ethnicity or on religion – as a convenient way of demonising others and justifying war, terrorism and other forms of political violence. Anthropologists need to make a greater effort to engage with these issues by promoting a more rational public debate on cultural differences and commonalities in the media, individually and through our national and international institutions. Again, the WCAA is important as a potential platform for consensus building on a number of issues on which anthropologists may choose to speak with one voice, such as the rights of

indigenous peoples, perhaps by making representations to other global bodies such as the United Nations.

While anthropologists do have some record for constructive political engagement as public intellectuals, it is practitioners of 'applied anthropology' who have perhaps taken the lead more recently, by becoming an important force in the international humanitarian aid and development sectors. This kind of work is offering anthropologists an opportunity to make a difference, yet it also raises renewed questions about our objectivity and research ethics. When anthropologists are employed by mining companies, governments or other parties with vested interests, claims to scientific neutrality become difficult to sustain in the absence of adequate organizational and legal structures by which individual practitioners can be held accountable to a standard of professional conduct. In many countries, such mechanisms are either completely absent or inadequate, and there is certainly no global professional standard for international anthropological consultants. Despite this lack of formal expectations, the fact that anthropologists are employed in increasing numbers to conduct socio-cultural impact studies and similar work abroad is, in itself, already an informal acknowledgement that we are believed to stand for certain values, and that this is being recognized by corporations, governments and other stake holders at national and international levels.

We need to build actively on this reputation rather than retreat into self-doubt. It is ultimately impossible to escape responsibility by retreating to a position of academic aloofness, insofar as all anthropological knowledge can be applied, even if it does not view itself as applied anthropology. In my view, it would therefore be wrong to leave the field of such struggles as indigenous land rights to legal professionals or others with claims to expertise far more dubious than our own, simply because we may have reservations about our own neutrality. The only real option for proceeding with a sense of courage and responsibility is to explore more deeply the ethical and methodological issues involved in engaged or applied ethnography and to make every attempt to address these issues to the best of our ability. The WCAA can be of assistance therein by providing a forum for national organizations to compare notes on questions of ethics, and for working towards an international standard of professional ethics and best practice for anthropological research and consultancy.

Globalising Anthropology

No matter whether we choose to be pessimistic or optimistic about the scope of anthropology as a force for world peace, mutual understanding, equality and social justice within and between nation states, and no matter how we may feel about the ethical dilemmas of engaged or applied anthropology, one thing we can and must do to expand the intellectual scope and humanitarian potential of our discipline is to improve the general conditions under which anthropological knowledge is produced, shared and contested. We can achieve this by promoting

global participation and equal access, both as individual practitioners and through our institutions. The creation of the WCAA is one important step in this direction. For the first time in history we have an international council composed of democratically elected presidents of national anthropological associations from around the world who can promote this kind of participation in a systematic fashion, and whose members may also jointly agree, from time to time, to make political representations to other international bodies on important global issues where anthropological insights may be of relevance.

Dr Thomas Reuter has served as president of the Australian Anthropological Society from 2002-5, was prominently involved in the conceptualisation and foundation of the WCAA in 2004, and is now an appointed member of the WCAA advisory board. His research interests are focused on indigenous societies and cultures and on the identity politics of new religious movements in Indonesia and beyond. Contact: SAGES, The University of Melbourne, Vic 3010, Australia (thomasr@unimelb.edu.au).

AAS Annual Conference 2005

27-30 September, 2005

Fundamentalisms and Their Alternatives: Anthropological Responses and Responsibilities

Hosted by: The Discipline of Anthropology, School of Social Sciences, The University of Adelaide, SA 5000

Convenors

Prof. John Gray, Dr Deane Fergie, Dr Simone Dennis, Dr Michael Wilmore and Fiona Sutherland (Discipline of Anthropology, University of Adelaide)

Conference Venues

The Conference will be held in the Napier, Ligertwood and Pulteney Street buildings at the University of Adelaide's City Campus. The Napier and Ligertwood buildings are located within the main body of the campus on North Terrace, and the Pulteney Street venue is located directly across from the main campus.

Administration

Full registration details can be found at the conference website:

http://www.sapro.com.au/AAS/aas_form.htm

The main web address for the conference is:

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

Enquiries: aas.conference2005@adelaide.edu.au

EVENTS

Tuesday 27th September

9.00 a.m. – 3:00 p.m. Registration

12.00 p.m. – 3.00 p.m. Heads of Department Meeting

3:30 pm – 5:30 pm Opening, Kaurna Welcome and Keynote Address

6.00 p.m. Welcoming Cocktails at the National Wine Centre, North Terrace.

Wednesday 28th September

3.30 pm. – 5.00 pm. Plenary: 'Are there any fundamentals in an anthropological education?'

Thursday 29th September

6:00 p.m. onwards Conference Dinner at the Adelaide Italian Club

Friday 30th September

12.30 p.m. Conference Close

1.30 p.m. onwards AAS AGM

CONFERENCE 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. In this sense it is most directly associated with followers of a religion who feel a sense of loss and alienation from their mainstream religion.

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?

KEYNOTE ADDRESS

Tuesday 27th September 4.00 p.m: Ligertwood 333

Prof Kirsten Hastrup, Professor of Social Anthropology, Institute of Anthropology, University of Copenhagen

‘Closing Ranks: Fundamentals in History, Politics and Anthropology’

Abstract: In this presentation I shall discuss fundamentalism from a processual perspective, seeking to tease out some general qualities of the social (and academic) processes involved a return to fundamentals.

I start by an analysis of the historical dynamics of Icelandic society in the period 1400-1800, showing how the adherence to old patterns and cultural fundamentals contributed to the gradual destruction of a one time flourishing medieval society. The devolution is closely correlated with *a process of amplification* (Sahlins) of a particular set of values, leading to *a loss of flexibility* in the response to environmental and other changes.

Next follows a discussion of present day concerns with nationalism, ethno-nationalism, and other processes of bounding oneself off from the surrounding world. One of the processes to be discussed is *a process of transvaluation* (Tambiah) assimilating particulars to a larger and less context-bound scheme and thereby gradually deepening the cleavage between selves and others, sometimes to the point of *epistemological closure* (Ignatieff).

Finally, one of the anthropological fundamentals, holism, is discussed with a view to reassessing its potential for present-day anthropology. The processes of identifying an analytical object and of closing the argument do not imply a return to mechanical models of society or essentialist notions of culture. Through the very *process of knowing*, anthropologists arrive a dual understanding of perceived wholes and creative agents – an understanding that adhere to a fundamental amidst of change yet without losing the sense of its *illusionary quality*.

PLENARY SESSION: ‘Are there any fundamentals in an anthropological education?’

Wednesday 28th September 3.30 pm, Ligertwood 333

Panelists

Dr Deane Fergie (Plenary Convenor, Discipline of Anthropology, University of Adelaide)

Professor Craig McInnis (Professor of Higher Education and Policy Advisor to the Deputy Vice Chancellor, University of Melbourne)

Dr Martha Macintyre (Senior Lecturer in Medical Anthropology at the Centre for Health and Society, The University of Melbourne and President, Australian Anthropological Society)

Professor Diane Bell (Professor of Anthropology, George Washington University and Visiting Research Fellow, University of Adelaide)

This plenary session will explore how universities, practitioners and subject associations (like the AAS) might be part of bottom-up strategies and standards networks for benchmarking discipline evaluation. It will consider shared ideas about anthropological curricula and whether there is any fundamental core to the discipline in terms of theory, practice and ideals.

AAS ANNUAL GENERAL MEETING

Friday 30th September 1.30-3.30 p.m., Seminar Room 429, Level 4, 10 Pulteney Street

SESSIONS:

Abstracts of papers may be found on the Conference web site:

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

SESSION 1: Compelling Encounters: Ethnographic Perspectives on Space, Place and Power

Convenors: Michael Pinches, Anthropology and Sociology, University of Western Australia & Angelique Edmonds, The Centre for Cross-Cultural Research, The Australian National University

Venue and Times: Napier 209, Wednesday 28th September 9.00 am – 3.00 pm

Deirdre McKay, Department of Human Geography, Australian National University:

‘Circuits of translocality: Filipino migrants in Hong Kong negotiating international debt’

Stefanie Everke Buchanan, German Studies, School of Languages, Cultures and Linguistics, Monash University

‘The Construction of Cultural Identity: Germans in Melbourne’

Gerhard Hoffstaedter, School of Social Sciences, La Trobe University

‘Representing culture in Malaysian cultural theme parks: Power over cultural space and the rooting of identity in the nation’s soil’

Petra Andits, PSI, Monash University

‘From exile to diaspora: Hungarian identity-discourses pre and post 1989’

John Laurence, NT Anthropologist, Northern Land Council

‘The social organisation of space, commodity production and the ‘eye’ in Southern Morocco’

Jennifer Alexander, Independent Scholar

‘History Repeating Itself: On the Move Again’

Angelique Edmonds, The Centre for Cross-Cultural Research, The Australian National University

Sedentary topography; sustained encounters of difference in South East Arnhem Land

Michael Pinches, Anthropology and Sociology, University of Western Australia

‘Space, Class and Culture in Philippine Cities’

Rosita Henry, School of Anthropology, Archaeology & Sociology, James Cook University

‘Main Street Blues: Performances of Place in a North Queensland Town’

SESSION 2: Death and Mortuary Practices in Indigenous Australia

Convenors: Victoria Burbank, University of Western Australia; Katie Glaskin, University of Western Australia; Yasmine Musharbash, University of Western Australia; Myrna Tonkinson, University of Western Australia;

Venue and Times: Napier 208, Wednesday 28th September 9.00 am – 3.00 pm

Part One: Chair: Katie Glaskin

Myrna Tonkinson, Research Fellow, Anthropology, School of Social and Cultural Studies, University of Western Australia

‘Martu Funerals: A New Tradition in the Western Desert’

Brian F McCoy, Fellow, Centre for Health and Society, Faculty of Medicine, Dentistry and Health Sciences, University of Melbourne

