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AAS Thesis Prizes

Honours & MA / PhD Call for Nominations

For further details see page 15

Deadline: 31 August 2009

AAS / ANSA

& Robyn Wood Travel Grants

To facilitate postgraduate travel to the AAS Annual Conference

For further details see page 17

Deadline: 30 June 2009

CONTRIBUTIONS TO THE HISTORY OF ANTHROPOLOGY IN AUSTRALIA

In 1998 the Newsletter published the first of an intended four part history of anthropology at Sydney University that would cover the period from the foundation of the Chair in 1926 to the early 1960s. [H. Georgeson (1998) Contributions to the history of anthropology in Australia: Part I Foundation of the Chair of Anthropology at the University of Sydney in 1926. *AAS Newsletter* 73: 4-10.]

The history was written by Hanne Georgeson in 1992 when she was employed by Michael Allen as his research assistant. The latter decided, with approval from Hanne, to publish the account in the Newsletter in the hope that it might encourage others to make similar contributions from other Australian departments of anthropology. Hanne acknowledged the help provided by Dr W. Jobling, Professor W. Newell, Dr L. Hiatt, Dr F. Merlan, Dr A. Rumsey and Dr R. Lilley.

The present issue of the Newsletter includes Parts II & III of Hanne's valuable contribution. Special thanks to Michael Allen for making this possible.

CONTRIBUTIONS TO THE HISTORY OF ANTHROPOLOGY IN AUSTRALIA

Part II. A. R. Radcliffe-Brown

Hanne Georgeson



A. R. Radcliffe-Brown, University of Sydney, 1930
Sarah Chinnery collection, National Library of Australia
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Radcliffe-Brown was deemed an appropriate first professor for the Anthropology Department at Sydney for two reasons. First, he had already done some fieldwork in Australia, and had lived here for a short time. He had also worked briefly in Tonga. Second, he had successfully set up the Department of Anthropology at the University of Cape Town, so was equipped not just to teach, but also to administer a department (Wise 1985: 47). His appointment also ensured that Australian anthropology, like so much else in Australian cultural life, was to bear the mark of a British style. As its former colony, Australia looked to the 'Mother Country' England for help. Even the general motto of the University of Sydney—*Sidere Mens Eadem Mutato*—'same mind under a different sky' (loosely translated) was meant to invoke the traditions of Oxford and Cambridge. Up to the 1950s all subsequent members of the Anthropology Department also did their PhDs in England, most commonly at the London School of Economics¹. Although not Oxbridge, the mould of LSE was nevertheless distinctly British, and under Malinowski's and later Firth's guidance has produced professors of anthropology for both these institutions.

Background

The first impetus to do fieldwork came from Rivers and Haddon and Radcliffe-Brown spent the years 1906-1908 researching in the Andaman Islands. Initially, his research focused on a reconstruction of Andamanese culture

¹ It was not until 1956 that postgraduate students were able to do doctorates at the University of Sydney.

history (Eggan and Warner 1956: 545) and was submitted as a thesis for the completion of his MA in 1909 at Trinity College Cambridge. From 1909-10 Radcliffe-Brown was a Lecturer in Ethnology at the LSE where, apart from speaking on the physical varieties of man, the classification of language, social structure ('social morphology') and technology, he also gave some special lectures on the Australian Aborigines (Firth 1956: 288). In 1910 he left again for the field—this time for Western Australia, where he teamed up with E. L. Grant Watson and Daisy Bates.

It is worth noting that Radcliffe-Brown originally wanted to go to the Nicolas Islands, north of the Andamans, to do fieldwork rather than to Australia. He wanted to help solve their administrative problems through anthropological investigation (Firth 1956: 290). Later as President of the Anthropology section of the ANZAAS Conference in 1931 Radcliffe-Brown was to give a speech on applied anthropology, in which he wished that the 'government and education of native peoples in various parts of the world would make some approach to being an art based on the application of the discovered laws of anthropological science' (Radcliffe-Brown 1931b: 269). While he pushed for applied anthropology in early speeches as the above and later ones, Radcliffe-Brown was to play the role of 'pure' anthropologist rather than applied. He encouraged his students, unlike Elkin later (more a master of the Ethnographic Fact), to formulate their fieldwork into some sort of theoretical framework. His own 'Social Organization of the Australian Tribes', published as a series in Volume I of *Oceania*, and later as a monograph (A. R. Radcliffe-Brown 1931a), indicates his own attempt to work the results of Sydney's first Australian fieldwork into a more general theory. Its influence has been felt right down to the 1970s and the first (unsuccessful) land rights claim by Aborigines.

Eggan and Warner (1956: 546) have called Radcliffe-Brown 'an anthropologist's anthropologist' because he was above all interested in conveying his ideas directly through personal contacts rather than by volumes of books and articles. Stanner (1956: 117) a student of Radcliffe-Brown and later a member of staff at the Sydney Department, wrote of his ability to lecture without notes to undergraduate students and enthusiastic lay anthropologists. Hogbin (1988: 322), likewise a student of Radcliffe-Brown, described him as a 'flamboyant, egocentric character, Radcliffe-Brown cultivated the idiosyncratic. He was handsome, charming and a brilliant conversationalist, and moved in Sydney's highest social circles'. He attracted students to share his enthusiasm for anthropology and was able to disseminate his theoretical ideas in a simple fashion that required no initial background reading (Firth 1956: 289), as in his first lectures at London. Radcliffe-Brown however, was also an 'anthropologist's anthropologist' in the way that he supervised the first field excursions in Australia and was thus a sort of director of the initial steps of anthropology and its first trainees in Australia.

After his first fieldwork in Australia from 1910-13, Radcliffe-Brown returned once again from England to attend the meeting of the British Association for the Advancement of Science in Melbourne, and to do further fieldwork. This time he went to the Murray-Darling river basin, which was to be his last piece of sustained fieldwork apart from two brief field trips on the north coast of New South Wales (both of which were only a few weeks in 1929 and 1930) (Firth 1956: 292). In the midst of his Murray-Darling river Aboriginal research, war broke out. Rejected for military service, he earned his living teaching geography at Shore (the Church of England Boys' Grammar School) in North Sydney from 1915-17 (Elkin 1956b: 242 fn.6; Firth 1956: 292). After briefly holding a post in the Kingdom of Tonga as Director of Education² Radcliffe-Brown travelled to South Africa to join his brother in Johannesburg. It was here that, as Firth (1956: 292) says, his anthropological career really began. Towards the end of 1920, and largely as a result of initiative shown by Radcliffe-Brown's former teacher A. C. Haddon, the University of Cape Town established a Chair of Social Anthropology, and Radcliffe-Brown was asked to fill it.

Radcliffe-Brown set to work in both theoretical and applied areas of anthropology³, establishing the 'School of African Life and Languages' at Cape Town and becoming its first Director in 1922. His theoretical concerns in South African ethnography were popularised in a series of lectures on 'Economic Aspects of the Native Problem in South Africa' given in 1923 and later published in the *Cape Times*. Curiously, as with much of the later material written about Australian Aborigines, little was written by anthropologists about the restrictions imposed on Africans by the white government. Although apartheid was not introduced until Voerword's Government, there was only a token franchise for Africans, and various acts designed to curb their movements, earning abilities and the general rights of the majority black population. Such Acts were perhaps recognised in anthropology as ways of dealing with, in Radcliffe-Brown's words 'The Native Problem'. To be fair, Barwick *et al.* (1985: 11) mention that Radcliffe-Brown did make public comment about callous treatment of Aborigines in Australia in 1926, and in 1932 Ralph Piddington accused the Western Australian government of 'condoning virtual slavery'. Such comments forced the Australian National Research Council (ANRC)⁴ to ask its fieldworkers to refrain from

² From this stay he did no intensive research, but did collate some material on traditional social and political structures for R. W. Williamson's work *The Social and Political Systems of Central Polynesia* (1924). (Firth 1956: 292).

³ The following account is based on Firth (1956: 293).

⁴ The Australian National Research Council was formed in 1919 with the object of representing Australia on the International Research Council and generally promoting in Australia the cause of scientific research. The Council established fellowships, prepared material on aspects of Australian scientific development and published several journals. In 1954 the Council went out of existence in favour of the Australian Academy of

criticising administration (Biskup in Barwick *et al.* 1985: 11), and according to Barnes (in *ibid.* op cit.) silence resulted, especially when faced with the threat of exclusion from further fieldwork in Papua New Guinea, the Northern Territory and 'certain states' until the late 1960s.

Setting up the Sydney Department

Students and Subjects



Ian Hogbin, University of Sydney, 1932
Sarah Chinnery collection, National Library of Australia
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Radcliffe-Brown began teaching anthropology in the Trinity term of 1926 to a total of 24 undergraduate students—among them were C. W. M. Hart, H. I. Hogbin and R. O. Piddington, who all achieved Distinctions in that year. Interestingly, nearly two-thirds of the students were women. Generally speaking, women formed the majority of anthropology undergraduate students up until the 1960s, where unfortunately, my statistics stop.⁵

Anthropology was initially offered as a second-year subject (Anthropology I) Anthropology II was the third-year consecutive subject, with Honours work available in both years. Philosophy I, consisting of Logic and Psychology counted as a pre-requisite course, and together with Anthropology I and II, counted as a subject made up of three consecutive courses (*Sydney University Calendar 1927*: 46).

Anthropology I, or Course I as it was specified in the 1927 Calendar, was divided into 'General Anthropology' and 'Ethnology'. Course II consisted of 'Primitive Sociology'. There is no description beyond these

Science.

⁵ After the 1962 *Sydney University Calendar* (which has the results for the 1960-1 examinations), only the initials of candidates were printed, replacing the older custom whereby women's first names had been printed in full. Soon afterwards, results began to be printed in the newspapers.

classifications, and no textbook lists until the 1929 Calendar. To Radcliffe-Brown, social anthropology was the most essential part of anthropology as his own writings testify⁶, although he acknowledged that anthropology was generally regarded 'as a group of related sciences rather than a single science' (Radcliffe-Brown 1931: 267). In general, this group consisted of subjects like archaeology, human biology—meaning anthropometrics and the study of human anatomy—linguistics, ethnohistory, prehistory, culture studies, sociology and social anthropology. The definition of these has differed from period to period and anthropologist to anthropologist, though increasingly it was social anthropology that came to be the most popular and definitive notion of anthropology, with prehistory consolidated in the 1960s as the other significant branch. Linguistics too was taught (as Anthropological Linguistics) in the Anthropology Department until 1993. However, despite Radcliffe-Brown's early advocacy of social anthropology it was not until 1959 that the chair at Sydney changed from 'Anthropology' to 'Social Anthropology'. In 1982 a second chair was added in Prehistory with the appointment of Richard Wright.

By 1929, Course I of Anthropology was divided into five parts: General Anthropology (30 lectures), then Ethnology, Linguistics, The Early History of Civilisation (Archaeology) and the Ethnology of a Special Area (15 lectures each). The Special Area for 1926 was Australia. To obtain distinction—the modern equivalent would perhaps be honours—students had to do special work in either Ethnology, Linguistics or Archaeology. Recommended texts included *Language* (Edward Sapir 1921), *Anthropology* (Kroeber 1923) and *An Introduction to the Study of Society* (Hankins 1929). Although they are not specifically mentioned in the 1927 Calendar, Elkin (1956: 240, fn.1) notes that anthropology courses 'have always included a brief introduction to Prehistory and Physical Anthropology, and with the collaboration of the Department of Anatomy students may major in Physical Anthropology for the Bachelor of Science degree'. To my knowledge however, the first mention of collaboration with the Anatomy Department is not until the 1935 Calendar in the course outlines under Anatomy, as 'Physical Anthropology'.

Course II of Anthropology in 1929 simply consisted of 90 lectures of Social Anthropology. Recommended reading in relation to this was *Argonauts of the Western Pacific* (Malinowski 1929), *Elementary Forms of Religious Life* (Durkheim 1915) and *Social Organization* (Rivers 1924). Radcliffe-Brown's book *The Andaman Islanders* (1933) goes unmentioned, although there may have been further more detailed reading lists distributed. 1929 was also the year in which the first postgraduate work—an MA by Ian

Hogbin—was completed. His classmate Charles Hart followed suit in April 1932. Both received Class I results.

Anthropology Applied

Apart from teaching undergraduates, the Anthropology Department was established as an educator of colonial administrators, missionaries and investors in New Guinea, as well as those working in frontier Australia. A Diploma of Anthropology was established in 1927 for graduates and for members of the Civil Service. Consisting of work in Anthropology I and II, with Distinction work in both, a thesis was then to be completed within three years of finishing Anthropology II, or else one could sit an examination (*Sydney University Calendar 1927*: 52). There were also special 10-12 week courses in anthropology for missionaries and non-degree university students specially interested in anthropological study, as well as for 'officials of New Guinea, Papua and the Western Pacific' (*Sydney University Calendar 1927*: 51-2). Another extra course was for Cadets of the Department of Home Territories who were required to attend the university for one academic year to study Anthropology I and II with Distinction. Pre-requisite for this was a preliminary training in New Guinea (*ibid.*). Although these intensive and special courses are now obsolete—the Prime Minister's Department stopped the training of New Guinea cadets as early as 1930 (Wise 1985: 101)—it was still possible in 1987 to do a Diploma in Anthropology.

Scholars and Scholarship

The other of the three objectives in mind for the Anthropology Department was to train research workers for the Australian region of the South-West Pacific as well as for Australia. As Professor of Anthropology, Radcliffe-Brown was Chairman of the Committee on Anthropology set up by the ANRC, and so advised the Committee on fields of research and the awards of grants and fellowships. The first field research fellow was A. P. Elkin in 1927 (Elkin 1956: 240 and fn.2). Elkin, later Professor at Sydney from 1934-1956, had already graduated with a major in Philosophy from the University of Sydney. He had also completed an MA in Philosophy, on Australian Aboriginal Religion, and had just returned from London after completing a PhD on the same topic, using library research to bring together all the available contemporary information on Australian Aborigines. Radcliffe-Brown had written to Elkin in London with the offer of a Rockefeller Fellowship to do one year's fieldwork among the Aborigines in the Kimberley district. Six months later, having worked full steam to finish his thesis, Elkin sailed back to Australia and within a month was on his way to the Kimberleys armed with some of Radcliffe-Brown's notes from his previous fieldwork in Western Australia, and the assurance of a stipend to be paid from the monies of the Rockefeller Foundation (Wise 1985: 48-50).

Grants were also made to Donald Thomson (Melbourne) the first graduate of a Diploma in Anthropology in 1928, as well as to Ursula McConnel (Brisbane), Reo Fortune

⁶ See for example two of his writings: *The Social Organization of Australian Tribes* (1931) and the later *Structure and Function in Primitive Society* (1952). I have deliberately avoided going into any detail about the theoretical peculiarities of each teacher, preferring only to mark general trends and influences.

(New Zealand), Raymond Firth (New Zealand and London) as well as Radcliffe-Brown's own Sydney students Hogbin, Hart and Piddington. Margaret Mead and Géza Roheim were also 'afforded collaboration' (Elkin 1956: 240, fn2).

By 1929, several researchers had finished working in the field, and were writing up their work. Elkin, Hart, McConnel, Piddington and Thomson had all done their fieldwork in Australia,⁷ which enabled Radcliffe-Brown to draw from their findings and write his *Social Organization of the Australian Aborigines*. To many, the work was quickly regarded as a classic in the comparatively new field of Aboriginal Studies and was used as the definitive statement about Australian aboriginal attitudes to land as well as how they operated in relation to one another. Langham (1976: 392) believed this monograph was Radcliffe-Brown's best piece of work—yet only 'by default' as he did not write very much. Whatever the quality of the paper, its influence on subsequent research and land claims cannot be denied. Radcliffe-Brown's thesis has been superseded by others recognising matri- as well as patri-affiliation, and more fluid structures that have, and will, change over time. However, his ideas although questioned, largely governed subsequent anthropological thinking, and hence advice given in some of the early 1970s land claims.

Radcliffe-Brown's monograph was not the only result of the Rockefeller-funded research in the new Department of Anthropology. Because of the large volumes of material resulting from the field trips, at Radcliffe-Brown's own suggestion, a magazine was founded in which such research could be published and then more widely read and discussed. In May 1930 the first edition of *Oceania* dated April 1930, was issued. It described itself as a quarterly journal 'devoted to the study of the native peoples of Australia, New Guinea and the Islands of the Pacific'. At the time, says Firth, *Oceania* was 'the only journal in existence devoted solely to social anthropology, as distinct from physical anthropology and archaeology' (1932: 6). In time, articles from these latter two areas of interest came to be included in the journal, and then later as they grew, came to have a specific journal themselves—*Archaeology and Physical Anthropology in Oceania*, which began in 1966. The twice yearly *Human Biology in Oceania* was launched in 1971, and became necessary largely due to the volume of work produced as a result of the International Biological Programme during the late 1960s.⁸

Wedgwood and Radcliffe-Brown —the staff of anthropology

Radcliffe-Brown was joined in 1928 by one other staff member, Camilla Wedgwood. Initially A. B. Deacon was

to have been appointed Lecturer, but died in the New Hebrides of malaria before he could take up the position. Raymond Firth was then appointed, but as he was doing fieldwork in Tikopia, Camilla Wedgwood filled the position until his return a year later (Elkin 1956a: 174).

A friend of Radcliffe-Brown, a bluestocking and a member of the 'Society of Friends', Wedgwood's work in anthropology appears to have been linked with her commitment to her humanitarian beliefs, working in the areas of native education and culture contact⁹. Her first anthropological splash in Australia was through her article 'Some Aspects of Warfare in Melanesia' in the first edition of *Oceania*. Sir Hubert Murray, Lieutenant-Governor of Papua at the time clashed with Radcliffe-Brown over colonial interference in the local Papua cultures. Murray saw it as his duty to stamp out 'all native practices incompatible with British decency', whereas Radcliffe-Brown believed—as a true 'structural-functionalist' anthropologist—that each aspect of a culture was part of a society's delicate balance of organisation. To meddle with this would upset the 'balance'. As one of Murray's major aims was to stop the warfare between tribesmen in 'his' territory of Papua, Radcliffe-Brown, in his capacity as editor of *Oceania*, challenged his views by including the provoking article by Wedgwood, in which she claimed that warfare was 'socially important' and 'helped preserve 'a vigorous society' (Wise 1985: 99-100; Wedgwood 1930: 33). The article was common to much contemporary work in its apparent desire to understand phenomena alien to its own anglo-culture; however the work has an added subversion when understood in the context of Radcliffe-Brown's and Murray's differences of opinion. Wedgwood used anthropological rationale to promote non-interference as a matter of Australian colonial policy.

