



The Australian Anthropological Society Newsletter

Number 103, September 2006

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

Contents:

Discovery of Early Anthropological Papers	1
Diagnosing Distress in Aboriginal Communities	2
AAS Annual Conference 2006	4
AAS Postgraduate Colloquium	10
Native Title Colloquium	11
Candid Camera	11
News from the Programs	11
Australian Network of Student Anthropologists	13
Postgraduate Events	13
Conferences Past	14
Language, Culture and Mind	14
On a Positive Note	14
Forthcoming Conferences	15
Recent Theses in Anthropology	17
New Publications	17
Hospital Ethnography Discussion List	19
Journal of Contemporary Ethnography	19
AAS Newsletter Contributions	19

Surprise Discovery of Early Anthropological Papers in Adelaide

Peter Sutton

School of Social Sciences, University of Adelaide
& Division of Anthropology, South Australian Museum

In late June 2006 I was called to the front of the South Australian Museum in Adelaide where, a few days before, a man had come in with a rusty tin trunk and donated it to the Museum through the Indigenous help desk. It was stuffed with old papers and photographs, and riddled with dust, corroded paper clips, dead millipedes and flakes of paint. A staff member, Dr Philip Clarke, said he thought it looked like anthropological materials relating to my own primary field area of western Cape York Peninsula, Queensland. I am currently writing an ethnographic history of the area.

The donor was Roger Langford, a property developer who had rescued the trunk from under a pile of junk in the back shed of a property he bought for demolition and

redevelopment at Brighton (South Australia) several years ago. He had never heard of the person whose papers they were, and had recently considered throwing the lot out. The former owner of the property, Mr Gordon Bagnell, went into a retirement home at that period and a search for his whereabouts is under way.

The trunk contained a significant portion of the papers and photographs of Ursula Hope McConnel (1888-1957), an Australian who was trained by A.R. Radcliffe-Brown at Sydney and Edward Sapir at Yale, among others, and carried out anthropological and linguistic field work with Aboriginal people in Cape York Peninsula, Queensland, in the period 1927-34 (see O'Gorman 1993 for a biography). Her 1927 and 1928 field work was under the supervision of Radcliffe-Brown, and her voluminous correspondence with him (but not his with her) survives in the University of Sydney Archives, giving some informal insights into the supervision process but also recording the extremely arduous field conditions in which she and her companion, Margaret Spence, at times operated. At Kendall River, to which they trekked with a packhorse team and their Aboriginal guide Jimmy Corporal, they were living beyond the effective limits of colonisation and pacification.

The correspondence in the trunk included handwritten letters from Edward Sapir, A.C. Haddon, W.J. Perry, A.R. Radcliffe-Brown, A.P. Elkin, Elton Mayo (who was her sister's husband), T.G.H. Strehlow, and others, either written directly to McConnel or to recommend her for an academic position. Sapir, Haddon, Radcliffe-Brown and Mayo are figures of international importance in the history of the social sciences. There are also many lecture notes including those from Sapir's teaching at Yale in 1931.

A number of us had searched in vain for the primary papers and photographs of McConnel for at least 30 years. Anne Perusco attempted to contact Mary Bagnell (of Adelaide) in 1988, as she was McConnel's niece and was said to have inherited her papers, but this was not successful. While some of McConnel's correspondence and some of her photographs were known to have been in various archives for some decades, this new discovery has added enormously to the primary documentary evidence for her work and for the lives of her host communities at a

time when local records in such remote places were often minimal.¹

McConnel had donated her primary material culture collection to the South Australian Museum during her lifetime, even though she lived most of her life far away in Queensland. It seems appropriate that this chance discovery should result in such a welcome addition to the same repository in Adelaide.

There were approximately 450 field photographs in the trunk. This probably quadruples the number of her photographs that had been known to be extant until now. Some were documented in notes by McConnel, and more can be identified using other source materials. There are some unique sequences of rituals photographed while in progress, and many relaxed portraits of individuals which show her informants in a different light from the generally very serious images published in her time. Few personal names can be seen anywhere, however, and there is an emphasis in the documentation on treating those snapshot moments in history as tokens of cultural system (e.g. 'Mother's brother marks man', 'Father in law touches head with wommera [throwing stick]'). Most of the images are from her time at Aurukun, Weipa and Mapoon missions, but some are from Flinders Island, Yarrabah mission and elsewhere.

The trunk also contained hundreds of pages of typewritten and handwritten drafts of her publications, a number of unpublished drafts and lectures, plus some correspondence. There is a draft grammar of the Wik-Mungkan language which never reached print.

There are linguistic fieldnotes of about 100 pages on an American Indian language, including texts. These probably relate to the phonograph record in the trunk, which has Phoebe Maddux telling a Bluejay myth and giving a Deer Formula and Sky Water Dog Formula in the Californian language Karuk. The record is unfortunately in pieces. Maddux was an informant for J.P. Harrington and, briefly, Franz Boas. According to William Bright of the University of Colorado, the names of her other Karuk informants contained in the field notes include many he recognizes as having also been Harrington's teachers.

There is only one Australian field notebook, disappointingly, although it is the first such notebook of McConnel's to be discovered and it thus offers an insight into her ethnographic methods. It has about 55 pages and it relates to Wik and Wik-Way people of the Aurukun-Weipa area. It contains names, genealogies, linguistic and territorial associations and appears to have been an early effort, where she was feeling her way hesitantly as an ethnographer. It is undated but 1927 would be a good guess. There are also 14 loose sheets which appear to contain field notes.

McConnel was someone who cared deeply about her Aboriginal friends, as she called them, and wrote public statements criticizing the mistreatment of indigenous Australians in far north Queensland in the 1920s and 1930s. McConnel never gained a permanent academic position but her published contributions, especially her papers in the journal *Oceania* and the book which

appeared just after her death in 1957, were significant contributions to anthropological knowledge of Australian Aboriginal people. This new discovery also adds significantly to sources for her biography and to the archival record of Aboriginal peoples living in remote places in the early twentieth century.

Note

1: A bibliography of McConnel's work can be found in the MURA catalogue of the Australian Institute of Aboriginal and Torres Strait Islander Studies (www.aiatsis.gov.au).

References

McConnel, Ursula 1957. *Myths of the Mungkan*, Melbourne: Melbourne University Press.

O'Gorman, Anne 1993. The Snake, the Serpent and the Rainbow: Ursula McConnel and Aboriginal Australians. In Julie Marcus (ed), *First in their Field: Women and Australian Anthropology*, pp.84-109, 169-170. Melbourne: Melbourne University Press.

Peter Sutton is an Australian Research Council Professorial Fellow in the Discipline of Anthropology, University of Adelaide, and is located in the Division of Anthropology, South Australian Museum (sutton.peter@saugov.sa.gov.au).

Diagnosing Distress in Aboriginal Communities

Gillian Cowlshaw

University of Technology, Sydney

It is difficult to take part in public discussion of the appalling destructive violence in some Aboriginal communities because the imagery can add to the burden of public suspicion, sympathy or scorn that is so familiar to Indigenous people. Widespread horror and the resultant sense of urgency to reverse immiseration are accompanied by the fear that more government intervention will exacerbate powerlessness and add to the huge numbers of Aborigines in jail. Debate is marred by ignorance of the communities and their histories, by crude conceptual dichotomies, by politics and preaching. A badly needed perspective is an understanding of the conditions that allow social pathology to emerge. 'Social pathology' is not a term to be applied lightly; like family dysfunction, it is always a matter of degree and does not affect all individuals. But where the vulnerable are not protected, are violently and destructively exploited and no redress or remedy is available, the term pathology seems an appropriate shorthand term.

Any small and isolated community offers a context for corrupt practices to flourish. Where privacy, autonomy or local authority are overvalued, it is possible for predators, opportunists and manipulative tyrants, to become inordinately powerful. Fear undermines independent action, and paralyses the moral impulses of other community members. Thus the family, that bastion of intimacy and nurturance, can become a haven of domestic violence, protected by outsiders' reluctance to interfere in

the 'private sphere'. Small country towns, insulated organizations, powerful corporations or even government departments can become sites where freedom from outside scrutiny is used to further the interests of egotistical or predatory individuals.

Aboriginal communities became particularly vulnerable to corrupt, selfish or vicious individuals under bi-partisan policies that were meant to allow Aboriginal people to control their own communities. But 'self-determination' was always a pretence because economic and political power remained in the hands of government departments and the wider economic interests behind them. With the best of intentions, community councils, boards and committees were set up to mimic western decision making structures and to create the facade of Aboriginal autonomy. Real power was denied, partly because many Aboriginal people were lured into taking positions of responsibility but did not have the knowledge, the experience or the skills to perform the bureaucratic requirements for expending money. Inactivity and non-results were regularly forgiven provided the funds appeared to be acquitted in the correct ways. Corrupted forms of governance frequently emerged, protected by outside authorities, people who needed the semblance of Aboriginal run organizations to consult with and to rationalize the programs that employed them. Many remote, rural and urban Aboriginal community organizations suffered from systemic corruption for these reasons. An Indigenous friend told me that rather than **Aboriginal** staff, what Aborigines need and want is **good** staff; the rest is a bonus.

In this debate the term 'culture' is often pronounced with deference, but its meaning is hitched to the policies being recommended or denounced. To anthropologists, culture is not bits and pieces of difference, but is everything entailed in the organic expression of a way of life. Aboriginal society has long had its former economic and political structure undermined leading to other traditions losing their authority within communities. Other practices and new traditions have developed, shaped by shifting policies and practices of governments, shifting economic forces, and the shifting army of whitefellas who really ran the 'self-determining' communities. In other words, paternalism was never reversed, and it was a poorly thought out and disguised paternalism. One significant influence, and a well-known feature of the Northern Territory environment when I was first there in 1975, was the many dishonest opportunists appointed to work in or to service remote communities. The Territory was described as a sieve, the government poured money into Aboriginal communities and white crooks, or entrepreneurs, collected it as it fell through hands that were unaccustomed to handling money. The fear of disrespecting budding 'communities' — which had replaced 'fringe dwellers', 'camps' and 'missions' — plus the fear of libel suits, precluded any publicizing of those scandals then. Now the vogue is to pretend it is all new and things were more orderly in the old days.

