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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. The history was written by Hanne Worsoe (then Hanne Georgeson) in 1992 when she was employed by Michael Allen as his research assistant. Hanne acknowledges past and more recent help and guidance from Dr. M. Allen, Dr. J. Beckett, Dr W. Jobling, Dr L. Hiatt, Dr F. Merlan, Professor W. Newell, Dr A. Rumsey and Dr R. Lilley.

Parts II & III of Hanne's valuable contribution were published under the name Hanne Georgeson in the June 2009 issue of the Newsletter. Part IV is published under the name Hanne Worsoe in the present issue. A concluding postscript will be published in the December issue. Thanks to both Hanne and Michael for making this possible.

CONTRIBUTIONS TO THE HISTORY OF ANTHROPOLOGY IN AUSTRALIA

Part IV. Shifting Paradigms and Spheres of Power

Hanne Worsoe

Elkin – A Background Orientation

While this glimmer of an overview of the history of the Anthropology Department at the University of Sydney deals with anthropology in Australia, it is evident that there is *not* a specific "Australian anthropology" as such. Whilst Australians came to figure more prominently in scholarship in the Elkin years of professorship, one could not argue that it had a definable "Australian flavour" other than the fact that indigenous Australians were studied, and Australia was the convenient location to do so. Indeed, most anthropology of this period was coloured by its British forefathers, the structural functionalists, Malinowski and Radcliffe-Brown, with the odd American cultural anthropologist thrown in for good measure, as either visiting scholar, or training influence. As a whole, however, most Australians did study in Britain, hence structural functionalism is the paradigm that reigned in the early anthropological literature in Australia (see also Beckett 2001).

One of the problems in dividing the pre-sixties history of the Anthropology Department into parts according to who was professor, is that it implies a "Great Men of History" approach. However, the ideas and administrations of each of these professors are seen to percolate down through the department, their influence radiating out to influence not just students, but anthropological advice to governments, who else was employed in the department, what was

acceptable research, and how and what courses were taught. Undoubtedly, this happened, and Elkin's professorship was no exception. In fact, it was his conviction that it was precisely because anthropology had a part to play in Australian intellectual and governmental life that in part allowed it to continue as a department at all. However, other factors also reigned. The executive body of the Australian National Research Council (ANRC), as demonstrated earlier, was just as powerful in determining who should get how much to study what. Government authorities also determined the sort of future of anthropology, being an essential source of funds not just to the university, but to the Department of Anthropology directly. Finally, other members of the department were influential, in that they commanded professional respect recognised by government departments, politicians, and other potential employees and people of influence. These points are worth remembering, especially when examining the period of Elkin's professorship. There is an extensive amount of writing about anthropology during this period – much of which was written by Elkin himself, as the authority, the third, and longest-serving, professor of the first Department of Anthropology in Australia, and indeed, the only department in Australia at that time.



Professor A. P. Elkin at his desk

[Photograph from G. Gray (2007) 'Cluttering up the department': Ronald Berndt and the distribution of the University of Sydney ethnographic collection'. *reCollections: Journal of the National Museum of Australia* Vol. 2, No. 2]

Tigger Wise's biography of Elkin implies that he was authoritarian as much as he was an authority. However, appraisals of other prominent and respected anthropologists of the time, such as Stanner, Hogbin, Thomson and others (some of whom were on Elkin's staff), show a variety of approaches to the study of anthropology that differ markedly from that portrayed in Elkin's *Oceania* articles of this period.

The title of Wise's biography, *The Self-Made Anthropologist*, refers explicitly to the limits of Elkin's anthropological "training" – such as it was – without the defining fieldwork, the rite of passage for all

anthropologists at that point. His anthropological training referred back to the more old-fashioned way of learning through others' accounts in books, gained through an MA in Philosophy. He studied accounts of indigenous Australian "religions", rather than working under the auspices of a more senior anthropologist who had "lived with the natives and knew their ways" by doing fieldwork themselves. This was in stark contrast to most of Elkin's contemporaries, who worked under a more senior anthropologist who had previously done fieldwork, such as Malinowski, Radcliffe-Brown, Rivers or Haddon; or Boas in the U.S. These, mostly men, were the early pioneers of fieldwork anthropology. Despite this "tradition" only having been in effect for one generation of field workers, it had become the essence, the very *raison d'être*, of the anthropological endeavour. Whereas early explorers had once provided the information fodder for Fraser's *Golden Bough*, the work of the "armchair anthropologists" as they derogatorily came to be known, was done via explorers' reports and other people's accounts. Anthropologists began to go out and see for themselves, live among the people they claimed to know. The modern anthropologist of the early twentieth century, in the mould of the explorers such as Spencer and Gillen who wrote the first Australian anthropological accounts, cut his or her teeth on fieldwork. Understandably, this also began to be more possible with improved transport and a recognised need to better understand colonised peoples, or at least "catalogue them and their culture" before they died out, so funding was made available.

Here, however, was an exception. Elkin, after doing a Masters of Philosophy in "Aboriginal Religions", attended the Pan-Pacific Conference in 1923, where a resolution was made to found a Department of Anthropology in Australia. Elkin met with W.J. Perry, anatomist and collaborator with Grafton Elliot Smith and talked of going to London to do a PhD. It was under the guidance of Elliot Smith that the Anatomy Department at London's University College had become one of the foremost investigators of "human evolution", then equated with "the rise and spread of culture in the world" (Wise 1985:41). In 1914 Elkin had attended some lectures by Elliot Smith on "Ancient Egypt and the Dawn of Civilisation". These profoundly impressed him (Elkin and Macintosh 1974:8-9) and, later, as a Reverend in Wollombi Shire, Elkin attempted – unsuccessfully – to give an anthropology course to Cessnock miners. He gave a course, "Evolution of Man and His Culture (Anthropology)" as part of Sydney University's adult education classes later on, which was more successful.

It was some months later that Perry discussed with Elkin the possibility of the latter going to London to do a PhD (Wise 1985:414). In 1924, after attending more of Elliot Smith's visiting lectures on "The Origins of Civilisation" when the latter once again came to Sydney, Elkin sent off two letters of enquiry about enrolling in a PhD, one to the U.S., one to Britain (Wise 1985:42). Although accepted by the Kroeber-Lowie-run Anthropology Department at Berkeley in San Francisco, Elkin opted for Elliot-Smith's

training in London, as his interest was primarily the “origins of man”. Elkin travelled to England with wife and baby who were dispatched to Belfast to live with relatives. Elkin then enrolled in University College, London, where he read for physical anthropology and prehistory courses (Elkin & Macintosh 1974:17). He learnt to dissect monkeys’ brains and examine human skulls at the Royal College of Surgeons (Wise 1985:46) while at the same time doing library research on Australian Aborigines (Elkin & Macintosh 1974:11). His work was largely undirected, although he received books, articles, and references on his desk from Elliot Smith and Perry, which might be pertinent to his work. Although he attended lectures by the likes of Frazer and Haddon, and the lectures of Malinowski, then the Mecca for social anthropologists (Kaberry 1974:105), he was not directly tutored at any stage by a social anthropologist. Hence, Elkin’s own work bears quite different marks from many of his contemporaries and even his own students, who *did* go to the London School of Economics and study under Malinowski, and were more thoroughly versed, as anthropology students, in sociological theory. Elkin’s approach to history and culture was steeped in evolutionist, diffusionist readings, and his training in religious studies as a Reverend. Although he, like his contemporaries approached society as “a whole”, looking at a culture as a set of inter-functioning structures, it was more through direct readings of Durkheim than Radcliffe-Brown’s or Malinowski’s renditions of Durkheim’s ideas. Nowhere is Elkin’s evolutionist orientation more obvious than in his perhaps best known book *The Australian Aborigines: How to Understand Them* (1938).

