



# The Australian Anthropological Society Newsletter

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## Coming of Age in Australia:

### The First AAS Newsletter

In 1978, Margaret Mead died and the *Australian Anthropological Society Newsletter* was born. This is the 100<sup>th</sup> issue of the Newsletter. The first was published 27 years ago. Peter Hinton, of the Department of Anthropology at Sydney University, was editor.

The December 1978 issue of the Newsletter was, in fact, the first in a new series that marked one more step in the "coming of age" of anthropology in Australia. It reflected a moment when Australian anthropology was asserting its independence from a colonial past. The details of that past are not well known to this writer. But a few of the 'steps' were as follows.

The precursor to the Australian Anthropological Society, which was incorporated under New South Wales legislation in 1973, was the Australian Association of Social Anthropologists (AASA). The latter organization

was established in 1969. It replaced the Australian Branch of the Association of Social Anthropologists of the British Commonwealth, which had been established in September 1956, but it remained a chapter of the British Association of Social Anthropologists (ASA). Applications for membership of AASA were sent to the United Kingdom for approval (J. Beckett, *The Australian Journal of Anthropology* 13: 128, 2001). But the founding Australian organization – the Australian Branch of the Association of Social Anthropologists of the British Commonwealth, with John Barnes as Chairman and Derek Freeman as Secretary – also produced a Newsletter, the first issue of which was published in November 1957.

The November 1957 Newsletter provided summary reports of the recent and current research activities of members and news from then existing anthropology programs at University of Sydney, Australian National University and University of Western Australia. All the featured members held doctorates and only two of twelve, John Barnes and Derek Freeman, had research interests that did not focus on Aboriginal Australia or Melanesia. At the University of Sydney, six postgraduate students – including Mervyn Meggitt and Malcolm Calley – were continuing work toward their PhDs and, at the Australian National University, the postgraduate cohort included Ralph Bulmer, Robert Glasse, Nancy Munn and Donald Tugby. The research emphases of 15 Sydney and ANU postgraduates were mentioned. Four had ventured beyond Australia and Melanesia to study "social structure" or "caste and ritual" in Indonesia, Sri Lanka or India. Three were working "at home" studying urban Aborigines in Sydney, "murder and suicide in Sydney" and the Mormon Restoration Movement in Australian cities. Finally, at the University of Western Australia, an Anthropology Centre, located "for administrative purposes" within the Department of Psychology, had been established in 1956 under a grant from the Carnegie Corporation of New York. Under the guidance of Ronald Berndt research continued "into problems of social and cultural change among Australian aborigines" and plans were afoot to undertake an exploratory survey of the Kimberleys. Ruth Fink, with Fulbright travel aid and a Fellowship to Columbia University, was about to embark on a study of changing status and cultural identity – of resistance to

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'assimilation' – among Jamadji of the Murchison District of Western Australia.

In 1978, in his introductory editorial to the new series of the Newsletter, Peter Hinton wrote that “the main departure in style and content from previous NEWSLETTERS lies in the inclusion of a section for comments and opinions” intended to provide “a forum for discussion of current matters relevant to anthropology and anthropologists”.

The 'comment' section was initiated with three critical reflections on the prize-winning but controversial documentary *The Last Tasmanian* that was made by Tim Haydon and ANU prehistorians Rhys Jones and Jim Allen. The film purported to tell of the “tragic end of the full-blooded Tasmanian Aborigines” and promoted the then current prehistorians' opinion that the Tasmanians “were a dying race long before the English arrived”. Roger Sandall praised the film for its value as entertainment but recommended that the film-makers should “leave the heavy stuff strictly alone”. Sharon Bell expanded on the depiction of a “totally negative view of Tasmanian tribal life” and the “lack of concern over the political implications” of a construction that, at best, was partial and, at worst, was wrong. And Anne Bickford, in a lengthy and careful analysis, explored the paradoxical consequences of controversy. She wrote:

The fact that *The Last Tasmanian* does not reflect the issues it raises truthfully, that it does violence to science and history; and most important, to the very existence of Aborigines in Tasmania today, is a by-product of [the film's] success. The film industry awards the film prizes, the journalists praise it. Tasmanian Aborigines and their supporters who struggle to get letters and articles in the press putting forward a different view of the film and its meaning are rewarded by knowing that these are parcelled up and sent overseas to prospective buyers. Opposition makes the film controversial – a better seller.

The distance from *The Last Tasmanian* to 'the history wars' may seem great – today's scholars would be usually more careful, or more cautious, than those who contributed to that documentary – yet Anne Bickford's analysis remains relevant. The media and the public are titillated by controversy; truth and scholarship are too often subordinated to the market.

Critical commentary, of the sort described, now seldom appears in the AAS Newsletter. The immediacy of electronic communication has intervened and Australian anthropologists can let off steam, raise issues, and congratulate or rebuke one another via AASNet. The gain is, perhaps, that more people contribute to discussion. The loss may be that commentary is more hurried, more piecemeal and less considered than the earlier contributions that appeared in print. Electronic communications tend to be ephemeral. Important issues are raised, briefly discussed and, for the most part, vanish into the virtual world that initially gave them voice.

The first AAS Newsletter included a piece on “the future of medical anthropology in Australia”, noting that the medical faculties of two Australian Universities – Sydney and Newcastle – included departments of behavioural science and announcing the formation of an association of behavioural scientists in medicine. There was a call for “anthropologists to share their experiences with restrictions on fieldwork”; an obituary written by Ronald Berndt to Theodor (Ted) George Henry Strehlow (1908-1978); and an announcement of Margaret Mead's death.

The Newsletter then turned to AAS News with brief mention of the well attended 1978 conference – 250 registrations and 61 papers – and the forthcoming 1979 conference. The University of Sydney was the venue in both cases. The society's executive members were listed; Jeremy Beckett was Chairman (the politically correct designation of 'president' came later), Peter Hinton was Secretary/Treasurer and ten others – Diane Austin, Bill Christensen, Brian Fegan, Daryl Feil, Anthony Forge, Sandra Grimes, Marie de Lepervanche, Geoff Samuel, Bruce Shaw and Michael Young – had affiliations with institutions in the Northern Territory, Queensland, New South Wales, Victoria, South Australia and the Australian Capital Territory. A brief financial statement revealed that the society held a bank balance of \$872.32 and the, at that time, remarkably short AAS Constitution was published in full to encourage response to the “strong sentiments” and calls for “comprehensive overhaul” that had been expressed at the 1978 AAS Annual General Meeting.

There were announcements of available positions as tutors, research assistant, teaching fellow and lecturer at Sydney, ANU, Griffith and Ballarat; announcements that are certainly better served by the immediacy of AASNet. The contents of the latest issues of *Oceania* and the recently established *Canberra Anthropology* (now *The Asia Pacific Journal of Anthropology*) were listed and mention was made of a 435 page special edition of *Mankind* – at that time the journal of the Anthropological Society of New South Wales but, later, transferred to AAS and renamed *The Australian Journal of Anthropology* – on “Trade and Exchange in Oceania and Australia”. Some fragments of news from departments – items that are difficult to elicit in the present climate of perpetual busy-ness – noted that Susan Barham was moving from the University of Auckland to the University of Adelaide; that Bruce Kapferer and Lee Sackett would be on research leave from the University of Adelaide; that Daryl Feil had accepted a lectureship in anthropology at the University of Queensland; that Richard Basham and Ron Wild of the University of Sydney had recently published books; and that Paul Alexander and Michael Allen, also of University of Sydney, had been awarded grants by the ARGC (now ARC).

With the notable exception of extended commentary on issues of importance, and the unfortunate but on-going failure to elicit news from anthropology programs, the Newsletters then and now are not greatly dissimilar. Space is now available for postgraduates to have a say but this change may merely reflect a covert acknowledgment

that today's postgraduates are treated as lesser persons than were those of an earlier (and smaller) generation. Changes that have occurred are, in part, an outcome of the rise of the Internet and, in part, a response to never-ceasing demands of ever-changing University organizational structures. That is, everyone has the sense of being overworked. Of course, people were busy in the past. Changing institutional structures may have altered the kinds of tasks undertaken, the priorities assigned to those tasks, and the pleasure derived from them, more than they have altered the amount of work done.

The earliest issue of the AAS Newsletter offers glimpses into the history of both anthropologists and anthropology in Australia. It is a history that should not be lost.