Three decades ago I saw one remote community

struggling to understand the eager government officials who were putting self-determination in place by offering to fund 'their' cattle station on country that, it turned out later, was not suitable for cattle. Senior authoritative men were taught to write their names in order to appear on the books as Managing Directors, while the white manager — ex Africa — struggled to explain the wage system that had been decided for them. They were becoming familiar with the public servants who would arrive regularly to 'consult', which meant gaining community assent to some modification to the project, when suddenly a change of government policy scrapped the whole thing and the working men were put on unemployment benefits. They felt and were seen to have failed, though they had no control over the decision making. Such conditions are still the norm. Budding leaders are trapped into a mendicant stance by the national discourse of concern, and the insistent offers of 'help' which are really coercive because there is little real negotiation. No official has to take responsibility for the failures and they are soon forgotten, except by those whose social lives are being shaped without their participation. There is a deep-seated lack of respect for Aboriginal people here, a condition that is allied to a lack of knowledge, and a lack of concern. Some professionals and public servants whose job it is to provide services to Aboriginal communities, often for a couple of years in a spiraling career, can become impatient, disappointed and disillusioned.

Hidden behind offers of autonomy, including self-determination and ATSIC, is a pervasive diagnosis of victimhood. The fear of blaming the victims often paralyses critical thought and prevents the naming of failures. Concerned and troubled whitefellas had to put ever more effort into ministering to what many think of as helpless, damaged or delinquent Aborigines. The struggles of Indigenous people to develop their own forms of modernity have been hampered by a stifling and disempowering national sympathy, which is now eroding. What has taken its place is a barely disguised irritable impatience among policy makers which justifies heavy handedness, not just where it is needed to remove pathological predators and corrupt councillors. Respectful negotiations with those community members who have been trying honestly to fulfill their roles for decades, and with the committed whitefellas who work beside them are in danger of again being overridden. Instead, governments want to treat the bullies with bigger bullies thus reproducing the entire pathology.

Just as in the 1970s, we have government panic, sudden changes of policy (or policy rhetoric), and no-one, including government agents, really knows what the results will be. Who, after all, are the experts on social or cultural change in our society? Anthropologists believed that governance would be enhanced with better understanding of the traditional culture, that is, the values and conceptual frameworks that inform Aboriginal people's responses to modernity. We are now accused of being a protection racket for Indigenous traditions and perhaps it is time that, as 'cultural experts', we paid attention to the dominant culture and the way it has

precluded Indigenous people becoming welcome and respected equal citizens.

Some have argued that Aboriginal culture has to give way to modernity, but that argument seems to me redundant. Aboriginal culture has always and is continually giving way to modernity. Despite 'assimilation' being a bad word, associated with coercion and disparagement of other cultural ways, there is an ongoing assimilative process that need not be frowned upon. It may be an inevitable, if tragic, loss that cultural variation among human beings is reduced as we are all caught up in processes of modernization and technological change. But what is distressing is the idea that family and kinship must give way to individual autonomy. Enjoyment of many extended kin networks is somehow problematic in the social conditions which prevail today. Isolated individuals looking out for their own interests are what enable success in the contemporary world — for the successful that is. And perhaps one factor in the ability of violent and predatory individuals to escape punishment in remote, and some rural and urban Aboriginal communities, is that kin loyalty makes it difficult to turn on one's senior relations. However, such a difficulty pales into insignificance beside other determinants; the senior relative may be seen as 'a leader' and nurtured by government officials and outsiders. And we have heard about the abject failures of police, the courts and the law to properly identify and punish men who are guilty of sexual abuse and violence towards their weaker relatives. Then there is the inadequacy of housing and infrastructure in many places. Thus, blaming some feature of 'traditional culture' for the failings of contemporary forms of governance of Aboriginal communities seems particularly cruel and counter productive.

As has emerged in some press reports, amazing human beings can survive among pain and suffering. There are skilled and knowledgeable people, local and outsiders, working to reverse awful conditions. These are the people who must be listened to. The epidemic of alcohol consumption *can* be reduced; communities *can* be encouraged to expose and discuss the violence in their midst; corrupt leaders *can* be located, named and removed; effective health and housing programs do exist and can be properly funded; education is widely valued and *can* be properly established; Indigenous people can participate productively in the economy. Rather than panic in response to an old scandal being exposed, adequate resources and ongoing commitment must be made to those things that are known to be working on the ground.

A slightly edited version of this article was first published in the *Australian Financial Review* under the title 'Policy Panic is No Solution' on Friday 7 July 2006.

AAS Annual Conference 2006

27-30 September, 2006

Beyond Science and Art: Anthropology and the Unification of Knowledge

James Cook University, Cairns Campus

The Cairns campus of James Cook University will be hosting the AAS annual conference from Sept 27-29, 2006. The conference theme is 'Beyond Science and Art: Anthropology and the Unification of Knowledge', and a wide variety of renowned academics from Australian and international universities will be attending. As the title suggests, the conference will be focusing on interdisciplinary communication, on what the sciences can contribute to the humanities and what the humanities can contribute to the sciences. Anthropology combines theories and methods from both academic streams and has long been concerned with communication across cultural and social boundaries. The conference intends to bring anthropologists and other social scientists together with those working in the natural sciences, cognitive sciences, and the resource management sectors.

WELCOME and KEYNOTE ADDRESS

Wednesday 27 September. Venue: A3.1
9:00-10:30 am.

Welcome by **Scott Bowman**, PVC Cairns

Keynote address by Professor **Bruce Kapferer**,
University of Bergen, Norway

Erewhon Revisited: Globalization and the Anthropological Attitude

The talk will focus on the history and constitution of anthropology between the humanities and sciences. This history is engaged in the formation of the anthropological attitude, which establishes both the discursive community of anthropology and its distinct contribution to the knowledge practices or disciplines of the contemporary universities.

Professor Bruce Kapferer who is currently with Department of Social Anthropology at the University of Bergen, was the Foundation Professor of Anthropology at James Cook University. Prior to that he was the Foundation Professor of Anthropology at Adelaide University and Professor of Social Anthropology at University College, London. He has also held visiting professorships at University of California, Copenhagen University, University of Manchester and University of Jerusalem.

Bruce Kapferer's major works include: *Strategy and Transaction in an African Factory* (1972), *A Celebration of Demons* (1983, 1991), *Legends of People, Myths of State* (1988, 1998), *The Feast of the Sorcerer* (1997) as well as a number of edited volumes including *Transaction and Meaning* (1976), *Power, Process and Transformation* (1987), *Beyond Rationalism: Rethinking Magic, Witchcraft and Sorcery* (2003) and *The World Trade Center and Global Crisis* (2002).

PLENARY SESSIONS

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

Thursday 28 September. Venue: A3.1

3:30-5:00 pm.

This discussion will center 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.

Discussants:

David Trigger, University of Western Australia

Colin Filer, Australian National University

Martha Macintyre, University of Melbourne

Terry Hughes, James Cook University

The Anthropology of Perception: Beyond Cognitive Science and Phenomenology

Friday 29 September. Venue: A3.1

3:30-5:00 pm

'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 the cognitive sciences, anthropology and phenomenology.

Discussants and position pieces:

Victoria K Burbank, University of Western Australia: Restoring ethnographic credibility

Dimitri Karadimas, CNRS – Laboratoire d'Anthropologie Sociale, Paris: Anthropomorphism and

knowledge construction among an Amazonian group (the Miraña of Southern Colombia)

Barbara Glowczewski-Barker, Collège de France: Reticular identity: Indigenous cognitive mapping inside out (Examples from Australia)

Rohan Bastin, Deakin University & James Cook University: Face to face with consciousness or the map is not the territory.

PANELS and SPEAKERS

For further details and abstracts of papers see AAS web site: <http://www.aas.asn.au>

The Anthropology of Childhood and Youth: Governance, Identity and Kinship

Coveners: Martin Forsey & Andrew Kipnis

Wednesday 27 September 2006., Venue: A1.014

11:00-12:30 pm

Tess Lea: The Blank Page of Childhood

Antonella Diana: Belonging and Modernity in the Construction of the Dai Youth in Xishuang Banna, China

Jennifer Alexander: Adopting a New Name and Identity: Childhood, Youth and Maturity in the Borneo Longhouse
1:30-3:00 pm

María Florencia Amigó: Small Bodies, Large Contribution: Child Tobacco Labourers in Rural Lombok

Stefanie Everke Buchanan: To be and to Teach: Three Models of English-German Bilingual Schooling

Nicki Saroca: 'I'm Filo and proud of it': Growing up in a Filipino-Australian Family

3:30-5:00 pm

Yasmine Musharbash: Warlpiri Practices of Socialisation: On the Relationship between being Warungka, Becoming a Person, and Dissolving Personhood

Warren Mayes: Lao Scholars Abroad Seeking Worldliness at Home

Discussion

Panel continues Thursday 28 September 2006.

Venue: A1.014, 9.00-10.30 am

Perspectives on the Environment: Anthropology, Science and Interdisciplinary Studies

Coveners: Michael Wood, Bruce White & Marcus Barber

Wednesday 27 September 2006. Venue: A1.016

11:00-12:30 pm

Bruce White: Indigenous Knowledge Bank

Bruce White & others: Indigenous Knowledge Bank

Sapura Mohamad: Ethnobotany: Indigenous Knowledge of the People

1:30-3:00 pm

Michael Wood: Bosavi Perspectives on Hunting Evil Spirits

Sylvie Poirier: Reflections on Indigenous Cosmopolitics/poetics

Lyndal Jones: Relational Aesthetics – Art, Interdisciplinary Soup or another kind of Anthropology?