Wedgwood's lectureship was extended into 1929, until Firth could take up the position. According to Wise (1985: 97-8) people began to see in both her and Radcliffe-Brown an air of élitism, or British superiority. Such feelings were possibly the result of campus resentment about such a new department being so well funded, with so many researchers going off to exotic places to study. The characters of Wedgwood and Radcliffe-Brown do not seem to have been low profile ones, either. Elkin (1956a:177) fondly recalls Wedgwood's self-assertiveness as she strode to the University 'with stick in hand and wearing a multi-coloured cardigan, and propounding some subject in loud and rounded tones'. Hogbin speaks of his admiration for Radcliffe-Brown '... it was a case of real hero worship in my case. He seemed to give life meaning, and he was also, with all his foibles and vanity, still a cultivated man' (Beckett 1989: 9). Stanner gives the following character sketch of the prolific Radcliffe-Brown:

⁷ I have purposefully left out detailed references to individual projects of research and shall table them elsewhere.

⁸ See Elkin (1970: 246-79) for a very detailed history of *Oceania* and subsequent journals.

⁹ My sketch of Wedgwood is based on material in Elkin (1956a) and Wise (1985: 98, 99 and passim).

Many of his views were, or seemed, startlingly different, and this gave a convenient focus for the small dislikes of narrow people. . . [His] . . . views were, in fact, respectably traditional, but in a tradition of which many of the social disciplines in Australian Universities then knew little (1956: 116).

Personal prejudice, possibly jealousy of both these fairly outspoken people and for their well-funded fledgling department did not then, carry over with all the University. Eventually Radcliffe-Brown left Sydney for Chicago. Wedgwood, who is not mentioned in any of the disputes, was to come back and teach at Sydney for a number of years, as well as at the Australian School of Pacific Administration (ASOPA) in Mosman.



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Raymond Firth, University of Sydney, 1932
Sarah Chinnery collection, National Library of Australia
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Resignation

Radcliffe-Brown eventually resigned from the Chair of Anthropology due to a split between himself and the ANRC. The split began over the dispute of the allocation of funds to Donald Thomson, a zoologist from Melbourne who had been working with Aborigines at Cape York. There are a number of interpretations of the story,¹⁰ but basically, a dispute emerged over the itemisation of Thomson's accounts from his fieldwork. Allegations were made to Thomson that he was appropriating ANRC funds to use photographic equipment for journalistic rather than strictly anthropological use. The Treasurer of the ANRC demanded all prints and negatives from Thomson claiming they were ANRC property. Thomson resigned, the treasurer, Chapman, accused him of misappropriation, and a rift developed between the ANRC executive, based in Thomson's home ground Melbourne, headed by Sir David Orme-Masson, and the Sydney group, controlled

by the Professor of Anthropology and the Treasurer of the ANRC, also Professor of Physiology at Sydney.

Radcliffe-Brown's relations with the ANRC continued to deteriorate, arguments spouted forth on various pretexts. All amounted, it would appear, to clashes over who wielded power in Australian anthropology—those allocating the funds not only for research, but for the existence of the Sydney Chair of Anthropology; or those with the expertise to determine the research and the people who should do it. Radcliffe-Brown was put out that he was only on the Anthropological Committee of the ANRC, and not in the ANRC executive.¹¹ He decided to do away with the whole ANRC structure, and in 1930 proposed a scheme to establish an Institute of Social and Administrative Anthropology which would undertake research, train administrative officers and provide certain University courses—in much the same way as the Department was running, *sans* ANRC. The Professor would be Director and the Federal Government would be asked to contribute £1000 per annum, the Rockefeller Foundation \$US20,000, both for five years. The Institute would also take care of *Oceania*. Needing ANRC approval to obtain funds direct from the Rockefeller Foundation, and knowing his plans threatened the high profile of the ANRC, Radcliffe-Brown persuaded Orme-Masson to write to the Foundation about the renewal of the original five-year grant given to the Department of Anthropology, asking Orme-Masson to suggest that Radcliffe-Brown should go to the United States and see them. Meanwhile, Radcliffe-Brown wrote direct to the Rockefeller Foundation suggesting the Institute idea. Soon enough, his tactics were discovered by the ANRC, and he was severely chastised for not passing his letter on to the ANRC for perusal before it was sent to Rockefeller. He was then asked to send all files and correspondence to the ANRC executive. Without ANRC approval Radcliffe-Brown's ideas for an Institute—free from the ANRC, subject only to control by himself as its Director—rapidly disappeared.

During 1930 the Victorian and Tasmanian Governments discontinued their annual grants to the Department, the Victorian Government doing so by advising fellow Victorian Orme-Masson personally, rather than writing to the ANRC as a whole or to the University of Sydney Department of Anthropology. Once Victoria and Tasmania withdrew their annual grants to the Department, the other states were released from their undertaking to continue supporting it. With the Depression setting in, nobody it seemed, was willing to support the fledgling, once-so-richly funded Department. Radcliffe-Brown subsequently decided to resign, and then discovered there was a chance for the Chair at Chicago. He submitted his resignation in December 1930, resigning from the ANRC four months before his resignation from the Anthropology Department took effect, thus leaving the ANRC without a Chairman on the Anthropological Committee to direct

¹⁰ See Peterson in Thomson (1983: 2-4) and Wise (1985: 98-9) for two different accounts.

¹¹ This, and the following account, is taken from Elkin (1956: 241-3) and Wise (1985: 101-3)

research. This fairly vindictive action was perhaps made to indicate to the ANRC how essential he was for Australian research to take place. Regardless of his final motives though, the move not only shocked but encumbered many with an extra workload (Wise 1985: 103). Indeed, Elkin was prompted into his own form of vindictiveness when years later, as Professor of the Department, he wrote in an Obituary to Radcliffe-Brown that he was ‘a starter and a stirrer The “five year” type of office holder’ (1956: 239). A. P. Elkin’s vindictiveness is however, another story: in the meantime a Head of Department was needed, and funds to be found to keep the Department running during the depression years.

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CONTRIBUTIONS TO THE HISTORY OF ANTHROPOLOGY IN AUSTRALIA

Part III. Indefinite and Interim: 1931-1933

Hanne Georgeson

When Radcliffe-Brown left for Chicago in February 1931, Raymond Firth, the newly arrived lecturer, was appointed ‘Acting Professor’. Ian Hogbin, one-time student of the department, arrived back in Sydney from doing his PhD in London at the beginning of the third term, September 1931, to be ‘acting lecturer’. As indicated in the ‘acting’ status of both staff members, the Department faced an unstable future. Although there were forty-six undergraduate students to teach, funding was fairly dubious. As various state governments withdrew their funds from the chair and other states’ subsidies fell in arrears, there was little left to support those working in the department. In addition, the Rockefeller Foundation seemed a dubious source of future funds, for they had written to the ANRC advising that fieldwork money would terminate in December 1930 and fellowship funding in December 1931. The ‘acting’ members were, however, appointed a short while later and, under Firth’s administration, the Rockefeller Foundation renewed their grant for 1931 and in addition gave sixty thousand US dollars for three more years research (Wise 1985: 105). However, the Commonwealth Government reduced its annual grant to £500 on the grounds that the Government authorities were unconvinced that the Department of Anthropology had made any practical contributions towards ‘native affairs’, one of its original desired aims. (Elkin 1952: 38). As the University of Sydney had not accepted any responsibility for the maintenance of the Department, and did not, in the depression climate, have the financial means to do so, ‘the Department was apparently doomed’, to quote Elkin’s tone of gloom (ibid. 39). Even support from the Faculty of Arts could not really help. It was money that was needed if anthropology was to transcend its ‘acting’ status.

Nevertheless, Firth appears to have made efforts in other ways to maintain the vitality of the discipline at Sydney. The 1931 Calendar indicates a number of changes in course structures suggesting, perhaps, that despite the lack of money, as a discipline anthropology was blossoming. Anthropology I consisted of Primitive Sociology, with the qualifier ‘Descriptive’, suggesting that ethnography would be the basic method of teaching. For those taking Distinction the special area of study was ‘the Maori of New Zealand’. As an MA from Auckland University and holding a PhD from LSE that was subsequently published as ‘Primitive Economics of the New Zealand Maori’, Firth was teaching on familiar ground. His fieldwork in Tikopia, from which he had just recently returned, had concerned the culture of what was regarded as a Polynesian outlier in the Melanesian region.

Anthropology II introduced the students to more theoretical concerns in Primitive Sociology using, it appears, the ethnographic information from Anthropology

I to extrapolate more general theories formulated in sections titled Social Morphology, Economic Institutions, Moral, Juridical and Political Institutions and Religious Institutions. Distinction students focused their attention on just one topic—Totemism. This pattern of course structure was more or less kept right through to the 1990s, with more general descriptive ethnography taught to Anthropology I students and gradually more theoretical debate introduced in the later years.

In view of the fact that the Government authorities were not convinced that the brand of anthropology as taught under Radcliffe-Brown's leadership gave rise to any practical application, it is interesting to note that 1931 was the first year in which a special course on 'Colonial Administration and Applied Anthropology' was taught to 'cadets and officers of the colonial services' (Sydney University Calendar 1931: 238). Perhaps it was deemed expedient to make its teaching more pronounced by listing it. Unfortunately, I could not discover any record of how many students attended this course, though the figures available for those who completed the Diploma of Anthropology, another applied course, do not indicate any great enthusiasm. Donald Thomson in 1929 and Leo Austen in 1930 were the only two who obtained the Diploma in the five years under Radcliffe-Brown.

The following year in 1932 Firth was offered a lectureship in anthropology at the London School of Economics and he accepted, no doubt attracted by the greater stability of the anthropological environment in London as against the rather precarious situation at Sydney. Hogbin also resigned at the end of 1932 and went off in January 1933 to the Solomon Islands to do more fieldwork for a year, once again under the auspices of the ANRC. Five months in Guadalcanal and seven months in Malaita were succeeded by a further year or so in Wogeo (from January 1934 to early 1935), broken only by a brief visit to Sydney in between (Beckett 1989:25). Hogbin did not return to the department until Elkin was appointed Professor in 1935. Because of the still shaky financial situation Hogbin, like Wedgwood and Stanner before him, was only an 'acting' lecturer, teaching not as a member of staff but as a Fellow of the Australian National Research Council.

Firth's original plan, when offered the year's lectureship at LSE, was to take leave of absence from Sydney University, and thus a temporary replacement of 'acting' lecturer-in-charge was sought. With Hogbin going to the field, one of the only two other choices was Elkin, who had lecturing experience and was the first Australian anthropologist to hold a doctorate, regarded also as the most knowledgeable (white) person on Australian Aboriginal cultures. While Elkin was appointed acting lecturer-in-charge, W. E. H. Stanner, a freshly graduated B.A., was appointed acting lecturer.

Stanner and Elkin had the task not only of teaching students but warning those of them commencing Anthropology I in 1933 not to count on Anthropology II in 1934. Even the students were thus 'acting' students, for

it must have been a dampener for the more enthusiastic to know that the odds of further anthropology were fairly low. Despite this, there was an enthusiastic band of undergraduates and postgraduates. In the former category was the first-year Diploma student Fred McCarthy, later the curator of the Australian Museum in Sydney, and first principal of the Australian Institute of Aboriginal Studies (AIAS). Three M.A. students added to Elkin's workload as he battled to save the Department—Elsie Bramell who also worked in the Museum and later married McCarthy; Phyllis Kaberry who wrote *Aboriginal Women and Sacred and Profane* (1939); and the newly recruited 'acting' lecturer, W. E. H. Stanner (Barwick *et al.* 1985: 6).

Fortunately, the Commonwealth Government increased its small subsidy to the Department to £1250 per annum, guaranteeing that sum for a further five years. The enthusiasm of the students was now matched by the assurance that the Department would continue, and therefore would be able to keep teaching. Elkin was promoted to Professor, and so began his career as the man officially in charge of anthropology in Australia—a position that was to last over two decades. The immediate problem of funding a lectureship was solved by making it a condition that ANRC Fellowship holders were to assist for one year in the Department, after one year in the field, if called upon. Hogbin, Stanner, Wedgwood and Hogbin again all performed duty as acting lecturers from 1931 to 1935, thereby enabling the Department to maintain its teaching capacity to a fairly steady number of forty to fifty students.

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Editor's note: Fees requested for the reproduction of images are sometimes quite high. Selected images of W. E. H. Stanner, held by AIATSIS, can be viewed on line at http://www1.aiatsis.gov.au/finding_aids/MS3752.htm#Selected%20Images%20Online. On-line images of Lieutenant Colonel The Honourable C. H. Wedgwood, Research Officer (Anthropology) Army Directorate of Research can be viewed through the Australian War Memorial Museum Collection [www.awm.gov.au/database/collection.asp] by typing C. H. Wedgwood into the search box.

Rock Climbing: From Engagement to Subjectivity

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Extract from a 2008 Honours thesis in Anthropology

Mt Arapiles is Australia's rockclimbing Mecca; its perfect rock, warm weather and idyllic setting provide a canvas to what is certainly one of the best cliffs in the world (Mentz & Tempest 1999: back cover).



Climbers gain access to inaccessible places.
Stephen Pollard climbing at Mt Arapiles, Australia.
[Photo: Kate Howell]

A climber's craft incorporates movement through a vertical terrain that can (and often does) allow the climber to experience 'flow', a state of mind where the person's concentration is entirely engaged with their actions (Csikszentmihalyi 1975: 36). While the flow experience has often been applied to understanding the rewards experienced through risk-taking scenarios, Csikszentmihalyi's early research into this experiential state explored it in the context of work (surgery) and games (chess) as well as the dangerous sport of rock-climbing.

Good flow activities offer the possibility to exert control over the level of challenge, but also contain a degree of uncertainty (*ibid*: 80). Flow brings the form of the rock into sharp clarity through sight and touch, while the dimensions of the rocky form become clarified and experienced through kinaesthetic sensation of spatial and temporal dimensions: the distance between holds, the feel

of the moves, the moment of time, the fatigue of the muscles and so on. As my informant Nick described: "The flow of movements feels really good, and you often get that when you're completely focused, when you're concentrating". The climber's gaze sees in the natural forms of the landscape a potential for movement in defiance of gravity, propelled by their bodies and guided by skill, aided by technology. Climbing is an example of task orientation towards an environment, an application of skill that is at once practical knowledge and knowledgeable practice (Ingold 2000: 360). Intentionality carries the climber forward into the action itself, thus corresponding to the attentive quality of the action and continually responsive to an ever-changing situation (*ibid*: 415). The climber accumulates skill over time; repeated visits to an area contribute to increasingly intimate knowledge. Kim Carrigan, an influential figure in Australian climbing history, has written of this accumulative knowledge in a short essay about Arapiles:

It takes time to discover how to mould your body around its convoluted forms and to know where a hold can suddenly be expected to appear (in Lockwood 2008: 116).

The climber is changed by these encounters with the rock. Through the accumulation of experience and knowledge they learn more about the rock and about themselves in relation to the rock. Contact with the rock inscribes the climber's body, causing the skin to harden and thicken, and the muscles and tendons to strengthen. The climber is attentive to the features of the environment, which according to Ingold is the basis for enskilment. As Ingold wrote: "learning is inseparable from doing, both are embedded in a practical engagement with the world, in dwelling" (2000: 416). The climber's journey is enabled because the climber dwells in the landscape. Vertical rock is perceived as a taskscape, in terms of what it affords the climber in addition to any other qualities that may be perceived, as a place to look out from or as a place to look upon. The climber's gaze takes all this in, shifting from close up to panorama, from micro to macro. The quality and clarity of the experience are in part a result of the uncertain outcome. The climber risks being overwhelmed by the power of the natural forces that they are attempting to overcome: the dramatic exposure of being perched high on a cliff, losing the direction of the route, facing a seemingly impossible sequence, or feeling the weight of gravity and fatigue loosen the grip and pull the climber off into space.

A climber's knowledge of a place is kinaesthetic, involving all the senses as the climber attempts to overcome the obstacles they perceive in the terrain. The eye is trained to pick out the true line of the climb and the body is adapted to follow it. The fingers grip the rock in a variety of ways, sometimes reaching blindly around a bulge or 'jamming' the flesh of their hand in a crack (see Lewis 2000: 73). The hands are dipped into a small bag attached to the climber's waist containing chalk that is used to dry the sweat borne from exertion and anxiety. The feet are supported by tight shoes wrapped in sticky

rubber that allow the climber to twist his or her toes into cracks or pockets, stand on tiny edges or hook the heels and toes around protrusions. Seemingly mundane technologies such as these can have a dramatic effect on how the environment is perceived and what it affords (Michael 2000: 112). But soft shoe rubber and finely powdered chalk also leave traces of the climber's passage visible to those who come afterwards. Long after the climber's passage their chalk remains on the rock, marking the line of the climb and even revealing hidden handholds that might assist the next climber. Whether these markings serve to enhance or deface the rock is a question openly debated among climbers. That this question is asked suggests that the perception of climbing places and climbs is embedded in a variety of subjective and culturally mediated meanings.

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Welcome to Country: Nine Meanings in Search of an Anthropologist

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If any Australians were not yet aware of the "Welcome to Country" (WTC) ritual, Kevin Rudd's decision in 2008 to begin the first sitting of the Federal Parliament each year with a Welcome from a Traditional Owner (TO) is likely to change that. Over the past two or three decades, the practice of inviting a representative of the local Indigenous group to 'Welcome' the audience onto Aboriginal country has become commonplace in many public forums, including academic and professional conferences, and all kinds of events held by governments and educational institutions. Guidelines on WTCs produced by various government departments advise that a major sporting event or the opening of a new hospital ward also require a Welcome. A WTC is conducted by an elder and is usually a short speech, but for larger events can include dance, music or even a smoking ceremony.

The twin ritual of a WTC is an Acknowledgement. This is where a non-Indigenous person (or an Indigenous person who is not a TO) acknowledges that the land currently occupied by the audience is Aboriginal or Torres Strait Islander land and acknowledges the elders of the TOs. An Acknowledgement is done either in response to a Welcome, or in place of a Welcome when the event is too small to warrant a WTC or when a planned WTC does not eventuate.

The Welcome to Country ritual is now firmly engrained in Australian culture and has accumulated a mass of protocols, both explicit and implied. It has become a key site of Indigenous recognition by mainstream Australia, and a regular cause of anxiety for event organisers. It is thus a subject ripe for anthropological analysis. My recent query to the AAS listserv asking for material on this topic generated very little published work but many comments from interested anthropologists. Drawing on the email responses to my query and the available published material, I will attempt here to answer the question: *What is a Welcome to Country?* The many possible answers illustrate the richness of this ritual and outline an agenda for future research.

