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McARTHUR FELLOWSHIP

Faculty of Arts
The University of Melbourne

Applications close 15 December 2008

For further details see page 5 of this issue of the AAS
Newsletter.

Erotic Ethnography in City Spaces

Maree Pardy

School of Philosophy, Anthropology & Social Inquiry
The University of Melbourne

In 1950 one third of the world's population lived in cities. By 2050 this is expected to rise to two thirds, or 6 billion. By 2015 the world's largest cities – Bombay, Tokyo, Lagos, Shanghai, Jakarta, Sao Paulo, Karachi, Beijing, Dhaka and Mexico City – will each have a population of between 20 and 30 million (Amin 2006: 1012). The city is becoming a universal condition albeit one historically, politically and culturally situated. Even those who don't live in cities are impacted by the city's demand for

resources and its regulation of time, space and environments beyond its edges. City life is the human condition. If anthropology is the study of humankind, then the city is the anthropological site *par excellence*. And yet, we often don't think about the city as a central object of anthropological study. Indeed, there is much argument over whether urban anthropology is or should be anthropology *in* or *of* the city.

As more of the world's people share the sensory experiences involved in negotiating the urban environment, they will also develop different priorities. For some it will involve locating water, food and sanitation in slums. Others will engage with conditions of increased pace, lifestyle options and restless change. But

they will all, as Robert Park (1925) suggested long ago, come to act in urban ways.

In this brief piece on ethnography in the city I present some descriptions of an urban site in which I have been working for some time, but which has suddenly been re-moulded. I suggest how working here has led me to consider the notion of erotic anthropology. I contemplate the current move in many cities towards strategies of 'regeneration' as a site ripe for anthropological enquiry.

Footscray Mall – presence from absence or the creation of negative space

My research on the intersections of gender, identity, multiculturalism and globalisation has led me to view the Footscray mall and surrounding sites as part of the field of research. Working most closely with particular communities, I have also been intellectually and sensorially captivated by these zones of inhabited cultural life, spaces of intersection, departure and arrival, and of rest, consumption, engagement; where people ignore, are ignored, or struggle to belong. Footscray's pedestrian street mall was such a place, where

[t]he brick surface ... is uneven, weathered and ageing. Depending on the mood of the observer there is now and again a sense of decay. Sometimes the goods that ooze out of the shops to adorn the mall's fringe – cheap clothes on racks, plastic buckets and bows in enormous quantity and diversity of colour, brooms, buckets, plastic travel bags – all seem tired and tacky. Yet the place remains *alive*. Even if people no longer *arrive* at the mall, they continue, nonetheless to traverse it (Pardy 2005:108).



The old Footscray mall [Photo: Maree Pardy]

For the anthropologist, such urban spaces are important because they are spaces where people matter. Yet urban space is not constituted merely by its fabric, architecture or design. Its vitality is created by the rhythms of the repetitive coming together and moving apart of bodies, as they make (a difference to) the space:

Teenage body with caps strut their stuff. Harried people lugging heavy shopping bags pass through looking to see whether there might something

they need. An old man in blue singlet, thongs, shorts and tattoos frantically combs his hair with his fingers as he walks in circles and yells into his large red mobile phone. Children cry because they can't catch the pigeons. Young women and old, from every corner of the world, flick clothes and hangers up and down racks searching for a bargain. The four public phones in the centre of the mall are always occupied. People look poor. Two Asian men traveling opposite directions meet and shake hands, smiling with delight as they begin to chat. People seem preoccupied. They haven't really *come* to the mall, but it's the place they must pass through. Perhaps something might happen today. Sometimes they sit, rest and wait...no one dresses up to come to the mall (*ibid*).

Footscray, like other older urban districts, is currently experiencing 'revitalisation'; the mall has recently had a makeover. For nearly a year it was fenced off and over time, small sections were slowly re-opened. Recently the new mall was unveiled, the local council describing it as part of the suburb's "gritty reality", epitomising council's urban renewal and place making strategy, which seeks to 'refine' those aspects of the area that people value. Footscray is "safe, artsy, edgy, affordable, regional, diverse, multicultural." By 2030, the council promises, "these qualities ... will have been *polished* and *promoted* more effectively" (Maribyrnong City Council 2008).



The one stop planning shop in the mall [Photo: Maree Pardy]

I have previously analysed the mall as a space of everyday multicultural encounter, where people come together, often involuntarily, negotiating each other's presence in indifferent, affable, detached or conflictual ways. Suddenly, indeed on my first visit to the 'renewed' mall, I experienced the space itself as a barrier to these encounters. The mall suddenly came into view by the absences it created. The mall had been cleaned up and cleaned *out*. Previously, as a researcher, life in the mall was about the life; now it's about the mall, specifically about its devitalisation. Once feared by some as deathly, now it's dead, ghostly and strange; where previously its power lay in incitement and excitement. Chaos is quelled

in favour of arid, sparse, negative space. Once like Melbourne's Federation Square on speed, now it's a sad brick veneer with a trashy minimalist make over. No one I spoke to was happy about it.

"We want our old one back", said the group of young-ish 'parkies'. Drinking stubbies of beer and cans of bourbon and coke, but not yet drunk, they spoke with unusual passion and indignation. They like to move up from 'their park', near the railway station, where they spend most of their day, to enjoy the company and life in the mall. "People only come to the Mall 'cos they're lonely and want company; now look at it and they spent \$1.6 million on it", said one, breathlessly "and they're about to spend millions on the railway station too – what for, we've got a beautiful railway station."

They continued, all having a say; Thanh says, "we only come to the mall for a drink and drugs and to chat." A man sitting next to them interjected, "its ok to get the drink but forget about the drugs, they're no good for you." Sandra ignores him: "I was a kid in Fitzroy and they've made that for the rich people too". Anna says: "the mall and the railway station are my heritage, I've lived here all my life which is more than 25 years."

Their passion and desire took me aback, as did their grasp of detail. As I joined their conversation, I suspected that these were not the "types" for whom the mall was renewed.



The new Footscray mall:
cleaned up and cleaned out [Photo: Maree Pardy]

If the human condition is more and more urban, what do places like Footscray mall hold for anthropology through ethnography? Here, the relation between public space and cultural life is brought into sharp relief. Here, life made in distinctly urban ways can be observed through an anthropological lens. In the mall is kinship, and sexuality in the arcades, villages on the footpaths, cosmopolitans on the corner. Anthropologists must act in *urban ways*, to find productive methods and modes of relating in these anonymous intimate spaces.

Increasingly there are differences and conflicts about how these spaces should look, how they should be used, and who and indeed *what* they are for. Contests between dwelling and display are evident. For residents,

consumers, neighbours and visitors these are space of immediate, sensate and practical pursuits, in particular and diverse ways. For the planners, councils and governments these spaces are displays of 'what the city has to offer' to those they want to attract. This relation between dwelling and display is often the absent underlay of shallow discourse about urban conflicts and disorder. In the face of competing demands and conflicts over seemingly incompatible ideas about cultural life, and its governance, there is scope for what John Bowen (2003) calls an 'anthropology of public reasoning' about how city spaces are or should be produced.

City spaces are already full of life, so why the need to revitalise or regenerate them? Is it that there is not enough life, or is it the wrong life, or does it somehow provide inappropriate conditions for the 'good life', however that might be framed?

Sites of eros – erotic encounters

I have previously described the mall as a space of chaos or *eros*, a space where people constantly rub up against each other. The mall can thus be a site for erotic ethnography, where the term "erotic" refers to an embodied and sensual engagement with the world, the experience of bodily disclosures, sensations and connections. The ethnographer in the city is one such sensate body. As ethnographers our senses are in constant connection and contact with spaces and their bodies. The appetites and passions of the body mark the erotic, and the mall's makeover repulsed me. My appetite for the mall was dashed, my passion crushed. In psychoanalytic terms this was a libidinal response of self-preservation, evading the defeat of loss – the loss of the space that once throbbled with life, and pulsed with flesh. Even the fellating dolphins, the prominent bronze sculpture has been removed from the mall.