‘Death and health: The resilience of ‘sorry business’ in the Kutjungka region of WA’

Anthony Redmond, ARC Post-Doctoral Fellow, School of Archaeology and Anthropology, Australian National University

‘Every funeral a political funeral: Death and burial in the northern Kimberley’

Part Two: Chair: Yasmine Musharbash

Sally Babidge, Sessional Lecturer, Department of Anthropology, James Cook University

‘Three deaths and the political complexities of ‘cultural’ transgression’

Katie Glaskin, Berndt Foundation Postdoctoral Research Fellow, School of Social and Cultural Studies, University of Western Australia

‘Living with grief: A personal reflection on a saltwater man and the cumulative effects of loss’

Craig Elliot, Senior Anthropologist, Central Land Council

‘Social death and disenfranchised Grief: An Alyawarr case study’

Part Three: Chair: Myrna Tonkinson

Yasmine Musharbash, Postdoctoral Research Fellow, School of Social and Cultural Studies, University of Western Australia

‘*Sorry business is Yapa Way*: Warlpiri mortuary rituals as embodied practice’

Gaynor Macdonald, Senior Lecturer, Department of Anthropology, University of Sydney

‘‘Promise me you’ll come to my funeral’’: Putting a value on Wiradjuri life through death’

Benjamin Richard Smith, Australian Research Council Postdoctoral Research Fellow, Centre for Aboriginal Economic Policy Research, Australian National University

‘‘We don’t want to chase ‘em away’’: An indigenous ‘hauntology’’

SESSION 3: Fundamentalism and Globalisation: the Winds of Resistance and Change of Healing, Health and Illness among Traditional Societies

Convenor: Arelis Sumabila, The International Health Project, Sydney

Venue and Times: Napier 208, Thursday 29th September 9.00 am – 5.00 pm

Heather McDonald, Jilpia Nappaljari Jones and Graham Henderson, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra

‘Exploring relationships between globalisation, fundamentalism and chronic diseases in Aboriginal communities’

Alison Dundon, The Australian National University

‘Sickness without medicine: HIV/AIDS and changing perceptions of illness and healing in Western Province, Papua New Guinea’

Richard Eves, Australian Research Council QE II Fellow, Gender Relations Centre, Research School of Pacific and Asian Studies, The Australian National University

‘In God’s Hands’: Modernity, morality and illness in a Melanesian Society’

Paolo Banterle, Università Ca’Foscari di Venezia

‘‘The malaria and poverty relationship in Mantua (1890-1915)’’

Alex Edmond

‘‘The Poor Have the Right to Be Beautiful’’: Plastic Surgery as Popular Culture in Neo-liberal Brazil’

Arelis Sumabila, Anthropology Department Macquarie University; International Health Project UN M P

‘The Winds of Resistance and Change and The Introduction of Western Health Institutions and Ideology Among The Cuiba people of Venezuela’

Robin Rodd, James Cook University

‘The whole is greater than the sum of the parts, but what is the whole?’

Najma Rizvi, Faculty, Anthropology and Global Studies, North Seattle Community College, Seattle, WA

‘Ending World Hunger: An Analysis of Solutions in relation to Fundamentalism’

SESSION 4: Old and New Religions, Hybridisation, and the Challenge of Modernity

Convenors: Cristina Rocha, School of Archaeology and Anthropology, ANU and Jim Taylor, Discipline of Anthropology, University of Adelaide

Venue and Times: Ligertwood 231, Thursday 29th September 9.00 – 5.00

Kirsten Bell, The Department of Anthropology, Macquarie University

“Pilgrims & Progress: the Dilemmas of Modernity in the Korean Religion of Ch’öndogyo”

Raoul J. Adam, School of History, Philosophy, Religion and Classics, University of Queensland, St.Lucia

“Culture and Cognition: A Neo-Piagetian Perspective on Religious Fundamentalism”

Thomas Reuter, Queen Elizabeth II Research Fellow, Australian Research Council, School of Anthropology, Geography & Environmental Studies, The University of Melbourne

‘Globalisation, migration and Hindu revivalism in Bali’

Jim Taylor, Discipline of Anthropology, School of Social Sciences, University of Adelaide

‘Glocal Buddhism’, Modernity and the Spectacle of Dhammakaya in Thailand’

Richard Eves, Australian Research Council QE II Fellow, Gender Relations Centre, Research School of Pacific and Asian Studies, ANU

‘Billy Graham in the South Seas’

Kathryn Robinson, Senior Fellow, Department of Anthropology, Research School of Pacific and Asian Studies, ANU

‘Islamism, gender and human rights discourse’

Karen Turner, Ph.D. Candidate, University of Melbourne, Department of Anthropology, School of Anthropology, Geography and Environmental Science

“Islam is our culture’: Muslim women, migration and the reformulation of new religious identities’

Cristina Rocha, School of Archaeology and Anthropology, ANU

‘Spiritual Tourism: Brazilian Faith Healing Goes Global’

Alison Dundon, ARC Post-doctoral Fellow, School of Archaeology and Anthropology, ANU

‘Building a wall around Christian Country in Western Province, Papua New Guinea’

Sabine Hess, PhD Candidate, Dept of Anthropology, RSPAS, ANU

‘Strathern’s Melanesian ‘dividual’ and the Christian ‘individual’: a perspective from Vanua Lava, Vanuatu’

Richard Vokes, School of Sociology and Anthropology, University of Canterbury, Christchurch, NZ

‘New Religious Movements and experience in South-western Uganda’

SESSION 5: Postgraduate Showcase

Convenor: Kirrilly Thompson, Discipline of Anthropology, University of Adelaide

Venue and Times: Napier 209, Thursday 29th September 9.00 am – 5.00 pm

a) Migration

Pia Panaretos, University of Sydney

‘Supernatural Migrants and Divine Homes: Greek Orthodox in Australia’

Hedda Haugen Askland, The University of Newcastle

‘Negotiating fundamentals of existence: young East Timorese asylum seekers and the process of acculturation’

Yaghoob Foroutan, Australian National University

‘The Challenging Roles of Migration and Religion in Women’s Success’

b) Development Studies

Jennifer Gabriel, James Cook University, Queensland

‘A multi-sited analysis of a transnational timber corporation’

Nadia Butler, University of Adelaide

‘An Anthropological Study of Development Projects and Communications in a Coca-growing Region of Bolivia’

c) Indigeneity

Alberto Furlan, Sydney University

‘Songs of continuity and change: the reproduction of Aboriginal culture through traditional and popular music’

Yuriko Yamanouchi, University of Sydney

‘Searching Aboriginal Community in South Western Sydney’

Klara Hansen, ANU

‘Storm by the Sea - The Riddu Riđđu Festival; Articulating Self and Indigeneity in Sápmi, Northern Norway’

d) Pleasure and Risk

Ben Killingsworth, School of Anthropology, Geography and Environmental Studies, The University of Melbourne

‘Forbidden pleasures: the uses of alcohol by new mothers’

Sean Leneghan, University of Sydney

‘Experiencing Ecstasy’

Fiona Sutherland, University of Adelaide

‘Risky Pleasures: young women’s meanings of sexual health, pleasure and risk’

SESSION 6: Good to Define With: Fundamentalisms and Boundaries in the Human-Animal Relationship

Convenors: Kirrilly Thompson, Discipline of Anthropology, University of Adelaide and Lisel

O'Dwyer, School of Geography, Population and Environmental Management, Flinders University
Venue and Times: Napier 205, Tuesday 27th September
9.00 am – 10.30 am

Barbara Noske, Research Institute for Humanities and Social Sciences, University of Sydney
'The Problem of Anthropocentrism in Anthropology'

John Morton, Sociology & Anthropology, La Trobe University
'Should Anthropologists Talk to Dogs?'

Kirrilly Thompson, Discipline of Anthropology, University of Adelaide
'Mediation of a Centaur: Technology and compenetración in the Spanish bullfight'

SESSION 7: Foundering Fundamentals: Capitalism, Globalization and Governance in Melanesia

Convenors: Mary Patterson and Martha Macintyre, University of Melbourne

Venue and Times: Ligertwood 231, Friday 30th September
9.00 am – 12.30 pm

Mary Patterson, University of Melbourne
'Governing (in) the Pacific: 'good governance' and 'civil society' in Vanuatu'

Nick Bainton, University of Melbourne
"Are You Viable?" Personal avarice and community development on Lihir'

Matt Tomlinson, Monash University
'The Pragmatics of Apology in Fiji's "Reconciliation Bill"'

Kevin Murphy, ANU
'Some Implications of a Melanesian Millenarian Ideology for Western Fantasies of "Political Development"'

Michael Wood, James Cook University
'Rimbanan Hijau, Corruption and 'Illegal' Logging in the Western Province, PNG.'

Martha Macintyre and **John Cox**, University of Melbourne
'Finding Money: Money Scams and Economic Salvation in Contemporary Papua New Guinea'

SESSION 8: Dying with Dignity and Beyond

Convenor: Michael Roberts, Discipline of Anthropology, University of Adelaide

Venue and Times: Napier 205, Friday 30th September 9.00 – 10.30

Riaz Hassan, Flinders University
'Attitudes towards Jihad and Conflict Resolution in Muslim Countries'

Brad West, Department of Sociology, Flinders University
TBA

Douglas Farrer, Department of Sociology, National University, Singapore
TBA

Michael Roberts, Discipline of Anthropology, University of Adelaide

'Sacrificial Symbolism: Tamil Tigers and Hero Rites'

SESSION 9: Fieldwork and Fundamentalism

Convenor: Fiona Sutherland, Discipline of Anthropology, University of Adelaide

Venue and Times: Napier 208, Friday 30th September 9.00 am – 12.30 pm

Josephine Wright, PhD Candidate, Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University

'Challenges to and transformations in the researcher's identity as part of the process of employing the participant observation method'

Alan Thorold, Anthropology, School of History, Heritage and Society, Deakin University

'Flirting with fundamentalism: fieldwork with Muslim fundamentalists in Malawi'

María Florencia Amigó, Recent graduate from Sydney University

'Fieldwork with working children'

SESSION 10: Is there Life after Study?

