



The Australian Anthropological Society Newsletter

Number 101, March 2006

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

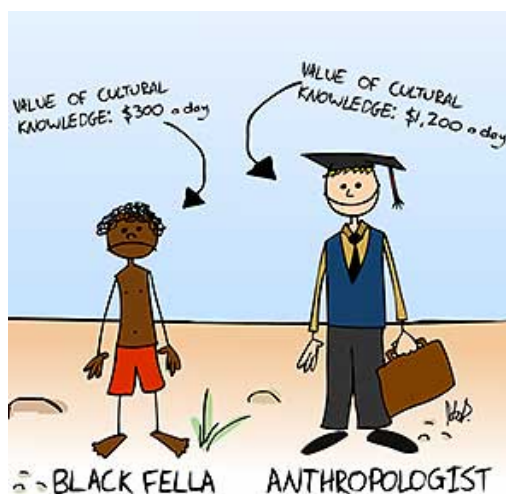
Contents:

| | |
|--|----|
| Anthropological NIT-picking | 1 |
| President's Report 2005 | 2 |
| AAS Annual Conference 2006 | 3 |
| Changing Places | 6 |
| Launch of New AAS Website | 6 |
| News from the Programs | 7 |
| Postgraduate Events | 11 |
| Conferences Past | 11 |
| Axes to Grind? | 12 |
| Forthcoming Conferences | 13 |
| Recent Theses in Anthropology | 14 |
| New Publications | 16 |
| After Culture: Emergent Anthropologies | 19 |
| Pacific Island Research Fieldwork | 19 |
| Course in Anthropology & Public Health | 19 |
| The Politics of Public Health | 20 |
| AAS Newsletter Contributions | 20 |

Anthropological NIT-picking

David Martin

Centre for Aboriginal Economic Policy Research, ANU



Source: National Indigenous Times, 9/2/2006

As those of you who are subscribers would have observed, the mostly glass-like blandness of the AASNet pond was disturbed last month by ripples from a message

lobbed in by Bill Day. Following hard on the heels of the international furore over the Danish Mohammed cartoons, but of infinitely less significance, this mini-furore was characterised by a wide range of contributions from list subscribers (anthropologists and otherwise) which exhibited variously broader concerns and parochialism.

Bill Day, an anthropologist working for an Aboriginal organisation in the Pilbara and occasional contributor to the independent newspaper the *National Indigenous Times* (NIT), advised us of “a crude cartoon” on the cover of the February 9th issue, featuring an “anthropologist” and a “blackfella”. The cartoon depicts the mortar-boarded, young, white anthropologist as possessing cultural knowledge valued at \$1,200 per day, while the ‘blackfella’ cultural knowledge is only valued at \$300 per day. Bill said he found it offensive, and noted that he works for his Aboriginal employee on heritage surveys for far less than the \$400 per day that Aboriginal consultants are paid.

A number of the contributors to AASNet were, like Bill, clearly offended. Observations were made, for instance, that the two forms of cultural knowledge were not commensurate. Thus Neale Draper, while referring back to the issue raised in the associated story in the NIT (of which more later), took umbrage that the article “totally misrepresents the role that anthropologists have in cultural heritage management processes”. The anthropological role in the heritage clearance area, in his view, is fundamentally different from that of traditional owner consultants, being one of cross-cultural communication (not just between whitefellas and blackfellas, but between lawyers and everyone else, public servants and developers and Indigenous organizations), as well as a plethora of logistical roles.

Others were offended more by the specificities of the claimed rates and the presumption of privilege; Don Sauman for example told us he'd had a “gut-full of the pain involved in this area of work – \$1200 a day, I dream of that!” Yet others took a different stance, noting the relative privilege and power of anthropologists in comparison with the Aboriginal people whose heritage was being surveyed. James Rose, for instance, in response to Megan McCorry's statement that “Indigenous people feel that anthropologists are profiteers of Aboriginal

heritage”, claimed “that’s exactly what we are”.

Jerry Schwab caustically reminded us that Dante placed profiteers next to the blasphemers and sodomites in the seventh circle of hell, and that this would make a great image for cartoonists, along with the description by Cape York’s Richie Ahmat (a sometime Aboriginal consultant) of consultants as ‘leeches on the bleeding sore of the Indigenous welfare economy’, and of his call for them to ‘prise their fangs off the Aboriginal throat’.

Emma Kowal welcomed us to the postcolony. She opined that we as non-indigenous or white anthropologists would be used to this kind of attack on “existential problematisation” from within Indigenous public discourse. This didn’t mean that we shouldn’t take it seriously, since the cartoon “clearly draws on powerful discourses of race and class that affect all of us”. There would be little point in mounting a public defense of anthropologists however, “because for the audience of this cartoon and this argument, white educated people are by definition the oppressor and any defense merely demonstrates their oppressiveness”.

A number of contributors took us to task for over-reacting to what was a relatively innocuous (if arguably inaccurate) commentary. As Raymond Madden mischievously observed, the cartoon was a pretty poorly baited hook, yet there was “no shortage of flathead flapping about on the AASNet jetty”. He suggested that for the overwrought among us, a Bex and a lie down might be in order, and if that didn’t work, a spell at Leunig’s rural retreat for the mischievously misrepresented would do the trick.

A few contributors pointed us away from our collective self-absorption in what the cartoon had to say about us, to the accompanying story in the NIT, which was about the Queensland Land and Resources Tribunal’s capping of rates paid to Indigenous people working in cultural heritage management. Luke Godwin provided a quite detailed and very useful account of the factors leading to this move in his posting to AASNet, which is too long to repeat here, but which chides the profession for failing to make submissions in relation to the Queensland Aboriginal Cultural Heritage Act 2003 and related guidelines. He argues that the figures used by the NIT simply drew from the second reading speech for that act, and that the cartoon took misguided aim, “given that the people really striking down payments to Indigenous people were appearing in the LRT and earning more like \$3,000 to \$4,000 per day and generally have rather shiny backsides.”

A number of contributors to AASNet (and indeed some to the always interesting private side debates), castigated us for self-indulgent navel gazing. Most pointedly, Tony Redmond noted,

Amazing really that of all the critical issues that have arisen in indigenous/white affairs over the last couple of years (the “new arrangements”, “mutual obligation”, SRA’s, radical changes to the LRA, the ILC’s recent statements on cutting welfare etc etc) this

little cartoon has given rise to more responses than any of these put together. Perhaps the caption for that cartoon should have been; Anthropologist: “well that’s enough of me talking about myself, what do you think about me?”

Perhaps collectively here, we have made a Royal fool of ourselves. Arguably, the Emperor had no clothes – or if he did, they possibly included a baseball cap worn backwards. In a return to timeless anthropological roots (or was it to the lurking positivist in all of us), Peter Sutton and John Morton investigated the actual origins of the cartoon. Armed with this fact, Peter Sutton, in response to Annaliza Jackson who wrote “I don’t believe we ‘white’ anthropologists, ‘white’ academics or any ‘white’ professionals should complain about the way Aboriginal people may view [u]s in the cartoon in question”, advised us that actually the cartoonist in question was a 16 year-old whitefella. Fascinatingly, the debate ceased almost immediately, and AASNet returned to its usual semi-torpid state. Perhaps we were embarrassed at being caught out in our pretentiousness, were tired of it all, agreed with a number of the contributors that it was much ado about nothing, all of the above Food for thought in any case.

President’s Report 2005

Presented at the Annual General Meeting of the
Australian Anthropological Society

Adelaide, Friday 30 September 2005, 1.30-3.30 pm

Dr Martha Macintyre

Centre for Health and Society, The University of
Melbourne

At the plenary panel discussion I suggested that in concentrating on the teaching of Anthropology as something distinct from research activity in a university department, we were moving into hazardous territory. Recent statements by the Minister for Education, Brendan Nelson, about the proposed Research Quality Framework suggest that he intends to use it not only to evaluate research in Australian Universities in ways that will affect block funding, but to determine which universities or university departments are able to apply for ARC grants.

The split between teaching and research in making judgements about the quality of staff in a university has always made teaching the less important component of academic work. The Research Quality Framework promises to make that division a gulf.

I want to stress some of the pragmatic issues raised by the Research Quality Framework which, regardless of what we say, has made a decision implicitly – in Australia Anthropology is what anthropologists do in their departments (if they are not in Anthropology Departments, then they are self-defining). The quality of their research will be judged according to criteria that will be applied in peer review of their publications. The panel making such judgements will probably only include one anthropologist.

The Australian RQF expressly refers to quality and 'impact'. This is a difficult one for anthropology as the ideal type of research is in the sciences where impact refers to such things as international recognition of a 'discovery' or an 'invention' or the effect of the research finding in say pharmacological or medical therapeutic advances. Impact can also mean that some scientific or engineering research is applied or taken up by industry. In spite of the attempts at disclaimers, reading the document reveals that this is the model for impact and 'impact' for the Humanities and Social Sciences is a modified, but weaker version of this notion. "Impact" is defined in terms of direct outcomes of the research – presumably the ones we are familiar with: Is it published in high status international journals? Is it read? Respected? Cited by others? Perceived by others (especially international others) to have contributed to or advanced knowledge? Usually such questions are answered by referring to a citation index and while the RQF does not explicitly refer to citation indices as an indicator of 'impact', one can be certain that universities will use such instruments in the presentations of their 'research profiles'. I believe that the current DEST system disadvantages our discipline because books and monographs remain the major form of publication that we aspire to – and because there are very good reasons why Australian anthropologists choose to publish locally, where material relating to Australian culture or migration or Aboriginal communities, Native title, etc. are likely to have more impact – and are more relevant.

But there is another component in assessing impact in the RQF – the 'end user'. The utilitarian emphasis in quality measures is familiar to most of us through the ARC requirement that our research be in the National Interest and the privileging of research by establishing priority areas. Who are our end users? Aboriginal Land Councils who employ anthropologists? Government agencies who occasionally seek the services of anthropologists? Is my own work to be judged by the boards of directors of mining companies? As yet 'impact' is only vaguely defined and it may be that it could be a useful instrument for evaluation – but if some of the ways "National Interest" has been judged, I am concerned that that it will place undue emphasis on 'applied' research that 'end users' judge to be 'useful' to them.

Often, people who work in applied areas are not in the academy. The hierarchy within academic anthropology has always been one in which applied anthropology has been in the lower echelons – even good ethnography is considered a lesser achievement than 'theoretical' writing. The qualities evaluated in the RQF do not necessarily reflect the various priorities of anthropologists. I am not suggesting that we rethink our discipline in order to 'fit' into the RQF criteria – but we will certainly have to argue strongly and coherently if we are to determine the future directions of the discipline in Australia, as the RQF will be the mechanism for block funding of research in our institutions. In many respects it is an advance on the current method which is based on the amount of money that a university obtains from grants for research. "Never

mind the quality, feel the width" has always seemed to me an absurd system of assessment. But I worry about the quality of 'peer review' when only one anthropologist is on the panel.