Special thanks to Shane Silva for locating copies of the inaugural issues of the Newsletters of both the Australian Branch of the Association of Social Anthropologists of the British Commonwealth and the Australian Anthropological Society.

**Peter D. Dwyer**, SAGES, University of Melbourne

### **AAS Constitution**

At the recent AGM, some changes were made to the AAS constitution to make the distinction between 'Ordinary' members and 'Fellows' clearer than was the case, and also to create a new class of 'Associate member', as per the resolution below:

That the Australian Anthropological Society further professionalise its operations and also broaden its outreach, by making a number of amendments to clauses of the Constitution relating to membership. It is resolved to do this by (a) clarifying the distinction between Ordinary Members and Fellows, to make it clear that the latter require higher degrees or a substantial equivalent background in anthropological research and practice, and (b) creating a new class of Associate Membership which would allow those without anthropological qualifications but who nonetheless support the objects of the Society to become members. Associate Members would have fewer membership rights than other members.

These rule changes have now been approved by the Office of Fair Trading (NSW).

### **AAS Membership Drive**

The AAS executive is conducting a campaign to entice new and lapsed members to AAS. Could members please let us know of potential members who they would like to receive a letter explaining that in these times, when the intellectual life of the country is under threat, we need all the members we can get to energise the AAS. There are rewards for those who join, as members will be aware.

Contact the AAS Executive c/o [aas@anu.edu.au](mailto:aas@anu.edu.au)

## **AAS Annual Conference 2006**

### **Beyond Science and Art: Anthropology and the Unification of Knowledge**

**Hosted by:** The School of Anthropology, Archaeology and Sociology, James Cook University, Queensland, Australia

**Team of Conveners:** Dr Michael Wood, Dr Dundi Mitchell, Dr Rosita Henry, Dr Robin Rodd, Dr Sophie Creighton (and any other anthropologists in Cairns and Townsville region willing to lend a hand!)

**Venue:** The Conference will be held at the Cairns Campus of James Cook University. The Cairns Campus is a \$35 taxi fare from the Airport and from the city. There is plenty of accommodation in Cairns but if you wish to be closer, we recommend that conference delegates stay at the closest beach accommodation to the Campus (ie. at Trinity Beach), where we will also be accommodating the Keynote speakers. Trinity Beach is only five minutes drive from the Campus. It is not too touristy and there are holiday rental apartments available. If you plan ahead and get a group of friends together to share an apartment it can work out reasonably cheaply. It is important to book accommodation very early as the conference falls in the high tourist season when accommodation can be difficult to find. If most of the delegates stay at the same beach there is the added convenience of shared transport to the Campus (and get together on the beach or at the local pub!). We are planning to supplement the local bus service between Trinity Beach and the Campus (if the Conference budget allows). Below you will find a list of some Trinity Beach accommodation options.



Aerial view of James Cook University, Cairns Campus  
Photograph courtesy of JCU

### **Conference Theme:**

Good scholarship involves not only contributing to our own field, but encouraging innovation across related fields. Anthropology occupies a unique position among disciplines, harnessing theories and methods from the natural and social sciences and the humanities. Its theoretical and methodological frameworks for translating disparate knowledge systems into a shared language should position anthropology to act as a primary motor of

multidisciplinary engagement. While scholars across several fields, most notably the natural sciences, have called for the unification of knowledge across disciplines, anthropologists have not yet played a decisive role in uniting social and natural scientific thought with the humanities.

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

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

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

#### **The science of art and the art of science**

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

#### **Ecological and Biological Anthropology**

- Surf and Turf (The Great Barrier Reef and the Wet Tropics)
- Ethnobotany, ethnopharmacology, and climate change
- Religion, ecology and biodiversity
- Forensic anthropology/archaeology

#### **Between phenomenology and the cognitive sciences**

- Visionary knowledge and products: gods, ecstasies and markets
- Culture and human development: humanistic and evolutionary perspectives
- Trauma, resilience and mental health

Further details and information on registration will be released in the March Newsletter. Until then, all enquiries should be sent to the SAAS Office Administrator in Cairns: [Sharyn.Harrington@jcu.edu.au](mailto:Sharyn.Harrington@jcu.edu.au)

**Conference Dinner:** Details will be announced in the next Newsletter. There is definitely going to be a band and opportunities to dance the night away!

#### **Accommodation:**

**Marlin Cove Resort** (a short walk back from the beach)  
2 Keem Street, PO Box 365, Trinity Beach Cairns 4879

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

[www.marlincove-Resort.com.au](http://www.marlincove-Resort.com.au)

Prices: One bedroom (Queen bed) \$153/night (2 persons); two bedroom (Queen bed + 2 singles) \$174/night (4 persons); three bedroom (Queen, Double + 2 singles) \$221/night (6 persons).

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

**On the Beach Holiday Apartments** (will give 10% discount to conference delegates)

49-51 Vasey Esplanade, PO Box 394, Trinity Beach, Cairns, 4879.

Ph: + 61 (0)7 40 577 555; Fax: + 61 (0)7 40 577 622

E-mail: [info@onthebeach.com.au](mailto:info@onthebeach.com.au)

[www.onthebeach.com.au](http://www.onthebeach.com.au)

Prices (excluding breakfast): One bedroom beachfront \$177/night (1-2 persons); two bedroom garden \$197/night (1-4 persons); two bedroom ocean view \$219/night (1-4 persons); two bedroom beachfront \$235/night (1-4 persons); three bedroom beachfront \$296/night (1-6 persons). Extra person charge is \$25/night/person.

#### **Cairns Student Lodge**

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

E-mail: [sales@studentlodge.com.au](mailto:sales@studentlodge.com.au)

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

## **Changing Places**

#### **From AAS executive**

In September 2005, **Shane Silva** replaced **Sue Emmett** as AAS Administrator. In relation to AAS matters, Shane can be contacted at [aas@anu.edu.au](mailto:aas@anu.edu.au)

As president of AAS, **Martha Macintyre** will represent, ex-officio, the society on the World Council of Anthropological Associations. However, as a founding member of the WCAA, and in accordance with a vote by WCAA representatives, **Thomas Reuter** will remain a member of the Advisory Committee of the WCAA.

#### **From Charles Darwin University**

**David Mearns**, formerly of Northern Land Council, has taken up a position as Associate Professor of Anthropology within the School of Creative Arts and Humanities.

#### **From The University of Melbourne**

In January 2005 **Alan Thorold**, currently lecturer in anthropology at Deakin University, will join the School of

Anthropology, Geography & Environmental Studies as a lecturer within the Development Studies program. In the same month **Hans Baer**, currently a professor within the Department of Sociology, Anthropology and Gerontology, University of Arkansas, will take up a joint appointment with SAGES and the Centre for Health and Society.

### Congratulations

Congratulations to **Andrew Lattas**, University of Newcastle, who was anthropologist for the film *Koriam's Law and the Dead Who Govern* produced by Gary Kildea and Andrea Simon, that was awarded the 2005 Basil Wright Film Prize by the Royal Anthropological Institute. The Basil Wright prize is awarded for a film in 'the ethnographic tradition, in the interest of furthering a concern for humanity in order to acknowledge the evocative faculty of film as a way of communicating their concern to others'.

*The film:* "Australian anthropologist Andrew Lattas meets his match in philosopher-informant Peter Avarea of Matong village, Pomio, Papua New Guinea. Motivated by their lively dialogue the film sets out to traverse that most misconstrued cultural phenomenon: the Melanesian 'cargo-cult'. A local leader called Koriam founded the Pomio Kivung Movement in 1964. 'Koriam's Law' concerns itself with the contemporary works and understanding of the Pomio Kivung. Its leader is keen to show that the movement has nothing to do with 'waiting for cargo'. Rather, its mission is to prepare the way for the coming 'change' and, at the same time, to organise for a better society in the here and now". *Koriam's Law* was a co-production of the ANU, RSPAS Film Unit (Canberra) and Arcadia Pictures (New York).

Congratulations to **Gillian Cowlshaw**, University of Technology, Sydney, who has been awarded an ARC Australian Professorial Fellowship, commencing in 2006, to undertake research on "Social relations among urban aborigines in Sydney's western suburbs".