The focus for Elkin was on a crude form of social Darwinism, sanctioned by a so-called comparative study of physical traits between Australian indigenous peoples and contemporary European Australians. In his work, physical difference equated to cultural difference, and this difference was to be understood in crude evolutionary terms with the potential for “improvement”. Physical difference is part of the precedent for the conditions of profound cultural difference, and the need for an “interpretation”, such as Elkin’s own book.

In a series of interviews with Jeremy Beckett, Ian Hogbin, contemporary colleague, and a member of the Sydney University anthropology staff, has his own account of the type of anthropology employed by Elkin, learnt under the supervision (such as it was) of Elliot Smith.

In those days anatomy dominated the medical course [at University College, London], but there was not enough content to it, and the result was the great anatomists made awful fools of themselves – Elliot Smith with diffusion ideas, others with the Piltdown skull and so on. That’s how, through enforced idleness I should think, Elliot Smith became interested in what he thought of as anthropology. Elkin was an Elliot Smith pupil (Beckett 1989: 22).

In response to Hogbin’s comments, Jeremy Beckett

observes that Elkin had once said to him that he [Elkin] had only been to Malinowski’s seminars a couple of times while in London, and that “there was nothing there for him” (Beckett 1989:47). Elkin then was the exception, trained in “crazy diffusion and comparative anatomy” while everyone else was looking at social organisation, psychological needs, and the observation of functional, tangible accounts of culture, rather than the biological entity of “Man.” Their influences were the burgeoning social theories of Durkheim, Marx and Weber, and the new discipline of psychology. Elkin, by comparison, was versed in religious studies, comparative anatomy and a crude form of social Darwinism.

What then was it that allowed Elkin to be considered for the Chair of Anthropology at Sydney? For one, Radcliffe-Brown had departed and Firth had only tentatively stepped in to take over for a short period. At that stage, Elkin was already teaching in the senior position as lecturer-in-charge in a very small department when the question of a suitable occupant for the anthropology chair must have come up. Furthermore, as Elliot Smith’s post-graduate pupil, and with Elliot Smith the chief lobbyist with sway in the right circles, Elkin’s candidature had to be taken seriously. In addition, Elkin’s own ability to mix with university colleagues, and his perceived conservative standing amongst them, all helped. Add to this his impressive qualifications on paper, together with his proven ability to administer the department and to bring it out of financial strife in difficult conditions, and his candidature became the clear choice.

Elkin’s theoretical orientations, however, were most definitely not shared by many other colleagues. It is important to remember this point in examining his own forms of applied anthropology and political lobbying and influence compared to others employed in the Department at Sydney, and elsewhere as anthropologists. While there is no doubt that Elkin firmly established the Department, as well as speaking out against the maltreatment and injustices against Aboriginal people, it is also relevant to stress just how all-powerful Elkin could be – both in his own eyes and in exercising that power towards others, and on behalf of others. He was not only the “self-made anthropologist” of Tigger Wise’s autobiography, but a self-made authority on what he thought anthropology *should be*. His self-opinionated character has since been swept aside, especially in later years, when some have felt that Elkin “really wasn’t part of the anthropological world at all” (Beckett 1989:22). Nevertheless, through his position as Professor of Anthropology at the only anthropology department in Australia at that time, his influence extended beyond his knowledge and collegial regard (or lack thereof) in so many ways.

Getting the Department Going

In an obituary to his predecessor once removed Elkin pointed out that it was he, not Radcliffe-Brown, who managed to build up the Department from its uncertain future in 1933, to a Department of thirteen people in 1956 (see Berndt 1956:100). When he was first appointed

acting lecturer-in-charge at the beginning of 1933, his job was to notify students that the 1934 courses might not be offered. However, by the middle of the year, the Commonwealth government had renewed its grant to the Anthropology Department for another five years. Elkin was then appointed Professor of Anthropology on 1 January 1934. The sudden turnaround in the department's fortunes has been attributed by Elkin to his mentor and former PhD supervisor Elliot Smith's lobbying, in London (Elkin 1952, Elkin 1970:263; Elkin 1974:13-14). It was Elliot Smith who had been instrumental in helping to establish the Chair of Anthropology back in 1924 and had recommended Radcliffe-Brown, an earlier former student, with extensive fieldwork experience, for the Chair (University Calendar 1926; Elkin 1974:13). Elliot Smith had seen the Prime Minister Bruce on behalf of the Rockefeller Foundation in 1924, and had received assurance of government support for the Chair (Elkin 1970:263). With the Sydney Department's future now uncertain in 1933, Elliot Smith appealed to Stanley Bruce to use his influence as former Prime Minister, with the then present Prime Minister Joe Lyons. Elliot Smith wanted to see the decision to annul the grant to the Department of Anthropology reversed. The government, facing economic depression, and having already reduced funding of the Department to 500 pounds per annum, indicated that it would either reduce funding even further, or else discontinue it altogether. Upon Elkin's request, Elliot Smith also appealed directly to Lyons himself; if the department were to close down, then the Rockefeller Foundation would cease its grants for anthropological research (Elkin 1974:13,14). No funding body would finance research if the department was not to be underwritten by the government, yet no government or other entity would underwrite the department if there was no research, due to reluctance to fund an uncertain future in a new university discipline. The department was temporarily caught between a rock and a hard place, while negotiations took place between Elliot Smith and those who might reverse any decision.

With Elliot Smith's recommendation of A.P. Elkin for the Chair when it was properly reinstalled in 1934 (Elkin 1974:13,14) and with five more years of funding at last guaranteed by the government, the next step was to ensure that the Department would not fall into the financial doldrums again.

Elkin was part of the push to secure the future of anthropology within the University of Sydney, as he networked from within. The Vice-Chancellor at Sydney, Professor Robert Wallace, allowed the Department of Anthropology to become the responsibility of the University, rather than fending for itself and lobbying state and federal governments individually. The University agreed to ask the Prime Minister to increase the annual government grant to the University of Sydney, and double the duration of the grant from five to ten years. Such improvements, wrote Elkin (1974:14) would enable a permanent full-time lecturer to be appointed, and enable Elkin to plan "a forward looking programme of teaching

and research". Elkin then appealed to the British-based Elliot Smith to further influence Prime Minister Lyons, who was then about to visit Britain. In February 1936, Professor Grafton Elliot Smith (now Sir Grafton) replied by letter to Elkin saying simply, "The Prime Minister will do what you want" (1974:14). Elkin was able to appoint Ian Hogbin as a permanent member of staff, a position Hogbin held until 1969. Camilla Wedgwood was accorded the same permanent status as lecturer in 1938, and in the same year, Mona Ravenscroft, then an anthropology graduate, was appointed tutor. It was the first year in which more than two members of staff had been employed. From then on, the Department consolidated and research became more extensive, as baseline departmental funding was no longer a pressing issue. According to Elkin's student and later prominent anthropologist Ronald Berndt, many of those on the Executive Committee of the ANRC and on the Professorial Board of the University, were men who had known Elkin since he was a student, and treated him "as one of themselves and encouraged him in his plans" (Berndt 1974:93). However, Elkin also apparently believed that it was his "Church affiliation and office" as an Anglican Reverend that also helped such people to accord him respect and allowed him to exercise influence with other governmental and other pertinent bodies (Berndt 1974:93, cf. Wise 1985: 235). Certainly Elkin was a dependable, conservative, steady-as-a-rock head of department. It seemed that the Department of Anthropology was destined to survive, with Elkin's faith in himself, as well as that of others in him.

