



The Australian Anthropological Society Newsletter

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SPECIAL DISCOUNT OFFER TO AAS MEMBERS

“The Makers and Making of Indigenous Australian Museum Collections”

Edited by

Nicolas Peterson, Lindy Allen & Louise Hamby

Melbourne University Press 2008

See order form attached at end of this issue of the
AAS Newsletter.

News from AAS

New Editor of *TAJA*

The AAS executive is delighted to announce the appointment of Dr. **Martha Macintyre**, to the position of editor for *The Australian Journal of Anthropology* (*TAJA*). We are fortunate to have such a distinguished and experienced senior academic offer her services to the journal and trust that Martha will find the position professionally rewarding. Dr Macintyre is currently Associate Professor and Reader in the Centre for Health and Society at the University of Melbourne. She is also a previous President of AAS.

The transition from the previous editor Rose Lilley is under way and because of the generous and professional cooperation between the departing and incoming editors the change has been smooth. Rose edited *TAJA* with

dedication and verve for the last four years. Michael Allan, who edited the journal for many years previously, also generously assisted with the shift. The success of the complex negotiations with Wiley-Blackwell owe a great deal to both Michael and Rose.

The new editorial team will be based at the University of Melbourne. Dr. Tamara Kohn (Melbourne) and Dr. Matt Tomlinson (Monash) have already been recruited as review editors. Forthcoming editions will have a new cover, new layout and typeface.

These changes have come about in the wake of the previously announced move of the AAS journal *TAJA* to the Wiley-Blackwell stable, a move that followed long, careful and somewhat demanding negotiations with the executive. We are confident that the journal will be increasingly prominent on the stage of international anthropology.

Distinguished Lecture in Anthropology

The executive is pleased to announce that the inaugural lecture in this series will be delivered in 2009 by Professor **Ghassan Hage** in association with, but separate from, the annual AAS conference which will be hosted by Macquarie University in December next year.

Professor Hage is currently the Future Generation Professor of Anthropology and Social Theory at the University of Melbourne.

Annual Anthropology Essay Prize

This year, for the first time, AAS is offering a prize for the best anthropology essay published in an Australian Journal in the previous year.

The prize is \$1,000 together with a waiver of the registration fee for the annual AAS conference and a free conference dinner at which the prize will be awarded.

The announcement of the winner of the best essay published in 2007 will be made in the near future.

500 Members

The Executive is pleased to announce that the AAS has reached a membership of 500. The 500th member to join our society is **Gillian Tan**, of the School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne.

AAS Executive

An election for AAS Executive Office Holders was held during late July and August.

The new executive members, who will take up their positions following the Annual General Meeting in December, are as follows:

President: Linda Connor (new)



Linda is currently President of the Academic Senate and, as professor, is Director of the ARC Key Centre for Asia Pacific Social Transformation Studies at the University of Newcastle. Since undertaking her PhD research [Anthropology, University of Sydney] in rural Bali, Indonesia, she has had a sustained interest in processes of sociocultural transformation from the 'local' perspective, and in how the meanings and practices of local groups at small-scale affect, and are affected by, larger-scale processes. Major publications include *Staying Local in the*

Global Village: Bali in the Twentieth Century (edited with Raechelle Rubinstein, 1999) and *Healing Powers and Modernity: Shamanism, Science and Traditional Medicine in Asian Societies* (edited with Geoffrey Samuel, 2001). Linda is also an active researcher in the application of ethnographic and qualitative approaches to the study of health and healing in Australia. The book *Health Social Science: A Transdisciplinary and Complexity Perspective* (co-authored with Nick Higginbotham & Glenn Albrecht, 2001) outlines the transdisciplinary and collaborative approaches to teaching and research that she has developed in recent years. Linda was a recent member of the ARC College of Experts and was chair of the Humanities and Creative Arts panel 2005-2006. These and other administrative and educational roles have carried responsibilities of articulating disciplinary and collegial perspectives in many different forums. For further details see

<http://www.newcastle.edu.au/research/capstrans/lindaconnor.html>

Vice President: Alan Rumsey (continuing)



Alan has had thirty years of experience in Australian anthropology including academic positions at Sydney University and Australian National University where he is currently a Senior Fellow in the Department of Anthropology, RSPAS. He has undertaken extensive applied work for the Northern Land Council and the Kimberley Land Council. For details see his profile on the AAS website. His primary research interests concern Melanesia; Aboriginal Australia; discourse; social identity; linguistic anthropology; indigenes and the state. Publications include *The articulation of indigenous and exogenous orders in Highland New Guinea and beyond* (*Australian Journal of Anthropology* 17: 47-69, 2006), *Ku Waru: Language and Segmentary Politics in the Western Nebilyer Valley, Papua New Guinea* (with Francesca Merlan, 1991 & 2006), *Emplaced Myth: Space, Narrative, and Knowledge in Australian Aboriginal and Papua New Guinea Societies* (edited with Jimmy Weiner, 2001) and 'Chanted tales in the New Guinea Highlands of today: a comparative study' (in Stewart, P. J. and A. Strathern (eds.) *Expressive Genres and Historical Change: Indonesia, Papua New Guinea and Taiwan*, P. J. Stewart & A. Strathern, eds. 2005). For further details see Alan's profile on the AAS website.

Secretary: Holly High (new)



Holly has been researching Laos since 1999. Her PhD fieldwork took place on one of the islands in the Mekong, where she investigated poverty and politics. Her current research will take her to the highlands of the Annamite Ranges in the east of Laos. This area has long been shaped by contestation, trade and migration, but is perhaps most famous as a key area of the “Ho Chi Minh Trail”. She will investigate how contemporary lives are formed in this context. Holly obtained both her BA and PhD in anthropology from the Australian National University and she is now a lecturer with the University of Sydney. Her forthcoming publications include “‘Communal’ sentiments: belonging and the *puutaa* cult of southern Laos” (in *Tai-lands*. Andrew Walker, ed., NUS Press); “Dreaming beyond Borders: The Thai/Lao borderlands and the mobility of the marginal” (*Southeast Asian Borderlands: Past and Present*, Martin Gainsborough, ed., Routledge); “The road to nowhere? Poverty and policy in the South of Laos” (*Focaal*); and “The implications of aspirations: reconsidering resettlement in Laos” (*Critical Asian Studies*). For more details see

<http://www.arts.usyd.edu.au/departs/anthro/staff/profiles/high.shtml>

Treasurer: David Martin (continuing)



David has a PhD from the Australian National University and has worked as an applied anthropologist in Australian Aboriginal affairs for some two decades in the academy, in government, and as an independent consultant. Since July 2006 he has been a full time consultant. David has been AAS Treasurer for the past four years. Publications include ‘Remotely Possible: Cultural Survival for the Aboriginal peoples of Cape York Peninsula, Australia’ (in J. Fitzpatrick, ed., *Endangered Peoples: Struggles to*

Sustain Cultural Diversity, 2000), 2004. ‘Designing institutions in the native title recognition space’ (in *Crossing Boundaries: Cultural, Legal and Historical Issues in Native Title*, 2004), and ‘Reforming the welfare system in remote Aboriginal communities: an assessment of Noel Pearson’s proposals’ (in T. Eardley & B. Bradbury, eds, *Competing Visions*, 2001). Further details can be found on his profile page on the AAS website and at www.anthropos.com.au.

Executive Member: Yasmine Musharbash (continuing)



Yasmine studied anthropology at a number of universities (Freie Universität Berlin - M.A., Monash University, Copenhagen University, Australian National University - PhD) and is an early career researcher (ECR), having completed her PhD on everyday life in a remote Aboriginal settlement in 2003 (ANU). Currently, she holds a postdoctoral research fellowship at UWA, researching boredom cross-culturally. While regionally focussed on Indigenous Australia, Yasmine strives to make her anthropology as broadly applicable as possible. Her main interests lie in personhood, the emotions, inter-generational relations and cross-cultural comparison. She has work experience in Native Title and other areas of applied anthropology. Her publications include ‘Boredom, time, and modernity: An example from Aboriginal Australia’ (*American Anthropologist* 109:307–317, 2007). For further details see

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

Executive Member: Mary Patterson (continuing)



Mary is Associate Professor and Head of the School of Philosophy, Anthropology and Social Inquiry (PASI) at the University of Melbourne. She obtained her BA and PhD in Anthropology from the University of Sydney. She has been a member of the Executive of AAS for the last

three years and is co-editor of the AAS Newsletter. She is a member of the ARC College of Experts Humanities and Creative Arts panel representing Anthropology. Her interests within the discipline are broad including a good institutional knowledge of its history and practitioners, past and present in Australia. She teaches and supervises RHD students in the Anthropology program at the University of Melbourne in the areas of politics, globalization, religion, sorcery, kinship and gender with an area specialization in the Pacific. Recent publications include 'Introduction: reclaiming paradigms lost' (*The Australian Journal of Anthropology* 16: 1-17, 2005), 'Coming too close, going too far: theoretical and cross-cultural approaches to incest and its prohibition' (*The Australian Journal of Anthropology* 16: 95-115, 2005), and 'Gender, Power and Ritual in Cross-cultural Perspective: Essays in Honour of Michael Allen' (*Anthropological Forum*, Special Issue, edited with B. Tonkinson, Vol. 11, No. 1). Mary continues an active research program in Vanuatu that is supported by grants from the ARC and the University of Melbourne. The results of her latest research in Melanesia with colleague Martha Macintyre will be published by University of Queensland Press, in a co-edited volume titled *Managing Modernity: Capitalism, Cosmology and Globalization in the Pacific*.

**Joint International Conference of ASA,
ASAANZ and AAS
December 8 – 12, 2008
University of Auckland, New Zealand
OWNERSHIP AND APPROPRIATION**

Conference website: www.theasa.org/asa08



In 2008 the ASA (Association of Social Anthropologists of the UK and the Commonwealth), the ASAANZ (Association of Social Anthropologists of Aotearoa/New Zealand), and the AAS (Australian Anthropological Society) are combining their annual meetings for a joint international conference. This will be hosted by the Department of Anthropology at the University of Auckland. The ASA organizes an international conference every five years, but has never held one previously in either New Zealand or Australia. So this conference is a 'first' both collaboratively and geographically. We hope that anthropologists from all three countries, and from many others, will join us for the event.

Centering on the core theme of *Ownership and Appropriation*, the conference aims to extend anthropological theory, by shifting the emphasis from 'property' and 'property relations' to wider notions and acts of 'owning and appropriating'. It will take a processual approach, focusing on agency and creativity rather than on objects and property. This emphasis is highly relevant in a globalising world in which resources are being rapidly depleted and – increasingly – privatised or enclosed, and ideas about the kinds of things that can be 'property' are expanding.

Waiata

(Māori welcome song)

Te Manu Tāwhio

by Valance Smith

Kōrikoriko te ranginamu
o te manu tāwhio
Kōwhitawhita te rere
I te rangi e
wīwī wāwā e
Toremutu takahuri e

Hītekiteki te haere
hongihongi rangahau e
Taka whakararo
Rere tō tika
Hokahoka parirau e
ki te iti kahurangi e

Translation

The shimmering beauty
of the navigation bird
Blazing in flight
in the skies
Soaring to and fro
Diving and spiralling
Hopping from place to place
Discovering new things
At times falling from grace
Yet still in flight
Soaring to the great heights
of its aspirations

te manu tāwhio
te manu tāwhio
te manu tāwhio

Registration

Registration fees are:

Members of ASA, ASAANZ, AAS & WCAA: 100GBP (equivalent to 245NZD or 217AUD)

Non-members: 130GBP (equivalent to 319NZD or 282AUD)

Students/unwaged: 50GBP (equivalent to 123NZD or 108AUD)

(Equivalents are based on 7/2/08 rates)

Registration fees will be payable in pounds. However, online payment via PayPal will mean that your credit card will be charged in your own currency.