Convenor: Fiona Sutherland, Discipline of Anthropology, University of Adelaide

Venue and Times: Napier 209, 30th September 9.00 – 12.30

A session focussing on working life after completing study will be held as part of the postgraduate element of this year's conference. The session will be organised as a forum, with a panel of speakers addressing diverse anthropological work in fields outside of the tertiary system. Speakers include those addressing the uses of visual anthropology, working in festival contexts, a variety of forms and applications of social research and work addressing native title and heritage issues affecting Indigenous Australians. As panel members are finalised, it is envisaged that further diversity of work opportunities will be addressed. Those attending the forum are also invited to bring their own experiences for discussion, as we examine the possibilities for anthropologists working within and outside of familiar career trajectories. The Panel includes **Naomi Ofler** and **Kirrilly Thompson** (University of Adelaide) and **Neale Draper** and **Jane Mollan** (Australian Cultural Heritage Management).

In addition to teaching anthropology at the University of Adelaide, Naomi works as a professional photographer. She has managed a multicultural festival! She will discuss

the ways that anthropology can lead to diverse career opportunities. Kirrilly will discuss research opportunities, using her own experiences as a researcher for different organisations, including Flinders University. Neale and Jan will discuss aspects of cultural heritage management employment opportunities in anthropological consultancy.

Changing Places

From Monash University

Dr John Bradley, formerly of Anthropology, School of Social Sciences, at the University of Queensland, has recently taken up a joint appointment with the School of Social Science and the Centre for Australian Indigenous Studies at Monash University. **Dr Matt Tomlinson**, formerly of Bowdoin College (Brunswick, Maine, USA), has taken up an appointment as Assistant Lecturer in Anthropology.

From The University of Melbourne

Dr Tamara Kohn, currently of Department of Anthropology, The University of Durham, has accepted a position as a Lecturer in socio-cultural anthropology in the School of Anthropology, Geography & Environmental Studies. She will take up her appointment in January 2006.

Congratulations

Congratulations to **Gillian Cowlshaw** whose latest book "*Blackfellas White Fellas and the Hidden Injuries of Race*" (Blackwell Publishing, 2004) has recently received the gleebooks Prize for Literary and Cultural Criticism, one of the New South Wales Premier's Literary Awards.

News from the Programs

Visitors to Melbourne Anthropology

August has been a busy month at the University of Melbourne with visits by two eminent cultural anthropologists, **Michael Taussig** (Columbia) and **Michael Herzfeld** (Harvard). Michael Taussig (undoubtedly known to many of you as Mick) was awarded a Miegunyah Fellowship which supported a three week visit providing staff and students with a rare opportunity to benefit from engagement with a scholar whose interdisciplinary talents are legendary. An Australian by birth and originally trained in medicine at the University of Sydney, Michael Taussig's major works have been stimulated by continuing fieldwork in South America, principally Colombia, over more than thirty years. His writing has addressed areas of theoretical interest in the social sciences and humanities apart from anthropology, including history, political science, cultural studies, post-colonial studies, and creative writing. Major public events included the Miegunyah lecture entitled 'What is the colour of the Sacred?' (available via an audio link from the SAGES website), a panel discussion on the topic of 'writing culture' titled '(Re)Writing Culture' with our

other visitor Michael Herzfeld, **Margaret Jolly** (Gender Studies Unit at ANU), **John Frow** (English with Cultural Studies Department, University of Melbourne) and **Andy Dawson** (SAGES, University of Melbourne). This panel will form the basis of a soapbox forum in TAJA's April 2007 issue. The final public event was a seminar organized jointly between SAGES and Cultural Studies titled 'Redeeming Indigo'. A riveting discursion on the colour indigo and the history and politics of its production as a plant, the seminar was a thoroughly stimulating finale to an intellectually exhilarating visit. The lectures and seminars drew on Taussig's current work towards a volume on colour. He also offered Master classes to Honours and Postgraduate students from Melbourne and other Victorian Universities, while enjoying himself with a range of colleagues from different disciplines and old mates in and around Melbourne. He also gave a paper in Sydney at UTS on his way home to New York.



l-r: Prof. Michael Herzfeld (Anthropology, Harvard) and Prof. Michael Taussig (Miegunyah Fellow) at the Panel '(Re)Writing Culture'

Michael Herzfeld made his second visit to Melbourne as a visiting Professor to teach in the Anthropology Programme. He taught an intensive Honours subject to a group of about eighteen honours students who emerged exhausted but inspired after the experience. Michael also premiered his first ethnographic film '*Monti Moments*', an exploration of the attachment and local knowledge of a group of his Roman informants who are experiencing evictions from one of the oldest districts of Rome. This work is part of a larger project focusing on urban displacement in which the Roman experience is contrasted with that of inhabitants of a Bangkok district in his other fieldsite in Thailand. He also visited Sydney on his way to Melbourne, lecturing at the University of Western Sydney and made a short trip to Adelaide where he presented a seminar at The University of Adelaide. His future visits to Melbourne will involve him in the postgraduate program in SAGES.

Two other anthropologists visiting SAGES were Professor **Michael Saltman**, University of Haifa, and Professor **Roger Just**, University of Kent. Michael spent five months writing and researching in Melbourne. Roger, with research assistant **Yoshi Ota** and in association with colleagues from SAGES, spent eight weeks, split between

field and office, undertaking a comparison of fishing communities in Kent and Victoria. Both Michael and Roger were kept busy by postgraduates and staff and both presented seminars, and generated animated discussion, within the anthropology seminar series. Michael spoke to the title “‘The Reasonable Man’ in Cross-Cultural Context”; Roger spoke to the title “In Defence of Rules: Pierre Bourdieu en Grèce”. [From **Mary Patterson**: SAGES, The University of Melbourne.]

Postgraduate Events

AAS Conference 2005

There are three specific sessions for postgraduate students interested in participating in this year’s AAS conference in Adelaide. They are ‘**Postgraduate Showcase**’ (Session 5) which includes subsections on ‘migration’, ‘development studies’, ‘indigeneity’ and ‘pleasure and risk’, ‘**Fieldwork and Fundamentalism**’ (Session 9) and ‘**Is there life after study?**’ (Session 10). Further details of each of these sessions are available on the conference website. [See earlier in this Newsletter.] A social event specifically for postgraduate students is also being planned for the evening of Wednesday 28th September. Members of the Anthropology Club at the University of Adelaide are planning this event, which will most likely include a banquet-type meal at one of the excellent (and cheap) restaurants in Adelaide’s Chinatown, followed by an exploration of nearby scintillating social venues.

Contacts: fiona.sutherland@adelaide.edu.au & kirrilly.thompson@adelaide.edu.au

Conferences Past

THE EUROPEAN SOCIETY FOR OCEANISTS: MARSEILLE, JULY 2005

Grant McCall

Sociology and Anthropology, The University of New South Wales

The European Society for Oceanists (ESfO) began life in the late 1980s and, so, is a relatively new group interested in the study of the Pacific islands. And it is the only pan-European one with a membership that, in the end, is world-wide.

Early conferences were in northern Europe but, finally, the membership convinced their colleagues in France to take on the difficult task of putting on the event this year, 2005, and in Marseille. So, for the first time, unless one includes Copenhagen’s location, the conference has taken place within sight of the sea!

The conference theme, *Pacific Challenges: Questioning Concepts, Rethinking Conflicts*, featured twelve sessions and many dozens of papers on topics from all over the Pacific. Whilst there is a core of anthropologists who formed ESfO, researchers with interests in the region from any discipline are welcomed, from linguists to geographers to Pacific historians, with others scattered around the scholarly thoughtscape.

ESfO researchers are enthusiastic and very welcoming: the conference, like most, I suppose, is at once a social as well as a scholarly event. There are papers, new research, thoughts on previous work and some new technologies, but also there are receptions, meal times and the final dinner. People attend the formal events with seriousness, but also delight in gathering for chat when timetables (rarely) break down or session fatigue sets in.

This year, Marseille was at its sunny best, so there was plenty of opportunity for talking in the open, attractive grounds of the University of Provence, St Charles campus, the conference venue. And, even, there were those who snuck away to other sites for private research!

Because of the volume of papers - a necessity since our institutions permit and/or support our attendance only if we are on the program - anyone who attended ESfO has only a partial view. I tried to jump around as much as possible; the programming was very efficient and mostly people started and finished on time, although the conference rooms were spread around the attractive campus, so the commute sometimes absorbed the transit time.

What is unique about ESfO is that one gets perspectives from researchers in countries whose distance in place and history is very long from the Pacific. This can bring insights that those of us in the Pacific (or from countries such as England and France, with abiding Pacific colonial pasts) may have missed. I was impressed by the work of researchers who although expert in their field, never had set foot on the oceanic islands about which they have written.

All conferences have keynote speakers and ESfO was no exception. Unfortunately, Australia’s Marcia Langton was unable to present her keynote lecture. But Maurice Godelier presented his and it was an excellent beginning to what is to become a regular event for ESfO: the Raymond Firth Memorial Lecture. Godelier reflected with wit and humour on his own work, and neatly tied his topic to the memory of Sir Raymond. It was a respectful and insightful performance, a .pdf copy of which was promised at the conference.

Unfortunately, I was unable to attend the keynote by Jacob Simet (Executive Director, National Cultural Commission of Papua new Guinea), but heard good reports from those who did.

There also was a small show on the side that might have been missed by some, in a couple of dark rooms, situated in what resembled a Roman mini-temple: a presentation of remarkable audio-visual materials, organised by Pierre-Léonce Jordan. There was a CD with extensive and organised clips from all the ethnographic films you ever have seen and many completely unknown. Unfortunately, these audio-visual presentations are not available, due to copyright complications. Some are part of a documentation for museum and others are in the collection of the institution hosting ESfO, CREDO (Centre de Recherche et de Documentation sur l’Océanie),

the Centre for Research and Documentation about Oceania: not difficult to figure out, really!