3:30-5:00 pm

Linda Connor, Maria Amigo & Sonia Freeman: The Awaba Open-cut Proposal: Constructing and Contesting Environmental Risk

Alison Dundon: The Landscape of HIV and AIDS in Rural Papua New Guinea: Illness and the Environment among the Gogodala of Western Province

Fernanda Claudio: Drought, Development, and the Dislocated Self: A Case Study from the Zambesi Valley, Zimbabwe

Panel continues Thursday 28 September 2006.

Venue: A1.016, 9.00-3.00 pm

The Spectacle and the Substance of Rioting and other Violence: Anthropology to the Fray

Covener: Gillian Cowlshaw

Wednesday 27 September 2006. Venue: A1.017

11:00-12:30 pm

Andrew Lattas: Cultural Nationalism and Ethnicity: Cronulla and the Migrants who Fit in and Expect Assimilation

Anthony Redmond: Surfies versus Westies: The Domestic Sexual Economy of the Cronulla Riots, Dec. 2005

Judy Lattas: Cruising: 'Moral Panic' and the Cronulla Riots

1:30-3:00 pm

Tess Lea: Violence as Crisis: The Vampiric Qualities of Policy Making in the North

Gillian Cowlshaw: Rioting and Violent Responses.

Tiffany McComsey: 'They should just bulldoze the place and start again': 'Riot' in Redfern and the Re-development of Redfern and Waterloo

3:30-5:00 pm

Lise Garond: In the Aftermath of the Palm Island Riot: History and Memory at Work,

Barbara Glowczewski: Victims and Political Subjects: The Palm Island Social Justice Crusade in a Global Perspective

Discussion

Consuming Emblems: The Semiotic and Political Uses of Psychoactive Plants in a Globalized Pacific

Covener: Matt Tomlinson

Wednesday 27 September 2006. Venue: A1.018

11:00-12:30 pm

Robin Rodd & Arelis Sumabila: Feeding Spirits, Pasts and Futures: Yopo Use, Ethnicity and Resistance in Piaroa and Cuiva Societies

Lis Sedlak-Weinstein & Fernanda Claudio: Betel Nut Chewing in the Pacific: Cancer and Culture

Des Tramacchi: DMT—"Divine moments of truth": Religious Dimensions of DMT Use

1:30-3:00 pm

Grant McCall: "Foreign poisons": What Rabi Islanders make of Kava

Ernie Olson: Tongan Kava Circles

Jackie Gould: Around in Circles: Kava in a West Arnhem Land Community

3:30-5:00 pm

Mary Patterson: Drinking and Dreaming in the Pacific: Alcohol, Kava and the State in Vanuatu

Shane G. Aporosa: *Yaqona* and the Multinational Pharmaceutical Commodity Chain

Tarisi Sorovi Vunidilo: Traditional Medicine aspects of Fijian Kava: From a Fijian woman's Perspective

Panel continues Thursday 28 September 2006

Venue: A1.018, 9.00-10.30 pm

Affect and the Politics of Intercultural Aesthetics in Aboriginal Art

Wednesday 27 September 2006. Venue: A4.004

Convener: Jennifer Biddle

11:00-12:30 pm

Jennifer Biddle: On Affect and the Intercultural

Robyn Ferrell: Aesthetics of the Real

Lorraine (Rainy) Gibson: Making Art and Making Culture in far Western New South Wales: A New Way of 'being' Aboriginal

1:30-3:00 pm

Anthony Redmond: Memory and Sensual Production at Lascaux

Diana Young: New Art from the Pitjantjatjara Yankunytjatjara Lands

Jim Wafer: Affect, Intellectual Property and Aboriginal Local Groups

Cartooning Anthropology

Wednesday 27 September 2006. Venue: A4.004

Convener: Grant McCall

3:30-5:00 pm

Grant McCall: Cartooning Anthropology

Discussion

Ethnography as Art and Science

Wednesday 27 September 2006. Venue: A1.015

Convener: Alan Rumsey

11:00-12:30 pm

Ian Keen: Models of Science and Non-science in Anthropology

John Morton: Rooted in Traditions: Art and Science in Forensic Anthropology

Maïa Ponsonnet: Ethnography as a "Hard Fact": Philosophy and the Anthropological Data

1:30-3:00 pm

Alan Rumsey: Tropes and Truth in the Work of Anthropology and the Natural Sciences

Don Gardner: 'Humanistic' versus 'Scientific' Knowledge and other Vestiges of Positivism

Discussion

The Ethnography of Crime and Justice

Wednesday 27 September 2006. Venue: A1.015

Convener: Dr Garry Coventry

3:30-5:00 pm

Geoff Cartner: Separating the Gloss for the Dross: An Ethnographic of Police Policy

Kathryn Powell: Detecting Shallow Buried Bodies in South Australia

Garry Coventry & Diane Westerhuis: Cyclone Larry's rewards? Prisoners, Reintegration and Quality of Life

The Anthropology of Childhood and Youth: Governance, Identity and Kinship

Thursday 28 September 2006. Venue: A1.014

Coveners: Martin Forsey & Andrew Kipnis

9:00-10:30 am

Martin Forsey: Shaping the Will of Autonomous Entities: Reflections on School Choice and the Creation of Neo-liberal Subjects

Relinda Tap: High-wire Dancing: Governing Childhood in New Zealand

Andrew Kipnis: Education and the Governing of Child-centred Relatedness

Haunting Images

Thursday 28 September 2006. Venue: A1.014

Coveners: Benjamin Smith & Richard Vokes

11:00-12:30 pm

Richard Vokes & Benjamin Smith: TBA

Jennifer Deger: ,Imprinting on the Heart: Viewing Photos of the Dead in north east Arnhem Land

Jamon Alex Halvaksz: Photographing Spirits: Indigenous Photography, Ancestors and the Environment in Papua New Guinea

1:30-3:00 pm

Richard Vokes: Photography in the Time of AIDS: New Photographic Practices, Memorialization, and 'Ancestor Beliefs' in South-western Uganda

Deirdre McKay: Ghosts of Futures Present: Photographs in the Filipino Migrant Archive

Barry Morris: The Evidentiary Effect of Visual Images

Panel continues Friday 29 September 2006.

Venue: A1.014; 9:00-12:30 pm

Perspectives on the Environment: Anthropology, Science and Interdisciplinary Studies

Thursday 28 September 2006. Venue: A1.016

Coveners: Michael Wood, Bruce White and Marcus Barber

9:00-10:30 am

Sarinda Singh: Appetites and Aspirations: Consuming Wildlife in Laos

Sandra Pannell: World Heritage as a Global Public Good? A Case Study from Komodo National Park, Eastern Indonesia.

Chris Haynes: Science, Scientific Thinking and Anthropology in Kakadu National Park

11:00-12:30 pm

Marcus Barber: Performing Science: Anthropology at AMSA

Sally Babidge, Shelley Greer, Rosita Henry & Christine Pam: Management Speak: Indigenous Knowledge and Bureaucratic Engagement

Joshua Cinner: The Role of Socioeconomic Factors in Customary Coral Reef Management

1:30-3:00 pm

Simon Foale: Interdisciplinary Approaches to Measuring Ecosystem Services and their Relationship to Human Well Being on Small Islands in Milne Bay

Discussion forum: The Anthropology of Climate Change

When the Field is a Ward or a Clinic: Hospital Ethnography

Thursday 28 September 2006. Venue: A1.017

Coveners: Debbi Long & Cynthia Hunter

9:00-10:30 am. Chair: Cynthia Hunter

Hans Baer: The Australian Dominant Medical System as a Reflection of Social Relations in the Larger Society

Debbi Long: Clinical Cartography: Ethnographic Mapping of Hospital Spaces

Gitte Wind: When are you going to do something? Participant Observation in a Clinical Setting

11:00-12:30 pm. Chair: Gitte Wind

Cynthia Hunter: 'Untangling the web of critical incidents': Ethnography in a Paediatric Setting

Arelis Sumabila: From Home Health Carers to International Health Agencies: East Timorese Women's Health Participation

Benson A. Mulemi: Patients' Perspectives of Hospitalization: Experiences from a Cancer Ward in Kenya

1:30-3:00 pm. Chair: Gillian Cowlshaw

Richard Chenhall: 'What's in a rehab': Ethnographic Research in Indigenous Residential Alcohol and Drug Treatment Centres

Brian McCoy: Outside the Ward and the Clinic: Healing the Aboriginal Body

Kris McBain: Can the Indigenous Australian Residents of Mount Isa really Choose who Cares for Them?

Panel continues Friday 29 September 2006.

Venue: A1.017, 9.00-12.30 pm

Consuming Emblems: The Semiotic and Political Uses of Psychoactive Plants in a Globalized Pacific

Thursday 28 September 2006. Venue: A1.018

Convener: Matt Tomlinson

9:00-10:30 am

Kali Vunidilo: Rites and Practices of Kava Ceremonies for Highland People of Fiji (The Case of Namosi)

Matt Tomlinson: Kava by Numbers: Market Compulsions in Fiji

Discussion

Anthropology and the Mind

Thursday 28 September 2006. Venue: A1.018

Conveners: Katie Glaskin & Robin Rodd

11:00-12:30 pm

Thomas Reuter: To have and to be: Learning from the Ethnographic Experience

Dimitri Karadimas: Images of Words: The Yurupari Complex in North-West Amazonia

Katie Glaskin: Dreams, Memories, and the Ancestors

1:30-3:00 pm

Kim McCaul: Opportunities and Challenges for an Anthropology of Consciousness

Robin Rodd: The Alchemy of Ethos: Developmental Chemical Anthropology

Douglas Lewis & Juan F. Domínguez:

Neuroanthropology: The Neural Bases of Culture - The Cultural Underpinnings of Brain Functioning

Gender, Nation and Transnationalism

Thursday 28 September 2006. Venue: A4.004

Convener: Ana Dragojlovic

9:00-10:30 am

Violeta Schubert: Asserting Self, Following Others: The Strategic Use of Transnational Family and Social Networks by Macedonians

Ana Dragojlovic: Balinese – Dutch Inter-marriages: Migration and Cross-cultural Intimacies

Nicki Saroca: Filipino Marriage Migration to Australia: For Love or Money, Personal Choice or Structurally Determined, as Worker or Wife?