These fees do not include accommodation – this must be booked separately, and directly from the providers (hotels, hostels, University, etc). See the accommodation page of the Conference website for details.

Plenary Sessions

The keynote speakers for the conference are:

Professor **Marilyn Strathern** (University of Cambridge)



Title: **Sharing, stealing and borrowing simultaneously***
Abstract

This Lecture takes the occasion of the ASA Conference to reflect on certain styles of anthropological reasoning. The crux is in the title: concepts do their work in relation to other concepts. Yet the terms themselves do not tell you about the relations between them – whether they are versions of or radically different from one another. I inverse commonsense understanding that these three must refer to different actions, in order to make another difference, singling out one from the other two. Such analytical choices are at the heart of descriptive endeavour.

There could not be a better guide than the call for papers for the Conference. It asks anthropologists to look specifically at acts of owning and appropriating, and thus focus on activities such as typify the everyday. Now nothing could be more mundane than standing in a queue or school children losing their things. That two lawyers (of English law) have in these acts discerned fundamental ideas about property, encourages the anthropologist to take equal liberty. The Lecture considers the ubiquitous activity of ‘borrowing’. Very rapidly, however, it comes to seem a little less ubiquitous. Insofar as borrowing implies taking for a time someone else's property, far from blurring it reinforces the notion of property rights. What is ubiquitous is the question that then arises for the ethnographer: if there are situations in which it is not appropriate to talk about property regimes, then is it appropriate to talk about borrowing? It is a big ‘if’. Against the current grain, this paper makes a case for restraint rather than excess in finding property everywhere. By the same token it points to the exploratory

value of treating ‘the myriad daily acts’ to which the convenors refer with customary ethnographic circumspection. As ever, one must be open to correction.

*With apologies to John Wendel in the issue of *Anthropological Forum* (2007) on possessive individualism edited by Karen Sykes, and to Bruno Latour’s aphorism about the simultaneity of being real, social and narrated.

Professor **Howard Morphy** (Australian National University)



Title: **Formed and forming – the articulations of Yolngu art in its contexts**
Abstract

Art as a body of practice articulates with many other areas of society, including institutions such as kinship or class, systems of production such as the economy, and with religious belief systems. I use the concept of relative autonomy to examine the various ways in which Yolngu art practice articulates with other aspects of Yolngu society. Yolngu art is both multiply determined and influenced by the nature of its articulation, yet at the same time relatively autonomous as a system of practice – it is both formed and forming. Colonial contexts disrupt existing trajectories of articulation between relatively autonomous domains and require adjustments to be made that can ramify in unpredictable ways. Yolngu people have produced art in different contexts throughout the entire colonial period and engaged strongly with global art markets. The engagement has been continuous and from a Yolngu perspective surprisingly uncontentious – surprising because the theoretical discourse in which Indigenous art is often framed anticipates controversy and failure. Research perspectives that position Indigenous art as a particular kind of unitary object often operate as a kind of cultural critique rather than providing a framework for understanding: in some cases concepts of appropriation, authenticity, even spirituality, are used to position the object either as an alien or as a western artefact. I will argue that the recent trajectory of Yolngu art can only be understood when art is approached as a mode of action and associated body of practice that articulates with many different contexts, rather than as a particular kind of object.

Professor **Rosemary Coombe** (York University, Canada) and The Honourable **Edie Taihakurei Durie** DCNZM (New Zealand) will also present Keynote addresses. Titles and abstracts will appear on the Conference website at a later date.

Conference convenors

Professor **Veronica Strang** v.strang@auckland.ac.nz
Dr **Mark Busse** m.busse@auckland.ac.nz

Conference website: www.theasa.org/asa08

ASA website: <http://www.theasa.org/asa08/index2.html>

University of Auckland website:

http://www.arts.auckland.ac.nz/departments/index.cfm?S=D_ANTHRO

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

ANSA - The Australian Network of Student Anthropologists

We have had a very busy few months fielding applicants for travel grants and reading abstracts for the Postgraduate Showcase to be held at the upcoming Ownership and Appropriation Conference in NZ. We have awarded 9 travel grants this year each worth \$500.00 to the following recipients:

1. **Kylie Tobler** (University of Sydney, The Robyn Wood Travel Grant): “Cronulla 2005: Sons of Beaches, Incarnations of Australian Agnosia” – Postgraduate Showcase.
2. **Kristen Smith** (University of Melbourne, ANSA Travel Grant): “Medical Tourism in India: For Richer or Poorer?” – Miscellaneous Panel
3. **Christine Pam** (James Cook University, ANSA Travel Grant): “Risky Places: Climate Change Discourse and the Transformation of Place” – Risky Environments: Ethnographies and the Multilayered Qualities of Appropriation Panel.
4. **Gillian Tan** (Melbourne University, ANSA Travel Grant): “Of dragons and demonesses: Tibetan oral myths recast as history” – Miscellaneous Panel
5. **Jessica Walton** (University of Newcastle, ANSA Travel Grant): “Transitional spaces and ambivalent identities: Korean adoptees (re)inventing themselves” – Postgraduate Showcase
6. **Carla Meurk** (University of Queensland, ANSA Travel Grant): “Feral Pig Hunters and Feral Pig Management in the wet tropics of north Queensland” – Panel 18 Appropriating Rurals
7. **Barbara Ashford** (University of Queensland, ANSA Travel Grant): “Making a Mark: value creation in an Aboriginal art dealership” – Postgraduate Showcase

8. **Angie Bexley** (The Australian National University, ANSA Travel Grant): “The Rasa of Belonging: Youth and Post Colonial Timor Leste” – Panel 13 Senses and citizenships: contestations over national and global identities, resources, and forms of belonging
9. **Peter Stewart** (James Cook University, ANSA Travel Grant): “One year on, The Northern Territory Intervention” – Postgraduate Showcase.

Additionally, we have accepted the following papers for the Postgraduate Showcase. These are divided among four panels, to be presented over two days, as shown below:

Panel 1: Aboriginality: Australia and Taiwan

1. **Barbara Ashford** (University of Queensland): “Making a mark: value creation in an Aboriginal art dealership”.
2. **Marianne Riphagen** (Radboud University): “Contested categories: conceptualising an Australian Aboriginal photography in the early 21st century”.
3. **Peter Stewart** (James Cook University): “One year on, The Northern Territory intervention”.
4. **Shu-Ling Yeh** (The Australian National University): “Contemporary community life of the Austronesian-speaking Amis of Taiwan”.

Panel 2: Development and self-government

1. **Yoshinori Kosaka** (The Australian National University): “Tabu shell money as cultural property for the government”.
2. **Stavroula Pipyrou** (University of Durham): “Saints, ancestors and self-government among a Greek speaking community in South Italy”.
3. **Lorena Gibson** (Massey University): “Projects of hope: women organising for grassroots community development in Kolkata (India) and Lae (Papua New Guinea)”.
4. **Swati Mishra** (Massey University): “Changing culture and gender identities: a study among female employees at work in call centres in Bangalore”.

Panel 3: Construction of post-modern identities

1. **Ron Fogel** (University of Otago): “Construction of identity in a dispersed rainbow family community in Byron Shire, Australia”.
2. **Jessica Walton** (University of Newcastle): “Transitional spaces and ambivalent identities: Korean adoptees (re)inventing themselves”.
3. **Julie MacDonald** (Massey University): “Celebrants and changing rites of passage: what changes and what stays the same?”
4. **Erika Somogyi** (University of Otago): “A short cyber-ethnography of international gestational surrogates”.

Panel 4: Identity politics: migration and travel

1. **Kylie Tobler** (University of Sydney): “Cronulla 2005: sons of beaches, incarnations of Australian Agnosia”.
2. **Diane Mobbs** (James Cook University): “Performing community: construction of a political place”.
3. **Amie Matthews** (University of Newcastle): “Bringing the world home: understanding young backpackers: adaptation and appropriation of ‘local’ knowledges, spiritualities and world views”.
4. **Sarah Krose & Christine Dureau** (University of Auckland): “Relationships of belonging and foreignness on Vella Lavella, Western Solomon Islands”.

We also wanted to remind Postgraduate students that we will be holding the ANSA AGM on Thursday December 11th in New Zealand at 6.00 pm before the Conference dinner. We have several positions which need to be filled including: Technical Officer, Chair of ANSA and new Subcommittee members. So please come along and make a difference to the experience of Postgraduate students in Anthropology in Australia and get some experience working for a national association.

Nelia Hyndman-Rizik
Chairperson ANSA

Postgraduate Events & News

Asia Pacific Week 2009

Annual postgraduate conference on Asian Studies

Australian National University

27 – 30 January 2009

08:30 am to 09:00 pm

Asia-Pacific Week brings together hundreds of PhD candidates from Australia and overseas to workshop projects, benefit from master classes and form networks committed to understanding the world’s most dynamic region.

Since its inception in 2004, Asia-Pacific Week has become a signature event for postgraduates in Australia and for scholars of the region. In 2008, 200 doctoral candidates took part, along with three dozen senior scholars.

Asia Pacific Week is a container for a number of “Graduate Summer Schools” focusing on different areas of the Asia-Pacific region (the Pacific Islands, China, Japan, Indonesia, South Asia, Mainland Southeast Asia and East Timor).

During a week of activities, graduate students have a chance to present their research interests, meet other students and academics, participate in a wide range of training activities, be introduced to the rich holdings on Asia and the Pacific at the ANU Library and the National Library of Australia and participate in a stimulating program of events including cross-area workshops,

keynote speeches, seminars and master classes, film screenings, cultural performances and social events.

Web Link:

<http://rspas.anu.edu.au/asiapacificweek/index.php>

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The Emerging Climate Justice Movement in Australia:

Engaged Anthropology and Knowledge Transfer at Melbourne

Hans Baer

Development Studies Program, School of Philosophy, Anthropology, and Social Inquiry and Centre of Health and Society, School of Population Health, University of Melbourne, hbaer@unimelb.edu.au

This is a condensed and modified version of an article published in the August 2008 issue of the *Society for Applied Anthropology Newsletter*.

An anti-global warming or climate justice movement has quickly emerged around the world since the beginning of this century, one that has built upon warnings about the dangers of global warming or climate change over the past two decades from climate scientists, environmental groups, small island states, indigenous peoples in the Arctic, and other Third World peoples, and some mainstream and even a few evangelical Christian churches. The climate movement exhibits overlaps with the global justice or anti-corporate globalisation movement, in that they both struggle against corporate control of the global economy and for environmental sustainability. Organisations involved in the climate justice movement include the International Climate Justice Network, the International Indigenous Forum on Climate Change, the Inuit Circumpolar Conference, the Durban Group for Climate Justice, the Global Justice Ecology Project, the Transnational Institute, Climate Indymedia, the Environmental Justice and Climate Change Initiative (U.S.), and ClimAction (New Zealand). Along with Merrill Singer, I have been involved in an effort to develop a critical anthropology of global warming (Baer 2008a,b), an effort which started with our discussion of the impact of global warming on health (Singer and Baer 2007:189-193) and has more recently resulted in a book which is slated to be published in late 2008 (Baer and Singer 2008).