The origin of the WTC ritual is currently unclear. A few respondents, including Grant McCall, thought it was an adapted from the Maori *powhiri*, a ceremony to welcome visitors that includes speeches, singing, a gift to the host and the pressing of noses (*hongi*). This traditional ceremony has been institutionalised in New Zealand in recent decades, and its function in the bureaucratic domain mirrors the WTC. Katherine Lambert-Pennington reports that the Welcome ritual emerged in the 1980s, and spread in the 1990s due to encouragement from the Council for Aboriginal Reconciliation (Lambert-Pennington 2007). Kristina Everett, in the only article on this topic, describes it as a "performance" (Everett 2009), Lambert-Pennington calls it a "ritualized speech act" (Butler 1997), and Grant McCall sees it as a ritual deserving of Van Gennepian analysis [email to author, 14/04/09]. But what is this performance, act or ritual about? Here are nine brief suggestions:

The popularity of the WTC ritual within governmental domains invites us to think of it as a kind of **national psychic bandaid**. The acts of colonial dispossession and violence that founded the settler-colony and the racist regimes that followed have created transgenerational psychic wounds among the Indigenous population. These acts also mean Australia suffers from a permanent need to transcend the role of perpetrator and smooth over the unheeded calls for Indigenous sovereignty to create a cohesive, caring national narrative. The Reconciliation Movement as a whole was an important attempt in this direction; and, in this regard, the WTC ritual is perhaps its greatest success story.

In responding to the first WTC ever heard in the Australian Parliament on February 12th 2008, Kevin Rudd declared, "let this become a permanent part of our ceremonial celebration of the Australian democracy. Incorporating the ceremonial of the dreaming from

antiquity into the ceremonial of this great democracy” (Rudd 2008).

Following Lattas (1993), Everett argues that Rudd’s gesture of incorporation serves “not only to unite the nation, but to appropriate Aboriginal primordial links to the land which cannot otherwise be claimed by the Australian state.” (Everett 2009:55) The WTC ritual is one example of a “rhetoric of inclusion and reconciliation which [i]s realised symbolically through representations of Aboriginality as accessible and enjoyable cultural forms.” (*ibid*:56) Victor Hart considers this effect to be ‘epistemological violence’: “the violence comes from knowing that Welcome to Country is an iteration of terra nullius mythology where blackfellas can appear at the beginning of the event (i.e. the beginning of history) and then conveniently disappear whilst whitefellas do their serious ‘business’ ” [email to author, 15/04/09].

Everett, Hart and others suggest that what is enjoyable about WTCs is not (just) the quality of the oration or dance, or the pure pleasure of proximity to the exotic. The nature of a WTC as a **depoliticised statement of Indigenous ownership** means non-indigenous people can enjoy Indigenous culture and presence without feeling threatened by Indigenous sovereignty. This perhaps explains why WTCs are predominantly a feature of urban Australia, where native title claims are both most unsettling to non-Indigenous Australians and most unlikely to succeed (see Hinkson 2003:302-3). The claims of Indigenous ownership made in a WTC are usually wholly symbolic with little chance of achieving legal reality.

From the point of view of TOs, a WTC can be a **quasi land claim**. In the case of the Darug people of Sydney, who have been unsuccessful in their native title claims, Everett argues that “the making of symbolic land claims is an important way to publicly make their claims known and gain some recognition of the cultural foundation of those claims from Australian society.” (Everett 2009:58).

In combination, these complementary roles of quasi land claim and depoliticised statement create a paradox: “The welcoming that occurs is done *by* those whose claims to prior ownership of that place have already been denied *to* those who already inhabit that place and do not recognise the claims of others.” (*ibid*:57).

But inhabiting is not the same as belonging. Non-Indigenous Australians who seek to recognise Indigenous Australia are likely to hold some ambivalence about their mode of belonging to the land that they inhabit. The WTC ritual can trigger these anxieties as the audience ponders why they need to be welcomed again and again. David Trigger holds some hope that the ritual can also resolve them. In conversation with Michael Williams at the 2009 Brisbane Ideas Festival, Trigger suffixed his Acknowledgement of TOs with an acknowledgement of “the strength of purpose, skills & tenacity of the generations of settlers and migrants from Europe, Asia & elsewhere who have historically created the society into which I was born” (Trigger 2009). In this way he sought

to take the lead from a Nyungar TO who said in a WTC that non-Indigenous people can eventually ‘belong’ to the country, “provided Aboriginal ‘protocols’ are understood and followed” (Trigger 2008:307). A Welcome can thus be considered a **device to encourage reflection on belonging**. It creates an opportunity to consider who ‘belongs’ in any given part of Australia, and whether non-Indigenous people can acquire a form of indigeneity “through birth in the country, birth of forebears here, &/or a sense of emplaced identity with the land, the cities, the suburbs” (Trigger 2009).

On an individual level, the WTC is a **political statement**. An event organiser who chooses to schedule a WTC is displaying their symbolic recognition of Indigenous sovereignty. Individual speakers who begin with an Acknowledgement make a similar personal statement of their political allegiances to the left and their anti-racist credentials. As a political statement, an Acknowledgement acts as a challenge or an accusation. For example, once the first speaker at a conference does an Acknowledgement, the other speakers must decide whether to follow. The absence of an Acknowledgement can make the opposite political statement – this person does not recognise Indigenous sovereignty and/or does not respect Indigenous culture.

Alternatively, an absence of an Acknowledgement can be a more complex statement. David Trigger notes that “not repeating an acknowledgement (and sometimes not arranging a Welcome) is to try to avoid tokenism. My view is the repetitive acknowledgements from speakers at a conference, e.g., is embarrassingly tokenistic and trivialises the important issues at stake.” A refusal to participate in the WTC ritual can be a silent protest against “the hypocrisy underlying an ‘acknowledgement’ that simply enables Whitefellas to publicly position themselves in relation to the ‘idea’ of recognising Aboriginal interests” [email to author, 29/05/09].

For those who do participate, the organisation of a WTC can turn into a **political nightmare**. Contestations over traditional ownership of land and over group membership can make organising a WTC a major exercise in diplomacy. One anthropologist tells how a Canberra TO, in order to deflect accusations that she is not Ngunawal, has “started using a new term the Ngunawal-Ngambri tribe so non-Aboriginal people have to choose carefully which name they are using or be coopted into one side of the dispute” [email to author, 26/04/09]. The New South Wales health department guidelines on WTCs helpfully suggests that if there is a dispute over ownership, one “can acknowledge ‘all the traditional owners of this land’ without naming those people” (NSW Health 2005:4).

For some traditional owners, the WTC ritual is an **industry**. Several anthropologists discussed the ‘welcome economy’. Traditional Owners who do WTCs in capital cities can be called upon to do them numerous times a week. Two respondents reported that TOs were paid \$500 for a Welcome, making them a reasonable source of income. My preliminary research found that that rate was quite generous. NSW Health, for example, pays only \$100

for a welcome: to earn \$530, a smoking ceremony is required (NSW Health 2005). Whatever the rate, David Martin calls the interdependence of city TOs and the bureaucratic and political classes a “classic intercultural institution” (Merlan 2006).

David Martin also reminds us that a Welcome to Country can also be conceptualised as **continuous Aboriginal tradition**. In a WTC he sees elements of the ‘classical’ rituals performed on “those unfamiliar with and to the particular tract of country - rubbing on underarm sweat, spraying water into lagoons, calling out to ancestral spirits, speaking in the rights language for that country – not so much to welcome the strangers, but to protect them from possible harm from the unfamiliar spirits of the country” [email to author, 27/05/09].

My enquiry into WTC rituals started as an attempt to help a friend. She is a GP and a board member for an outer metropolitan Division of General Practice. Each of their board meetings begins with an acknowledgement of the traditional owners. Although undoubtedly there are living descendents of the tribe they acknowledge, there is no active community. In this case, the Acknowledgement of TOs is a **memorial**. My friend found it troubling to acknowledge a tribe now presumed to be extinct in the absence of any meaningful engagement with Indigenous people, and wanted some scholarship to bring to a discussion with her fellow board members.

Perhaps the only thing more unsettling than the Acknowledgement of an absence is the absence of a Welcome. The welcome that does not arrive has been a common aspect of my WTC experience. This feature was not mentioned by any email respondents or in published work, but is discussed in some of the WTC guidelines. The Western Australian Department of Education and Training guidelines tell us that TOs may be unable to provide a Welcome due to: “unforeseen circumstances making it not possible or inappropriate for a traditional welcome ceremony (eg a death, funeral or illness); organisers not being able to make suitable arrangements with the traditional owners (eg fees, not allowing sufficient time to discuss requirements); prior engagement of the traditional owners (eg personal or cultural business)” (Government of Western Australia 2007:5).

The reality of the competing demands on TO-time is that there is always a reasonable chance that a programmed WTC will not occur. These are generally moments of some tension, as the event organisers decide when to stop waiting for the TO to arrive and arrange for someone else to do an improvised Welcome or Acknowledgement.

For the organisers, this scenario does not erode the political statement they are making: merely having a scheduled WTC on the programme is sufficient to display their allegiances (see Kowal 2006:112-3). But into the silence where a Welcome should be spills a flood of unease. In the moment when we fear we will not be welcomed comes the realisation that we need to be welcomed because we have made ourselves welcome.

The Welcome and Acknowledgement ceremonies are rich performances that express and generate unease about sovereignty, belonging, and the provisional unity that is the Australian nation. Each of these nine possible meanings throws up a host of interesting questions. Clearly, there is a lot more to be said about this quintessential postcolonial ritual.

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AAS Conference 2009

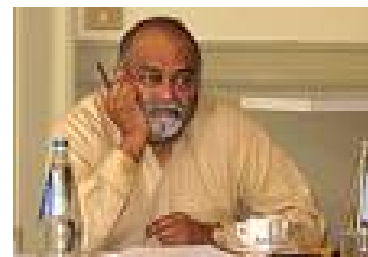
The Ethics and Politics of Engagement

9 – 11 December 2009

Sponsored by the Department of Anthropology,
Macquarie University, Sydney, New South Wales.

Keynote Speaker

Arjun Appadurai, John Dewey Professor in the Social Sciences at New York University and author of such books as *Modernity at Large: Cultural Dimensions of Globalization* and *The Social Life of Things: Commodities in Cultural Perspective*.



Arjun Appadurai

Plenary Panel

Michael Jackson, Distinguished Visiting Professor of World Religions at Harvard Divinity School, will be joining us for a plenary panel to discuss his work in such seminal books as *Existential Anthropology: Events, Exigencies, and Events* and *Paths Toward a Clearing: Radical Empiricism and Ethnographic Inquiry*.



Michael Jackson

Elizabeth Povinelli, Professor of Anthropology and Gender Studies at Columbia University and author of such books as *The Empire of Love: Toward a Theory of Intimacy, Genealogy, and Carnality* and *The Cunning of Recognition: Indigenous Alterities and the Making of Australian Multiculturalism*, will open a plenary discussion on the Northern Territory Intervention for the panel *The Crisis of Culture: Anthropology and the Politics of Engagement in Aboriginal Australia*.

Joining the plenary on the Northern Territory Intervention will be **Marcia Langton**, Foundation Chair of Australian Indigenous Studies, University of Melbourne whose extensive writing over the last two decades has concerned Indigenous relationships with place and relations with others, land tenure and environmental management, visual art practice, agreement-making, treaties and historical factors contributing to present Indigenous conditions.

Exhibitions

The conference will include a film festival and the launch of Interventions, an exhibition curated by Dr. **Jennifer Deger**, to be held in conjunction with a panel discussion on *Located Aesthetics: Experiments between Ethnography and Art in Aboriginal Australia*.

Panels

The organisers of the 2009 Annual Meeting of the Australian Anthropology Society have invited submissions of paper abstracts for the Conference Panels listed below.

Abstracts, and further details, of listed papers are available through the conference website <http://www.aas.asn.au/conf09/>

Before submitting an abstract please check that the panel remains open to abstract submissions.

Paper abstracts of 250 words or less should be submitted to panel convenors by no later than 26 June 2009.

Abstract submissions addressing topics outside of the listed panel themes will still be considered. These should be submitted to malcolm.haddon@scomp.mq.edu.au by the same date.

Abstract submissions should include the following: Title of panel to which the paper is being submitted; Paper title; Abstract (250 words or less); Name, title and position of presenter; Institutional Affiliation; Contact information (email, daytime phone).

The Crisis of Culture: Anthropology and the Politics of Engagement in Aboriginal Australia

Organisers: Jon Altman (Jon.Altman@anu.edu.au) & Melinda Hinkson (Melinda.Hinkson@anu.edu.au)

Engaged Lives: Towards an Anthropology of Political Economy among Indigenous Australians

Organisers: Kevin Murphy (kevin.murphy@anu.edu.au), Gaynor Macdonald (gaynor.macdonald@usyd.edu.au) & Richard Davis (richard.davis@uwa.edu.au)

Engaging with Indigenous Identities in Cross-Cultural Perspective

Organisers: Greg Acciaoli (acciaiol@cyllene.uwa.edu.au) & David Trigger (d.trigger@uq.edu.au)

Child Welfare: Indigenous and non-Indigenous Experiences of 'Child Protection'

Organiser: Tiffany McComsey (tiffanymccomsey@bigpond.com)

Applied Anthropology in Native Title in Australia: Dilemmas in 'Proving' Connection and Continuity in Normative Systems

Organisers: Toni Bauman (toni.bauman@aiatsis.gov.au) & Kingsley Palmer (kingsley.palmer@active8.net.au)

Anthropology under the 'Act': Engaging with Indigenous People under the Government Gaze

Organiser: Maureen Fuary (Maureen.Fuary@jcu.edu.au)

Constitutionalism in the Margins of Pacific States

Organisers: Jaap Timmer (jakob.timmer@gmail.com) & Anna-Karina Hermkens

Engaging the State: New Practices and Imaginaries

Organisers: Sally Babidge (s.babidge@uq.edu.au) & Sarinda Singh

Migration, Resettlement and Diaspora: Borneo and Beyond

Organisers: Jennifer Alexander (Jennifer.Alexander@anu.edu.au), Traci Smith (Traci.Smith@anu.edu.au) & Mary Hawkins (M.Hawkins@uws.edu.au)

Southeast Asian Ethnographies of and for Transnational Migration

Organisers: Ana Dragojlovic (ana.dragojlovic@anu.edu.au) & Jane Ferguson (jane.ferguson@anu.edu.au)

Sexualities: Ethnographies of Sexual Commerce

Organisers: Rosemary Wiss (rwiss@scmp.mq.edu.au) & Sverre Molland

Living with Resources: The Social Consequences of Extractive Economies

Organiser: Greg Downey (greg.downey@mq.edu.au)

Climate Change and Social Dis/ordering

Organiser: Jon Marshall (Jonathan.Marshall@uts.edu.au)

Engaging Ethically with Animals

Organisers: Tanya King (tanya.king@deakin.edu.au) & Peter Mewett (peter.mewett@deakin.edu.au)

The Politics of Emergent Forms of Life: Bioethics, Power and Subjectivity in an Era of Late Modernity

Organiser: Casimir MacGregor (casimir.macgregor@scmp.mq.edu.au)

“No escape from reality”: S(t)imulating Experiences in Web 2 Social Networking Sites and Three-Dimensional Virtual Environments (3DVE)

Organiser: Geraldine (Gerry) Bloustien (Gerry.Bloustien@unisa.edu.au)

Sleeping Around the World: Towards a Comparative Anthropology of Sleep

Organisers: Richard Chenhall (Richard.Chenhall@menzies.edu.au) & Katie Glaskin (kglaskin@cyllene.uwa.edu.au)

Philosophical Anthropology and Ways of Knowing in Oceania

Organisers: Deborah Van Heekeren (Deborah.VanHeekeren@scmp.mq.edu.au) & Michael Goddard (Michael.Goddard@newcastle.edu.au)

‘An Anthropological Existence’: Conversations with Michael Jackson

Organised by Greg Downey (greg.downey@mq.edu.au)

‘Writing With’ as Ethnographic Engagement

Organiser: Ghassan Hage (ghage@unimelb.edu.au)

Having a Voice: Subaltern Politics and Academic Engagements

Organisers: Ursula Rao (u.rao@unsw.edu.au) & Kalpana Ram

The Politics and Poetics of ‘Voice’

Organisers: Sarah Holcombe (sarah.holcombe@anu.edu.au) & Toni Bauman (toni.bauman@aiatsis.gov.au)

Located Aesthetics: Experiments between Art and Anthropology

Organiser: Jennifer Deger (j.deger@unsw.edu.au)

Revelatory Moments of Fieldwork Engagement

Organisers: David Trigger (d.trigger@uq.edu.au), Rosita Henry and Martin Forsey

Beyond the Collector: Social Relations, Politics and Objects

Organiser: Jude Philp (j.philp@usyd.edu.au)

The Cultural Life of Taste: Tourism, Consumption and Identity in a Globalized World

Organiser: John Claridge (john.claridge@adelaide.edu.au)

Pilgrimage in the Age of Globalisation: Constructions of the Sacred and Secular in Late Modernity

Organisers: Cristina Rocha (C.Rocha@uws.edu.au) & Nelia Hyndman-Rizik (Nelia.hyndman-rizik@anu.edu.au)

Islamic Piety and Gender Relationships among Contemporary Muslims

Organisers: Santi Rozario (RozarioS@cardiff.ac.uk) & Geoffrey Samuel

Radicalised Alterity: Anthropological Positions on Religious Extremism and the Counter-radicalisation Agenda

Organiser: Malcolm Haddon (malcolm.haddon@scmp.mq.edu.au)

“The Post-Graduate Show Case” – Australian Network of Student Anthropologists (ANSA)

Organisers: Jennifer Gabriel (Jennifer.Gabriell@jcu.edu.au) & Jessica Walton

Conference Organisers

Malcolm Haddon
Program Chair, 2009 AAS Annual Conference
Malcolm.Haddon@scmp.mq.edu.au

Greg Downey
2009 Conference Coordinator
greg.downey@mq.edu.au

Further details:
<http://www.aas.asn.au/conf09/>

AAS Special Resolutions

Between 7 May and 6 June 2009, the AAS Executive put three Special Resolutions to an on-line vote by members. The Special Resolutions related to proposed amendments to the Constitution which aimed to, first, restructure the Executive to provide better governance and continuity, and secondly to open up a number of the Executive positions to Ordinary Members. Thirdly, there were minor technical amendments proposed, in which the members of the Executive will be referred to in the Constitution as Directors.

Special Resolution 1: That the Rules be amended so as to institute changes to the structure of the Executive, and the terms and staging of elections to it, so as to improve governance of the Society.

Special Resolution 2: That the Rules be amended so as to allow Ordinary members of the Society as well as Fellows to hold all but the presidential positions in the Executive.

Special Resolution 3: That the Rules be amended so as to change references to Members of the Executive Committee to 'Directors'.

Each of these Special Resolutions was passed by a majority well in excess of 75% of valid votes. The Executive will now seek formal approval from the Registry of Fair Trading (NSW) for the changes to the constitution agreed to in the ballot.

The next election for positions on the Executive, scheduled for later this year, under the approved changes will involve a ballot for three Directors; a non-office-bearing Director, the Treasurer, and the new position of President-Elect (who will become the President the following year, and President Emeritus the year after that).

Changing Places

From The University of Sydney

Yasmine Musharbash has been appointed to a Lectureship in anthropology at The University of Sydney.