Perhaps cities and spaces have personalities. Robert Park (1984) described the city as 'a state of mind'; Georg Simmel (1903) spoke of the mental life of the metropolis, suggesting that when people are obliged to associate with each other, emotional responses are reduced as a way of coping with the multiplicity of bodies and signs. Simmel's city is an excess of signs and wonders that impose a "calculating exactness of practical life", re-ordering time and space, repressing movement (*ibid*: 33). It is repression of desire, and therefore erotic. Likewise, the structuring principle of regeneration, revitalization and renewal is also *eros*, but in the way suggested by Paul Carter (2002), where the repression of movement in public space, is *eros* repressed.

Revitalisation – when some bodies become 'socially defunct'

The social and economic competition of contemporary life makes cities and suburbs of the industrialized world, just as most of the poorer national economies, subject to increasing pressure to attract investment, and a key strategy for this is the creation of desirable public image. This image needs substance, often spatial. Developing 'precincts' is a strategy to fulfil these neo-liberal

imperatives. As a precinct of tacky shops and unkempt clientele, the mall doesn't entice investment, the middle class or tourists. Exotic multiculturalism is attractive, if governed in a particular, orderly way. It might look good on a postcard but the "gritty reality" of the flesh and blood life, the smell and the mess of the mall, is not so enticing.

Engaging with the 'parkies' persuaded me that some bodies are too erotic for this space of repressed eros. In the discourse of renewal and regeneration, postcard multiculturalism now deems some bodies excessively white. These 'abject whites', the poor, the drug users, the drunks and the homeless are now "socially defunct" bodies (see Haylett 2001). They display exceptionally sexualized masculinity and distorted femininity. Some bodies are hot, some respectable, and some desirable. Such battles of the body are played out in the urban spaces of regenerated cities, in the fields of erotic ethnography.

Urban anthropologists Setha Low, Dana Taplin and Suzanne Scheld suggest:

In this century, we are facing a different kind of threat to public space – not one of disuse, but of patterns of design, management, and systems of ownership that reduce diversity. In some cases these designs are a deliberate program to reduce the number of undesirables, and in others, a by-product of privatization, commercialization, historic preservation and poor planning and design. Both sets of practices reduce the vitality and vibrancy of the spaces and reorganize it to welcome only tourists and middle-class people (Low *et al.* 2005:1).

They argue that what is at stake here is not only the deliberate and incidental exclusions produced by these inhospitable environments, but the threat to democracy presented when spaces of spontaneous embodied intermingling are closed down (*ibid.*).

Several weeks have passed since the re-opening of the mall and slowly its life is returning. People are beginning to reclaim the space. How this happens and the conflicts that arise will be a fascinating part of my current research. A colleague recently heard that the local drug users are proudly proclaiming that the new yellow section of the pavement has been fabricated from their recycled needle containers. That made me smile.

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Mankind and TAJA

The Anthropological Society of New South Wales was formed in 1928 and based in the Australian Museum, Sydney. The first issue of the journal *Mankind* – as the Society's 'official organ' was known – appeared in March 1931. In April 1980, *Mankind* was replaced by *The Australian Journal of Anthropology (TAJA)*. The link between *TAJA* and the Anthropological Society of New South Wales was terminated when the Society dissolved itself on 28 March 1996. *TAJA* became the flagship journal of the Australian Anthropological Society at the AAS AGM held on 2 Sept 1996 in Albury.

Next year marks another change, with Wiley Blackwell taking over from AAS as publisher of *TAJA*. In this issue of the *AAS Newsletter*, to mark and commemorate these changes, we republish the editorials from the first issues of both *Mankind* and *The Australian Journal of Anthropology*. The former was written by the then editor Keith Kennedy; the latter by the then editor Peter Hinton.

Mankind Vol. 1, No. 1 (March 1931)

Editorial by **Keith Kennedy**

WHEN the first European navigators reached the Great Southern Land now known as the continent of Australia, they found it occupied by an aboriginal race still in the stone-age culture, and living in an almost similar condition to that of our pre-historic ancestors who existed in Europe during Palaeolithic times. Since the settlement of the country the Aborigines have dwindled down to a mere fraction of their former number, and, unless steps are taken to preserve them, will die out altogether. Even if they do not become extinct it is only a matter of time when they will give up their ancient customs and take on European ways of living.

Here in Australia we have a unique opportunity for studying primitive man at first hand, but this opportunity will pass away in the course of a very few years, and when gone will be lost for all time. At the present time, in

isolated parts of the interior, can still be seen men making and using stone implements very like those found in the river drifts and cave deposits of pre-historic Europe. The spear-thrower or wommerah – an instrument known to the cave men of Aurignacian times can be seen still in use; also that strange weapon the boomerang, in its many forms, varying from a bent flattened stick to the specialized beaked variety.

As well as their weapons and utensils, the native arts and crafts are well worth studying. Most people are under the impression that the Aborigines are not clever or artistic, but when their art-work is examined we find a surprising variety that has taken centuries to evolve, and the motives they employ could, with advantage, be adopted to form the basis of an Australian school of decorative art.

Apart from material culture the social aspect of the Aborigines is very interesting, and their tribal organization, totemism, religion and folk lore present a fascinating field of study.

Much good work has been accomplished in Australia by anthropologists of the past, but there is still much to be done. With the object of carrying on investigation, and creating public interest in the study of man, primarily in Australasia and the Pacific Islands, the Anthropological Society of New South Wales was formed in 1928. It has already done a considerable amount of field-work and research and drawn together in co-operation those attracted by anthropology – the newest of the sciences. In publishing its official organ, MANKIND, the Society intends putting on record experiences and knowledge gained by members and others interested in the subject, and also to announce advances and discoveries made in different parts of the world.

***The Australian Journal of Anthropology* Vol. 1, No. 1
(April 1990)**

Editorial by **Peter Hinton**

With this issue, *Mankind* becomes *The Australian Journal of Anthropology*. The catalyst for this change was a decision taken by the committee to improve the format of the journal, which has seemed increasingly dated. It was suggested that its title should also be brought up to date.

We had two reservations about changing titles: first, *Mankind* is a journal with a tradition going back nearly sixty years, and it seemed in a way sacrilegious to make such a decisive break with the past, particularly as the journal has, over the years, established a sharp profile. Secondly, we were worried that subscriptions might be cancelled by those who got the impression that *Mankind* had ceased publication. We hasten to assure all concerned that although the title and format have changed, and despite the restart of the volume count, the scope and quality of the journal will remain as before.

The title of the journal was chosen after some deliberation. We wanted one which reflected the fact that the journal, while being based in Australia welcomes contributions from anywhere in the world. We also wished the title to indicate that the ethnographic scope of

the journal is world wide, and not restricted to Australia and surrounding countries.

'*The Australian Journal of Anthropology*' seemed to meet these requirements while underlining the fact that as *Mankind* the journal had the largest circulation, covered more countries and, according to the Citation Indexes, was the most frequently cited of any anthropological journal published in Australia. In *TAJA* it also has a neat acronym.

In the normal course of events *TAJA* will appear three times a year (designated numbers 1, 2 and 3 instead of particular months). For 1990 we are publishing this number (Vol. 1 No.1) plus a double issue, (Vol 1, Nos.2 and 3) which will appear at the end of the year. The double number is a significant special issue under the guest editorship of Warren Shapiro and will be entitled *On the Generation and Maintenance of Person: Essays in Honour of John Barnes*.

McArthur Fellowship

The Thomas and Margaret Ruth McArthur Fellowship Fund supports Postdoctoral Fellowships in the Faculty of Arts, The University of Melbourne.