Brendan Nelson's introduction to the Research Quality Framework indicates that he has in mind to tie access to ARC grants to the RQF. No doubt this is to be part of his plan to separate teaching and research so that some universities will specialise in one or the other – a process that will favour the old, established universities as places where research is done. There will be effects on staffing policy that will discriminate against young, early career anthropologists. We need to look at what happened in Britain – where well-published academics were 'headhunted' in order to boost ratings. In Australia we can see the beginnings of this trend already with professors able to negotiate loadings on their salaries, the creation of Federation Fellowships and in my own university 'Laureate Professors'.

I have raised this issue here so because I believe that the wave of interest in 'standards' (of education, learning, teaching and research) by government and conservative elements in Australia (Paddy McGuinness; Archbishop George Pell; Andrew Bolt) is at present dominated by ideas that are reactionary (not surprising given the bias in Australian media) and potentially harmful to us and to future students and researchers in Anthropology. I think that we need to be organized in our response to these policies and to work together so as to protect the integrity of our discipline. I believe too that our responses need to be mindful of the interrelationships between high quality teaching and research and of the dire effects of splitting these activities.

AAS Annual Conference 2006

27-30 September, 2006

Beyond Science and Art:

Anthropology and the Unification of Knowledge

Further information and details regarding registration are available from the AAS Conference Website. This will be updated regularly:

http://www.faess.jcu.edu.au/saas/2006_aas_conference.html

The website is also linked to the AAS Website at: <http://www.aas.asn.au/>

Conference Hosts:

The Australian Anthropological Society Conference for 2006 is hosted by the School of Anthropology, Archaeology and Sociology, James Cook University, Queensland, Australia

The Conference will be held at the Cairns Campus of James Cook University.

Team of Conveners:

Dr Michael Wood, Dr Dundi Mitchell, Dr Rosita Henry, Dr Robin Rodd, Dr Marcus Barber, Dr Maureen Fuary, Dr Sophie Creighton.

Conference Theme:

Anthropology occupies a unique position among disciplines, harnessing theories and methods from the natural and social sciences and the humanities. Its theoretical and methodological frameworks for translating disparate knowledge systems into a shared language should position anthropology to act as a primary motor of cross-disciplinary engagement.

Beyond science and art seeks to explore anthropology's potential to play a leading role in the unification of humanistic and scientific knowledge. Participants are encouraged to reflect on anthropology's relationship to the natural sciences and the humanities, and the ways that the practice of anthropology is both science and art. We encourage suggestions for sessions oriented around different aspects of anthropology's multidisciplinary heritage and its relationships and contributions to humanistic and scientific endeavour.

We anticipate having an arts and performance space to encourage multi-sensory reflection on the relationships between art, culture and science. Participants wishing to contribute multi-media or performance art pieces are encouraged to send ideas to the conference organisers.

Call for Conference Panels

We invite suggestions for conference panels on any theme oriented around anthropology's relationship with the natural and medical sciences and/or the visual, literary or performance arts. We especially invite suggestions for panels that encourage roundtable discussions, or forums for the presentation of visual anthropology.

Deadline for Panels 3rd April 2006

Please send proposed panel abstract and contact details of conveners by Monday 3rd April 2006 to Robin Rodd at AASConf@jcu.edu.au

The conference conveners particularly seek panels that can broadly (or laterally!) be encompassed within the following thematic clusters:

The science of art and the art of science

- Aesthetics: Form, function and beauty in cross-cultural perspective
- Museums, Objects and Ideas
- Prose, poetry and ethnography

Anthropological links between the natural and social Sciences

- Surf and Turf (coastal and maritime systems)
- Ecological and Environmental Anthropology
- Ethnobotany, ethnopharmacology, and climate change
- Ritual, ecology and biodiversity
- Forensic anthropology/archaeology
- Medical anthropology

Phenomenology and the cognitive sciences

- Visionary knowledge and products: gods, ecstasies and markets

- Culture and human development: humanistic and evolutionary perspectives
- Trauma, resilience and mental health

There will be three Plenary Sessions:

1) The Art of Science and the Science of Art

Anthropology has long been recognized as the most scientific of the Arts and the most artistic of the Sciences. This bridging of contradictions is quintessential to its disciplinary identity and to its focus on understanding human cultural creativity as both the science and an art of life. In its history, anthropology continually positions and repositions its theories in terms of these two oppositions. This is especially true in the analysis of mystical and magical practices and other phenomena which defy scientific logic and rely on sensual experience (e.g., the power of aesthetics).

2) Towards Better Understandings of Environmental Transformations: Anthropology and the Natural Sciences

This discussion will centre on how various sciences and anthropology can work productively together to develop our knowledge and understanding with respect to complex socio-ecological systems. How do the environmental sciences and anthropology productively translate (and mistranslate) their ideas and knowledge claims into each other? What would improve these transactions and their outcomes?

The panel will address issues concerning natural resource development, governance and management, particularly in relation coastal and marine systems.

3) The Anthropology of Perception: Beyond Cognitive Science and Phenomenology

'If we examine the current situation today... cognitive science has had little to say about what it means to be human in everyday, lived situations'. (Varela, Thompson & Rasch, 1993: xv. *The embodied mind: cognitive science and human experience*)

A science of mind that accommodates neither experience nor culture produces minds out of time and place. Anthropologists tend to say a lot about what it might mean to be human in a range of lived situations, while cognitive scientists have tended to shy away from using experience as a means of understanding minds. Experience is a foundational concept in anthropology that underpins the ethnographic method and cultural analysis. Anthropology, however, has been described as a 'shadowy' partner in the sciences of mind where the terms of debate have largely been set by psychologists, neuroscientists, linguists, and philosophers. While anthropology can learn much from the ways that cognitive scientists have understood cognition, cognitive science could benefit greatly from the integration of participant observation and anthropological insights into cultural experience. This plenary session aims to build a bridge between mind in science and mind in experience by

articulating a dialogue among cognitive science, anthropology and phenomenology.

Native Title Workshops

Two 1/2 day workshops will be held before the Conference on 26 September 2006 at the JCU Cairns Campus- with one following the other.

Session 1 9:00 - 12:30

Lunch 12:30-1:45

Session 2 1:45 - 4:30

People interested in participating should contact Craig Jones directly via email craig.jones@jcu.edu.au or phone 0429441010.

SESSION 1: Connection Reports and Native Title. The workshop will be a facilitated discussion around the production and use of connection reports in the native title process. Participants will include anthropologists, native title representative body staff, lawyers and state officials. In the past there has been much debate around the style and content of the connection reports. The workshops bring together practical experience from all sides of that debate.

SESSION 2: What future for native title and anthropology? Much of the current policy debate surrounding Indigenous peoples focuses on economic, health and education issues. Where will native title be in 10 years time and what role does native title have to play, if any, in Indigenous development? This workshop offers an opportunity to be forward looking, perhaps even aspirational, in the current reactionary environment. What role is there for anthropologists in this future and can anthropologists play a role in shaping the changes that will occur?

Postgraduate Student Colloquium

The JCU postgraduates are planning a colloquium for postgraduate anthropology students to be held on Tuesday 26th September (the day before the Conference). Please see the Conference website for further details as they become available.

Conference Dinner

The Conference Dinner will be held on Friday 29th September

AAS AGM

The Annual General Meeting of the Australian Anthropological Society will be held on Thursday 28th September at 5pm.

Travel and Accommodation

The Cairns Campus is a \$35 taxi fare from the Airport and from the city. There is plenty of accommodation in Cairns but if you wish to be closer, we recommend that conference delegates stay at the closest beach accommodation to the Campus (ie. at Trinity Beach). Trinity Beach is only five minutes drive from the Campus. It is not too touristy and there are holiday rental apartments available. If you plan ahead and get a group of friends together to share an apartment it can work out

reasonably cheaply. It is important to book accommodation very early as the conference falls in the high tourist season when accommodation can be difficult to find. If most of the delegates stay at the same beach there is the added convenience of shared transport to the Campus (and get together on the beach or at the local pub!). We are planning to supplement the local bus service between Trinity Beach and the Campus (if the Conference budget allows). Below you will find a list of some Trinity Beach accommodation options.

NB The Conference is in High Tourist Season. Book Accommodation Now!

Some suggestions:

On the Beach Holiday Apartments (4 stars).

Ph: + 61 (0)7 40 577 555

Fax: + 61 (0)7 40 577 622

E-mail: info@onthebeach.com.au

www.onthebeach.com.au

The Blue Marlin (4 stars)

Managed by On the Beach www.onthebeach.com.au

Email: info@onthebeach.com.au

Ph: 0740577555

Meridien (apartments) 4.5 star

www.meridienattrinity.com

Email: info@meridienattrinity.com Ph: 0740571700

Prices based on minimum 5 nights stay. Well suited to sharing while enjoying privacy.

Sea Point (apartments) 5 star

www.seapointontrinitybeach.com (managed by [Costa Royale](http://CostaRoyale.com) Ph: 40576577/ 1800805708).

Very well suited to sharing, with privacy.

Marlin Cove Resort (a short walk back from the beach)

Phone: (61) 07 4057 8299. Fax: (61) 07 4057 8909

www.marlincove-Resort.com.au

Special Conference price includes a full cooked breakfast each day in the resort café. An extra bed can be added to each apartment at a cost of \$26 (price includes breakfast):

Castaways (3 stars; a short walk back from the beach)

www.castawaystrinitybeach.com.au

Email: info@castawaystrinitybeach.com.au

Ph: 0740576699 or 1800 079 022

Clean comfortable accommodation located a few minutes walk from the beach. Prices based on a minimum stay of 3 nights.

Cairns Student Lodge

There is also limited accommodation available at the Student Lodge opposite the Campus (walking distance but not on the beach!). The accommodation is based on a shared cluster with a single lockable bedroom (with fans), shared bathroom, separate toilet and air conditioned lounge area. Bed and breakfast is available per person per night at \$55.00. Accommodation only: \$38.50 per person per night.

sales@studentlodge.com.au

There is also a wide variety of accommodation in Cairns city itself and surrounds.

If you are planning to book and share accommodation, most 2 bedroom apartments can sleep from 1-4, while 3 bedroom options sleep from 1-6 people. We recommend that when booking you check the room layout and bed configurations to see if the apartment is suitable for sharing. Some of the more expensive options have the bedrooms separated so that you could very comfortably share and have some privacy thrown in as well. The option of sharing some of the more expensive units can work out quite cheaply.

For further details regarding accommodation see Conference Website which will list accommodation options as well as other facilities available at Trinity Beach.

