



The Australian Anthropological Society Newsletter

Number 104, December 2006

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

Contents:

AAS Executive: Election of Officers	1
Congratulations	1
World Council of Anthropological Associations	1
Candid Camera	2
McArthur Fellowships	2
The AAS Thesis Prizes	3
Australian Network of Student Anthropologists	3
Postgraduate Events	4
Conferences Past	
A Truly Collaborative Conference, Vanuatu	4
Forthcoming Conferences	5
Recent Theses in Anthropology	5
Book Review	10
New Publications	11
AAS Treasurer's Report, 2006	12
AAS Balance Sheet at June 2006	13
AAS Income Statement at June 2006	14
TAJA Annual Report	15
AAS Newsletter Contributions	15
TAJA Income & Expenditure, June 2006	16

AAS Executive: Election of Officers

From **Monique Skidmore**

Secretary, Australian Anthropological Society [November 25, 2006]

The terms of office of the members of the AAS Executive, with the exception of the position of Secretary, have expired. I therefore invite you to participate in an election for the positions of President, Vice-President, Treasurer, and two Executive Members. A Call for nominations has been placed on the AAS website (www.aas.asn.au/aas_organisation.php) as well as a timetable for elections. We intend to have the election results made available before the end of the year.

The viability of the Society is only possible when members such as yourself stand for office and bring your skills and energy to the Executive. Whilst I am delighted that the current holders of these offices have agreed to put their names forward for re-nomination, I invite all members to consider nominating for the positions of President, Treasurer, and the two Executive member

positions. Robust elections with multiple candidates will ensure the ongoing health of the Society.

The current composition of the Executive is as follows:

Martha Macintyre (President), Barry Morris (Vice President), Monique Skidmore (Secretary), David Martin (Treasurer), Gillian Cowlshaw, Rozanna Lilley (*ex officio*) and Mary Patterson are Executive Members and Klara Hansen is Postgraduate Representative.

The positions of Martha Macintyre, Barry Morris, David Martin, Gillian Cowlshaw and Mary Patterson are vacant. Due to overseas commitments in 2007-08 Martha is unavailable for nomination or election.

Non-Executive positions are: Rozanna Lilley as *TAJA* Editor, Robert Fisher as Review Editor for *TAJA*, Shane Silva as AAS Administrator, John Hughes as AASNet Manager, and Mary Patterson and Peter Dwyer as editors of the Newsletter.

Please note: nominations should be returned by Friday December 11, 2006 and the voting period will be from December 12 to 31, 2006.

Congratulations

Dr. **Lester Hiatt** was unanimously endorsed as an honorary member of the society at the AAS AGM held at James Cook University (Cairns Campus) in September 2006. Essays written by Les Hiatt over the last eight years are available at <http://homepage.mac.com/lesterhiatt>. Linked items by Judith Barbour, Kim McKenzie, and Nic Peterson are also included. The password 'alfred' is needed to gain entry.

In late October 2006 the film *Koriam's Law and the Dead Who Govern*, produced by Gary Kildea and Andrea Simon, with **Andrew Lattas** as anthropologist, took out the main prize at the Astra Film International Documentary Festival in Sibiu, Romania. The film had previously won the Royal Anthropological Institute Prize at the 9th RAI International Film Festival held at Oxford University in September 2005.

World Council of Anthropological Associations

A Business Meeting of the WCAA was held at University of Bristol, Bristol, U.K. on September 18, 2006 in conjunction with the EASA Biennial Conference 2006. Australian representatives at the meeting were **Thomas**

Reuter, Foundation representative of the Australian Anthropological Society on the WCAA and Member of the Executive Secretariat, and **Mary Patterson**, representing Martha Macintyre, WCAA International Delegate and the President of Australian Anthropological Society.

With the admission of Colegio de Etnólogos y Antropólogos Sociales AC (The Association of Ethnologists and Social Anthropologists, Mexico), Association of Social Anthropologists of Aotearoa/New Zealand and Istituto Italiano di Antropologia (The Italian Institute of Anthropology) there are now 19 members of WCAA with some other associations expected to apply.

Further information about WCAA is available at <http://www.wcaanet.org>

Candid Camera



Jeremy Beckett [L] and Ghassan Hage [R] attend a dinner to thank Jeremy for his many years of service as *TAJA* Review Editor. [Camera: Rozanna Lilley, September 2006]



Michael Allen [L] with Robert Fisher [R]. Robert will replace Jeremy Beckett as the Review Editor of *TAJA*. [Camera: Rozanna Lilley, September 2006]



Jeremy Beckett, Rosita Henry and Bruce Kapferer [L-R] AAS Annual Conference 2006, Cairns [Photo: Mary Patterson]

McArthur Fellowships

The inaugural Thomas and Margaret Ruth McArthur Fellowships for post-doctoral studies in anthropology at The University of Melbourne were awarded to Dr Kalissa Alexeyeff and Dr Senka Bozic-Vrbancic on November 30, 2006.

The fellowships have been made possible thanks to a generous bequest from the late Dr Annie Margaret McArthur Oliver. Margaret McArthur was born in Ararat, Victoria in 1919 and entered the University of Melbourne in 1938 where she completed a Bachelor of Science (1941) and a Master of Science in Biochemistry (1942). In 1948-49 she worked as a nutritionist on the American-Australian Scientific Expedition to Arnhem Land. This research sparked an interest in anthropology. She completed a Postgraduate Diploma in Social Anthropology at the University of London and, based on fieldwork among the Kunimaipa of Papua, earned a PhD from the Australian National University. She undertook research in Malaya for the World Health Organization of the United Nations, acted as Nutrition Consultant for the Food and Agricultural Organization of the United Nations in both Indonesia and Africa, and was employed as Research Officer in the Institute of Advanced Studies, Australian National University, and as Senior Lecturer in anthropology at the University of Sydney.

Kalissa Alexeyeff has a BA (Hons) in Sociology and Anthropology, La Trobe University, a Masters in Critical Theory and Cultural Studies, Monash University and a PhD in Anthropology, The Australian National University. Her doctoral thesis '*Dancing from the Heart: Gender, Movement and Sociality in the Cook Islands*' is based on two years fieldwork in the Cook Islands and New Zealand. It explores the significance of dance in the Cook Islands throughout colonial history and in its contemporary manifestations. Her research interests include expressive culture, in particular dance and music in the Cook Islands and the Asia-Pacific region more generally, gender politics cross-culturally, colonialism and contemporary feminist thought. She is currently a

lecturer in the Gender Studies Program, Department of History, The University of Melbourne.

Senka Božić-Vrbanić earned her Bachelor of Arts in Philosophy and Sociology from The University of Sarajevo and completed her PhD at the University of Auckland where she received the Best Doctoral Thesis Award. Her thesis on Maori/Croatian identity was titled 'Celebrating Forgetting: the Formation of Identities and Memories by Tarara in New Zealand'; see Abstract later in this Newsletter. This work, which will be published by Otago University Press, explores debates on colonial, post-colonial and diasporic identities, multiculturalism as well as the politics of 'indigeneity' and hybridity. Senka has taught at The University of Auckland, Institute for Anthropological Research, Zagreb, Croatia and at the MA Center for Sociology and Cultural Studies, Lviv, Ukraine. Her Post-doctoral project is entitled Multiculturalisms in the New Global Context.