Students and Research: Fieldwork Transitions to the Fifties

The focus in anthropology from the 1930s to the late forties and fifties gradually switched from solely a focus on Australian ethnography plus some Melanesian and Polynesian Island work, to a far greater emphasis on Papua New Guinea. With 1930s exploration of gold and other resources by the Leahy brothers and others, Papua New Guinea began to be a place of interest. In 1949 Papua and New Guinea had become a single Australian-administered colony, the Territory of Papua New Guinea. Anthropology was now a profession that could contribute to Australian policy direction and governance, as well as the training of colonial and other personnel (Beckett 2001:7). Indeed, while there are no records sighted to this end, one could argue that this may have been part of Elliot Smith's and Elkin's rationale for the survival of the discipline of Anthropology, as well as the recording mechanism for dying cultures. While Papua New Guinea was a new focus, added to the Australian indigenous and Melanesian and Polynesian ethnographies, these were not the sole province. While Asia was still not on the radar as far as ethnographic study was concerned, as Asian countries were still regarded as the province of their colonial rulers (Beckett 2001:7), other directions in ethnography apart from geographical ones were also encouraged. Unlike many anthropologists and sociologists who saw profound differences in their work, Elkin

encouraged sociological investigations such as the one done by Jean Craig on the problems of rural housing, and by Caroline Kelly on the “acculturation” of immigrants. Both these pieces of research were undertaken in the forties in conjunction with the Department of Post-War Reconstruction. Elkin, however, had already begun an earlier project in 1936 with Kelly on “mixed bloods” and the so-called problems that were perceived to be associated with this issue. This project of course occurred at the height of the government policy to remove “mixed-blood” indigenous children from their families, and the research continued through various research assistants right through until the late fifties. The nature of this fieldwork changed in name over the years, so that the issue of “mixed-blood” was explored no longer as an inherent problem in itself (perhaps echoing the larger cultural diversity that could not be ignored in the broader Australian population) but in terms of identity and “Aboriginality”. The notion of the “cultural purity” of various indigenous Australian cultures that dominated Elkin’s early work, developed more towards an echoing of the new government policy towards the “assimilation policy” for indigenous Australian people, so that they became “like other Australians”. Much has been written on both policies – the removal of “mixed blood” children, and assimilation – both now regarded in historical and anthropological literature as forms of cultural genocide. Suffice to say here, that anthropology funding was unsurprisingly directed to support research towards information that would come to support such policies towards indigenous or immigrant peoples – that they had to become fully integrated into mainstream white Australia.

In 1946, Elkin was invited by the Administrator of the Port Moresby district in Papua New Guinea, to study post-war conditions there, as well as to travel to Kerema, the Trobriands, Rabaul and Manus – all part of the former German colony, and now part of the combined territory of Papua New Guinea. Elkin made his survey of these areas, and upon returning to Papua New Guinea in 1949 for the South Pacific Commission, he was able to visit the main highland centres, as well as Madang, Wewak and Maprik on the Sepik River on the border with West New Guinea, still then a Dutch protectorate. As a result of these visits, he was able to select areas for research for postgraduates and research fellows. Dr K. E. Read (Australian National University) went to the Goroka District in 1950, Marie Reay studied the Orokaiva in 1951, the Berndts went to the Kainantu District in 1951-52, and a host of others all began working in the “new” areas of research in the highlands and coasts of Papua New Guinea. If the twenties and thirties had been the initial rush period to record Aboriginal culture before “it died out” then the fifties experienced a rebirth of the desire to record the as-yet untouched, or rapidly changing, highlands and more remote coastal Papua New Guinea communities. Linguistic research was carried out through much of Papua New Guinea by Arthur Capell, Reader in Oceanic Languages appointed to the Sydney Department of Anthropology in 1947. The Nuffield Foundation Project

focused on physical anthropology, with countless blood samples taken and blood groups mapped.

The fifties was also a time when many of the paradigms put forward by Radcliffe-Brown and subsequent structural-functionalists working in Africa, began to be questioned. Many of the assumptions inherent in the structural-functionalist paradigm did not seem to apply to the Papua New Guinea ethnographies which did not fall into the neat fission-fusion categories expounded for so many African societies.

Yet New Guinea fieldwork had not provided the first opportunity to doubt this paradigm. W. E. H. Stanner, who had been acting lecturer at Sydney when Elkin was lecturer-in-charge, and who, in the fifties, was greatly involved in the Australian National University’s (ANU) new Anthropology and Sociology department, was increasingly dissatisfied with the theoretical legacies of his teachers Radcliffe-Brown and Malinowski. In 1963 at a seminar in Paris, Stanner said,

I found that I disliked what I had written on many topics and subjects concerning the Aborigines. It did not square with my experience. I had to find out first why I did not like it. That meant a long and laborious study of approaches and concepts I had used mainly because others before me had used them...I have changed the frame of reference of study from that of a structure of relations to that of a structure of operations; secondly in terms of Radcliffe-Brown’s trilogy of concepts, I have concerned myself with processes rather than functions and structures (Barwick *et al.*, 1985:30-1).

Elkin’s anthropological orientation however, seemed to change little. Although he was interested to apply anthropological research in as many arenas as possible (see Wise 1985: Chapter 11), his approach was fundamentally the same throughout his time at the Department of Anthropology at the University of Sydney. He believed in the value of ethnographic fact, which was gathered by the anthropologist with relatively little problem in translation. He used the information accumulated from various field trips to disseminate a greater understanding by non-indigenous Australians of indigenous culture, as well as using it to lobby the Commonwealth government to improve conditions for Aboriginal people and create a national policy, rather than individual state laws. Such state laws had led to some hair raising accounts of whippings and of revenge parties searching for Aboriginal suspects of murder as recently as the 1930s and 1940s. While Elkin’s intentions were indisputable, his over-confidence in his own opinions and solutions as an anthropologist often made him deaf to the very people whose future he was supposedly endeavouring to improve. Consultation was never part of the equation when seeking Elkin’s advice on indigenous issues (see Wise 1985, Chapter 13). It was Elkin who was appointed to the NSW Aboriginal Welfare Board as anthropologist, together with representatives from Health, Education and Agriculture, The idea was to replace the

Administration of Aborigines Protection Board with a more positive organisation and double the previous budget (Wise 1985: 183). Elkin wanted a (non-indigenous) female representative as well, to deal with women's affairs, and he nominated Caroline Kelly, with whom he had inaugurated the "mixed-blood" research in 1936 (Wise 1985:183). In terms of consultation and advice, the only relevant representative missing was someone who was themselves indigenous. Indigenous activists like Bill Ferguson and others were ignored in their own requests to be on the board, in favour of anthropological authorities. Anthropology had the respect now of a science, and as such, an advisory service. It could help the government with what it wanted to hear, knowing that it was consulting "the experts". However, more radical elements in that advisory service, such as Stanner and Thomson did not initially have as much clout as Professor Elkin.