The Fellowship is awarded to candidates who have been awarded the Doctor of Philosophy and wish to pursue research in the field of Social Sciences or Humanities. Under the terms of the Trust, preference will be given to female candidates and candidates undertaking research in the field of Anthropology.

Salary: \$50,693 - \$68,791 p.a. (Level A) or \$72,414 - \$85,990 p.a. (Level B) plus employer superannuation of 9%. Level of appointment is subject to qualifications and experience.

Employment Type: Full-time (fixed-term) position available for 3 years.

Enquiries Only To: Steven Heath, tel. + 61 3 8344 3303, email Hheaths@unimelb.edu.au

Applications Close: 15 December 2008

For position information and to apply online go to Hwww.jobs.unimelb.edu.au and search under the job title or job number 0020339.

AAS Essay Prize, 2008

The inaugural prize for the best essay published in Australian anthropology journals during 2007 was awarded to **Michael W Scott** for his article entitled "Neither 'new Melanesian history' nor 'new Melanesian ethnography': recovering emplaced matrilineages in southeast Solomon Islands" published in *Oceania* 77(3): 337-54. Highly commended and close runner-up was the article by **Kalpana Ram** "Untimeliness as Moral Indictment: Tamil Agricultural Labouring Women's Use of Lament as Life Narrative" published in *The Australian Journal of Anthropology* 18(2): 138-53.

The Abstract of Michael's article follows:

For two decades, Melanesianists have sought to reconcile what Robert Foster (1995) termed the 'New Melanesian History' and the 'New Melanesian Ethnography'. The former describes historically oriented studies that critique representations of Melanesian custom as recent objectifications of strategically positioned discourses and practices. The latter describes culturally oriented, particularist studies that characterize Melanesian sociality as an undifferentiated plane of being without integral a priori units; on every scale, human agency must individuate persons and collectivities by means of 'fraction', 'de-conception', and 'decomposition'. In this article I present data from Solomon Islands that resist analysis in terms of an unqualified both/and synthesis of these orientations. Specifically, I argue that articulations of matrilineal connections to land among the Arosi of Makira are neither merely postcolonial reifications of custom nor historically conditioned 'depluralizations' from an always pre-constituted social pleroma. Through historically situated case studies, I show how Arosi land disputes both reproduce and revalue matrilineally defined categories, each understood as the humanized continuation of an autonomous primordial essence. Recognition of the continuing importance of these categories among Arosi highlights what the New Melanesian Ethnography has obscured: that some Melanesians confront a historically transforming problem of how pre-existent parts fit together to make up social totalities.

The Abstract of Kalpana's article follows:

How do Dalit women forge certain forms of critical perspectives in relation to their existence? This paper explores the very particular poetics that shape the women's responses to an invitation by the ethnographer to tell her their life stories. Their narratives made use of several dominant discourses in south India that ritually construct a woman's life as a teleology of an unfolding essence, an embodied force that comes into flower and fruition, and must be socially shaped and tended in order to bring about an auspicious confluence for both woman and the social order. The women also made use of the structure and tropes of several styles of performance that have tragedy at their emotional heart, and which gain their force against the normative construction of life cycle as temporality. By using these forms, women were able to bring into discourse several aspects of their experience of marriage that would otherwise gain no social recognition. In particular, they highlighted the prematurity of their marriage, having wed while still children themselves. The

wider argument of this paper engages with two very different versions of agency – one predicated on the use of reason and consent by the individual, the other derived from an examination of the Dalit women's narratives.

AAS Thesis Prizes, 2008

In 2004 AAS instituted the award of prizes for the best thesis in anthropology, granted during the preceding 12 months, in each of two categories: Honours and PhD/MA (by research). Prize winners for 2008 were as follows:

The 2008 prize for the best Ph.D. thesis was awarded to **Nicholas Herriman**, Discipline Groups of Anthropology & Sociology and Asian Studies, School of Social and Cultural Studies, The University of Western Australia, for his thesis entitled "A Din of Whispers: Community, State Control, and Violence in Indonesia".

The abstract to Nicholas' thesis was published in the June 2008 issue of the AAS Newsletter.

A High Commendation was awarded to **Michael Lickorish**, Research School of Pacific & Asian Studies, The Australian National University, for his PhD thesis entitled "Tending The Eternal Tomb: Manchu Identity after Empire".

The abstract to Michael's thesis was published in the September 2008 issue of the AAS Newsletter.

The 2008 prize for the best Honours thesis was awarded to **Kylie Tobler**, Department of Anthropology, University of Sydney, for her thesis entitled "Cronulla 2005. Sons of Beaches: Incarnations of Australian Agnosia".

A High Commendation was awarded to **Christine Pam**, Department of Anthropology, Archaeology & Sociology, James Cook University, for her Honours thesis entitled "Reimagining the Integration of Science and other Knowledge Traditions: An Anthropological Analysis of Geographic Information Systems".

Congratulations

Congratulations to **Mark Love**, PhD student in Anthropology at The University of Queensland, who has been awarded a Dissertation Fieldwork Grant of US\$18,000 by the US Wenner-Grenn Foundation for a project titled "Ways of knowing, Using and Governing Maritime Change in Vanuatu and Solomon Islands".

Congratulations to **Peter Sutton** on his recent election as a Fellow of the Academy of Social Sciences in Australia.

ANSA - The Australian Network of Student Anthropologists

Post-graduate Showcase

We have had a busy few months finalizing the Post-graduate Showcase for the upcoming Ownership and Appropriation Conference in New Zealand. The final list

of presenters for the Postgraduate Showcase is as follows:
Tuesday December 9th

8.30-10am "Aboriginality: Art, Museums and Representation"

Barbara Ashford: "Making a Mark: value creation in an Aboriginal art dealership"

Marianne Riphagen: "Contested categories: conceptualising an Australian aboriginal photography in the early 21st"

Schubert-McArthur: "How museums remember and forget"

Peter Stewart: "One year on, The Northern Territory Intervention"

10.30-12pm "Development and Self-Government"

Yoshinori Kosaka: "Tabu shell money as cultural property for the government"

Stavroula Pipyrou: "Saints, ancestors and self-government among a Greek speaking community in South Italy"

Lorena Gibson: "Projects of hope: women organising for grassroots community development in Kolkata (India) and Lae (Papua New Guinea)"

Swati Mishra: "Changing culture and gender identities: a study among female employees at work in call centres in Bangalore"

Thursday December 11th

8.30-10am. "The Construction of Identities"

Jessica Walton: "Transitional spaces and ambivalent identities: Korean adoptees (re)inventing themselves"

Julie MacDonald: "Celebrants and changing rites of passage: what changes and what stays the same?"

Erika Somogyi: "A short cyber-ethnography of international gestational surrogates"

Catherine Smith: "We don't go to heaven via Jakarta: trauma and destiny in post-conflict Aceh".

10.30am-12pm "Identity politics: migration and travel"

Kylie Tobler: "Cronulla 2005: sons of beaches, incarnations of Australian Agnosia"

Shu-Ling Yeh: "Contemporary community life of the Austronesian-speaking Amis of Taiwan"

Amie Matthews: "Bringing the world home: understanding young backpackers' adaptation and appropriation of 'local' knowledges, spiritualities and world views"

Sarah Krose & Christine Dureau: "Relationships of belonging and foreignness on Vella Lavella, Western Christine Solomon Islands"

Annual General Meeting

Our Annual General Meeting will be held at the Ownership and Appropriation Conference in Auckland from 3.30-5pm on Thursday 11th December 2008. The venue will be 'Room D' at the conference. We encourage Postgraduate students to attend to hear about important changes and contribute to the future of ANSA. We have several volunteer positions which need filling, including Chair of ANSA, Technical Officer, and new

Subcommittee members. So please come along and make a difference to the experience of Postgraduate students in Anthropology in Australia and gain experience working for a national association.