Since the beginning of this year, I have begun to both conduct observations on and become involved in the emerging climate justice movement in Australia, particularly in Melbourne. This has entailed attending events of Friends of the Earth Australia and the Climate Movement Convergence in Melbourne on February 9, 2008; serving as a participant on a panel on climate change and environmental issues at the Victorian state conference of the Socialist Alliance on February 23, 2008;

participating in a forum on 'The Time is Now: Solutions to Global Warming' co-sponsored by the Development Studies Program at the University of Melbourne and Solidarity, another socialist organisation, on April 8, 2008; and speaking on 'Toward a critical anthropology of the global warming: beyond capitalism and toward an alternative world system' at the 'Climate Change/Social Change' conference sponsored by *Green Left Weekly* (a Socialist Alliance publication) in Sydney on April 11-13, 2008.

While most speakers and workshop organisers at the Climate Movement Convergence conference proposed strategies of adaptation and mitigation that clearly seek to address global warming within the parameters of 'green capitalism', writing letters, and lobbying politicians and business leaders, many conferees seemed to be committed to mass action and moving beyond 'business-as-usual.' A highlight of the conference was the launching of a report titled *Climate Code Red: The Case for a Sustainability Emergency* authored by David Spratt (CarbonEquity) and Philip Sutton (Greenleap Strategic Institute) and sponsored by Friends of the Earth. Spratt and Sutton propose a framework for climate change campaigning based on the argument that the time to address climate change is urgent and requires emergency measures on the order of those adopted by the Allied powers against the Axis powers during World War II.

In an effort to 'strengthen radical action to stop climate change,' the Socialist Alliance and *Green Left Weekly* (www.greenleft.org.au) organised a three-day conference on 'Climate Change/Social Change' on April 11-13, 2008. Some 180 people registered for the conference which met initially at Redfern Indigenous Australian Community Centre and at the Sydney Girls High School from Friday evening on. The opening workshop at the Redfern Community Centre focused on 'Indigenous communities, climate change and the struggle for country,' during which Sam Watson, a Munnejari man from the Brisbane Murri community, and Pat Eatock, a Kairie community elder and the secretary of the National Aboriginal Alliance, spoke. Key Note speakers were John Bellamy Foster, author of *Marx's Ecology: Materialism and Nature*, editor of *Monthly Review*; Patrick Bond, Director of the Centre for Civil Society, University of Natal, South Africa and editor of *Climate Change, Carbon Trading and Civil Society*; Roberto Perez, Cuban permaculturalist, featured in *The Power of Community: how Cuba survived peak oil*; and Sandino Carrizales, Venezuelan environmental science student, student activist and community organiser. Plenary sessions focused on topics such as 'Climate Change and its Social Roots,' 'Climate Change Solutions: What Role for the Market?,' 'Transitions to Sustainability,' and 'Strategies for Winning.' Other workshops included 'Nuclear is Still Not the Answer,' 'Elite Cooption of the Environmental Movement,' 'Climate Change and its Social Roots,' 'The Cuban Experience: The Challenge of Fossil Fuels and Climate Change,' 'Critical Anthropology of Global Warming,' 'Protecting Jobs and the Environment,' 'Climate Change and the Global South – beyond Third

Worldism,' 'Individual and Collective Solutions: Getting the Balance Right,' 'Radicalising the Australian Climate Change Movement,' and 'Setting up Ecosocialist Networks in Your City – the Adelaide Experience.'

Unfortunately, a major flaw of the conference was an under-representation of women as plenary and workshop presenters. A notable exception was Stephanie Long's (Friends of the Earth) participation in the plenary on 'Transitions to Sustainability' and her workshop on 'Climate Refugees: Adaptation Issues in the Global South.' Various attendees, including female Socialist Alliance attendees, commented in various settings about this shortcoming.

On July 5, 2008, several 100 people attended the Climate Emergency Rally which initially converged at City Square in Melbourne around 1 pm. This event was endorsed by Environment Victoria, Greenpeace, Friends of the Earth, the Greens, the National Tertiary Education Industry Union, the Public Transport Users Association, Your Water Your Say (an anti-desalination group), several socialist organisations, various local climate actions groups, and various other groups. After hearing a number of speakers, including Green Senator Bob Brown, speak, the attendees marched to the Botanical Gardens where formed a human sign reading 'Climate Emergency.' After Brown spoke, I presented him with a leaflet advertising the Climate Justice Seminar that would occur in four weeks at Melbourne University, noting that this would be a collaborative effort between the Development Studies Program there and various community organisations. He said that he was pleased to learn that such an event would be occurring at an academic institution.

The Climate Justice Program was attended by some 140 people who met in the Old Arts Building on the Melbourne University campus on August 2, 2008. The event was co-sponsored by the Development Studies Program (School of Philosophy, Anthropology, and Social Inquiry), Friends of the Earth, the Western Region Environment Centre, the Socialist Alliance, Your Water Your Say, and Resistance. The opening plenary focused on 'Where are we at? What climate change tells us is necessary to save the planet and the government's response' and featured David Spratt (a co-author of *Climate Code Red* and the founder of the Climate Emergency Network), Kileta Avene (a Tuvaluan elder), and Katherine Bradstreet (a Climate Camp organiser). The 2nd plenary focused on 'Debunking the myths – discussing solutions' and featured Greg Barber (a Green Victorian Parliamentarian), Adrian Whitehead (Zero Emissions Network), and Sue Bolton (Socialist Alliance). Five workshops were conducted during the afternoon, including one on "Production and Consumption as a Source of Global Warming; Beyond Capitalist and Toward an Alternative World System" that Merrill Singer and I presented. The seminar ended with a closing plenary posing the question, "Where Do We Need to Go Now?"

While conferences and rallies are important mechanisms in building a movement, mass actions, perhaps even lobbying, and building climate action groups and networks ultimately will have to be the backbone of the

climate justice movement both in Australia and in other countries. As part of this effort, various climate activists organised a Camp for Climate Action Australia that occurred on July 10-15, 2008 in Newcastle, the world's largest coal port which has been designated to undergo expansion. In the words of the organisers, what is needed is a 'just transition from coal to clean energy – not an expansion of the coal industry.' The climate justice movement is still in its infancy and still very much a disparate phenomenon in terms of participants, aims, and strategies. I encourage my fellow anthropologists wherever you may be to not only study this new movement but also to become involved in it.

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Forthcoming Conferences

FLASH film:image:culture

23 – 25 October 2008

College of Fine Arts, The University of New South Wales
This will be a three-day event of screenings, intercultural dialogue and symposia.

FLASH brings together filmmakers, ethnographers, artists and cultural theorists to present new ways of doing and thinking the life worlds of others. Film, photography and media art provide new means for inciting the existential terms of the contemporary; worlds in which any seamless relationship between word and object, sign and event, can no longer be guaranteed; where the crisis is representation itself. What new vectors of feeling do image technologies open up? What new relations of aesthetics and politics do these mediations assert? What becomes knowable in a flash that isn't knowable otherwise?

Further details: www.cofa.unsw.edu.au

Melanesia: Conversations Workshop

3 – 4 November 2008

University of Auckland

This workshop is an exciting opportunity to hear about research pertaining to Melanesia. The workshop is shaped by a desire to share multidisciplinary perspectives on research in or 'on' Melanesia. We envisage this as the first of an ongoing annual series so there is no given theme: we seek to identify the breadth of research in

Melanesia, conceptualize the themes emerging from that research and develop interdisciplinary synergies.

Student stipends for travel costs are available to eligible student participants.

Further details: Anita Lacey, Department of Political Studies, University of Auckland a.lacey@auckland.ac.nz

Globalising Religions and Cultures in the Asia-Pacific

1-5 December 2008

Brought to you by the ARC Asia-Pacific Futures Research Network and the Adelaide Asian Studies Group, Adelaide
The Globalizing Religions and Cultures in the Asia-Pacific conference is the 2008 Signature Event for the ARC Asia-Pacific Futures Research Network. The APFRN aims to stimulate innovative crossdisciplinary research and enhance Australia's understandings of the Asia-Pacific and its complexities. With religion and culture as the key themes, this conference covers areas central to understanding the current state, diffusion and evolution of religious beliefs in the Asia-Pacific as well as their cultural and other consequences. In addition to its academic conference, the Event features three major public forums, link-ups with Australian media, side events and tours.

The Adelaide Asian Studies Group welcomes participation of academics and post-graduates from all over the world to participate in conference proceedings related to the themes of: The current state of religions in the Asia-Pacific; Manifestations of Religion & Culture; Islamic Thinking at the Grassroots; The spread of religions within and from the Asia-Pacific; Missionaries to and from Asia; Popular Religions, Little Traditions and Cults; The Asianisation of Western Traditions; Asian Religions shaping popular culture; Religious and Cultural Fundamentalisms; Religion, Violence and State Policies; and Gastronomy, Religion and Culture in Asia.

Abstracts for Panels, Papers and Posters should be submitted using the forms provided at

www.adelaide.edu.au/sigevent08/papers/

Extended Deadline: September 30 2008

Limited funding is available for postgraduate students and ECRs. Preference will be given to applicants travelling from outside of South Australia. Please see guidelines and forms at www.adelaide.edu.au/sigevent08/postgrad/

Deadline: 19 September 2008

Further details: www.adelaide.edu.au/sigevent08

Cities Nature Justice: Dialogues for Social Sustainability in Public Spaces

10 – 12 December 2008

Hosted by Transforming Cultures Research Centre, University of Technology Sydney

Cities Nature Justice is a 3-day international symposium addressing the social science and science of sustainability. A key question for conference attendees will be: Can social sustainability be achieved at the same time as environmental sustainability? Building on the success of

the Landscapes of Meaning symposium hosted by TFC in October 2006, Cities Nature Justice will similarly bring together environmental activists, advocates and communicators from India, China, South East Asia, Australia and the United States to discuss new approaches to understanding city environmental issues by bringing both social science and science to bear on key questions of public space, water and social justice.

A Postgraduate and ECR Workshop will be held on Wednesday 10th December, 9:30 am – 12.30 pm

The conference program will include a seminar for Postgraduates and Early Career Researchers in which a selection will be invited to make short presentations (10 minutes) to senior researchers and speakers with a view to on-going mentoring towards refereed publication.

Call for Abstracts: deadline 15th September 2008

Transforming Cultures invites Postgraduates and ECRs to submit a paper proposal to the conference administrator for the selection process. Send a working title and brief statement outlining your paper to the conference administrator by the 15th September. Successful applicants will be invited to submit a more detailed paper abstract for distribution in advance of the workshop.

Further details:

<http://www.transforming.cultures.uts.edu.au/index.html>

‘LEGACIES 09’: Public Memory Research Centre Conference 2009

13 – 14 February 2009

University of Southern Queensland, Toowoomba, Qld.

According to John Bodnar, ‘Public Memory is a body of beliefs and ideas about the past that help a public or society understand its past, present, and by implication, its future.’ In distinction from conventional history, Public Memory research fashions a relation between past and present which, whether real or imagined, asserts the important shaping spirit of the past and its persistence in everyday life. Public Memory is also concerned with the past as a potential resource for new social directions: every act of scholarly retrieval might contribute to a project of cultural renewal.

Keynote Speakers: Sylvia Lawson – writer, historian, cultural critic – and Marilyn Lake – Historian, La Trobe University.