Congratulations also to **Philip Taylor**, Australian National University, who has been awarded an ARC Queen Elizabeth II Fellowship, commencing in 2006, to undertake research on "Ethnic, religious and social bases of community in the Mekong Delta of Vietnam".

### The AAS Thesis Prizes: 2005

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 2005 were as follows:

#### PhD prize:

##### Winner:

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

Thesis title: "Family Affairs: An Historical Anthropology of State Practice and Aboriginal Agency in a Rural Town, North Queensland".

The abstract to Sally's thesis was published in AAS Newsletter No. 97, March 2005



Sally Babidge with AAS President Martha Macintyre  
AAS Conference Dinner 2005

**Runner up: Robin Rodd**, The University of Western Australia

**3rd place: Holly High**, Australia National University

#### Honours prize:

##### Winner:

**Phillippa Barr**, Macquarie University

Thesis title: "From Infect to Affect: the Bubonic Plague as Ethnography".

**Runner up: Martien van Zuilen**, The University of Western Australia

**3rd place: Miriam Riley**, La Trobe University

### Postgraduate Events

#### AAS Conference 2005

From **Fiona Sutherland**: Anthropology, School of Social Sciences, University of Adelaide

Postgraduate students once again provided enthusiastic participation in this year's AAS conference. Apart from the very successful postgraduate showcase (see below), two other sessions provided a focus for this group. One session addressed future possibilities for students, with useful discussions around applying for and creating employment. Presenters in this session used their own experiences to demonstrate ways to present skills and combine diverse interests in the pursuit of gainful employment. The second session addressed 'fieldwork and fundamentalism'. With fine examples of reflective ethnography, the presenters in this session provoked stimulating discussion. Postgraduate 'networking' was

further facilitated by an evening at the Exeter, a traditional Adelaide student watering hole.



Fiona Sutherland (L) & Kirrilly Thompson (R)  
with Deane Fergie, AAS Conference Dinner 2005

From **Kirrilly Thompson**: Anthropology, School of Social Sciences, University of Adelaide

The “Postgraduate Showcase” was conceived of late in the conference process and didn’t get the chance to be listed on the conference website as a call for papers; it was advertised instead through AASNet. However, it ended up being one of the most popular sessions in the conference programme. Twelve presenters submitted abstracts, of which nine were able to present on the day.

The aim of the Postgraduate Showcase was to assist postgraduate students to perceive themselves as members of the Australian anthropological community by offering a space in which they could contribute regardless of the stage of their research. In other words, it was designed so that no one had an excuse not to present! With this in mind, I had no expectations and expected the tone of papers to be workshop style. However, the quality of presentations was very impressive. The papers were both ethnographically and theoretically well developed and brought to the fore issues of methodology, fieldwork and ethics. They sparked some enthusiastic discussions amongst the audience – as well as some healthy debates amongst them!

The Postgraduate Showcase was broken down into four themes according to the submissions: migration, development studies, indigeneity and pleasure and risk. It covered regions from Australia to Norway with a detour through Bolivia whilst looking at issues of identity in Australian communities through a variety of cultural perspectives. This full day session enjoyed a large attendance and benefited from feedback from postgraduates as well as experienced anthropologists. It is precisely for these reasons of collegiality that the postgraduate elements of this year’s conference were combined with the entire conference programme.

Many of the presenters in the postgraduate showcase were self funded, and this also included some postgraduate students in the audience who were not presenting papers but wanted to attend. I hope to see the postgraduate showcase taken on as a regular feature of the AAS Annual Conference as an important source of professional and personal development. I would also like to see

Anthropology departments and the AAS reinforce this by offering grants to assist postgraduates to attend the conference.

I would like to thank all the postgraduate students who showed interest in this session and took valuable time out of their tight research schedules to attend and prepare such amazing papers. On behalf of the postgraduates, I would also like to thank everyone who came to hear the papers and support the presenters.

### **ANSA – The Australian Network of Student Anthropologists**

In November 2005 ANSA, The Australian Network of Student Anthropologists, was launched. ANSA is an initiative of postgraduate students within AAS. It has been established to encourage interaction between postgraduates, early career anthropologists and anthropology students in general. Part of its purpose is also to encourage the discussion of the selection and election of a postgraduate representative to the Executive Committee of the AAS.

At the AGM in Adelaide this year a proposal was discussed to arrange for the election of a postgraduate representative to sit on the Executive Committee of the AAS. In order for this to be made possible a group of postgraduate students put together an ad hoc committee which submitted a proposal to the Executive in October. The proposal was for the Executive to coopt a postgraduate subcommittee that would prepare the necessary changes to the constitution to elect a representative. As part of this work the subcommittee asked to set up ANSA to allow for some discussion amongst postgraduates. The proposal was accepted, the subcommittee coopted and ANSA was launched.

If you go to <http://www.ansa.asn.au> you will see that ANSA became more than just the mailing list that was first envisaged. The idea grew and ANSA has developed a website and an online forum (<http://www.ansa.asn.au>. forum) with areas to advertise jobs, seminars, conferences, publications etc as well as public discussion areas covering all aspects of research, writing and studying. The website also has a links page, a gallery (under construction) and a ‘from the field’ page (under construction). These pages and the mailing list will be a useful resource and provide a place for students and early career anthropologists to post information about their own work and information they think others would be interested in. If you look closely you will see that there is even a logo competition with a surprise prize. The mailing list and forum are open to anyone interested. However, to be able to vote on important decisions about ANSA, and the proposed representative on the AAS Executive Committee, you will need to be a member of ANSA. To be a member of ANSA you have to be a member of AAS. The subcommittee felt that this would encourage students to join AAS which would be beneficial to both.

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Benefits of joining AAS include subscription to TAJA (The Australian Journal of Anthropology) and discounted conference registration. This easily covers the \$28 fee (for ordinary member – unsalaried/student). If you are ineligible to become a member of AAS but are interested in becoming a member of ANSA please contact us at [ansa@asn.au](mailto:ansa@asn.au).

For further details see the ANSA website at: <http://ansa.asn.au>.

*The AAS Postgraduate Subcommittee*

**Petra Andits** (Special Member, Monash University)

**Hedda Haugen Askland** (Secretary, The University of Newcastle)

**Klara Hansen** (Chairperson, The Australian National University)

**Jovan Maud** (Technical Officer, Macquarie University)

### **Forthcoming Conferences**

#### **The Pacific in Australia – Australia in the Pacific Conference**

24 - 27 January 2006

Carseldine Campus, Queensland University of Technology, Carseldine, Brisbane

This four day Conference will showcase Australian excellence in disciplinary and interdisciplinary humanities research, scholarship and tertiary teaching about the Pacific Islands and will include the launch of AAAPS (the Australian Association for the Advancement of Pacific Studies) an initiative to promote the teaching and study of the Pacific Islands in Australian Universities.

Further details:

<http://www.socialchange.qut.edu.au/conferences/aaaps>

#### **Association for Social Anthropology in Oceania**

8 – 11 February 2006

San Diego, California

<http://www.soc.hawaii.edu/asao/pacific/hawaiki.html>

#### **Human Nature/Human Identity: Anthropological Revisionings**

Meeting of the Canadian Anthropology Society

9 – 14 May 2006

Concordia University, Montréal, Québec, Canada

The issue of what it is to be human has been central to the anthropological enterprise: ‘we are all human’, Ernest Gellner urged: ‘don’t take more specific classifications seriously’. Recently Maurice Bloch called for a ‘rehabilitation of “human nature”’ whose study represented anthropology’s ‘ultimate and central aim’. Robin Fox, meanwhile, has claimed the nature nurture debate to be fundamental to the anthropological project and remaining unresolved. Donna Haraway has described ‘the invention and reinvention of nature [as] perhaps the most central arena of hope, oppression, and contestation

for inhabitants of the planet earth in our times’. For its entire history, according to George Stocking, the discipline of anthropology has been dialectically torn between ‘the universalism of “anthropos” and the diversitarianism of “ethnos”’. Are human beings the same inasmuch as they all inhabit different cultural worlds or over and against their inhabiting such worlds? Do they become human within culture or does their humanity (consciousness, creativity, individuality, dignity) transcend cultural particularities? Clifford Geertz describes as anthropology’s ‘recurrent dilemma’ the question of how to square generic human rationality and the biological unity of humankind with the great natural variation of cultural forms. Marilyn Strathern sees sense only in recognising the simultaneity of nature-culture: there can be no either/or.