As time went on, and Elkin's contemporaries left the Sydney Department to help start other Departments of Anthropology – as Stanner did at the newly formed ANU – or to work elsewhere, it was the Stanners and Hogbins who began to be consulted. Thomson, rightly or wrongly, had too damaged a reputation. Barwick *et al.* (1985:6,ff) notes how Stanner's ties with H.C. "Nugget" Coombs in Canberra, and his friendship with W.C. Wentworth while working for New South Wales Premier Bertram Stevens in 1933, helped lead to their involvement in Aboriginal affairs during the 1960s and 1970s, with all of them interested in securing a better deal for indigenous Australians. It was Stanner who helped to set up the Australian Institute of Aboriginal Studies – Elkin was barely involved; and it was Hogbin who headed the committee that appointed Raymond Firth to advise on the setting up of the Research School of Pacific Studies at the Australian National University in 1947-51. Wise says in her biography of Elkin (1985:203), that Elkin saw this appointment of Firth (also his predecessor for a short time in the Sydney Department after Radcliffe-Brown had departed) as a threat to his own perceived position "as sole dispenser of anthropology to the nation".

Elkin finally retired in 1956, and although he may not have curried a great deal of favour amongst his colleagues, to many, opines Wise (1985:203), he *was* the public face of anthropology to a vast majority of Australians as well as some overseas enquirers. As a name, and in his heyday during the thirties and forties, he certainly exercised authority over how and what sort of anthropology was done within his department.

There were some who completely disregarded Elkin's large body of work, and obviously thought that the work of his students was facile and meaningless. When Barnes replaced Elkin as Professor, Barnes wrote in the preface to Hiatt's *Kinship and Conflict* (1965) that

The study of Australian Aboriginal culture intricate and atypical, came inevitably to be the preserve of a body of specialists whose findings appeared to

students of other cultures as hard to comprehend and not very relevant (cited in Berndt 1967:245).

If anything, it seems that the interrelationships in the Department during Elkin's professorship fostered very little in the way of collegial debate. According to Wise (1985:194), Elkin, Hogbin and the linguist Capell never attended one another's lectures, and Elkin kept a tight rein on anything important in the Sydney Department.

The School of Pacific and Asian Studies began to strengthen at the Australian National University. Added to this, emerging post-colonial powers in the Asia-Pacific region meant that Australia's interests broadened to dealing with these emerging nation states, rather than focusing on colonial rule, and administration. Likewise, ethnographic consciousness shifted. From the late fifties there were profound changes in the Department, and from a structure initially concerned with "traditional" Aboriginal, Pacific Island and then Papua New Guinean cultures, its borders grew in the coming years to further incorporate the cultures of Asia and the broader Pacific. The broad spectrum of regional cultural understanding is now the core of Social Anthropology as taught in the Department at the University of Sydney.

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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.

Conference website:

<http://www.anth.mq.edu.au/conf/index.html> or

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

Theme: The Ethics and Politics of Engagement

The question for anthropologists is not so much whether we engage with communities – ethnography makes this inherent in our profession – but how we construct anthropological knowledge, how we use it and how we make it available to diverse publics. Driven both by our disciplinary sense of obligation and by broader institutional imperatives to make a demonstrable contribution outside the walls of academe (the current term is ‘outreach’) – anthropologists have sought a range of ways to engage the world, to affect public perceptions and to shape political decisions. This pattern of broader engagement brings with it distinctive consequences.

The discussion of anthropological engagement quickly leads not merely to ethical and political debate about how we should engage, but also to tactical and practical questions about how to balance our conflicting obligations with our own aspirations as scholars, activists and concerned citizens of the world. The ethics and politics of engagement, including opportunities and potential pitfalls, have been highlighted in a series of dramatic events, including the controversial involvement of anthropologists in the Human Terrain Systems project of the US Military and in public discussions of the Northern Territory intervention of the Australian government.

Our success as a discipline only makes these sorts of conflicts more likely; if we persuade the public and decision makers that inequality or subordination matter as much as human variation and culture, they will approach us for advice on these subjects, even if we do not try actively to insert ourselves into important debates. The process is well under way, with anthropologists central to a range of endeavours, not least of which is the renegotiation of policy toward Aboriginal Australians, likely one of the only areas in the world where any public official has ever suggested that there might be a ‘shortage of anthropologists.’

This conference seeks to encourage anthropologists to reflect on the history of anthropological engagement and on new forms of collaboration and activism within our various areas of research. We also seek ethnographic research on social engagement, and the relations of power

that simultaneously link and divide groups, in such phenomena as diaspora, class, migration, gender relations, trade, organization and communication. We welcome a broad interpretation of the conference theme, seeking to promote discussion across political formations and regions.

The discussion of anthropology’s engagement is part of a larger debate about the role of intellectuals in public life and the transformative power of both research and education. In an age in which educational priorities are being renegotiated and brutally re-made under economic and political pressure, making explicit the roles anthropologists play in seeking to analyse and influence communities, whether these be ours, someone else’s or both, is crucial to justifying our very existence.

Registration

You can register for the conference by clicking on the link below.

<http://www.aas.asn.au/conf09/registration.php>

Early bird registration closed on 30 August 2009.

AAS members who renewed membership prior to the 1 August 2009 are eligible to receive the discounted rate for members.

Conference registration fees are as follows:

Full fee: members \$200

Full fee: non-members \$250

* Concession: members \$100

* Concession: non-members \$130

Conference registration daily fees are as follows:

Full fee: members \$100

Full fee: non-members \$125

* Concession: members \$50

* Concession: non-members \$65

Conference dinner

Full fee: \$75

* Concession fee: \$60

* Concessions are available for students, unwaged and retired attendees. Proof will be required for non-members.

Keynote Speakers

Arjun Appadurai is Goddard Professor of Media, Culture, and Communication at the New York University Steinhardt School of Culture, Education, and Human Development. He is author of a number of influential works in anthropology, among them *Modernity at Large: Cultural Dimensions of Globalization* (1996), and *Fear of Small Numbers: An Essay on the Geography of Anger* (2006). Prof. Appadurai is also the editor of landmark collections, *Globalization* (2002) and *The Social Life of Things: Commodities in Cultural Perspective* (1986), as well as the co-founder of the innovative journal, *Public Culture*. Prof. Appadurai’s work on globalisation and modernity is some of the most discussed contemporary theory, not only in anthropology, but also in our neighbouring disciplines. Although he credits Benedict Anderson’s concept of ‘imagined communities’ as being

the initial impetus, Prof. Appadurai's evocative work on the imaginary as a way to understand dynamic, large-scale and global dimensions of culture-making has helped anthropology to embrace new approaches to culture in a fast-changing world. Throughout his works, Prof. Appadurai has introduced new concepts and innovative approaches that have profoundly influenced the way scholars study contemporary cultural change. Prof. Appadurai's ongoing research has developed into a current focus on ethnic violence and the social crisis in Mumbai, as well as a wide-ranging consideration of grass-roots forms of globalisation. Prof. Appadurai has helped to incubate a cohort of 'barefoot researchers', young people who contribute their own intimate knowledge of history in their Mumbai neighbourhoods, through the non-profit organization PUKAR (Partners for Urban Knowledge Action and Research), which Prof. Appadurai founded and serves as President.

On the evening of 7th December, prior to the start of the conference, Professor Arjun Appadurai will give a public lecture, sponsored by Macquarie University.