Some places are also listed at:

www.tropicalnorthqueensland.com.au/trinity_beach_accommodation

Changing Places

From AAS Executive

Dr **Katie Glaskin** has notified the Executive of her resignation from the position of Secretary of the Australian Anthropological Society effective March 1st, due to the pressure of her other work commitments. In accordance with Rule 25 of the AAS Constitution, the Society intends conducting a postal ballot for the vacant position of Secretary, and is therefore first seeking nominations for that position.

Nomination forms are available either by emailing the Administrator Shane Silva at aas@anu.edu.au, or from the AAS website. To download a nomination form, first log in as a member at www.aas.asn.au then go to the "News and Events" page, and follow the link there.

Completed nomination forms should reach the Secretary no later than Monday 27th March. Ballot papers will then be mailed to Fellows and Ordinary Members by 31st March, and should be returned to the Secretary no later than Friday 28th April.

Results of the ballots will be announced to members by email, and on the AAS website.

Positions on the Executive Committee can only be filled by current Fellows of the Society.

Nominations should be addressed to: The Secretary, Australian Anthropological Society Inc., PO Box 8099 ANU, Canberra, ACT 2601, or Fax (02) 6125 2711 or (if you have the technology to scan them), email aas@anu.edu.au

From Monash University

Thomas Reuter, formerly Queen Elizabeth II Fellow in the School of Anthropology, Geography and Environmental Studies, The University of Melbourne and, recently, President of the Australian Anthropology Society, has taken up a Senior Research Fellowship in the School of Political and Social Inquiry at Monash University.

Launch of New AAS Website

The Australian Anthropological Society is delighted to announce the launch of our new website, which can be found at the original address www.aas.asn.au.

This site has a whole new set of features which we are sure will be of benefit both to Members such as yourself, and to others wishing to find information about Australian anthropology and anthropologists.

Of particular importance is the capacity for Members to check and update their contact details, and for Members themselves to be able to upload through a simple web-based form details of their research and work experience and interests, publications, and other professional details to a publicly searchable database.

This will benefit Members in having key information about their professional work available in an easily accessible and searchable form. It will also assist the Society's administration of its membership, as Members can now notify us automatically of changes to their contact details, institutional affiliation, and so on. As well, Members can choose which of their contact details are published on the web and which are not, where they may have a preference (for example) not to publicise their telephone number or address.

There are other sections of the website which we propose to develop further. For example, in the "News and events" section, we are thinking of including the capacity for members to upload information about workshops, conferences, and other professional events to the site, which would then be available to be viewed by all visitors to the website. We would see this as a preferable means of notifying such events to simply distributing over AASNet, since it would have a more permanent presence on the site. AASNet and other lists could then be used to direct people's attention to the AAS website. We would also hope that the site will become a preferred means for University departments and other employers to advertise positions for anthropologists.

Profile information on most Members is currently blank. A small number of members however have filled in their details, as part of our process of testing and developing the site. To find these Members, and see how the searchable database works, do the following (which will work whether you are logged in as a member or not):

Go to "Membership" – "Search members". In the checkbox marked 'Profiles with career details', choose the 'Yes' drop down option, then click 'Search'. This will produce a list of the 15 members who have currently uploaded their profiles. You can select 'View profile' for any of these individuals, to see how they have input their information, and you can also choose a printer-friendly 'Printview' option for each person's profile.

As another kind of search, if you go back to the search page, you could try choosing 'Research/employment interest' option in the drop-down box, and searching for 'native title', or 'modernity'; you'll come up with those Members who have specified this as one of their research or work interests.

We look forward to your finding this new website of benefit to your professional work, and hope you see it as an attractive and useful interface to advance the interests of the society and the profession.

Please let us know your views about the site and any suggestions you may have or issues with its use, by emailing our Administrator Shane Silva at aas@anu.edu.au.

Martha Macintyre

President, Australian Anthropological Society

News from the Programs

Anthropology in the School of Social Science, The University of Queensland

From **Annie Ross**

The Anthropology program at The University of Queensland encompasses both socio-cultural Anthropology and Archaeology. In 2005 the socio-cultural Anthropology part of the Anthropology program suffered from a serious staff shortage, brought about as a result of a number of factors:

Dr **Franca Tamisari**, whose research area focuses on Aboriginal songs, paintings and dance from northeast Arnhem Land and the maintenance and transformation of traditions in Sicilian communities of North Queensland, is on a two-year secondment to the University of Venice, Italy, having won the prestigious and highly competitive *Italian Government's Return of the Brains Fellowship*, awarded by Italian Ministry of Education, University and Research (MIUR) in Rome. Sessional staff taught Franca's courses in 2005.

Dr **John Bradley**, who has conducted Anthropological research with the Yanyuwa of the southwest gulf of Carpentaria for over 20 years, resigned from the School of Social Science to take up a joint appointment as Senior Lecturer in the School of Political and Social Enquiry and the Centre for Australian Indigenous Studies at Monash university in Melbourne. John's position has been replaced, but not by a lecturer in Australian indigenous Studies. Sessional staff taught John's courses in 2005.

Dr **Leonn Satterthwait**, whose research area focuses on material culture and meaning in objects in a variety of social and cultural contexts, including Museum displays, was on Study Leave and sick leave for most of 2006. Sessional staff taught Leonn's courses in 2005.

Dr **Helen Johnson** whose research focuses on gender and communication technologies in the Asia-Pacific region, and rural and urban women's unpaid labour, was on Study Leave at The Five College Women's Studies Research Centre in Massachusetts, USA, for second semester 2005. Sessional staff taught Helen's courses in Semester 2 of 2005.

As a consequence of these staff movements in 2005, Dr **Annie Ross**, whose research areas relate to cultural heritage management and Indigenous resource management in Australia, was the only permanent staff

member teaching into the socio-cultural Anthropology program in the second half of the year.

The absence of staff in the socio-cultural Anthropology program in 2005 had a detrimental affect on PhD and Hons enrolments and completions. Only five (5) students completed Honours in socio-cultural Anthropology in 2005 (compared to 18 Honours graduates in socio-cultural Anthropology in 2004). Ms **Valli Slater** won the inaugural Bruce Rigsby Prize in Anthropology (supported by an annual award of \$1000 from Ang Chin Geok in recognition of the contribution made by Professor Bruce Rigsby to anthropology in general and the Anthropology program at The University of Queensland). The title of Valli's Honours thesis was "The persistence of aboriginalism and culturalism: the politics of representation in Aboriginal and Torres Strait Islander Studies". (See below for abstract.)

Only one (1) PhD student, **Garrick John Hitchcock**, completed a thesis in socio-cultural Anthropology in 2005. The title of Garrick's thesis was "Environmental Transformation and Resource Management on an Asia-Pacific Borderland: the Torassi or Bensbach River area, southwest Papua New Guinea". (See AAS Newsletter, No. 100, December 2005 for Abstract.)

Nevertheless, the Archaeology Program was able to fly the Anthropology flag for the School in 2005. Associate Professor **Jay Hall** is Head of the Archaeology Program. Jay's research interests are in the Archaeology of south-eastern Queensland and Mayan civilizations in Copan. Dr **Marshall Weisler** is senior lecturer in Archaeology. His research interests are in trade and communication in the Pacific over time.

Dr **Tom Loy**, who pioneered research in molecular archaeology and forensic analysis of human remains in Archaeological contexts, passed away in October 2005.

Dr **Andrew Fairbairn** commences an appointment in Archaeology in the School of Social Science as a replacement for Tom Loy. Andy's research interests are in scientific Archaeology and particularly plant use in societies in Turkey and Papua New Guinea.

There were sixteen (16) Archaeology Honours graduations in 2005 and one (1) PhD student, **Gail Robyn Jess Robertson**. The title of Gail's thesis was "Backed Artefact Use in Eastern Australia: A Residue and Use-Wear Analysis". (See below for abstract).

In 2006 the socio-cultural Anthropology program is rising, like a phoenix from the flames, with the employment of Drs Dressler and Babidge:

Dr **Wolfram Dressler** has been appointed to teach courses in introductory socio-cultural Anthropology, development Anthropology and political ecology. Wolfram completed his PhD on Indigenous use of resources in protected areas in Palawan, south-western Philippines from the School of Geography, McGill University, Canada, in 2004. In 2005, Wolfram worked as a Post-Doctoral Fellow with the Transboundary Protected Areas Research Initiative (TPARI) in partnership with the Chair for Sustainability at Wits

University in South Africa. His research there was on community-based natural resource management along the western boundary of The Great Limpopo Transfrontier Park.

Dr **Sally Babidge** joins the socio-cultural Anthropology staff of the program as a 12-month replacement for Dr Franca Tamisari. Sally has a PhD in Anthropology from James Cook University where she explored relationships between Aboriginal families and the state in Charters Towers. Sally graduated in 2005 and taught a number of undergraduate courses at JCU throughout 2005.

In 2006 we look forward to the rejuvenation of the Anthropology and Archaeology programs. The Review of the School of Social Science in 2004 made a strong recommendation that the School appoint a Professor of Anthropology to provide leadership to the program. This recommendation is in the process of being implemented and the School is confident that a Chair in Anthropology at The University of Queensland will be advertised before the end of 2006.

Valli Slater – Honours thesis awarded inaugural Bruce Rigsby Prize in Anthropology

Title: ‘The persistence of aboriginalism and culturalism: the politics of representation in Aboriginal and Torres Strait Islander Studies (QBSSSS 2001)’.

Abstract

In my thesis titled ‘The Persistence of Aboriginalism and Culturalism: The Politics of Representation in Aboriginal and Torres Strait Islander Studies (QBSSSS 2001)’, I draw on the critical ethnographic approach of Madison (2005), and the theoretical framework of Whiteness to investigate the persistence of essentialist representations of Aboriginality in the Foundation Topic ‘Identity’ in the Aboriginal and Torres Strait Islander Studies (ATSIS) Syllabus, adopted in Queensland senior high schools in 2003. This thesis offers a significant critique of the way Aboriginalism and Culturalism operate discursively, in anachronistic anthropological constructions of Aboriginality to sustain Whiteness as a discourse of power and privilege. I explore issues of self-representation, drawing from Indigenous authors to show the multiple and contested issues of defining Aboriginality. I use critical discourse analysis as the method to reveal how the recommended text; *Australian Dreaming: 40,000 Years of Aboriginal History* (Isaacs 1992), reproduces dated anthropological representations of Aboriginal identity. I find that Isaacs (1992) does not meet the Key Areas and General Objectives in the Foundation Topic ‘Identity’ in the ATSIS Syllabus or the Guidelines for Selection and Evaluation of Resources in the ATSIS Teacher’s Handbook.

Gail Robyn Jess Robertson – PhD in Archaeology Program, The University of Queensland

Title: ‘Backed Artefact Use in Eastern Australia: A Residue and Use-Wear Analysis’.