Further details:

<http://artsandscience.concordia.ca/socanth/casca2006/index.htm>

#### **Sustainable Tourism with Special Reference to Islands and Small States**

25 - 27 May 2006

Foundation for International Studies, University of Malta

Further details:

[http://home.um.edu.mt/islands/activities\\_forthcoming.html](http://home.um.edu.mt/islands/activities_forthcoming.html)

#### **Anthropological Knowledges and Practices: Challenges for the 21st Century**

The 25th Biannual Brazilian Meeting of Anthropology

11 – 14 June 2006

Goiânia, Brazil

The languages of the meeting are Portuguese and Spanish, but most professional Brazilian anthropologists speak English. Members of all the associations of the WCAA are especially welcome to participate.

Further details: participants may register on ABA's website <http://www.abant.org.br/> and [www.abant.org.br](http://www.abant.org.br)

#### **Previous listings** (see September AAS Newsletter)

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

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

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

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

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

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## Recent MAs and PhDs in Anthropology

**Stephen Long**, Aboriginal Environments Research Centre, School of Geography, Planning and Architecture, University of Queensland

Title: *Gidyea Fire: A study of the transformation and maintenance of Aboriginal place properties on the Georgina River* (PhD 2005)

### Abstract

In this thesis a platform of knowledge is provided for the development of enhanced Indigenous cultural heritage legislation by examining the specific nature of the cultural heritage of a Queensland Aboriginal group, the Dajarra Aboriginal community of Northwest Queensland for whom the Georgina River is a heartland in their cultural geography. The thesis was conducted during a period when the Queensland Government began to recognize demands for more effective Indigenous cultural heritage legislation. Queensland's latest Aboriginal cultural heritage legislation, introduced in 2004, emerged from a history of legislation dominated by an archaeological model of cultural heritage. However, despite some improvements this new legislation has maintained a physically orientated model of cultural heritage. Therefore Queensland's Indigenous societies, their places, place knowledge and certain types of place-specific behaviours continue to be exposed to imposed change.

The thesis examines the 'lifeworld', the 'everyday' experiences of place of the Dajarra community. A broad definition of culture and an interactive model of place, coupled with a phenomenological approach provide a theoretical framework to engage with and describe cultural heritage as Dajarra people themselves experience it. The cultural heritage of Dajarra people involves interactions with a diversity of places and various combinations of behavioural, knowledge and physical properties. All of the places examined were interrelated with other places to form both small and large-scale place complexes.

This dissertation reveals that the cultural heritage of an Aboriginal community lies not just in the physical environment but also in the diverse everyday people-environment interactions of that community. Effective cultural heritage legislation must be capable of encompassing this diversity. Cultural heritage is essentially dynamic, it is found in processes of change, it is found in ongoing people-environment interactions as well as those of the past. It is argued that Aboriginal people hold 'active cultural heritage rights'; these are rights to interact with places and rights to control action in places. Ideal cultural heritage legislation would recognize these active rights and provide for Aboriginal control of them, that is, Aboriginal defined and controlled change. This study reveals that it is difficult to separate places in time and space from other places with which they are co-dependent or inextricably intertwined. Studies of Aboriginal people-environment interactions and legislative measures must respond to the broader place complexes within which individual places are embedded

and within which the everyday experiences of place are had. It is shown that there is a range of ways that an Aboriginal cultural heritage community can be defined and a range of Aboriginal people that might have interests in the cultural heritage of an area. Lastly, the thesis calls for the adoption of an interactive model of place as a foundation to cultural heritage studies and legislation in order to respond to the cultural heritage of Aboriginal people as they themselves experience it and wish to experience it.

**Garrick Hitchcock**, School of Social Science, The University of Queensland

Title: *Wildlife is Our Gold: Political Ecology of the Torassi River Borderland, Southwest Papua New Guinea* (PhD 2005)

### Abstract

This thesis is a critical ethnographic account of the Wartha people, a small group of hunter-horticulturalists living on the Torassi or Bensbach River, in the southwest corner of the Western Province of Papua New Guinea (PNG). This area is adjacent to the international border between PNG and Indonesia's Papua Province (West Papua).

Since 1895, the mouth of the Torassi has anchored the southern border between New Guinea's colonial territories and their successor states. The Wartha experience of colonial and postcolonial developments has been shaped by their borderland status. Up until the 1960s, the Wartha had sporadic contact with outsiders and virtually no involvement in the cash economy. Subsequent state and capitalist encroachment has often attempted to manage or exploit the area's abundant wildlife, which Wartha have described as 'our gold'. These engagements have led to social disruption, including conflicts over lands and resources, and the erosion of their moral economy.

A political ecology perspective is employed to analyse the Wartha relationship with their dynamic, biodiversity-rich savanna environment, and their interaction with wider political and socio-economic systems on a remote, underdeveloped borderland.

Past consideration of conservation and development in the area has focused on problems of distance, environment, economic resources, infrastructure and services. I argue that a detailed understanding of core aspects of Wartha society—kinship and exchange relations, political leadership, and associated cultural orientations—elucidates the nature of articulation with outside others. Contestation over resources, and landscape change, must also be understood with reference to the transboundary region in which these occur, a zone of engagement between two contiguous borderlands, enmeshed within wider politics and biophysical processes.

The Wartha live on the periphery of the PNG state, and have limited involvement with wider markets. Nonetheless, articulation with capitalism on an Asia-Pacific borderland has resulted in deleterious social and

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environmental outcomes; developments that can be explained using a political ecology approach. In so doing, this thesis presents new insights on the Melanesian experience of modernity, and makes an anthropological contribution to the growing literature on border studies.

**Maree Pardy**, School of Anthropology, Geography & Environmental Studies, The University of Melbourne

Title: *Imaginary Lives—an anthropological exploration of the lives of Vietnamese-Australian women* (PhD 2005)

Abstract

The ways in which Vietnamese-Australian women experience their everyday lives is explored through a critical analysis of the social imaginary of white Australia and through the personal narratives of the women reflecting on their transformations within, and of this imaginary. The thesis draws on a Castoriadian notion of the social imaginary combining a critical theoretical discussion of the imaginary constitution of the Australian nation and migrants in Australia, with an intimate portrayal of the women's daily entanglements with multiple imaginaries, histories and desires. Grounding the enquiry within theoretical frameworks of identity and subjectivity, the thesis falls into two major sections. In the first section I argue that Vietnamese-Australian women become constituted within the space of Australia. I argue that at its core Australia is a white nation, and this has profound constitutive effects on the women of the study. Within this space however, a range of social imaginaries intersect, notably the national imaginaries of Australia and Vietnam, and the thesis demonstrates the ways in which the women become both ensnared within and enabled by them. The second section of the thesis deals with the quotidian, uncovering the place and experiences of Vietnamese migrant women and argues that their everyday practices can be seen as creative praxis, by which change and difference are produced through the social imaginary significations pertaining to women, gender, sexuality, migrants and the national self-image.

## Review

**Mary Patterson** (Guest editor) 2004. *Paradigms Lost? The Study of Kinship in the 21<sup>st</sup> Century. TAJA Special Issue 16.*

**Roger Just**, Department of Anthropology, University of Kent

There has been, we are told, a “renaissance” of kinship studies within anthropology, and that certainly seems to be the case if one considers the number of articles, collected volumes and even readers concerned with kinship and related topics (such as “relatedness”) that have appeared in English over the last ten years. But most authors and editors still protest: this is kinship, but not as you knew it. The move was strategic and almost inevitable, for it is now over twenty years since Schneider (and Needham before him) declared kinship barren ground, and no one with an eye to the academic property

market could leave that space unoccupied forever. Besides which, the majority of the world's population (most of whom are not academics) have not only gone on marrying and procreating, but have done so in ways that structure their lives and draw into what Mary Patterson nicely terms “that universe of meaning we commonly call kinship” everything from brutal economic self-interest to the most delicate reflections on the necessity of regenerating the cosmological order. That, of course, was the problem (at least for Needham): ‘kinship’ was not a discrete domain. But what, when it comes to human affairs, is? Economics? Gender? Ethnicity? Religion? Politics? Functionalists (who were rather interested in kinship) were fond of reminding us that the thigh-bone is connected to the knee-bone; deconstructionists now do it in reverse and remind us that the leg is a social construct. But either way, the ‘renaissance’ of kinship studies has been very careful not to invoke what we ‘commonly call kinship’ preferring to conjoin it to other topics with which it is indeed conjoined, but which currently enjoy a more marketable salience, notably gender and personhood.