Most appropriately, the conference was opened by the tireless keynote Brij Lal, with a roving and ruminative keynote about research in the Pacific by someone who was born there, but who also holds high professional standing amongst the researchers working there. Lal, along with Katarina Teaiwa and Max Quanchi, had just finished an exhausting pacific studies series of lectures in Austria before continuing their roadshow at ESfO.

And speaking of Teaiwa, another presentation that is unavailable is her remarkable dance sequence, recorded at various sites around the Pacific, but assembled into a continuous instructive stream. Her concept of “creative survival” and demonstration of how to “read a dancing body” were innovative and provoking.

For those interested in the performing arts of the Pacific, “Culture Moves” at Victoria University, Wellington, in November is a space to watch:

<http://www.hawaii.edu/cpis/dance/registration.htm>

The ESfO conference programme is available still: <http://www.pacific-credo.net/esfo/planning.html>

Laurent Dousset, Veronique André and Françoise Douaire-Marsaudon, the conference organisers, are to be congratulated for their careful planning and excellent content. The next “Oceanists” conference, which could be as long as four years from now (the last ESfO was in Vienna in 2002) may be in Italy. Keep in touch with this lively and innovative group through their comprehensive website, hosted (and maintained by Jari Kupianan) in Finland: <http://cc.joensuu.fi/esfo/>

This truly is a multi-national organisation!

... and the Australian connection:

ESfO at the University of Provence in July was extremely well attended by Australian anthropologists who contributed to the majority of sessions covering a broad variety of topics – including John Morton (La Trobe) and Grant McCall (UNSW) who participated in the session



Katie Glaskin (UWA) Jack Taylor (ANU)
At ESfO, Marseille

Colonial Grievances, Justice and Reconciliation; John Stanton (UWA) and Don Gardner (ANU and University of Heidelberg) who gave their papers in *Dynamics of Pacific Religiosity: Processes of Christianisation, Changing forms and New Figures of Spirituality*; Peter Sutton (University of Adelaide) who contributed a paper to *Mapping Oceania Past and Present: Movements, Geographies, Identities*; Gill Cowlshaw (UTS) and Mary Patterson (University of Melbourne) who presented their papers in *Rethinking Political Conflicts, Beyond Ethnicity* co-convended by Sina Emde (RSPAS); Grant McCall (UNSW), Rosita Henry (JCU), Jessika De Lary Healy (EHSS and University of Melbourne), Joe Neparrnga Gumbula (Galiwinku Indigenous Knowledge Centre) and Franca Tamisari (UQ) who all presented in *Festivals and Strategies of Communication: Cultural Singularities in a Dynamic Network*; Michael Goddard (University of Newcastle) who gave a paper in *Ownership in Effect: Property, Rights, Policy and Practice in Oceania*; Katie Glaskin (UWA) who presented her paper in *Spiritual Material: Objects and Change in Mortuary Ritual* and Mark Mosko (ANU), John Taylor (ANU), Grant McCall (UNSW) and Emmanuelle Crane (EHSS and RMIT) who contributed papers to *Transculturation: Recontextualisations and (Re)conceptualizations in the Adopting of Cultural Practices*. [From **Mary Patterson**: SAGES, The University of Melbourne]



Mark Mosko (ANU) Rosita Henry (JCU)

ANIMALS & SOCIETY CONFERENCE: University of Western Australia, Perth, July 2005

Jane Mulcock
Anthropology & Sociology, UWA

The inaugural conference of the Australian Animals & Society Study Group was hosted by Anthropology & Sociology at UWA (Jane Mulcock & David Trigger). A determinedly multi-disciplinary event, it was co-convended with colleagues from History (Natalie Lloyd and Andrea Gaynor) and provided a show case for research on human-animal interactions being undertaken in sociology, cultural studies, visual arts, English, population health, archaeology, law, environmental science, and of course,

anthropology and history. The conference was a great success, attracting new and established scholars from at least twenty different universities (including four international institutions) and several animal-related industries. Over fifty presentations, forty seven by Australian-based scholars, revealed a widespread interest in the relationships between human and non-human animals, wild and domestic. Many aspects of these frequently profound interactions were explored in both rural and urban contexts.

Following a formal opening by the UWA's vice chancellor, Alan Robson, the conference participants walked the short distance to the bank of the Swan River to be welcomed by Noongar custodians of the area. This event included a smoking ritual that introduced all delegates to the spiritual beings associated with the river, along with a discussion of the cultural significance that local animals hold for Noongar people. Some delegates later had the opportunity to encounter a few of these animals during a night walk at Karakamia Wildlife Sanctuary in the Perth hills.

The keynote presentation was given by Professor Adrian Franklin, a sociologist from the University of Tasmania. Franklin reported on a recently completed national survey of Australian attitudes to animals. This important and innovative research, funded by the Australian Research Council, provides an overview of current trends (and contradictions) in human-animal relations and constitutes a valuable resource for other Australian researchers working in this area. The results of this study are now available in Franklin's new book published this year by the UNSW Press.

The conference program that followed was diverse and stimulating. Human-equine relationships featured prominently with presentations on horse breaking and mustering (Veronica Strang), rodeo riding (Richard Davis), mounted bullfighting (Kerrily Thompson), horse racing (Peter Mewett) and the history of horses assigned to military service (Peter Read). Adrian Peace also presented research on the social significance and management issues associated with feral ponies in national parks and history student, Jill Bough, talked about changing attitudes to donkeys. The significance of relationships with other domestic animals including cattle, sheep, dogs and cats were also addressed, including issues associated with welfare and ethical treatment. Jay Arthur's paper on the travelling exhibition she curated for the National Archives of Australia entitled '*It's a Dog's Life: Animals in the Public Service*' brought together a number of themes raised during the conference by exploring the relations between a wide range of animals that have worked for the Commonwealth government – from insects to dogs – and the human employees who handled and cared for them.

A significant number of the papers presented related to the management of native and introduced animals and the cultural values attributed to them. In addition to his paper on ponies, Adrian Peace spoke at the conference dinner on

public responses to shark attacks in South Australia and Yann Toussaint spoke about attitudes towards the conservation of endangered species in south west Western Australia. The themes of extinction and rarity also ran through several other papers focussing on representations of marine mammals, the Tasmanian thylacine, the Western Swamp Tortoise, and Turtles on the Great Barrier Reef. Values surrounding more contested species were also discussed in Leah Burns' paper about dingo management on Fraser Island and Nicholas Smith's presentation on rabbits (and their Easter competitors, bilbies). Medical anthropologist, Arelis Sumabila spoke about cultural knowledge associated with mosquitoes in Brazil, Valerie Boll presented on the ethnozoology of frogs in Arnhem Land, and Chilla Bulbeck and Sandra Bowdler discussed the traditional cultural significance of whaling in the Faroe Islands.

The powerful symbolic value that animals can acquire was highlighted in many of the papers. Kay Milton's reflection on the social significance of 'Phoenix', the calf which survived the extensive culls that followed the outbreak of foot and mouth disease in the United Kingdom in 2001, captured some of the complexity associated with the use of animal symbols and the possible mechanisms through which they appeal to many of us. Representations of animals in art, literature and law were also explored by a number of speakers, many of whom asked questions about the divisions and overlaps between human nature and the nature of non-human animals. The blurring of these categories was explored in particularly interesting ways in presentations about the conceptual and ethical challenges of biological art (Ionat Zurr) and Xenotransplantation (Rebecca Johnstone). Two papers on the ways that animals are exhibited in zoos (Natalie Lloyd and Mathew Chrulew) also considered the implications of representation for human-animal relationships.

Several biological scientists participated in the conference as invited chairs and as presenters. Maggie Lillith (Murdoch University) spoke about the impact of domestic cats on urban bushland and Helen Robertson (Perth Zoo) on visitor expectations and responses in Zoo environments. Mike Calver (Murdoch University) also contributed to the final panel discussion with some thoughts on how to build bridges between the humanities and social sciences and the physical sciences by improving lines of communication. One of our first steps in this direction is to take up the offer to contribute an edited selection of conference papers to *Australian Zoologist*, the journal of the Royal Society of NSW. Although the study of animals and society is multidisciplinary by nature, there are still many challenges involved in building a truly collaborative network that will continue to expand this area of research in Australia. Nonetheless, this conference indicates, in combination with an email list of over one hundred researchers interested in participating in a network that has animals and society as its focus, that this is a growing field with the potential to make valuable contributions to

our understanding of Australian relationships to ‘natural’ environments and the non-human species that inhabit them. My own research with David Trigger on values associated with native and introduced species in urban settings reflects this potential by attempting to uncover some of the unspoken or unacknowledged attachments of people involved in managing and caring for domestic and wild animals. This conference provided an excellent opportunity to situate our own work within the context of an emerging Australian scholarship on the interconnections of animals and society and we look forward to the next conference which Adrian Franklin and his colleagues at the University of Tasmania hope to host in 2007.

Tapeworms and Disease: A Space for Anthropology

Peter D. Dwyer, SAGES, The University of Melbourne
[reflections on a symposium]

Some tapeworms are implicated in nasty diseases that affect humans and their domestic animals. People who are infected by the larval stage of the pig tapeworm (*Taenia solium*) may develop cysts in the brain, acquire late onset epilepsy, fall into the fire and eventually die. Dani people of the Indonesian Province of Papua are, currently, seriously affected. The larval stage of the dog tapeworm (*Echinococcus granulosus*) causes hydatids in sheep and people. In the latter, the disease is potentially fatal. The sheep, goat and yak herders of the Tibetan Plateau in Western Sichuan are very vulnerable.

A recent symposium held in Asahikawa, Japan, brought together 100 *Taenia* and *Echinococcus* specialists (plus a few ring-ins) from 30 countries. Papers dealt with molecular biology, systematics and phylogeny, immunology, landscape ecology, epidemiology, diagnosis, surgery, chemotherapy, vaccine development, variation in expressions of attachment between people and the animals they keep, and the complications of delivering methods of control. There were many photographs of diseased people, huge hepatic cysts and brains that had been reduced to ‘sago-pudding’. There was a certain passion for showing images of potentially infective methods of butchery and food handling, of women suckling puppies or piglets and, especially, of latrines and the associated feeding habits of some domestic animals. The ‘exotic’ was often foregrounded.