ANSA History and Achievements

ANSA, the Australian Network of Student Anthropologists, was established in October 2005. The network is an initiative of postgraduate students within the Australian Anthropological Society (AAS). It has been established to encourage contact and discussion amongst anthropology students and early career anthropologists. Although the primary focus is postgraduate students, all anthropology students and early career anthropologists are encouraged to participate.

ANSA's goals are:

- To create a forum for sharing knowledge, experience and support amongst students and early career anthropologists
- To provide a stronger voice for student interests within the AAS and encourage student participation in the AAS
- To work towards providing resources for student anthropologists, for example conference scholarships.

Just a few things ANSA has done so far:

- Provided student representation on the AAS Executive Committee
- Raised funds for eight \$500 AAS conference scholarships for 2008
- Maintained a website with a range of links and other resources

The main information and discussion tools of ANSA are the mailing list ANSA-List, an online forum, and blog area. All are open to anyone interested in issues related to studying anthropology in Australia. ANSA is entirely run by volunteer anthropology students. ANSA's ability to achieve these goals therefore depends on the active participation of members. Why not get involved? We are looking for subcommittee members from all universities. For more information on ANSA and its goals, to subscribe to the mailing list, forum, and blog area, or to find out how you can become a member, go to: www.ansa.asn.au

Nelia Hyndman-Rizik,
Chairperson of ANSA 2008

Postgraduate Events

Social Capital and Civic Engagement in Asia

The Asian Institute at the University of Toronto will be hosting a dissertation workshop on 'Social Capital and Civic Engagement in Asia' from May 3-6, 2009 and will cover accommodation, meals, and up to CDN\$600 in airfare for applicants who are accepted.

Workshop Statement

This dissertation workshop seeks to engage scholars whose work explores the impacts of collective action and

social capital, and its various component parts (trust, norms, networks and associations) in diverse parts of Asia, where the nature of state, civil society and alternate civilities is changing rapidly. Our premise is that the “productivity” of civic engagement in terms of enhancing the economic and political vitality of local communities depends, to a large extent, on the responsiveness of the local government and the nature of civil society/alternate civilities in the region under examination. As such, empirical research that seeks to discover and document how social capital and civic engagement interact with other aspects of social and political life to enhance, or perhaps diminish, well-being is important to both intellectual and policy debates taking place across a variety of academic disciplines. Further, researchers who focus on Asia are well positioned to contribute to theoretical debates about the relative usefulness of the concept of “social capital” and associated terms such as social cohesion, cooperation, public participation, empowerment, and community as ways of apprehending the complex dynamics of Asian settings. The workshop thus seeks to bring empirical research and re-theorizations from Asia into a productive dialogue.

Eligibility and Arrangements

The workshop is intended for doctoral students whose dissertation projects concern the role of civic engagement and social capital, in its many variations, in fostering dynamic change in any part of contemporary Asia. The purpose of the workshop is to encourage and assist doctoral students who are just beginning work on these issues, as well as those who are farther along in their projects. The workshop will involve intensive discussion of the individual projects and also the larger theoretical and methodological issues that they raise. Possibilities for continuing associations among interested students and faculty will be explored. Applicants must be enrolled in a full-time doctoral program. They must have drafted a dissertation research proposal, even though it may not yet be approved by their committees. They must be prepared to engage in some work prior to the meeting, namely reading and commenting on the proposals of other participants to establish a basis for productive exchange at the event.

The workshop will take place over three days on the campus of the University of Toronto. It will include twelve students and four faculty members from a variety of disciplines and interdisciplinary fields. The Asian Institute at the University of Toronto will cover the costs of work, meals, and accommodation. Travel will be subsidized up to a maximum of CDN\$600 per participant.

Application Deadline is January 30, 2009

Applications consist of two items: 1) a current curriculum vitae and 2) an 8 to 10 page double spaced dissertation proposal. Alternatively, if the work is well underway, an 8 to 10 page double spaced description of the specific issues being addressed, the intellectual approach, and the materials being studied. Workshop participants will be selected on the content of the submitted projects, the potential for useful exchanges among them, and the

benefits of including a wide range of disciplinary and interdisciplinary approaches and intellectual traditions. Applications should be sent in an email attachment to ai.soc@utoronto.ca. Applicants will be informed about whether or not they have been selected for the workshop by February 6, 2009. For further information about the workshop or eligibility, please contact the workshop assistant at ai.soc@utoronto.ca.

Forthcoming Conferences

The Neoliberal City

December 11, 2008

Storey Hall Auditorium, RMIT University, Melbourne

The Global Cities Institute at RMIT University and the UN Global Compact Cities Programme are hosting a public forum on The Neoliberal City. Neoliberalism is today’s dominant global ideology. How does it manifest in our cities? What happens to civil society when more and more public space is privatised? How is urban space being reclaimed against a neoliberal agenda? Neil Brenner (Professor of Sociology and Metropolitan Studies at New York University), Michael J. Shapiro (Professor of Political Science at the University of Hawai’i) and Susan Ossman (Professor of Anthropology and Director of Global Studies Program, University of California-Riverside) will discuss neoliberal ideology and urban landscapes in relation to cities of the Asia-Pacific region.

Further details (to Dec. 5th): anne.mcnevin@rmit.edu.au

Narratives of Indigeneity: Literature, Law, Sovereignty

May 22, 2009

School of English and Humanities and School of Law, Birkbeck, University of London

This interdisciplinary one-day conference will explore expressions of Indigenous cultural identity/identities and political activism in literature, law and debates about sovereignty or selfdetermination. The conference is particularly concerned with articulations of the relationship between Indigenous subjectivity and political agency in literature, and the law; as well as the ways in which past and present Indigenous literature presents theoretical and conceptual challenges to contemporary literary, legal, and political thought and opportunities for crossdisciplinary dialogue. We are also interested in all aspects of Indigenous sovereignty which includes representational, cultural, intellectual, and rhetorical sovereignties, as well as issues of religious/spiritual practice. We invite papers which explore Indigenous writings, both “fiction” and “non-fiction”, by Native American, First Nations, Indigenous Australian, and Maori authors and/or narratives which explore the historical, political, and legal aspects of (post)colonial peoples in settler-state nations. We also invite papers which examine the legal constructions of indigeneity as a part of a colonial hegemony; the modes by which such narratives may be deconstructed; and Indigenous voices

and/or bodies within the legal narrative. We would particularly welcome contributions from Indigenous scholars/researchers. Approaches may include the following: Indigeneity in Indigenous and non-Indigenous literature; Indigeneity in the law; Indigenous storytelling/Indigenous histories; Indigenous sovereignty/ies and political autonomy; Indigeneity and land; (Post)colonial Indigenous identity/ies; Indigenism as resistance/activism; Indigenous studies and the academy; and “Theorising” Indigenous cultural production—“Indigenising” theory. Papers should be 20 minutes long.

Contacts: please e-mail a 300-word abstract and short biographical note to both Sharon Holm (s.holm@english.bbk.ac.uk) and Kathleen Birrell (k.birrell@law.bbk.ac.uk) by December 15, 2008.

Previous listings (see September 2008 AAS Newsletter)

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

‘LEGACIES 09’: Public Memory Research Centre Conference 2009 [University of Southern Queensland, Toowoomba, 13 – 14 February 2009]

Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice [Santa Fe, New Mexico, 17 – 21 March 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 Doctoral Theses in Anthropology

Nanlai Cao, Research School of Pacific & Asian Studies, The Australian National University

Title: Constructing China’s Jerusalem: Christians, power and place in contemporary Wenzhou (PhD 2008)

Abstract

This thesis provides an ethnography of the massive Christian resurgence in the city of Wenzhou in coastal southeast China. Wenzhou has become the largest urban Christian center in China, popularly known as “China’s Jerusalem.” It is also a regional center of global capitalism since the 1990s. In Wenzhou, the Christian revival has taken place under the conditions of a modernizing state, lax local governance, an emerging capitalist consumer economy, and greater spatial mobility among individuals. In the post-Mao era Wenzhou Christianity constitutes a popular participatory domain in which a great diversity of people articulate their subjectivities and interests and interact with one another through belief. Through the lens of Wenzhou Christianity, I explore the nature of religious participation in the political economic context of post-Mao reforms, reforms that emphasize a rationalized modernity and in which economic growth dominates all spheres of social life.