There were, however, other reasons why kinship got a bad name. One might be inclined to say because it was difficult – but so are many things. The point is that it was difficult (or its study was difficult) in a particular way that in the 1970s and 1980s and to this day has little appeal. It talked of ‘systems’ and ‘rules’, and it represented those systems and rules ‘objectively’ (all those diagrams, and even ‘kinship algebra’ - a cruel betrayal for any undergraduate who had signed up in good faith for an arts or social science degree). The new kinship is careful to avoid all that. But as Mary Patterson argues in an Introduction that is a shrewd defence of traditional kinship studies whilst at the same time being fully cognizant of their shortcomings, the accepted narrative of kinship's demise and subsequent rebirth in more gentle and alluring guise is a somewhat parochially Anglo-American half-truth. Kinship studies did not die in France; they did not die in Holland; moreover, even in the Anglophone world there were those, excluded, perhaps, from the centres of publishing power, who continued to pursue and to advance problems and questions set by several generations of anthropology's most rigorous scholars. *Paradigms Lost?* is thus both a call to reinvigorate current kinship studies by reconsidering and building on that established body of intellectual capital so rudely devalued in the late 70s and early 80s, and a substantial exemplar of what the result might be.

Laurent Dousset invokes Pitt-Rivers' notion of ‘consubstantiality’ to investigate ‘relatedness-constructions’ amongst the Ngaatjatjarra-speaking people of the Australian Western Desert. His paper explicitly takes up considerations of individual agency and of ‘acting-together’ in the construction of relatedness of the sort so popular amongst the proponents of the new kinship studies, but argues what seems to me an obvious (though often politely forgotten) point: that “[o]ne must understand the formal aspects of the [kinship] system . . . in order to evaluate the way consubstantiality reflects aspects of the motives . . . , for it is only in contrast to

norms that practice has signification” (p.21). This is as true for actors as it is for observers. When strangers meet in the Western Desert “mutual kin-categories need to be determined, for they constitute the framework against which behaviour is adapted and evaluated” (p.22). In short, no system, no strategy; you need to know the rules, even if unconsciously, before you can play the game. Not that the complexities of kinship categories and structures remains always unconscious, explicitly spelled out and ‘objectivised’ by anthropologists alone. John Taylor embroils us in the demanding intricacies of kinship in North Pentecost, Vanuatu, and with emic metaphors and representations of the flow of life in birth, death, marriage and exchange that resonate curiously with Layard’s 1942 attempts diagrammatically to represent their system – and to disregard its formalism is to disregard the precision of its own creators’ thought. And self-conscious models of kinship and family also permeate the thought and determine the practice of western societies. In an extraordinarily informative piece, Allon Uhlmann points out that despite all the media brou-ha-ha about the radical destabilization of the nuclear-family and the rise of alternative family structures in Australia (and the UK) – rich fodder for those who wish to see sociality created on the hoof - changes in family composition are more the consequence of demographic change than of agent-driven alterity, and (dare one say it) the ‘collective representation’ of the nuclear family remains the major inspiration in peoples’ attempts to reconstitute their domestic worlds. A related argument concerning “culture’s cognitive preconditioning” (p.41) is quite poignantly adduced in Anthony Marcus’ account of the African-American family, long declared dysfunctional by both politicians and reformers, and invidiously compared with the economic success of the family enterprises of more recently arrived immigrants. What fails to be understood is just how successfully African-Americans have taken on board the individualistic credo of White America which precludes a dependency on (or exploitation by) the extended family. Unfortunately, the ideals of autonomy and consumerism are not matched by a level playing field of economic opportunity.

Two articles, however, point out not just the advantages of actually understanding the details of “that universe of meaning we commonly call kinship” in all its cross-cultural variation, but also the dangers of not doing so – and that means also the dangers of academic amnesia. Violeta Schubert, in a carefully argued ethnographic account of a Macedonian village, is forced to take issue with the glib equation of ‘patriliny’ and ‘patriarchy’ (and of ‘matriliny’ and ‘matriarchy’) which appears to have re-surfaced amongst those intent on creating kinship studies *de novo* by marrying them with gender studies. Once again, this does not entail imposing some external classificatory straight-jacket on a society, but recognizing that Macedonian village ideology and household and inheritance structures do explicitly privilege patrilineal over bilateral relations, and *then* being able to see the importance within that system of both matrilineal and women-to-women links that confound any simplistic

assertion of ‘patriarchy’. Finally, Mary Patterson takes us back to what once was the *locus classicus* of early kinship studies, the ‘incest prohibition’, commonly and still conflated with proscriptions on marriage. In a sustained but multi-faceted argument, ethnographically based on her singular knowledge of Ambrymese kinship and society, she takes informed issue with the latest round of bio-social anthropology that neglects “the cultural matrix of ontological and cosmological ideas surrounding social and sexual access” (p.101), but equally, and for the same reasons, with current blithe assertions that the range of cognitive, affective, relational and behavioural outcomes attendant on the sexual abuse of female children in America can be witnessed cross-culturally. Not, it seems, on Ambrym.

Given that ‘kinship’ is now back on the anthropological agenda, *Paradigms Lost?* should be compulsory reading for any course that is not so resolutely iconoclastic that it claims “only an approach to old problems that eschews the allegedly overburdened past can reinvigorate the sub-discipline of kinship studies” (p.95). Since TAJA is now electronically available on-line, I have every hope that this may be the case.

## New Publications

### Anthropological Forum

Volume 15, No. 3. November 2005

Special Issue: Critical Ethnography in the Pacific: Transformations in Pacific Moral Orders

**Laurence M. Carucci & Michele D. Dominy:** “Anthropology in the ‘Savage Slot’: Reflections on the Epistemology of Knowledge”

**Toon van Meijl:** “The Critical Ethnographer as Trickster”

**Ty P. Kawika Tengan:** “Unsettling Ethnography: Tales of an ‘Oiwai in the Anthropological Slot”

**Michael Goldsmith:** “Culture in Safety and in Danger”

**Paige West:** “Holding the Story Forever: The Aesthetics of Ethnographic Labour”

**Heather Young Leslie:** “Tongan Doctors and a Critical Medical Ethnography”

**Christy Harrington:** “‘Liberating’ Critical Ethnography: Reflections from Fiji Garment Industry Research”

**Richard Feinberg:** “Reflections on the Value of Ethnography”

**Glenn Petersen:** “Important to Whom? On Ethnographic Usefulness, Competence and Relevance”

**Rena Lederman:** “Challenging Audiences: Critical Ethnography in/for Oceania”

### The Asia Pacific Journal of Anthropology

Volume 6, No. 3. December 2005

**Philip Taylor:** “Special Focus on Post-War Vietnam: Introduction: Brokering Peace: Post-War Vietnam in Anthropological Perspective”

**Pamela McElwee:** “‘There is Nothing that is Difficult’: History and Hardship on and after the Ho Chi Minh Trail in North Vietnam”

**Harriet M. Phinney:** “Asking for a Child: The Refashioning of Reproductive Space in Post-War Northern Vietnam”

**Kate Jellema:** “Making Good on Debt: The Remoralisation of Wealth in Post-Revolutionary Vietnam”

**Lye Tuck-Po:** “The Meanings of Trees: Forest and Identity for the Batek of Pahang, Malaysia”

**Mary Hawkins & Alison Leitch:** “Celebrating the Life of a Big-hearted Man: Paul Alexander (1942–2004)”

### **The Australian Journal of Anthropology**

Volume 16 (3): Special Issue 17, December 2005

Australian Anthropologies of the Environment. Guest Editors: **Jane Mulcock, Celmara Pocock & Yann Toussaint**

**Jane Mulcock, Celmara Pocock & Yann Toussaint:** “Introduction: Current Directions in Australian Anthropologies of the Environment”

*Abstract:* Environmental anthropology is an expanding field in Australia. Extensive research on Aboriginal relationships to land and natural resources has provided the foundation for growing anthropological interest in the interactions of other Australians with the biophysical environments they inhabit. Australian-based anthropologists also continue to contribute to research on environmental beliefs and practices in other parts of the world. This paper provides a brief overview of previously explored themes in this field as a precursor to introducing new research and proposing additional areas of research. It is suggested that these could be usefully developed to enhance anthropological contributions to debates about environmental change in Australia and surrounding regions. We argue that there are roles for anthropologists as ‘cultural translators’ in cross-disciplinary engagements with environmental scientists and natural resource managers; as cultural theorists skilled at documenting and interpreting changing environmental attitudes; and as environmental advocates pursuing the knowledge needed to create more ecologically sustainable human communities. We also suggest that Australian anthropologies of the environment can make valuable theoretical and ethnographic contributions to this important international field of study.