Congratulations

Congratulations to **Lorraine Gibson**, Vice Chancellor's Innovation Research Fellow at the Centre for Research on Social Inclusion (CRSI) at Macquarie University, on being awarded the 2009 Macquarie University 'Alumni Award to a Recent Graduate for Distinguished Service'. The Awards for Distinguished Service have been established to recognise and honour the outstanding achievements of Macquarie University alumni. The Awards highlight the significant contributions Macquarie University alumni have made within their chosen professions and to society. Recipients of this award are nominated by colleagues.

Congratulations to **Bob Pokrant** on his promotion to Professor of Anthropology, within the Department of Social Sciences, Curtin University.

News from the Programs

From School of Archaeology and Anthropology, Australian National University

Professor **Nic Peterson** delivered the annual Joel Kahn lecture in May at La Trobe University, entitled "Is the Aboriginal Landscape Sentient? Animism, the New Animism and the Warlpiri"

In early May the Anthropology Board of Studies, which coordinates postgraduate activities across the campus, held the annual anthropology retreat on the south coast at Kioloa at which staff and students discussed the challenges of fieldwork, writing up and career development. Methodology and theory workshops for new PhD students are held between April and July, and a number of smaller discussion groups around specific topics have been formed, eg Anthropology of Christianity.

Recent MA and PhD theses

PhDs were recently awarded to Fiona Crockford, Natasha Fijn and Stephan Lorenzen and MAs to Nur Aisyah Kotarumalos and Dorji Penjore. Details of these theses appear elsewhere in this issue of the Newsletter.

Recent publications

Dennis, S. J. (2008) *Christmas Island: An Anthropological Study*. Amherst, N.Y.: Cambria Press.

Guinness, P. (2009) *Kampung, Islam and State in Urban Java*. NUS Press: Singapore

Hinkson, M. J. & J. Beckett (2008) *An Appreciation of Difference: W.E.H. Stanner and Aboriginal Australia*. Aboriginal Studies Press: Canberra

Merlan, F. C. (2009) Indigeneity: Global and Local. *Current Anthropology* 50(3): 303-33.

Merlan, F. C. & D. Raftery (eds) (2009) *Tracking Rural Change: Community, Policy and Technology in Australia, New Zealand and Europe*. ANU Epress: Canberra.

Peterson, N., L. Allen & M. Hamby (2008) *The Makers and Making of Indigenous Australian Museum Collections*. Melbourne University Press: Melbourne

AAS Thesis Prizes

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).

Nominations are called for the annual AAS thesis prizes for the best anthropology Honours thesis and the best anthropology PhD/MA thesis for 2008 / 2009.

The winners will receive a written certificate and a prize of \$500.

The deadline for submissions is **31 August 2009** for theses that have completed the examination process during the period July 1st 2008 to June 30th 2009.

Procedure:

1. One student only to be nominated in each category from each department or school.
2. The student's contact details, email and phone number(s) to be provided.
3. A letter of recommendation from the supervisor (stating the thesis score awarded in the case of Honours theses), all examiners reports and identification details of the examiners.
4. The title, table of contents and abstract of the thesis and one chapter.
5. The winners will be announced at the next AGM and the prizes awarded at the annual conference dinner.
6. Submissions to be sent to:

Shane Silva, AAS, LPO Box 8099, ANU, Canberra ACT 2601

Electronic submissions of this material to aas@anu.edu.au will be accepted.

The Aurora Project Anthropology Internship Program: Summer 2009

Gemma Irving

Gemma is currently undertaking Honours in Anthropology at The University of Queensland.

When I was accepted to undertake an Aurora internship in Anthropology at the Goldfields Land and Sea Council in Kalgoorlie, WA, I was told to have low expectations. Land councils are hectic places, funding is tight and staff are overworked. Interns like me are placed to take the stress off a little and to help out with the filing. Hopefully, on the side, we will gain some idea about what anthropologists do in the real world, make some good contacts and enjoy ourselves enough to seriously consider working in native title in the future. So when in early January this year I found myself four-wheel driving with a heritage anthropologist and some traditional owners, along one of Australia's most spectacular beaches near the tourist town of Esperance, I was pleasantly surprised. I hadn't come to the Western Desert for the ocean views, but I wasn't complaining!

The Aurora Project provides the opportunity for anthropology, social science and law students to get out into the field to find out first hand how native title, heritage and other Aboriginal issues operate in the real world. Aurora places interns at Native Title Representative Bodies and at various other Indigenous organisations around the country. I was placed at the Goldfields Land and Sea Council (GLSC), a representative body which primarily deals with Native Title, but which is also involved in other areas such as economic development, land acquisition, and heritage. I was lucky enough to start my internship during early January, a rare quiet time for the Land Council. This meant I had the perfect opportunity to meet staff members in a relaxed environment before things got hectic. Everyone at the GLSC was very welcoming, keen to share their knowledge and almost always up for a chat. In

particular, the project officers, all of who are traditional owners, were a great source of information about what was going on out on country and what local Aboriginal people expect from anthropologists and the land council.

During my six weeks at the GLSC I watched the pace of things heat up. In my second week I was lucky enough to tag along on a heritage survey in a spectacular, coastal national park just out of Esperance. I felt privileged to talk with local traditional owners on their country, to learn about the eco-tourism business that some of them run and to have had the chance to work on my goanna tracking skills! By late January, the seemingly endless round of meetings generated by the native title process and the land council's other activities were in full swing. I made it up to Leonora to attend a meeting with a mining company representative, the GLSC's economic development officer and some very inspiring local Aboriginal women. Work for Aboriginal people can be hard to come by in some of the smaller towns in the Goldfields, so many are keen to take advantage of opportunities offered by some of the more socially conscious mining companies. By the time February came around the Kalgoorlie office became heavily populated by GLSC staff who were usually based in Perth. Lawyers, in particular, suddenly appeared from everywhere, signalling that it was time to get down to business on the Native Title side of things. I was lucky enough to be able to attend meetings for a claim in its primary stages, as well as one about to enter into a second round of mediation with the Western Australian Government.

During my time at the land council I quickly learnt that nothing in native title or heritage is straightforward. The GLSC represents an area which stretches from the coastline to the desert and as a consequence works with Aboriginal people whose cultures and opinions are as diverse as the area's geographical landscape. Unfortunately, fifteen years of native title has failed to deliver legal recognition of Aboriginal ownership over any of the land in the Goldfields. The area is an important source of gold and nickel, and more recently uranium exploration has been heating up. Amongst many miners, the fear that recognition of native title in the area will slow up development is still quite strong. However, whilst some developers try to shirk the rules, others go above and beyond what is required and do their best to navigate the complex local politics of Aboriginal people. In the Goldfields, Aboriginal claims to country are highly contested and native title issues have evolved as a result. Many local traditional owners are upset that native title has delivered only marginal benefits and often accuse the land council of holding things up and favouring other Aboriginal families over their own. In amongst all this anthropologists and lawyers work (and don't work) together and are constantly negotiating reasonable ways to get around the fact that the disciplines of law and anthropology have approaches and ethical systems which are often irreconcilable. On the worst days working at a land council can be incredibly frustrating, but on the upside it is never boring and is very rewarding.

I am very fortunate to have had the mentorship of the three very passionate anthropologists who work at the land council. Thanks to them, I learnt the importance of listening, of yarning and of building strong relationships. I learnt to be respectful of traditional owners and the knowledge they hold, but also that in order to gain their respect in return, I must stick up for myself and not be walked over. Most importantly I gained the confidence to work with and write about Aboriginal people. When I first came to Kalgoorlie I felt painfully aware that I was yet another idealistic, white kid with little more to my name than an arts degree. Three years of studying anthropology had instilled in me a deep concern about the colonising effects of my chosen discipline, and I very much felt that it was best that Aboriginal people represented and dealt with their own issues. My time at the GLSC taught me that both Indigenous and non-Indigenous Australians must be involved if Indigenous rights are to be recognised in a meaningful way. The Aurora Project provided me with a tantalising taste of what it is like to work in native title and I thoroughly recommend it to other aspiring anthropologists, lawyers and social scientists.

For more information about the Aurora Project internship program go to www.auroraproject.com.au

ANSA - The Australian Network of Student Anthropologists

The ANSA Subcommittee is pleased to announce the 2009 ANSA/AAS & 'Robyn Wood' Travel Grants for the Conference in Sydney (Macquarie University). This year we will be offering up to ten (10) travel grants and one (1) Robyn Wood Scholarship to assist postgraduate travel costs.

The ANSA/AAS grants will be offered at a differential rate to reflect travel costs: \$500 Perth/Darwin/FNQ; \$400 Qld; and \$300 for NSW / ACT.

All Masters or PhD students who are members of the AAS (or are in the process of joining) and who are presenting papers at the conference are encouraged to apply for these grants.

Applications are due by 30 June 2009.

The application form can be accessed at <http://www.ansa.asn.au>

ANSA Chairperson: Jennifer Gabriel, James Cook University

Contact: Jennifer.Gabriell@jcu.edu.au

Postgraduate Events

Geographies of Relatedness

Professor Catherine Nash (Queen Mary University of London)

A workshop of the Cultural Geography Study Group (CGSG) of the Institute of Australian Geographers (IAG) 26 – 27 September 2009

Cairns, Australia

This workshop is an opportunity to engage in a debate about the usefulness of an analytical focus on relatedness and to discuss the range of developments, issues and concepts it foregrounds. We will explore relatedness as a model of connections between people based on shared substance – blood or genes – inherited through patterns of parentage and kinship. This profoundly potent model of collective identity and belonging links together themes of nationhood, ethnicity, race, diaspora and indigeneity, ideas of nature, culture, sexuality and gender, and modern forms of citizenship and subjectivity. These themes will be addressed both historically and in relation to current scientific developments and cultural practices.

Session Titles are: (1) Geographies of Relatedness? (2) Making connections: ancestry, origins and genealogical imaginaries; (3) Remaking genealogy: nature, culture and technoscience; (4) The return of race? New maps of human connections and difference; (5) Biopolitical geographies of reproduction.

Key pre-readings include: Nash, C. (2005) Geographies of Relatedness. *Transactions of the Institute of British Geographers* 30: 449-462; Povinelli, E. A. (2002) Notes on Gridlock: Genealogy, Intimacy, Sexuality. *Public Culture* 14(1): 215-238; Ingold, T. (2000) 'Ancestry, generation, substance, memory, land' pp. 132-151 in *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill*. New York: Routledge; Franklin, S. (2007) 'Origins' (pp. 1-18) & 'Colony' (pp. 118-157) in *Dolly Mixtures: The Remaking of Genealogy*, Duke University Press, Durham; Skinner, D. (2006) Racialised Futures: Biologism and the Changing Politics of Identity *Social Studies of Science* 36(3): 459-88.

The event is open to those who have registered with Rachel Hughes (racheljustin@bigpond.com) by June 30. The workshop has been capped at 30 participants and priority will be given to postgraduate students and early career researchers. Cost: Free for IAG members, otherwise the cost of IAG membership will be charged (see <http://www.iag.org.au/membership/>).

Forthcoming Conferences

Foucault: 25 years on

A conference hosted by the Centre for Post-Colonial and Globalisation Studies

Thursday, 25 June 2009

C1-79, Magill Campus, University of South Australia

Twenty five years after his death, reflecting on Foucault is an enormous task. His influence permeates disparate and innumerable fields and informs so much of our thinking, along with that of many great theorists who have followed him. Foucault's influence is one of ramifying and far reaching interdisciplinary complexity, but he draws us together too, providing a common theoretical baseline to diverse disciplinary endeavours. He shows us the connections between things. Just as his life and his work connects up theoretical pursuits as diverse as queer theory and postcolonial studies, so his influence draws together

and draws bridges between theorists. In so doing, Foucault's legacy muddies the theoretical waters, forcing strange synergies and theoretical configurations such as the antifoundational humanist. Growing from the murky ferment of French colonial history, the father of poststructuralism's story is as complex as that encounter, and his legacy is as mutating, unsettling and transformative. A reflection on Foucault needs to accommodate a consideration of the enormity of the shadow which such a legacy casts over continuing intellectual production.

Further details:

<http://www.unisa.edu.au/hawkeinstitute/cps/documents/Program.pdf>

Traditional Values for a New Future: Aboriginal Traditional Ecological Knowledge and Land Management

A subtheme within the SERI 2009 World Conference on Ecological Restoration: Making Change in a Changing World

23 – 27 August 2009

Perth, Western Australia

Traditional land owners need to be heard, speaking out about caring for their land. The land is suffering because young people need to be taught the old ways. Ecological restoration provides the network necessary to acknowledge the attachment and understandings of people living on the land of their ancestry. Rapid global change is placing unprecedented pressures on the world's Aboriginal peoples and their traditional lands. Bringing together traditional Indigenous people at the 2009 Perth symposium of the International Society for Ecological Restoration will encourage and value the old knowledge about land management practices, to share their successes and lessons learned. We hope to capture the growing movement to conserve and reintroduce Traditional Aboriginal Knowledge of caring for country, as the basis for restoring land. This symposium will bring together many traditional land owners who are trying to keep the management practices handed down for generations. People will converge from all parts of Australia, North and South America, Africa and Oceania, to find the common themes of land restoration for people living on their traditional land. By open discussions and listening to traditional owners speaking, participants will experience other ways of knowing the land.

Further details: <http://www.seri2009.com.au/index.html>

Culture Matters for Health: Exploring Cultural Epidemiology & Related Approaches

Symposium: 26 – 27 October 2009

University House, Australian National University

Objectives: To scope the terrain of a cultural epidemiology approach that resonates with Australian and New Zealand intellectual and cultural conditions. International presentations will be used to reflect what

might be uniquely Antipodean. To provide examples of studies that focus of culture-health interactions' To supply chapters for a Cultural Epidemiology Reader, designed as a text book for post-graduate public health and medical anthropology courses.

Short course: 28 – 29 October 2009

A short course for social epidemiologists, public health social scientists, medical anthropologists and public health policy makers.

Further details:

http://nceph.anu.edu.au/Short_Courses/CulturalEpi/symposium_overview.php

Indigenous Participation in Australian Economies: Perspectives from Anthropology, History and Material Culture Studies

9 – 10 November 2009

National Museum of Australia, in association with the School of Archaeology and Anthropology, Faculty of Arts, Australian National University.

The primary themes of the conference concerns Indigenous participation in Australian economies, from the perspectives of anthropology, history or material culture studies, or some combination of these perspectives. A linking theme will be the development of local 'hybrid economies' involving the articulation of Indigenous and settler social and economic forms, and the emergence of new complexes of transactions and relations. We hope to cover a broad variety of economies from whaling to CDEP, across the span of more than two centuries. Papers which consider the characteristics of the material culture of local economies, from saddles to art, and material evidence of Indigenous participation, such as photographs, will be welcome. Panels so far proposed include: The transformation of relations and transactions within and around missions and stations; The role of sexuality in the intercultural economy in Australia; Transactions between fringe camps and towns; The period of transition from low wage / no wage to CDEP; and Stolen wages and the contemporary efforts to secure recompense.

Further details: Ian.Keen@anu.edu.au or IPAE Conference, School of Archaeology and Anthropology, Faculty of Arts, Australian National University, Canberra ACT 0200.

Vietnam Update 2009: Migration Nation

19 – 20 November 2009

The Australian National University, Canberra

Migration has played a significant role in defining the shape of contemporary Vietnamese society. In the nation's recent past, millions have migrated domestically and internationally as a result of conflict, ideological struggle, and epochal nation-building projects. In the wake of reform, comparable numbers are on the move in association with a new migratory scenario characterised by underdevelopment, inequality, opportunity, and the

aspiration to social mobility. Contemporary Vietnamese migration is marked by a proliferation of sending locales and receiving destinations as migrants move between an increasing variety of points within the country and across its borders. Population movements associated in earlier scholarly literature largely with war-induced dislocation and nation-building initiatives are now easily matched in both size and complexity by an immense variety of migration types. These migrations are motivated by dynamics including the penetration of national and global capital into previously secluded regions; the processes of urbanisation and industrialisation; and the inequalities and opportunities associated with Vietnam's structural position in the Indochinese, Asian and global economies. These forces are producing rural to urban migration for seasonal or more permanent work in the building, industrial and service sectors; circular and permanent migration to Cambodia and Laos for both skilled and unskilled labour, trade, investment and resource exploitation; transnational labour migration to East Asia and Malaysia; marriage migration to South Korea and Taiwan; and educational migration to a great variety of destinations. In addition to these outmigrations, one must also take account of the significant effect on the Vietnamese homeland of return migration and the flow of economic and social capital from the refugee and labour diasporas. The 2009 update will consider these and other contemporary and historical Vietnamese migratory flows in a critical and comparative light.

Further information: please contact Ashley Carruthers (Convenor), School of Archaeology & Anthropology, Faculty of Arts [ashley.carruthers@anu.edu.au] or Philip Taylor, Dept. of Anthropology, RSPAS, The Australian National University [philip.taylor@anu.edu.au]

Transformations at the Cultural Interface: Contemporary Aboriginal Cultural Dynamics in South-east Australia

7 – 8 December 2009

Organised and hosted by Macquarie University's Centre for Research on Social Inclusion (CRSI) and Warawara Department of Indigenous Studies, in cooperation with the South East Australia Network of Anthropologists (SEANA)

Macquarie University, Sydney

This conference aims to explore questions of how social and cultural change is to be interpreted in post native title contexts. Australian Aboriginal people have had to continuously re-imagine themselves under ever changing conditions. Research in Australia, however, has seldom dealt with phenomena related to cultural change including the process of re-imagining kinship systems, cosmologies or economies, let alone cultural identities in the everyday world. New spaces for the imagination as well as new ways of imagining have been created by colonisation and modernisation. The specific study area of this conference is south east Australia, where Aboriginal languages are being revived, ceremonies are re-emerging and being re-imagined, and there is a resurgence of painting, dancing

and other performative activities. Most of these dynamic expressions and representations of identity are widely supported by the state and by a generally sympathetic and interested public. In the wake of ongoing attempts at recognition of Aboriginal land and heritage rights, there are few cultural spaces that are not touched by the need, or indeed desire to imagine Aboriginality in some way. Education, health, the arts, employment all struggle with 'two-way culture' and 'culturally appropriate' initiatives and methods. While these activities and initiatives are ubiquitous, there is little agreement about what to call them, how to describe them or, how to interpret them. In some cases local communities are in dispute over who should exercise authority over cultural representations. Common talk of Aboriginal values, Aboriginal ontology and other ways of speaking about 'an' Aboriginal cultural domain can mislead as they try to recognise difference and where identities are never clear cut or sharply divided. We are interested in rigorous research based on concrete examples that will allow complex and varied representations of re-emergent cultural practices, new inventions and re-worked identities.