To mark the inaugural awards Associate Professor **Mary Patterson** delivered a lecture entitled '*Slowing the Flows: Globalisation, Culture and Development in the Pacific*'.

The AAS Thesis Prizes: 2006

In 2004 AAS instituted the award of prizes for the best thesis in anthropology, granted during the preceding 12 months, in each of two categories: Honours and PhD/MA (by research). Winners are announced during the course of the annual AAS Conference. Each winner receives \$500 and a commemorative certificate. Prize winners for 2006 were as follows:

PhD prize:

Winner:

Wasan Panyagaew, Department of Anthropology, The Australian National University

Thesis title: "Moving Dai: Towards an Anthropology of People Living in 'Place' in the Borderlands of the Upper Mekong"

The abstract to Wasan's thesis is published in this issue of the AAS Newsletter.

Runner up: Rosemary Wiss, Department of Anthropology, Macquarie University

Thesis title: "Tryst Troppo: Sex, Tourism, Relationships (Puerto Galera, The Philippines)"

The abstract to Rosemary's thesis is published in this issue of the AAS Newsletter.

Honours prize:

Winner:

Shivani Ganesan Raju, Department of Anthropology, Macquarie University

Thesis title: "Crafting the Senses: An Ethnography of a Handicraft Class"

Runner up: Corrine Dobson, School of Archaeology and Anthropology, The Australian National University

Thesis title: "Culture Matters: The History and Legacy of Anthropological Approaches to Culture"

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 please visit www.ansa.asn.au.

Student Scholarships

ANSA is very pleased to announce that five \$300 Scholarships were awarded to postgraduate students to help them attend the 2006 AAS Conference in Cairns. The lucky recipients were:

Anthropos Scholarship

Jackie Gould (Australian National University)

CAEPR Scholarship

Lorraine Gibson (Macquarie University)

Anonymous Benefactor

Hannah Bulloch (ANU)

ANSA/AAS Scholarships

Philomena Horsley (University of Melbourne)

Keri Chiveralls (University of Adelaide)

All five scholars presented paper at the conference.

Jackie Gould: "Around in circles: Kava in a West Arnhem Land community"

Lorraine Gibson: "Making art and making culture in far western New South Wales: A new way of 'being' Aboriginal"

Hannah Bulloch: "I'm a believer but I don't totally believe"

Philomena Horsley: "'Death sits in places' – Tales from the hospital mortuary"

Keri Chiveralls: "Anthropology, audit culture and social capital"

Congratulations once more to our five 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, so watch this space!

Many thanks also go to those who provided scholarships. We hope you will continue with the program next year and that others will join in.

ANSA at the AAS, Cairns 2006

Many thanks to our two hard-working Subcommittee members, Jennifer Gabriel and Marie Seeman, who 'flew the flag' for ANSA (amongst their various other duties) at the AAS Conference in Cairns. Congratulations also to Jennifer and others who worked so hard on the postgrad section of the conference.

ANSA is pleased to announce that at the AAS AGM we gained support for a permanent student representative on the AAS Executive (as an ex officio member). For the time being Klara Hansen will maintain this position. ANSA's first budget was also approved and \$1317 has been allocated. Details will be posted on our website www.ansa.asn.au

ANSA to join World Council of Anthropological Associations

ANSA has been approached by the WCAA to work with Anthropology Matters (UK) and other student organisations to establish student presence within the WCAA and hopefully develop a worldwide anthropology student forum. The ANSA subcommittee is keen to lend its support and has started working on the project.

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

The ANSA Subcommittee now includes 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 ensure that your institution is represented, please contact ansa@ansa.asn.au.

Postgraduate Events & News

University of Western Australia

The latest issue of *Participant Observer*, the UWA Anthropology Postgraduate Student Newsletter (Vol. 3, Issue 3, November 2006) is available at

<http://www.anthropology.arts.uwa.edu.au/home/postgrad/po>

This issue celebrates the ‘Golden Anniversary’ of Anthropology in the West and the 30th Anniversary of the Berndt Museum.

John Gordon draws on journal extracts to reflect on his years as a graduate student at Harvard and his first year of teaching at UWA. John Stanton, Brett Nannup and Nell Ustundag reflect on the past and future of the Berndt Museum of Anthropology. Cattie Gressier discusses “the bright side of Postgrad Study” as she prepares to leave for field world in the Okavangi Delta, Botswana. Mitchell Low’s first visit to Norfolk Island and his plans for research featured in the local newspaper *Norfolk Window* and that article is reprinted here. A profile of staff member Debra McDougall – now a Postdoctoral Fellow at UWA – recalls her days of conducting doctoral research on Ranongga (Solomon Islands) and Marco Hewitt writes of the “cultural politics of the World Cup”.

Conferences Past

A Truly Collaborative Conference

November 6 – 10, 2006

Mary Patterson, Sages, The University of Melbourne

The recent conference held in Port Vila, Vanuatu in early November sponsored by the Vanuatu Kaljoral Senta titled *After 26 Years: Collaborative research in Vanuatu since*

Independence was a significant event. Rarely are researchers challenged to present their results to an audience of their peers and members of their ‘field’, frequently those with whom they have worked. In the spirit of the Vanuatu Cultural Centre research policy presenters were encouraged to discuss the delights, difficulties and even dangers of the fieldwork exercise. Uniting for the first time many of the anthropologists and some of their key collaborators who worked in Vanuatu from the 1950s to 1980 (the second wave after Rivers, Deacon and Layard) with the ‘new wave’ of young researchers and the fieldworkers with whom they worked, the conference raised issues about the collaborative enterprise of fieldwork and its management in the colonial period and more recently through the Vanuatu Cultural Centre. The research policy that was developed and implemented in the mid 1990s at this institution in consultation with anthropologists and linguists from ANU and Vanuatu, particularly the visionary young director Ralph Regenvanu, has become a model for the Pacific and beyond. The conference Directors Nick Thieberger, a linguist from the University of Melbourne, and Jack Taylor and Stephen Zagala, both anthropologists from ANU, did a splendid job of organizing and nurturing this disparate group of fieldworkers from across the archipelago of Vanuatu, anthropologists, archaeologists, linguists, ethnomusicologists and political scientists from France, Australia, New Zealand, UK, USA and Canada ranging in age from late 20s to over 90. Michael Allen, a founding father of the Anglophone second wave of research in the New Hebrides, and Bob Tonkinson whose research also began in the 1950s had tales of colonial detachment and invitations to dinner at the British Resident Commissioner’s house on Iriki Island, now a resort. Michael’s informant James Gwero (see picture) commented on the changes that WWII brought to the New Hebrides – sealed roads.



James Gwero [L] and Michael Allen
Vila, November 2006 [Photo: Mary Patterson]

On the first day all of the papers were presented in *bislama* which was such a success that many of the subsequent presenters followed suit. The conference was timed to sit between the two workshops for fieldworkers, the women’s just concluded and the men’s to begin on the

Monday of the following week. Some of the women fieldworkers who had worked on Canadian anthropologist Margaret Rodman's project on house girls in the colonial period presented the results of their interviews. But not all of the ni-Vanuatu presenters were fieldworkers. Mary Patterson presented with two 'relatives' Koran Wilfred and Ileen Vira from North Ambrym, research assistants who have worked with her over the last three years on a predominantly urban study of local reactions to global interventions. There were other kinds of collaboration. Mark Tabani one of the few Francophones present showed a fascinating film made during his Tanna fieldwork on the latest manifestations of John Frum in which his presentation of the early fieldwork of Jean Guiart is exchanged for the till now secret history of the coming of John Frum to Green Point.