11:00-12:30 pm

Monika Doney: Indonesian Women in Transnational Marriages: Engaging in 'Motherhood' Citizenship

Megan Jenaway: Engendering E-literacy in Kerala

Adelyn Lim: She's just like my mother: Organising for Sex Worker Rights in Hong Kong

1:30-3:00 pm

Rosemary Wiss: In the Name of the Father: Foreignness and Paedophilia, Kinship and Incest (Puerto Galera, the Philippines)

Alexander Edmonds: Multiculturalism or *Mestiçagem*? Race and Nation in Brazil's Beauty Industry

Discussion

Connecting the Miles

Thursday 28 September 2006. Venue: A1.015

Convener: Rosita Henry

11:00-12:30 pm

R.J. Fisher: Anthropologists and Social Impact Assessment: Negotiating the Ethical Minefield

Jennifer Alexander: The Big Picture and the Small

Rosita Henry: 'A tulip in lotus land': The Production of Dutch Burgher Identity in Sri Lanka

Kathy Robinson: War, Ethical Practice and Anthropological Knowledge. A Paper Based on a Thesis Supervised by Doug Miles

Pacific Islands Social Anthropology

Thursday 28 September 2006. Venue: A1.015

Convener: Grant McCall

1:30-3:00 pm

Debra McDougall: 'We are all migrants': Rural Cosmopolitanism & Urban Conflict in the Solomon Islands

Andrew McWilliam: Healing & Medical Pluralism in Post Independence East Timor: Anthropological Perspectives on Fatuluku Ethno-medical Practices

Andrew Sankoh: Modernity & Community Development in another "Pacific Island Country": Timor Leste

Haunting Images

Friday 29 September 2006. Venue: A1.014

Conveners: Benjamin Smith & Richard Vokes

9:00-10:30 am

Benjamin Smith: Portraits of Place: Photography, Circulation and Locality in Central Cape York Peninsula

Alison Leitch: Seeing Through the Mountain: Sensing Place in the Marble Quarries of Carrara

Salvatori mario Di mauro: Isis Shire Council Childers Backpacker Memorial

11:00-12:30 pm

Chris Henderson & Mark Busse: Portraits from Papua: Context, Art and Science

Tim Smith: The Photographic Work of Paul Foelsche

AM (Max) Quanchi: Photographers as Collectors

Relationality, Rationality and Religious Experience in the Contemporary Pacific

Friday 29 September 2006. Venue: A1.018

Conveners: Mary Patterson and Mary Macintyre

9:00-10:30 am

Matt Tomlinson: Embodying Biblical Narratives in Political Projects: Or, Saint Paul goes to Kadavu

Debra McDougall: Moral Crisis and the Secularization of Territory in Christian Melanesia

Regina Knapp: Syncretism and Anti-syncretism - Christianity versus the Church of Scientology in Bena, Eastern Highlands Province, Papua New Guinea

11:00-12:30 pm

John Cox: Rationality, Religiosity and Relationality in Melanesian Fast Money Schemes

Martha Macintyre: Christian Conscience and Morality: Conversations about Sin and Salvation in Contemporary Papua New Guinea.

Mary Patterson: Cosmologies of Desire: The Religious Imaginary in Vanuatu

1:30-3:00 pm

Patrick F Gesch: The PNG Village Tradition and Reflective Methodology

Nick Bainton: TBA
Discussion

When the Field is a Ward or a Clinic: Hospital Ethnography

Friday 29 September 2006. Venue: A1.017

Conveners: Debbi Long & Cynthia Hunter

9:00-10:30 am. Chair: Hans Baer

Anna Harris: Embodying a Medical Identity: Migrant Doctors in Australian hospitals

Apo Demirkol, Jo Travaglia, Debbi Long & Katherine Carrol: Dumping and other Discourtesies: Peer Support among Hospital Based Health Care Professions

Rick Iedema & Debbi Long: "What ideally should happen". Clinical Pathways and Trajectory Mapping
11:00-12:30 pm. Chair: Brian McCoy

Jennifer McManus: The Negotiation and Construction of Space in an Operating Theatre

Jean Tinney: Nursing Home Ethnography: Maintaining Boundaries in the Face of Crying Need

Philomena Horsley: 'Death sits in places' – Tales from the Hospital Mortuary
1:30-3:00 pm. Chair: Debbi Long

Kerin Coulihan & Michael Christie: Sharing the True Stories: Using Action Research and Ethnographic Methods to Improve Communication between Health Professionals and Aboriginal Patients

Amanda Harris: Discussion: Hospital Ethnography Research Design

Panel discussion: all available presenters. Meanings and interpretations: Making ethnographic sense of hospital spaces

Water Knowledge: Spectrum and/or Rainbow

Friday 29 September 2006. Venue: A1.018

Conveners: Sandy Toussaint and Veronica Strang

9:00-10:30 am

Veronica Strang & Sandy Toussaint: Contextualising Water Knowledge – Opening Remarks

Linda Connor, Glenn Albrecht, Nick Higginbotham & Sonia Freeman: Water power: Connections, Ruptures and Cracks in the Upper Hunter Valley

Edward McDonald, Bryn Coldrick & Will Christensen: The Green Frog and Desalination: A Nyungar Metaphor on the (Mis)management of Water Resources on the Swan Coastal Plain
11:00-12:30 pm

Veronica Strang: Wellsprings of Belonging: Water and Community Regeneration in Queensland

Sandy Toussaint: The Water Rat and the Scientist: Interdisciplinary Tales from Kimberley Persons and Places

Marcia Langton: TBA

1:30-3:00 pm

Alison Dundon: The Mother of fish: Travelling the Waterways of the Gogodala of Western Province, Papua New Guinea

Megan Jennaway: Disrupting the Flow: Water, Culture and History in East Timor

Jennifer Alexander: The River and the Road in Central Borneo

You've got to be joking: Ethnographic Perspectives on Fun and Laughter

Friday 29 September 2006. Venue: A4.004

Conveners: Yasmine Musharbash and John Carty

9:00-10:30 am

Anthony Redmond: Laughter and Slap-stick Comedy in the Kimberley and Beyond

Alan Thorold: Impersonating an Anthropologist
11:00-12:30 pm

Murray Garde: The Pragmatics of Rude Jokes with Grandad: Joking Relationships in Aboriginal Australia

Jeremy Beckett: Torres Strait Gammon Talk

Tamara Kohn: When I Make Us All Laugh
1:30-3:00 pm

Ann Hale: The Will to Laughter: A Preliminary Exploration

John Morton: Pooftahs taking the Piss out of Anzacs
Discussion

ETHNOGRAPHIC FILM PROGRAM

Venue: A3.2

Wednesday 27 September

1:30 pm. *Gularri: That brings unity* (72 minutes), Jennifer Deger

3:30 pm. *Papa Bilong Chimbu* (54 minutes), Verena Thomas

Thursday 28 September

9:00 am. *Koriam's law and the dead who govern* (110 minutes), Andrew Lattas

11:00-12:00 am. Film Discussion

12:00 am. *Minister without money* (30 minutes), Sandra Welkerling

1:30 pm. *Khangai herds* (90 minutes), Natasha Fijn

Friday 29 September

11:00 am. *Kotla walks, performing locality* (92 minutes), Sanjay Srivastava

2:00-3:00 pm. Visual Anthropology Discussion convened by Jennifer Deger

SOCIO-CULTURAL PROGRAM

Tuesday 26 September

5:00-6:00 pm.

The Hmong of Cairns: From Laos to Australia

The exhibition presents a selection of artefacts that are of religious, ritual and artistic significance to the Hmong community of north Queensland. Besides monumental tapestries, created as a new art form in the refugee camps in Thailand, it features a set of instruments used by the

Hmong shamans in Australia, funeral accessories and garments, as well as elaborate costumes which document the changing identity of the Australian Hmong as well as revealing their strong links with the global diaspora.

The exhibition is organised by the Museum Resource Centre for FNQ of Queensland Museum and the Queensland Hmong Association.

Researcher and curator: Dr **Maria Wronska-Friend**, Adjunct Senior Lecturer, School of Anthropology, Archaeology and Sociology, James Cook University, Cairns.

OTHER EVENTS

Tuesday 26 September

7.00 pm. Anthropology Heads meeting.

Wednesday 27 September

5:00 pm onwards

Hungi: A tropical evening of Pacific Island food, song and dance.

Thursday 28 September

5:00-6:30 pm.

AAS AGM. Venue: A3.1

Friday 29 September

The Boomerang Effect: 7 Years of Bad Luck

1:30-2:00 pm. Venue: A3.2

Martin Preaud (EHESS & JCU)

The Boomerang Effect: 7 Years of Bad Luck is a live performance based on the story of the fish which ate the fisherman. It was presented for the first time by the artist **i³.[ikyb]** in Darwin in 2005 under the title *Krist at Kruelty Katch* at the Charles Darwin University theatre. The performance explores the being of a spectator in regards to that strangest object of all: representation.

Friday 29 September

5.00-6.00 pm.

Mandy Thomas on "Anthropology and the ARC". Venue A3.1

Friday 29 September

7.00 pm.

Conference Dinner. Venue: Cairns Yacht Club

AAS Postgraduate Colloquium

For further details and abstracts of papers see AAS web site: <http://www.aas.asn.au>

Tuesday 26th September 2006:

Venue: Lecture Theatre A3.2

8.00-9.00 am. Registration

9.00-9.30 am. Welcome Address by Dr **Rosita Henry**

9.30-10.00 am. Presentation by Traditional Elder **George Skeene**

10.30-11.00 am. Morning Tea

Panel: The Power of Vision and Voice

Venue: Lecture Theatre A3.2.