**Deborah Rose:** “An Indigenous Philosophical Ecology: Situating the Human”

**David Trigger & Jane Mulcock:** “Forest as Spiritually Significant Places: Nature, Culture and ‘Belonging’ in Australia”

**Adrian Peace:** “Managing the Myth of Ecotourism: A Queensland Case Study”

**Celmara Pocock:** “‘Blue Lagoons and Coconut Palms’: The Creation of a Tropical Idyll in Australia”

**Tanya J. King:** “Crisis of Meanings: Divergent Experiences and Perceptions of the Marine Environment in Victoria, Australia”

**Veronica Strang:** “Water Works: Agency and Creativity in the Mitchell River Catchment”

**Yann Toussaint:** “Debating Biodiversity: Threatened Species Conservation and Scientific Values”

### **Journal of the Polynesian Society**

Volume 114, No. 2, June 2005

**Cluny & La‘Avasa Macpherson:** “The Ifoga: The Exchange Value of Social Honour in Contemporary Samoa”

**Alex Frame & Paul Meredith:** “Performance and Māori Customary Legal Process”

**D. S. Walsh:** “Some Misconceptions Remedied for Raga, an Oceanic Language”

### **Journal of the Polynesian Society**

Volume 114, No. 3, September 2005

**Adrienne Kaeppler:** “Animal Designs on Samoan Siapo and other thoughts on Polynesian Barkcloth Design”

**Shawn Barnes & Terry Hunt:** “Samoa’s Pre-contact Connections in West Polynesian and Beyond”

**Simon Holdaway, Rod Wallace, Russell Gibb, Hans Bader, Dan McCurdy & Michael Taylor:** “Archaeology with Squares: A Computerised System for Recording and Visualising the Excavation of a 19th Century Māori Village”

### **Oceania**

Volume 75, No. 3, March-June 2005

**Melinda Hinkson & Benjamin Smith:** “Introduction: Conceptual Moves towards an Intercultural Analysis”

**Francesca Merlan:** “Explorations towards Intercultural Accounts of Socio-Cultural Reproduction and Change”

**Patrick Sullivan:** “Searching for the Intercultural, Searching for the Culture”

**Melinda Hinkson:** “The Intercultural Challenge of Stanner’s First Fieldwork”

**Philip Batty:** “Private Politics, Public Strategies: White Advisers and their Aboriginal Subjects”

**Sarah Holcombe:** “Luritja Management of the State”

**Anthony Redmond:** “Strange Relatives: Mutualities and Dependencies between Aborigines and Pastoralists in the Northern Kimberley”

**Michael Goddard:** “Research and Rhetoric on Women in Papua New Guinea’s Village Courts”

**Christina Toren:** “Laughter and Truth in Fiji: What We May Learn from a Joke”

**Annelin Eriksen:** “The Gender of the Church: Conflicts and Social Wholes on Ambrym”

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## **Animals in Person: Cultural Perspectives on Human-Animal Intimacies**

**John Knight** (editor). Oxford: Berg, 2005. (276pp, paperback).

The book includes contributions by Adrian Peace (University of Adelaide), Candi Forrest (Australian National University) with Laurence Goldman and Michael Emmison (University of Queensland), and Peter Dwyer with Monica Minnegal (University of Melbourne).

## **A Polymath Anthropologist: Essays in Honour of Ann Chowning**

**Claudia Gross, Harriet D. Lyons & Dorothy A. Counts** (editors). Research in Anthropology and Linguistics, Monograph No. 6. University of Auckland, Department of Anthropology, 2005. (NZD 50.00 plus handling and postage.)

**Judith Huntsman** (with Ann Chowning): Ann Chowning - Polymath Anthropologist and Traveller

**Judith Huntsman** (with Ann Chowning): Ann Chowning - Timeline

### *Part I: Archaeology and Physical Anthropology*

**Pamela Swadling**: The Huon Gulf and Its Hinterlands: A Long-Term View of Coastal-Highlands Interactions

**Jim Specht**: Stone Axe Blades and Valuables in New Britain, Papua New Guinea

**Susan Bulmer**: The Stones of Pasismanua Revisited

**Daris R. Swindler**: A Review of Dental Morphological Traits in Oceania

### *Part II: Social and Cultural Anthropology*

**Harriet D. Lyons & Andrew P. Lyons**: Why Did Anthropologists Need to Un-Discover Sex (in the Pacific and Elsewhere)?

**Mark Mosko**: Sex, Procreation and Menstruation: North Mekeo and the Trobriands

**Penelope Schoeffel**: Sexual Morality in Samoa and Its Historical Transformations

**Phyllis S. Herda**: Marriage, Rank and Political Process in Ancient Tonga

**Mark Busse**: "We Will Exchange Sisters Until the World Ends": Inequality, Marriage and Gender Relations in the Lake Murray-Middle Fly Area, Papua New Guinea

**Judith Huntsman**: Where Women Sit: "Tradition" and "Development" in the Transformation of Gender Roles in Nukunonu, Tokelau

**Julie Park**: Beyond "His Sisters and His Cousins and His Aunts": Discourses of Haemophilia and Women's Experiences in New Zealand

**Maev O'Collins**: Development Has Many Faces: Reflections on Continuity and Change in Papua New Guinea

**Marilyn Strathern**: Money Appearing and Disappearing: Notes on Inflation in Papua New Guinea

**Michael Monsell-Davis**: "Don't Ask for Biscuits": Economic Decline and Social Change in a Coastal Papuan Village

**John Barker**: Kawo and Sabu: The Changing Face of Customary Leadership among the Maisin of Papua New Guinea

**Christine Dureau**: Keeping for Giving, Keeping for Keeping: Christian Property Taboo on Simbo, Solomon Islands

**Dorothy Ayers Counts & David R. Counts**: "Old Man Dog": The Papua New Guinean Dog Who Mourned for His Master

**Joan Metge**: Tawhaki Finds his Way to the World of Light: Exploring the Meanings of a Maori Myth

**Claudia Gross**: What Difference Can Culture Make? A Social Anthropologist Looks at Detective Fiction

### *Part III: Linguistics*

**Laurie Bauer**: Ee-z Reading and the Formation of Words

**Robin Hooper**: Tale of Ups and Downs in Tokelau

**John Lynch**: The Odd Couple: An Unusual Kin Term in Aneityum

**Malcolm Ross**: The Morphology of Some Oceanic Plant Names

**Ward H. Goodenough**: Proto Micronesian \*au, \*awu, \*ayu, \*ai, \*ayi

**Andrew Pawley**: The Meaning(s) of Proto Oceanic \*panua

### *Part IV: Teacher, Colleague, Friend*

**Harriet D. Lyons, Virginia Greene & Luisa Margolies**: Recollections of Ann Chowning Teaching at Barnard

**Michael W. Young**: Under the Eye of the Supervisor: Ann Chowning and the Making of an Anthropologist

**Jane C. Goodale**: Ann Chowning: A Friend in the Field and Beyond

**James Urry**: Jandals

### *Part V: Bibliography*

**Kathryn Creely**: Ann Chowning — A Bibliography 1956

## **Australian Religion Studies Review**

### **Special Edition 2006 - Women and Islam.**

An invitation to submit papers for the Special edition of Women and Islam. The topic is broadly Women in Islam, with a special emphasis on Women and the Qur'an. Papers are also invited on historical, political, sociological, feminist, ... aspects of Women in Islam. Papers from the 2005 AASR conference on this theme are welcome. Please submit your paper electronically by February 6, 2006 to Toni Tidswell [ttidswe2@une.edu.au](mailto:ttidswe2@une.edu.au)

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## Kroeber Anthropological Society Papers