Abstract

This thesis addresses the question of backed artefact use in the mid-Holocene through an integrated residue and use-wear analysis of artefacts from six sites in eastern Australia. The probable use of these artefacts has intrigued archaeologists for more than a century and a number of hypotheses have been proffered. Backed artefacts appeared in the archaeological record in the late Pleistocene; there was an interim period of intense production from about 4000 BP to 1500 BP; and they had seemingly disappeared from use by the time of British colonisation. Backed artefacts therefore occupy a unique position in Australian archaeology in their potential for elucidating the nature and context of change in Aboriginal societies during this period. Various models for their efflorescence in the mid-Holocene have been proposed, the most promising of which involves the concept of a triggering event such as climatic change instigating a range of risk-reduction processes, including the possibility of an increased production of a highly maintainable and transportable toolkit. Until their purpose is known however, explanations for the appearance, adoption and eventual disappearance of backed artefacts will continue to be speculative. This study, by revealing activities for which backed artefacts were used during the period of their most intense production, permits a fuller understanding of the factors influencing human behaviour and precipitating culture change in mid-Holocene Australia.

An integrated residue and use-wear analysis of 218 backed artefacts from sites in central coastal New South Wales and the Central Highlands in western Queensland clearly reveals their association with a range of craft and subsistence activities, several of which were not predicted by previous researchers. Tasks involved animal processing such as skin-working, bone-working, butchery, hunting and feather preparation, and work with plant materials such as wood, non-woody and/or starchy plants. A ceremonial context was also inferred for several artefacts. Use as scrapers, knives, incisors, awls, drills or piercers, depending on the task and sometimes, basic tool morphology, was also established. Artefacts were frequently multipurpose and/or multifunctional, and more than half exhibited evidence for hafting. Different activities were emphasised at various sites, and some tasks, such as skin-working, were performed at one site only.

The most significant discoveries are the use of backed artefacts for incising and scraping bone, including bird bone, and clear evidence for use of Bondi points as awls and knives for skin-working. The use of Bondi points and geometric microliths as hafted incisors for wood-working is another important result, as is the identification of some feathers to species level, allowing conjecture on the role of duck, other water birds, and fowl in the Aboriginal subsistence regime and ritual life in central coastal New South Wales. Despite frequent speculation in the literature, and some previous evidence for the use of

backed artefacts as spear barbs, only one artefact in this sample provides evidence for such activity.

This research not only tests the current hypotheses on backed artefact use by identifying many of their task associations and functions, it also makes an important contribution to our knowledge of site

activities during a period of dramatic cultural change in the mid-to-late Holocene.

Department of Anthropology, RSPAS, Australian National University 2005

From **Mark Mosko**

Awards

Brookfield, Em Prof Harold (Visiting Fellow) was awarded the Australia-International Medal of the Institute of Australian Geographers in July 2005, for outstanding work by an Australian geographer that has had a major international impact.

Taylor, Dr P (Research Fellow) was awarded an ARC QEII Fellowship (2006-10) "Religious, ethnic and social bases of community in the Mekong delta of Vietnam"; ARC Discovery Grant (2006-08) "Assessing the relevance of the 'rule of law' to business regulation in Vietnam" (in collaboration with John Gillespie, Deakin University); Cross-sectoral linkage grant from the International Centre of Excellence in Asia Pacific Studies for Religion in Contemporary Vietnam Workshop (August 2005); and a three-year grant from AusAID for funding three Vietnam Update Conferences 2005-07 (in collaboration with Ben Kerkvliet, Political and Social Change, RSPAS).

Kildea, Gary (Ethnographic Film Technical Officer) was awarded Best Ethnographic Film award by the Royal Anthropology Institute for his film, *Koriam's Law and the Dead Who Govern*.

Warouw, Mr Nicholas (Postgraduate Scholar) was awarded the ANU's 2005 Crawford Prize for the best PhD thesis: *Labour Unrest, Resistance and Social Change in Indonesia: The Study of a Workers' Community in Tangerang, West Java*.

Key Achievements for 2006

Haley, Dr N – Continued work on the ARC funded Chanted Tales project. In addition, she undertook an ANU consultancy for the State Society and Governance Project. The consultancy was undertaken in collaboration with the Geneva-based Small Arms Survey.

Kipnis, Dr A – ARC Discovery Grant; collaboration with the Shandong Academy of Social Science to do research on education reform in rural China; and became co-editor of the *China Journal*.

McWilliam, Dr A – Four refereed articles and three months OSP Leave in The Netherlands and Portugal for archival research/writing.

Mosko, Prof M – Publication of *On the Order of Chaos* and initiation of two months of ethnographic research among Roro (PNG), funded by Wenner-Gren Foundation.

Saroca, Dr C – Completion of fieldwork on Filipino intercultural marriage migration to Australia, and Filipino-Australian families; innovative research on Filipino-Australian internet relationships; presentation of work from his PhD and current research at international conferences; and a series of guest lectures and seminars in Australia and The Philippines.

Books Published

James, Helen (Visiting Fellow) *Governance and Civil Society in Myanmar: Education, Health and Environment* (London: Routledge Curzon).

Mosko, Mark (Professor, HOD) *On the Order of Chaos: Social Anthropology and the Science of Chaos* (co-edited with Fred Damon) (New York: Berghahn).

PhD Theses Submitted/Awarded 2005

Gregor Neonbasu – "We Seek Our Roots: Oral Tradition in Biboki, West Timor" (April 2005)

Holly High – "Village in Laos: an Ethnographic Account of Poverty and Policy among the Mekong's Flows" (May 2005)

Yuko Kitada – "Earning Childhood in Manila, Philippines: Bringing Working Children's Agency into the Picture" (May 2005)

Kusworo, A – "Natural resource management in Lampung, South Sumatra"

Indraswari – "Women and Warung in an Urban Kampung" (May 2005)

Tony Liu – "Negotiating Colonialism in a Taiwanese Sugar Town" (June 2005)

Neonbasu, G – "Oral Traditions of the Atoni of Timor, Ideas of Origin and Conception of Life"

Wasan Panyagaew – "Moving Dai: Towards an Anthropology of People 'Living in Place' in the Borderlands of the Upper Mekong" (Aug. 2005)

Sabine Hess – "Person and Place on Vanua Lava, Vanuatu" (Nov. 2005)

Scales, I A – "The Social Forest: Landowners, development conflict and the State in Solomon Islands"

Soares, D – "Branching from the trunk: East Timorese perceptions of nationalism in transition"

Suu, N van – "Contending Views and Conflicts over Land in the Red River Delta since Decollectivization"

Current Doctoral Students and Research Topics

Alesich, S – "Local perspectives of development in relation to an AusAID project in Southeast Sulawesi"

Alimi, Y – "Decentralisation, Syan'ah and the remaking of Bugis identity: Contestation between Nationalism, Islam and cultural identity in contemporary Eastern Indonesia"

Asche, W – "Regional Autonomy and Tradition in Bikomi (West Timor)"

Bai, Z – "The Construction of Local Ethnic Identity: The Bai people in Dali Yunnan China"

Bexley, A – "Ukun Rasik Aan: Self Sufficiency and Identity in East Timor"

Cairns, M – “Fallow Management Innovations by a Warring Village in the Himalayan Foothills: The case of Khonoma, Nagaland and the role of Alder in its Survival Strategy”

Cao, N – “Christian Communities in Wenzhou City, Southeast China”

Chamsanit, V – “Women’s Access to Institutional Buddhism in Thailand”

Chareonsonthichai, T – “The fragrance of the Frangipani: Sensing the symbols in Luang Prabang”

Cooper, D – “Laskona Life: History, identity, and modernity on Lambom Island, Papua New Guinea”

Curnow, J – “Alternative Economic Development in Indonesia”

Diana, A – “Local agency and state power on the Chin-Laos border”

Dragojlovic, A – “Bali beyond: Migrating identities”

Emde, S – “Gender, Ethnicity and Nationalism in post-colonial Fiji”

Haughton, J K – “Cooperatives and community development in SE Asia”

Hess, S – “Perceptions of landscape and concepts of the person in Vanua Lava (Vanuatu)”

Immajati, Y – “Women, Household Livelihood and Armed Conflict”

Indraswari, I – “Women and Warung in an Urban Kampung”

Khin, M – “Burmese Women: Gender, Identity and Politics”

Kitada, Y – “Earning childhood in Manila, Philippines: Bringing working children’s agency into the picture”

Knapp, R – “The Role of time conceptions in the process of Intercultural Communication with People of the Unggai-Bena, Papua New Guinea”

Kosaka, Y – “The modernization of traditional currency by the Tolai in the East New Britain Province, Papua New Guinea”

Lau, S W – “Returning migrants to Shanghai”

Leonard, A H – “Cultural characteristics and social organisation of the surfers of Kuta, Bali”

Li, J – “Tea and deang in southwest China”

Lickorish, M – “Forbidden Histories, Unmarked Difference: Ethnic Memory and State Ideology in the Reproduction of Manchu Identity”

Lim, A – “The women’s movement in Hong Kong and Singapore”

Lim, C H – “The Practice of Chinese Medicine in Singapore”

Liu, C-Y T – “Negotiating colonialism in a Taiwanese sugar town”

Lockwood, A – “Oral performance traditions in the Bogala region of the Southern Highlands Province, PNG”

Mahmud, M – “Politeness and Gender: Comparing Male and Female Communicative Acts in Bugis Community”

Maibala, B – “Gifting in the contemporary Trobriand Ethnoscape: Remittance and kinship ties among the Trobrianders in Port Moresby, Papua New Guinea”

Mayes, W – “Young people in Vientiane, Lao PDR”

Munro, J – “The legacy of ‘development’ in the social and political lives of Papuan school migrants in Manado, Sulawesi”

Panyagaew, W – “Moving Dai: towards an anthropology of people living in place in the borderlands of the upper Mekong”

Pellu, L – “The Remnants of an Exile: The Social Stratification of Lando Domain, Eastern Roti”

Riebe, I – “Witchcraft moots among the Kalam of the New Guinea Highlands”

Seran, H Y – “Tetun of Timor: the Guardian Peoples of Wehali”

Siregar, W – “Getting representation in the Parliament: Study on the struggle of Indonesian women to increase their numbers in the National, Provincial and Local Parliament 2004”

Ward, N – “Memory and change amongst the Molima: Understanding, remembering, forgetting, and innovation in an island context”

Wright, J – “Wind, Stone and Hardworking Women: Gender Modernity and Identity in Jeju-do, South Korea”

Yeh, S-L – “Gender and Power among the Amis of Taiwan: Changes and Continuity”

Zamhari, A – “Sufism and *Pesantren*: A study on the Tasawwuf of Alghazali and its intellectual response in the *Pesantren* tradition”

School of Anthropology, Geography & Environmental Studies, The University of Melbourne

From **Mary Patterson**



L-R: Douglas Lewis, Salim Lakha, Violeta Schubert, Tammy Kohn, Anthony Marcus, Hans Baer, Monica Minnegal, Andy Dawson & Mary Patterson

Anthropologists from the SAGES Anthropology and Development programmes met recently for a conference to discuss the respective programmes, the evolving

relationship of the two programmes within the school, to plan postgraduate programs and to welcome new staff. From an eminent career in the US in medical anthropology Hans Baer takes up a position in Anthropology and Development in SAGES and the Centre for the Study of Health and Society while Tammy Kohn (ex Durham, UK), with a body of work on the body, ethnographic experience in Nepal, Scotland and Japan and some great moves in Aikido will be lecturing in the Anthropology programme. Many of you will have already met Hans at the AAS in Melbourne in 2004. Anthropology and Development Studies at Melbourne are delighted to welcome them into the Anthropological fraternity/sorority? in Australia.