Michael Jackson is a graduate of the Universities of Auckland and Cambridge (UK), and has carried out ethnographic fieldwork in Sierra Leone and Aboriginal Australia. Originally from New Zealand, he is now Distinguished Visiting Professor of World Religions at the Harvard Divinity School. He has taught previously at Indiana University, Massey University, and the University of Copenhagen. A pioneer in phenomenological and existential anthropology, Jackson is the author of a number of influential works, including *The Palm at the End of the Mind: Relatedness, Religiosity and the Real*, *Excursions, In Sierra Leone, Paths Toward a Clearing: Radical Empiricism and Ethnographic Inquiry*, *Minima Ethnographica: Intersubjectivity and the Anthropological Project*, *At Home in the World, The Politics of Storytelling: Violence, Transgression, and Intersubjectivity*, and *Existential Anthropology: Events, Exigencies and Effects*. Prof. Jackson is also widely recognized for his fiction, poetry, and his personal memoir (*The Accidental Anthropologist: A memoir*). His books of poetry have earned him both the Commonwealth Poetry Prize and the New Zealand Book Award for Poetry. His latest book, *Life Within Limits: Wellbeing in a World of Want* (in press), draws on his most recent fieldwork in Sierra Leone to explore the existential and ethical implications of social inequality and insufficiency. Prof. Jackson's ethnographies have consistently sought to make thought answerable to the world – to show how reflection and research can engage with the everyday issues, exigencies and struggles that characterise human life in every society, irrespective of their historical and cultural differences. His innovations in writing ethnography reflect his determination to make anthropology speak directly to contemporary concerns and to reach an audience beyond the academy. Although his ethnographies capture diverse ways of being in exquisite detail, his distinctive theoretical sensitivity

highlights the way that individuals in a variety of contexts struggle with shared existential, moral and ethical quandaries. The organizers of the 2009 Australian Anthropology Society conference are pleased to be able to host a visit from Prof. Jackson and to invite other scholars to reflect on how his diverse and innovative body of work has affected their thinking in a variety of ways. As Jackson's own memoir observes, 'We do not own our own lives – we are not in sole possession of the truth about ourselves.'

Interventions



Athena Magoufakis, Julie Woodford, Sasha AhChee, Rosie Parsons, Lisa Kunoth and Ricki-Lee Tilmouth (Todd Mall). From the series: *Encountering Culture: A Dialogue 2006* [Photo: Chris Barry]

Interventions explores new constellations of creativity and collaboration in Aboriginal Australia. Featuring photography, video, painting and installation from across the country, this exhibition is concerned with the possibilities that arise when researchers, instead of writing about Aboriginal people, take up visual media as a way of relating with others. Breaching conventional separations between art practice and scholarship – not to mention between the Indigenous 'subject' and the non-Indigenous 'researcher' – *Interventions* locates artists and ethnographers in shared fields of experimentation and cultural production.

Interventions claims creativity as method; art as active social engagement; and aesthetics as located in the particularities of bodies, experiences, and relationships.

Innovative, genre defying, and critically challenging, the diverse works in this show – from Alice Springs, the Central and Western deserts, Arnhem Land, Cape York and south-east Queensland – are made possible by long-term, and highly personal, relationships with Indigenous communities. They reflect deep levels of respect for, and experience of, local cultures; they offer sights and insights that have arisen because of a willingness to work creatively with people in their own contexts and on their own terms.

These works, in short, pursue the possibility of an 'inside gaze' because of – not despite – the political and ethical stakes in such a project. The results – neither traditional Aboriginal art, nor traditional scholarship – highlight the potential for art to transform lives, histories, and outlooks.

Interventions points to new ways forward for anthropology (a discipline that for many in the Australian context, remains tainted by its colonial past). More broadly, the exhibition offers a unique opportunity to appreciate more about what is at stake – and what is on offer – in on-going Indigenous struggles for recognition

and reconciliation in this country. Collectively, these projects communicate a sense of vital social engagement that will challenge mainstream perspectives on Aboriginal art and society.



Susan Marrawakamirr and Jennifer Deger
[Photo: Samantha Wunungmurra]

Panels

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

The Northern Territory Intervention has posed a particular and complex set of challenges to Australian anthropology. Coming at the end of a decade of conservative government and intensified public focus on the apparent failure of self-determination as a policy program, the Intervention is recasting the ground of Aboriginal affairs in ways that anthropology is only beginning to grasp. Through the debates circling around this emergent shift in policy, culture has become a new kind of object—a site of intense, future focussed contestation. As the relationship of academic work to the public sphere continues to be complexified, anthropologists are increasingly being drawn to speak to and for imagined futures of Aboriginal people. The ethical implications of such a focus highlight issues that point simultaneously in (at least) two directions—to our responsibilities to the people with whom we work and to the discipline itself. This session will explore anthropology's politics of engagement with the NT Intervention and beyond as a springboard to consider more broadly the question of anthropological responses to momentous state incursions into the lives of the people with whom we work. The session is particularly concerned to look beyond the contested politics of the present, to examine how anthropological work on such issues in the present might be understood in the longer tradition of the discipline as well as in the history of the state's governing of its citizenry.

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

In honour of the contribution made by Jeremy Beckett to Australian anthropology, this session calls for papers that engage with the major focus of his work for more than five decades. In his early research with Aboriginal people in western New South Wales and with Torres Strait Islanders, Beckett went against then prevailing anthropological orthodoxy by focussing on engagements between indigenous people and the institutions and forces of colonialism, including missionaries, pastoral and

commercial fishing industries, and governments. Over the course of his career Beckett has maintained his interest in indigenous societies, to look at the contextualisation of indigenous identities in the postcolonial world, and the emerging pan-indigenous movement. His analyses of indigenous accommodations and resistances to the changing social environment of the modern nation state have provided a touchstone for anthropological research on indigenous Australians and on questions of indigeneity more generally, as the need for analyses of indigenous social forms to take account of engagements with non-indigenous society has become an anthropological orthodoxy. We seek contributions that extend on Beckett's insights and engage with his work, with a focus on the political economy of 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

Despite criteria for Indigenous status established by the ILO, other UN organizations, and NGOs affiliated with the international Indigenous Peoples movement, the interpretation and application of such criteria are quite variable, prioritising various combinations of ancestry, acknowledgement of Custom or Law, and different positions in histories of colonial and postcolonial interaction. This panel problematises universal frameworks of Indigeneity, interrogating political processes and cultural framings through which Indigeneity is invoked and attributed (or not) in transnational, national and local contexts. We seek papers dealing with a wide range of countries and local settings and with transnational processes and organisations affecting how Indigeneity is defined, claimed, and disputed at various levels, focusing on such issues as: The politics of claims to 'Indigeneity'; Transnational dimensions of the Indigenous peoples' movement, including human rights issues; Impacts of national policies recognizing or denying Indigenous status; Uses and contestations of Indigenous status in political/legal contests over ownership/custodianship of land and resources; Attributions of 'nativeness' to 'Indigenous' species of plants and animals and attitudes and policies regarding 'exotic' flora and fauna; Implications of such factors for the ethics of engagement with Indigenous communities in research, policy formulation and evaluation, 'interventions', etc.