Under the general theme of ‘Legacies’, the conference invites submissions for individual papers and proposals for panel sessions or group presentations in the areas of: Culture, retrieval and revival; Memory and the practice of everyday life;

History, ideology and refashioning the past; Colonialism and its aftermaths;

Indigenous, ethnic and multicultural memories; Public memory and national identities; Memory and myth; Public memory as false consciousness.

‘LEGACIES 09’ welcomes papers or presentations in disciplinary and inter-disciplinary fields such as Anthropology, History, Literature, Theatre Studies, Visual

and Performing Arts, Multicultural Studies, Indigenous Studies, Whiteness Studies, Gender Studies, Queer Theory, Media and Communications, Sociology and Political Theory. ‘LEGACIES 09’ invites submissions from professional academics, postgraduate students and non-academic cultural practitioners.

Further details: Brian Musgrove [musgrove@usq.edu.au] or Lara Lamb [lamb@usq.edu.au]

Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice

17 – 21 March 2009

The Society for Applied Anthropology (SfAA), 69th Annual Meeting

Santa Fe, New Mexico

The Society is a multi-disciplinary association that focuses on problem definition and resolution. It welcomes papers from all disciplines. The deadline for abstract submission is October 15, 2008.

Further details: www.sfaa.net and click on ‘Annual Meeting’

Previous listings (see June 2008 AAS Newsletter)

Re-imagining Sociology, The Australian Sociological Association Conference [The University of Melbourne, 2 – 5 December 2008]

Re-Orienting Whiteness [Melbourne, 3 – 5 December 2008]

7th Annual Hawaii International Conference on Arts & Humanities [Honolulu Hawaii, USA, January 9 - 12, 2009]

Barks Birds & Billabongs: The 1948 American-Australian Scientific Expedition to Arnhem Land Remembered [National Museum of Australia, Canberra, 25 – 27 May 2009 (dates to be confirmed)]

Recent Theses in Anthropology

Simone Alesich, Research School of Pacific & Asian Studies, The Australian National University

Title: Healthy Mothers, Modern Villagers (PhD 2007)

Abstract

The rural village in Indonesia is a site of negotiations on ideas of development and health practice, at the nexus of village-state relations. By examining the Indonesian health system, a development project, health practice in Southeast Sulawesi, and childbirth practice, I demonstrate the many ways that health is implicated in broader notions of development, modernity and village-state relations. The Indonesian state, and an Australian aid project in the area of maternal and child health, uses health as a way of projecting an idea of the Indonesian rural village as backward, traditional, and requiring intervention from the centres of power and modernity. Southeast Sulawesi villagers enact their aspirations for development, and their relationship to the state, through health practice. Each

chapter examines the relationship between health practice, village-state relations and development from a different thematic perspective. I begin by examining the government health system and how it represents village-state relations through health, in a centre-periphery model that promotes particular ideas of modernity. Chapter Three examines the AusAID Healthy Mothers Healthy Babies Child Survival Project (HMHB), how it fits within state-village dynamics; and the manner in which it produces ideas of modernity and constructs the village within health practice. Chapter Four discusses the two villages of Waangu-angu and Linomoiyo in Southeast Sulawesi province where I conducted my field research. Village-based ideas of tradition and modernity are linked to the dynamics of village-state relations, and the role of development projects in a village setting. Chapter Five critically examines the concept of health within rural Southeast Sulawesi villages, through a discussion of village health practice; including popular, folk and biomedical healing practices. If biomedicine is assumed to represent a modern concept of health, village-based alternatives to the biomedical model are associated with all that is traditional, backward and primitive. Yet the boundary between traditional and modern health practice is often blurred. Chapter Six examines two types of healers: the government midwife or *bidan*, and the traditional midwife and healer or *dukun*. These two kinds of healers provide the vast majority of healing services in rural villages in Southeast Sulawesi, and they have impacted on both state and village ideas of health practice, and how these reflect concepts of tradition and modernity. Chapter Seven discusses childbirth as a critical role for women within rural villages. I consider the manner in which notions of appropriate childbirth and women's roles have been promoted by the state and development projects like HMHB; and how village women impact on ideals of motherhood and modernity. By bringing two peripheral rural villages to the centre of my argument, I explore the relevance of state and international development projects in the area of health for villagers themselves. Ultimately my thesis argues that village perspectives are critical to understanding constructions of modernity and how these are expressed in health practice, engagement with the state and understandings of development.

Joy Zhihong Bai, Research School of Pacific & Asian Studies, The Australian National University
Title: Difference-Making: Bai Identity Construction in Dali (PhD 2007)

Abstract

The Bai are one of the 55 ethnic minority groups (*shaoshu minzu*) officially demarcated in China between the 1950s and 1979. It is difficult to pinpoint 'unique' Bai characteristics, yet the Bai have embraced the state-granted label, acted on it and experienced it emotionally, practically and politically. Unlike studies among other ethnic minorities such as the Yi, Miao, Hui and early English literature about the Bai, this thesis presents an alternative to a hegemonic and unilateral view of Chinese *minzu* by contextualising how the Bai people use the

state-granted label to conceptualise Bai identities through historical studies, recent memories, religious practices and an annual social event. I argue that the English language anthropological term 'ethnicity' does not capture the dynamics of *minzu* in China.

The thesis deals with the social-historical layerings of Bai/state, Bai/Han and Bai/Yi relationships, and shows how Bai identities are produced and reproduced in-between these relationships. Most significant among my findings is the role of the legitimate name/term *Baizu*, which fits well into a Chinese context by being politically correct, economically valuable, and socially and historically embedded in local social life. This label has become a symbolic diacritic, which sets the basis for the sustainable reproduction of Bai identities based on features which are not necessarily ethnically distinctive but become so due to the legitimate label. And the Bai have utilised it as a manageable social and political unit for the expression of personal or collective identities under a projected monolithic and homogenous Bai Identity.

This thesis concludes that Bai identity is a new form of group affiliation, new in the sense that the Bai have entered the new world of a clear-cut *Baizu* category, but it is not completely unfamiliar to them. For anthropologists, this requires a new way of rethinking and theorising ethnicity.

Nadia Butler, Discipline of Anthropology, The University of Adelaide

Title: Coca communications: tales from the Bolivian coca field (PhD 2008)

Abstract

Drawing on ethnographic fieldwork undertaken in Bolivia's coca-growing Yungas region, this thesis is concerned with how, on the most practical level, development projects might hold more relevance to the lives of their target groups than they have hitherto tended to do, as well as how the power imbalances that characterise the relationships between development organisations and local people may be understood and addressed. Beginning with the concept of 'communicative ecology' (Tacchi et al 2003) as a framework for exploring the multifariousness of communicative avenues and the interconnectedness of these within a system, I focus my analysis on the ecosystem of coca communications. I argue, however, that the concept of communicative ecology on its own has little meaning without adopting a political economy approach, which incorporates the work of attempting to understand the social and power relations that surround the production, distribution and consumption of resources, both material and cultural.

As a way of analysing the strategies and potentials of people within the ecosystem of coca communications, I utilise Bourdieu's (1990) notions of field, habitus and forms of capital, where the coca field characterises itself by virtue of the fact that all those who are a part of it are linked in some way through the production, exchange and consumption of both the coca leaf, and the values, meanings and discourses that surround it. It is concluded

that the ecosystem of coca communications is linked intrinsically to the coca production system, in that individuals and groups have differential access to, inclination to use, and success in influencing the discourse via different communicative media, depending on their situation within the coca field. This refers to land ownership, labour, organisational participation, exchange and consumptive practices, which is translated into a system of capital accumulation and exchange. The thesis argues that development organisations will do well to consider a given locality in these terms in order to facilitate the implementation of ICT projects that are relevant and compatible with local social and communicational systems, and further, that these organisations must reflect upon their own role as 'introduced organisms' within local communicative ecologies.

Varaporn Chamsanit, Research School of Pacific & Asian Studies, The Australian National University

Title: Reconnecting the Lost Lineage: Challenges to Institutional Denial of Buddhist Women's Monasticism in Thailand (PhD 2007)

Abstract

This anthropological thesis examines the complexity of the relationship between women's monasticism, gender and institutional Buddhism in the social and political context of Thailand. It starts by asking a simple, but persistent, question as to why it is difficult for women to gain full access to monasticism and be formally recognized in their capacity as ordained monastics. Three other questions also guide the direction of this study, namely: Despite the difficulty just mentioned, what has enabled various forms of women's monasticism to emerge at different points in history? How can we account for these distinctive forms of women's monasticism? And, what does the condition of women's monasticism tell us about the nature of institutional Buddhism and Buddhist monasticism in Thailand?

Based on both ethnographic and historical research, this thesis traces the gender threads that run through the historical development of the Thai Theravada Buddhist monastic institution. It aims at a contextualized understanding of the 'process' in which the monastic institution has become strongly gendered as a male domain. In analytical terms, this thesis moves away from the familiar framework of most previous studies of gender and Buddhism in Thai society, which tend to consider women's religious practice against the background of a purportedly static, monolithic and all-encompassing notion of 'Thai Buddhism' or 'Thai Buddhist culture'. This pre-existing framework tends to take for granted that gender and women's religious practice are shaped by the overarching Thai Buddhist culture, and not vice versa. This thesis, instead, argues that the relationship between gender and institutional Buddhism is always dynamic and mutually reinforcing, with gender conceptions and women's religious practice also playing a vital role in reconstituting the monastic institution over time. This analysis casts a new light on the constructed and shifting

nature of institutional Buddhism and the monastic order, and gives a contextualized explanation for the persistent institutional denial of women's monasticism.

This thesis also examines the emergence of different forms of women's monasticism at different points in history, with an emphasis on Theravada *samaneri* (female novice) and *phiksuni* (female monk) as the most confrontational of the female monastic forms. The thesis argues that institutional Buddhism together with the male monastic order has become consolidated as the most important source of religious legitimation in Thai society. Given this Buddhist hegemony, women, when faced with constraints imposed by institutional Buddhism, may not necessarily want to alienate themselves from that context of institutional religion, but rather seek to become part of it by engaging in a monastic vocation. The proliferation of different forms of women's monasticism thus constitutes women's creative attempts to this end. In most cases, women who seek monastic lives have been discreet and restrained in the construction of their monastic identities so as not to be perceived as openly transgressing institutionally monitored gender roles for women. The emergence of Theravada *samaneri* and *bhikkhuni*, with their use of similar religious symbols and a near equivalent status to those of male monks, is thus regarded as a challenge to the accepted gender conception in institutional Buddhism. The fact that monastic women have had to negotiate their religious identities and practices amidst the constraints posed by institutional Buddhism has resulted in a number of paradoxes in Buddhist women's monasticism in Thailand.

Sophia Corfield, Discipline of Anthropology, The University of Adelaide

Title: Negotiating Existence: Asylum Seekers in East Anglia, UK (PhD 2008)

Abstract

This ethnographic study of asylum seekers in East Anglia, UK, poses the following questions: how do asylum seekers adapt, cope and adjust to life in the UK when their future is so uncertain? To what extent do people seeking asylum relate to an asylum seeker identity? How do asylum seekers negotiate interactions with others as they await an outcome to their application for asylum? This study explores these questions in an effort to gain insight into the role of identity reconstruction during the process of asylum seeking.

This thesis is based on twelve months of fieldwork in the towns of Norwich and Great Yarmouth, and to a lesser extent in Peterborough and London, where asylum seekers had been dispersed by either the London Boroughs or the Home Office's National Asylum Support Service (NASS). During 2002 and 2003, I conducted fieldwork amongst asylum seekers, as well as amongst support workers working for various NGOs that offered a number of support services for asylum seekers.