Departing from a dichotomous view of state domination and church resistance, I shift the focus from a narrowly conceived institutional narrative of Christian revival to an analysis of the larger cultural processes and social (re)configurations in which Chinese Christians of various backgrounds are situated and differentially related to morality, power and prestige. Rather than assume monolithic attitudes on the part of any Chinese Christian group, I explore the diverse ways people in different social positions, individually and collectively, come to understand themselves as Christians and construct their identities. In particular, I show how the vitality and complexity of Wenzhou Christianity is inextricably intertwined with class positions and dispositions, gender differentiation, and place distinction in the practices of everyday life embedded in the regional capitalist context. While the church offers a site for the formation of new social experiences and cultural identities among local groups of varying backgrounds, the core of Wenzhou Christianity is a movement of an upwardly mobile class of private entrepreneurs that has emerged alongside the rapid urbanization and industrialization of the region. The Wenzhou story demonstrates that the presence of an organized business community at the grassroots level can not only negotiate changes in church-state relations but also move Christianity from the margin to the mainstream of Chinese society in everyday maneuvers.

By examining multiple subjective positions involved in local Christian revivalism, this thesis argues that Wenzhou Christianity, far from being a coherent symbolic universe, is a historically complex regional construct framed by a moral discourse of modernity in which emerging socioeconomic groups struggle to negotiate their social statuses and to refashion and legitimate their identities. It is in the context of a homogenized vision of modernity that the story of Wenzhou Christianity finds its wide resonance in contemporary Chinese society.

New Publications

Anthropological Forum

Volume 18, Issue 3, 2008

Special Issue: You’ve Got to be Joking! Anthropological Perspectives on Humour and Laughter (John Carty & Yasmine Musharbash, editors)

John Carty & Yasmine Musharbash: “You’ve got to be joking: Asserting the analytical value of humour and laughter in contemporary anthropology”

John Morton: “Poofsters taking the piss out of Anzacs: The (un-)Australian wit of Sydney’s Gay and Lesbian Mardi Gras”

Murray Garde: “The pragmatics of rude jokes with Grandad: Joking relationships in Aboriginal Australia”

Anthony Redmond: “Captain Cook meets General MacArthur in the Northern Kimberley: Humour and ritual in an indigenous Australian life-World”

Yasmine Musharbash: “Perilous laughter: Examples from Yuendumu, Central Australia”

Megan McCullough: “‘Poor black bastard can’t shake-a-leg’: Humour and laughter in urban Aboriginal North Queensland, Australia”

Kalissa Alexeyeff: “Are you being served? Sex, humour and globalisation in the Cook Islands”

Jeremy Beckett: “Laughing with, laughing at, among Torres Strait Islanders”

Peter D. Dwyer & Monica Minnegal: “Fun for them, fun for us and fun for all: The ‘Far Side’ of field work in the tropical lowlands”

The Asia Pacific Journal of Anthropology

Vol. 9, Issue 3, 2008

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

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

Alexander, Jennifer: ‘Douglas Miles and Borneo’

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

Henry, Rosita: “‘A Tulip in Lotus Land’”: History and agency in colonial Sri Lanka’

Mitchell, Dundi: ‘Theatre and seduction: The politics of aesthetic judgements in Thailand’

Fisher, Robert: ‘Anthropologists and social impact assessment: Negotiating the ethical minefield’

Robinson, Kathryn: ‘The culture of politics and the politics of culture in the anthropology of Douglas Miles’

Miles, Douglas: ‘Afternoon light on the Thailand controversy: An afterword’

The Australian Journal of Anthropology

Vol. 19 Issue 2, 2008

Taylor, John P.: ‘Changing Pacific masculinities: The “problem” of men’

Alexeyeff, Kalissa: ‘Neoliberalisni, mobility and Cook Islands men in transit’

Lepani, Katherine: ‘Mobility, violence and the gendering of HIV in Papua New Guinea’

Taylor, John P.: ‘The social life of rights: ‘Gender antagonism’, modernity and raet in Vanuatu’

Macintyre, Martha: ‘Police and thieves, gunmen and drunks: Problems with men and problems with society in Papua New Guinea’

Bainton, Nicholas A.: ‘Men of kastom and the customs of men: Status, legitimacy and persistent values in Lihir, Papua New Guinea’

Haley, Nicole: ‘Sung adornment: Changing masculinities at Lake Kapiago, Papua New Guinea’

Oceania

Vol. 78 Issue 2, 2008-11-21

Hamilton, Annette: ‘In Memorium: L.R. Hiatt (1931 - 2008)’

Gardner, Helen: ‘The origin of kinship in Oceania: Lewis Henry Morgan and Lorimer Fison’

Hermkens, Anna-Karina: ‘Josephine’s journey: Gender-based violence and Marian devotion in urban Papua New Guinea’

Mimica, Jadran: ‘Mother’s umbilicus and father’s spirit: The dialectics of selfhood of a Yagwoia transgendered person’

Smith, Benjamin Richard: ‘Still under the act? Subjectivity and the State in Aboriginal North Queensland’

Telban, Borut: ‘The poetics of the crocodile: Changing cultural perspectives in Ambonwari’

The Journal of the Polynesian Society

Vol. 117, Issue 1, March 2008

Metge, Joan: ‘Tumu Te Heuheu (Te Heuheu Tukino VIII)’

Laracy, Hugh: “‘Name says it all’”: A biographical profile of Tuiatua’

Tolstoy, Paul: ‘Barkcloth, Polynesia and cladistics: An update’

Marshall, Yvonne: ‘The social lives of lived and inscribed objects: A Lapita perspective’

Sites: A Journal of Social Anthropology and Cultural Studies

Vol 5, No 1, 2008

Ann Prentice, Christine & Vijay Devadas: ‘Postcolonial studies and the cultural politics of everyday’

Lawn, Jennifer: ‘Settler society and postcolonial apologies in Australia and New Zealand’

Craw, Charlotte: ‘The flavours of the indigenous: Branding native food products in contemporary Australia’

Pistacchi, Ann Katherine: “‘Any dead bodies we can exhume?’ Story-blood and the politics of cultural appropriation in Paula Morris’s Queen of Beauty, Hibiscus Coast, and “Rangatira””

Maxwell, Elizabeth Anne: ‘Postcolonial literary criticism and global warming’

Young, Susan: ‘Indigenous child protection policy in Australia: Using whiteness theory for social work’

Devadas, Vijay: ‘15 October 2007, Aotearoa: Race, terror and sovereignty’

Social Analysis

Vol. 52, No. 2, 2008

Nordstrom, Carolyn: ‘Prelude: An accountability, written in the year 2108’

Waterston, Alisse: ‘Introduction: On war and accountability’

Ferguson, R. Brian: ‘Ten points on war’

Reyna, Stephen: ‘Global warring today: “‘Maybe somebody needs to explain””

Nordstrom, Carolyn: ‘Global fractures’

Vasquez, Jose N.: 'Green visual technology, virtual reality, and the experience of war'

Bornstein, Avram: 'Military occupation as carceral society prisons, checkpoints, and walls in the Israeli-Palestinian struggle'

Gill, Lesley: 'War and peace in Colombia'

Manz, Beatriz: 'The continuum of violence in post-war Guatemala'

Farmer, Paul E.: 'Mother Courage and the future of war'

Mortality, Mourning and Mortuary Practices in Indigenous Australia

Katie Glaskin, Myrna Tonkinson, Yasmine Musharbash & Victoria Burbank (Editors), Ashgate, December 2008

[From the publisher's announcement] Drawing on ethnography of Aboriginal and Torres Strait Islander communities across Australia, *Mortality, Mourning and Mortuary Practices in Indigenous Australia* focuses on the current ways in which indigenous people confront and manage various aspects of death. The contributors employ their contemporary and long-term anthropological fieldwork with indigenous Australians to construct rich accounts of indigenous practices and beliefs and to engage with questions relating to the frequent experience of death within the context of unprecedented change and premature mortality. The volume makes use of extensive empirical material to address questions of inequality with specific reference to mortality, thus contributing to the anthropology of indigenous Australia whilst attending to its theoretical, methodological and political concerns. As such, it will appeal not only to anthropologists but also to those interested in social inequality, the social and psychosocial consequences of death, and the conceptualization and manipulation of the relationships between the living and the dead.