Archaeologist Douglas Kalotiti spoke about the Roi Mata World Heritage site and the difficulties of having an apparently vacant site recognized by a body accustomed to monuments of a more material kind. Stuart Bedford, ANU archaeologist involved with an international team in excavating the astonishing Lapita cemetery just outside Port Vila was keen to emphasise for his local audience that their Lapita ancestors colonized the archipelago a millennium before the birth of Christ. Margaret Jolly read the paper of her recent student Sabine Hess who was unable to attend in which some of the difficulties of fieldworker collaboration from both sides were aired. Another Francophone Monika Stern, took out her violin to illustrate the intricacies of the melodies of songs she recorded in northern Vanuatu.

Each of the conference Directors presented a paper on their research, Stephen Zagala on sand drawing, Jack Taylor on ritual and exchange in collaborative research, and Nick Thieberger on his linguistic work on South Efate. Books by Nick and Stuart Bedford were launched on the second evening and fine keynote speeches were made by two of the founders of the fieldworker program, linguist Darrell Tryon of ANU and Australian Lissant Bolton now at the British Museum. Opened by Chief Paul Tahi of the Malvatumauri National Council of Chiefs, the conference was funded by Asia Pacific Research Network. The consensus was that such an engaging and well organized conference deserves to be repeated. It is envisaged that it will be held every three years in Vanuatu.

Forthcoming Conferences

Creative Engagements – Thinking with Children

February 9 – 11, 2007

Sydney, Australia

Co-sponsored by Inter-Disciplinary Net (United Kingdom) and the Gavemer Foundation (Australia).

The third meeting of this global research project shall explore the many facets of creative engagement with children. Grounded in an inter-disciplinary perspective and with reference to historical and contemporary representations of childhood, this project will examine the complex issues which surround the notion and practices of

creative engagement in the context of pedagogy and the curriculum, and in the face of frequently instrumental institutional imperatives. More generally, our work will also address the role of creativity in social interaction, with particular reference to children's development of life skills, autonomy and independence in an increasingly complex and demanding world.

Further details:

about the project – <http://www.inter-disciplinary.net/ati/education/cp/pchome.htm>

about the conference – <http://www.inter-disciplinary.net/ati/education/cp/ce3/cfp.htm>

Language of Poetry and Song

Australian Linguistics Society Conference 2007

September 26 – 28, 2007

Adelaide

The "Language of poetry and song" is a one-day cross-disciplinary workshop at the Australian Linguistics Society Annual Conference held at the University of Adelaide, September 26-28, 2007. The workshop is an opportunity for researchers working on either recent or traditional musical genres within linguistics, ethnomusicology or/and anthropology to explore linguistic features of song/poetry with others working in this field.

Papers should address issues such as: How do musical form and linguistic form interact? Are there restrictions on the types of grammatical and morphological structures found in song/poetry? Can words be shortened or extended to fit song metre? What sorts of special vocabulary do they contain? If there are 'fillers' what are their metrical purposes? How do the intended meanings of song/poetry differ, or go beyond, the meanings in speech? How do the meanings and broader significances of song/poetry relate to the local social context?

Papers addressing other issues relating to the language of song or poetry are also welcome. Presentations should be 20 minutes long with 10 minutes for questions.

Abstracts must not be longer than 300 words and be submitted by March 16th, 2007 in word or PDF format to christina.eira@adelaide.edu.au

Previous listings (see September 2006 AAS Newsletter)

5th Annual Hawaii International Conference on Arts and Humanities [Honolulu Hawaii, USA: 12-15 January 2007]

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

Recent Masters and Doctoral Theses in Anthropology

Senka Božić-Vrbančić, Department of Anthropology, University of Auckland

Title: Celebrating Forgetting: The Formation of Identities and Memories by Tarara in New Zealand (PhD 2004)

Abstract

In recent years there has been a discursive explosion around the concepts of identity, memory and the politics of belonging. Inspired by discourse theory, especially the work of Ernesto Laclau, which emphasises different identifications rather than a stable identity, this thesis explores the formation of Maori and Croatian identities in New Zealand and the relationships between these two groups. In the late nineteenth and early twentieth centuries, due to the dynamics of global positioning and colonisation, Maori and Croats were both dislocated, each in their own way – Croats emigrated from Dalmatia, then a part of the Austro-Hungarian Empire and Maori, becoming a part of the British Empire, lost their land which resulted in local migration. The place of their encounter was the gumfields in the Far North of New Zealand.

Memories about Maori-Croatian relationships revolve around the gumfields and the Kauri gum industry, unique to New Zealand. “Celebrating Forgetting” examines the impact of different New Zealand social models – colonialism, assimilation, biculturalism or multiculturalism – on the embodiment of these memories; it is concerned to identify how and in what ways different discourses (race, ethnicity, class, gender, sexuality) intersected in the processes of creating these memories and consequently identities. Drawing on a wide range of material, from official historical narratives on the Kauri gum industry, to Maori and Croatian oral histories, mythology, novels, poems, letters written by gumdiggers, newspaper articles, marriage certificates, church records, photos, paintings, postcards, interviews with Maori-Croatian descendants, representations of the past in local museums, private museums, as well as the Museum of New Zealand Te Papa Tongarewa and similar material, it explores shifts over time in the politics of re-membering and their impact on the formation of Maori and Croatian identities in their individual and collective dimensions.

Paul Burke, Department of Archaeology & Anthropology, Australian National University

Title: *Law’s Anthropology: From Ethnography to Expert Testimony in Three Native Title Claims* (PhD, 2006)

Abstract

At an intermediate level, between Aboriginal lifeworlds and the politics of statecraft, native title can be seen as the interaction of the social field of Australianist anthropology and the juridical field through the medium of actors: principally anthropologists, lawyers and judges. Viewing the interaction this way allows a more comprehensive explanation to be given that is not captive to requirements of the different disciplines involved and it can move beyond a simple advocate – independent expert dichotomy of roles. There are various ways of conceptualising the interaction of the two fields, ranging from the predatory swallowing and digestion of anthropology by law to the sharing of responsibility for contentious decisions. From the perspective of individual anthropologists, one way to consider the task is as a