### Special Issue: Race and Anthropology, Race in Anthropology

In 1903, W.E.B. DuBois remarked that the problem of the twentieth century would be the problem of the colorline. In many ways, the colorline-or race, its metonymic referent-is also the problem of the twenty-first. Given the resurgence of biologized race in genomics and “ethnic designer drugs,” the nineteenth and early twentieth century concepts of race that anthropology played a central role in creating and deconstructing continue to be salient. Despite our discipline's mantra that race is a “social construct,” race continues to be a social reality, whether or not it is conceptualized in explicitly biological terms. The rebiologization of race provides anthropologists – from all four fields – an opportunity to reinstate/reinvigorate an intradisciplinary conversation on race – as well as an interdisciplinary one. Moreover, the resurgence of biologized race also presents an opportunity for anthropology as a discipline to intervene in public conversations on race from which meaningful anthropological contributions have been all too often absent. In this spirit, this issue of the Kroeber Anthropological Society (KAS) Papers seeks to think, and rethink race, race and anthropology, and race in anthropology. Can anthropology as a discipline speak with one proverbial voice? Is this even desirable? And why have intradisciplinary discussions of race receded to the margins? Then again, have intradisciplinary discussions of race receded? The recent bifurcations of anthropology departments into biological and cultural anthropology departments as well as the growing number of anthropologists in interdisciplinary departments are signs that for significant segments of the discipline a four-field approach has been abandoned, or, at the very least, had its utility, feasibility, and desirability put in question. Interestingly, it is precisely at this moment of fissure that the four fields may have the most to say to each other, if only on the concept of race. American anthropology was founded in the Boasian tradition, and Boas himself critically interrogated the linking of race, language and culture. In many ways, race is the concept that has bound the discipline together. If nothing else, anthropologists should ask if this continues to be the case. So this issue of the KAS Papers invites anthropologists from all four fields to revisit the issue of race, both in its salience inside of the discipline and its potency outside the academy. What do anthropologists have to say about race? What do anthropologists have to say to each other about race? And what is “race” anyway?

Submissions are due February 1, 2006

Please send two paper copies and one electronic copy (MS Word) to:

Kroeber Anthropological Society, 232 Kroeber Hall, Berkeley, CA 94720

Papers should be no more than 11000 words (30 pgs, double-spaced). Electronic copies can be mailed on a 3.5" diskette or CD to the above address. For format

guidelines, please refer to the AAA style guide or the KAS website at

<http://sscl.berkeley.edu/~kas/submission.html>

For further information, contact: Marian Swanzy-Parker - [mariansp@berkeley.edu](mailto:mariansp@berkeley.edu)

### Protecting Confidential Research Information

*Attention: The Australian Anthropological Society*

We are researchers at Simon Fraser University in Burnaby, British Columbia, Canada writing to you regarding our study “Protecting Privacy in Social Sciences and Humanities Research: An International Perspective.”

Funded by the Canadian *Social Science and Humanities Research Council* (SSHRC) as part of its initiative on “Social Sciences and Humanities Research and the Protection of Privacy,” this study examines research ethics codes in North America, the United Kingdom, Australia and New Zealand to see what sort of guidance they give to researchers about how to present guarantees of confidentiality to research subjects in light of various laws relating to confidentiality, privacy and evidentiary privilege. Also, it examines instances where lawful challenges to research confidentiality have actually occurred, which is why we are contacting the AAA.

The study examines three potential lawful challenges to research confidentiality:

a) *The threat of court-ordered disclosure of confidential research information.* In the United States there have been many instances where grand juries, criminal courts, and litigants in civil proceedings have subpoenaed researchers with the intention of forcing them to disclose confidential research information (for a description, see Lowman and Palys, <http://www.sfu.ca/~palys/ICJR2001.pdf>). In Canada as far as we can ascertain, only one researcher has received a subpoena relating to confidential research information, and he has received three. Each subpoena concerned his research on assisted suicide. It is the debate in Canada stimulated by his experience that led SSHRC to fund the “Social Sciences and Humanities Research and the Protection of Privacy” initiative.

d) *A threat to research confidentiality may arise in tort law* when, for example, a researcher receives in confidence information that a third party is in imminent danger of serious physical injury or death. It is conceivable that, even if it was gained in confidence, the recipient of that information could be held liable for failing to attempt to prevent the injury or death.

c) *Mandatory reporting laws* mean that, depending on the jurisdiction, a researcher may be obliged to report certain offences or incidents, such as child abuse or infectious diseases, should they come to light in research.

Although we are currently searching on-line legal databases for cases involving researchers, we may miss certain incidents, particularly those that did not end up in court. Consequently, we decided to contact various academic organizations for assistance in our search, hence

this email to the AAA. We would like to ask if you know of any instances in Australia of the following:

- 1) A researcher receiving a subpoena seeking access to confidential research information.
- 2) A civil action against a researcher for failing to prevent an imminent harm on the basis of information provided by a research participant.
- 3) A researcher reporting an incident of child abuse, infectious disease or some other activity, because of a legal obligation to do so.

Our purpose is to contact any researchers who are identified, and inquire about their experiences.

We plan to have our report for SSHRC finished by July 1st, 2006 – please let us know if you would like to receive a copy at that time.

With thanks for your attention,

John Lowman (Professor) and Robb Chauhan (Doctoral student) School of Criminology, Simon Fraser University

Contact: [lowman@sfu.ca](mailto:lowman@sfu.ca)

### **AAS Treasurer's Report**

Presented to AAS AGM 2005

Further progress has been made between July 2004 and June 2005 in systematising and professionalising the Society's Mind Your Own Business (MYOB) financial accounts system. Sue Emmett did sterling work during this period, and we have both been assisted in the last couple of weeks by her successor, Shane Silva, who has brought the accounts fully up to date.

The very pleasing result is that for the second year running, the Society has received an unqualified 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 2005 is attached. There are apparently major differences between the performance of this financial year compared to the previous one; however this is largely attributable to the fact noted in my report to the last Annual General Meeting that many of the membership fees for the year ended the 30th of June 2004 were received after that date.

As shown in the attached statement of our financial position, at 30th June we had just over \$17,000 in our working account, with just under \$4,700 outstanding in membership fees. Sue Emmett spent considerable time in chasing up payment of fees from our members, and this unfortunately necessary work is currently being followed up by Shane Silva. Over this period, and in the time since July 1st 2005, we do seem to have arrested a gradual decline in our membership, largely through this very proactive effort of our Administrators. We are currently investigating the costs associated with having online credit card facilities available to pay membership fees, since ease of payment seems to be an issue with a not inconsiderable number of our members.

As members will be aware, membership of the Society entitles one to an annual subscription to TAJA, and a greatly reduced rate of \$20 per annum. The society thus collects this fee on behalf of TAJA, and passes it on in instalments. As is noted in the Editor's report for TAJA, it is proposed that the subscription rate for the journal be increased by \$5 per annum, and this will need to be reflected in the AAS membership rates.

**David Martin**, Treasurer, AAS

September 28<sup>th</sup>, 2005

See pages 15-16 for statements of financial position and performance.

### **TAJA Annual Report**

Presented to AAS AGM 2005

#### **Publication record**

The journal is now experiencing a strong flow of material. For the three issues ended August 2005 (15:3, 16:1 and 16:2), we received a total of 22 refereed articles, of which we published 12. In addition, 2 AAS Keynote Addresses, 6 obituaries, 3 book review essays and 53 book reviews were published. Two new components of TAJA have been initiated - *Letterbox* (1 letter published) and *Soapbox Forum*. The latter is intended as an occasional forum for the discussion of issues and events of current interest. In 15(3), I published the first of these - *ATSIC and Beyond*, with 7 short contributions.

We are very well placed for the year ahead. In December 2005 we are publishing a special issue on *Australian Anthropologies of the Environment*, with guest editors Jane Mulcock, Celmara Pocock and Yann Toussaint. The April 2006 and August 2006 issues are now full, as we have had an influx of individual papers with positive referee outcomes. Further, I have received one more Special Issue (currently being refereed) and am expecting another one to arrive shortly. In fact, our Special Issue slots (given the publication of one per year) are now full until 2010, if all those on hand are approved by referees!

#### **Finances**

I attach the financial statement and balance sheet for the year ending 30 June 2005. For the thirteenth year in succession, we have had a small trading surplus. However, this figure is somewhat inflated by unusually high copyright payments. Given the continually rising costs journal production, TAJA has made a decision to increase the cost of the journal by \$5 to each subscriber in the 2006/2007 financial year.