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'

Issues arising from past Indigenous child removals, the intergenerational legacies of these removals and, more recently, concerns over Indigenous child abuse have circulated in the media, public debate, and government

policy for over three decades. Some of these debates are unique to Australia, others parallel concerns in Canada, the US and New Zealand. Commitment by the Australian Federal government to create a National Child Protection Framework is the most recent effort to address these issues and their relationship with increasing rates in reporting to statutory child protection systems. 'Child Protection' and child removals are seen as last measures in order to ensure the 'well being' of children, both Indigenous and non-Indigenous. The field of Child Welfare and concerns about child 'abuse' and 'protection' and Indigenous and non-Indigenous experiences of these issues needs to be unpacked. On the one hand there is the need to understand why children are being removed. This connects to care practices and the 'failure' to care, which requires an understanding of what constitutes 'abuse'. What are people doing (or not doing) to children? How is past abuse or removal mobilised by individuals in order to address contemporary removals. On the other hand, there is the need to examine policy and practice in the field of child welfare. What models are people using in this field? What assumptions and ambiguities exist in this field? What disjuncture exists between policy and practice? This panel seeks to turn an anthropological eye to these discussions. What can those with long-term engagement in different Aboriginal and Torres Strait Islander Communities tell us about continuities and discontinuities on these issues? Are there specific ethical quandaries we as anthropologists face in researching child protection regimes? What can critical ethnography do to enhance our understanding of these issues?

Organiser: Tiffany McComsey
(tiffanymccomsey@bigpond.com)

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

Native title in Australia raises dilemmas for anthropologists in its legal requirements for 'positivist' approaches to the 'proof' of relationships of indigenous people to land, rather than recognising that they may be a matter of negotiation in the conditions in which they are embedded. Indeed, significant numbers of anthropologists have withdrawn, no longer willing to produce 'connection reports', thereby creating a significant blockage in the processing of native title claims. There is a need for fresh approaches in analysing the 'proof' of connection and continuity in 'normative' systems which are more helpful to the system at large, and particularly to claimants. This includes addressing the over-reliance on early ethnographies such as those of Roth, Mathews and Bates and more recently, Tindale – since, among other things, all ethnographies are 'partial'. Sansom has raised the issue of the reliability of Western Desert ethnographic materials in the Yulara native title proceedings in *Anthropological Forum* March 2007, suggesting that earlier ethnographers (Elkin, Berndt, Tindale, for example), and others who assert the primacy of 'father-right' are correct as opposed to more recent views (such as those of Sutton and

Vaarzon-Morel and Keen) of 'multiple pathways'. His views were contested in a subsequent edition (*Anthropological Forum* July 2007). Papers are invited that consider anthropological dilemmas in proving connection and continuity in so-called 'normative' systems. What is to be taken as reliable and how are comparative choices to be made or analysed without resorting to false dichotomies of 'statistical' and 'normative' norms? What kind of alternative alternatives are there? These are constituents of threshold issues in assessments of connection which should allow for the early commencement of negotiations without resorting to litigation. Papers might thus consider how ethnographic texts should be interpreted in tune with the spirit of the Native Title Act 1993 which is to recognise the rights and interests of Indigenous people.

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

To date there has been significant research undertaken to explore the totalising and dehumanising effects of the notorious 'Old Act' on Aboriginal and Torres Strait Islander people in the state of Queensland. This panel, however, focuses on how anthropologists undertaking long-term fieldwork on Queensland reserves from the late 1950s to the mid 1980s were affected by the same legislation. In particular we address the Government controls placed on anthropologists, and look at the approaches, techniques and strategies anthropologists deployed to circumvent government, and to engage with their field companions in friendship and research collaborations. The fieldwork took place within a political climate in which the DNA & DAIA strove to isolate Aboriginal and Torres Strait Islander people on reserves, and to contain knowledge of what happened on reserves from the eyes of others. To this end, anthropologists represented a particularly dangerous breed of 'radical', who through their presence in isolated communities and engagement with Indigenous people, threatened to destabilise the status quo, referred to by many, as a state of apartheid. In bringing together a number of anthropologists who worked within this milieu, we will demonstrate how the human spirit and a different politics prevailed: how Indigenous and non-Indigenous people managed to engage with each other on these Reserves, across and beyond the boundaries of 'race', while under the penetrating gaze of government officials.

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

Constitutionalism in the Margins of Pacific States

This panel investigates constitutionalism in the margins of Pacific states and in Eastern Indonesia. We understand this kind of constitutionalism as the constitution of a code of super-laws for governing the affairs of a society or nation in disagreement with the central state. These super-laws are generally grounded in interpretations of customary law and, in a region that is pervasively

Christian, the Scripture. This subaltern constitutionalism has received little attention in anthropology in general and is overlooked in recent volumes on the anthropology of the state (Stepputat 2001, Das and Poole 2004, and Sharma and Gupta 2006). It appears easier for us to imagine states in which local traditions are largely irrelevant or neglected. The constitutions we look at show similarities with Hammurabi's Code (ca. 1780 B. C.) that later prompted the Roman Consuls to issue the Twelve Tables (ca. 450 B.C.), codifying customary law for the young Republic. In the Pacific and Eastern Indonesia today, subaltern constitutionalism concerns an activity that opens up a powerful window on the pluralism and injustices of the postcolonial state and the sources of its instabilities. It also may cast light on often shady understandings of routes to accommodation of the state by minorities or indigenous peoples.

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

Engaging the State: New Practices and Imaginaries

State effects, for most anthropologists, are far more complex than the Weberian notion of centralised authority coupled with legitimate use of physical force. Nor can the state be considered mere ideological construct. It has the effect of power; an effect which courses through society. Boundaries between the state and society are produced and reproduced in everyday practice as well as in state mechanisms such as bureaucracies. While many of the social sciences are concerned with the state and its powerful effects, anthropology (perhaps unsurprisingly) has been particularly successful at pointing out how the state as a social fact subordinates state subjects as 'local' actors, or 'at the local level'. However, in its focus on local resistance to the central state and concealed techniques of power, anthropology has yet to fully consider the possibilities for a personalised state that is enmeshed in the 'local'. We are interested in and call for papers regarding recent research into how the state is constituted in practice and the imagination' of different kinds of actors – not just those who are traditionally thought of as 'local' – also 'transnational' actors, those who 'wear different hats' (eg. indigenous bureaucrats) as well as agents and representatives of the state. How do personalised engagements among different actors play out the kinds of tensions in polarised ideas of the state as for-the-people versus against-the-people? We are especially interested in studies of the state which draw the focus onto new forms of state imaginary.

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

Migration, Resettlement and Diaspora: Borneo and Beyond

Many communities in Asia and the Pacific have, as part of the modernisation process and local and international conflicts, migrated from their previous place of settlement. This panel will explore the resettlement and migration experience both locally and globally. Starting

with Borneo the locus of innumerable planned resettlement schemes, and conflict over resources, the panel will spread out to encompass other parts of the Asia Pacific region including Australia. Contributions which focus on a new life in a new land, labour migration, conflict over resources, emotional impact of exodus and resettlement, and state interventions at all levels are very welcome.

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

Although issues of refugees or human trafficking have captured the attention of human rights activists and the international media alike, the diversity of migration in Southeast Asia demands closer analysis. Ethnography offers one methodological approach to fleshing out some of the experiences, cultures, and aspirations of migrants themselves. While this panel will take specific examples from migration within Southeast Asia and emigration from the region to international destinations, it is the goal of bringing these papers together collectively to explore the broader implications of migration ethnography, such as: 1. What are the ways in which migrants construct the history of their experiences, and what are the politics of engagement with both homelands and countries in which they are living? 2. What kinds of implications does transnational migration have for notions of intimacy and cultural authenticity? 3. How are images of 'home'(land) produced and reproduced? 4. How does the hope for a return interrogate or complement the struggles of adjusting to a new social milieu? and 5. How do new ideas about race, gender, class, ethnicity and religious practices affect the ways in which migrants are positioned by others and the ways they strive to be positioned?