School of Archaeology and Anthropology, Australian National University

From **Nicolas Peterson**

At the end of 2005 **Dr Margot Lyon** retired from the School, which she joined over twenty-six years ago. She established the teaching of medical anthropology and the anthropology of the emotions very early on and built them up into highly successful courses with the largest enrolments in the School. She remains affiliated with the School and is helping to a develop postgraduate program in the social aspects of health.

As a result of being awarded a Discovery Grant, **Christina Rocha** has left us to take up a fellowship at the University of Western Sydney. We have replaced her with **Dr Greg Rawlings**, from the Research School of Social Sciences, ANU, where he was a postdoctoral fellow in the Centre for Tax System Integrity in the RegNet program.

Anthropology, Arts Faculty, The University of Southern Queensland

From Bryce Barker

The University of Southern Queensland has recently expanded its anthropology section within the Arts Faculty with the creation of a new full time position, recently filled by **Dr Simone Dennis**. This appointment has coincided with the introduction of a new Honours program in Anthropology at USQ beginning 2006. Currently we offer a complete major at undergraduate level in Anthropology within the BA in both on campus and external off-campus modes of delivery. Long time senior lecturer in Anthropology at USQ, **Dr David Biernoff** has recently retired and is now an Honorary Fellow in the Department. David's position was recently filled by **Dr Lara Lamb**.

Postgraduate Events

ANSA - The Australian Network of Student Anthropologists

ANSA is pleased to announce that the AAS executive committee have coopted Klara Hansen as the postgraduate representative. Klara is the chairperson of the subcommittee that runs ANSA and her being coopted means student anthropologists now have a national

representative. Hopefully at the AAS AGM in September there will changes made to the AAS constitution that will formalize this position and an election for a postgraduate representative will be held. If you have any questions or any issues you want to raise with the AAS executive that relate to postgrad matter contact klara@ansa.asn.au

On a sad note ANSA has lost one of its key subcommittee members, Hedda Haugen Askland, to fieldwork. Hopefully she will rejoin the committee once she has returned and recovered. We would like to thank Hedda for all the work she has done during the establishment of ANSA and wish her luck during her time in East Timor.

Petra Andits has also left the subcommittee. We would also like to wish Petra luck and thank her for her contribution.

We would like to welcome Nick Bainton to the subcommittee. Nick is a PhD student at the University of Melbourne and the editor of SAGES Working Papers in Development

<http://www.sages.unimelb.edu.au/research/workingpapers>

Having lost Hedda and Petra, the ANSA subcommittee is looking for replacements. We are also hoping to make the subcommittee larger. Ideally there will be at least one representative from every university in Australia that has anthropology students or early career anthropologists. If you are interested in becoming part of the subcommittee let us know at ansa@ansa.asn.au. We welcome people at any stage of their studies and would be very interested in people joining who are at the beginning of their courses. You can even join while on fieldwork if you have the time and inclination (or need the support).

ANSA are also on the lookout for ordinary members. If you are a member of AAS and are a postgraduate or an early career anthropologist you qualify. If you are eligible and haven't already registered send us an email at info@ansa.asn.au. If you are not a member of AAS then we encourage you to become one just go to <http://www.aas.asn.au>. We need as many members as possible in order to further our plans to find conference scholarships and other resources for students.

We would also like to encourage students and early career anthropologists to join our mailing list ANSA-List and our online forum. To join go to <http://www.ansa.asn.au>.

Conferences Past

Association for Social Anthropology in Oceania (ASAO)

Annual Meeting February 2006

Mary Patterson, SAGES, The University of Melbourne
The ASAO Annual Meeting was held in San Diego in early February. Situated in a Hilton hotel overlooking a freeway and what appeared to be endless shopping malls the conference was attended by a small but active contingent of Ausie anthros who managed to find that a more attractive San Diego was but a trolley ride away – with another country accessible from the end of the line. But then Tijuana is hardly Mexico and as one of us discovered probably not best visited on a Sunday

afternoon with a plane to catch in the evening. A stroll across the border one way was followed by a three hour gridlocked passage back not much later. Those interested in the Melanesian archive at UCSD were treated to a reception hosted by Prof. Don Tuzin (a graduand of ANU) where we were also able to view the Mandeville library's latest exhibition *Ethnographic Visions of the Pacific* drawn from UCSD's Hill Collection of Pacific Voyages and the Melanesian archives and curated by a visiting fellow from the University of Queensland. While some of us drank some excellent Californian wine, Jack Taylor (ANU) took the opportunity to beaver away in the wonderful Layard collection of papers, letters, manuscripts and photographs. Cathy Creely, the librarian of this magnificent archive who has assisted many Australian scholars in accessing the library's collections, presented the director of the Vanuatu Cultural Centre with a copy of Layard's *Stone Men of Malekula* to replace the cultural centre's tattered copy, evidence of the keen interest of ni-Vanuatu in this account of their cultural heritage.

The conference distinguished lecture entitled *Talking About Sex: On the relationship between discourse and sexual pleasure, power, secrecy, and subjectivity in Melanesia* was delivered by Gilbert Herdt with whose work many of us are familiar.

Australians participated in a variety of sessions and presented papers in three. Martha Macintyre (University of Melbourne) presented Nick Bainton's (University of Melbourne) paper titled *Imagining Future Development of Lihir Island* and her own "Will the Last Person To Leave Turn Out the Lights?: Mining Companies' and Host Communities' Views of Mine Closure" while Glenn Banks (University of New South Wales, Canberra) presented his "Drawing Lines and Leaving Legacies: Mine Closure Planning at Porgera" in the working session *The Social Impact of Mine Closure in the Pacific: Past Experiences and Anticipated Futures*. This session was organized by Dan Jorgensen (University of Western Ontario) and Glenn Banks (University of New South Wales). Richard Davis (University of Western Australia) gave a paper called *Perpetual Motion: Choice, Agency and Adoption Amongst Torres Strait Islanders* in the working session *New Perspectives on Adoption and Fosterage in Oceania* organized by Jeanette Dickerson-Putman (Indiana U-Indianapolis). Judith [Modell] Schachter (Carnegie Mellon University) and Christine Stewart (Australian National University) co-organized the informal session *Gender Violence in Oceania* with Dorothy Counts (University of Waterloo/Okanagan University College). In the working session *Vanuatu Taem: 1606-1906-2006* organized by Jean de Lannoy (Oxford), Chris Ballard (RSPAS, Australian National University) presented *The Once and Future Chief: Roi Mata and the Politics of Land in Central Vanuatu*, John P. Taylor (Australian National University) *The Troubled Histories of a Stranger God: Tagaro and Christianity in North Pentecost, Vanuatu* and Mary Patterson (University of Melbourne) *Chiefly Speaking About History and Power in Vanuatu*.

Mark Mosko a member of the ASAO board, on his way to another conference in Mexico City, attended and participated in a number of sessions.

Axes to Grind?

Grant McCall, University of New South Wales

University types, and even university anthropologists, sometimes turn up in strange places. I, an academic anthropologist, who never has done a consultancy, found myself in a room full of consultants (and some notable Pacific experts) at the USA Consulate in Sydney on 1 March to attend: US Development Assistance in the Pacific: Vanuatu and the Millennium Challenge Corporation (MCC – Building a Partnership for Poverty Reduction through Growth). The MCC bureaucracy was described by Charles Sethness, Vice President of the Department of Accountability as quite "small", about 300 staff, "almost all in Washington DC".

About 40 people, mostly suits, men and women with the odd untied and bright shirt: sandwiches to begin which, since it was midday, was thoughtful. All had to pass through a double layer of strict security: no sharps, no cameras and the usual airport drill to ascend to the 59th floor of Sydney's MLC Centre in the heart of the city.

Before us was a panel of six gents, all but one of whom in the direct employ of the US Government. The exception was the newly appointed Hon Willie Jimmy Tapagararua, Vanuatu's Minister of Finance and Economic Management, the latter part of the title representing that country's new commitment to cleaning up its image as a centre for money laundering.

Consul General Smith started the proceedings by quoting what he said was his favourite saying from his favourite US President, Abraham Lincoln: "If I had eight hours to chop down a tree, I'd spend six hours sharpening my axe". He then went on to say that the MCC, Millennium Challenge Corporation, is the axe.

Afterwards, I puzzled with Melbourne anthropologist and Vanuatu expert, Mary Patterson about the meaning of this quote which set the tone, in my view, for what that USA government initiative is about. After all, an axe is for chopping things down so that they or the space might be re-made. Taken literally, the quote might suggest that a country taking MCC money and signing a "compact", which is what they call their agreements, permits itself to be radically transformed; whatever exists is to be chopped down and a new order, with new structures, is to be erected.

A Google on that quote, in quotation marks, turned up 141 hits, many of them to Christian websites, which echoed Smith's observation that there are 2500 Americans "in the Pacific Islands", most of them missionaries. Extraordinary!

The others speakers, Robert Fitts (USA Ambassador to PNG, Solomons and Vanuatu), Minister Tapagararua, Charles Sethness, Lennox Vuti (ni-Vanuatu employed by the MCA) and Stephen Gross, along with some associates on the sidelines, proceeded to tell us in high modernist

language about how their organisation was proposing billions in untied aid and that it had nothing to do with American strategic interests.

Pretty full details of the MCC and its funding body, the MCA, may be found on their website: <http://www.mcc.gov/> There you will find (almost) how the 23 countries selected for eligibility achieved that status through a points scoring system to do with how they are organised at the moment: the trees, to follow the analogy above? With the MCC is something called a "Threshold Program" for countries that almost make it into the inner circle, "but fall short on one or two indicators." The list of countries is instructive, I think, but also puzzling and there are two hardly overlapping lists provided on the MCC documentation: seventeen countries including Indonesia and Jordan for example are 'almost there' while seventeen including Nicaragua and Sri Lanka are, like Vanuatu eligible. Curiously and uncommented upon is the listing of Tanzania, Burkina Faso and East Timor in both categories. "Compacts" have so far been signed with eight countries, Vanuatu being the only one in the Pacific to make it.