projection of expert independence by the skilful triangulation between the anthropological archive, the claimants’ evidence and the legal doctrine of native title. The expert’s task involves a process of deconstructing the existing anthropological archive and reconstructing it in a way that is relevant to the judge’s task. One way to project independence and expertise would be to acknowledge the indeterminacy of the key concepts of native title and simply outline what evidence supports various alternative interpretations (the robust academic model). To explore the issue, a case study method is adopted because of the complexity of the interaction and the pragmatic resolution forced on the judge by the indeterminacy of the key elements of native title. Each case study consists of two chapters, one giving a critical account of the relevant part of the anthropological archive and the other outlining how that archive is used in formulating the expert opinion and its reception by the judge. The first case study is about the fact-finding hearing in the original *Mabo* decision. It represents an ideal of long-term fieldwork having been completed well before the court case was contemplated and a successful projection of professional independence. The next two case studies, about the *Rubibi* and *De Rose Hill* claims, represent the more typical situation of anthropological research for litigation. In *Rubibi* there were antagonistic interpretations of the anthropological archive taken by the two anthropologists involved in the case. The judge worked hard to resolve the two interpretations. In *De Rose Hill* the judge took a negative view of the case and aligned himself with the anthropologist who had the superior academic capital and against the claimants’ anthropologist, whom he accused of bias. The testing, via the case studies, of the initial theorising about the interaction of law and anthropology suggested various modifications to the proposed models. Gaps in the anthropological archive mean that in relation to the historical transformation of traditional land tenure practices, the imagined deconstruction/reconstruction process is more one of improvisation. Anthropologists are not only orientated towards legal doctrine itself, but towards the more amorphous expectations of the juridical field, principally the need for generality and systematicity of traditional land tenure principles and maintaining the illusion of the scientific fact. For these reasons, the seemingly logical robust academic model of the expert report was generally avoided. The interaction of the field of Australianist anthropology and the juridical field has very little impact on the basic structures of the juridical field. In the field of Australianist anthropology, however, the encounter with native title has seen an intensification of differences within the field about the nature and the role of theory within anthropology and the relative merits of pure and applied anthropology.

Kojiro Kurahashi, Department of Archaeology & Anthropology, Australian National University

Title: *NT2 and the Making of a Lao Nation: Development, Nation and Globalization* (MA, 2006)

Patrick Mullins, Department of Archaeology & Anthropology, Australian National University

Title: *Mobs and Bosses in Aboriginal Society: Aboriginal Social Organisation* (MA, 2006)

Ase Ottosson, Department of Archaeology & Anthropology, Australian National University

Title: *Making Aboriginal Men and Music in Central Australia* (PhD, 2006)

Abstract

This is an ethnography of the male world of Aboriginal country, rock and reggae music making in Central Australia. Using the analytical theme of mediation, it focuses on the making and re-making of contemporary indigenous and male modes of being in this sociomusical setting. It approaches the social life of music making as a medium for intercultural engagements of different indigenous and non-indigenous practices, imagery, values and ideas that circulate in a continuum of the local, national and global. The study shows that the ambivalent “mongrel” Aboriginal and male selves that emerge from such engagements are nonetheless experienced as distinctive and deeply meaningful.

Ancestral regimes for gendered, inter-generational, kin-related, interpersonal and inter-group behaviour and relations continue to orient the ways many Aboriginal Central Australian people think, act and form a sense of self and others. As people have engaged with a range of exogenous values, practices, people and expressive forms since white settlement of the region began, ancestral and other normative regimes have co-existed, become entangled and been modified through each other. The forms of music making explored in this study are in themselves a testimony to such intercultural “mongrel” forms. Over many generations, these expressive forms have also become an important means for connecting and transforming a variety of normative practices and experiences that are partially co-implicated in the ongoing creation of unifying as well as differential forms of identification.

The ways in which the Aboriginal musicians articulate and experience masculinity and indigeneity vary with different settings. To account for this multisided character of music and identity work, the thesis follows the men as they engage with different, although interdependent sociomusical settings. It explores the blackfella and male dynamics of a recording studio in Alice Springs; the hinterland music scene of Aboriginal desert communities; the intercultural dynamics of blackfella gigs in white dominated towns; and the male, blackfella and cross-cultural dynamics of interstate touring ventures.

More recent genres of music making are ubiquitous and socially productive features of indigenous life worlds all over Australia. These practices have not, however, attracted much anthropological attention. Explorations of intercultural dynamics of male indigenous Australian experiences and practice are also rare. Investigating these somewhat overlooked topics in anthropological research, this study argues for a focus on mundane, everyday

expressive practice to better understand the making and remaking of contemporary modes of being indigenous and male.

Wasan Panyagaew, Department of Anthropology, The Australian National University

Title: *Moving Dai: Towards an Anthropology of People Living in ‘Place’ in the Borderlands of the Upper Mekong* (PhD 2006)

Abstract

Moving Dai – an ethnography of the ‘journeys’ of the ‘Lue of Sipsong Panna’ – investigates the ways in which members of the Dai minority in China struggle to reconstitute displaced lives within their home country, which has become part of China, and how they re-empower, live, and experience their home places. It proposes that we should think beyond the confines of the nation-state by looking at this cultural process from both a historical and a regional point of view. The thesis traces a history of ‘displacements’ in these frontier regions back to the mid-19th century when European colonialism began to expand into the frontier regions of the upper Mekong, followed by the contemporary displacement of Lue country, since the early 1950s, focusing on state mobilisation, development projects, and regional trade and economic developments which radically transform and incorporate ‘Sipsong Panna’ into modern China. Ethnographically, it investigates Theravada Buddhist revivalism, the cross-border journeys of minority monks and novices to study in northern Thailand, a returned Dai family and their Thai restaurant business in the capital of Xishuangbanna, the social formation of Dai popular music, and the cultural production and consumption of this Dai modernity, examined through band concerts and the circulation of this new Dai cultural commodity.

The thesis argues that mobility, both virtual and physical, has always been a feature of Lue social life and history, and is inseparable from their everyday practices of living in particular places, in which it is inscribed. Mobility across the borders is enhanced by new flows of ‘messages,’ capital, cultural commodities, and the changing state logic of mobility which enables unanticipated forms of movement. It is both based upon traditional connectivities, of kinship, trading, and religion, in these borderlands of the upper Mekong, and creates new social networks which constitute new social spaces among these minority people within the context of the Chinese nation-state. These processes of re-empowerment strengthen the ways in which these minority citizens seek to re-establish a sense of belonging and re-make a sense of place (through Dai sounds and images), within the context of the state project of creating ‘Muang Xishuangbanna’ as a place of modern China.

Kathryn Joy Powell, Department of Anatomical Sciences, University of Adelaide

Title: *The Detection of Buried Human Skeletal Remains in the Australian Environment* (PhD 2006)

Abstract

Forensic anthropologists and archaeologists have been increasingly engaged, at police request, in investigations to locate and recover buried human remains (Rodriguez and Bass, 1985; France *et al.*, 1992; Owsley, 1995; Hunter *et al.*, 1996). Current search methods are derived from archaeology, geology, botany, geography and taphonomy. However, there is limited testing of search techniques, particularly over graves containing human bodies, and few studies that have examined the appearance of gravesites over several years. In the absence of such studies in Australia, eight shallow burials (six animal graves, two human graves) and one calibration pit were established in South Australia to provide information about the physical properties of graves and the effectiveness of burial site location techniques. The findings provide descriptive information about the surface appearance of graves over six years, the chemical elements remaining in the upper levels of grave soil and the practical implications of using geophysical instruments to search for buried human remains in typical forensic cases in South Australian landscapes.

Key surface indicators identified included ongoing faunal scavenging, soil surface differences, absence of moss, absence of vegetation in dry periods, the slow return of ground debris, and the formation of depressions. These were not all associated with the presence of a body but could be related to disturbance of the ground surface. There was a relationship between surface indicators and seasonal conditions and the position of the gravesites in relation to surrounding landscape features, in particular, trees. Higher levels of certain soil elements at the upper surface layer at the gravesites were identifiable after several years of burial; in particular, calcium and magnesium were identifiable at the human body and kangaroo gravesites. Ground penetrating radar provided the most significant results in terms of anomalies compared to the surrounds. However, use of these instruments highlighted the potential of overlooking gravesites due to lack of definitive survey data, the impact of seasonal conditions and the problems associated with using the instruments in some burial areas. Comparison of these findings is made with other international studies. Electrical resistivity surveying was successfully used to locate a 150 year old burial.