11.00-12.30 pm

Thararat Chareonsonthichai (ANU): Textual plus Non-textual: The Completion of Making Sense

Jayne Curnow (ANU): Visual Ethnography: Taking Anthropology beyond the Academy

Natasha Fijn (ANU): Visual Images in Academic Research

1.30-3.00 pm

Simone Alesich (ANU): Family Portraits in Rural Indonesia: Photography & Ethnographic Knowledge

Joy Bai (ANU): Ethnographic Photos and My Research

Marianne Riphagen (Radboud University Nijmegen, Netherlands): Framing Indigenous Australian Photography in the Twenty-first Century: The Creation of Photographic Meaning by a Contemporary Indigenous Artist.

3.30-5.00 pm.

Angie Bexley (ANU): Looking and Being in an Anthropology PhD Project

John Carty (ANU): Style of Illumination

Sandra Welkerling (ANU): The Queen of Kokoda: Visual Voyages and Cross-cultural Encounters in the Village of Kokoda, Papua New Guinea.

Panel: Australian Identity & The State

Venue: Tutorial Room A1.014

11.00-12.30 pm

Martin Preaud (JCU/EHESS Paris): Self-determination in a Settled Context: Playing with Constraints

Alison Reif (UWA): Getting out of the Rat Race: Economic Development and Social Wellbeing in Cardwell, North Queensland.

Chris Haynes (CDU): The Face of the State in Kakadu National Park

1.30-2.00 pm

Keri Chiveralls (Adelaide Uni): Anthropology, Audit Culture, and Social Capital: Social Science but not as we know it?

Panel: Consuming Rituals

Venue: Tutorial Room A1.014

2.00-3.00 pm

Dawn Glass (JCU): Eating the Head Food

Quanmin Li (ANU): Giving and Getting: The Symbolic Usage of Tea during Weddings among the Ang People of Southwest China.

Panel: Identity and Modernity in Asia

Venue: Tutorial Room A1.014

3.30-5.00 pm

Hannah Bulloch (ANU): I'm a believer but I don't totally believe: Representations of Belief and the Meta-narrative of Modernity on Siquijor Island, Philippines

Ma Khin Mar Mar Kyi (ANU): Gender Trouble: Performing Gender in Contemporary Myanmar

Jennifer Gabriel (JCU): Flexible Identity in a Malaysian-Chinese Corporation

5.00 pm - Happy Hour at the Trinity Beach Hotel

Native Title: Challenges to Anthropological Practice

Tuesday 26th September 2006: 9.00 am – 4.30 pm
Venue: Cairns Campus, James Cook University, Room A1.017

Conveners: David Trigger & David Martin

To be held the day preceding the AAS conference, this colloquium will focus on challenges to anthropological practice in the current native title arena.

The challenge of working in an arena highly determined by the requirements of the law and legal process is only one of a multitude facing practitioners working in native title. What insights and analyses for instance can (should?) we as anthropologists bring to bear in relation to non-litigated resolutions to native title claims, such as consent determinations and non-native title outcomes? And what can and should we have to say about the typical mismatch between native title outcomes and the aspirations of claimants?

This colloquium aims to provide a forum in which such issues can be raised and discussed, and to assist in the development of an anthropological 'community of practice' around native title issues for all those working in the area. It will involve two sessions, the first centering on the core area of the production of 'connection reports', and the second with a focus on broader questions of anthropological practice in the native title arena.

Each session will involve a set of short presentations by members of a panel, followed by general discussion and, if desired, breakout discussions. Presentations are to be no more than 15 minutes, but can draw on longer, pre-distributed papers if so desired. While the colloquium is focused specifically on anthropological practice, it is envisaged that the two panels and other session participants will include others such as non-anthropologist Native Title Representative Body staff, lawyers, and staff of government agencies.

Workshop 1: 9.00 am – 12.30 pm

Preparing, Assessing and Reviewing Connection Reports

Speakers: Ben Smith, David Thompson, Jodi Neal, Peter Blackwood, Wendy Asche, Liz Dalgleish and David Martin.

Workshop 2: 1.45 – 4.30 pm

Anthropology in the Future of Native Title

Speakers: Charmaine Jones with Jodi Neal, Kim McCaul, Debbie Fletcher, Nick Smith, Lee Sackett, Mrs Maisie Cavanagh and Phil Vincent.

Paper presenters and other workshop participants need to register. A registration form and further details concerning presentations are available on the AAS web site:

<http://www.aas.asn.au>

Postgraduate students may attend the Native Title Colloquium free of charge if they have registered for the full AAS Conference.

Candid Camera



June 2006: L-R Philomena Horsley, Rose Mann, Martha McIntyre (AAS President), Penny Johnson and Anna Harris from the Centre for Health and Society, The University of Melbourne, at the launch of "*Women Miners in Developing Countries: Pit Women and Others*" edited by **Kuntala Lahiri-Dutt & Martha McIntyre** (Voices in Development Management Series, Ashgate Publishers, 2006). [Camera: Philomena Horsley]



Michael Herzfeld and Andy Dawson

Speakers at 'Getting the Measure of Academia: Audit Culture and the Politics of Accountability', Debates in Contemporary Culture and Society, The University of Melbourne, August 2006. [Photo: Mary Patterson]

News from the Programs

The University of Western Australia

Anthropology in the West: 1956 – 2006

50th Anniversary Symposium

This year marks the 50th anniversary of Anthropology at The University of Western Australia. It is an opportunity to celebrate and reflect on the directions that Anthropology has taken and will take in the future, both at UWA and elsewhere in Australia and the world. A two-

day symposium on 8 – 9 December 2006 will mark the occasion.

Thursday 7 December – Evening

Welcome

Biennial Berndt Research Foundation Memorial Lecture
(Prof **Howard Morphy**, ANU)

Friday 8 December – Day

The legacy of Ronald and Catherine Berndt

Changing research and teaching agendas in Anthropology

Interfacing Anthropology and Sociology

Friday 8 December – Evening

Symposium dinner

Saturday 9 December – Day

Anthropology Beyond the West

The Berndt Museum of Anthropology

Anthropology engaging with the public in Australia

Saturday 9 December – Evening

Cocktail party to launch the UWA Anthropology Alumni Association

In conjunction with these events an occasional publication, *Anthropology in the West*, and a photographic exhibition will examine the history and future of Anthropology at UWA.

Further details:

<http://www.anthropology.arts.uwa.edu.au/50th>

The University of Queensland

Anthropology in the School of Social Science

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. This staff shortage has continued into 2006. The program is currently staffed by

Dr Annie Ross, whose research areas relate to cultural heritage management and Indigenous resource management in Australia and the Solomon Islands. Annie is head of the Anthropology program.

Dr Helen Johnson, whose research focuses on gender and communication technologies in the Asia-Pacific region, and rural and urban women's unpaid labour.

Dr Wolfram Dressler, whose research relates to political ecology and Indigenous involvement in protected area management in the Philippines and South Africa.

Dr Sally Babidge, currently replacing Dr Franca Tamisari who is on leave, who researches in kinship and families in Aboriginal Australia, particularly in northern Queensland.

Dr Leonn Satterthwait, who has recently retired, although will continue a connection to the School through an Honorary position in the Anthropology Museum.

The absence of staff in the socio-cultural Anthropology program has had a detrimental affect on PhD and Hons

enrolments and completions. Only one socio-cultural anthropology student has completed an Honours thesis so far this year, although there are several students due to complete in November 2006. Mark Love's thesis abstract is appended to this report.

We continue to await news regarding the promised appointment of a Professor of Anthropology. 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 has been in the process of being implemented for the past two years and the School is hopeful that a Chair in Anthropology at The University of Queensland will be advertised before the end of 2006.

Along with all programs in the Bachelor of Arts, the Anthropology program at UQ has been reviewed this year. We are pleased to report that we retain both a Major and Double Major in the Arts degree, although we are concerned that the Double Major in Aboriginal Studies has been reduced to a single Major.

There is a close association between Anthropology and the Aboriginal and Torres Strait Islander Studies Unit and we share several courses within our programs. Sean Ulm (from the ATSI Unit) and Annie Ross have been appointed joint editors of *Australian Archaeology* from 2006.

Mark Love (Abstract of Honours thesis)

Projectised Epistemologies and Unintended Consequences

It is increasingly recognised that there is a global crisis in coastal fisheries. In the Pacific, as elsewhere, numerous actors and agencies have drawn from a basket of resource management approaches in an attempt to redress the marine degradation facing the region. One of the most salient management approaches has been the widespread implementation of 'marine protected areas' (MPAs). In this thesis I explore the human dimension of MPAs, from both a local and extra-local perspective, drawing on selected results from fieldwork conducted in Marovo Lagoon, Western Province, Solomon Islands, to investigate some of the complexities surrounding two programs attempting to establish MPAs in the Marovo region. I specifically ask: What a priori assumptions and epistemological factors influence community and project perceptions of fisheries and marine resource management, and; How do these factors impact upon the successful establishment of MPAs in this context?

This research demonstrates that while most (but not all) people in Marovo are aware of the MPAs, they continue to fish inside their boundaries and the MPAs have yet to receive widespread community sanction. Moreover, the variety of anthropogenic activities currently impacting on the lagoon suggests that even if effective, the permeability and restricted site focus of a few MPAs are, at this stage, unlikely to meet conservation objectives. Nonetheless, avoiding polemic conclusions I do not discount MPAs as a management tool altogether, but rather explore the processes associated with these conservation interventions to answer my research questions. Using the concept of 'projectised epistemology', I argue that accountability emerges as a key concern, and that these particular conservation programs are working within a process that is 'designed to fail' due to the directive, neat and overly homogenous framework. I argue that if MPAs constitute the final end-game, rather than merely being a starting point, they

will inevitably fail to meet their overall objective of mitigating marine degradation in the long-term.

ANSA - The Australian Network of Student Anthropologists

If you are interested in becoming a member of ANSA, membership is free to current AAS members and the benefits are great! For information on how to join the AAS and to see who is eligible to join ANSA, please visit www.aas.asn.au.