Further details:

http://www.crsi.mq.edu.au/news_and_events/Transformations.htm

Coordinators: Lorraine Gibson lorraine.gibson@mq.edu.au & Kristina Everett kristina.everett@mq.edu.au

8th Annual Hawaii International Conference on Arts & Humanities

January 13 – 16, 2010

Sponsored by University of Louisville – Center for Sustainable Urban Neighborhoods

Waikiki Beach Marriott Resort & Spa and Hilton Waikiki Prince Kuhio Hotel, Honolulu Hawaii, USA

The conference will provide many opportunities for academicians and professionals from arts and humanities related fields to interact with members inside and outside their own particular disciplines. Cross-disciplinary submissions with other fields are welcome. All Areas of Arts & Humanities are invited to submit proposals by using the online submission system. The deadline for submissions is August 21, 2009. To use the system, and for detailed information about submitting see:

http://www.hichumanities.org/cfp_artshumanities.htm

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

In the Image of Asia: Moving Across and Between Locations

13 – 15 April 2010

Research School of Humanities, The Australian National University, Canberra

This interdisciplinary conference explores how 'Asia' has been imagined, imaged, represented and transferred visually across linguistic, geopolitical and cultural boundaries. It aims to challenge established assumptions (and consumptions) of cultural products of 'Asia', from arts, artefacts and film to performance. Despite the

constant movement of people and objects in the globalized world, 'location' still remains an important reference point in identifying images of/from 'Asia'. The particular focus is on the role of 'long-distance cultural specialists' (Harris 2006) – understood in this context as artists, writers, anthropologists and intellectuals, whose works have the distinctive feature of bridging or traversing different worlds. These members of the Asian diasporas, subaltern intellectuals and transnational cultural workers use their artistic and intellectual mobility to represent their 'native culture' in the 'host culture' or elsewhere. Hence a critique on authenticity, indigeneity, hybridity and inter-cultural influence and borrowing – all of which inevitably leads to questions on power and agency – can benefit from a dialogue between theories in art history, cultural studies, postcolonial studies, and anthropology. Effectively a globalised examination of localized cultural 'Asia', this conference is an interdisciplinary dialogue along the following themes: 1) 'Locations of cultures'; 2) Identity and images; 3) Representation of culture as translation and 4) Hybridity and agency. It seeks to develop an analytical apparatus to capture the complex positioning of 'cultural translators' and 'cultural products' across borders. As such, this conference will shed fresh light on the diverse, polyphonic cultural productions of 'Asia' against the backdrop of shifting power dynamics between 'east' and 'west', 'north' and 'south' in a transnational era. We invite proposals for papers dealing with any of the themes of the conference. Please send proposals of 250 words max, with your name and affiliation to Fuyubi Nakamura (fuyubi.nakamura@anu.edu.au) or Ana Dragojlovic (ana.dragojlovic@anu.edu.au) by 11 September 2009. The deadline for submissions is 11 September 2009.

Further details:

<http://rsh.anu.edu.au/events/2010/imageofasia/index.php>

Previous listings (see March 2009 AAS Newsletter)

Borders, Theory, Art and Power. Contemporary Borders, Theory and Art Journeys in the Reciprocal Construction of Identity between Australia and Europe. [Bari, Italy, 17 – 19 June 2009]

Barks Birds & Billabongs: The 1948 American-Australian Scientific Expedition to Arnhem Land Remembered [National Museum of Australia, Canberra, 6 – 10 July 2009]

4th Annual International Ethnography Symposium [2009 Liverpool / Keele Ethnography Symposium] [Island of San Servolo, Venice, Italy, 23 – 25 August 2009]

Medical Anthropology at the Intersections: Celebrating 50 Years of Interdisciplinarity [Yale University, 24 – 27 September 2009]

Perspectives on Urban Life: Connections and Reconnections. AIATSIS National Indigenous Studies Conference [Canberra, 29 September – 1 October 2009]

National Streams of Language, Memory, and Lifeways Conference. Tribal Archives, Libraries and Museums [Portland, Oregon, US, 19 – 20 October 2009]

Recent Theses in Anthropology

Diane Bourne, Sociology and Anthropology, School of Social Sciences, La Trobe University

Title: '*Todo es Pecado*' ('Everything is Sinful'). Gender Symbolism and the Narratives of Colombian Women: Gender Sexuality and Reproduction (PhD 2009)

Abstract

The Catholic Church, as moral authority in Colombia since conquest and colonisation, influences social and cultural beliefs about gendered behaviour, gendered sexuality and reproduction. Within the ideologies of gender that are embedded in history and Catholic doctrine, the images of the Virgin Mary and Eve emerge as the symbols that idealise the 'good' woman and the 'bad' woman. My thesis examines this gender symbolism through the narratives of twenty-one Colombian women living in Australia, who shared their personal stories of growing up in Colombia.

My study draws on feminist anthropology to explore and analyse the women's narratives, focusing on gender symbolism and concepts such as 'pollution' and the honour and shame complex. Issues such as the 'visibility' of women's activities in the community, and the silence and secrecy that pervades the women's lives, are also addressed. The thesis argues that the moral code of Catholicism and its associated gender symbolism influences the women's socialisation. The roles played by mothers and fathers in women's socialisation are significant and their moral teachings mirror those of the Church. This illustrates how beliefs about gender and morality are firmly embedded within the community and across generations. The women's socialisation shapes their beliefs and practices in relation to sexuality and reproduction, including contraception and abortion. Further, the thesis explores the ways in which gendered power, which is deeply-rooted in Colombian history, is resisted by women who manipulate hurdles set before them in order to practice their sexuality and reproduction according to their interests and desires. However, I also argue that women's subversion of gendered ideologies is in tension with the fact that women tend to reproduce gendered power when they become mothers themselves.

Helen Cheney, Sociology and Anthropology, School of Social Sciences, La Trobe University

Title: Modern Mining: Contemporary Public Dialogue between Miners and their Critics (PhD 2009)

Abstract

This thesis examines the types and qualities of public dialogue emerging within and around the mining industry. It traces change from the time when there was minimal dialogue because the mining industry was legitimated as vital to national development and was able to assert an

absolute right to mine over local and isolated critics. It outlines features of the contemporary context in which critics are mobilised globally and deploy discourses of universal rights in linked public arenas around the world. The thesis focuses on analysis of the ever-changing discourses of miners and their critics as they engage in public dialogue.

Mining corporation executives and critics were interviewed in Canadian and Australian case-studies. The analysis draws out changing self-representations of miners (in Canada, higher executives in head offices; in Australia, middle level officers in mining locations) and critics (in Canada, mainly members of national organised movements of critics; in Australia, mainly locals affected by particular mining projects). Changing self-representation and representations of the other are related to changes in political, economic and cultural contexts, as well as to the lessons learned in dialogic exchanges. The extent of real public dialogue in these exchanges is measured in relation to its ideal features, viz. the extent to which it is reciprocal, sustained and inclusive.

The thesis reaches the following conclusions: that critics across the globe are primarily responsible for transforming public dialogue on mining; that, nonetheless, the diversity of voices among both miners and their critics, and deep engagement between segments of both camps, has contributed its own dynamic toward approximation of the ideal; that changes in political, economic and cultural contexts, globally, have enabled critics and opened spaces for dynamic public dialogue. Despite many flaws and obstacles, public dialogue of a democratic kind appears to have a future in mining.

Fiona Crockford, School of Archaeology and Anthropology, Australian National University

Title: *Contested Belonging: East Timorese Youth in the Diaspora* (PhD 2007)

Abstract

This research explores East Timorese identity as a complex and evolving identity in which Timorese 'frontiers', both physical and psychic, have been drawn and redrawn over time and through space. It deals specifically with the sense of displacement and ambiguity that underpins the social identities of young East Timorese living in Australia during a period of intense political transformation in East Timor's recent history (1997-1999).

Acknowledging the diversity of experience among diasporic youth, the study focuses primarily on young 'nineties' Timorese, that is, those who were in their teens or early twenties when they fled East Timor in the wake of the Dili Massacre in 1991. It considers the ways in which they negotiated their experiences of displacement and the immensity of a highly politicised Timorese identity, often framed by young people themselves in terms of an embodied 'weight' and a viscerally deep, and occasionally overwhelming, sense of moral responsibility. In the diaspora, the evocation of traumatic memory has been central to the preservation of a uniquely East

Timorese identity and its reconstitution in a breached world. Memory has thus been called upon to legitimate a very specific and homogenous East Timorese identity and to reconstruct it through public ritual. Yet an over-determination of such a monological discourse threatens to subsume the heterogeneous experiences and possible alterities of young Timorese and the diversity of Timorese cultural expression. This study explores the interplay between a monological discourse that articulates a cohesive public identity that implies an 'authentic' East Timorese identity and a dialogical discourse through which more ambiguous and hybrid identities emerge.

I begin by tracing the strands of history, culture, myth and power that combine to produce totalising representations of East Timorese identity and youth as patriotic and self-sacrificing collectivities. I argue that the exigencies of the struggle for independence from Indonesian occupation depended upon a very specific enactment of youth within East Timor through which East Timorese youth acquired a potent and heroic role. Yet the potency of this politicised identity has always been unstable and provisional, both within and outside of East Timor. As well, such an identity is both enabling and confining for young Timorese since its performance is always infused with power structures and relations that are both socially and spatially contingent.

I then explore processes of identity formation and re-evaluation among young diasporic East Timorese in depth. Removed from the immediacy of struggle, the 'doing' of youth among young diasporic East Timorese inevitably shifts according to the different knowledge formations that frame and produce 'youth' and particularly 'migrant youth' in host countries. While young Timorese often feel caught between apparently contradictory practices and constructions of youth, and discourses that oppose 'Timorese identity' and 'Australianness' (as well as 'Timorese identity' and 'Indonesianness'), there is always room for slippage. Thus, I draw upon examples of their cultural negotiations in the world of the arts to show how young East Timorese sought to engage in meaningful forms of social action and deployed various forms of testimonial as a self-affirming and identity-validating practice. Through practices of music, poetry and theatre young East Timorese, in different ways and with varying force, deploy cultural strategies that are not necessarily inimical or unsympathetic to the concerns and political imperatives of older generation Timorese. The everyday narratives of young Timorese, however, reveal that their identities are entangled in the complex interplay of a number of divergent and interdependent structuring dispositions: the personal and the collective; the global and local; difference and continuity; freedom and constraint. The management of these tensions, as well as the uncertainties of their legal status in Australia and political upheavals within East Timor itself, required the creation of strategies of identity that drew upon both existing and new cultural referents and resources. The experiences of young diasporic East Timorese thus highlight the dialectical and

contingent character of intercultural experience and social identities.

Natasha Fijn, School of Archaeology and Anthropology, Australian National University

Title: Living with Herds in Mongolia (PhD 2008)

Abstract

This is a thesis about societal relations between humans and non-humans, co-existing, co-depending, co-operating and co-habiting with one another. I refer to this relationship by the term of 'co-domestication'. Here, being 'co-domestic' involves both human and other beings as active agents in the domestication process, socially engaging and interacting with one another within a domestic sphere. In the past, the domestication of herd animals has been equated with human control of other beings, holding animals in captivity as objects, or economic commodities designed for human consumption. This thesis embarks upon an original approach to the subject of animal domestication, particularly because it engages with current social behaviour between significant others, both human and herd animal. Field research for this thesis involved spending an extended period of time living in a cross-cultural and a multi-species landscape, employing the anthropological approach of participant observation: living with herds and herders in Mongolia.

The focus of this co-domestication process is on two extended herding families and the herd animals living amongst them in the Khangai mountains of Mongolia. The herds consist of horses, cattle (including yak), and a combination of sheep and goats. In a land of extreme conditions, both herder and herd animal depend upon one another as a means of survival. Within broad river valleys, beneath steep slopes with patches of forest, herd animals are free to roam, existing within their own complex social structure and hierarchy. Herders successfully integrate themselves within this herd social structure by taking the role of lead animal within the herd, socially engaging and communicating daily in constant cross-species, cross-cultural, human-other animal dialogue. This is achieved through herders and herd animals growing up amongst one another from birth, throughout important stages in one another's lives and ultimately until death.

Mongolian herders have a worldview and cosmology that is reflected in and shaped by their relationship with others, particularly herd animals. Animism is often a term used in anthropology to describe the relationship of northern Arctic peoples' relations with other animals and plants. I argue that Mongolian herders are animists in a similar sense, where herd animals are treated not as objects but as subjects, thus encouraging a relationship of mutual respect. Mongolian herders relate to herd animals as other persons who are capable of expressing feelings and emotion; each individual animal being ascribed recognisable characteristics and a distinct personality. Mongolian herders view themselves as being in a reciprocal relationship with the animals they herd, such that if the herding family works hard to nurture and provide for the animals then in turn the herd animals will

nurture and provide for the herding family, allowing them to live mutually interdependent, happy and prosperous lives.

Julie Hoffman, Department of Social Sciences, Curtin University

Title: Kalamunda: Change and Resistance (PhD 2009)

Abstract

This thesis demonstrates Symbolic Interactionist theory as an appropriate and effective approach in interpreting and understanding the actions of people as they encounter each other in their daily lives. This study contributes to significant work on the notion of community (Anthony Cohen, J.R. Gusfield, A. Appadurai, and Vered Amit) and to the further development of Symbolic Interactionism in understanding social life. Contrary to some critiques of this perspective, this thesis demonstrates that Symbolic Interactionism is capable and effective in interpreting power relationships between individuals and groups; explaining the creation and maintenance of history and heritage, and territorial boundaries as significant symbolic entities in people's lives; and how conflict and contestation are negotiated by people in their communities.

People understand and give meaning to their lives and experiences when they interpret their interactions in contexts of the communities in which they live. Within the Shire of Kalamunda, in Perth, Western Australia, ethnographic evidence is used to understand ways residents identify, experience, and interpret their community. Perceptions of community are understood through individual and collective encounters and interactions that take place in different contexts which express both similarities and differences in attitudes, values and ideas of people whom live within the Shire's local government boundaries. Examining contextual experiences such as everyday encounters and extraordinary events; the symbolic significance of place through geo-cultural features; contesting local governance and State impositions; celebrating community through festivals; and uniting or dividing communities through protests are important ways to understanding the negotiation and contestation of social and cultural relations in the Kalamunda Shire, particularly in the face of urban development and environmental change. It is demonstrated how negotiations about the meaning and significance of community are necessarily social and that understanding such social negotiations requires a theoretical perspective sensitive to the nuances of collective life. It is shown that Symbolic Interactionism provides such a perspective.

Gerhard Hoffstaedter, Sociology and Anthropology, School of Social Sciences, La Trobe University

Title: Muslim Malay Identity Formation and its Articulation in Peninsular Malaysia: An Ethnographic Study in Identity Politics. PhD 2008.

Abstract

This thesis tells a part of a greater narrative about identity politics. At its core it is about sameness and how the state, civil society and people in general want to create and

maintain cultural, religious and social cohesion, whilst paradoxically their practices in everyday life often run counter to this very aim. Much scholarly work has been produced on Islam in Malaysia, modernity in Malaysia and Malayness as a cultural construct. This thesis brings together these elements and interrogates what roles they play in forming Muslim Malay identities in contemporary Malaysia. Moreover, this thesis argues that a Malay elite is maintaining a hegemonic system of control and cultural dominance whilst juggling incursions into its political sphere by Islamic and Malay supremacists on the one hand and moderate civil society groups on the other. The interplay between the state and its citizens takes many forms of domination, accommodation and negotiation, whilst various groups in the civil spaces are resisting, circumventing or setting the state's agenda. This thesis traces the means the state deploys to homogenise, to define, to order - often assisted or animated to do so by civil society elements - and the ways people themselves react or act independently to order their own lives, identity and world views. I focus on a recently developed state discourse on Islam Hadhari or civilisational Islam which the government wants to see adopted in Malaysia and beyond as a progressive religious practice and ideology that encompasses Western modernity and Islamic heritage. Furthermore this thesis looks at the arts as a contested space, where the state and arts practitioners vie for control and license to shape the nation's imagination. Superimposed and interwoven are the major identity markers that the state maintains and people grapple with every day. These are ethnic and religious in nature and highly contested from within and without. Being Muslim Malay and performing this identity are often two very different things.

Nur Aisyah Kotarumalos, School of Archaeology and Anthropology, Australian National University

Title: Ideas of Home among Moluccans in the Netherlands (MA 2008)

The collapse of Dutch authority in the Indonesian archipelago after the Second World War placed Moluccans serving as members of Dutch colonial army (KNIL) in a difficult situation. The transfer of sovereignty from the Dutch government to the Indonesian government in 1949, followed by the disbandment of the KNIL and the declaration of a secessionist Republic of South Moluccas created considerable uncertainty for Moluccan soldiers, who were not permitted to demobilise in the Moluccas during this unstable period. A solution emerged in 1951 which involved transporting these soldiers and their families to the Netherlands. The originally temporary nature of this resettlement, combined with a lack of recognition by the Dutch government and its slow response to their difficult living conditions, meant that Moluccans in the Netherlands until recently remained focused on a future return to a lost homeland

Using extended interviews with Moluccans in the Netherlands as the basis for an intergenerational case study of the group, this thesis argues against conceptions of diaspora that rely on or privilege the notion of a

'homing desire'. By interrogating the dynamic relation of 'home' to 'homeland' through exploring the shifting meanings and sentiments embedded in these ideas and the ways in which they are produced, negotiated and circulated, the example of the Netherlands Moluccans underscores what a diverse conceptual vehicle 'home' actually is, and hence the complex and diverse experiences that can occur under the broad analytical label of 'diaspora'. The argument presented here additionally problematises suggestions that Netherlands Moluccans can be considered as a formerly diasporic group that has latterly transformed into an immigrant community. A dichotomous perspective of such categories (i.e. immigrant/ethnic community vs diaspora) is undermined by the practices of Netherlands Moluccans who experience (and actively build) forms of transnational connection and imagination simultaneously with a meaningful sense of home in the Netherlands.

Stephan Lorenzen, School of Archaeology and Anthropology, Australian National University

Title: Seeing Like a Farmer: Principles and Practices in the Balinese Subak (PhD 2008)

My thesis focuses on the contemporary theory and practice of the Balinese irrigation societies called subak and the households which still actively engage in rice cultivation. It is the members of farming households who together keep the subak alive. I show that the subak is still important in Bali although economic and agricultural development is dominated by the government. I discuss the subak from a 'farmers perspective' by emphasising the importance of the decision making of the individual farming household. By that I mean that my theory arises from the experience of living with farmers and working in a subak. This enabled me to observe the informal arrangements subak members use to negotiate irrigation water and rice cultivation methods — and represent a crucial part of Balinese irrigated agriculture.

The informality of rice cultivation and irrigation management is supported by the Balinese emphasis on the collective. It is built on principles of equality and the priority of the social group. This does not mean, however, that the subak is a monolithic organisation. Subak members think and act locally, and only engage marginally with the subak as a whole. The decentralised nature of the subak is in fact its strength. All subak members engage in the monitoring of these principles in relation to the practices of fellow subak members. This is made possible by the fact that decision making power lies on the terrace level where the farming households actively shape the subak in their daily agricultural practices. High social interaction amongst subak members is the foundation for the many informal arrangements subak members create around irrigation and rice cultivation. The informality of the management strategies gives subak members a high flexibility to react to an ever-changing environment.