A national survey of body location techniques used by police investigators in a seven year period was conducted, demonstrating a limited reporting success in and use of search techniques other than ground search, implying a need to develop more reliable techniques for clandestine grave location.

The results provide previously unavailable information about the surface appearance of gravesites, detectable elements in grave soil and the use of geophysical survey instruments for this purpose in South Australia.

Lyn Riddett, Department of Archaeology & Anthropology, Australian National University

Title: *Natai (Strings of the Kite): Bhadrakok Chittagonians Managing the Dilemmas of Modernity in a Post-colonial World* (PhD, 2006)

Abstract

This dissertation examines and analyses the lives of a Chittagonian *bhadrakok* (social status group) social network. Connected by common goals in the fields of social and political activism, family ties, and place (Chittagong City and its district, on the Bay of Bengal), the group is unique in its commitment to social and political reform in the face of political oppression, and urban and communal violence.

The main themes are: i) Chittagonian *bhadrakok dharma* (code of conduct) and how *bhadrakok* manage *dharma* in order to control their lives – what they refer to as ‘showing tendency’; ii) the importance of ‘good’ reputation, i.e. how a person is ‘seen’ and known; iii) the person, and the scope for ‘individualism’ in management and control of interpersonal social relations and of relations between the household and the outer world and between individuals, their households, and the state; iv) ‘tradition’ and ‘modernity’ in contemporary *bhadrakok* life.

Bhadrakok employ three paired dimensions as an analytical tool:

1. *Desh-bidesh* – broadly, country-outside country, where the ‘country’ can be *gr m* (village), *ṣamaj* (community), or nation, and ‘outside country’ can be other villages, other communities, or other nations.
2. *Ghare-baire* – broadly, home-outside the home (the world).
3. *BhitTMre-baire* – that is broadly, inside the person- the outside of the person.

The first two have been developed in other ethnographies (Gardner, Kotalov[‡], *inter alia*); the third is being developed here from fieldwork data:

I use theories of the individual and the exchange of substance-codes (Marriott, *inter alia*), and of intra-psychic autonomy (Ewing, *inter alia*), in the analysis of the role of the person in resolving the dilemmas of contemporary urban life. In respect of ‘tradition’ and ‘modernity’, I draw on Dumont, contextualizing his work into the strong counter-arguments developed by Khare, Singer, and Chatterjee. I use recent writings by Veena Das, and by Dilip Parameshwar Gaonkar and Charles Taylor, to address the issues of alternative modernities, multiple ‘modernities’ and the problem of eurocentrism in ‘western’ anthropology.

Ethnographies of Bangladeshi society have been used in conjunction with contemporary South Asian sociological data and analysis and field data collected during two field visits to Bangladesh. Bengali history is another important element in the discussion and an historical perspective is used to enhance understanding of contemporary *bhadrakok* life.

I argue that: *bhadrakok* are innovative, fluid and adaptive. Historically, *bhadrakok* have used these essential

characteristics to successfully manage the dilemmas of 'modern' life, and to maintain 'good' reputation. *Bhadralok* now appear to have reached an impasse, conventional strategies are no longer effective, especially when dealing with the contemporary world of globalization, foreign aid, and with the shifts towards increased Islamization within their society; new social imaginaries seem necessary. Based on fieldwork data, this dissertation describes and assesses new possibilities being predicated by Chittagonian *bhadralok*.

Amanda Rosso-Buckton, School of Humanities and Social Science (Sociology and Anthropology), University of Newcastle, NSW

Title: Feed a Cold and Starve a Demon: The poetics of madness in Kefalonia (PhD, 2006)

Abstract

Knowledge and perceptions of madness have not just moved away from folk and religious understandings to medicalised scientific views, but have merged with the latter to create syncretic views. This thesis explores everyday beliefs, folklore narratives and religious understandings and practices about a form of madness in Greece known as the *peirasmos* or demonic possession. Along with studying folk narratives about demons and possession, it takes up ethnographic, case study material of women suffering from possession and exorcisms. Using an anthropological approach to cultural constructions of madness, possession and spiritual healing, the thesis focuses on pilgrimages to the monastery of Ayios Gerasimos in Kefalonia. It explores how pilgrims are situated in a liminal state where demonic possession is a means of communicating distress by providing an acceptable paradigm for social or personal fragmentation. Many pilgrims suffering from demonic possession are women and within the Greek social context in which honour and shame retain significance, women's bodies represent a moral order and play a symbolic role in marking breakdowns of boundaries and their recompositions. Often, wider social issues become transposed onto the bodies of possessed women such that exorcism provides a forum not just for accessing the supernatural but also for interrogating and determining moral and social outcomes. The exorcism rituals of the Greek Orthodox Church that expel the demonic involve public confessions, often by the demon as well as the suffering patient. These rituals allow for the moral and physical reintegration of afflicted individuals into society. The originality of this thesis lies partly in its ethnography, but also in its focus on the contemporary dialogues with the demonic that women's hidden interiors provide. Women interiorise and re-objectify all kinds of unknowns. The concealing and revealing nature of women's bodies parallels the concealing and revealing nature of processes of disclosing social truths.

Rosemary Wiss, Department of Anthropology, Macquarie University

Title: *Tryst Troppo: Sex, Tourism, relationships (Puerto Galera, The Philippines)* (PhD 2006)

Abstract

Tryst Troppo: Sex, Tourism, Relationships (Puerto Galera, The Philippines) examines the relationships between Filipinos and foreigners through the complexities of tourism, sex tourism and expatriation. Until two decades ago Sabang was primarily a fishing village. Currently, Sabang draws together 1000 locals linked by kinship, 300 bar-girls recruited from outside the area, as well as foreign men - numbering 300 expatriates and 700 - 1500 tourists. Locals aim to keep the sex tourism industry the domain of outsiders - tourists and 'stranger' women - to keep their own relations of kinship and honour untainted. Despite these attempts to cordon off the effects of sex tourism - organised crime, prostitution, mixed marriages and their offspring, child abuse, drug addiction, AIDS, suicide and murder are all up close and personal in this volatile community.

My account is a result of long-term and intimate fieldwork in a difficult environment: an often hostile community of foreign men and a sex tourism economy run by organised crime. While I explore the relationships occurring between 'outsider' bar girls and foreign men, as well as local families, I focus on foreign men as tourists and expatriates as there has been very little written on the customers of sex tourism or the experience of expatriation. In my thesis I show how foreign men, who originally came to the area for the transient and anonymous experience of sex tourism, have gone on to produce diffuse and enduring relationships, marrying Filipinas and producing children. These expatriates often state that they come for access to a more 'traditional' community and gender relationships. The West is represented as Paradise Lost - due to governmental regulation, work saturation, and feminism, depicted as gender domination. Thus Sabang is represented as Paradise Found - freedom, economic privilege, and compliant, sexually available, women. This version of Sabang is, however, an attempt at Paradise Made, in its efforts to produce and shore up foreign, male privilege. Despite these aspirations, this paradise is deeply troubled. While these men seek an unscripted island utopia which is free of politics and 'traditional' gender arrangements they rarely know about women's lives (depicted as merely domestic) or about political life in the Philippines (depicted as corrupt disorder). Upon arrival many knew little of the volatile and fraught relations in the bars and the alliances and debts these women often have, with police and politicians who orchestrate the prostitution and accompanying illicit drug industry. Nor were most of these men aware of the conditions of being an expatriate in the Philippines, unable to own land; needing to register land in the names of their Filipino-citizen wives if they wished to take up long-term residency; and never being able to avail themselves of divorce arrangements as they are unavailable in the Catholic Philippines.