Student Scholarships

ANSA is very pleased to announce that not four (as reported in the June newsletter) but five Scholarships have been awarded to postgraduate students who are planning to attend the upcoming AAS Conference in Cairns. Details of the scholarship recipients will be available soon on the ANSA website. Congratulations to our five worthy winners and many thanks to all those who showed interest in the scholarships – we hope to be offering this great opportunity to postgraduates again next year. ANSA would like to extend special thanks to Anthropos Consulting (<http://www.anthropos.com.au/>) and CAEPR, the Centre for Aboriginal Economic Policy Research at the ANU (www.anu.edu.au/caepr/) for donating the funds for one scholarship each. ANSA would also like to thank the anonymous sponsor who has generously provided the funds for the fifth and final ANSA scholarship since the last edition of this newsletter was published. Your kindness and generosity is much appreciated.

Michael Herzfeld Seminars

On his third annual pilgrimage from Harvard University, Professor Michael Herzfeld recently hosted two wonderful ANSA Postgraduate Seminars on Publishing and Public Speaking, one at the University of Melbourne and the other at Macquarie University. Both Seminars were a resounding success, and ANSA would like to thank all those who attended the events and gave us such great feedback afterwards. Special thanks too to Professor Herzfeld, who was kind enough to hold the Macquarie Seminar on his own birthday! For news on upcoming ANSA events, please visit www.ansa.asn.au.

Poster Exhibition

If you fancy yourself as a budding artist and wouldn't mind the addition of \$100 cold hard cash to your student budget, then the Inaugural Student Poster Exhibition at this year's AAS Conference in Cairns is for you! The Department of Anthropology at Macquarie University has kindly donated a cash prize of \$100 to be awarded to the best entrant. More importantly, the exhibition is a great opportunity for students from around Australia to present their ethnographic work in a variety of formats, and in absentia. ANSA Subcommittee member Marie Seeman, from the University of Western Australia, will be organising the event. For more information, visit postercomp@ansa.asn.au. Entries for the exhibition are open until September 25th. The winner will be announced on the ANSA website and ANSA-List. For details of how

to join ANSA-List, please follow the prompts on the website.

ANSA Website – Call for Images

The new and improved ANSA homepage complete with flickr images has been up and running since June this year, but there is always room for more great images from ANSA members. If you have some images you would like to see included please contact jovan@ansa.asn.au.

ANSA Subcommittee

Membership of the ANSA Subcommittee now includes a number of students from institutions right around Australia. However, some institutions are still sadly un- or under represented while others are well represented. If you would like to become a member of the ANSA subcommittee and help to ensure that your institution is represented, please contact ansa@ansa.asn.au.

Work on the ANSA Subcommittee rules and the selection/election of a permanent postgraduate representative on the AAS executive committee is currently being undertaken. Details will be posted on the ANSA website and notices sent out through ANSA-List and AASNet.

Postgraduate Events & News

AAS Conference Postgraduate Colloquium

Tuesday 26th September 2006; Cairns Campus, James Cook University

See list of speakers and titles above, following 'AAS Conference 2006'. For further details and abstracts of papers see AAS web site: <http://www.aas.asn.au>

The Contemporary Australian City: New Ethnographic and Narrative Accounts of Life in Australian Cities

A Postgraduate Anthropology Symposium held at the University of Melbourne on Friday, August 4 2006

The following papers were presented:

Anthony Marcus (University of Melbourne): Keynote Address

Ben Killingsworth (University of Melbourne): A fraught sisterhood: very personal politics at a Melbourne playgroup

Annie Moloney (Sydney University): The exclusionary 'landscape' of Redfern's block

Ella Butler (University of Melbourne): The anthropology of anonymity: toilet graffiti at the University of Melbourne

Ferne Edwards (Royal Melbourne Institute of Technology): Gleaning from gluttony: alternative consumption practices as political acts in the city

Kumiko Kawashima (Australian National University): Sydney as a transnational space of compromise? Japanese temporary migration to Australia as sojourns

Masa Mikola (Research Centre of the Slovenian Academy of Sciences and Arts): The sound of

multicultural Melbourne: cultural representations, sonic landscapes and images of the culturally heterogenous city

Petra Andits (Monash University): Melbourne CBD as the Hungarian TAZ: geographic dimensions of a protest organized by Hungarians in Melbourne in 2005

Robyn Dwyer (Curtin University): The social life of smokes: incorporating the ethnographer in a social field

Philomena Horsley (University of Melbourne): Confronting the cadaver

Yuriko Yamanouchi (Sydney University): Rethinking 'community' in urban Aboriginal context: urban dynamics of Aboriginal societies in South Western Sydney

Conferences Past

Language, Culture and Mind

Paris, 17-20 July 2006

Maia Ponsonnet, Paris

"Language, Culture and Mind" is a cycle of conferences, the first of which took place in 2004 in Portsmouth. The movement was initiated as a counterpart to the mono-disciplinary trend which focuses on traditional theory of mind to explain language, its structure, functions, emergence, etc. Therefore, "Language, Culture and Mind" conferences are meant to be open to the plurality of disciplines, methods and cultures. The disciplines involved this year were linguistics, psychology and cognitive sciences of course, but also philosophy and anthropology. "Language, Culture and Mind" conferences are also meant to be international, as opposed to focusing on the United-States. The 2006 version involved many European participants, including Eastern Europe, as well as a few Latin Americans and Asians. The call for the conference stressed this open approach. Participants were encouraged to develop views from different perspectives, involving a variety of theoretical patterns. The idea that "culture" was to be part of the issue clearly conveyed the idea that cross-cultural approaches were welcome.

The conference was the second of the series and took place in Paris in the École nationale supérieure des télécommunications. It lasted four days and included four sessions (with a total of one hundred and six participants) and four plenary speakers: the Canadian cognitive neuroscientist Merlin Donald, the French linguist Pierre Cadiot, the American psychologist Shaun Gallagher, and the American ethno-linguist John A. Lucy. Merlin Donald's talk was an account of human cognitive development from a fairly evolutionist point of view. Pierre Cadiot developed a view of semantics inspired by the Gestalt theory. Shaun Gallagher discussed the importance of narratives in cases of schizophrenia. John A. Lucy talked about linguistic relativity from a philosophical point of view.

The conference was generally well run and very pleasant to attend. The level of the papers was good. Debates were interesting; the atmosphere was lively and friendly. There was a taste of an interesting theoretical exploration held in common.

A less positive point needs to be made though. Apart from John A. Lucy who is an anthropologist as well as a linguist, it is to be noted that anthropology wasn't very well represented among the plenary speakers. Accordingly, an anthropologist, whose name was not given, was initially supposed to give a plenary session, but cancelled at a late stage. The same remark can be made about the rest of the sessions. A high proportion of the papers dealt with traditional cognitive science, or traditional linguistics. It is true that many of the linguists were in fact ethno-linguists, but the papers didn't necessarily stress the anthropological or cultural approach. One afternoon of one of the sessions was entirely dedicated to analytical philosophy of language, but the result of this grouping was that very few participants attended this part of the session.

Overall, and despite the stress initially put on inter-disciplinarity and cultural diversity, anthropology was not very visible during the conference. This point was raised regularly during plenary and standard sessions by the anthropologists who were there. Interestingly, though the speakers themselves tended to agree about the fact that cross-cultural comparison would be a good area to explore, this type of exploration never seemed to occur. In fact, it was hard to imagine how such an inter-disciplinary, cross-cultural point of view could occur within the frame of the theoretical positions adopted by most speakers.

The point was clearly raised during a final session when the organization of the next "Language, Culture and Mind" conference, to be held in 2008, was discussed. It was said that while "Language", "Mind", and a bit of "Culture", all with capitals, had been discussed, there had been little reference to languages, cultures and minds. Even some of the organizers agreed with this point, hence we can hope for some change. However, as seen this year, good intentions may not be enough. The problem seems to be deeper and rooted within the theoretical structure of the mainstream approach of language, culture and mind. But the next conference, in 2008, may fare better. A new organizing committee has been elected. It includes people who are likely to encourage diversity. Overall, the future of the "Language, Culture and Mind" conferences remains open. It was an interesting moment of communication and will be worth perpetuating.

On a Positive Note: The Anangu Education Service Conference

Ute Eickelkamp

ARC Research Fellow, School for Social and Policy Research, Charles Darwin University

The annual Anangu Education Service (AES) conference held over four days (2 – 5 July, 2006) at Yirara College in Alice Springs demonstrated vitality, commitment and longevity of the Anangu education sector. And it showed that the political, social, cultural and geographical cohesion of APY Lands in northwest South Australia have been instrumental in sustaining the effectiveness of a strong education agenda. The conference theme, *Building*

Bridges, Sharing the Teaching: Ngapartji-ngapartjingku Nintini, was fully explored and realised when 11 Anangu schools on and outside APY Lands, presented their interpretation of the theme. Of the more than 200 delegates, half were Anangu staff and tertiary students, and many discussions and workshops were held in Pitjantjatjara. As a visiting anthropologist studying Anangu children's lives outside the classroom, I had no idea that Anangu were dealing with pedagogical, academic and policy matters at such a high level. A text analysis in Pitjantjatjara that I had the pleasure to witness was enlightening in this regard, and I thank Katrina Tjitayi for building a bridge with research by inviting me to the conference, which I found impressive.

Mrs Tjitayi, a fully qualified Anangu teacher by vocation and Director of the Pitjantjatjara Yankunytjatjara Education Committee (PYEC), which co-ordinates teaching in preschools, primary and secondary schools, on the tertiary level (through a unique partnership with the University of South Australia) and at TAFE colleges, offered strong arguments for a return to bilingual and bicultural education on APY Lands. Anangu had chosen to rule out teaching in the vernacular in the 1980s, but are now gradually resuming the historical threads of a bilingual academic program that had achieved literacy and numeracy on levels much higher than today's. Mrs Tjitayi called for an approach that begins with respect for existing skills in the children, respect for Anangu domains of learning, for deeply held notions of becoming a person, and for the concern to sustain a social system that prioritises relatedness and continuity: 'We want an education that helps us strengthen our identity, not weaken it', she explained.