In spite of the country's Foreign Minister, Jose Ramos Horta, declaring his new land as a "Pacific Island", East Timor, Timor Leste, was not taken as being in the region: Vanuatu was declared by the panel as the only "Pacific" country on the list. When queried about this, Sethness declared that it was difficult to make "cost effective" arrangements with small economies such as those in the Pacific.

They are not on anybody's list. Sethness left no doubt that obtaining funding from his organisation was a "reward for enhancing performance". You do well according to the MCC criteria and you get the money. You don't and, well, you are not on the list.

65.69 million dollars (US) are to be spent over five years on renewing existing infrastructure in Vanuatu and building the capacity of local maintenance. The last speaker, Stephen Groff, referring no doubt to the widespread view in Vanuatu that Aid money rarely gets beyond the urban areas, commented that the MCC projects were intended to serve the "broader country needs, not just the needs of the government".

In the question session after the panel presentations, well known economist Helen Hughes asked if local contractors would be given any preference (no). One person asked about social impact with increased communications bringing with it social problems (no problems) and another wanted to know what plans there were to clean up after all the roads and bridges had been finished (puzzlement, but in hand). People involved in consultancies wanted to know the criteria for selecting consultants (being worked out).

The MCC untied aid initiative, (but keeping in mind the sharpened axe imagery), seems like another packaging for governance money. There certainly is an ANU unit with that concept prominently displayed. In Australia, we are well up in the governance vocabulary, although aimed overseas and not at ourselves, of course.

As I left the ripple of voices, the Consul General's Lincoln quote still lurked: have people with axes done much to benefit people in the Pacific or anywhere else?

Forthcoming Conferences

Native Title Conference 2006: Tradition & Change.

7th Annual National Native Title Conference

The Native Title Research Unit, AIATSIS & the Northern Land Council

Hosted by the Larrakia people under the auspices of the Larrakia Nation

24 – 26 May 2006

Esplanade Holiday Inn, Darwin NT

NTRU is calling for 20 minute papers that deal with the following themes:

30 years on: land rights and its influence on native title

Towns, communities and development

Sea rights

Creating economic opportunities

Further details: please visit

<http://ntru.aiatsis.gov.au/events/conference.html>

to download a submission form

Pacific Transnationalism: Tracing Ties to the Homelands

20 – 22 November 2006

La Trobe University, Melbourne, Australia

The multiple ties between Pacific diasporic peoples and their homelands in the islands will be the focus of this international, multidisciplinary conference. For decades these ties have influenced the economic, socio-cultural and political dimensions of Islander communities at home and overseas. These ties are becoming increasingly complex, with the impact of new travel and communications technologies, globalisation, and moves towards regional integration.

The conference represents a unique opportunity for academics and community representatives to discuss a topic that has significant implications for the future viability of Pacific Island states.

Further details: Those interested in presenting a paper are invited to submit an abstract by May 5, 2006 to Helen Lee (conference convenor): H.Lee@latrobe.edu.au

Dilemmas in Difference: New Approaches to Ethnic Minorities in Vietnam

23 – 24 November 2006

The Australian National University, Canberra

The Vietnam Update for 2006 addresses the topic of ethnic minorities in Vietnam.

The organisers are now calling for papers that seek to make a significant empirical and conceptual contribution to understanding minority ethnicities in Vietnam. The signature theme of the conference is 'challenging stereotypes'. This emphasis reflects our belief that

untested assumptions, a lack of solid research, and insufficient attention to the voices of ethnic minority people, have flawed too much of the existing literature on ethnic minorities in Vietnam. Having identified these problems, the 2006 Vietnam Update aims to provide a forum for a critical engagement between old ideas and new research. To that end, we are seeking contributors who want to make an informed, richly illustrated, and critical contribution to our theme, in ways that have the potential to change knowledge about ethnic minorities in Vietnam.

People wishing to contribute should send proposals, no longer than 600 words, and a one page CV to Li Tana by 15 April 2006: tana.li@anu.edu.au

For further details contact any of the following:

Li Tana – tana.li@anu.edu.au

Russell Heng – russell@mail.iseas.edu.sg

Ben Kerkvliet – ben.kerkvliet@anu.edu.au

David Koh – davidkoh@iseas.edu.sg

David Marr – dgm405@coombs.anu.edu.au

Philip Taylor – philip.taylor@anu.edu.au

Previous listings (see December 2005 AAS Newsletter)

Sustainable Tourism with Special Reference to Islands and Small States [University of Malta: 25 – 27 May 2006]

Human Nature/Human Identity: Anthropological Revisionings [Concordia University, Montréal, Canada: 9 – 14 May 2006]

Third International Conference on Therapeutic Jurisprudence [Perth, Western Australia: 7 – 9 June 2006]

Anthropological Knowledges and Practices: Challenges for the 21st Century [Goiânia, Brazil: 11 – 14 June 2006]

Sustainable Islands – Sustainable Strategies [Kahului, Hawai'i: July 29 – August 3, 2006]

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

Recent Doctoral Theses in Anthropology

Marcus Barber, School of Archaeology and Anthropology, Australian National University

Title: *Where the Clouds Stand: Australian Aboriginal Relationships to Water, Place, and the Marine Environment in Blue Mud Bay, Northern Territory* (PhD 2005)

Abstract

This thesis explores the relationships between people, water, and places in the everyday life of the Yolngu people of Yilpara in northeast Arnhem Land. In the Yolngu world, a sophisticated understanding of the fluid and dynamic relationships between fresh and saltwater is given a greater priority than the division of the coast into land and sea. These waters are continually moving and mixing, both underground and on the surface, across an area that stretches from several kilometres inland to the deep sea, and they combine with clouds, rain, tides, and

seasonal patterns in a coastal water cycle. Yolngu people use their understanding of water flows as one basis for generating systems of coastal ownership, whilst water also provides a source of rich and complex metaphors in wider social life.

Describing this coastal water cycle provides the basis for a critique of the way European topographic maps represent coastal space, and also for a critique of common formulations of customary marine tenure (CMT). However as a methodological tool, I use maps to provide a detailed analysis of people's connections to place and as part of a wider examination of how places are generated and sustained. In this way the thesis contributes to anthropology, marine studies, and indigenous studies as well as touching on some issues of coastal geography. The approach I adopt has a phenomenological emphasis, since it enables me to show how Yolngu concepts arise out of and articulate with their experience of living in their environment and of using knowledge in context. This perspective contributes fresh ethnographic insights to some ongoing contemporary debates about people and place.

The paired tropes of flow and movement are used as a gloss throughout the work, as each chapter takes a different domain of human life at Yilpara and explores how water, place, and human movement are manifested in it. Such domains include subsistence hunting and fishing, group and gender distinctions in presence on the country, food sharing, memories of residence and travel, personal names, spirits and Dreaming figures, patterns of coastal ownership, and interactions with professional fishermen. Together, they provide an account of the different ways that people relate to water, place and country in contemporary everyday life.

Where the Clouds Stand, is predominantly an ethnographically driven work from one locality, but within that approach, it also explores broader considerations of phenomenology, anthropological inquiry, and human life more generally.

Liz Bonshek, School of Archaeology and Anthropology, Australian National University

Title: *The Struggle for Wanigela: Representing Social Space in a Rural Community in Collingwood Bay, Oro Province, Papua New Guinea* (PhD 2005)

Annette Marie Field: School of Anthropology, Archaeology & Sociology, James Cook University

Title: *Places of Suffering and Pathways to Healing: Post-conflict Life in Bidau, East Timor* (PhD 2006)

Abstract

In the prelude to and aftermath of the plebiscite on 30 August 1999, in which 78.5% of East Timorese voters rejected autonomy within Indonesia and chose independence for their country, violent conflict raged throughout the country. This thesis concerns Bidau, which is an urban village located in Dili, the capital of East Timor. My central argument is that Bidau residents have been agents in their own recovery following the

destruction of 1999. I stress that in seeking to understand what will assist with post-conflict recovery, we need to pay more attention to the social worlds of people affected by violence, rather than applying an individual trauma model. Accordingly, I investigate the various forms of suffering that residents experienced, including the fears of further violence, the different sicknesses, the grieving for deceased relatives and friends, the economic struggles, and the disruptions to life cycle rituals in Bidau. These diverse forms of suffering and their impacts became evident to me over twenty-six months of fieldwork in the period from 4 November 2000 to October 2003.

In describing the diversity of the people who reside in the village, I distinguish three categories of residents – Portuguese Period Settlers, Indonesian Period Settlers and Post-ballot Residents – and also distinguish people from the Makassae ethnolinguistic group, who make up a quarter of the population, and span the three periods of settlement, arriving in Bidau from 1973 onwards. I explore the connections that enabled Bidau individuals and groups to find places of safety during the most violent months of 1999 and show how people who returned or moved to Bidau once order was restored relied on kin networks and other social affiliations to rebuild their lives. I argue that embeddedness in groups and guarantees of social support that Timorese customs offer facilitate and promote healing, as do some religious beliefs and practices.

Participation in significant rituals, especially wedding and mortuary rites is central to the lives of Bidau residents and entails reciprocal obligations, especially between wife-givers and wife-takers. In my analysis of a delayed wedding and various mortuary rituals, I show the ability and determination of East Timorese to organise such rituals despite all they have suffered. These rituals expand social networks of support and have the potential to make and strengthen alliances. An exegesis of a lamentation performed for a recently deceased grandmother shows the complexities of the social and material obligations that East Timorese custom requires.

By examining rituals in three settings – public space, the private space inside houses, and the intermediate space of verandas and gardens – I show the significance of the spatial dimensions of rituals and other practices and how these are closely related to the social processes of the household and the architectural space of the house. The reconstruction of the physical environment, especially repairs to residents' private homes, was a critical part of the processes of recovery, as houses were needed not just for shelter, but also because they helped define ritual spaces and enabled householders to define permeable borders. Bidau residents, through their participation in rituals and other activities in shifting social spaces, created and recreated their dynamic and supportive social order.

Alberto Furlan, Department of Anthropology, The University of Sydney

Title: Songs of Continuity and Change. The Reproduction of Aboriginal Culture through Traditional and Popular Music (PhD 2005)

Abstract

The central focus of the project is the discussion of three song genres performed at Wadeye (Port Keats) in coastal, northwest Australia. The genres are *Malkarrin*, *Dhanba* and forms of popular song of a pop-rock style. These three genres were developed at different points in the twentieth century, each highly significant for the Aboriginal people who have lived in and around Wadeye. These include *Murrinha-patha* speakers, *Marri Ngarr*, and *Magati Ke*, *Marri Tjevin* and *Marri Amu* speakers.