The focus on asylum seekers' speech-acts is a method to observe the primary form of social action by which asylum seekers articulate a shared place, liminal

immigration system and interaction with others. These elements shape asylum seekers' identity in the UK. Consequently, asylum seekers' predicament can be understood as a movement through the immigration system, but also an existential movement as each person tries to negotiate their existence.

Jayne Curnow, Research School of Pacific & Asian Studies, The Australian National University

Title: Ngadha Webs of Interdependence: A Community Economy in Flores, Indonesia (PhD 2008)

Abstract

This ethnography provides an analysis of the community economy of the Ngadha people in Bajawa, a small mountain town on the island of Flores, Indonesia. Practices of everyday and ritual economic interdependence in Bajawa are grounded in agricultural subsistence, a religion of Ancestor worship, and more recently Catholicism. This study details the diversity of local economic practices and analyses the Ngadha community economy through the ethical coordinates of necessity, surplus, consumption, and commons. The logic of the community economy is then contrasted with the logic of economic development projects. Despite the complexity and abundance of local economic activities, discourses of economic under-development and deficiencies in local human resources are accepted as truth by many government bureaucrats, religious leaders, NGO workers, and even by Ngadha themselves. The State in particular identifies the Ngadha people as poor and in need of development however there are few community generated actions or strategies to pursue transformations into more 'successful' economic subjects. Gambling, although illegal, offers one example of how large amounts of cash are redistributed through an everyday practice and popular past time. In drawing on such examples I argue that economic development initiatives based on capitalist logic that promote individual surplus accumulation, clash with Ngadha strategies of economic interdependence that are based on group surplus distribution.

Sina Emde, Research School of Pacific & Asian Studies, The Australian National University

Title: Between Equality and Hierarchy: Articulating the Multicultural Nations in Post-Colonial Fiji (PhD 2008)

Abstract

This thesis examines articulations and imaginaries of the multicultural nation and nation-state which accompanied the Fiji 2000 coup and its aftermath. It relates them to the agencies, histories and relations of different communities, social groupings and political actors.

By referring to articulation in its double meaning, both as expression and connection or disconnection, the study asks about conjunctures and disjunctures of local, national and global narratives, practices and ideologies in the process of making, challenging or contesting nation and nation-state in different times and places. An understanding of the interplay between local historical

contingencies, contemporary national politics and increasing integration of political actors into a globalised world has been salient to answering these questions.

By exploring the political strategies, narratives and discourses of such different actors as the ethno-nationalist George Speight Team, the indigenous Fijian centred Interim Administration, the military and one of Fiji's main multicultural pro-democracy women's organisations, this thesis reveals that local articulations of nation, state, and multiculturalism are not only in dialogue with global narratives of indigeneity, human rights and civic equality, but are situated within and between locally construed notions of hierarchy and equality. The study traces the origin of these tensions in the colonial order and explores how, due to Fiji's cycle of political crisis and conciliation since independence, notions of Fijian hierarchy and supremacy gained hegemony in post-colonial national politics and became valorised ideological precepts with which all political actors have to engage.

Situating this study in the context of articulation theory draws attention to the entanglement of local, national and global political processes and blurs the boundaries between the local and the global. It not only emphasises local particularisations of Western notions of democracy, nation-state and multiculturalism but aims to demonstrate that diverse articulations are never fixed, static and uncontested. Rather they are constantly transforming in different times and places.

Yulia Immajati, Research School of Pacific & Asian Studies, The Australian National University

Title: Not Just an Inong: Acehnese Women in the Midst of Conflict and Household Livelihood (PhD 2008)

Abstract

This thesis examines Acehnese women's role in maintaining their household livelihoods during violent political conflict, and covers the following issues: How do women survivors of violent political conflict maintain their household livelihoods? What were the choices they made and the strategies they adopted? What resources did they have at their disposal? This study is based on field work conducted in the period of July 2003 to August 2004, during which time the region was initially under Martial Law and later began the transition to a Civil Emergency periods.

I maintain two main arguments in this thesis. First, Acehnese women were caught in the intersection between the longstanding violent political conflict and their household livelihoods. Second, in such a situation, they became active survivors and the backbones of their household livelihoods coping strategies. The second argument challenges scholarly works on women and conflict that tend to view women as either passive victims or active combatants. This argument's theoretical framework is developed from the existing relevant theories in three main conceptual areas of women, coping strategies, and household livelihood sustenance, which are placed in the particular context of violent political

conflict. Considering the conflict to be a multi faceted phenomenon, this thesis employs a mixture of economic, anthropological, sociological, and historical approaches.

To date, there have been limited studies, on violent political conflict in Aceh which focus on how the people, especially women, survive in terms of their day to day living. The neglect of women and their livelihood issues in studies on the region actually parallels with the neglect of this issue in Conflict Studies in general, as noted by some scholarly works (Moser and Clark, 2001; Berger 2001; and Sharoni 1995). This study offers different perspective on the way women cope with the effects of the conflict on their daily lives and households livelihood.

Alex Leonard, Research School of Pacific & Asian Studies, The Australian National University

Title: Ombak Besar, Hati Besar, Orang Besar - The Kuta Surfing Tradition and its Heroes, 1969-2001 (PhD 2008)

Abstract

This thesis is about a small group of surfers from Kuta, Bali, who have excelled in surfing and become heroes of surfing in Kuta, recognised and admired by Kuta surfers in general. The thesis argues that without this elite core of heroes, who arose in a time of rapid social, cultural and economic change in Kuta and performed feats that helped build the tradition of Kuta surfing, surfing might never have taken off in Kuta or gained the popularity it enjoys throughout Indonesia today. The thesis shows how the tradition of surfing in Kuta developed from the late 1960s after the sport was introduced by budget travellers from the developed countries. Thematically arranged chapters cover: the ways in which surfing was introduced to the young men and boys who would become Kuta surfing heroes: the ways in which elite Kuta surfers learn to surf, to become great surfers, and to consume and display the surf industry's commodities: elite Kuta surfers' relations with surf spots; patterns and functions of travel among elite Kuta surfers; and the alliances elite Kuta surfers form in spite of ethnic, national and economic differences. The thesis thus describes the virtues of the Kuta surfing tradition and discusses the ways in which Kuta's surfing heroes – in their actions, attitudes, and relationships with people and places – exemplify these virtues. An overarching theme is elite Kuta surfer identity – its production through elite Kuta surfers' actions, attitudes, and relations with people and places, and its significance for elite Kuta surfers themselves as well as for Kuta surfers in general.

Finney (1959a) refers to his accounts of ancient Hawaiian surfing, the sport's decline in the first years of European contact, and its revival in modern form in the twentieth century as 'just the first episodes of the story of the transformation of surfing from a Polynesian sport into a modern world sport.' I would like to offer this thesis as one of the more recent episodes of the story of surfing's ongoing transformation, among the many that have been produced in the twentieth century, and also as a sort of poetical creation which might contribute to the further rise of the Kuta surfing heroes who feature in it.

Michael G. Lickorish, Research School of Pacific and Asian Studies, The Australian National University

Title: Tending the eternal tomb: Manchu identity after Empire (PhD 2008)

Abstract

In recent years the composition and status of the Manchu nationality have changed dramatically, with the establishment of Manchu autonomous areas, the influx of Han Chinese looking to benefit from favourable minority policies and the positive promotion of Manchu culture in entertainment and tourism industries. For much of the twentieth century the Manchus, stigmatized by successive Chinese governments for their historical connection to the reviled Qing dynasty, concealed their identity by adopting Han surnames, hiding genealogies and conducting religious ceremonies in secret. As persecution compelled the concealment of Manchu identifiers externally, Manchu identity continued to be transmitted domestically, through oral histories, ritual practices and habitus. Typically the disappearance of the Manchus from public view is taken as evidence of their assimilation and their subsequent resurgence as proof that state incentives and cadre actions alone can generate a (non-genuine) ethnic revival. Ethnographic fieldwork conducted in northeastern China over 2001-2002 confirmed the central role played by local governments in the Manchu revival, but also uncovered continuities in consciousness adhering to cultural and historical referents outside the modern state's purview. In the rural and semi-rural contexts studied, Manchu identity was found to be constructed in relation to three interwoven cultural discourses, all sited within the domestic sphere. First, Manchu identity is conceived in relation to place, specifically a geomantic landscape described in folktales contiguous with official Qing mythology. Secondly, a cultural emphasis on etiquette and formality encoded in memories, body language and distinctive farmhouse architecture, originating at court and disseminated throughout the colonial elite class, continues to distinguish Manchus from Hans. Third, Manchu identity is constructed in the discourse of ancestry, codified in genealogical texts and celebrated ritually in ancestor worship. Superficially the Manchu revival appears to confirm prevailing understandings of the fluidity of ethnic boundaries and primacy of economic calculation in registration decisions. More detailed analysis reveals clusters of identity claims irreducible to material incentive, originating in premodern ethnic systems and transmitted domestically, which finally draws attention to the simultaneously resilient and plastic nature of ethnic identity.

Warren Mayes, School of Pacific & Asian Studies, The Australian National University

Title: Urban Cosmonauts: The Global Explorations of the New Generation from Post-Revolutionary Laos (PhD 2008)

Abstract

This thesis investigates a cultural knowledge of exploration reflected in new relationships and experiences

of young urban Lao people born in the years after their socialist elders seized power in 1975 following decades of civil war. It is an ethnographic account of the social and cultural changes experienced by a growing urban minority in a predominantly rural country left isolated from the West for decades after the failed American intervention in Indochina. It asks how young urbanites understand social and political authority now that older ideas associated with revolutionary struggle are disappearing as their elders pass on. As greater economic investment and media attention is given to Laos due to its natural resources and geopolitical significance as a strategic pathway between South East and East Asia, the influences shaping the Lao leadership become increasingly important.

This thesis argues that the ability of young urbanites to search for and deploy a knowledge of the world, achieved through physical mobility and new forms of communication and expression, is transforming the legitimacy of the post-revolutionary elite. Its chapters assess the family, educational, social, work and political life of young urbanites to show that conventional discussions of Laos as a bounded ethno-national entity characterized as 'traditional' and 'least developed' ignore the way in which the Lao are active participants in regional and global cultural flows. Key institutions of family and government shape discourses of tradition and the nation-state that young people have to navigate in order to participate in global culture. At the same time physical forms of mobility shape these urbanites through their overseas educational pilgrimages and social interactions in the region. The regulatory spaces and discourses of state and family and physical travels outside of such spaces inform the communicative mobility of young urbanites. Expressions in the emerging commercial media in Laos and in the relatively unregulated online spaces of the internet reveal youth who increasingly desire a new kind of 'global public' social and political authority. While their enthusiasm for public participation in the world suggests cosmopolitanism, this thesis argues that such worldly knowledge is derived from culturally relative perspectives emerging out of mainland Southeast Asia. This thesis accounts for a particular counter-cosmopolitan perspective that is Lao in origin although inseparable from dialogue with Western or East Asian perspectives.

Cosmopolitanism in its classical sense is an appeal to the universal human, an overcoming of cultural and social differences. At the same time, such claims to universal knowledge are embedded in relative political perspectives that have the potential to reinforce cultural difference as much as to overcome it. The theoretical aim of this thesis is to investigate this tension between observations of universal commonality and cultural relativity in claims to cosmopolitanism by exploring a culturally embedded politics of worldly knowledge. It shows that the universal human is not only observable through specific cultural perspectives but is actually a construct of them and that competition over such perspectives reshapes established hierarchical social relationships. As the early European cosmopolitans are critiqued for using their worldly

knowledge to demarcate Oriental others as local and marginal, so social elites in non-European contexts deploy worldly knowledge to obtain privileged access to, and control over, the resources of global capitalism.