Asked about his thoughts on health minister Tony Abbott's view that funerary rites were an obstacle to education and the goal of working 100% for the dole, Minister of the Uniting Church, Mr. Kinyin McKenzie said, 'We cannot discard our ways of mourning the dead. That would be an offense to our fellow human beings.' Anangu schoolteacher Mrs. Nami Kulyuru expressed astonishment at Abbott's statements and added, 'Mourning camps are no holidays. We actually do work – social work if you will.'

Far from romanticising Anangu 'culture', the conference translated knowledge into action when Mrs Tjitayi brought together the notions of education and care: Looking at the whole child, she listed the core problems that any one of them might bring into the classroom - malnutrition, hearing impairments, a shy personality, family distress etc. 'Children learn better in family groups', she said and proposed that, through Anangu Education Workers (AEWs), stronger partnerships be built between the schools and their communities: by engaging each family in its own right; by offering the translation and interpretation necessary to find out in detail what a particular child may be struggling with; by giving parents a clear picture of how they can help their children perform better at school and attain social and personal fulfilment. 'We need to build bridges with each

individual child, by paying attention to children's emotional life and assist them articulate their feelings', Mrs Tjitayi explained further. To this end, she has adapted picture cards that show facial expressions of a variety of emotions and the written word from the 'mainstream' Mind Matters program. Anangu educators provided positive feedback on their use, which is hoped to encourage children's verbalisation and behaviour management, foster communication about the inner life, and support positive feelings and self-respect.

On the whole, the conference demonstrated clearly that education on APY Lands is making the most of South Australia's progressive curriculum (SACSA). This is possible because autonomy and relatedness, the core principles of Western Desert Aboriginal society that anthropologist Fred Myers identified some time ago, also characterise the system of local communities across the Lands. Together with the long and proud history of Anangu education, these principles are the cornerstones of the strong collaboration and communication between Anangu and non-Anangu teachers on the Lands, and between schools and DECS.

Katrina Tjitayi is now looking forward to meeting fellow educators from all over Indigenous Australia at the upcoming GARMA festival in Arnhem Land.

Forthcoming Conferences

Association of Social Anthropologists of Aotearoa New Zealand

Bracketing (Belief)

ASAA/NZ Conference, University of Canterbury, Christchurch, 9-11 November 2006

All of us, and anthropologists are no exception, often loosely talk about people "believing" (in) something or holding "beliefs" and being guided in their actions by "belief-systems". It is central to religion, of course, but also seems to have become crucial to 'secular' modes of thought, such as those which inform 'development', business practice, even politics.

The idea that actors are guided by their beliefs assumes a bridge between ideas and action (a mental process) without, however, being able to actually pin it down (i.e. describe and conceive it). It is thus so much more surprising (or is it?) that the issue had been relegated to the margins and has been largely neglected in debates on anthropological writing.

Rodney Needham 34 years ago addressed part of this issue in a contemplative book (*Belief, Language and Experience*, London: Routledge 1972). Not only did he exhibit the wide range of applications of the term, which makes it difficult to identify a core meaning; Needham also demonstrated that we cannot establish specific mental or psychic processes to which notions like "belief" might refer, and showed with the help of Wittgenstein that it does not make sense to conceive of thinking independently of giving expression to it. Moreover, Needham made clear how culturally specific (European-

Christian) the “belief” concept is (Talal Asad made a similar point later). Concepts which flourished after Needham's book was published - discourse, praxis/habitus, performance - could partially answer the question how ideas relate to action. But as even the late Foucault had to acknowledge, human “subjects” have reflective capabilities that allow us to distance ourselves from discourses and to process ideas, images, representations.

The issue remains before us: What are the various modes in which people relate to ideas? What makes ideas or “beliefs” mobilize people for a (common) cause? In which way does everyone involved believe in what s/he is pursuing? How does the way people relate to ideas (other than just cynically) actually influence social processes? This is especially crucial in situations of social tension, turmoil or change, and of competing discursive strands. Finally, how do we go about representing the act or state of believing? What representational possibilities are available to us, especially if we do not share the ideas or beliefs we report on (and may even find them illusory)?

The conference suggests revisiting a question that keeps intriguing anthropology and social sciences in general and invites case studies and conceptual reflections from recent fieldwork.

Further details: <http://asaanz.rsnz.org/bracketing.html>

Native Title Colloquium

September 26, 2006: 9.00 am

James Cook University, Cairns campus

See details following ‘AAS Conference 2006’ in this Newsletter.

After 26 Years: Collaborative Research in Vanuatu since Independence

November 6 – 10, 2006

Port Vila, Vanuatu

The past few years have seen an increasing number of conference sessions and workshops dedicated to scholarly work on Vanuatu. By bringing together local and international researchers of Vanuatu society, language and history, this conference will be an important opportunity to bring the discussion of this research back to Vanuatu. The conference will primarily focus around the activities of the Vanuatu Cultural Centre (VKS), with its unique and highly innovative Film and Sound Unit and Fieldworkers Program, where the conference will be held.

Further details: <http://www.linguistics.unimelb.edu.au/vks>

World Archaeological Congress Symposium

Cultural Heritage and Indigenous Cultural and Intellectual Property Rights

December 3 – 5, 2006

Burra, South Australia

The conference will include a session titled “Indigenous Writing/Capitalist Publishing: Negotiating Clashing World Views”

It is a seemingly unfixable problem. While many work to retain the rights to intellectual property in the hands of Indigenous people, that sentiment is incompatible with the rigors of traditional commercial publishing-scholarly, textbook, or trade-where intellectual property rights are tightly held by the publisher. Western presses rarely are willing or able to make an accommodation that allows the control of words, images, and ideas of Indigenous people to remain in their own hands if they are to become the publishers of these works. Yet, broad circulation, familiarity and acceptance of these important ideas in the broader international community-including within other indigenous communities-is often dependent on the kind of global distribution and publicity that these presses can provide. Is there a way out of this conundrum? Self-publishing? Working with a limited set of presses? Indigenous-owned publishers? Trading intellectual property rights for other advantages? This panel discussion seeks to examine this problem through the lenses of publishers, Indigenous writers, and others concerned with cultural property.

Session convenor: Mitch Allen, Left Coast Press, Inc. and Mills College, Oakland, CA mitch@lcoastpress.com

Further details:

<http://ehlt.flinders.edu.au/archaeology/conferences>

Dangerous Consumptions IV: Commodification, Pleasure, Difference

December 4 - 5, 2006

School of Humanities, Australian National University, Canberra

The Dangerous Consumptions colloquium series has traditionally focused on issues of consumption in relation to alcohol, tobacco, illegal drug use, gambling and other areas where consumption produces harm or is seen as excessive. While retaining this focus we also hope to extend the range of topics this year with a broader perspective on consumption and its pleasures and dangers.

Further details:

http://arts.anu.edu.au/humanities/gend_conf/

Sociology for a Mobile World

The Australian Sociology Association (TASA) Conference

4 – 7 December 2006

Hosted by Murdoch University and the University of Western Australia

Held at UWA Crawley campus in Perth

Further details: www.tasa.org.au

5th Annual Hawaii International Conference on Arts and Humanities

January 12 – 15, 2007

Waikiki Beach Marriott Resort & Spa, Radisson Waikiki Prince Kuhio, Pacific

Beach Hotel, Honolulu Hawaii, USA

Further details: <http://www.hichumanities.org>

Previous listings (see June 2006 AAS Newsletter)

European Association of Social Anthropologists: 9th EASA Biennial Conference [Bristol, UK: 18 – 21 September 2006]

Everyday Multiculturalism [Macquarie University: 28 – 29 September 2006]

After 26 years: Collaborative research in Vanuatu since Independence [Port Vila, Vanuatu: 6 – 10 November 2006]

Pacific Transnationalism: Tracing Ties to the Homelands [La Trobe University: 20 – 22 November 2006]

Dilemmas in Difference: New Approaches to Ethnic Minorities in Vietnam [ANU: 23 – 24 November 2006]

Cultural Heritage and Indigenous Cultural and Intellectual Property Rights. A World Archaeological Congress Symposium [Burra, South Australia: 3 – 5 December 2006]

ACSPRI Social Science Methodology Conference [The University of Sydney: 10 – 13 December 2006]

The Borderpolitics of Whiteness Conference [Macquarie University: 11 – 13 December 2006]

The 7th International Conference on Oceanic Linguistics (COOL7) [University of New Caledonia, Noumea: 2 – 6 July 2007]

Recent Doctoral Theses in Anthropology

Nicholas K. White, School of Anthropology, Geography & Environmental Studies, The University of Melbourne (PhD 2005)

Title: Negotiating Nationhood in Multi-Ethnic Germany

Abstract

Extensive immigration to liberal-democratic states during the second half of the twentieth century had a significant impact on the national identities of those within them. During this period, nationals of countries of immigration were seen to have the common challenge of providing newcomers with the liberal-democratic ideals of equality and justice. This study concerns the German case; the ways in which a particular group of Germans viewed and constructed immigrants and their descendants in Germany, and have approached the challenge of negotiating cultural difference in a liberal-democratic state.

“Negotiation” is intended to evoke both conversations with others and conducting oneself so as to clear or pass certain obstacles. The subjects of this study, teachers in a secondary school in the former West Germany, were engaged in conversation with those seen to be different to themselves and in navigation through the difference and common ground thus constructed. One might say that the latter process, the finding of a way in multi-ethnic Germany, is also a conversation: a conversation not only with people but with German history and institutions.

Interactions between teachers and their students at the *Gesamtschule* (comprehensive secondary school) in the German city of Osnabrück during 1998 and 1999 form the

primary subject matter of the study, particularly interactions between teachers and those of their students who were immigrants or the descendants of post-Second World War immigrants to Germany. This is an investigation of the ways in which German national identity was constructed in interactions between the School’s teachers and those students they saw as other than German, or as ambiguously German. While students at the School and others in Germany are players in this story, it is the teachers who are its subjects.