The first genre, *Malkarrin*, possibly emerged in the early 1930s and is understood by residents of Wadeye today to have preceded the arrival of the missionaries. The songs address exotic figures that in time would be identified according to the Christian pantheon. Over time, *Malkarrin* songs and performances became associated with the mission and with people at Wadeye who identified as Christians.

Dhanba is part of a tripartite open ceremonial exchange among 'mobs' resident around Wadeye that involves two other mobs and their genres, *Lirrga* and *Wangga*. The discussion of *Dhanba* in this thesis draws on and complements the seminal analyses of Allan Marett concerning *Wangga* songs. It identifies the way in which sedentarism led the various language groups at Wadeye to find new ceremonial vehicles of exchange for initiations, mortuary rites and the like. The most notable thing about these genres is that they emerged mainly in the 1960s. In other words, they are recent, traditional songs composed to order and interpret settlement life.

The final genre, popular song, emerged in the 1980s as integral to the outstation movement. These songs were composed by the children of the dormitory generations and reveal their desire to learn about country again and reproduce the significances of their forebears. The texts of these songs focus almost entirely on 'country' and do not bear the mark of protest songs or songs that are critical of colonialism.

The research analyses the three genres and also positions them using both historical and institutional analysis. It addresses: settlement and the advent of the mission through the narratives of indigenous and non-indigenous Australians; changes in social organisation over time.

This study holds particular interest due to the limited amount of published ethnographic research at Wadeye since the period of W.E.H. Stanner and the Falkenbergs. Its use of song genres analysis to discuss the course of change and production of continuity is an original contribution to the Australian corpus.

Natalie Kwok, School of Archaeology and Anthropology,
Australian National University

Title: 'Owning' a Marginal Identity: Shame and
Resistance in Aboriginal Community (PhD 2005)

Goran Sevo, School of Archaeology and Anthropology,
Australian National University

Title: A Multidimensional Assessment of Health and
Functional Status in Older Aboriginal Australians, from
Katherine and Lajamanu, Northern Territory (PhD 2005,
biological anthropology)

Abstract

Human health is multidimensional: apart from physical,
mental, and social aspects, it also incorporates subjective
perceptions of health, and functional status (FS). Given
that elderly persons have very distinctive health and social
needs, multidimensional assessment (MA) of health
proves particularly useful in this age group.

Aboriginal populations suffer poor health, and there are
relatively few studies addressing the health problems of
older Aboriginal Australians, mainly because of their
distinctive demographic structure, and the low proportion
of their elderly. Also, there is no prior information
available on MA of health in this Australian population
group.

This thesis offers a MA of health in older Aboriginal
persons from two, urban and rural/isolated, locations in
the NT, Katherine and Lajamanu (the NT survey).

This thesis specifically addresses the following questions:
– what is the physical health, FS, subjective perception of
health, and social functioning amongst the NT survey
participants? – what are the possible similarities and
differences in various dimensions of health between the
two major survey locations, what age and gender patterns
are observed, and what are the reasons for these patterns,
similarities and differences? – how do various dimensions
of health relate to each other, and why? – how do current
findings relate to broader Aboriginal and non-Aboriginal
populations, and why? - what can MA add to a better
understanding of various aspects of morbidity and health
care use? - what are its possible implications for health
planning?

Findings from this work indicate poor physical health
amongst participants in almost all investigated aspects,
comparable to information available from other
Aboriginal populations. These are accompanied by low
levels of ability for physical functioning. Despite this,
subjective perception of health is rather optimistic
amongst participants, and levels of social functioning
high. Use of health services is mainly related to available
health infrastructure. Important health differences exist
between Katherine and Lajamanu, and they became
particularly visible when all dimensions of health are
considered together.

The Main conclusions from the current work are that 1)
poor physical health is not necessarily accompanied by
similar level of deterioration in other dimensions of
health: even though participants from the isolated

community of Lajamanu experience most chronic
diseases, their ability for physical functioning is better,
self-perceived health (SPH) more optimistic and levels of
social functioning highest 2) institutionalised participants
from Katherine suffer by far the worst health of all sample
segments in this study; at least some of the poor health
outcomes are potentially avoidable, and could be
improved by more appropriate residential choices for
Aboriginal elderly 3) better health infrastructure does not
necessarily bring better health in all its dimensions,
suggesting that other factors (primarily socio-economic
and cultural) should be addressed in conjunction with this
in solving complex health problems of Aboriginal
Australians, and 4) it provides strong support that MA can
become a useful tool in comprehensive health assessment
of older Aboriginals.

New Publications

Contemporary PNG Studies: DWU Research Journal

Volume 3, November 2005

Jerzy Kuzma & Ray Himata: "HIV/AIDS Related
Knowledge, Sexual Behaviour and Attitudes of Students
and Village Youth in Papua New Guinea"

Catherine Levy: "Tokaut AIDS baseline Report"

Nancy Sullivan: "Cargo and Condescension"

Patrick Howley: "Mediation on Non-payment of
Allowances to Village Courts"

Roger Vallance: "Servant-Leadership and the Wounded
Leader: Vision and Challenge for Educational leaders
Today"

John Imbal: "Attitudes Towards the Inclusion of
Tourism and Hospitality as a Subject in the Secondary
School Curriculum in PNG"

Paul Pasingan Ngatapai: "Perspectives on the
Distribution of Curriculum Materials to Papua New
Guinea Schools"

Editors' note: from Volume 3 onward articles appearing
in Contemporary PNG Studies have been refereed prior
to publication.

Oceania

Volume 75, No. 4. September-December 2005

Peter Metcalf: "'Never Stand Alone': A Study of Borneo
Sociality"

Rosita Henry: "'Smoke in the Hills, Gunfire in the
Valley': War and Peace in Western Highlands, Papua New
Guinea"

Allen Abramson: "Drinking to Mana and Ethnicity:
Trajectories of Yaqona Practice and Symbolism in
Eastern Fiji"

Margaret Jolly: "Epilogue: Multicultural Relations in
Fiji - Between Despair and Hope"

Sina Emde: "Feared Rumours and Rumours of Fear: The
Politicisation of Ethnicity During the Fiji Coup in May
2000"

Elfriede Hermann & Wolfgang Kempf: "Introduction to Relations in Multicultural Fiji: The Dynamics of Articulations, Transformations and Positionings"

Susanna Trnka: "Land, Life and Labour: Indo-Fijian Claims to Citizenship in a Changing Fiji"

Wolfgang Kempf & Elfriede Hermann: "Reconfigurations of Place and Ethnicity: Positionings, Performances and Politics of Relocated Banabans in Fiji"

Dan Jorgensen: "Third Wave Evangelism and the Politics of the Global in Papua New Guinea: Spiritual Warfare and the Recreation of Place in Telefolmin"

Viviane Cretton: "Traditional Fijian Apology as a Political Strategy"

Social Analysis

Volume 49, No. 2. Summer 2005

Special Section: Reorienting Sexuality

Allon J. Uhlmann: "Introduction: Reflections on the Study of Sexuality in the Middle East and North Africa"

Abdessamad Dialmy: "Sexuality in Contemporary Arab Society"

Dror Ze'evi: "Hiding Sexuality: The Disappearance of Sexual Discourse in the Late Ottoman Middle East"

Afsaneh Najmabadi: "Mapping Transformations of Sex, Gender, and Sexuality In Modern Iran"

Colette Harris: "Desire Versus Horniness: Sexual Relations in the Collectivist Society of Tajikistan"

Articles

Kun-hui Ku: "Rights to Recognition: Minority/Indigenous Politics in the Emerging Taiwanese Nationalism"

Joyce Dalsheim: "Ant/Agonizing Settlers in the Colonial Present of Israel-Palestine"

Forum: *Nationalism's Bloody Terrain*

George Baca: "Introduction: Politics of Recognition and Myths of Race"

Viranjini Munasinghe: "Narrating a Nation through Mixed Bloods"

Joel S. Kahn: "The Making and Unmaking(?) of a Malay Race"

Elizabeth A. Povinelli: "What's Love Got to Do with It? The Race of Freedom and the Drag of Descent"

Diane Austin-Broos: "The Politics of Moral Order: A Brief Anatomy of Racing"

Vijay Prashad: "191 Second-Hand Dreams"

Jason Antrosio: "Disappearing Act: Race and the Neo-liberal State"

John Hartigan Jr.: "The End of Social Construction: What Comes Next?"

The Photographs of Baldwin Spencer

Philip Batty, Lindy Allen & John Morton (editors). Melbourne: The Miegunyah Press, 2005. (240pp, hardback.)

This expanded, new edition of *The Photographs of Baldwin Spencer*, with a new introduction by John Morton, includes stunning panoramic images of the Top End that have never before been published, as well as essays by prominent thinkers in this field, such as John Mulvaney, Howard Morphy, Nicolas Peterson and Philip Jones. The essays give us a way to understand and consider Spencer's work, the collaboration with Gillen and importantly, how the present generation of Aboriginal Australians view their work.

The Social Archaeology of Australian Indigenous Societies

Bruno David, Bryce Barker and Ian J. McNiven (editors), Aboriginal Studies Press, Canberra, 2006

Building on the foundational work of Harry Lourandos, this collection critically examines and challenges traditional approaches which have presented Indigenous Australian pasts as static and tethered to ecological rationalism. *The Social Archaeology of Australian Indigenous Societies* reveals the ancient past of Indigenous Australians to be one of long-term changes in social relationships and traditions, as well as the active management and manipulation of the environment. It encourages a deeper appreciation of the ways Aboriginal and Torres Strait Islanders have engaged with, and constructed their worlds. It solicits a more reflexive understanding of the contemporary political and social contest of research and the insidious impacts of colonialist philosophies. Ultimately, *The Social Archaeology of Australian Indigenous Societies* looks beyond the stereotype of Aboriginal people as 'hunter-gatherers' and charts new and challenging agendas for Australian Aboriginal archaeology.

Moving Anthropology: Critical Indigenous Studies

Tess Lea, Emma Kowal & Gillian Cowlshaw (editors). Charles Darwin University Press, 2006

Critical Indigenous Studies aims its gaze not at Indigenous communities, but at the interaction between Indigenous people and those that seek to govern or help them. The authors examine diverse aspects of contemporary Australian race relations, from the Indigenous music industry, to Toyotas in remote communities, to the repatriation of sacred objects, to the reception of the New History in the bush.