The subak still plays a fundamental role in Balinese rice cultivation despite challenges from new rice cultivation methods and irrigation reforms which were based on

ideals of economic rationality rather than on equality, and on the hegemony of scientific knowledge and technology over local practical knowledge. I demonstrate that the Balinese farming households have been able to process, manipulate and modify these initiatives and by-and-large have successfully incorporated them into their subak organisation and individual cultivation practices. This creates a high flexibility and vitality which, combined with the informality of face-to-face interaction, hinders the government from having an important role within the subak. Government officials, and at times upper caste Balinese who claim an important traditional role in Balinese irrigation, concentrate on the formal structure of the subak and thereby misjudge the functioning of the subak.

My thesis, therefore, analyses three main tiers in Balinese irrigation and rice cultivation: The government and upper caste's formal approach; the subak which builds upon collectivity and an array of formal and informal arrangements; and the individual household with its high flexibility and informality in their agricultural practice.

Dorji Penjore, School of Archaeology and Anthropology, Australian National University

Title: A Preliminary Ethnography of a Village in Central Bhutan, with a Particular Reference to Bomema, a Traditional Courtship Custom (MA 2007)

Peter David Phipps, School of Philosophy, Anthropology and Social Enquiry, The University of Melbourne

Title: The Cultural Politics of Postcolonial Theory (PhD 2009)

Abstract

This thesis stretches from a very local and specific postcolonial examination of place and authorial identity, to a much broader examination of the organising metaphors of postcolonial theory and the role of intellectuals in its formation and public dissemination. Through an analysis of the key metaphors of postcolonial theory: identity, hybridity and cosmopolitanism, the argument highlights the spectres which haunt this intellectual inheritance. It interrogates the position of intellectuals in the contemporary social and political life of the West through theories of cosmopolitan intellectual practice. It argues for not just an aesthetics, ethics, identity or theory of cosmopolitanism, but a political practice of critically engaged cosmopolitanism. It then applies that practice through an analysis of the culture wars' differing manifestations in the cultural politics of the United States and Australia respectively. The thesis argues that the currents and uses of postcolonial theory vary in different locations, and that these uses are crucially linked to the cultural politics of intellectual practice and the particular situation of intellectuals. Finally it argues that in highlighting the haunting contradictions of the colonial and imperial inheritance, postcolonialism opens the possibility of a decolonizing intellectual practice that can imagine and advocate for a

world with very different coexisting ontological formations.

Anja Reid, Department of Social Sciences, Curtin University

Title: Stamping Identity: Dialogic, Symbolism and the Other in Mongolian Philately (PhD 2009)

Abstract

This thesis demonstrates that postage stamps are a powerful and versatile means for governments to visually express varying strengths of cultural identity. Postage stamps are more than just postal receipts or a means of authenticating sovereignty. As state tangible cultural property, the potential fiscal benefits from sales to collectors provides further stimulus for promoting particular views of identity. In a similar way to currency design and issue, symbolic representations on stamps articulate official views of what is important at particular historical moments. However, unlike currency, stamps may be more frequently and easily put into circulation, increasing the opportunities for institutionalised appropriation of symbolic elements to project ideas about identity to domestic and international audiences. An interesting problem lies in understanding if, how, why and in what ways the strengths and weaknesses of cultural values and beliefs attached to identity are defended in and through philatelic symbolism, especially in a developing country with a sparse population and an underdeveloped postal system.

A study of Mongolian stamps issued between 1924 and 1990 during the socialist regime is a particularly generative opportunity for exploring the complex dialogic relationships between cultural politics and symbolic appropriation. Traditional nomadic pastoral values and beliefs were challenged by Soviet-socialist praxis. Sedentarisation, large-scale agricultural and industrial development as well as surveillance of folk-religious practices created overlapping tensions between state and civic power. This thesis thus investigates symbolic appropriation as a bureaucratic strategy in identity-making and cultural continuity of and for the Mongolian people. To this end, the theoretical concept of "identity fertility" (IF) is developed. By contextualising and recontextualising the range of forces behind identity formation over time, the concept acknowledges that people themselves may privately influence meaning-making at both top down and bottom up hierarchal levels; there is not a necessary hegemonic dominance over a people's cultural identity. Identity fertility is constantly reproduced.

Erin B Taylor, Department of Anthropology, University of Sydney

Title: *Abajo el Puente*: Place and the Politics of Progress in Santo Domingo (PhD 2008)

Abstract

In recent years there has been substantial research on Dominican migration and transnationalism, yet these studies have largely overlooked both the manner in which globalisation generates new localisations and the

continuing salience of the state as a mediator between the global and the local. Based upon fieldwork in La Ciénaga, a poor barrio of Santo Domingo, this thesis argues that emplacement, rather than transnationalism, is paradigmatic of the experiences of poor Dominicans and provides their primary source of unity. Race, ethnicity and social class have long been promoted as structuring the experiences of Caribbean people, but my analysis suggests that these operate more as sources of differentiation, rather than of identification in Santo Domingo's barrios. I examine the strategies and practices deployed by residents to create value in place, overcome their localisation and achieve progreso (progress) within the bounds of the state. These include transforming the material environment and its symbolic meanings, elaborating certain social hierarchies and contesting others, and developing locality-based political organizations.

In the Caribbean, it has been usual for studies of cultural oppositions or dualisms to effectively constitute a different genre to studies of class, race, and globalisation. My ethnography indicates that this distinction is false. Residents of La Ciénaga deploy cultural oppositions and notion of difference to define a place in the social hierarchies of the barrio and city, while simultaneously recognising the moral value and identical structural position of those around them. Popular politics in Santo Domingo are characterised by this tension between social stratification and the elaboration of cultural value in place. This thesis develops a political and social economy of value that addresses both the bases of stratification in the sphere of production and the ways in which projects of self-creation, such as through consumption, allow for the elaboration of cultural value and meaning for individuals and social groups. Given the importance of locality to popular politics, I argue that this integrated approach is necessary to any assessment of the transformative potential of community organizations and other political movements in Santo Domingo.

Beverley Williams, Sociology and Anthropology, School of Social Sciences, La Trobe University

Title: The Advent of Methodism and the *I Taukei*: The Methodist Church in Fijian Nation-making (MA 2009)

Abstract

This thesis is an historical anthropology of the role of the Methodist Church in Fiji, from the arrival of Methodist missionaries in 1830. At that time Fiji was a fragmented society. Fijians lived in villages on various islands, so there was no cohesion within the society. The insertion of Methodism into traditional Fijian society irreversibly changed the society, and this thesis traces the key changes that occurred. The rise to prominence of Chief Cakobau from Bau Island marks the beginning of unification of a fragmented Fiji. He formed the first Fijian government in 1871. The British Colonial authorities and the Methodists were also centrally involved in unification and the development of a national society as they set up structures to govern and evangelise the Fijians. However, the thesis

argues that with the arrival of Indo-Fijians as indentured labourers to Fiji in 1879, the seeds of polarisation were planted and Indo-Fijians were left out of the frame of Fijian society. The thesis traces the involvement of Methodism, always in close relationship with the state in the twin processes of unification and polarisation.

The coups that have changed the political landscape of Fiji served to alter the relationship between the Methodist Church and the state. A schism occurred in the Methodist Church following the 1987 coup, where violence against some ministers occurred, and the Methodist constitution was suspended. Members belonging to *i taukei* Methodist hierarchy who insisted on Fijian paramountcy to the exclusion of Indo-Fijians have been separated irretrievably from members of the Methodist hierarchy who believe in an inclusive society irrespective of race. Increasing diversity of socio-economic status allied with hierarchical divides and different interpretations of the Church's mission have generated conflict in the Church and society at large. Diminution of the power of the Methodist Church in Fiji has occurred since 1987, and there are both internal and external factors at work which continue this trend. The various factors influencing the Church in the present along with its future prospects are discussed.

New Publications

Anthropological Forum

Vol. 19, No. 1, 2009

Shapiro, Warren: 'A. L. Kroeber and the new kinship studies'

Alès, Catherine: 'Discussion of "A. L. Kroeber and the new kinship studies"'

Watts, Linda K.: 'Discussion of "A. L. Kroeber and the new kinship studies"'

Shapiro, Warren: Reply to Alès and Watts

Chua, Liana: 'What's in a (big) name? The art and agency of a Bornean photographic collection'

Peace, Adrian: 'Ponies out of place? Wild animals, wilderness and environmental governance'

Morphy, Howard: The Fourth Berndt Foundation Biennial Lecture. 'Re-reading Ronald Berndt: Exploring the depths of his Yolngu ethnography'

Anthropological Forum

Vol. 19, No. 2, 2009

Herriman, Nicholas: 'A din of whispers: The in-group manifestation of sorcery in rural Banyuwangi'

Condevaux, Aurélie: 'Maori culture on stage: Authenticity and identity in tourist interactions'

McAllister, Patrick: 'National celebration or local act of reconciliation? Public ritual performance and inter-ethnic relations in an Australian city'

McDougall, Debra: 'Rethinking Christianity and anthropology: A review article'

Coram, Stella: 'Intervention or inversion: Australian indigenous justice and the politics of cultural incompatibility'

The Asia Pacific Journal of Anthropology

Volume 10, Issue 2, 2009

Taylor, Timothy D. & Kirsty Gillespie: 'On identity – contemporary music research in the Asia Pacific Region: Introduction'

McIntosh, Jonathan: 'Indonesians and Australians playing Javanese gamelan in Perth, Western Australia: Community and the negotiation of musical identities'

Ottosson, Aringse: 'Playing with others and selves: Australian Aboriginal desert musicians on Tour'

Bendrup, Dan: 'Navegando, Navegando: Easter Island fusion and cultural performance'

Bulloch, Hannah & Michael Fabinyi: 'Transnational relationships, transforming selves: Filipinas seeking husbands abroad'

Australian Aboriginal Studies

2008/1

Taylor, Luke & Peter Veth: 'Introduction – Aboriginal art and identity'

McDonald, Jo & Peter Veth: 'Rock-art of the Western Desert and Pilbara: Pigment dates provide new perspectives on the role of art in the Australian arid zone'

O'Connor, Sue, Anthony Barham & Donny Woolagoodja: 'Painting and repainting in the west Kimberley'

Ward, Graeme K. & Mark Crocombe: 'Port Keats painting: Revolution and continuity'

Taylor, Luke: 'Negotiating form in Kuninjku bark-paintings'

Gibson, Lorraine: 'Making art and making culture in far western New South Wales'

Riphagen, Marianne: 'Black on White: Or varying shades of grey? Indigenous Australian photo-media artists and the "making of" Aboriginality'

Keller, Christiane: 'Culture production Rembarnga way: Innovation and tradition in Lena Yarinkura's and Bob Burruwal's metal sculptures'

Cardamone, Megan & Ruth Rentschler: "'How did we do anything without it?': Indigenous art and craft micro-enterprise use and perception of new media technology'

Gemes, Juno: 'Photographic Essay – Witnessing the Apology'

Australian Aboriginal Studies

2008/2

Brigg, Morgan & Anke Tonnaer: 'Mawul Rom Project: Openness, obligation and reconciliation'

Sercombe, Howard: 'Living in two camps: The strategies Goldfields Aboriginal people use to manage in the

customary economy and the mainstream economy at the same time'

Wijesekere, Gaminiratne: 'Indigenous population data for evaluation and performance measurement: A cautionary note'

Wyeld, Theodor G., & Brett Leavy: 'Reaching out to a younger generation using a 3D computer game for storytelling: Vincent Serico's legacy'

Gunn, R. G. & R. L. Whear: 'A singular beeswax representation of Namarrkon, the Lightning Man, from western Arnhem Land'

Akerman, Kim: "'Missing the point" or "what to believe – the theory or the data": Rationales for the production of Kimberley points

Shiner, Justin Ian: 'The intensity of raw material utilisation as an indication of occupational history in surface stone artefact assemblages from the Strathbogie Ranges, central Victoria'

Brasche, Inga: 'Research Report – Cultural resilience and social wellbeing: A case for research on Groote Eylandt'

Nelson, Raymond C.: 'Research Report – Connecting with Budd Billy II'

The Australian Journal of Anthropology

Vol. 20, Issue 1, April 2009

Bell, Joshua A. & Haidy Geismar: 'Materialising Oceania: New ethnographies of things in Melanesia and Polynesia'

Bell, Joshua A.: 'Documenting discontent: Struggles for recognition in the Purari Delta of Papua New Guinea'

Geismar, Haidy: 'The Photograph and the Malanggan: Rethinking images on Malakula, Vanuatu'

Bonshek, Elizabeth: 'A personal narrative of particular things: Tevau (feather money) from Santa Cruz, Solomon Islands'

Coupaye, Ludovic: 'What's the matter with technology? Long (and short) yams, materialisation and technology in Nyamikum village, Maprik district, Papua New Guinea'

Baker, Jade Tangiāhua: 'Te Kupenga: Re-casting entangled networks'

Veys, Fanny Wonu: 'Materialising the king: The royal funeral of King Tāufa'āhau Tupou IV of Tonga'

Contemporary PNG Studies: DWU Research Journal

Vol. 10, May 2009-05-27

Ambang, Tabian: 'Challenges of contemporary management in Papua New Guinea'

Gom, Oring: 'Motivation and adult learning'

Imbal, John: 'Developing tourism in Papua New Guinea'

van Reijswoud, Victor: 'The power to change: adopting free and open source software in Papua New Guinea'

Kanaparo, Peter Balone & Jerry Jacka: 'Papua New Guinea's participation in a Pacific Islands regional security force – perspectives on security issues in the South Pacific'

Orlegge, Wilson Thompson: ‘The ups and downs of cooperative societies in Papua New Guinea’

Laufa, Terence Miro: ‘Open and distance learning in Papua New Guinea: case study of a private training provider’

Potek, Stephen: ‘Gender issues for women teachers in Papua New Guinea’

Oceania

Vol. 78 Issue 3, November 2008

Barry, Craig, Gilbert Lewis & William E Mitchell: ‘War Shields of the Torricelli Mountains, West Sepik Province, Papua New Guinea’

Dousset, Laurent: ‘The “global” versus the “local”’: Cognitive processes of kin determination in Aboriginal Australia’

Gibson, Lorraine: “‘We don’t do dots - ours is lines” – asserting a Barkindji Style’

Heil, Daniela & Gaynor Macdonald: “‘Tomorrow comes when tomorrow comes’”: Managing Aboriginal health within an ontology of life-as-contingent’

Sissons, Jeffrey: ‘Heroic history and chiefly chapels in 19th Century Tahiti’

Tabani, Marc: ‘A political history of Nagriamel on Santo, Vanuatu’

Oceania

Volume 79, Number 1, March 2009

Allen, Matthew G.: ‘Resisting RAMSI: Intervention, identity and symbolism in Solomon Islands’

Bainton, Nicholas A.: ‘Keeping the network out of view: Mining, distinctions and exclusion in Melanesia’

Beasley, A. N.: ‘Frontier journeys. Fore experiences on the Kuru patrols’

Everett, Kristina: ‘Welcome to Country...not’

Sansom, Basil: ‘On self and licensed solitude: “That very private fella, me”’

Review Forum: The Collectors of Lost Souls: Turning Kuru Scientists into Whitemen, by Warwick Anderson

Sites: A Journal of Social Anthropology and Cultural Studies

Vol. 5, No. 2, 2008

Bucher, Andrew: “‘Well they’re very good citizens; New Zealanders’ perceptions of Asians in New Zealand’

Ip, Manying & Liangni Liu: ‘Gendered factors of Chinese multi-locality migration: The New Zealand case’

Anderson, Vivienne: ‘The international education agenda: International and New Zealand women students’

Chuang, Bevan K. Y. & Kathryn Hardy Bernal: “‘Loli-Pop” in Auckland: Engaging Asian communities and audiences through the museum’

Johnson, Henry: ‘Why Taiko? Understaid Taiko performance at New Zealand’s first Taiko festival’

Burke, Rachael: ‘Becoming individuals together: Socialisation in the Japanese preschool’

Sun, Minghong, Sue Cornforth & Lise Bird Claiborne: ‘Being Chinese in Aotearoa New Zealand: The importance of Confucianism and Taoism in the lives and selves of new immigrants’

Centre for Aboriginal Economic Policy Research

The following Working Papers and Topical Issues are available for downloading from

<http://www.anu.edu.au/caepr/new.php>

Recent Working Papers

Altman, J. C. (2009) Beyond Closing the Gap: Valuing diversity in Indigenous Australia. CAEPR Working Paper 54.

Biddle, N. (2009) Location and segregation: The distribution of the Indigenous population across Australia's urban centres. CAEPR Working Paper 53.

Yap, M. & N. Biddle (2009) Towards a gender-related index for Indigenous Australians. CAEPR Working Paper 52.

Hunter, B.H. & A. Ayyar (2009) Some reflections on the quality of administrative data for Indigenous Australians: The importance of knowing something about the unknown(s). CAEPR Working Paper 51.

Recent Topical Issues

Altman, Jon (2009) Developing an Indigenous Policy Framework.

Hunter, Boyd (2009) Prospects for closing the gap in a recession: Revisiting the role of macroeconomic factors in Indigenous employment.

Australian Aboriginal Art

Published by B5Media, Darlinghurst, NSW

The first issue of Australian Aboriginal Art – an international Quarterly Magazine – was launched in March 2009. The first issue features articles by Judith Ryan, Brenda Croft, Fred Myers, Sasha Grishin, Roger Benjamin, Susan & Emily McCulloch, Zara Stanhope, Allison French and Georges Petitjean.

Dancing from the Heart: Movement, Gender, and Sociality in the Cook Islands

Kalissa Alexeyeff, University of Hawai'i Press, May 2009

[From the publisher's announcement] *Dancing from the Heart* is the first study of gender, globalization, and expressive culture in the Cook Islands. It demonstrates how dance in particular plays a key role in articulating the overlapping local, regional, and transnational agendas of Cook Islanders. Kalissa Alexeyeff reconfigures conventional views of globalization's impact on indigenous communities, moving beyond diagnoses of cultural erosion and contamination to a grounded exploration of creative agency and vital cultural production. Central to the study is a rich and textured ethnographic account of contemporary Cook Islands dance practice. Based on fieldwork, in-depth interviews, and archival research, it offers an engrossing analysis of

how Cook Islands social life is generated through expressive practices. Dance is explored in a variety of settings, including beauty pageants, tourist venues, nightclubs and community celebrations at home and within Cook Islands communities abroad. Contemporary Cook Islands dance practices are also shaped by competing ideas about the past. Debates about precolonial traditions, missionization, and colonialism pervade discussions about dance and expressive culture. Alexeyeff shows how the politics of tradition reflect the competing moral, political, personal, and economic practices of postcolonial Cook Islanders. Throughout the work the stories and voices of individuals are brought to the fore. Their views are juxtaposed with scholarship on tradition, modernity, and social dynamics. Engaging and accessible, *Dancing from the Heart* illuminates specific and intimate aspects of Cook Islands social life while, at the same time, addressing fundamental questions within anthropology and indigenous, performance, and postcolonial studies.