Exposure to the rituals and traditions of a community of scientists held its own fascination. To me the jargon was often unfamiliar and there was an excess of bewildering acronyms. Issues of international diplomacy intruded, occasionally spilled over and had to be handled with delicacy. And there was a frequent conflation of subsistence life-styles, non-engagement with global economies, or even a different language, with poverty and a lack of hygiene or education.

It was, however, with reference to control, or ways of delivering control, that there was particular scope for anthropological understandings and input. This was most

evident in unarticulated commonalities apparent in discussion of both successful and unsuccessful control programs.

In New Zealand and Tasmania hydatids have been recently eliminated. These are islands with relatively small populations and developed-world economies. The successes entailed major research and public education programs and legislated registration, combined with compulsory and regular dosing, of dogs. The control programs took 30 to 50 years of dedicated effort to achieve success. In parts of Hokkaido successful elimination of schistosomiasis (bilharziasis), again with intensive programs of research and education, took 80 years. An implication of these success stories is that ‘delivering’ education is only a first step in a much longer, more subtle, and unappreciated process of ‘socio-cultural adaptation’ that is party to on-going socio-economic change.

Two case studies revealed more rapid, successful outcomes. Through the early 1900s Basque sheep farmers in California were given special dispensation to employ bachelors from their homeland on short-term contracts as indentured herders. These young men lived with the sheep, fed their dogs on the carcasses of dead animals and, thereby, acted as intermediaries in the transmission of high levels of hydatids to the Basque population. Without substantial input of either research or public education the problem was solved. Cheap labour led to high profits for the farmers. And, once they were sufficiently rich, they abandoned the land and turned to economic ventures in which sheep and dogs no longer featured. The problem of disease was solved by an internal transformation of life style. In Utah, a similarly high level of hydatid infection among Mormon sheep farmers was ameliorated through a program of research and public education that originated from, and was delivered by, a local Mormon university. In this case, therefore, the positive outcome was achieved by interventions that were internal to, and hence compatible with, the religious understandings of the target community.

In Western Sichuan, despite much international effort devoted to research and control, there has, to date, been little success in reducing the incidence of hydatids. The herders migrate seasonally. They keep some sheep that are as much as 10 or 12 years old and, for this reason, are highly infective. They do not kill dogs that are unattached to particular households, wander freely through campsites, forage on waste or dead domestic animals, are sometimes fed by *lamas* and may carry high loads of tapeworms. The people have not been responsive to education programs, throw away pills with which household dogs could be treated and resist attending hospitals where they might receive treatment or life-saving surgery. To the researchers, a lack of ‘education’, together with language difficulties, contribute to the ‘recalcitrance’ of the herders with respect to delivery of health services. But, of course, the failure of the latter people to kill off old sheep or dispose of unattached dogs is deeply connected to their

Buddhist beliefs. It is likely, too, that their failure to take up forms of Western medical treatment, for either themselves or their domestic animals, has similar connections and, as well, may be a response to both differential relations of power and the inability of the researchers to speak the local language and, hence, begin to offer aid within the frame of the cultural milieu of the intended recipients.

To me, therefore, the success stories reported entailed longer- or shorter-term socio-cultural transformations that, irrespective of scientific and educative contributions by outsiders, were driven primarily by often subtle, and seldom understood, internal dynamics of the peoples concerned. And, similarly, the failures reported were largely an outcome of an inability to appreciate the problem of tapeworm-related diseases within the cultural terms of reference of affected people. It was in these areas that I detected a space for anthropology.

Forthcoming Conferences

Association of Social Anthropologists of Aotearoa New Zealand

Beyond Ethnography

ASAA/NZ Conference, Victoria University, Wellington:
24-26 November 2005

Organizing committee:

Associate Professor Jeff Sissons, Dr. Brigitte Boenisch-Brednich, Dr. Theresa Sawicka and Katy Miller
(Anthropology, Victoria University of Wellington)

Theme:

Ethnography – both as a research process and as text – is the life blood of anthropology. It provides new sources of information, a testing ground for established ideas and the basis of new forms of explanation. It is, however, tied to rather low levels of interpretation and explanation, often limited to regional areas where specialists have developed particular patterns of discourse which are difficult to use comparatively.

The aim of this conference is to widen the context of anthropological thinking and debate beyond the local and particular emphases of ethnography. It will ask participants and presenters to address larger questions in anthropology involving high level explanations and generations of human society and culture.

It is hoped that both established scholars and research students will become involved in these discussions. Research students currently involved in ethnographic projects are encouraged to present papers on their research that move analysis beyond the specifics of their research. More senior and established anthropologists are encouraged to rethink the theoretical frameworks they have used in their ethnographic research and writings and to revisit the idea that anthropology involves generalizations on human society and culture.

Further details:

<http://www.vuw.ac.nz/sacs/news/anthconference/anthconference.aspx>

For general enquiries, please contact Anna Gruner
(Anna.Gruner@gmail.com)

Occasional Seminar Series, Centre for South Pacific Studies, University of New South Wales

October 10, 2005. Phil Donnison (PeeDon Productions, Sydney) - The making of "Songs of the Volcano".

October 17, 2005. Kevin Hovey (Global Training Ministries) – Ministries in Melanesia: 31 years in Papua New Guinea.

October 24, 2005. Greg Ransie (Coordinator, IDG Operation) – Australian Federal police in the South Pacific.

October 31, 2005. Ben Bohane (Sydney) – Photojournalism in the Pacific.

Further details: Grant McCall g.mccall@unsw.edu.au

Imagining Childhood: Children, Culture, Community

The Charles Darwin Symposium Series, Charles Darwin University, NT

20 – 22 September, 2005

Araleun Centre, Alice Springs

Further details: www.cdu.edu.au/cdss

W.E.H. Stanner: Anthropologist and Public Intellectual

24 – 25 November 2005

Australian National University, Canberra

The Australian Institute of Aboriginal and Torres Strait Islander Studies together with the National Centre for Indigenous Studies and the Centre for Cross-Cultural Research at the Australian National University will host a two-day symposium to mark the centenary of the birth of W.E.H. Stanner (1905-1981).

Confirmed speakers include: Emeritus Associate Professor Jeremy Beckett, Emeritus Professor Max Charlesworth, Professor Mick Dodson, Professor Marcia Langton, Professor Howard Morphy, Emeritus Professor John Mulvaney, Professor Nicolas Peterson and Professor Peter Sutton.

Further details: <http://www.anu.edu.au/ccr/conferences> or contact the convenors Jeremy Beckett jb526@bigpond.net.au or Melinda Hinkson melinda.hinkson@anu.edu.au

GovNet Conference: Contemporary Issues in Governance - ethics and the professions, the professions at war, corporate governance, and electronic governance
28 - 30 November 2005

Monash University, Caulfield, Australia

Further details:

<http://www.conferences.monash.org/contemporaryissues>

Asia Pacific Regional Migration Workshop

1 - 2 December 2005

The Asia Pacific Regional Migration Forum, Australian National University, Canberra

Further details: Jennifer.Badstuebner@anu.edu.au

Whiteness and the Horizons of Race

7 - 9 December 2005

Australian Studies Centre, University of Queensland

Race and Whiteness are inextricably connected to the formation and politics of modern nation states and the communities which inhabit their territories, shaping identity, gender, class, representation, subjectivity, nationalism and institutions such as the law. At this time in world history and global politics questions about race and whiteness require critical investigation and engagement. The conference will provide a new intellectual space to investigate their nature and morphology.

For historical and other reasons whiteness and race have seldom been subject to critical scrutiny. The current political moment presents new opportunities and imperatives to do so in a constructive and informed spirit. As Ghassan Hage notes 'we Australians are witnessing what is perhaps the most successful project of white Restoration ever witnessed in the West'. An academic conference on the historical, gendered, social, political, cultural, economic and discursive constructions of race and whiteness can make an important contribution to broader public debates. It provides the opportunity to examine popular understandings of race and whiteness and to evaluate the ways in which current and historical debates have taken and are taking shape.

This conference is an interdisciplinary project and we welcome contributions from sociologists, social anthropologists, political scientists, psychologists, educationalists, economists, literary scholars, legal scholars, media scholars, philosophers, historians, feminists, Indigenous, multicultural, Australian, postcolonial and cultural studies scholars.

Keynote speakers: Professor David Roediger (Chair, the Department of History, University of Illinois), Dr Suvendrini Perea (Faculty of Media, Society and Culture, Curtin University of Technology), and Professor Marilyn Lake (Professor of History, La Trobe University)

Further details: <http://www.asc.uq.edu.au/main/index.php>

Racisms in the New World Order: Realities of Culture, Colour and Identity

8 - 9 December 2005

The Centre for Multicultural and Community Development, University of the Sunshine Coast
Hyatt Regency Hotel, Coolumb, Queensland

This conference will provide opportunity to examine the contemporary manifestations of racism across the world around key themes. The Centre for Multicultural and

Community Development invites representatives from community, government and other organisations, as well as academics to attend the conference to develop a better understanding of racism and ways to combat it.

Further details: Ms Mitra Khakbaz, Coordinator, Centre for Multicultural and Community Development (CMCD), Faculty of Arts and Social Sciences, University of the Sunshine Coast mkhakbaz@usc.edu.au

Third International Conference on Therapeutic Jurisprudence

7 - 9 June 2006

Perth, Western Australia

Therapeutic jurisprudence examines the effect of legal processes on the wellbeing of those involved in them, including litigants, witnesses, victims of crime, juries, judicial officers, lawyers, clients and court staff. It explores the healing power of the law. Though commonly associated with problem solving court programs such as drug, family violence, re-entry and mental health courts and alternative sentencing regimes, its scope is as broad as the law itself, embracing such areas as workers compensation law, family law, child welfare law, native title law, circle sentencing courts, international law, coronial practice, civil litigation, appeal proceedings, judging, legal practice, court administration and legal education.