Dipesh Chakrabarty: Foreword

Gillian Cowlshaw, Emma Kowal & Tess Lea: Introduction: Double Binds

Franca Tamisari: 'Personal Acquaintance': Essential Individuality and the Possibilities of Encounters

Tess Lea: Cars, Corporations, Ceremonies and Cash: Hidden Co-dependencies in Australia's North

Phillip Batty: White Redemption Rituals: Reflections on the Repatriation of Aboriginal Secret-Sacred Objects

Emma Kowal: Moving Towards the Mean: Dilemmas of Assimilation and Improvement

Sarah Holcombe: 'Community Benefit Packages': Development's Encounter with Pluralism in the Case of the Mining Industry

Tony Redmond: Further on Up the Road: Community Trucks and the Moving Settlement

Åse Ottosson: Improving Indigenous Music Makers

Gillian Cowlishaw: Collateral Damage in the History Wars

Elizabeth Povinelli: Finding Bwudjut: Common Land, Private Profit, Divergent Objects

Tim Rowse: The Politics of Being 'Practical': Howard's Fourth Term Challenge

David Turnbull: Movement, Boundaries, Rationality and the State: The Ngaanyatjarra Land Claim, the Tordesillas Line and the West Australian Border

Andrew Lattas: Reviewing the Reviews: Intellectual Fields, the Liberal State and the Problem of Alterity

Aileen Moreton-Robinson: Afterword - How White Possession Moves: After the Word

Papuan Pasts: Cultural, Linguistic and Biological Histories of Papuan-speaking Peoples

Andrew Pawley, Robert Attenborough, Jack Golson and Robin Hide (editors). Pacific Linguistics, Australian National University, 2006.

This book is an inter-disciplinary exploration of the history of humans in New Guinea, the Bismarck Archipelago and the Solomon Islands, which make up the biogeographic and cultural region that is coming to be known as Near Oceania, with particular reference to the people who speak Papuan (non-Austronesian) languages. Discoveries over the past 50 years have given Near Oceania a prominence in world prehistory far beyond its demographic, economic and political importance. Archaeological research has established that by 40,000 years ago people had made the ocean crossings from South-east Asia to the Australia-New Guinea continent and had reached New Britain and New Ireland. By 30,000 years ago they had penetrated the high valleys of the central highlands of New Guinea. There is evidence of cultivation of taro, yam and banana and associated forest clearance in some parts of the central highlands from 10,000 years ago and this takes on a more systematic, agricultural character after about 7,000 years ago. The northern third of New Guinea is the most linguistically diverse part of the planet, containing a concentration of disparate language families consistent with in situ

diversification in the late Pleistocene. The Bismarcks and Solomons are a second area of great linguistic diversity. Research in population genetics, using mitochondrial and Y-chromosome DNA, shows a degree of genetic variation in Near Oceania consistent with at least 40,000 years of human settlement and in situ diversification of semi-isolated populations, while also in some cases suggesting several distinct population arrivals. The 28 chapters of the book (for details, see below) include state of the art reports by archaeologists, historical linguists, environmental scientists, cultural anthropologists, biological anthropologists and population geneticists, together with introductions by the four editors.

Zen in Brazil: The Quest for Cosmopolitan Modernity **Cristina Rocha.** Hawaii University Press, 2006.

From the publisher's announcement.

"Widely perceived as an overwhelmingly Catholic nation, Brazil has experienced in recent years a growth in the popularity of Buddhism among the urban, cosmopolitan upper classes. In the 1990s Buddhism in general and Zen in particular were adopted by national elites, the media, and popular culture as a set of humanistic values to counter the rampant violence and crime in Brazilian society. Despite national media attention, the rapidly expanding Brazilian market for Buddhist books and events, and general interest in the globalization of Buddhism, the Brazilian case has received little scholarly attention. Cristina Rocha addresses that shortcoming in *Zen in Brazil*.

Drawing on fieldwork in Japan and Brazil, she examines Brazilian history, culture, and literature to uncover the mainly Catholic, Spiritist, and Afro-Brazilian religious matrices responsible for this particular indigenization of Buddhism. In her analysis of Japanese immigration and the adoption and creolization of the Sōtōshū school of Zen Buddhism in Brazil, she offers the fascinating insight that the latter is part of a process of "cannibalizing" the modern other to become modern oneself. She shows, moreover, that in practicing Zen, the Brazilian intellectual elites from the 1950s onward have been driven by a desire to acquire and accumulate cultural capital both locally and overseas. Their consumption of Zen, Rocha contends, has been an expression of their desire to distinguish themselves from popular taste at home while at the same time associating themselves with overseas cultural elites.

Rocha demonstrates that the existence of inflows and counterflows of Zen in Brazil illustrates the rhizomatic nature of the globalization process, where Brazil is one of the nodes (albeit less influential) in the web of global flows of Zen. Indeed, Zen in Brazil has never been isolated from trends occurring elsewhere. The arrival of Japanese immigrants, the rotation of Sōtōshū missionaries among various temples outside Japan, Brazilian intellectuals traveling to metropolitan centers and translating books on Zen, the media, and more recently the internet have meant that Brazil has received inflows, but it has also produced counterflows of Zen."

Gustavo Lins Ribeiro & Arturo Escobar

World Anthropologies: Disciplinary Transformations within Systems of Power. Berg, 2006

Publisher's description:

Since its inception, anthropology's authority has been based on the assumption that it is a unified discipline emanating from the West. In an age of heightened globalization, anthropologists have failed to discuss consistently the current status of their practice and its mutations across the globe. *World Anthropologies* is the first book to provoke this conversation from various regions of the world in order to assess the diversity of relations between regional or national anthropologies and a contested, power-laden Western discourse.

Can a planetary anthropology cope with both the 'provincial cosmopolitanism' of alternative anthropologies and the 'metropolitan provincialism' of hegemonic schools? How might the resulting 'world anthropologies' challenge the current panorama in which certain allegedly national anthropological traditions have more paradigmatic weight – and hence more power – than others? Critically examining the international dissemination of anthropology within and across national power fields, contributors address these questions and provide the outline for a veritable world anthropologies project.

After Culture: Emergent Anthropologies

A new peer-reviewed journal

Papers are sought for the inaugural volume of a new peer-reviewed journal, "After Culture: Emergent Anthropologies". The first issue is planned for release in September 2006, and thereafter will be published semiannually (in March and September) and made available free through the internet (URL forthcoming).

We are currently seeking article manuscripts which focus on the interactions between nature, culture and society, or are in the general thematic areas of science and technology studies or critical studies of medical knowledge and practice. Contributors are encouraged to employ any form of rigorous theoretical and methodological approach, not limited to ethnography, historiography and textual analysis.

Manuscripts should range between 8,000-10,000 words in length, be paginated, and bear the title and author's name and affiliation on a cover page. Please also include a 200-250 word abstract, a list of keywords, and word count on the first page of the manuscript.

In addition to research articles and book reviews, we would like to include within our first volume short essays in response to the title of the journal. For example, what might it mean to live "after culture", or to produce academic work without culture as an explanatory tool? Or, how is culture still relevant? Alternatively, responses to ideas of "emergence" and "anthropology" in its broadest sense are also welcome. These essays should range between 3,000-5,000 words.

All submissions may be sent to after.culture@gmail.com. For the purposes of citation, please employ AAA citation practices, which are available at

http://www.aaanet.org/pubs/style_guide.htm

Send all inquiries to Matthew Wolf-Meyer, Managing Editor, at after.culture@gmail.com

Pacific Island Research Fieldwork

School of Sociology & Anthropology, University of New South Wales

This course [SOCA2204] provides training in and use of ethnographic fieldwork methods in the context of a Pacific Island country (Rabi Island, Fiji in 2006) with an understanding of a resettlement village and how development organisations and resource development impact. Ethnography is a part of the methodology of both sociology and anthropology, as well as other social science research. Interview techniques and technologies, cultural mapping, methods of recording field data and participatory community development research are amongst the procedures to be explored. Participants will live with families, doing what they do so as to understand emotionally what life is like on a Pacific Island.

The course will be taught in November-December during the Summer (2006) break. The class departs on 17 November to return on 6 December

6 Units of Credit

Travel Costs ca \$2,000, all expenses.

The first information & orientation will be held on 19 July 2006, 5 pm in MB168 on the Kensington campus of UNSW

There have been cross-institutional enrolments in this course from other universities in Australia who have completed successfully the work involved.

Further details:

e-mail Grant McCall (g.mccall@unsw.edu.au) or contact the School of Sociology & Anthropology Offices, MB 157 & 159 (9385 2399/9385 1807)

National Short Course in Anthropology & Public Health

July 10 – 14, 2006

Adelaide, South Australia

This national course provides an introduction to the unique contribution that anthropology makes to public health issues, debates, policies and programs. Aimed at postgraduate students and professionals in population and clinical health fields, the course adopts a distinctive anthropological approach to exploring and communicating the various impacts of culture on public health problems, policies and programs. Through a series of seminars, lectures and workshops, participants will develop the skills to apply anthropological theories and methods to a range of public health settings.

The five-day course covers topics such as: anthropology as a framework for understanding public health issues; the

ways in which health and illness are socially constructed in different cultural settings; mental health in cross-cultural contexts; culturally appropriate health promotion; the cultural underpinnings of health policy, programs and organisations; anthropological methods in public health research (rapid ethnography, evaluation, needs assessment); the linkages between epidemiological and anthropological perspectives in public health; health and human rights; health inequities; and the application of anthropological theory to public health issues and practice.

The course will draw on a wide range of examples to illustrate these topics, including: reproductive practices in Brazil, mental health/illness in Australia and SE Asia, organ 'donation' in the Philippines, anorexia in Australia and the Pacific, poverty and famine in a global context, Indigenous health issues, 'risky' health behaviours, AIDS/HIV in Africa and the Caribbean, physical activity in Australia and abroad, community health and community development and health organisations in Australia and abroad.

Course Facilitators:

Dr Catherine Palmer, Department of Public Health, Flinders University,

Dr Megan Warin, Department of Public Health and Discipline of Gender, Work and Social Inquiry, University of Adelaide.

How to register: Email Trish Clark to inquire if there are vacancies in the course and to tentatively book your place:

Trish Clark: public.health@flinders.edu.au

Telephone: +61 8 8204 3005, Fax: +61 8 8204 5693

Dept. Public Health, Flinders University; GPO Box 2100, ADELAIDE, SA 5001, Australia

Race, Culture, Indigeneity and the Politics of Public Health

A Short Course presented by the Menzies School of Health Research, Darwin

23 - 25 August 2006

While the historical, social and political context of Indigenous health poses particular challenges for public health practitioners, few have access to the body of scholarship that addresses issues of cultural diversity, power relations, and identity politics. This workshop aims to use interactive exercises, case studies and small group work to: introduce key concepts from anthropology, social psychology, sociology and critical Indigenous studies to assist public health practitioners; illustrate theories and debates using local public health texts, including journal articles, videos, newspaper articles, web resources and policy documents; enhance the ability of public health practitioners to critically analyse texts and apply social science theory to practical public health problems.

For more information, check out the course website at www.menzies.edu.au/shortcourses

or email acad-admin@menzies.edu.au

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 June 2006. Back issues are available on the AAS web site: <http://www.aas.asn.au>

The photograph in this issue of the Newsletter is courtesy of Mary Patterson