What Anthropologists Do

Veronica Strang, Berg Publishing 2009

[From the publisher's announcement] Anthropology is an astonishingly diverse and engaged subject that seeks to understand human social behaviour. *What Anthropologists Do* presents a lively introduction to the ways in which anthropology's unique research methods and cutting-edge thinking contribute to a very wide range of fields: environmental issues, aid and development, advocacy, human rights, social policy, the creative arts, museums, health, education, crime, communications technology, design, marketing, and business. In short, a training in Anthropology provides highly transferable skills of investigation and analysis. The book will be ideal for any readers who want to know what Anthropology is all about and especially for students coming to the study of Anthropology for the first time.

Christmas Island: An Anthropological Study

Simone Dennis, Amherst, N.Y: Cambria Press, 2008

[From the publisher's announcement] Christmas Island is a small territory of Australia located in the Indian Ocean. It is home to three main ethnic groups, the smallest of which are European Australians. Christmas Island is also where those who arrive "illegally" to seek asylum in Australia are accommodated. Christmas Island has played a key role in Australian security, located as it is at the northern extremity of Australian territory; much closer to Indonesia than to the nation to which it belongs, and from whose territory it has recently been excised for migration purposes.

As a migration exclusion zone, Christmas is both within and without of the nation, and has gone from a place known among nature lovers for its unique red crabs and bird life to the highly politicised subject of national concern and heated debate. But what is it like to be at home on Christmas Island? How do locals make and come to be at home in a place both within and without of the nation?

This anthropological exploration – the very first one ever undertaken of this strategically important island – focuses closely on the sensual engagements people have with place, shows how Christmas Islanders make recourse to the animals, birds and topographic features of the island to create uniquely islandic ways of being at home – and ways of creating "others" who will never belong – under volatile political circumstances.

This original ethnography reveals a complex island society, whose presence at the very edge of the nation reveals important information about a place and a group of people new to ethnographic study. In and through these people and their relationships with their unique island place, this ethnographic exploration reveals a nation caught in the grip of intensive national angst about its borders, its sense of safety, its struggles with multiculturalism, and its identity in a world of unprecedented migratory movement.

As the first book in the discipline of anthropology to study Christmas Island in ethnographic terms, *Christmas Island* is a critical work for all collections in anthropology and Australian Studies.

Aboriginal Environmental Knowledge: Rational Reverence

[Vitality of Indigenous Religions Series]

Catherine Laudine, Ashgate Publishing 2009

[From the publisher's announcement] Whilst there are popular ideas about which champion Aboriginal environmental knowledge, many of these are founded more on romantic notions than on any detailed understanding of what might be the content of this knowledge. This book is based on a grounded and broad assessment of less well known details of Aboriginal knowledge and provides both a great deal of detail and a new assessment of rituals and practices. Aboriginal environmental knowledge is examined here as an integrated source of both religious and scientific knowledge. An important finding is that Aboriginal environmental knowledge also includes knowledge about education for attitudes considered appropriate for survival. Though evidence for this is readily available in the literature, it has not been part of current depictions of Aboriginal environmental knowledge.

Tracking Rural Change: Community, Policy and Technology in Australia, New Zealand and Europe

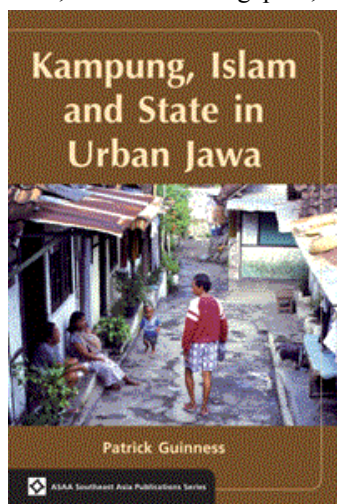
Merlan, Francesca C. & David Raftery (eds), ANU Epress: Canberra, 2009.

[From the publisher's announcement] A key, intensifying change affecting rural areas in the last few decades has been a decline in the proportion of national populations whose principal livelihood is farming. The corresponding re-distribution of population has typically resulted in a net population loss to rural areas, and diversification of rural activity. The corporatization and technological modification of food production has prompted new policy challenges, and has bound rural and urban populations

together in new relationships articulated in moral discourses of custodianship, food safety, and sustainability. Contributors to this volume came together in the attempt to stimulate collective insight into trends of rural change in Australia, New Zealand and Europe. The first two countries have been characterized by avowedly 'neoliberal' rural policy – with considerable departures from it in practice; Europe, on the other hand, by a mix of policy measures which attempt to integrate land management and sustainability, diversification and maintenance of a competitive farming sector within an overarching policy framework more overtly, though only partially, oriented towards sustaining rural society. Aiming to build on research relating to the character of rural transitions, this volume offers substantive and critical contributions to the understanding of the sources of unpredictability, instability, and continuity, that underpin rural transition. The papers explore changes and continuities in policy, the governance of rural spaces, technological developments relating to rural areas and populations, and social forms of subjectivation and participation in increasingly diverse rural settings.

Kampung, Islam and State in Urban Java

Patrick Guinness, NUS Press: Singapore, 2009.



[From the publisher's announcement] The nature of community in urban Java changed dramatically during the economic and political transition that followed the fall of the Soeharto regime in Indonesia, although the community continues to provide a rallying point for urban low-income residents in the off-street neighbourhoods (kampung) in Yogyakarta and in other cities of Java. Under Soeharto, kampung residents both cooperated in the supervision of their lives by the state and explored forms of sociality that gave some protection from collusion with the state. With the demise of the New Order and the rise of policies promoting decentralization, urban society changed under the impact of political reform, globalization, global and local patterns of consumerism, and kampung expression of community. Patrick Guinness, who began studying the kampung settlements of Yogyakarta more than 30 years ago, examines these processes in terms of economic, political

and ritual patterns, and from the perspectives of kampung leaders and entrepreneurs, kampung youth, formal and casual labor, and NGO volunteers working in these neighbourhoods. Where community was once examined on the basis of romantic and mistaken assumptions about the homogeneity and compactness of what are often disparate collections of neighbours, it has been seen more recently as a construction of the nation-state in its bid to control and develop its citizens, as a construction of the local populace in their negotiations with or opposition to the state, and as a mechanism enabling local residents to cope with the pressure of state and market demands on them, although each of these interpretations if slavishly followed distorts the complex relations of kampung people with the state.

The Fly River, Papua New Guinea: Environmental Studies in an Impacted Tropical River System

Series: Developments in Earth and Environmental Sciences 9

Barry R. Bolton (ed), Elsevier 2009

This book provides detailed accounts of impacts of the Ok Tedi mine on the physical and biological environments associated with the Fly River which receives discharge from the mining operation. It is an important source book for anthropologists working in the area. Part 1 comprises six chapters on 'The Physical Environment'; Part 2 comprises two chapters on 'Predicting the Impact of Mining on the Physical Environment'; Part 3 comprises two chapters on 'Copper Biogeochemistry, Bioavailability, and Toxicity'; Part 4 comprises three chapters on 'Fish Biology, Assemblages and Habitat'; and Part 5 comprises four chapters on 'Fauna, Vegetation, and Food Webs'.

Peace Education: Exploring Ethical and Philosophical Foundations

James Page, Information Age Publishing 2008

[From the publisher's announcement] Peace education is now well recognized within international legal instruments and within critical educational literature as an important aspect of education. Despite this, little attention has been given in the critical literature to the philosophical foundations for peace education and the rationale for peace education thus remains substantially an assumed one. This investigation explores some possible ethico-philosophical foundations for peace education, through an examination of five specific ethical traditions: 1) virtue ethics, whereby peace may be interpreted as a virtue, and/or virtue is interpreted as peacefulness, and peace education as education in that virtue; 2) consequentialist ethics, whereby peace education may be interpreted as education regarding the consequences of our action and inaction, both as individuals and collectivities; 3) conservative political ethics, whereby peace education may be interpreted as emphasizing the importance of the evolution of social institutions and the importance of ordered and lawful social change; 4) aesthetic ethics, whereby peace may be interpreted as

something beautiful and valuable in itself, and peace education as emphasizing the importance of that beauty and value; and 5) the ethics of care, whereby care may be interpreted as a core element in peace, and peace education as encouraging trust and engagement with the other. The study addresses major contributions to each of these ethical traditions, the strengths and weaknesses of the tradition, and the ways in which the tradition provides support for peace education. It is argued in the thesis that each tradition provides only a partial basis for peace education, and that ultimately a holistic and integrative understanding is required, one that encourages a culture of peace.

Native Title Research Unit Publications

The Native Title Research Unit [NTRU, Australian Institute of Aboriginal and Torres Strait Islander Studies] publishes occasional Issues Papers, Discussion Papers and Research Monographs. Notes on each category of publication, and publications appearing in 2008, are listed below.

Issues Papers

Land, Rights Laws: Issues of Native Title is the Issues Paper series of the Native Title Research Unit.

The Issues Papers series is a multi-disciplinary series of short research papers. Issues Papers allow the NTRU to target a number of emerging issues in native title research, reflecting on 'bigger picture' issues in a form that is of high academic quality but in a size and format that is useful to practitioners and researchers. Papers can be submitted to the editor for consideration, the editor can also invite papers from certain people or on certain topics. Papers are peer reviewed by two independent experts in the area the paper covers. The papers are available free of charge from our website or in hard copy.

French, Robert (2008) Plus ca change, plus c'est la meme chose? - The 2007 Amendments to the Native Title Act. *Land, Rights, Laws: Issues of Native Title* Vol. 3, No. 12.

Gerrard, Emily (2008) Impacts and Opportunities of Climate Change: Indigenous Participation in Environmental Markets. *Land, Rights, Laws: Issues of Native Title* Vol. 3, No. 13.

Williams, Joe (2008) Confessions of a Native Judge: Reflections on the Role of Transitional Justice in the Transformation of Indigeneity. *Land, Rights, Laws: Issues of Native Title* Vol. 3, No. 14.

Discussion Papers

The Discussion Paper series, produced by the Research Program, is designed to contribute to the wide range of discussions on Indigenous issues and policy taking place in Australia today. Discussion Papers are generally a longer and more in-depth examination of a topic relating to Indigenous studies.

Memmott, Paul & Peter Blackwood (2008) Discussion Paper 21 - Holding Title and Managing Land in Cape York – Two Case Studies.

Research Monographs

In 2008 the NTRU launched a research monograph series focusing on specific issues within native title. Research Monographs may be either theoretical or practice based and are generally between 20,000 - 40,000 words in length. A limited number of hard copies of research monographs are printed and distributed. Research Monographs are also available online.

McAvoy, T. & V. Coombs V. (2008) Even as the Cow Flies it is Still a Long Way: Implementation of the Queensland South Native Title Services Lt Legal Service Strategic Plan. *Research Monograph* 2/2008, Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra.

Strelein, L. (2008) Taxation of Native Title Agreements. *Research Monograph* 1/2008, Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra.

Frith, A. & A. Foat (2008) The 2007 Amendments to the Native Title Act 1993 (Cth): Technical Amendments or Disturbing the Balance of Rights? *Research Monograph* 3/2008, Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra.

For more details see

http://ntru.aiatsis.gov.au/publications/about_publications.html

Honourable Mention:

A Catalogue of Theses Reported in the AAS Newsletter

Peter D. Dwyer

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

Rosita Henry and Mary Patterson became editors of the *Australian Anthropological Society Newsletter* in December 2002 [Issue 88]. In March 2004 [Issue 93] they commenced including details of Masters and PhD theses in anthropology that had been completed at Australian Universities or that dealt with Australian subject matter. This practice has continued to the present time.

This catalogue lists, alphabetically by author, all theses reported in the *AAS Newsletter* from March 2004 to June 2009 [Issues 93 to 114]. It includes 1 MSocSci [Res], 1 MPhil, 10 MAs and 126 PhDs. All but four of the PhDs originate from Australian universities. I have provided reference to the issue of the Newsletter in which the thesis is mentioned, indicated whether the abstract is included and noted both the year of award and the University through which the thesis was awarded. The enthusiasm of some Heads of programs, combined with lapses of the 'editorial eye', has meant that some theses have received 'honourable mention' in more than one issue of the Newsletter. Remarkably, a few have been listed under different titles. In this catalogue these theses appear once only but the repetition is noted.

The catalogue may prove useful to AAS members and, particularly, to current and future generations of higher degree candidates. Not all higher degree awards through Australian anthropology programs will be included here; the Newsletter is dependent upon program heads for information. It is likely, however, that a high proportion of successful candidatures through the period considered is included.

A selection of extracts from abstracts is offered to capture a little of the diversity of anthropological subject matter investigated by MA and PhD researchers in the relatively recent past. Throughout the catalogue *Australian Anthropological Society Newsletter* is abbreviated to *AAS Newsletter*. All Newsletters referred to in the present catalogue, up to and including Issue 108 [December 2007], are available through the AAS website <http://www.aas.asn.au>. Later issues will be placed on the website one year after they have been circulated to members of the Society.

* * * * *

- Adams, Christine (2006) *Melancholic Attachments: The Making and Medicalisation of Aboriginal 'Loss'*. PhD 2006, Australian National University. *AAS Newsletter* 102: 12. [Abstract]
- Alesich, Simone (2008) *Healthy Mothers, Modern Villagers*. PhD 2007, Australian National University. *AAS Newsletter* 111: 10-11. [Abstract]
- Anderson, Jan (2004) *Kin, Cows and Capital: Dairy Industry Deregulation and the Maintenance of Farming Traditions on the Atherton Tableland, Australia*. PhD 2004, University of Western Australia. *AAS Newsletter* 94: 2-3. [Abstract; reported, without abstract, under the title 'Rural Identity and Social Change: Dairying in the Atherton Tablelands' in *AAS Newsletter* 98: 10.]
- Askland, Hedda Haugen (2005) *Young East Timorese in Australia: Becoming Part of a New Culture and the Impact of Refugee Experiences on Identity and Belonging*. MSocSc [Res] 2005, University of Newcastle. *AAS Newsletter* 99: 15. [Abstract]
- Azariadis, Michael (2005) *Struggling With Alevi Identity: An Anthropological Analysis of the Social Processes that Structure the Unequal Relationship Between the Abdal and Tahtac Communities of Fethiye, Southwestern Turkey*. PhD 2005, University of Western Australia. *AAS Newsletter* 98: 10. [Title only]
- Babidge, Sally (2005) *Family Affairs: An Historical Anthropology of State Practice and Aboriginal Agency in a Rural Town, North Queensland*. PhD 2004, James Cook University. *AAS Newsletter* 97: 6. [Abstract]
- Bagus, Mary Ida (2007) *From the Margins of History: A Long Babad of Jembrana*. PhD 2006, University of Newcastle. *AAS Newsletter* 107: 19. [Abstract]
- Bai, Zhihong (2007) *Difference-Making: Bai Identity Construction in Dali*. PhD 2007, Australian National University. *AAS Newsletter* 107: 19. [Abstract; details repeated in *AAS Newsletter* 111: 11.]
- Bainton, Nicholas Alexander (2007) *Virtuous Sociality and Other Fantasies: Pursuing Mining, Capital and Cultural Continuity in Lihir, Papua New Guinea*. PhD 2007, University of Melbourne. *AAS Newsletter* 106: 12. [Abstract]
- Barber, Marcus (2006) *Where the Clouds Stand: Australian Aboriginal Relationships to Water, Place, and the Marine Environment in Blue Mud Bay, Northern Territory*. PhD 2005, Australian National University. *AAS Newsletter* 101: 14. [Abstract]
- Barnes, Susan (2004) *Pain-full Tales: Creating Meaning in Violent Relationships*. PhD 2004, University of Sydney. *AAS Newsletter* 94: 3. [Abstract, details repeated in *AAS Newsletter* 99: 15.]
- Blair, Simone (2007) *Shooting a Net at 'Gilly's Snag': The Movement of Belonging among Commercial Fishermen at the Gippsland Lakes*. PhD 2007, University of Melbourne. *AAS Newsletter* 105: 7-8. [Abstract]
- Bonshek, Liz (2006) *The Struggle for Wanigela: Representing Social Space in a Rural Community in Collingwood Bay, Oro Province, Papua New Guinea*. PhD 2005, Australian National University. *AAS Newsletter* 101: 14. [Title only.]
- Bourne, Diane (2009) *'Todo es Pecado' ('Everything is Sinful'): Gender Symbolism and the Narratives of Colombian Women: Gender, Sexuality and Reproduction*. PhD 2009, La Trobe University. *AAS Newsletter* 114: 20. [Abstract]
- Božić-Vrbančić, Senka (2006) *Celebrating Forgetting: The Formation of Identities and Memories by Tarara in New Zealand*. PhD 2004, University of Auckland. *AAS Newsletter* 104: 5-6. [Abstract]
- Buchanan, Stefanie Everke (2007) *The Construction of Cultural Identity: Germans in Melbourne*. PhD 2006, Monash University. *AAS Newsletter* 106: 12-13. [Abstract]
- Burke, Paul (2006) *Law's Anthropology: From Ethnography to Expert Testimony in Three Native Title Claims*. PhD 2006, Australian National University. *AAS Newsletter* 104: 6. [Abstract]
- Butler, Nadia (2008) *Coca Communications: Tales from the Bolivian Coca Field*. PhD 2008, University of Adelaide. *AAS Newsletter* 111: 11-12. [Abstract]

“... I show that, through an attention to the ironic potential of inter-personal moments, in the context of the contingencies of everyday life on the lake, fishermen state and restate their style of being together – that they are in competition but in competition *together*” (Blair 2007).

“Within broad river valleys, beneath steep slopes with patches of forest, herd animals are free to roam, existing within their own complex social structure and hierarchy. Herders successfully integrate themselves within this herd social structure by taking the role of lead animal within the herd, socially engaging and communicating daily in constant cross-species, cross-cultural, human-other animal dialogue” (Fijn 2009).