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

Sexualities: Ethnographies of Sexual Commerce

This panel starts with the idea of challenging the founding discourse on sexual commerce, prostitution studies, and its assumption of a universal category. This propensity for universalisation has meant that specific cultural meanings, enactments and their contexts have often been overlooked. While Agustin (1995, 1997) has called for a 'cultural studies of commercial sex', our call is for research on cultural specificity in the form of ethnographies of commerce sex. Accordingly, we are interested in exploring the cultural specificity of sexual and commercial transactions, broadly interpreted. Rather than macro overviews, we seek papers on micro processes, from cultural meaning to political economy, such as ethnography illuminates. We are seeking papers covering a continuum, from relatively benign representations such as cross-cultural/transnational marriage, to more

negatively inscribed relationships involving overt commerce, such as sex tourism, and force, as represented in trafficking. The panel focuses on the cultural analyses of sexuality especially in the context of cross-cultural and/or transnational encounters. However, any account of sexuality is an account of gender, and mobility and border crossing will often involve racial identity being activated. Therefore we seek papers that consider the specificities of sex, gender and racial identity. We encourage papers that explore how the ethnographer articulates the ways in which sex/gender matters – including for their own identity – and how it informs fieldwork and ethnography. These are arenas in which ethnographers often deal with topics which might be shameful and/or illegal, with sometimes reluctant or even hostile subjects. We are interested in the methodologies that are employed, and how these issues are articulated in – or omitted from – the ethnographic text.

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

Living with Resources: The Social Consequences of Extractive Economies

The extraction of resources – mining, drilling, and logging – generates distinctive social relations, communities, and conflicts just as these activities remake the natural world. This panel seeks to explore the ethnography of resource extraction, including community anticipation and resistance to planned projects, the settlements and social arrangements that surround extraction, and the long-term effects, even after the mines or closed, the pumps stop, and the saw mills collect dust. Although political and economic discussion of ‘resource-based economies’ focuses primarily on the value of the natural resource itself, the cost of these resources can also be measured in the effects that they have on the people involved, producing both boomtowns and ghost-towns, prosperity and devastation. In Australia and elsewhere, developing a ‘resource-based economy’ also means becoming a resource-centred community, one at the mercies of global markets for commodities. The organizer of this panel invites a broad discussion of the social consequences of resource extraction and asks whether, like other modes of production, these activities shape a distinctive profile of social relations, organization, worldview, and symbolic universe. Especially in boom and bust price cycles, the rush of discovery and the slow decay of depletion, communities are shaped in part by what lies under the ground or grows beside them.

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

Climate Change and Social Dis/ordering

Climate change is producing large scale disruptions in the ways that many societies function, as well as engendering new forms of engagement with the world and with other people. Reactions to changes in ecology can produce new problems and ethical challenges, as well as new tests for social orthodoxy and conventional power relations. New types, or revitalised types, of social movement can

emerge. Climate change and other ecological issues cross, and challenge, boundaries and conceptions. They may replace individual persons or groups in ways which they find disruptive, empowering or exciting. Patterns of communication, blame, ‘magic’, risk allocation and economics may be affected with wide spread organisational consequences. Some groups may maintain their customs at the cost of their existence; others may throw away the conventions that have previously given life meaning for them. This panel aims to investigate social responses to climate change and disruption. It asks participants to consider a) how people's social modes of ordering life have produced disorder when confronted with change, and b) to engage with the new forms of order and disorder which are emerging politically, ethically, religiously, conceptually or psychologically in different societies.

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

Anthropology and the Apocalypse

Anxieties about the imminent collapse of human and ecological systems are now rife. The End of the World haunts many cultural lifeworlds. What can anthropologists contribute to the understanding of this phenomenon? Millenarian movements are a classic anthropological interest, while conspiracy theories and contemporary discourses of decline offer rich material for anthropological investigations. Yet there has been a tendency to view the ultimate truth status of ‘alarmist’ claims from a tacitly ironic distance: the question of whether or not the world is actually, in some vital sense, ending, has been bracketed. Putting the anxieties of informants in parentheses may be a professional duty, methodologically speaking. In like manner, the ‘actual world’ or ‘the world as such’ may remain within quotation marks on philosophical or culturo-historical grounds. But there is a limit to how long methodological and other strictures can defer a disciplinary encounter with the world as such. Does not the world as such forcefully insist on being thought about when it is threatening to end? If it is. In what ways, then, should anthropologists think about The End? How should they regard the anxieties, projections, and other experiential phenomena they study when apocalyptic themes play a role? What does it mean to ‘engage’ with such concerns, and can they help anthropologists reconceive the limits, and the promise, of the anthropological project? We invite panel contributions which throw light on these issues from empirical, historical and/or conceptual perspectives.

Organiser: Sebastian Job (Sebastian.job@usyd.edu.au)

Engaging Ethically with Animals

This panel explores ethical engagement with animals. The panel is predicated on Ingold's (1993:xxiv) point that animals' involvement in Western societies is a ‘continuous life process’. Humans undoubtedly impact upon non-human animals just as such animals continue to influence the ways that humans live. The panel will explore the extent of the human-animal mutual

relationship in an effort to problematise that distinction and to address the practical policy implications of how we understand this relationship. The premise that animals and humans are mutually constituting categories raises a number of questions which participants are invited to explore. What do we classify as animals? How have animals been shaped to benefit their use-value to humans? Do animal ethics apply to humans? What is the relationship between animal consumption and the ethical use of non-animal resources such as water and grain? How do humans who aspire to ethical animal engagement see the limits of their impact on the world? Are 'happy' animals necessarily being treated ethically? These questions take a fresh approach to existing questions about the relationships and borders between human and non-human animals and seek to prompt discussion which engages the applied implications of such considerations to human practice and policy.

Organizers: 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

In the last decade the biosciences and biomedicine have generated great hope with their promise to develop human embryonic stem cells, regenerative medicine and a utopian vision of the regeneration of new body parts. At the same time, these new possibilities for human lives have produced many dystopian imaginaries about a future world where science is uncontrolled, producing fantasies of clone armies and reliving the horrors of Nazi medicine. In this context the role of bioethics as a politics of engagement is critical. This panel seeks to explore the changing cultural meanings and relationships between biosciences, biomedicine and the human body. Many of the changing relationships relate to subjectivity – how we experience and imagine our bodies. These changing relationships can also be seen at the level of society where governments harness human biological material for their own economic and national agendas. Papers in this panel should consider the changing cultural relationships and understandings of the human body and the challenge of the sociopolitical role of bioethics in the biosciences and biomedicine in late modernity.