Inadvertently then, these men enter into complex relationships with Filipinos involved in a historically sedimented, locally implemented, sex tourism industry. In

sensational domains such as ‘sex tourism’, identities, experiences, and consequences are often assumed to be known in advance. My thesis shows how these highly complex, frequently troubled, and often surprising relationships are actually enacted in a specific location.

Reviews

Joel S. Kahn, 2006. *Other Malays: Nationalism and Cosmopolitanism in the Modern Malay World*. Singapore University Press.

David Butterworth, SAGES, University of Melbourne

This book is a history of the Malaysian nationalist movement’s fabrication of an exclusive Malay identity (*Bangsa Melayu*) founded in an imaginary rural village livelihood. It is also a prescription for a more inclusive definition of Malay-ness under the rubric of cosmopolitanism. Kahn’s exposure of the contrived nationalist definition of Malaysian peoplehood and emphasis on the alternative narratives of diverse groups, his ‘other Malays’, is aimed at resolving the country’s institutional racism and patriarchy. Especially notable in this work is the discussion of the misappropriation of the Malay village (*kampung*) and the convergence of colonial and nationalist conceptions of Malay-ness.

This is a very ambitious book. Its discussion points include a ‘traditional’ Malay village in the heart of Singapore (*Kampung Melayu*), the films of P. Ramlee, Mahatir Mohamad’s early racial formulations of Malay identity, the Islamic global community (*umma*), spatial order re-embedding, and Immanuel Kant’s ideas about social integration. Although skating atop abstractions takes precedence over dwelling on ethnography, the small but frequent glimpses Kahn affords us into Malaysian lives are engaging. Connections between argument and evidence are, however, sometimes difficult to discern and significant prior knowledge of the subject is often presumed.

Kahn’s historical focus is from the 1920s to 1950s, encompassing both the Malaysian colonial zenith and the birth of the nationalist movement. Kahn draws much of his data from the 1911, 1921, 1931 Census of the Federated Malay States and the 1957 Census of Malaya, as well as his own work in Singapore, Negeri Sembilan and Minangkabau, and Judith Djamour’s 1959 ethnography partly based in *Kampung Melayu*. The influence of Lim Teck Ghee’s “Peasants and their Agricultural Economy in Colonial Malaya” is also strong. Concepts used by Kahn such as ‘narrative’, ‘peoplehood’ and ‘cosmopolitanism’ are necessarily complex, especially when used in the context of processes at the national level. Kahn, however, leaves his readers to find their own understandings of these terms. More concision with terminology would have been useful, but the heuristic value of Kahn’s approach perhaps balances any ambiguity, and the argument itself proceeds clearly.

Kahn’s thesis begins with a description of *Kampung Melayu* which was officially opened in Singapore in 1929. This Malay-only village was the fulfilment, or rather

performance, of the nationalist dream of Mohamed Eunos Abdullah and the Singapore Malay Union. It was *Bangsa Melayu* come to life. The village was only open to ‘real’ Malays; residence was restricted according to birth place, religion and language. Only houses of a ‘traditional’ style could be built, and building and occupancy licences were granted only to men (which incidentally conflicts with the matrilineal inheritance practiced by many Malay communities). Moreover, widows could not marry unsuitable outsiders and hope to retain their rights to residence. A seemingly authentic Malay community was thus created based on the idea of a rural and racially discrete village. Kahn argues, however, that this authenticity was almost entirely cooked-up.

The contrived Malay-ness was partly built on the colonial restructuring of the Malay social order for economic gain, and partly stimulated by the nationalists own agenda of unification and control. In fact, Malay identity was far from the embodiment of the imaginary traditional *kampung*. Kahn shows us a Malay identity constituted by a fluid and inclusive population, both mercantile and urban, with participation from Indonesians, Indians, Chinese and Arabs. The quality of Malay-ness was not a distinct and permanent identity, but a quality of the interaction between diverse groups. Even in the tightly controlled environment of *Kampung Melayu* a certain measure of flexibility and inclusivity was maintained. Thus alternative narratives of Malay-ness are recognised and unearthed. Kahn offers the livelihoods of the teachers and scholars of Islamic schools (*madrasah*) as a truer account of the migratory and commercial realities of Malaysia. Here Malay-ness, at least that of the Islamic intelligentsia, was not thought of in terms of racial or ethnic boundaries, but in terms of *watan*, a transnational ecumene.

How, then, did the nationalist ideology manage to gain precedence? This leads us to the heart of Kahn’s argument: The nationalist narrative of Malay identity, born of colonial economic policy, but operating with its own agency, not only constructed a false image of what it is to be Malay; it also *suppressed* the formation of alternative narratives. Drawing on the work of sociologist Peter Wagner, Kahn posits that the ‘disembedding’ and ‘re-embedding’ of colonial subjects reorganised society in terms of distinctively racial Malay spaces, smothering political valency of other formations of peoplehood. Equally as effective were the Malay language films of P. Ramlee, whose career as actor, director and writer spanned 64 feature films. Ramlee’s vision mirrored the nationalist narrative, but with less intellectual austerity and more sympathy for the grey areas of ordinary life. The films thematic variations on the honest, toiling ethnic Malay villager in conflict with a modern, wealthy and pious but greedy Muslim businessman are patent reflections of the nationalist agenda.

In the final chapter the concept of cosmopolitanism is introduced as a potential of hybridity. Kahn considers the tension between universal and particular modes of classifying the role of identity in the formation of modern

nation-state and concludes with an optimistic prediction for future Malay narratives. An appreciation of difference, the core of cosmopolitanism, enables the spaces in which people unite by the very fact of being mindful of their differences. The unity of Malay-ness is a product of the mutual engagement of diverse peoples, albeit peaceful or conflictual. Kahn hopes this model of democratic process will apply positively as much to the powerful institutions of the Malay world as it does for its component individuals.

New Publications

Asia Rights

Issue 7: Available at

<http://rspas.anu.edu.au/asiarightsjournal/>

David Kinley & Trevor Wilson: “Engaging a Pariah: Human rights training in Burma/Myanmar”

NayanoTaylor-Neumann: “The Murray Bridge Community and the rights of a ‘fair go’ for T.P.V holders in Australia”

Devi Novianti: “Meeting the Challenges of the Ethnic Minorities, Refugees and Asylum Seekers in Hong Kong”

The Australian Journal of Anthropology

Volume 17, No. 3, December 2006

Special Issue 18. Delimiting Indigenous Cultures: Conceptual and Spatial Boundaries

Guest Editors: Patrick Sullivan and Toni Bauman

Patrick Sullivan: “Introduction: Culture Without Cultures: The Culture Effect”

Abstract

Anthropology has often been handmaiden to administrative and political activity that requires bounded social groups mapped onto territories and possessing defining characteristics such as language, values and behaviours. This introductory essay sets the scene for the papers in this Issue which show that actual sets of social relations in their particular places cannot easily be made to conform with this hermetic construct. Acknowledging this, post-colonial theory has been driven to theorise borderlands, hybridisation and metissage, liminal and interstitial social spaces. Yet these necessarily reinforce and privilege primary concepts of the pure and the central, the bounded and situated. This paper places the hermetic view of culture in its formative period, which also saw the emergence of nationalism and scientific atomism. The paper proposes that positing pure and bounded cultures, even as an idealised abstraction, is an error of theory which is influenced by an attachment to metaphors of the material world, usually ‘Euclidean’. Finally, the paper explores ways that analyses of cultural interrelation, such as those in this Special Issue, can proceed without imagining a resulting ‘culture’, and what this may do for the political landscape of localised cultural rights.