Cassandra Mertono, School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne

Title: 'Stars of the Lake' in conflict: An analysis of accordant and discordant social relations in the *Bintang Danu* villages of highland Bali (PhD 2008)

Abstract

This ethnographic study concentrates on the social relations within and between the six villages (*Bintang Danu*) based around Lake Batur in highland Bali, Indonesia. An interest in local strategies of conflict management, to which Bateson's notion of "schismogenesis," and the sociology of Bernard and Simmel is applied, is used to interpret how conflict amongst these villages is at once so prevalent, and so well contained. Anthropological theories of dualism and precedence are applied to *Bintang Danu* articulations of conflict in both ritual and political action, with specific attention to local myths of origin, sacred texts, and the staging of regionally significant temple festivals. A major conflict over two prominent temples in the area, *Pura Batur*, and *Pura Songan*, constitutes the narrative focus of the study. Within this framework, local conceptions of power and authority and the institutional role of temples in Balinese society are also elucidated. Through a detailed examination of local arguments and argumentative styles, it is argued that at all scales of *Bintang Danu* society, from the inter-personal to the global, the dynamics of accordant and discordant relationships, are, in congruence with a local theory of the relativism of the phenomenal world, dependent on the place, time and context (*desa kala patra*) of their manifestation for their social significance. The Balinese ontology of the immaterial world (*niskala*) is presented as facilitating transcendent forms of logic that provide a conceptual minimisation of discord, the social effect of which is a general control over even the most protracted of conflicts.

Buck Clifford Rosenberg, School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne

Title: "This is How we Live now": The Lifestylization of Home (PhD 2008)

Abstract

This thesis examines contemporary processes of lifestylization in relation to the house and home. It suggests that lifestylization is a life-ordering process, and a means of self-reconstruction and self-presentation. It focuses primarily on the recent Australian property and Do-It-Yourself (DIY) renovation boom, which raises interesting questions about the interconnection between lifestyle experts, amateur DIYers, the construction of knowledge, aesthetic taste, consumption, thrift and gender. In order to discuss these questions and examine an

emerging home-lifestylization, it draws upon a selection of empirical data such as lifestyle television programs, online DIY renovation forums, handyman manuals, and IKEA online fan sites.

The thesis argues that lifestyle is a specifically modern mode of producing the self. It situates the origins of lifestyle in the Reformation, and Protestantism's increasing reliance on life-ordering mechanisms, self-reflexivity and self-regulation. It argues that the contemporary 'retreat' to the home, and what I call the emerging 'home-culture,' is a response to modern risk society. However, unlike the trend to gated communities in the United States, it suggests that such risk and fear can be overcome through means other than walls and security cameras. It has materialized in new aesthetic regimes, or rather, renovation and re-decorating practices, which literally wallpaper over the pointy edges of risk, thereby gaining some control over the chaotic modern world.

Recent social theory has highlighted the centrality of experts and knowledge to modernity. This thesis examines the role of experts and the dissemination of information on home-lifestyle television. Whilst experts on such programs provide hints and tips on DIY renovation tasks, they operate more in matters of taste, offering a how-to guide to contemporary living. Yet this thesis challenges the notion of the expert as central to modernity by exploring the auto-didacticism of DIY enthusiasts, who primarily draw knowledge from their own personal experiences, and deploy such personal narratives to construct themselves as DIYers, not experts.

This thesis explores how DIY, thrift and the self are interconnected, through the narratives of amateur DIYers. In addition to the cost-savings of doing it yourself, DIY can help create a sense of 'home-building' and engender a creativity which can lead to practices of self-exploration, self-construction and self-presentation, all central techniques of lifestylization. DIY renovation can also be used as a site for the performance of traditional masculinity, a practice for 'real' men. This is explored through a close reading of a handyman manual written by a TV-carpenter.

Finally, the thesis examines the role home-ownership and domestic taste play in cultural citizenship, focusing on issues of class and the democratization of taste. It explores lifestyle television's promotion of what I term 'soft-modernism' – a popular democratized version of modern Design. Issues of taste and democratization are also explored in relation to the global furnishings company IKEA, as well as the interconnections between consumption and self-identity in the case of IKEA fans. Finally, this thesis explores the role of taste-anxiety within practices of home-lifestylization by focusing upon the anxiety over colour choices amongst DIY enthusiasts.

Mark Schubert, School of Social Science, University of Queensland

Title: "When I get my paper": Migration, Survival and Relationships of Fiji Indians and Fijians in Griffith, New South Wales (PhD 2008)

Abstract

This thesis contributes to the anthropology of migrant undocumentedness and removal, an emerging discursive field which asserts that the lives of undocumented migrants and those at risk of removal follow the life and social contours the receiving government and society allows them.

This ethnographic study of undocumented and documented Fiji Indian and Fijian migrants in Griffith, a township in rural New South Wales, Australia, however, demonstrates the strategies that the undocumented with the documented can and do use to widen their life and social choices, regardless of the strategies the Australian nation-state uses to fit them (back) into and out of its image of society.

It argues that social structures and personal agencies do not act as ethnically prejudiced pushers and pullers of Fiji Indians and Fijians into migration. However, once Fiji Indians and Fijians have migrated to Australia and are faced with negotiation of the Australian nation-state's increasingly exclusionary boundaries and Australian society's social and economic ones, both groups rely on adequately isolated physical spaces in which to move in order to mark out their own smaller spaces to (largely) recreate, align with and adhere to social structures. Their sets of habitus, practice and structures from their respective societies in Fiji are reproduced and adapted, in the case of Fiji Indians, to enable isolation from each other and in the case of Fijians, to enable close, intensive, kinship and sociality with each other.

Wahidah Siregar, School of Pacific & Asian Studies, The Australian National University

Title: Gaining Representation in Parliament: A Study of the Struggle of Indonesian Women to Increase Their Numbers in the National, Provincial and Local Parliaments in the 2004 Elections (PhD 2008)

Abstract

While women make up half of Indonesia's population, since independence, the highest percentage of women representatives in the national parliament has only been 13 per cent, in the period 1987-1992. This thesis looks at the strategies employed by Indonesian women activists to increase women's parliamentary representation in the 2004 elections. As well as investigating the impact of the campaign at the national level, it also investigates the impact at the provincial and local levels through case studies of the East Java provincial parliament and Sidoarjo local parliament. How effective were their strategies in regard to the number of women elected to these three parliaments? Has the campaign for increasing women representation impacted on the possibility for women legislators to provide substantive representation?

Increasing women's representation became a critical demand of women in the period of political reform following the forced resignation of President Suharto in 21 May 1998. Women activists saw an opportunity in the context of the refashioning of Indonesian politics in a

more democratic climate and the reform of political laws preceding the 2004 elections. Their demands that attention be given to providing proportional female representatives in parliament crystallised because women were only nine per cent of those elected to the national parliament in the 1999 elections. The newly established democracy in the country had not delivered an improvement in women's representation in parliament. Facing the 2004 elections, they strongly challenged this lack of women in the legislature because it was perceived as a source of the lack of gender sensitive policies.

The centre piece of their strategies to achieve their goal was through the use of quotas for women. They demanded that a 30 per cent quota for women be included in a relevant political law. After a long struggle, a 30 per cent non-compulsory quota was included in Law No.12, 2003 on Elections, enacted on 18 February 2003. However, the 2004 elections still resulted in only 11.3 per cent of women members in the national parliament (*Dewan Perwakilan Rakyat*). In the two other levels of parliament studied in this thesis, the results were 16 per cent for the East Java parliament (*Dewan Perwakilan Rakyat Daerah Provinsi Jawa Timur*) and only 2.2 per cent for the Sidoarjo parliament (*Dewan Perwakilan Rakyat Daerah Kabupaten Sidoarjo*). This thesis examines the reasons why the quota failed to deliver the anticipated increase in women's representation. Significant factors were found to include the non-compulsory status of the quota; the lack of women in political parties, especially in leadership positions; dominant role of political party leaders in nominating candidates for parliament; and the electoral system (the semi-open list of proportional representation). However, forming a minority does not necessarily mean that women MPs are not able to act as substantive representatives for their female peers. Some women MPs have shown their ability to address women's interests. Anik Maslahah, the only female member of the Sidoarjo parliament, has demonstrated that through cooperation with women activists outside the parliament and government bodies, she has been successful in achieving the passage of Sidoarjo District Regulation No. 18, 2006 on the Protection of Women and Children Victims of Violence. While women's effectiveness in the political domain does rely on legislators, strengthening cooperation between women MPs and activists outside parliament is also an important strategy in enabling women MPs to provide substantive representation.

Brendon Tagg, School of Social Science, University of Queensland

Title: 'You'd Look Terrible in a Skirt!' Masculinities and Men's Netball (PhD 2008)

Abstract

A rapidly growing body of literature reveals that sport is an extremely significant site for the perpetuation of hegemonic masculine ideology. Interestingly, however, there has been remarkably little research investigating masculinities within traditionally female-dominated sports such as netball. In order to help fill this gap in the

literature, this project is an ethnographic account of elite male netball players in southern New Zealand.

The project investigates the ways that men's netball players reconcile participation in a stereotypically 'feminine' sport with traditionally rigid local definitions of masculinity. Of specific interest is the ways in which players challenge and/or reproduce (a) hegemonic masculinity, (b) traditional stereotypes of sport as an inherently 'masculine' activity, and (c) netball's reputation as 'feminine' sport. The study also considers how players reconcile stereotypes of men's netball with their own experiences.

In the first part of this study, I review academic literature, popular literature and media conceptions of masculinities in sport, to formally identify themes surrounding hegemonic masculinity and constructions of both 'legitimate' and 'illegitimate' sports participation. In the second component, based on my first season of participant-observation, I hope to come to understand, from a phenomenological existentialist perspective, the grounded 'ways of being' a male netball player, and the contradictions associated with these. The final component is a series of in-depth, open-ended interviews with elite men's netball players. Based on the hermeneutic tradition, I believe that participants' lay language provides the most accurate reflection of their ways of seeing and relating to both this subculture and society in general.

Through the combination of these methods, and a theoretical underpinning from critical feminism, radical feminism, and post-modern feminism, I explain how hegemonic discourses envision men's netball players, but also develop a reflexive understanding of how individual players construct, negotiate, and resist dominant conceptions of masculinity.

Arif Zamhari, School of Pacific & Asian Studies, The Australian National University

Title: Rituals of Islamic Spirituality: A Study of *Majlis Dhikr* Groups of East Java (PhD 2008)

Abstract

This study attempts to elucidate the emergence of forms of Islamic spirituality in Indonesian Islam identified as *Majlis Dhikr* groups. Despite the increasing popularity of Sufi groups (*tarekat*) among Indonesian Muslims, these *Majlis Dhikr* groups have proliferated on Java in the last two decades both in urban and rural areas. These groups have attracted followers from a wide social base to their practices, hence contributing significantly to the improvement of religious performance among Indonesian Muslims. The diverse aspects of these *Majlis Dhikr* groups are examined in this study: their rituals and teachings, their understanding of their rituals, their contestation with critics and opponents, their strategies to disseminate their teachings and expand their membership, their role in the preaching Islam among Indonesian Muslims and the role of the *pesantren* in developing these groups.