This is planned as an innovative and multi-disciplinary process. The conference organizers are keen to involve the contributions of anthropologists. If you have a particular interest, contact Sandy Toussaint who is convening a panel generically titled (at this stage) 'Anthropology and Therapeutic Jurisprudence' ... toussain@cyllene.uwa.edu.au

Further details: <http://www.aija.org.au/TJ/call.htm>

Sustainable Islands - Sustainable Strategies

July 29 - August 3, 2006

Islands of the Worlds IX Conference, International Small Islands Studies Association (ISISA) Hosted by University of Hawai'i & Maui Community College

Venue: Kahului, Maui, Hawai'i

The three interconnected themes planned for the 2006 conference tie in with sustainability efforts currently underway on Maui: economy (*po'okela*), ecology (*malama`aina*), and social equity (*ho`ohanohano*). Scholars and experts from around the world will make presentations, lead discussions, and interact with international colleagues on the issues of co-responsibility and strategies for sustainable island development.

In addition to bringing this international group together and giving them an opportunity to study and discuss these important issues, the Islands of the World IX Conference will showcase Maui's rich cultural heritage, strong economic factors, and diverse environment.

Further details: <http://maui.hawaii.edu/isisa2006>

Previous listings (see June AAS Newsletter)

International Conference on Critical Discourse Analysis: Theory into Research [15 – 18 Nov. 2005]

Moving Masculinities: Crossing Regional and Historical Borders [November 30 – December 2, 2005]

Pain and Death: Politics, Aesthetics and Legalities [8 – 10 December 2005]

The Second International Conference on Small Island Cultures: Culture and the Environment [9 – 11 February 2006]

15th Congress of European Anthropological Association [August 31 – September 3, 2006]

Recent Masters and Doctoral theses in Anthropology

Hedda Haugen Askland, Discipline of Anthropology, School of Social Sciences, The University of Newcastle

Title: Young East Timorese in Australia: Becoming Part of a New Culture and the Impact of Refugee Experiences on Identity and Belonging (MSocSc [Res] 2005)

Abstract

In 1975 Indonesian forces invaded Dili, the capital of East Timor. The invasion and ensuing occupation forced thousands of East Timorese to leave their homes and seek refuge in Australia and other countries. This study considers the situation of a particular group of East Timorese refugees: those who fled to Australia during the 1990s and who were children or young adolescents at the time of their flight.

Founded upon an understanding of social identity as being constantly transformed through a dialectic relation between the individual and his or her sociocultural surroundings, this dissertation considers the consequences of refugee experiences on individual identity and belonging, as well as the processes of conceptualising self and negotiating identity within changing social and cultural structures. The relationship between conflict and flight, resettlement, acculturation, identity and attachment is explored, and particular attention is given to issues of socialisation and categorisation, age and agency, hybridity, and ambiguity.

Through a qualitative anthropological methodology informed by theories of cultural identity, adolescence and cross-cultural socialisation, the thesis seeks to shed light on the various dynamics that have influenced the young East Timorese people's identity and sense of belonging, and considers the impact of acculturation and socialisation into a new culture at a critical period of the young people's lives.

Susan Barnes, Department of Anthropology, University of Sydney.

Title: Pain-full Tales: Creating Meaning in Violent Relationships (PhD 2005)

Abstract

Anglo-Australian women who have experienced domestic violence have not been a subject for social anthropology: indeed many might think they are not an appropriate study. This thesis challenges this omission by bringing to light the ways in which these women live out their lives and make them meaningful for themselves in circumstances in which they often seem to have little control. This study brings an anthropological perspective to bear on these lives by focusing on how such women create meaning out of their complex world. In doing so, it challenges a narrow focus in conventional approaches to the social policy of domestic violence.

I bring together discussions on gender, power, violence and civilizing processes, with analyses of everyday practice, meaning-making and struggle, in order to develop a better understanding of the ways in which different women negotiate their experience of violent relationships.

Methodologically, the task is a challenging one for anthropology. Women who have experienced domestic violence are neither a 'group' nor a community among whom one can conduct fieldwork in the traditional sense. This thesis draws on recent work on the use of narrative, developing an understanding of women's experiences of violence from interviews with them, and from their diaries, autobiographies and memories. Narrative is in itself a part of the process of making sense of experience providing the narrator with an opportunity to impose order on events, and to create continuities between past, present, and imagined worlds. An analysis of intersubjective narrative reveals the meanings that women subjected to violence are able to create for themselves, and which enables them to develop everyday practices by which to resist domination, to attempt to wrest back control, and to reassert the right to govern their own lives.

However, this study seeks to go a step further. The meanings expressed in these narratives are produced in response to social and cultural processes that need to be understood historically and ideationally. The practices and ideas that become meaningful to an individual are themselves shaped and constrained by circumstances beyond their control, and of which they may be largely unaware. I examine the ways in which violence in intimate relationships is produced and reproduced in the Anglo-Australian 'western' world these women inhabit. This enables me to identify the dialogic relationship between their personal and family histories and the wider world of which they are a part. This study demonstrates how the bringing of anthropological insights into the complexities of meaning-making to an analysis of domestic violence has the potential to shift debate and thus policy into more fruitful directions.

Simon Correy, Department of Anthropology, University of Sydney

Title: *Constituting Sociality: The social relevance of traditional ownership in post-Mabo Aboriginal NSW* (M.Phil. 2005)

Abstract

The Federal government's response to the High Court's 1992 Mabo decision included the enactment of the *Native Title Act 1993* and the *Land Fund and Indigenous Land Corporation (ATSIC Amendment) Act 1995*. In NSW these Acts introduced the legislative recognition that a traditional system of Aboriginal land ownership may persist and that, even in areas where land tenure restrictions or acts of dispossession have extinguished native title, people may still identify as traditional owners.

This thesis is grounded in my consultancy experience with the ILC and my employment as an in-house anthropologist with a Native Title Representative Body. It focuses on an analysis of the land acquisition operations of the Indigenous Land Corporation through a detailed anatomy of the ILC's Land Needs Planning Process. In doing so I construct the legislatively mediated identification of traditional owners as a social phenomenon that is characterised by the way its processes occasion Aboriginal claimants to make public and intersubjective reflections on dimensions of their sociality.

I draw on elements of Alfred Schutz' 'constitutive phenomenology of the natural attitude' to describe the social-cultural construction of reality. Schutz uses the term 'natural attitude' to refer to characteristics of the world as it is encountered by people living in it. Some of the properties of this attitude are: the world is experienced as being historically organised prior to their arrival; it is intersubjective - experienced similarly by others; people accept the world as it is given through experience. I argue that in the pre-Mabo Aboriginal social world Aboriginal social life was characterised by a degree of commonality of experience and a shared framework of understanding through which they become aware of their own and another's experience. They could take it for granted that they were acting in relation to others who shared a history and who were fashioning common experiences, and understandings of those experiences, into a cultural world. In the legislatively mediated Post-Mabo social world, I suggest that the identification of traditional owners directs the reflection of conscious life on itself and compels Aboriginal claimants to, in effect, thematise intersubjectivity.

I argue that this identification of traditional owners has social relevance in the sense that it contributes to the social definition of situations and has a bearing on the conduct of social relations and social interactions. Further, being more than a direct reflection of the social system, the identification of traditional owners is in fact constitutive of it and provides a basis for the living out of relations with others.

Jane Harrington, School of Anthropology, Archaeology and Sociology, James Cook University

Title: *'Being Here': Heritage, Belonging and Place Making. A Study of Community and Identity Formation at Avebury (England), Magnetic Island (Australia) and Ayutthaya (Thailand)* (PhD 2004)

Abstract

This thesis looks at the way cultural heritage can be more broadly considered to include intangible aspects of our lives. Such intangible heritage encompasses the general values and worldviews of a community and enshrines a community's character and identity. Through meanings, associations, values and ways of life, people individually and collectively create a meaningful relationship with place. Place and community are mutually constituted through social action and practice and the attribution of meaning in a process of 'place making' and of reasserting belonging.

It is recognised that communities are fluid categories that can be 're-sited' in relation to new questions or different places and times. Both individual and community identity are a form of production, and consist as a process that is never complete. That is, identity is not only a matter of 'being' but also a process of 'becoming'. By addressing case studies in three World Heritage listed locations – Magnetic Island (Australia), Avebury (England) and Ayutthaya (Thailand) – the thesis considers the dissonance between heritage as defined and practised through hegemonic instruments and discourses (including international organisations, bureaucratic structures and the Academy), and heritage as conceived by contemporary communities as being the aspects of their lived existence that they desire to retain for future generations.

Through discussion of emplaced communities and a series of case studies, consideration is given to the hegemonic dominance of sanctioned determinations of heritage that attribute significance and in the process can mute local values and narratives. The thesis challenges the ongoing emphasis on tangible aspects of heritage and reviews the natural/cultural heritage dichotomy, demonstrating that attachments to nature are predicated on experiences, practices and engagements with the environment that are grounded in social and cultural processes. I further explore the way in which the voicing of opinions in a struggle over place can be regulated by prevailing scientific discourses and discursive fields, placing a reliance on arguments about conservation that are ancillary to more specific but less articulatable concerns to do with place and identity. Finally, I illustrate the significance of the lived traditions, rituals, ceremonies, skills and practices of the contemporary communities to a holistic understanding of heritage at both the local and broader levels.

I conclude that it is by understanding what it is that communities find important, and how such attachments and values are formed, transmitted and retained to create a 'sense of place', that community participation in heritage

can be meaningfully achieved. Community assertions of the aspects of their lives that can be considered important to pass on to their children are not enshrined in the monuments, structures and archaeology that heritage professionals are more likely to identify, but in the sense of belonging that arises through the mutual construction of community and place, reinforced through social practices, memories and local narratives.

Holly High, Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University.