- Butterworth, David J. (2009) *Lessons of the Ancestors*. PhD 2008, University of Melbourne. *AAS Newsletter* 113: 12-13. [Abstract]
- Cao, Nanlai (2008) *Constructing China's Jerusalem: Christians, Power and Place in Contemporary Wenzhou*. PhD 2008, Australian National University. *AAS Newsletter* 112: 9. [Abstract]
- Chamsanit, Varaporn (2008) *Reconnecting the Lost Lineage: Challenges to Institutional Denial of Buddhist Women's Monasticism in Thailand*. PhD 2007, Australian National University. *AAS Newsletter* 111: 12. [Abstract]
- Charles, Beth (2007) *The Koorie Heritage Trust's Cultural Centre: Unmasking the 'In-between'*. PhD 2007, La Trobe University. *AAS Newsletter* 107: 19-20. [Abstract]
- Cheney, Helen (2009) *Modern Mining: Contemporary Public Dialogue between Miners and their Critics*. PhD 2009, La Trobe University. *AAS Newsletter* 114: 20-21. [Abstract]
- Corfield, Sophia (2008) *Negotiating Existence: Asylum Seekers in East Anglia, UK*. PhD 2008, University of Adelaide. *AAS Newsletter* 111: 12-13. [Abstract]
- Correy, Simon (2005) *Constituting Sociality: The social relevance of traditional ownership in post-Mabo Aboriginal NSW*. M.Phil. 2005, University of Sydney. *AAS Newsletter* 99: 16. [Abstract]
- Corrigan, Brendan (2007) *Different Stories about the Same Place: Interpreting Narrative, Practice and Tradition in the East Kimberley of Northern Australia and the Aru Islands of Eastern Indonesia*. PhD 2007, University of Western Australia. *AAS Newsletter* 106: 13. [Abstract]
- Crockford, Fiona (2009) *Contested Belonging: East Timorese Youth in the Diaspora*. PhD 2007, Australian National University. *AAS Newsletter* 114: 21-22. [Abstract]
- Curnow, Jayne (2008) *Ngadha Webs of Interdependence: A Community Economy in Flores, Indonesia*. PhD 2008, Australian National University. *AAS Newsletter* 111: 13. [Abstract]
- Cushnahan, Gavan (2005) "Where have you been?" Independent Visitors' Risk Management Strategies on an Indonesian Island. PhD 2004, University of Western Australia. *AAS Newsletter* 98: 10. [Title only]
- Damhuis, Claudia (2005) *Fragrant Self and Malodorous Other: Anthropological Perspectives on Olfaction and on Discourses of Odour and Embodiment*. PhD 2005, University of Melbourne. *AAS Newsletter* 98: 10. [Abstract]
- Dominguez, Juan F. (2008) *Neuroanthropology: The Combined Anthropological and Neurobiological Study of Cultural Activity*. PhD 2008, University of Melbourne. *AAS Newsletter* 110: 15. [Abstract]
- Dragojlovic, Ana (2008) *Beyond Bali: Expanding Postcolonial Visions of Intimacy and Performance in the Contemporary Netherlands*. PhD 2008, Australian National University. *AAS Newsletter* 110: 15-16. [Abstract]
- Emde, Sina (2008) *Between Equality and Hierarchy: Articulating the Multicultural Nations in Post-Colonial Fiji*. PhD 2008, Australian National University. *AAS Newsletter* 111: 13. [Abstract]
- Fantin, Shaneen (2004) *Housing Aboriginal Culture in North-east Arnhem Land*. PhD 2003, University of Queensland. *AAS Newsletter* 93: 2-3. [Abstract]
- Field, Annette Marie (2006) *Places of Suffering and Pathways to Healing: Postconflict Life in Bidau, East Timor*. PhD 2006, James Cook University. *AAS Newsletter* 101: 14-15. [Abstract]
- Fijn, Natasha (2009) *Living with Herds in Mongolia*. PhD 2008, Australian National University. *AAS Newsletter* 114: 22. [Abstract]
- Forsey, Martin Gerard (2004) *Devolution and its Discontents: A Study of Organizational Change in a Western Australian High School*. PhD 2003, University of Western Australia. *AAS Newsletter* 93: 6. [Abstract]
- Furlan, Alberto (2006) *Songs of Continuity and Change. The Reproduction of Aboriginal Culture through Traditional and Popular Music*. PhD 2005, University of Sydney. *AAS Newsletter* 101: 15. [Abstract]
- Gard, Murray (2004) *Social Deixis in Bininj Kunwok Conversation*. PhD 2004, University of Queensland. *AAS Newsletter* 94: 3-4. [Abstract]
- Gibson, Lorraine (2007) *Articulating Culture(s): Being Black in Wilcannia*. PhD 2006, Macquarie University. *AAS Newsletter* 106: 13-14. [Abstract]
- Greighton, Sophie (2004) *The Yolngu Way: An Ethnographic Account of Recent Transformations in Indigenous Education at Yirrkala, Northeast Arnhem Land*. PhD 2003, Australian National University. *AAS Newsletter* 93: 4-5. [Abstract]

“... this thesis is primarily about the work and passions of bureau-professionals who dream of solutions to the problems of Aboriginal health, and secondarily about what it takes to be a bureaucrat together with what it takes to become one” (Lee 2004).

- Hagiwara, Noriko (2005) *Professional Kyoiku Mama: Being a Good Mother via the Practice of Ojuken among Educated Women in Modern Tokyo*. PhD 2004, University of Western Australia. *AAS Newsletter* 98: 11. [Title only]
- Harrington, Jane (2005) 'Being Here': Heritage, Belonging and Place Making. A Study of Community and Identity Formation at Avebury (England), Magnetic Island (Australia) and Ayutthaya (Thailand). PhD 2004, James Cook University. *AAS Newsletter* 99: 16. [Abstract]
- Heil, Daniela (2004) *Well-being and Bodies in Trouble: Situating Health Practices within Australian Aboriginal Societies*. PhD 2003, University of Sydney. *AAS Newsletter* 93: 3-4. [Abstract; details repeated in *AAS Newsletter* 97: 6-7.]
- Herriman, Nicholas (2008) *A Din of Whispers: Community, State Control, and Violence in Indonesia*. PhD 2008, University of Western Australia. *AAS Newsletter* 110: 16. [Abstract]
- Hess, Sabine (2007) *Person and Place on Vanua Lava, Vanuatu*. PhD 2006, Australian National University. *AAS Newsletter* 105: 8. [Abstract]
- High, Holly (2005) *Village in Laos: An Ethnographic account of Poverty and Policy among the Mekong's Flows*. PhD 2005, Australian National University. *AAS Newsletter* 99: 17. [Abstract]
- Hitchcock, Garrick (2005) *Wildlife is Our Gold: Political Ecology of the Torassi River Borderland, Southwest Papua New Guinea*. PhD 2005, University of Queensland. *AAS Newsletter* 100: 8-9. [Abstract]
- Hoffman, Julie (2009) *Kalamunda: Change and Resistance*; PhD 2009, Curtin University. *AAS Newsletter* 114: 22. [Abstract]
- Hoffstaedter, Gerhard (2009) *Muslim Malay Identity Formation and its Articulation in Peninsular Malaysia: An Ethnographic Study in Identity Politics*. PhD 2008, La Trobe University. *AAS Newsletter* 114: 22-23. [Abstract]
- Immajati, Yulia (2008) *Not Just an Inong: Acehese Women in the Midst of Conflict and Household Livelihood*. PhD 2008, Australian National University. *AAS Newsletter* 111: 13-14. [Abstract]
- Indraswari (2007) *Women and Warung in an Urban Kampung*. PhD 2006, Australian National University. *AAS Newsletter* 105: 8. [Abstract]
- Jackson, Annaliza (2004) *Constructing Masculinities under Abusive Conditions*. PhD 2004, University of Western Australia. *AAS Newsletter* 94: 4. [Abstract]
- Keller, Christiane (2007) *Nane Narduk Kunkodjgurlu Namarnbom : This Is My Idea. Innovation and Creativity in Contemporary Rembarrnga Sculpture from the Maningrida Region*. PhD 2007, Australian National University. *AAS Newsletter* 107: 20-21. [Abstract; details repeated in *AAS Newsletter* 109: 18-19.]
- King, Tanya J. (2007) *Between the Devil and the Deep Blue Sea – Negotiating Ambiguous Physical and Social Boundaries within the Shark Fishing Industry of Bass Strait, Australia*. PhD 2007, University of Melbourne. *AAS Newsletter* 105: 8-9. [Abstract]
- Kitada, Yuko (2007) *Earning Childhood in Manila, Philippines: Bringing Working Children's Agency into the Picture*. PhD 2006, Australian National University. *AAS Newsletter* 105: 9-10. [Abstract]
- Kotarumalos, Nur Aisyah (2009) *Ideas of Home among Moluccans in the Netherlands*. MA 2008, Australian National University. *AAS Newsletter* 114: 23. [Abstract]
- Kowal, Emma (2007) *The Proximate Advocate: Improving Indigenous Health on the Postcolonial Frontier*. PhD 2006, University of Melbourne. *AAS Newsletter* 106: 14. [Abstract]
- Kral, Inge (2007) *Writing Words – Right Way! Literacy and Social Practice in the Ngaanyatjarra World*; PhD 2007, Australian National University. *AAS Newsletter* 108: 6-7. [Abstract]
- Kurahashi, Kojiro (2006) *NT2 and the Making of a Lao Nation: Development, Nation and Globalization*. MA 2006, Australian National University. *AAS Newsletter* 104: 6. [Title only.]
- Kwok, Natalie (2006) 'Owning' a Marginal Identity: Shame and Resistance in Aboriginal Community. PhD 2005, Australian National University. *AAS Newsletter* 101: 16. [Title only.]
- Lafferty, Yvonne (2009) *Women's Emotional Work in Support of Male Boxers Brisbane Australia*. PhD 2008, University of Queensland. *AAS Newsletter* 113: 13. [Abstract]
- Lahn, Julie (2004) *Past Visions, Present Lives: Sociality and Locality in a Torres Strait Community*. PhD 2004, James Cook University. *AAS Newsletter* 93: 4-5. [Abstract]
- Laudine, Catherine (2005) *Expression, Consumption and the Environment*. PhD 2005, University of Newcastle. *AAS Newsletter* 98: 10. [Abstract]
- Lea, Tess (2004) *Between the Pen and the Paperwork: A Native Ethnography of Learning to Govern Indigenous Health*. PhD 2004, University of Sydney. *AAS Newsletter* 93: 5. [Abstract]

"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 socio-economic groups struggle to negotiate their social statuses and to refashion and legitimate their identities" (Nanlai 2008).

“A study of Mongolian stamps issued between 1924 and 1990 during the socialist regime is a particularly generative opportunity for exploring the complex dialogic relationships between cultural politics and symbolic appropriation” (Reid 2009).

- Lee, Julian C. H. (2007) Dilemmas in Democracy: Islam, Politics and Activism in Malaysia; PhD 2007, University of Melbourne. *AAS Newsletter* 107: 20. [Abstract]
- Lee, Poh Chin (2007) Explorations of Social Capital and Physical Activity Participation among Adults on Christmas Island. PhD 2007, University of Western Australia. *AAS Newsletter* 106: 14-15. [Abstract]
- Leonard, Alex (2008) Ombak Besar, Hati Besar, Orang Besar – The Kuta Surfing Tradition and its Heroes, 1969-2001. PhD 2008, Australian National University. *AAS Newsletter* 111: 14. [Abstract]
- Lickorish, Michael G. (2008) Tending the eternal tomb: Manchu identity after Empire; PhD 2008, Australian National University. *AAS Newsletter* 111: 14. [Abstract]
- Liu, Cheng-Yuan (2007) Negotiating Colonialism in a Taiwanese Sugar Town. PhD 2006, Australian National University. *AAS Newsletter* 105: 10. [Abstract]
- Long, Stephen (2005) Gidyea Fire: A Study of the Transformation and Maintenance of Aboriginal Place Properties on the Georgina River. PhD 2005, University of Queensland. *AAS Newsletter* 100: 8. [Abstract]
- Lorenzen, Stephan (2009) Seeing like a Farmer: Principles and Practices in the Balinese Subak. PhD 2008, Australian National University. *AAS Newsletter* 114: 23-24. [Abstract]
- Low, Linda (2004) Seeking a New Self: The New Age Spiritual Quest in a Western Australian Community. PhD 2004, University of Western Australia. *AAS Newsletter* 93: 5-6. [Abstract; reported, without abstract, under the title ‘New Age Spiritual Quest in a Western Australian Community’ in *AAS Newsletter* 98: 11.]
- Malavaux, Claire (2008) Cultivating Indifference: An Anthropological Analysis of Australia’s Policy of Mandatory Detention, its Rhetoric, Practices, and Bureaucratic Enactment. MA 2007, University of Western Australia. *AAS Newsletter* 109: 19. [Abstract]
- Malik, Muhammad Nadeem (2007) Policy and Divergence: Decentralization in Rural Pakistan. PhD 2007, University of Melbourne. *AAS Newsletter* 108: 9. [Abstract]
- Mann, Rosemary (2006) Look Wide- Searching for Health in the Borderlands. Experiences of Disease Prevention and Health Promotion in a Central Australian Indigenous Settlement. PhD 2006, University of Melbourne. *AAS Newsletter* 102: 12. [Abstract]
- Maud, Jovan (2009) The Sacred Borderland: A Buddhist Saint, the State, and the Transnational Sacred in Southern Thailand. PhD 2008, Macquarie University. *AAS Newsletter* 113: 13. [Abstract]
- Mayes, Warren (2008) Urban Cosmonauts: The Global Explorations of the New Generation from Post-Revolutionary Laos. PhD 2008, Australian National University. *AAS Newsletter* 111: 14-15. [Abstract]
- McGavin, Kirsten (2008) Tourism, Gender and Ethnicity in West New Britain: The Challenges and Dynamics of Islander Identities. PhD 2007, University of Queensland. *AAS Newsletter* 109: 19-20. [Abstract]
- McNaughton, Darlene (2004) Subalternity, Itinerant Trade and Criminality: An Ethnographic Study of Members of the Kathiawad Vaghri Community. PhD 2004, James Cook University. *AAS Newsletter* 93: 6. [Abstract]
- Mertono, Cassandra (2008) ‘Stars of the Lake’ in conflict: An analysis of accordant and discordant social relations in the *Bintang Danu* villages of highland Bali. PhD 2008, University of Melbourne. *AAS Newsletter* 111: 15. [Abstract]
- Moran, Mark (2006) Contemporary Indigenous Settlement in Queensland: A Settlement Classificatory System and a Process Framework for Settlement Planning. PhD 2006, University of Queensland. *AAS Newsletter* 102: 12-13. [Abstract]
- Mulcock, Jane (2004) Searching for our Indigenous Selves: Belonging and Spirituality in Anglo-Celtic Australia. PhD 2003, University of Western Australia. *AAS Newsletter* 93: 5-6. [Abstract]
- Mullins, Patrick (2006) Mobs and Bosses in Aboriginal Society: Aboriginal Social Organisation. MA 2006, Australian National University. *AAS Newsletter* 104: 7. [Title only.]
- Musharbash, Yasmine (2004) Warlpiri Sociality: An Ethnography of the Spatial and Temporal Dimensions of Everyday Life in a Central Australian Aboriginal Settlement. PhD 2004, Australian National University. *AAS Newsletter* 93: 6-7. [Abstract]
- Mutalib, Mimi Abdul (2009) Roses between Thorns: The Phenomenon of Contemporary Da’ie in Malaysia. PhD 2008, University of Queensland. *AAS Newsletter* 113: 14. [Abstract]

“Knowledge and perceptions of madness have not just moved away from folk and religious understandings to medicalised scientific views, but have merged with the latter to create syncretic views. This thesis explores everyday beliefs, folklore narratives and religious understandings and practices about a form of madness in Greece known as the peirasmos or demonic possession” (Rosso-Buckton 2006).

“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” (Taeg 2008)

- Neonbasu, Gregor (2007) *We Seek Our Roots: Oral Tradition in Biboki, West Timor*. PhD 2006, Australian National University. *AAS Newsletter* 105:10-11. [Abstract]
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- Peters, Robbie (2007) *From Revolution to Reformasi: The kampung in Surabaya*. PhD 2007, La Trobe University. *AAS Newsletter* 107: 21. [Abstract]
- Penjore, Dorji (2009) *A Preliminary Ethnography of a Village in Central Bhutan, with a Particular Reference to Bomema, a Traditional Courtship Custom*. MA 2007, Australian National University. *AAS Newsletter* 114: 24. [Title only.]
- Phipps, Peter David (2008) *The Cultural Politics of Postcolonial Theory*; PhD 2008, The University of Melbourne. *AAS Newsletter* 114: 24. [Abstract]
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- Powell, Kathryn Joy (2006) *The Detection of Buried Human Skeletal Remains in the Australian Environment*. PhD 2006, University of Adelaide. *AAS Newsletter* 104: 7-8. [Abstract]
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- Richter, Martin (Max) (2007) *Musical Worlds in Jogjakarta: Contexts, Genres, Identities*. PhD 2007, La Trobe University. *AAS Newsletter* 107: 21. [Abstract]
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“A fundamental concern of human-animal studies is the human-animal boundary. The rider-horse relationship challenges this boundary through a degree of intercorporeality that is symbolised by the centaur. The centaur is transformative and generative; it is part-horse, part-human but more than horse- plus-human. This dissertation employs the centaur metaphor together with embodied theories of human-animal relations to explore the intercorporeality of humans and animals, and the permeability of the human-animal boundary” (Thompson 2007)

“I use [the concepts of purity and danger] to explore how transgendered bodies are understood and interpreted in wider social discourses of sex and gender, and to analyse how transgendered people in Perth accommodate and negotiate their perceived variance and anomaly” (Wilson 2004)

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- Rosso-Buckton, Amanda (2006) Feed a Cold and Starve a Demon: The Poetics of Madness in Kefalonia. PhD 2006, University of Newcastle. *AAS Newsletter* 104: 9. [Abstract]
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- Suharsono (2005) Javanese in the Eyes of its Speakers: Reflections from a Suburban Area of East Java, Indonesia. PhD 2004, University of Western Australia. *AAS Newsletter* 98: 11. [Title only]
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- Tagg, Brendon (2008) ‘You’d Look Terrible in a Skirt!’ Masculinities and Men’s Netball. PhD 2008, University of Queensland. *AAS Newsletter* 111: 17. [Abstract]
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- Waldron, David (2004) The Sign of the Witch – Neo-Paganism and the Romantic Episteme. PhD 2003, University of Ballarat. *AAS Newsletter* 93: 3. [Abstract]

“My account is a result of long-term and intimate fieldwork in a difficult environment: an often hostile community of foreign men and a sex tourism economy run by organised crime” (Wiss 2006).

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- White, Nicholas K. (2006) *Negotiating Nationhood in Multi-Ethnic Germany*. PhD 2005, University of Melbourne. *AAS Newsletter* 103: 17. [Abstract]
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- Wilson, Mandy (2004) *Where Trannies Tread: Taking the Private Public in the Gendered Spaces of Perth*. PhD 2004, University of Western Australia. *AAS Newsletter* 93: 7-8. [Abstract]
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- Yamanouchi, Yuriko (2009) *Searching for Aboriginal Community in South Western Sydney*. PhD 2008, University of Sydney. *AAS Newsletter* 113: 15-16. [Abstract]
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- Zivkovic, Tanya (2008) *In-between Bodies: The Biographical Process of Tibetanised Lamas*. PhD 2008, University of Adelaide. *AAS Newsletter* 111: 18. [Abstract]

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 September 2009. Some back issues are available on the AAS web site: <http://www.aas.asn.au>

The banner of photographs on page 1 of this issue of the Newsletter were taken by Gillian Tan, School of Philosophy, Anthropology & Social Inquiry, The University of Melbourne, in the course of her doctoral field work among nomads of eastern Tibet (Kham). From L-R they show yaks grazing at Minyag Gongga, a gathering of nomads in a black tent, and prayer flags on a hillside at Minyag Dora Karmo.

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