Detailed analyses of specific *Majlis Dhikr* illustrate how these groups consider themselves as an alternative way for

Indonesian Muslims to experience Islamic spirituality. Careful examination of their rituals, teachings and their theological debates with other Muslim groups reveals how *Majlis Dhikr* groups regard their activities as legitimate ritual practices that are in accordance with the legacy of Islamic Sufism based on the interpretation of the Qur'anic and the Prophetic tradition.

This study examines how *Majlis Dhikr* are used by Indonesian Muslims as another institution to maintain Islamic tradition in Indonesia in general and among Javanese Muslims in particular.

Tanya Zivkovic, Discipline of Anthropology, The University of Adelaide

Title: In-between bodies: the biographical process of Tibetanised Lamas (PhD 2008)

Abstract

This study is concerned with the social and religious life of deceased Tibetan Buddhist lamas. It argues that posterior forms – corpses, relics, reincarnations or hagiographical representations – extend the biographical process of the lama's trajectory of lives. The focus then is on continuities beyond a singular body. The dissertation draws attention to quintessentially Tibetan understandings of the lifecourse and of the body as an interwoven complex of multiple forms.

This dissertation is an ethnographic account of the social relations and exchanges that took place between posterior embodiments of lamas and their devotees in a multi-sited study of lay and monastic settings in the Darjeeling Hills, India. I look at how these relations are constituted, maintained, and acted upon in day-to-day life. In contrast to more traditional liturgical, textual-based accounts I contextualise the seemingly esoteric and exotic aspects of Tibetan Buddhist culture within the everyday, embodied and sensual sphere of religious praxis. My interest is in both the minutiae of everyday interrelations between lamas and their devotees, specifically noted in ritual performances and the enactment of lived tradition, as well as the sacred hagiographical conventions that underpin local knowledge.

The death and transformation of Buddhist lamas, together with their memorialisation through textual, bodily and performative practices, are examined by way of phenomenological approaches to intersubjectivity and embodiment. Drawing on the institutionalised tradition of hagiography, stories of saintly death, and the devotional practices of monastics and laity, I contend that devotees engage different modalities of the lama's presence to effect a distinctive interexperience of time, space and biography.

New Publications

Anthropological Forum

Volume 18, No. 2, 2008

Petit, Pierre: "Rethinking internal migrations in Lao PDR: The resettlement process under micro-analysis"

Hoffstaedter, Gerhard: "Representing culture in

Malaysian cultural theme parks: Tensions and contradictions"

Lindstrom, Lamont: "Melanesian Kastom and its transformations"

The Asia Pacific Journal of Anthropology

Volume 9, No. 2, 2008

Wen-Chin Chang: "The Interstitial Subjectivities of the Yunnanese Chinese in Thailand"

Natacha Gagn: "On the Ethnicisation of New Zealand Politics: The Foreshore and Seabed Controversy in Context"

Keith Barber: "'Indigenous Rights' or 'Racial Privileges': The Rhetoric of 'Race' in New Zealand Politics"

The Asia Pacific Journal of Anthropology

Volume 9, No. 3, 2008

Jennifer Alexander, Rosita Henry & Kathryn Robinson: "Connecting the Miles: Introduction"

Linda H. Connor: "Jero Tapakan and other teachers: Stories, friendship and ethnographic practice"

Jennifer Alexander: "Douglas Miles and Borneo"

Christopher Eipper: "From the man in the white suit to the woman with the white mantle: Milestones in my education as an anthropologist"

Rosita Henry: "A tulip in lotus land': History and agency in colonial Sri Lanka"

Dundi Mitchell: "Theatre and seduction: The politics of aesthetic judgements in Thailand"

Robert Fisher: "Anthropologists and social impact assessment: Negotiating the ethical minefield"

Kathryn Robinson: "The culture of politics and the politics of culture in the anthropology of Douglas Miles"

Douglas Miles: "Afternoon light on the Thailand controversy: An afterword"

Oceania

Volume 78, Issue 1, March 2008

Veronica Strang: "Introduction.(water and society)"

Alison Dundon: "Jumping fish: engendering contestation and development on the waterways of the Aramia River in Papua New Guinea"

Megan Jennaway: "Aquatic identities, fluid economies: water affinities and authenticating narratives of belonging in East Timorese myth and ritual"

Veronica Strang: "Wellsprings of belonging: water and community regeneration in Queensland"

Sandy Toussaint: "Kimberley friction: complex attachments to water-places in Northern Australia"

Edward McDonald, Bryn Coldrick & Will Christensen: "The green frog and desalination: a Nyungar metaphor for the (mis-)management of water resources, Swan Coastal Plain, Western Australia"

Linda Connor, Nick Higginbotham, Sonia Freeman & Glenn Albrecht: "Watercourses and discourses:

coalmining in the Upper Hunter Valley, New South Wales”

Anne Ross: “Managing meaning at an ancient site in the 21st century: the Gunningurru Aboriginal stone arrangement on the Darling Downs, southern Queensland”

Susan R. Hemer: “Piot, personhood, place and mobility in Lihir, Papua New Guinea”

Journal of the Polynesian Society

Volume 116, Issue 4, December 2007

Patrick V. Kirch & Mark D. McCoy: “Reconfiguring the Hawaiian cultural sequence: results of re-dating the Halawa Dune Site Mo-A1-3, Moloka’I Island”

Christophe Sand, Frederique Valentin, Jacques Bole, Andre Ouetcho, David Baret, Tarisi Sorovi-Vunidilo & Sepeti Matararaba: “Report and preliminary analysis of the first archaeological survey of Naqelelevu Atoll, Northeast Fiji”

Ashild Naess & Even Hovdhaugen: “The history of Polynesian settlement in the Reef and Duff Islands: the linguistic evidence”

Social Analysis

Volume 52, Number 1, Spring 2008

“Against Belief?” Edited by **Galina Lindquist & Simon Coleman**

Simon Coleman: “In Memorium. Galina Lindquist 1955-2008”

Galina Lindquist & Simon Coleman: “Against belief?”

Stephen D. Glazier: “Demanding deities and reluctant devotees: belief and unbelief in the Trinidadian Orisa movement”

Andrew Buckser: “Cultural change and the meanings of belief in Jewish Copenhagen”

Omri Elisha: “Faith beyond belief: evangelical Protestant conceptions of faith and the resonance of anti-humanism”

Jon P. Mitchell & Hildi J. Mitchell: “For belief: embodiment and immanence in Catholicism and Mormonism”

Marjorie Mandelstam Balzer: “Beyond belief? Social, political, and shamanic power in Siberia”

Galina Lindquist: “Loyalty and command: Shamans, Lamas, and spirits in a Siberian ritual”

Mira Z. Amiras: “Experience beyond belief: the ‘strangeness curve’ and integral transformative practice”

Koen Stroeken: “Believed belief: science/religion versus Sukuma magic”

David Hicks: “Afterword: glimpses of alternatives – the Uma Lulik of East Timor”

Don Handelman: “Afterword: returning to cosmology – thoughts on the positioning of belief”

Arena Journal 29/30 (2008)

[From the publisher’s announcement] Twelve months since the beginning of the Northern Territory intervention, much soul-searching and some fundamental reflection is taking place on black/white relations and the future of Aboriginal communities and culture.

In a series of articles this issue of *Arena Journal* explores ‘Indigenous futures’ after the intervention.

John Hinkson: “Editorial: After the intervention”

Paul ‘t Hart: “The limits of crisis exploitation”

Michael O’Loughlin: “Radical hope, or death by a thousand cuts? The future for Indigenous Australians”

Ernest Hunter: “Service solutions, or stagnation?”

Desmond Manderson: “Not yet: Aboriginal people and the deferral of the rule of law”

Griffith Review 21: Hidden Queensland (July 2008)

[From the publisher’s announcement] Queensland is the new centre of political gravity in Australia. Twenty years ago it was a repressive and corrupt place out of step with the rest of the nation. Hidden Queensland explores the most remarkable transition in Australian political history: in the people, the politics and the policies – and also exposes the lingering impact of secrets. The election of Kevin Rudd as prime minister signalled a momentous change in Australia – political power moved north for the first time. As he said, ‘You can take the boy out of Nambour, but you can’t take Nambour out of the boy.’ This edition of *Griffith Review* explains how this happened and what it means for Australia. The lead essay by Julianne Schultz provides a fresh and comprehensive analysis of how today’s leaders and visionaries forged their ideals in the ashes of corruption and conflict. She describes the way networks with radical roots were formed and nurtured in the subtropical heat. The issue includes an essay ‘After consensus’ by **Peter Sutton**.

Tradition, Adaptation, The ‘Tide of History’ Workshop: issues for anthropology in research for native title claims and their aftermath

Convenors: **David Trigger & Wendy Asche**

Workshop summary: While legal decisions, negotiated outcomes and related commentary have indicated that establishing native title rights does not require an unchanging body of traditional law and custom, in practice this remains a difficult and contested area of anthropological research. Further challenges are encountered in the implications of changing law and custom for managing and implementing acknowledged rights arising from claims.

Contents:

Robert Graham & Wendy Asche: ‘Native Title in urban areas - You win: You lose’

Gaynor Macdonald: 'Historicising tradition: Anthropology's challenges in Native Title'

David Martin: 'Looking back, looking forward: challenges for native title anthropology in an era of agreement making'

Kim McCaul & Peter Tonkin: 'Keeping the audience in mind when discussing the tide of history'

Kingsley Palmer: 'Piety, fact and the oral account in native title claims'

Ian Parry: 'Turning back the tide of history: anthropology, adaptation and the reasonable case model'

Nicolas Peterson: 'History, tradition and cultural revival in southeast Australia'

James Rose: 'Structural event indexing and social network analysis in the development of Native Title evidence'

Basil Sansom: 'Native Title, inherited anthropologies and change'

Nicholas Smith: 'Negotiating "tradition" in the Pilbara'

David Trigger & Wendy Asche: 'Christianity, cultural change and the negotiation of native title rights'

James Weiner: 'Conflict in the statutory elicitation of Aboriginal culture in Australia'

Ray Wood: 'Research issues in the Githabul case'

Abstracts of papers are available at:

<http://www.socialscience.uq.edu.au/index.html?page=87333&pid=13608>

Bureaucrats and Bleeding Hearts: Indigenous Health in Northern Australia

Tess Lea, University of New South Wales Press 2008

[From the publisher's announcement] *Bureaucrats and Bleeding Hearts* takes you on an intimate journey into the lives of people armed with the task of ending Australian Aboriginal disadvantage in the frontier north of Australia. Taking a fresh look at longstanding issues, Lea examines the culture of bureaucracy, its need to create the look of action, how intelligent inhabitants uphold the apparatus of government even whilst they critique it, and how benevolent efforts to improve health have brought about unexpected co-dependencies and tragic failures. She paints a sympathetic yet discomfiting portrait of those who, working on behalf of and for Aboriginal health, fiercely defend the ideas and principles that paradoxically reinstate the primary need for greater levels of government intervention.

The Makers and Making of Indigenous Australian Museum Collections

Nicolas Peterson, Lindy Allen & Louise Hamby (editors), Melbourne University Press 2008

[From the publisher's announcement] This volume of original essays brings together, for the first time, histories of the making and of the makers of most of the major Indigenous Australian museum collections. These collections are a principal source of information on how

Aboriginal people lived in the past. Knowing the context in which any collection was created—the intellectual frameworks within which the collectors were working, their collecting practices, what they failed to collect, and what Aboriginal people withheld—is vital to understanding how any collection relates to the Aboriginal society from which it was derived. Once made, collections have had mixed fates: some have become the jewel of a museum's holdings, while others have been divided and dispersed across the world, or retained but neglected. The essays in this volume raise issues about representation, institutional policies, the periodisation of collecting, intellectual history, material culture studies, Aboriginal culture and the idea of a 'collection'.