Title: Village in Laos: An Ethnographic account of Poverty and Policy among the Mekong's flows (PhD 2005)

Abstract

Village in Laos: an ethnographic account of poverty and policy among the Mekong's flows is a village-based study of rural Laos. The notion of "village" is ubiquitous in depictions of the rural in Laos, especially in state administrative policies and development interventions. There, the notion of "village" is often associated with other characteristics ascribed to the rural, such as cooperative work, community, poverty and rice-farming. This thesis will use the ethnographic insights gained from a village-based study to both provide a descriptive account of that particular village, and to critically interrogate those notions which so often frame knowledges of the rural, such as "village", "rice-farming" and "poverty".

An examination of the village territory cults indicates a sense of "village" which is relational, articulating with other spatial domains and including members who are not physically present. Such a relational, extensive sense of belonging is also indicated in the cooperation and assistance evident in rice production and distribution. These are organised through personalised relationships, such as household and dyadic relationships – and are not village bound. Likewise, notions of poverty are not village-based, but are inherently personal, inhering often in the bodily person itself. It is notions of personal desire and aspiration which fuel so many of actual poverty reduction strategies – such as migration in search of employment. Yet such a personal notion of poverty also incorporates a sense of poverty as generated structurally, by forces beyond and much larger than any village. This is not to argue that the notion of "village" has no force: indeed, one of the arguments of this thesis is that the notion of village does have force (particularly that force which is endowed by the backing of state regulations), but that it is a comparatively weak motivator when compared to other demands such as those of personal relationships, the household and desires for personal benefit.

State policies and development interventions, meanwhile, often require residents to behave in the constrained fashion of immobile, communalistic rice-farming villagers. This thesis explores several such interventions,

including the decentralisation of administration, checks on mobility, the collectivisation of agriculture, the introduction of mechanised irrigation and a World Bank-funded participatory poverty reduction intervention. From the ethnographic evidence presented in this thesis, it becomes clear that these interventions make untenable assumptions about the nature of rural sociality, production and poverty, and it perhaps comes as no surprise that these interventions fail to be implemented as envisioned or to reduce poverty. What is telling in these accounts of the implementation and failure of these policies and interventions are the manoeuvres, negotiations and concessions which are evident as the rural targets of these interventions attempt to mitigate and manage the consequences of these unpalatable policies. The village in Laos, then, emerges as a site of processual construction and action where notions of the rural – such as "village" and "poverty" – find multiple and often contested meanings and usages. For these reasons, the "village" provides a fascinating site for the study of poverty and policy in contemporary Laos.

Kees van der Spek, Centre for Arab and Islamic Studies (*The Middle East and Central Asia*), Graduate Program in Political Science and International Relations, The Faculty of Arts, The Australian National University, Canberra.

Title: Making a Living in the City of the Dead: History, Life and Work at al-Hurubāt in the Necropolis of Thebes, al-Qurna, Luxor (PhD 2004)

Abstract

This study finds its origins in a crime. At least, that is if today's strict Egyptian antiquities legislation, prohibiting the illicit excavation and trade in ancient Egyptian artefacts, were applied to the rich tomb discovered around 1871 by the brothers Muhammad and Ahmad 'Abd ar-Rasul in the cliffs above *al-Hurubāt*, *al-Qurna*. When the discovery was made public in 1881, it became obvious that the 'Abd ar-Rasul family had used their find as a 'bank' account, selling off antiquities as and when in need of funds.

Al-Hurubāt and the other component hamlets which make up the village of al-Qurna on the Luxor west bank are in part located in the World Heritage-listed archaeological area of the Theban Necropolis. Located in the foothills of the Theban Mountain, mud-brick houses are situated in between and on top of a Pharaonic cemetery of international renown. Due to their presence within the archaeological precinct, foreign archaeological missions in the area for the past 190 years have recruited their labourers from the 'Qurna' community. As a consequence, references about al-Qurna in the main come from, and are coloured by, the professional reports and popularised accounts which result from archaeological fieldwork practice and from the popular fiction it has inspired. Although damage to the archaeological monuments; antiquities' thefts; or the illicit excavation and trade in antiquities feature in all these literary forms, no other incident has contributed more to the common

understanding that the people who live here are ‘tomb-robbers’ than has the 1881 ‘Abd ar-Rasul discovery.

Using a 1960s Egyptological publication which popularised the interest in ancient Egypt but which in doing so also perpetuated for a mass-audience the characterisation that *Qurnawi* are ‘tomb-robbers’, this study argues that the archaeological literature and its attendant negative views concerning populations inhabiting archaeological sites, has largely been responsible for the denial of any form of contemporary sociality which may also be found in the Theban Necropolis. Employing the theoretical position developed by Eric Wolf, *Qurnawi* may be considered as a ‘people without history’, whose historical formation may be seen as closely linked with external and global circumstances, but whose cultural specificity is nevertheless rendered invisible by it. It is the objective of the thesis to restore this visibility, at the same time remaining cognisant of both the historical factors which have contributed to it, and the close linkages which continue to exist with the archaeological quality of the surrounding landscape.

The thesis is constructed in two parts. In Part One, ‘*Past – Time and space at al-Qurna: History and geography of a vernacular ancient landscape*’, the geographical, historical and archaeological setting of al-Qurna will be established, and its at times confusing and contradictory naming-conventions clarified. Accounts from a selection of early western travellers in Egypt are used to construct a historical ethnography, demonstrating the emergence of local environment-dependent economic practices which were reliant on the use of the Necropolis’ archaeological remains and which caused *Qurnawi* subsistence to at least in part differentiate itself from that of surrounding communities.

Part Two, ‘*Present – Social and economic realities of life in the Theban Necropolis*’, commences with a broad discussion of *Qurnawi* social structure which inhabits the modern vernacular Necropolis environment, including agricultural activity; conflict and the traditional dispute settlement mechanism; as well as a discussion of the structuring feature of social cohesion. This social matrix, entirely absent from archaeological publications, situates those other aspects of life at al-Qurna which maintain close connections not only with much of the community’s history but also with the contemporary archaeological character of the area: employment; art and craft production; and certain traditional beliefs which draw on the surrounding archaeological monuments. In its totality, the ethnographic material here presented seeks to counter the perception that at al-Qurna there exists a singular illicit economic activity, and offers in its place a plurality of subsistence practices which are, furthermore, carried out as part of the rich social tapestry which also exists in this ‘City of the Dead’.

Reviews

Contemporary PNG Studies: Divine Word University Research Journal, Vol 1 November 2004

Martha Macintyre, Centre for Health and Society, The University of Melbourne

The Divine Word University has launched a new scholarly journal which aims to ‘foster a research culture’ within the institution and to present work from within Papua New Guinea that is engaging with a wide range of contemporary social, cultural and political issues. In the forefront are the problems faced by the tertiary education system in Papua New Guinea as academics and students struggle to maintain standards of teaching and research in an environment of declining funding for scholarships, facilities, infrastructure and research.

The first article is by Jan Czuba on the specific issues facing the university as a Christian institution within an impoverished tertiary education sector. He shows clearly that in spite of the constraints, the university has a keen awareness of its role in Papua New Guinea’s future – and has developed policies that take up the both the educational and economic challenges. Michael McManus’ piece on the communication arts curriculum elucidates the current problems of educational leadership. Dick Rooney has analysed the ways that Papua New Guinean television is dominated by foreign content. There is an interesting historical linguistic analysis of the term ‘Papua’ and four articles that are sociological in approach. These are of particular interest as they demonstrate the ways that local researchers are pursuing research in areas that are not only topical in Papua New Guinea but have implications for international scholarly debates. Catherine Nongkas and Alfred Tivinarlik write about Melanesian spirituality; Patrick Howley presents a critique of the Western legal system as it operates in Papua New Guinea; Douglas Young, John Gui and Joseph Lakane describe the ways that Simbu and Enga migrant groups integrate to form a community in Western Highland Province and Pat Gesch presents an interesting study of the roles of young men in a squatter settlement near Madang.

The range of articles is impressive and the journal will be of special interest to Melanesian anthropologists.

Monica Minnegal (ed.) 2005. *Sustainable environments, sustainable communities: potential dialogues between anthropologists, scientists and managers*. SAGES Research paper 21. Melbourne: School of Anthropology, Geography & Environmental Studies, The University of Melbourne. ISBN 07304030827 90pp; \$10.

Simon Batterbury, SAGES, University of Melbourne

The 2004 AAS conference in Melbourne was followed by a one-day meeting convened by my colleague Monica Minnegal on the question of how to strengthen anthropology’s role in environmental management and associated policy areas, and the contribution that the

discipline can play in mediating the transmission of knowledge between local communities, scientists, and managers.

This volume is a polished and edited selection of papers from the meeting. The central theme is that anthropology certainly has value as a guide to management agencies and as input to understanding questions most often answered by scientists, and that a dialogue between all three is possible. This value exists over and above its intellectual contributions and explanatory power as an academic discipline. The general sentiment is not new. In the USA, where the divide between “pure” and “applied” anthropology is intense, it guides the SfAA and its journal, *Human Organization*. Others have argued for the adoption of a “civic science” model in environmental policymaking, where the knowledge of citizens, scientific experts, and policymakers are given equal weight (Tim O’Riordan, *Environmental Science for Environmental Management*, 2000 and Alan Irwin *Citizen Science*, 1995), although it is not clear where anthropology might sit in such a world: As an expert discipline? As a transmitter of citizen’s knowledge? Such appeals have also been made by proponents of “deliberative democracy” in environmental policymaking, social planning, participatory development, and other fields.