Contents: 'Introduction: indigenous ways of death in Australia' (Victoria K. Burbank, Katie Glaskin, Yasmine Musharbash & Myrna Tonkinson); 'Sorry business is Yapa way: Warlpiri mortuary rituals as embodied practice' (Yasmine Musharbash); 'Solidarity in shared loss: death-related observances among the Martu of the Western desert' (Myrna Tonkinson); 'Death and health: the resilience of "sorry business" in the Kutjungka region of Western Australia (Brian F. McCoy); 'Time wounds: death, grieving and grievance in the Northern Kimberley' (Anthony Redmond); 'A personal reflection on a Saltwater man and the cumulative effects of loss' (Katie Glaskin); 'Social death and disenfranchised grief: an Alyawarr case study' (Craig Elliott); "'Promise me you'll come to my funeral": putting a value on Wiradjuri life through death' (Gaynor Macdonald); 'Death, family and disrespect in a Northern Queensland town' (Sally Babidge); 'A place to rest: dying, residence, and community stability in remote Arnhem Land' (Marcus Barber); 'A life in words: history and society in Saibai Island (Torres Strait) tombstones' (Richard Davis); "'We don't want to chase 'em away": hauntology in central

Cape York peninsula' (Benjamin Richard Smith); 'Afterword: demography and destiny' (Frances Morphy & Howard Morphy).

Yuendumu Everyday: Intimacy, Immediacy and Mobility in a Remote Aboriginal Settlement

Yasmine Musharbash, Aboriginal Studies Press, Canberra, 2008.

[From the publisher's announcement] Yuendumu Everyday explores intimacy, immediacy and mobility as the core principles underpinning contemporary everyday life in a central Australian Aboriginal settlement. It analyses an everyday shaped through the interplay between a not so distant huntergatherer past and the realities of living in a first-world nationstate by considering such apparently mundane matters as: What is a camp? How does that relate to houses? Who sleeps where, and next to whom? Why does this constantly change? What and where are the public/private boundaries? And most importantly: How do Indigenous people in praxis relate to each other? Employing a refreshingly readable writing style, Musharbash includes rich vignettes, including narrative portraits of five Warlpiri women. Musharbash's descriptions and analyses of their actions and the situations they find themselves in, transcend the general and illuminate the personal. She invites readers to ponder the questions raised by the book, not just at an abstract level, but as they relate to peoples actual lives. In doing so, it expands our understandings of Indigenous Australia.

First Australians: An Illustrated History

Rachel Perkins & Marcia Langton (eds), Melbourne University Press, 2008



[From the publisher's announcement] First Australians, the companion book to the epic SBS TV series, is the dramatic story of the collision of two worlds that created contemporary Australia. Told from the perspective of Australia's first people, it vividly brings to life the events that unfolded when the oldest living culture in the world was overrun by the world's greatest empire. Through a vast collection of images and historic documents, seven of Australia's leading historians reveal the true stories of individuals-both black and white-caught in an epic drama

of friendship, revenge, loss and victory in Australia's most transformative period of history. Their story begins in 1788 in Warrane, now known as Sydney, with the friendship between an Englishman, Governor Phillip, and the kidnapped warrior Bennelong. It ends in 1993 with Koiki Mabo's legal challenge to the foundation of Australia. By illuminating a handful of extraordinary lives spanning two centuries, *First Australians* reveals, through their eyes, the events that shaped a new nation.

Contents:

Prologue (Marcia Langton);

Ngura Barbagai: Country Lost. 'They Made a Solitude and Called it Peace' (Marcia Langton)

Towlangany: To Tell Lies. 'What Business Have You Here?' (James Boyce)

Wurrunj Narrap: Lament for Country. How It Starts (Bruce Pascoe)

Altyere: Dreaming. The Sea Met the Desert and the Desert Met the Sea (RG Kimber)

Marda-Marda: Two Bloods. Blood History (Steve Kinnane)

Ngariarty: Speaking Strong. The Schools of Human Experience (Wayne Atkinson)

Kara Ged: Homeland. The Dawn is at Hand (Marcia Langton and Noel Loos)

Epilogue (Marcia Langton)

Lives of the Papunya Tula Artists

Vivien Johnson, IAD Press, 2008

[*John Kean, Museum Victoria*] *Lives of the Papunya Tula Artists* chronicles the beginnings of the Western Desert art movement and the phenomenal development of its founding art company over four decades. Through comprehensive and widely researched biographies of more than 200 men and women the book illuminates lives balanced between first contact and international stardom, poverty and record auction prices. In the early 1970s, a small group of Western Desert 'painting men' at Papunya in Central Australia seized the opportunity to experiment with new techniques and materials, producing vibrant and innovative works that give enduring expression to their powerful tjukurpa (Dreamings). In the years since, Papunya Tula Artists Pty Ltd has made a profound contribution to the Western Desert art movement and international contemporary art. Over 25 years in the making, *Lives of the Papunya Tula Artists* celebrates both the individual lives of the artists and their cooperative endeavour. It showcases the importance of what they share: family and country, significant sites, tjukurpa and life histories. Illustrated with numerous candid photographs and key artworks, this book charts the historical landscape of the Papunya Tula artists, revealing a collective creative achievement of rare genius. *Lives of the Papunya Tula Artists* is a very different kind of publication, with its primary focus being a record of all contributors to the movement. The book confirms the extraordinary achievement of the artists associated with

the movement and is a source of great communal pride, providing a solid basis for continuance of the artistic vitality of the descendants of these painters now and into the future.

Making Things Come Good: Relations Between Aborigines and Miners at Argyle

Kim Doohan (Backroom Press, 2008)

[*From the publisher's announcement*] *Making Things Come Good* tells the story of evolving relationships between Argyle Diamond Mine and the Aboriginal people whose land has been mined. It shows the two parties making agreements, with quite different understandings and expectations, and describes the ways in which they gradually accommodate one another's point of view. There is humour as well as pathos in the responses of the human beings on both sides, and the results are surprising. The author, who has worked for many years with people affected by the mine, gives rare insights into the world view and some of the cultural practices of Aboriginal people of the East Kimberley, and shows how the Traditional Owners of the country being mined gradually reassert their authority in the land, bring ceremonial life to the mine and influence the sacred Barramundi, who yields her diamonds to the miners. This is an optimistic book, with lessons for anyone hoping to do business on Aboriginal land. It is well referenced and impressively illustrated with maps and photographs.