Martin Nakata: “Australian Indigenous Studies: A Question of Discipline”

Gerald Sider: “The Walls Came Tumbling Up: The Production of Culture, Class and Native American Societies”

Deirdre McKay: “Rethinking Indigenous Place: Igorot Identity and Locality in the Philippines”

Marcia Langton, Odette Mazel & Lisa Palmer: “The ‘Spirit’ of the Thing: The Boundaries of Aboriginal Economic Relations at Australian Common Law”

Toni Bauman: “Nations and Tribes ‘Within’: Emerging Aboriginal Nationalisms in Katherine”

Simon Correy: “The Reconstitution of Aboriginal Sociality through the Identification of Traditional Owners in New South Wales”

The Asia Pacific Journal of Anthropology

Volume 7, No. 3, December 2006

Special Issue: Place in Motion: New Ethnographies of Locality in the Asia-Pacific

Deirdre McKay: “Introduction: Finding ‘the Field’: the Problem of Locality in a Mobile World”

Sandra Pannell: “Welcome to the Hotel Tutuala: Fataluku Accounts of Going Places in an Immobile World”

Benjamin Richard Smith: “‘More than Love’: Locality and Affects of Indigeneity in Northern Queensland”

Philip Taylor: “Economy in Motion: Cham Muslim Traders in the Mekong Delta”

Holly High: “Ritualising Residency: Territory Cults and a Sense of Place in Southern Lao PDR”

Deirdre McKay: “Translocal Circulation: Place and Subjectivity in an Extended Filipino Community”

Oceania

Volume 76, No. 2, July 2006

Jadran Mimica: “Dreams, *Laki*, and Mourning: A Psychoanalytic Ethnography of the Yagwoia ‘Inner Feminine’. Part II: Soul and the Oneiro-dynamics of Luck”

Matt Tomlinson: “Rethorizing Mana: Bible Translation and Discourse of Loss in Fiji”

Basil Sansom: “The Brief Reach of History and the Limitation of Recall in Traditional Aboriginal Societies and Cultures”

Daniele Moretti: “The Gender of the Gold: an Ethnographic and Historical Account of Women's Involvement in Artisanal and Small-scale Mining in Mount Kaindi, Papua New Guinea”

A. N. Beasley: “The Promised Medicine: Fore Reflections on the Scientific Investigation of Kuru”

Shimmering Screens: Making Media in an Aboriginal Community

Jennifer Deger, University of Minnesota Press, November 2006

[From the publisher’s announcement.] How does the introduction of modern media influence a community? How does technology coexist with tradition? How do reality and imagination converge in the creation of

documentary? Jennifer Deger addresses these questions in her compelling study of one Aboriginal community's relationship with media. Deger spent several years working with the Yolngu community in Gapuwiyak, a remote Aboriginal community in Australia, both as an ethnographic researcher and as a collaborator in the production of media. *Shimmering Screens* explores the place of technology in Gapuwiyak through discussions about the influence of mainstream television, the changing role of photography in mortuary ceremonies, and the making of local radio and video. A rich ethnographic study, this book examines the productive, and sometimes problematic, conjunctions of technology, culture, and imagination in contemporary Yolngu life. Deger offers a new perspective to ongoing debates regarding "media imperialism." Reconsidering established assumptions about the links between representation, power, and "the gaze," she proposes the possibility of a more culturally specific and, ultimately, a more mutual relationship between subject, image, and viewer.

Challenging the System? A Dramatic Tale of Neoliberal Reform in an Australian High School

Martin Forsey, Information Age Publishing Inc., NC., 2006

[From the publisher's announcement.] Based on extended, intensive fieldwork in an Australian high school, *Challenging the System* illuminates issues faced on a daily basis by teachers and educational administrators in many parts of the world. Forsey highlights the tensions arising between neo-liberal emphasis on individual school communities as the engine for competitive excellence in education, and the need for those responsible for running public education to maintain some degree of equity across the whole system. He shows that reforms based purely on market forces are not only undesirable, they are impossible to achieve. Governments do not want to lose control of highly significant cultural and political systems, nor can they stray too far from at least appearing to support the egalitarian ideals that underpin modern democracies. Forsey also asks about the role of teachers, parents and citizens in "challenging the system".

Passionate Modernity. Sexuality, Class and Consumption in India

Sanjay Srivastava, Routledge 2006

This book is an interdisciplinary study of the various connections between sexuality and post-colonial modernity in India, a period marked by sexual nationalism, consumerism, free market society, and large-scale urbanization. It explores the sexual cultures that derive from these contexts, focusing especially on family planning, eugenics, and nationalism in early 20th century; popular culture, masculinity, and the sexual politics of the 1950s; the cultures of footpath pornography and sex-clinics in Delhi and Mumbai; contemporary sexological publications, and women's magazines; and the making of middle-class identities through discourses on consumption and morality. The book moves away from traditional

explorations of sexual cultures in India that rely on religious or psychoanalytic frameworks, and combines archival and ethnographic research to present a nuanced analysis of the linkages between the variables that comprise urban culture on the one hand, and sexuality on the other.

AAS Treasurer's Report

Presented to AAS AGM 2006

For each of the years I have had the pleasure of providing the Treasurer's Report for the Society's AGM, I have been able to advise members that progress has been made in further systematising and professionalising our administrative and financial systems. The 2005/06 financial year continued this trend, in large part because of the dedicated and expert work by our administrator, Shane Silva. His very proactive efforts in encouraging members to pay who were overdue in their membership fees, along with the better services the Society has provided to members and the profession more generally, particularly through the website developments he has initiated, have led to a substantial and ongoing increase in our membership base. I would also add here that a number of members of the Executive, including Gillian Cowlshaw, have been active in recruiting additional members. The very pleasing result of our efforts is that our financial situation is sound, and that for the third year running, the Society has received an unqualified audit report from our auditor, George Diamond of Di Bartolo Diamond & Mihailaros in Canberra. The audited statement of our financial performance for the year ended 30 June 2006 is attached. As shown in that statement, we had \$16,127 in our working account and \$439 in unbanked funds, with \$2,362 outstanding in membership fees. The attached Income Statement shows a net loss for the year of \$4,651. However, this was largely due to our decision to write off past bad debts (unpaid membership dues outstanding more than a year) and also to allow for depreciation in equipment. Together, these two items totalled \$6,552. The loss would have been higher but for two factors; an increase in membership, and also a number of members in arrears who paid two years subscriptions rather than having to reapply for membership. Income has increased with the additional numbers joining the Society, and results since June 30 indicate that this trend is continuing. At the time of preparing this report, our membership totals 427, although around 25% of our members have not as yet paid their dues for the 2006/7 year. This is still a significantly better position than was the case at this time in 2005. Furthermore, as Members will be aware, the Society has increased its membership dues, following a postal ballot of members in March which approved the fee increases. At the same time, it was agreed to offer discounts of 5% on membership fees for electronic payment, and a further 5% for payment within 30 days. The majority of members have taken advantage of these discounts. As members will be aware, membership of the Society includes an annual subscription to TAJA, at a greatly reduced rate. A comparison of the 2005 and 2006 expenditure on TAJA