As nationals, the teachers assumed that the world was made up of ethnic-national groups and that they were members of the (putative) “indigenous” group in Germany. Their assumptions and ideas about their students’ supposed historical and primordial traditions were variously confirmed or undermined in interpretations of interactions with them. They protested the failure of the citizenship regime of the Federal Republic to reflect the connectedness of immigrants and their descendants with Germany. Their expectations of immigrants and the descendants of immigrants reveal a liberalism, but a liberalism which was, paradoxically, sometimes ethnicised i.e., liberalism was assumed to be essential to some ethnic groups in a way in which it was not essential to others. Further, my subjects saw it as their role to ensure that all who would live in Germany were competent to negotiate this (supposedly) liberal-democratic public life.

To put the argument another way, in their interactions with students who were immigrants or the descendants of immigrants the teachers embodied the following assumptions and expressed the following expectations: as heirs to an ethnic-essentialist construction of nationhood, the teachers assumed and took for granted that other nationals could **not be German**; they assumed and expected that the students would **be other** than German, or ambiguously German; nonetheless, they expected them to be participatory citizens, that they **be German** in this sense; and, further, my subjects expected them to exhibit liberal-democratic values, that they **not be other** than (supposedly liberal-democratic) Germans. These contradictory assumptions and expectations did not give way to each other in an evolutionary process, but rather co-existed and constituted each other.

New Publications

Anthropological Forum

Volume 16, No. 2, July 2006

Bettina Beer: “Stonhet and Yelotop: Body Images, Physical Markers and Definitions of Ethnic Boundaries in Papua New Guinea”

Christopher S. Martinello: “Tahitala's Revenge: Monumental Architecture and the Great Canoe, Lomipeau”

Applied Forum

Howard Morphy: “The Practice of an Expert: Anthropology in Native Title”

Caroline Edwards, Louise Anderson & Siobhan McKeering: “Anthropologists, Lawyers and Native Title Cases in Australia”

Journal of the Polynesian Society

Volume 115, No. 1, March 2006

Andrea Bender & Sieghard Beller: “‘Fanciful’ or Genuine? Bases and High Numerals in Polynesian Number Systems”

Peter J. Sheppard & Richard Walter: “A Revised Model of Solomon Islands Culture History”

Eric Conte & Claude Patri: “Present-day Consumption of Edible Algae in French Polynesia: A Study of the Survival of pre-European Practices”

The Australian Journal of Anthropology

Volume 17, No. 2, August 2006

Sheleyah A. Courtney: “Creating a Living Goddess: Status, Sacrality and Urban Contests of Desire”

Kirsten Hastrup: “Closing Ranks: Fundamentals in History, Politics and Anthropology”

Chris Houston: “The Never Ending Dance: Islamism, Kemalism and the Power of Self-institution in Turkey”

Francesca Merlan: “European Settlement and the Making and Unmaking of Aboriginal Identities”

Andrew Walker: “Matrilineal Spirits, Descent and Territorial Power in Northern Thailand”

Martin Mowbray & Kate Senior: Book Review Article – “A Study in Neo-conservative Populism: Richard Trudgen’s Why Warriors Lie Down and Die”

Bruce Kapferer: “Obituary: George Kingsley Garbett, 1935-2006”

The Asia Pacific Journal of Anthropology

Vol. 7, No. 2, August 2006

Ian S. McIntosh: “A Treaty with the Macassans? Burrumarra and the Dholtji Ideal”

Paul Sillitoe: “What Labour Engenders I: Women and Men, Time and Work in the New Guinea Highlands”

Leontine Visser: “In Memoriam E. K. M. Masinambow”

Oceania

Vol. 76, No. 1, March 2006

Nicolas Peterson: “‘I can’t follow you on this horde-clan business at all’: Donald Thomson, Radcliffe-Brown and a Final Note on the Horde”

Diane Austin-Broos: “‘Working for’ and ‘Working’ among Western Arrernte in Central Australia”

Jadran Mimica: ‘Dreams, Laki, and Mourning: A Psychoanalytic Ethnography of the Yagwoia “Inner Feminine”’: PART I.

Michael Wood: ‘Kamula Accounts of Rambo and the State of Papua New Guinea’

Basil Sansom: ‘Looter of the Dreamings: Xavier Herbert and the Taking of Kaijek’s Newsong Story’

Social Analysis

Vol. 50, No. 1, Spring 2006

Douglas Farrer: “‘Deathscapes’” Of The Malay Martial Artist

Marie Lecomte-Tilouine: “Kill One, He Becomes One Hundred”: Martyrdom as Generative Sacrifice in the Nepal People’s War

Michael Roberts: “Pragmatic Action and Enchanted Worlds: A Black Tiger Rite of Commemoration”

Jacob Copeman: “Cadaver Donation and Ascetic Practice In India”

Danny Kaplan & Niza Yanay: “Fraternal Friendship And Commemorative Desire”

Forum

Tony Day: “Introduction: Identifying with Freedom”

Tom Boellstorff: “Gay And Lesbian Indonesians And The Idea Of The Nation”

Suzanne Brenner: “Democracy, Polygamy, and Women in Post-Reformasi Indonesia”

Michael Nieto Garcia: “Indonesian Publishing: New Freedoms, Old Worries, and Unfinished Democratic Reform”

Dan Slater: “The Ironies Of Instability In Indonesia”

Other Malays: Nationalism and Cosmopolitanism in the Modern Malay World

Joel S. Kahn, ASAA Southeast Asia Publication Series, 2006

From the back cover: ‘Other Malays’ provides a new reading of constructions of ethnicity in Malaysia and Singapore. Kahn challenges the *kampung* version of Malayness, arguing that it ignores the immigration of Malays from outside the peninsula to participate in trade and commercial agriculture, the substantial Malay population in towns and cities, and the reformist Muslims who argued for a common bond in Islam. He argues that it is time to revisit the alternative, more cosmopolitan narrative of Malayness.

Reverse Anthropology: Indigenous Analysis of Social and Environmental Relations in New Guinea

Stuart Kirsch, Stanford University Press, California, 2006

From the publisher. While ethnography ordinarily privileges anthropological interpretations, this book attempts the reciprocal process of describing indigenous modes of analysis. Drawing on long-term ethnographic research with the Yonggom people of New Guinea, the author examines how indigenous analysis organizes local knowledge and provides a framework for interpreting events, from first contact and colonial rule to contemporary interactions with a multinational mining company and the Indonesian state. This book highlights Yonggom participation in two political movements: an international campaign against the Ok Tedi mine, which is responsible for extensive deforestation and environmental

problems, and the opposition to Indonesian control over West Papua, including Yonggom experiences as political refugees in Papua New Guinea. The author challenges a prevailing homogenization in current representations of indigenous peoples, showing how Yonggom modes of analysis specifically have shaped these political movements.

The Mummy's Curse: Mummymania in the English-speaking World

Jasmine Day, Routledge 2006

Notes from the publisher. The riddle of the 'curse of the pharaohs' is finally solved via a radical anthropological treatment of the legend as a cultural concept rather than a physical phenomenon. The most penetrating study of the curse ever conducted shows that its structure and meaning changed over time, as public attitudes toward archaeology and the Middle East were transformed by events such as the discovery of Tutankhamun's tomb. Victorian women writers likened unwrapping to rape, but to exploit the growing popularity of Egyptology, Hollywood turned mummies from victims into monsters, destroying the curse's power to challenge abuses of human remains. So mummies came to symbolise everything wrong and rotten: pollution, age, death, difference and defiance of authority, becoming imaginary friends or cautionary examples for children.

The Mummy's Curse uncovers forgotten nineteenth century fiction and poetry, revolutionises the study of mummy horror films and reveals the prejudices embedded in children's toys. Original surveys and field observations of museum visitors demonstrate that media stereotypes (to which museums inadvertently contribute) promote vilification of mummies, which can invalidate demands for their removal from display. *The Mummy's Curse* asks: must we debase other cultures in order to practise our own?

Animal Nation: The True Story of Animals and Australia

Adrian Franklin, University of New South Wales Press, 2006

From a UNSW Press media release: 'Animal Nation' charts the enigmatic relationship between animals and Australian people. It includes a new national study of human-animal relations in Australia and shows that the

official and scientific view of animals in contemporary Australia, one also shared and promoted by environmentalists, is not always shared by Aboriginal and other Australians.

Hospital Ethnography Discussion List

We are pleased to announce the establishment of a new discussion list on **Hospital Ethnography**, an e-list for social science researchers and clinicians of all disciplinary and professional backgrounds interested in the application of ethnographic research in hospital environments. A substantial amount of ethnography is currently being undertaken in hospitals. Researchers frequently comment on the isolation of this type of research and there have been requests for a medium that enables ethnographers to talk to 'other people in the field'. This list aims to provide researchers undertaking hospital ethnography a forum for intellectual and emotional exchange and support. It also aims to provide a forum for clinicians, researchers, policy makers and others interested in the outcomes of ethnographic research in hospitals.

If you would like to subscribe to this discussion list, send a message containing only the line subscribe hospital-ethnography in the text of the message to:

majordomo@explode.unsw.edu.au

Leave the subject line free.

From **Debbi Long**, University of New South Wales

Journal of Contemporary Ethnography

Special Issue: "What's Going On? Ethnography in Hospital Spaces"

Edited by **Debbi Long** and **Cynthia Hunter**

Hospital Ethnography is an exciting and growing area of ethnographic inquiry. For this special issue, we invite contributions on any aspect of hospital culture based on original research undertaken in hospital settings.

Complete papers are due to Debbi Long & Cynthia Hunter, Guest Editors, Centre for Clinical Governance Research in Health, University of New South Wales, Sydney, Australia, 2052, by January 19, 2007.

Details about submission requirements and style can be found at: <http://www.sagepub.com/journal.aspx?pid=225>

Inquiries to debbi.long@unsw.edu.au or cynthia.hunter@unsw.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 December 2006. Some back issues are available on the AAS web site: <http://www.aas.asn.au>