The Other Side: Ways of Being and Place in Vanuatu

John Patrick Taylor (Pacific Islands Monograph Series, No. 22, Published in association with the Center for Pacific Islands Studies, University of Hawai'i, University of Hawai'i Press)



[*From the publisher's announcement*] *The Other Side* is the first major ethnographic and historical study of the Sia Raga people of north Pentecost Island, a region that was home to the late Father Walter Lini, Vanuatu's first prime minister. Exploring Raga social, spatial, and historical consciousness, this richly poetic account provides important theoretical contributions to ongoing debates in Pacific anthropology about the relation between structure

and history, and place and time. It reveals important insights into the convergence of indigenous and exogenous cosmologies and hegemonies historically, and shows how these are implicated in contemporary social, ritual, and material cultural expressions. These analyses engage with broader concerns relating to colonial and postcolonial identities, political economy, and globalization in island Melanesia.

The *Other Side* combines original and substantial ethnography with sophisticated theoretical reflection that will appeal broadly across the field of anthropology. It will also be of considerable value to scholars of Pacific and Melanesian history, politics, and society. The clear writing and entertaining narrative combine to create a work that is accessible to a wide audience. The volume's critical and reflective analysis of anthropological research makes it a valuable teaching aid in courses that focus on ethnographic methods and writing. Students in Pacific anthropology will find it especially useful.

The New Indigenous Affairs Orthodoxy

Myrna Tonkinson

Eureka Street.com.au, Vol. 18, No. 18 (September 11, 2008)

An emerging school of thought claims that substance abuse is the cause, not the symptom, of the present-day Indigenous crisis. Such myths give an inadequate account for the situation, and fail to provide prescriptions for change.

Minorities At Large: Ethnic Minorities in Vietnam Beyond The State Frame

Philip Taylor (editor), Special Issue of *The Journal of Vietnamese Studies* Vol 3, No. 3, 2008.

Representing a new approach to ethnic minorities in Vietnam, these essays challenge the prevailing "carceral" conception of Vietnam's minorities as territorially circumscribed, disciplined subjects. This new research demonstrates, to the contrary, that ethnic minorities have been active in the transformations of their worlds. The essays situate contemporary minority transnational networks in the context of older translocal affiliations, identities and livelihood strategies. The enduring anthropological preoccupation with official classificatory projects is questioned; instead attention is given to popular identifications in circulation, and transition, among ethnic minorities and their proximate others.

Contents

Philip Taylor: "Minorities at large: new approaches to minority ethnicity in Vietnam".

Nguyen Van Chinh: "From swidden cultivation to fixed farming and settlement: effects of sedentarization policies among the Kmhmu in Vietnam".

Pamela McElwee: "'Blood relatives' or uneasy neighbors?: Kinh – ethnic minority interactions in the Truong Son mountains".

Andrew Walker & Stan B-H Tan: "Beyond hills and plains: rethinking ethnic relations in Vietnam and

Thailand".

Sarah Turner & Jean Michaud: "Imaginative and adaptive economic strategies for Hmong livelihoods in Lao Cai Province, Northern Vietnam"

Thomas Engelbert: "Vietnamese-Chinese relations in Southern Vietnam during the First Indochina conflict".

Duong Bich Hanh: "Contesting marginality: consumption, networks and everyday practice among Hmong girls in Sa Pa, Northwestern Vietnam".

Oscar Salemink: "Embodying the nation: mediumship, ritual, and the national imagination".

Modernity and Re-enchantment: Religion in Post-revolutionary Vietnam

Philip Taylor (editor), Lexington Books, Rowman and Littlefield, Maryland, 2008

[From the publisher's announcement] Philip Taylor and his colleagues have produced a striking collection of essays about religion in contemporary Vietnam that not only indicates its resurgent vitality and multiplicity of forms—often highly local yet embedded in modern processes of development, social change, migration, and market relations—but also challenge[s] many common assumptions about religion in modern market economies. This book will be of interest to anyone concerned with debates about globalisation and religion in Asia . . . indicating clearly that we need to pay more attention to the nuances of local diversity if we are to gain a properly informed understanding of the continuing dynamic presence of religion in the modern world.

Caste, Occupation and Politics on the Ganges: Passages of Resistance

Assa Doron, Ashgate, 2008

[From the publisher's announcement] A multitude of people in the world are marginalized - what scope do they have to assert their rights and what do they inspire in us for our analysis and appreciation of their plight? This ethnographic study of a marginalized boatmen community in the city of Banaras seeks to answer these questions by offering a historically grounded examination of the cultural politics of this community and their dramatic and creative struggle for self-assertion in modern India. *Caste, Occupation and Politics on the Ganges* charts the changing and complex nature of the caste system, the modern nation-state, and the ritual economy of Banaras. It focuses on the political and social aspirations, fears and hopes of these boatmen; their everyday practices and interactions with the state, local elites, pilgrims and international tourists. As such, the book also seeks to respond to Sherry Ortner's call for a thick description of the cultural and historical forms of social practice and resistance at the juncture between tradition and the global economy. *Caste, Occupation and Politics on the Ganges* will be of interest to all those scholars who seek to understand the strained and ambivalent relationship that disadvantaged social groups all over the globe have with the modern state. This is a case study that promises an

exciting intellectual and ethnographic journey to the city of Banaras (Varanasi) - a city well known as the cultural heartland of India.

Global Warming and the Political Ecology of Health: Emerging Crises and Systemic Solutions

Hans Baer & Merrill Singer, Left Coast Press, 2008

[From the publisher's announcement] In this groundbreaking, global analysis of the relationship between climate change and human health, Hans Baer and Merrill Singer inventory and critically analyze the diversity of significant and sometimes devastating health implications of global warming. Using a range of theoretical tools from anthropology, medicine, and environmental sciences, they present ecosyndemics as a new paradigm for understanding the relationship between environmental change and disease. They also go beyond the traditional concept of disease to examine changes in subsistence and settlement patterns, land-use, and lifeways, throwing the sociopolitical and economic dimensions of climate change into stark relief. Revealing the systemic structures of inequality underlying global warming, they also issue a call to action, arguing that fundamental changes in the world system are essential to the mitigation of an array of emerging health crises link to anthropogenic climate and environmental change.

Norman B. Tindale Lecture

On November 16th **Lindy Allen** (Senior Curator, Indigenous Cultures, Museum Victoria) and **Bruce Rigsby** (Emeritus Professor of Anthropology, University of Queensland) presented The Anthropological Society of South Australia's 2008 Norman B. Tindale Lecture. The lecture was titled 'Reimagining Museum Collections: Hale and Tindale at Princess Charlotte Bay in 1927'.

Abstract

The Lamalama people of east Cape York in far north Queensland are well represented and memorialised in the collections and archives of Herbert M. Hale and Norman B. Tindale as well as those of Donald Thomson. These three men found people of diverse clan-estate, language and genealogical connections living at Port Stewart. Indeed in 1927 Hale and Tindale talked with, photographed and collected from some of the very same people that Thomson worked with in the two years following. These people are for the most part on the cusp of visual memory of the oldest living Lamalama people, but are well remembered by name and deed.

The images and the objects in the Hale and Tindale collections at the South Australian Museum embody the spirit of these old people and represent a period of time that no longer exists. People's lives today are very different materially, socially and culturally from that of their parents and grandparents' generations. Despite this, with Diane Hafner, we have been

working for some years with Lamalama people to learn more about the people, images and artefacts from Port Stewart in the late 1920s. By combining and comparing the Hale and Tindale and Thomson accounts and descriptions, noting where they confirm, complement and contradict one another and drawing on the memories and knowledge of the oldest living Lamalama people, we have been able to develop a fuller and richer interpretation of that receding life-world with its people, their society and their property in artefacts, land and waters.

Annual Joel S. Kahn Lecture

The annual Joel S. Kahn Lecture, sponsored by the Sociology and Anthropology Programs, School of Social Sciences, La Trobe University was presented on December 5, 2008 by **Professor John Gledhill**

The title of the lecture – Anthropology in the Age of Securitization -- plays on two possible meanings of the word "securitization", as a phenomenon at the heart of the current crisis in the global financial system, and as a discursive framework that redefines a vast range of areas of research in which anthropologists are engaged as questions of national and international security. My aim is to consider how far anthropology is equipped to make a significant contribution to critical public debate on these issues by virtue of its potential to transcend North Atlantic perspectives.