shows an increase of \$3,221, allowing for the fact that we no longer pay a separate subsidy. This is due to the increased number of members, and also the costs incurred by AAS in the labour and postage involved in sending out the copies of TAJA to our members, which we now undertake rather than TAJA staff. TAJA has increased its subscription costs, and from the next edition of TAJA, the society will be paying TAJA \$35 and \$20 per salaried and unsalaried member respectively. The Executive is

budgeting for a notional surplus of around \$5,000 for the 2006/7 year, almost entirely due to the increase in membership. I will be recommending to the Executive that we develop a three-year rolling operational plan, to further improve services to members and the profession.

David Martin

Treasurer, AAS
September 23rd, 2006

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

**BALANCE SHEET
AS AT 30 JUNE 2006**

	2006 \$	2005 \$
Current Assets		
Cash at Bank – CBA Cheque Account	16,127	17,169
Cash on Hand (unbanked funds)	439	-
Trade Debtors	2,362	4,694
	<u>18,928</u>	<u>21,863</u>
Non-Current Assets		
Office Equipment – at cost	1,475	3,192
Total Assets	<u>20,403</u>	<u>25,055</u>
Current Liabilities		
Trade Creditors	56	56
GST Paid	-	-
Total Liabilities	<u>56</u>	<u>56</u>
Net Assets	<u>\$ 20,348</u>	<u>\$ 24,999</u>
Members Equity		
Retained Earnings	20,348	24,999
Total Members' Equity	<u>\$ 20,348</u>	<u>\$ 24,999</u>

The financial report should be read in conjunction with the accompanying notes.

NOTES TO AND FORMING PART OF THE FINANCIAL REPORT FOR THE YEAR ENDED 30 JUNE 2006

NOTE 1: STATEMENT OF ACCOUNTING POLICIES

The financial statements are a special purpose financial report that has been prepared in accordance with Australian Accounting Standards, other mandatory professional reporting requirements and the requirements of the Association Incorporations Act. The financial report has been prepared on accrual basis and is based on historical costs and does not take into account changing money values or, except where stated, current valuations of non-current assets. The following is a summary of the significant accounting policies which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of these financial statements.

(a) Income Tax

The Society is considered to be exempt from income tax under Section 50-10 of the Income Tax Assessment Act 1997.

(b) Goods and Services Tax (GST)

The organization is not registered for and is not liable for GST. Accordingly, no GST has been charged on revenue account and all expenditure has been disclosed at their GST inclusive values

(c) Revenue

Revenue from the provision of goods and services is recognised on provision of those goods and services to customers.

Interest revenue is recognised on a proportional basis taking into account the interest rates applicable to the financial assets.

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

INCOME STATEMENT
FOR THE YEAR ENDED 30 JUNE 2006

	2006 \$	2005 \$
Income		
Membership Fees		
- Entry Fees	1,020	980
- Fellows	15,399	12,948
- Ordinary	5,588	5,668
- Unsalariated	669	663
- Clearing House	200	600
- Retired	969	1,252
	<u>23,845</u>	<u>22,111</u>
Newsletter Subscriptions	312	39
Interest Received	108	199
Institutional Donations	300	-
Web Advertising	350	-
Other Income	158	-
TAJA Subscriptions	6,930	6,190
Total Income	<u>32,003</u>	<u>28,539</u>
Expenditure		
Audit & Accountancy Fees	660	600
Bank & Merchant Fees	631	373
Bad Debts Written Off	3,129	-
Clerical & Professional Expenses	11,477	12,039
Conference Grants	2,000	-
Depreciation	3,423	-
GST Adjustment		(933)
Printing, Postage, Phone & Stationery Costs	1,358	56
Prizes, Gifts & Donations	1000	1,400
Professional Services – Other	453	1,500
Subsidies – TAJA	-	2,400
TAJA Subscriptions & Other costs	8,621	3,000
Website Costs	3,902	285
Total Expenditure	<u>36,654</u>	<u>20,720</u>
Net Surplus/(Loss)	(4,651)	7,819
Retained Earning at Beginning of Year	<u>24,999</u>	<u>17,180</u>
Retained Earning at End of Year	<u>\$ 20,348</u>	<u>\$ 24,999</u>

The financial report should be read in conjunction with the accompanying notes.

TAJA Annual Report

Presented to AAS AGM 2006

Publication record

The journal is still experiencing quite a strong flow of material. For the three issues ended August 2006 (16:3, 17:1 and 17:2), we received a total of 32 articles, which were sent to referees, of which we published 16. 10 articles have been rejected, 1 was accepted for publication but withdrawn due to other publishing commitments, 3 are revised and awaiting publication (April 2007) and 2 are currently being revised. In addition, 1 AAS Keynote Address, 2 obituaries, 2 book review articles (refereed), 2 book review essays and 25 book reviews were published. The two relatively new components of *TAJA* have continued. Three letters were published in *Letterbox* and *Soapbox Forum* featured discussions on 'The Scapelle Corby Show' with an Introduction and four short contributions (2006 17:1).

We are quite well placed for the year ahead. In December 2006 we are publishing a special issue on *Delimiting Indigenous Cultures: Conceptual and Territorial Boundaries*, with guest editors Patrick Sullivan and Toni Bauman. The April 2007 issue is now full, but we have some space available later in the year for those contemplating submission. Electronic submission is now accepted; authors may send me an attachment at roselilley@fastmail.fm. Please check the styleguide on the AAS website before submitting.

Finances

I attach the financial statement and balance sheet for the year ending 30 June 2006. For the fourteenth year in succession, we have had a small trading surplus.

TAJA personnel

Sadly, Robyn Wood, who efficiently and enthusiastically managed the *TAJA* office for many years, passed away earlier this year. Her husband, Denis Wood, who has also helped with *TAJA* during those years, has kindly agreed to continue the work they previously undertook as a couple, including database management, subscription lists,

mailing to non-AAS members and the preparation of financial statements. The AAS office now undertakes mailing to all AAS members; this is working smoothly, thanks, in large part, to the efforts of Shane Silva and David Martin.

Jeremy Beckett has retired as Review Editor. He has undertaken this task with both diligence and flair since I retired from that position in, I think, 1998. Jeremy remains on the Editorial Committee. Robert Fisher has kindly agreed to take over.

Rozanna Lilley

August 2005

The *TAJA* financial statement and balance sheet is included as the last page of this issue of the Newsletter.

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.

Thanks to those who contributed to the Newsletter through the past year, thanks in anticipation to those who will contribute through the coming year and, to everyone, all the best for the summer season and for 2007.

The next issue of the Newsletter will be published in March 2007. Some back issues are available on the AAS web site: <http://www.aas.asn.au>