I set out the current rates below:

#### *Australia*

Individuals	\$60
Institutions	\$110

#### *Overseas*

Individuals	\$60 + \$20 airmail
Institutions	\$125 + \$20 airmail

The 2006/2007 rates will be follows:

*Australia*

Individuals \$65  
Institutions \$115

*Overseas*

Individuals \$65 + \$20 airmail  
Institutions \$130 + \$20 airmail

This will necessitate some increase in AAS membership rates. Even at these increased rates, *TAJA* remains amongst the cheapest academic journals in the world. And in further support of such increases I would stress that though *TAJA* still continues to generate small surpluses each year, this is only because we keep costs to a minimum through little or no payment for much of the work involved. It is my firm opinion that as our income from accumulated capital steadily increases from year to year, we can look forward to a parallel increase in efficiency and quality of product through increased payments for services rendered.

*TAJA* has also decided to offer a separate non-AAS individual rate – \$35 per annum – for university students, both undergraduate and graduate.

***TAJA* office arrangements**

Currently Robyn Wood and Denis Wood are providing administrative and accounting services to the journal. Michael Allen continues as Production Manager and is also responsible for layout and formatting. We remain committed to the independent publication of *TAJA* but recognise that when the position of Editor becomes vacant, it may be necessary for AAS to consider alternative publication arrangements.

**Rozanna Lilley and Michael Allen**

August 2005

See pages 17-18 for statement of income and expenditure and for balance sheet.

**AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.**

**STATEMENT OF FINANCIAL POSITION  
AS AT 30 JUNE 2005**

	2005 \$	2004 \$
<b>Current Assets</b>		
Cash at Bank – CBA Cheque Account	17,169	13,602
Trade Debtors	4,694	2,036
	<u>21,863</u>	<u>15,638</u>
<b>Non-Current Assets</b>		
Office Equipment – at cost	3,192	3,192
<b>Total Assets</b>	<u>25,055</u>	<u>18,830</u>
<b>Current Liabilities</b>		
Trade Creditors	56	1,650
GST Paid	-	-
<b>Total Liabilities</b>	<u>56</u>	<u>1,650</u>
<b>Net Assets</b>	<u>\$ 24,999</u>	<u>\$ 17,180</u>
<b>Members Equity</b>		
Retained Earnings	24,999	17,180
<b>Total Members' Equity</b>	<u>\$ 24,999</u>	<u>\$ 17,180</u>

**AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.**

**STATEMENT OF FINANCIAL PERFORMANCE  
FOR THE YEAR ENDED 30 JUNE 2005**

	2005 \$	2004 \$
<b>Income</b>		
Membership Fees		
- Entry Fees	980	1,140
- Fellows	12,948	1,807
- Ordinary	5,668	1,352
- Unsalariated	663	156
- Clearing House	600	2,200
- Retired	1,252	78
	<u>22,111</u>	<u>6,733</u>
Newsletter Subscriptions	39	-
Interest Received	199	91
Clearing House Seminar	-	250
TAJA Subscriptions	6,190	-
<b>Total Income</b>	<u>28,539</u>	<u>7,074</u>
<b>Expenditure</b>		
Audit & Accountancy Fees	600	2,280
Bank & Merchant Fees	373	282
Bad Debts Written Off	-	7,044
Clerical & Professional Expenses	12,039	13,020
GST Adjustment	(933)	709
Printing, Postage & Stationery Costs	56	247
Prizes, Gifts & Donations	1,400	-
Professional Services – Other	1,500	1,510
Telephone & Fax costs	-	2,065
Subsidies – TAJA	2,400	4,000
Subscriptions - TAJA	3,000	-
Website Costs	285	554
<b>Total Expenditure</b>	<u>20,720</u>	<u>31,711</u>
<b>Net Surplus/(Loss)</b>	<b>7,819</b>	<b>(24,637)</b>
Retained Earning at Beginning of Year	<u>17,180</u>	<u>41,817</u>
<b>Retained Earning at End of Year</b>	<u><b>\$ 24,999</b></u>	<u><b>\$ 17,180</b></u>

# TAJA Income & Expenditure, June 2005

Presented to AAS AGM 2005

## **THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY**

*formerly*

ANTHROPOLOGICAL SOCIETY OF N.S.W.

### STATEMENT OF INCOME AND EXPENDITURE

FOR THE 12 MONTHS ENDED 30th JUNE, 2005

2003-2004		2004-2005	
	<b>INCOME</b>		
	Subscriptions		
33,420	- Current .....	28,207	
	- Next Year .....		
5,631	- Prior Year .....	3,701	
420	- Special (Back Copies) .....	214	32,122
	Interest		
402	- Commonwealth Cheque Account - St. James .....	418	
4,399	- Commonwealth Fixed Deposit Account - St. James .....	5,770	6,188
	Other Income		
1,000	- AAS Annual Subscription to TAJA - 2003 .....		
3,000	- AAS / TAJA Scheme - 2004 .....	2,400	
	- AAS / TAJA Scheme - 2005 .....	3,000	
128	- Fees to be reimbursed .....		
2,526	- Copyright Royalties .....	18,111	23,511
50,926			61,821
	<b>EXPENDITURE</b>		
780	Annual Management Dinner .....	500	
337	Bank Charges .....	165	
368	Book Reviews .....	1,570	
	Committee Lunch .....	177	
	Computer Services - University of Sydney .....	100	
4,400	Editorial Expenses (M.R.Allen) .....	4,200	
	Editorial Expenses (R. Lilley) .....	6,513	
900	Editorial Expenses (P.Newton) .....	1,000	
	Editorial Expenses - Book Reviews (J. Beckett) .....	1,000	
208	E-mail Expenses .....		
	Equipment .....	649	
	Farewell Function - M. Allen.....	500	
53	General Expenses .....	20	
658	Preparation of Accounts .....	280	
5,994	Postage .....	7,132	
16,019	Printing .....	17,207	
1,969	Production (Wrap and Mail out TAJA) .....	2,503	
	Production Costs.....	1,050	
	Professional Services -		
1,973	Robyn Wood 1/7/04 to 30/6/05 .....	1,954	
1,698	Denis Wood 1/7/04 to 30/6/05 .....	2,450	4,404
	Professional Services - G. Rizakos.....	799	
128	Refund of Subscriptions .....		
1,000	Retirement gift to R. Wood .....		
226	Royalties .....	4,943	
591	Stationery .....	1,170	
41	Telephone and Fax .....		
280	Training Expenses - N. Oates .....		
	Training Expenses - G. Rizakos .....	543	
	Travel Expenses .....	243	
37,621			56,666
13,304			5,155
	SURPLUS for the 12 Months ended 30th JUNE, 2005		

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## TAJA Balance Sheet, June 2005

Presented to AAS AGM 2005

### **THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY**

*formerly*

**ANTHROPOLOGICAL SOCIETY OF N.S.W.**

### **BALANCE SHEET**

as at 30th JUNE, 2005

2004		2005
\$		\$
	<b>ASSETS</b>	
42,430	Bank Account - Commonwealth Business A/c (2021 1010 7859)	35,903
	Investments -	
108,886	Commonwealth Bank Term Deposit No. 5009 0289	118,886
4,000	Stock in Hand	4,000
50	Petty Cash Imprest Account	50
	Equipment -	
100	Photo Copying Machine	100
100	Macintosh Computer	100
120	Computer Keyboard	120
50	Fax Machine	50
200	Laser Printer	200
<hr/>		<hr/>
155,936		159,409
	<b>LIABILITIES</b>	
10,000	Provision for Unpublished Issues	10,000
12,000	Miscellaneous Creditors	12,000
<hr/>		<hr/>
22,000		22,000
<hr/>		<hr/>
133,936	<b>NET ASSETS</b>	137,409
<hr/> <hr/>		<hr/> <hr/>

### **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](mailto:pddwyer@unimelb.edu.au)) and Mary Patterson ([marycp@unimelb.edu.au](mailto: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 2006.

The next issue of the Newsletter will be published in March 2006. Some back issues are available on the AAS web site: <http://www.aas.asn.au>

Conference photographs in this issue of the Newsletter are courtesy of Mary Patterson