John Gledhill is Max Gluckman Professor of Social Anthropology and Co-Director of the Centre for Latin American Cultural Studies at the University of Manchester, a member of the UK Academy of Social Sciences, co-managing editor of *Critique of Anthropology*, and Chair of the Association of Social Anthropologists of the UK and Commonwealth (2005-2009). He has carried out fieldwork in Mexico and Brazil. His publications include the books *Casi Nada: Agrarian Reform in the Homeland of Cardenismo* (also published in Spanish), *Neoliberalism, Transnationalization and Rural Poverty, Power and Its Disguises: Anthropological Perspectives on Politics* (also published in Spanish, Greek and Chinese) and *Cultura y Desafío en Ostula: Cuatro Siglos de Auton*

Gods, Ghosts and Men

Pacific Arts from the National Gallery of Australia

From 10 October 2008 – 11 January 2009, The National Gallery of Australia is presenting "the first major exhibition of Pacific art to be held in Australia for nearly 20 years" under the title "Gods, Ghosts and Men: Pacific Arts from the National Gallery of Australia".

"Gods, Ghosts and Men" is the first major exhibition of Pacific Arts to be held in Australia for over twenty years. Embracing the diverse artistic traditions of Polynesia and Melanesia, studying the greatest works of mainly

unnamed artists, the exhibition draws upon the world-class Pacific Arts collection of the National Gallery of Australia and includes many works that have never been seen by the Australian public.

Further details:

<http://nga.gov.au/exhibitions/DEFAULT.cfm#Future>

TAJA Annual Report

To be presented to AAS AGM 2007

Publication record

Since the last report (October 2007), we have published four Issues (18:3, 19:1, 19:2 and 19:3). One of these was a Special Issue: *Changing Pacific Masculinities*, edited by John P. Taylor (2008 19:2, Special Issue 20). In total 22 articles were published in these four Issues. In addition, one Soapbox Forum was published (Anthropological Perspectives on Climate Change, 2008 19:1) with an Introduction and seven Contributions. Three obituaries, 2 book review essays and 47 book reviews were also published.

During the last year, *TAJA* has received 39 papers, including three proposed Special Issues. Nine papers were rejected; two have been published; eleven have been revised and accepted (including one Special Issue), nine are currently being revised, and eight are with referees (comprising the third Special Issue received, *In Dialogue with Christianities: Rethinking Aboriginal Australia*, edited by Francoise Dussart and Carolyn Schwarz). One of these Special Issues has been revised and accepted for publication in April 2009—*Materialising Oceania*, edited by Joshua Bell and Haidy Geismar. The other Special Issue, on economic anthropology (edited by Francesca Merlan), is accepted and currently being revised. *TAJA* is thus well placed for 2009. In all likelihood, there will be two Special Issues and one conventional Issue.

In 2008, the AAS Executive concluded negotiations with Wiley Blackwell and I am pleased to announce that they will be the publishers of *TAJA* from 2009. Many members of the Executive worked hard on ensuring that the contract provides the greatest possible advantages to the journal, to subscribers and especially to AAS members. I particularly thank Gillian Cowlshaw, Alan Rumsey, David Martin and Shane Silva for their commitment to achieving the best outcomes from these negotiations. Further, a new Editor has been appointed—Professor Martha Macintyre. This is a historic move for the journal, both geographically (from Sydney to Melbourne) and in terms of professionalisation. We anticipate a broader reach for *TAJA*, with improved marketing services and greater on-line accessibility. Currently all back issues of both *Mankind* and *TAJA* are being digitised and will be available to AAS members in the not too distant future. Martha has been involved in a new cover design, which readers can appreciate from 2009 20:1.

It has been a great privilege to be the first female editor of the journal. I also thank everyone who has worked with me over the last four and a half years (including authors, referees, editorial board members and subscribers). I hand over to Wiley-Blackwell and to Martha with confidence that the journal will continue to grow and prosper as the flagship publication of the AAS.

Finances

I attach the financial statement and balance sheet for the year ending 30 June 2008. For the sixteenth year in succession, we have had a trading surplus. This time it was quite substantial—over \$23,000.

Rose Lilley

Rozanna Lilley

Outgoing Editor

November 2008

TAJA Balance Sheet, 30 June 2008

THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY

Formerly

Anthropological Society of New South Wales

BALANCE SHEET as at 30th June 2008

2007		2008
\$		\$
	ASSETS	
33,040	Bank Account - Commonwealth Business A/c (2021 1010 7859)	47,185
	Investments	
137,531	Commonwealth Bank Term Deposit No. 5009 0289	145,295
4,000	Stock in Hand (Canberra and Sydney)	100
50	Petty Cash Imprest Account	50

Equipment		
100	Photo Copying Machine	50
50	Macintosh Computer	0
60	Computer Keyboard	0
50	Fax Machine	0
100	Laser Printer	0
<u>174,981</u>		<u>190,929</u>
LIABILITIES		
10,000	Provision for Unpublished Issues	10,000
12,000	Miscellaneous Creditors	5,000
<u>22,000</u>		<u>15,000</u>
<u>152,981</u>	NET ASSETS	<u>174,178</u>

TAJA Income & Expenditure, 30 June 2008

THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY
 Formerly
Anthropological Society of New South Wales
STATEMENT OF INCOME AND EXPENDITURE
FOR THE 12 MONTHS ENDED 30th JUNE 2008

2006-2007		2007-2008
	INCOME	
	Subscriptions	
26,379	- Current	26,340
286	- Next Year	
1,047	- Prior Year	1,827
245	- Special (Back Copies)	28,167
<u></u>		<u></u>
	Interest	
461	- Commonwealth Cheque Account - St James	509
6,116	- Commonwealth Fixed Deposit Account - St James	7,764
		8,273
	Other Income	
6,626	- AAS / TAJA Scheme - 2006	
4,179	- AAS / TAJA Scheme - 2007	12,053
	- AAS / TAJA Scheme - 2008	3,976
6,230	- Copyright Royalties	12,462
<u>51,569</u>		<u>28,491</u>
		<u>64,931</u>
	EXPENDITURE	
359	Annual Management Dinner	566
221	Bank Charges	203
980	Book Reviews	665
200	Computer Services - University of Sydney	100

	Computer Software and Hardware	430
	Conference Expenses	578
3,000	Editorial Expenses (M.R. Allen)	2,000
6,000	Editorial Expenses (R. Lilley)	6,000
1,200	Editorial Expenses (P. Newton)	1,200
1,500	Editorial Expenses – Book Reviews (R. Fisher)	1,500
1,398	Equipment	
150	Flowers - Robyn Wood	
100	General Expenses	245
1,068	Preparation of Accounts	525
4,971	Postage	5,066
17,049	Printing	17,935
1,383	Production (Wrap and Mail out TAJA)	1,820
	Professional Services -	
1,838	Denis Wood 1/7/07 to 30/6/08	2,100
96	Retirement Gift - J. Beckett	
32	Royalties	289
93	Stationery	
248	Travel Expenses	470
<u>41,885</u>		<u>39,941</u>
9,683	SURPLUS for the 12 Months ended 30 th JUNE 2008	23,239

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.

Thanks to those who contributed to the Newsletter through the past year, thanks in anticipation to those who will contribute through the coming year and, to everyone, all the best for the summer season and for 2009.

The next issue of the Newsletter will be published in March 2009. 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 Peter Dwyer and Monica Minnegal (The University of Melbourne) among Kubo people of the interior lowlands of Papua New Guinea. From L to R they show: a youth using knapped stone to sharpen an arrow; a longhouse; and a dugout journey down the Strickland River.