Tarara: The Cultural Politics of Croat and Maori Identity in New Zealand. Memory, Belonging, Identity **Senka Božić-Vrbančić,** Otago University Press, 2008.

[From the publisher's announcement] At the turn of the twentieth century, Croatians were migrating from Dalmatia, then part of the Austro-Hungarian Empire, and Maori, having become part of the British Empire, were losing much of their land. All were looking for work. They came together on the gumfields of the far north, digging up kauri gum resin for export. Many of the Croatians settled and married – some to mail-order brides from home, others to local Maori women – and a unique community was born. Drawing on a range of sources, from official historical narratives on the kauri gum industry, to oral histories, novels, letters, newspaper articles, marriage certificates, and much more, Božić-Vrbančić examines Maori-Croatian relationships on the gumfields and beyond. This is a significant contribution to ideas about migration and displacement and an important discussion of the impact of different social models – colonialism, assimilation, biculturalism, and multiculturalism – on Maori and Croatian identity and memory. The book is illustrated with historical photographs.

Kurdistan: The Crafting of National Selves

Christopher Houston, Berg, 2008

In the transition from imperial rule to the rule of Middle-Eastern States the old Ottoman province of Kurdistan was de-populated, re-named and re-mapped, while its diverse inhabitants were encouraged to commit themselves to the nation-building missions of modern Turkey, Iraq and Iran. These projects, driven by ambitious elites in the modernizing capitals of new nation-states, were accompanied by varying degrees of intolerance towards minority ethnic languages, political institutions and regional autonomy. *Kurdistan and the Crafting of National Selves* is an exploration of these processes. It also shows how, in response to these changes, individuals, groups and political associations have imagined Kurdistan and the Kurds. The first half of the book examines Kurdish identity discourses themselves, tracing their relationship with the nationalism of official history-

writing sponsored by these new nation-states.

The second half of the book branches off from these Kurdish self-descriptions *per se*, to describe the political ideology (Kemalism) that denies Kurdish claims to national or ethnic difference and seeks in various ways to force or cajole Kurds' silence. Using original sources, the study analyses the amazing cultural revolutions made in Iraq, Iran and Turkey after the First World War by their Kemalist elites. In doing so, it is the first book to make a comparative study of the language, music, architectural, artistic and educational reforms in these three countries, as well as to show how they are connected to new forms of Kurdish self-knowledge. It also demonstrates the much neglected significance of the Kemalist model for state building in the broader Middle-East. Sensitive to the ethnographic nuances of everyday life, yet historically focused and politically comparative, *Kurdistan and the Crafting of National Selves* is required reading for anyone wishing to understand Kurdish nationalism, including the emergence of an independent Kurdistan in northern Iraq today.

Asian and Pacific Cosmopolitans: Self and Subject in Motion

Kathryn Robinson (ed.), Palgrave MacMillan, 2008

[From the publisher's announcement] How do we understand the diverse roots of modern identities and subjectivities of citizen, labour migrant, artist, intellectual, member of a global faith community? How do migrant lives express the complex interplay of local and global processes in the post-Cold War era? What kinds of cosmopolitan imaginaries and practices are embraced and generated in the Asia Pacific, characterized by long histories of regional, indeed global networks of power and meaning, including Islam and Christianity? Writing from a range of disciplines, the authors explore from first-hand experience the discursive strategies through which individuals embrace new subjectivities, and groups construct cultural identities. These issues are addressed in regionally specific terms, with an eye to the long term in history, and not merely as emergent global novelties. Several of the contributors explore the role of our dialogic scholarly practices in engaging, stimulating and promoting emergent subjectivities and identities. The book includes Chapters by K. Robinson, T. Day, K. M. George, K. Narayan, C. Turner, R. Eves, A. Dundon, P. Werbner, M. Budianta, D. McKay and N. Tapp.

Ties to the Homeland: Second Generation Transnationalism

Helen Lee (ed.), Cambridge Scholars Publishing, 2008

[From the publisher's announcement] *Ties to the Homeland* examines the connections maintained across national borders by the children of migrants, the "second generation." In the context of globalisation and increasing population mobility, migrants' transnational ties have become an important topic of research, yet until recently we have heard little about the reproduction of such ties in

the second generation. The transnational engagements of migrants' children are crucial for understanding future trends in the global movement of people, money, goods and ideas, and they also can have a significant impact on issues of cultural identity and "belonging" for these children, who grow up outside their parents' homelands but may have dual or even multiple notions of "home." The detailed case studies in *Ties to the Homeland* explore the diverse transnational practices and attitudes of members of the second generation and reveal significant intergenerational differences that bring into question some of the key assumptions underlying existing work on transnationalism. The case studies focus on the children of migrants originating in regions such as Europe, the Middle East and the South Pacific, and they bring an Australian perspective to a field that has been dominated by a European and North American focus. Chapters are contributed by Helen Lee, Raelene Wilding, Dimitra Giorgas, Ann-Maree Dawson, Kipps Horn, Tony Mitchell, Cameron McAuliffe, Heba Batainah, Max Quanchi and Devleena Ghosh.

The Globalisation of School Choice?

Martin Forsey, Scott Davies & Geoffrey Walford (eds), Oxford Studies in Comparative Education, Symposium Books, 2008

[From the publisher's announcement] 'Which school should I choose for my child?' For many parents, this question is one of the most important of their lives. 'School choice' is a slogan being voiced around the globe, conjuring images of a marketplace with an abundance of educational options. Those promoting educational choice also promise equality, social advantage, autonomy, and self-expression to families. But what does this globalisation of school choice actually look like on the ground? This collection brings together educationalists, anthropologists, and sociologists who use a rich array of empirical data to understand the complex realities of school choice across a range of political and social settings: in Argentina, Australia, Canada, China, England, India, Israel, Japan, Singapore, Tanzania, and the United States. Together they show that, while the language of school choice has spread globally, it has done so unevenly across and within nations, and is always interpreted through local social and historical contexts. Neo-liberal policy initiatives are re-shaping education systems in many nations, but in complex and varied ways. This collection shows that rather than eliminating equity concerns, they re-embed them within new frameworks of choice and accountability. This is an important book for those interested in comparative education, as well as the sociology and politics of schooling.

Melanesian Odysseys: Negotiating the Self, Narrative and Modernity

Lisette Josephides, Berghahn Books 2008

[From the publisher's announcement] In a series of epic self-narratives ranging from traditional cultural

embodiments to picaresque adventures, Christian epiphanies and a host of interactive strategies and techniques for living, Kewa Highlanders (Papua New Guinea) attempt to shape and control their selves and their relentlessly changing world. This lively account transcends ethnographic particularity and offers a wide-reaching perspective on the nature of being human. Inverting the analytic logic of her previous work, which sought to uncover what social structures concealed, Josephides focuses instead on the cultural understandings that people make explicit in their actions and speech. Using approaches from philosophy and anthropology, she examines elicitation (how people create their selves and their worlds in the act of making explicit) and mimesis (how anthropologists produce ethnographies), to arrive at an unexpected conclusion: that knowledge of self and other alike derives from self-externalization rather than self-introspection.

Issues in Environmental Research: Politics, Anthropology and Sociology

Liam Leonard & Michael O’Kane, Free E-Book from Ecopolitics Series, Vol. 3, Irish Greenhouse Press 2008

Available at

<http://www.ecopoliticsonline.com/index.cfm?action=books>

[From the publisher’s announcement] The success of civil society groups and social movements in the Lisbon Treaty referendum has increased our focus on the relationship between activism and power. This, the third book in the Ecopolitics Series, presents a series of studies on activists in Ireland between the 1997 and 2007 general elections. Here, the relationship between activism and research is explored through a series of case studies, interviews and articles. Activists with the Irish Green Party centred in Dublin provide the focus for Irish-Australian anthropologist Michael O’Kane’s in depth study on the 1997 election campaign. This is followed by a series of articles by Irish-American political sociologist Liam Leonard, based on his work as a researcher and journalist in Galway between 1999 and 2008. *Issues in Environmental Research: Politics, Anthropology and Sociology* provides a chronological account of political events from an activist’s perspective, thereby creating further understandings of the motivations of those in

society who are so often on the outside of the mainstream, but who have influenced events both nationally and throughout Europe in recent political campaigns. As such, this book offers a significant record of activist’s perspectives at a pivotal moment in the relationship between the grassroots and the political elite, both in Ireland and in the wider European Union.

Repatriating Human Remains

From Anatomic Collections to Objects of Worship

Des collections anatomiques aux objets de culte:

Conservation et exposition des restes humains dans les musées

This international symposium on human remains was held in Paris on 22-23 February 2008. It was structured as three round table sessions. The first round table – “Repatriating human remains: why, for whom, under which conditions?” – aimed at fostering a better understanding of the origins of the requests for repatriation, of the arguments underlying them and of different repatriation policies. The second round table – “Is there any place today for human remains inside museums?” – aimed at fostering a better understanding of the circumstances under which these objects found their way into museums and explored the issue of the history embedded in these artefacts, ways of exhibiting a shared past, and the cultural and scientific value of human remains and of objects made of or including human remains. The third round table – “The status of human remains from a legal, ethical and philosophical point of view” – examined French and international law relative to the treatment and property of human remains, the possible interpretations of the French bio-ethics bill of 1994, the ethical and philosophical questions raised by the extension of the notion of person to human remains.

The research and teaching department of the quai Branly museum has placed the full proceedings, in French and English, on their website at

<http://www.quaibrantly.fr/en/programmation/scientific-events/past-events/international-symposium-from-anatomic-collections-to-objects-of-worship/index.html>

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 Philosophy, Anthropology and Social Inquiry, The University of Melbourne.

The next issue of the Newsletter will be published in December 2008. Some back issues are available on the AAS web site: <http://www.aas.asn.au>

The banner photographs on page 1 of this issue of the Newsletter were taken by Klara Hansen (The Australian National University) at the Riddu Riddu Festival, Olmmaivaggi, Northern Norway. From L to R they show: some of the audience at one of the headline concerts; a backstage lavvu (Sami tent using canvas and Arctic birch); and Turdus Musicus, a local hard rock band, playing on the main stage.

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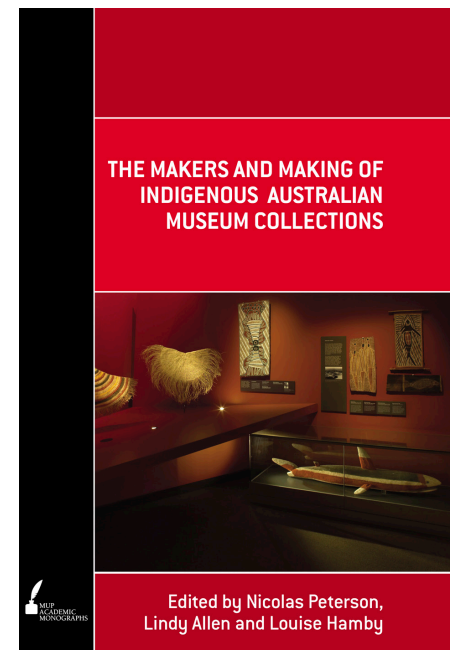
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