As Minnegal notes in her introduction, most of the chapters suggest anthropologists can act as mediators, or what Olivier de Sardan in a marvellous book (*Anthropology and Development*, 2005) calls ‘interlocutors’ between different actors in the policy process, especially as interpreters of “...the ways in which people make sense of their worlds, and in how the meanings they negotiate shape the ways they act in relation to that world” (p.2). One chapter, by MacRae, bravely suggests a more material contribution than this, in his case by using linguistic and cultural knowledge to hook up Balinese farmers with much-needed contacts and support. Another, by Hyndman, recognizes the mediator role, but cautions that “... anthropologists ... are merely another class of knowledge holder, and they cannot presume to speak for indigenous people” (p.57). Nonetheless it is clear from this volume that anthropologists feel they are presently under-appreciated - or less than successful - as mediators, and several contributors are defensive of the discipline and its contributions, and sanguine about the lack of uptake of anthropological insights in the policy world.

Toussaint’s chapter, for example, makes an appeal for anthropological relevance, applying a critical-realist approach to water management. People differ in the meanings and explanations they ascribe to natural phenomena like water. The job is to show why such cultural differences occur, and this can be relevant; for example, in designing water restrictions that recognize a culture’s values or its own conservation practices. Strang’s paper, the strongest in the collection, argues the case for an anthropology that engages with and fully appreciates the natural sciences, and which transcends its presently circumscribed role, based on her work on river catchments groups in Northern Queensland. O’Kane’s

argument is similar to Toussaint’s – as an applied social scientist working in a management agency, he describes the sensitive process of redirecting the Todd River to avoid flooding in Alice Springs in 2003. His task was to stress to engineers the cultural and spiritual significance to the Arrernte people of certain riverine and landscape features.

Harrington focuses on how heritage and landscape are interpreted by non-traditional communities in Queensland - such as that on Magnetic Island where “nature is implicated in lived experience and the creation of place” (p.26). Further development of the Island is thought by residents to threaten not just the physical environment, but also senses of being and community. The concerns that Harrington raises have already entered the mainstream - community and land use planning in Australia and elsewhere are increasingly attentive to community perspectives on “place-making”. (My own Council in Melbourne is presently spending a year eliciting such views as input into a new Structure Plan). Levitus discusses the case of fire management in Kakadu, where the NPS has broadly accepted the legitimacy of Aboriginal fire-stick burning regimes, but insisted on subjecting them to scientific analysis. It applies their principles only to certain seasons and where fire has a measurable “conserving effect”, thus missing much of its cultural significance. Useful insights are offered on how further research might break down the remaining differences of opinion between Aboriginal owners and the Parks Service, in conditions of reduced Aboriginal migration across the landscape, and hence diminished surveillance of vegetation health.

Not all the contributors focus on the mediator roles. Mulcock, McNamara and Trigger focus on the horse, not the cart: they argue that the task of promoting dialogue begins in the classroom, for example by exposing anthropologists to “...basic theoretical and methodological paradigms in the physical and biological sciences as well as to procedural and evidentiary frameworks employed in law” (p.21) and, as well, by students gaining the communications expertise necessary to conduct applied work. MacRae’s paper, noted above, is concerned with what really constitutes ‘relevance’, while Macintyre’s deals with the near-impossibility of helping mining companies to make sure local communities are properly compensated around mine sites - achieving “informed consent” is complex even when anthropologists are on-site to interpret and to make recommendations about social issues. Given changing power relations in Papua New Guinea, striking agreements with the right people, and not alienating others, is almost impossible.

Two questions arise from this excellent collection. Firstly, the separation made between “anthropologists, scientists and managers” (p.2) makes the assumption that we are talking here about *social* or *cultural* anthropologists, and that managers and scientists are *not* anthropologists. A small point perhaps, but it struck me immediately that many anthropologists (particularly in economic and environmental anthropology) actually have

substantial scientific training or, as some contributors argue, might aspire to acquire some. Others, particularly in Australia, are already employed in state and federal agencies (and as far away as the World Bank, too), and are already managers of people, environments, or both. So there is additional organisational and personal complexity here, which might destabilise the key argument for 'mediation'. Ian Scoones's work (*Understanding Environmental Policy Processes*, 2003) explores this complexity in much more detail.

Secondly, the mediator role is already being performed by many non-anthropologists. Other disciplines have played a substantial role of course (the leader in this field, the IDS Environment group at Sussex, comprises scholars with differing backgrounds, including anthropology), but there are also a whole class of 'interlocutors' that works in and around conservation projects, mines, and in the places targeted by international development organizations. This role is often taken on by literate and well connected local people. There is, therefore, no particular monopoly on cultural interpretation of the way people understand "nature", conserve it, manage scarce water supplies, and so-on. As Filer identifies in his provocative paper, indigenous representation is now strong in international meetings on biodiversity, certainly outnumbering the western anthropologists involved in the Millennium Ecosystem Assessment (p.81). For Filer, the tendency to counterpoise indigenous and western ecological knowledge, trotted out in such meetings, is unhelpful and reductionist - but it does provide a clear role for anthropologists. He does find the anthropological attachment to place-based knowledge (termed "local local", p.86) rather vexing, if this means that the political economy that controls and appropriates knowledge and formulates policy (Scoones's focus) is not acknowledged. Nonetheless, the potential contribution of anthropological insights to the domains of 'big science' and biodiversity assessment is great.

The volume works well as an Australasian contribution to an ongoing global debate. It feeds nicely into the growing movement for anthropological relevance - not by promoting advocacy or radical critique, as others have suggested, but through careful deployment of certain anthropological insights and skills.

For order form: <http://www.geography.unimelb.edu.au/> and follow the links (Publications, SAGES Research Publications)

New Publications

Anthropological Forum

Volume 15, No. 2. July 2005

Julian Lee: "The Narrative Imperative"

Matthew H. Amster: "Cross-Border Marriage in the Kelabit Highlands of Borneo"

Eirik Saethre: "Nutrition, Economics and Food Distribution in an Australian Aboriginal Community"

Gaye Sculthorpe: "Recognising Difference: Contested Issues in Native Title and Cultural Heritage: A section devoted to issues in Applied Anthropology"

The Asia Pacific Journal of Anthropology

Volume 6, No. 2. August 2005

John Clammer: "Culture, Development, and Social Theory: On Cultural Studies and the Place of Culture in Development"

Francesca Merlan: "Culture, Development, and Social Theory"

Raymond Apthorpe: "'It's [the] Culture, Stupid!' Why 'Adding Culture' is Unlikely to Make Any Serious Difference to International Developmentalism"

Sonia Ryang: "Dilemma of a Native: On Location, Authenticity, and Reflexivity"

Wing Chung Ho: "Negotiating Subalternity in a Former Socialist 'Model Community' in Shanghai: From 'Model Proletarians' to 'Society People'"

The Australian Journal of Anthropology

Volume 16, No. 2. August 2005

Assa Doron: "Encountering the 'Other': Pilgrims, Tourists and Boatmen in the City of Varanasi"

Laura Noszlopy: "Bazar, Big Kites and Other Boys' Things: Distinctions of Gender and Tradition in Balinese Youth Culture"

Kay Milton: "Emotion (or Life, the Universe, Everything)"

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Contemporary PNG Studies: DWU Research Journal

Volume 2, May 2005

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Shandy Chakko: "A values education program"

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Daniel J. Stollenwerk: "A higher synthesis of knowledge: DWU and the purpose of a Christian university"

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Patrick Howley: "A marriage of Melanesian custom law and Westminster"

Recluse: Journal of Religion, Mysticism and Occult Studies

Volume 1, Issue 1, September 2005 ISBN: 0 9757829 0 8

Edited by M. Crosbie and R. A. Gordon

From the editors' introduction: "With this first issue of Guardian Publications' flagship title we wanted to introduce the reader to a style of writing that is both rigorous in its academic pursuit and accessible for all who choose to read through it. ... This issue ended up having a rather Buddhist tone to it, which seemed like an appropriate start to the pluralistic approach that we wanted to achieve. Added to this, we have some articles on witch-hunting in the Early Medieval Period (EMP), some delvings into the occult world of Kabbalah, and some Nietzschean philosophy amongst many others."

Contact: GuardianPublications@hotmail.com

Social Analysis: The International Journal of Cultural and Social Practice

Volume 49, No. 1. Spring 2005

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Richard Daly: "Being And Becoming In A World That Won't Stand Still: The Case of Metlakatla"

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Jeremy Beckett. Oceania Monographs 55, 2005.

This is the original 1958 thesis with a new introduction by the author.

'This is a study that deserves to be read and reread, because it locates Aboriginal people as social actors, and not only as the bearers of traditional culture. These are people who inhabit a world where they must continually reinvent themselves.' [From the Preface by Dr Barry Morris, University of Newcastle.] Cost: overseas, US\$30.00 (including postage and packing); within Australia, A\$30.00 plus \$3.00 GST (includes postage and packing).

To order: contact oceania@arts.usyd.edu.au

Donald Thomson: The Man and Scholar

Rigsby, B. and Peterson, N. (editors). Academy of the Social Sciences in Australia, and Museum Victoria, 2005 (269pp, paperback, \$49.95, many illustrations).

This volume of 16 papers examines most aspects of the life and work of Donald Thomson.

1. Introduction by Bruce Rigsby and Nicolas Peterson
2. Anthropology Through a Biological Lens, Athol Chase
3. Thomson's Place in Australian Anthropology, Nicolas Peterson
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Lynne Hume & Jane Mulcock (editors). Columbia University Press, 2005 (296 pp, Cloth \$US67-50, Paper \$US27.50)

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Evil : A Novel

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Endangered Languages

Dear Madam, Dear Sir

I would like to bring to your attention a Call for Submissions to a new database project launched by UNESCO’s Endangered Languages Programme: the ‘Register of Good Practices in Language Preservation’ www.unesco.org/culture/indigenous/languages/goodpractices.

The purpose of this Register is to collect experience reports concerning any kind of language preservation efforts, from speaker communities, governmental and non-governmental organisations, related experts, etc. Our goal is to provide a free online practice-based source of information as an aid and encouragement for future language preservation projects.

To this end, we would like to ask you to kindly consider submitting any language-related projects your institution may be (or have been) involved in to the Register.

Barbara Soukup

UNESCO Endangered Languages Programme, Intangible Heritage Section, UNESCO, 1 rue Miollis, 75015 Paris, France

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 MA and 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 December. 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