Organizer: 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)

The online environment presents a site of exception from the rules of behaviour that we are more familiar with from the physical world. Until recently, the participants of an online world have engaged at what many have considered the periphery of mainstream communication and research environments. Such worlds were not considered worthy of serious investigation. Yet now, the introduction and expansion of Web 2 environments, digital social networking sites and 3D virtual environments into

everyday workplaces and homes, a deeper awareness of the evolving ethical and political responsibilities of participants and providers, has offered a new, rich area for anthropological and ethnographic study. For example, as with all 3D worlds, SL is an online three dimensional constructed space in which individuals represented by avatars (3D visual representations of themselves) can learn, create, explore, play and gather information collaboratively and individually in their simulated virtual world. In such virtual learning spaces individuals communicate by text and/ or voice chat, instant messages and through non verbal communication such as gestures, movements and the facial expressions of their avatars. Individuals and their communities communicate and negotiate their worlds ‘at one step removed’, as it were. But is this truly, an ‘escape from reality’ or rather, are these new worlds simply new reflections, dimensions and refractions of our first lives?

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

Sleeping Around the World: Towards a Comparative Anthropology of Sleep

Sleeping is something all humans do, yet it is not something all humans do the same way. Much anthropological work has focussed on dreams as a dimension of sleeping experience; less on sleep as what Mauss called a ‘technique of the body’ (1979[1934]:113), and on its social and cultural connotations. Steger and Brunt (2003:16) distinguish between cultures on the basis of their sleeping patterns: monophasic (sleeping primarily in a lengthy bloc of time at night), biphasic (having two main sleep periods, a long nocturnal sleep and a shorter afternoon one), and polyphasic, evident in so-called ‘napping cultures’ like Japan and China. It is clear that there are many dimensions of sleep practices and experiences that link with concepts of personhood, ontology, cosmology, kinship, the body, emotions, sexuality, intimacy, temporality, spatiality, emplacedness, work and leisure, socialisation, and more. How do we sleep, when and where do we sleep, and with whom? What are the experiences that we have while sleeping, or between sleep and waking? How does sleep reflect on important aspects of our societies and cultures more generally? We invite ethnographic contributions exploring any aspect of sleep that will, in combination, provide a richly textured and comparative contribution to the anthropology of sleep.

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

Philosophical Anthropology and Ways of Knowing in Oceania

What possibilities does the recent philosophical turn in anthropology bring to our understanding of traditional ways of knowing and knowledge production in Oceania? The early anthropological project (partly informed by Continental philosophy) was concerned with the way

people classified, organised and thought about their world. In the 21st century, when anthropology is characterised by an increasing preoccupation with social change, Westernisation and development, we may be in danger of neglecting these important early goals. This panel seeks to refocus attention on the ways knowledge is embedded in particular lifeworlds; in places, in cosmologies and in bodies. Ways of knowing may be secret, specialised or available to everyone; made explicit in certain rituals or extraordinary events, or implicit in the routine activities of the everyday. We presuppose a rewarding partnership between ethnography and philosophy, and that to bring our own ways of knowing to bear on those of others is to better understand the lived experience of change without losing sight of fundamental continuities with the past. We invite papers that contribute to the advancement of a philosophical approach to theorising ways of knowledge and knowledge production 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

In a long and productive career, anthropologist Michael Jackson has shared his distinctive ethnographic sensibility, an interest in existential issues across cultures, and a creative, poetic voice exploring what it means to be human. This panel seeks to explore the diverse facets of Prof. Jackson’s work, both inside and outside of anthropology, and his influence on our discipline. Prof. Jackson’s ethnographies have consistently sought to make thought answerable to the world – to show how reflection and research can engage with the everyday issues, exigencies and struggles that characterise human life in every society, irrespective of their historical and cultural differences. His innovations in writing ethnography reflect his determination to make anthropology speak directly to contemporary concerns and to reach an audience beyond the academy. Although his ethnographies capture diverse ways of being in exquisite detail, his theoretical sensitivity highlights the way that individuals in a variety of contexts struggle with shared existential, moral and ethical quandaries. As Prof. Jackson’s own memoir observes, ‘We do not own our own lives – we are not in sole possession of the truth about ourselves.’ We are fortunate to be able to discuss his life and work with Prof. Jackson himself on this panel.

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

‘Writing With’ as Ethnographic Engagement

Ethnographic writing oscillates between being a ‘writing about’ which instrumentalises the culture of the other for its own ends to produce text and knowledge, and a ‘writing with’ that is sensitive to the subjectivity of the written-about and sees itself as ‘helping’ or ‘supporting’ or ‘in sympathy with’ the culture of the other. ‘Writing with’ is a writing that operates with a Deleuzian ethics of

minimizing relations of ‘capture’ that prevails when forms of ‘writing about’ dominate. This panel discusses the politics and ethics of ‘writing with’ and the extent to which it can or should stand in opposition to an unavoidable and perhaps necessary ‘writing about’.

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

Having a Voice: Subaltern Politics and Academic Engagements

This panel focuses on dissent as a social force. We wish to produce a nuanced understanding of the social dynamics of opposition that moves beyond the typical framing in dichotomies of subaltern/elite or power/resistance. The discussion appears timely considering the massive social transformation afforded by structural adjustment. Economic liberalism encourages the perception of poverty and disadvantage through the prism of individual responsibility, thus significantly weakening traditional forms for articulating protest, in unions, through appealing to the reasonability of the state etc. At the same time there is a proliferation of novel forms of “voices”, through human rights discourses, courts of law, mass media etc. The panel concentrates on investigations of subaltern voices and protests, the tension between marginalization and articulation, as well as the relation between emancipation and power. How does an effective social “voice” form? How do “voices” travel and how do they get transmuted while traveling? The panel offers a platform for interrogating the efficacy and strategies of subaltern agency through the prism of academic debate.

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

The Politics and Poetics of ‘Voice’

As anthropologists we get very close to our ‘subjects’; yet we are not them. This relationship in speaking for or about our research subjects is not well understood and throws up a number of questions: what strategies do we employ in the discipline of anthropology in representing our ‘subjects’ through our methodologies? How can we strike a balance between allowing the individual to speak for themselves and analysis of what is being said and its context? How can researchers – Indigenous or otherwise – ensure that anthropological insight reflects the voices of our subjects – rather than usurping or exploiting them to meet the needs of the academy, government policy agendas, legislative requirements, and the political needs of non-Government organisations? Whilst these questions may seem hackneyed for ‘old school’ anthropologists, changed contexts have thrown up significantly new and challenging issues concerning the management of knowledge and its ownership. This can be considered both in terms of the issues of representation and positionality above, and in terms of the intellectual property regime. The increasing trend toward developing research agreements and engaging with research protocols has begun to confront these complexities. Collaboration, however, is a rarely examined issue and this panel will interrogate how the Indigenous voice can be inserted and

negotiated in this emerging field, whilst maintaining our own needs for an independent voice.

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

Located Aesthetics: Experiments between Art and Anthropology

This panel is motivated by a sense of ethnographic research as a deeply aesthetic practice; a long-term, lived method of becoming-in-relation with other lives and other worlds that enables experiential understandings that are often not well-served by the detached, scientific conventions of conventional ethnographic writing. We propose the term 'located aesthetics' as a way of indicating the ways that ethnography entails an on-going cultivation of sensibilities; the ways in which participation in the social requires sensuous and affective attunements as much as linguistic skill. The panel is concerned with the creative possibilities and challenges this raises for ethnographic practice. We seek presentations by theorists and practitioners working within the (once distinct) spaces between art and ethnography: researchers who are experimenting with visual and other media as a means of engendering rather than simply representing the ethnographic encounter. What new forms of collaborative ethnographic methods and practices are required in order that we might attend to aesthetics as they are encountered in the precise terms that bodies, places, sounds, and images demand? What is at stake—politically, ethically, aesthetically—in this kind of work? How might we begin to describe and theorise the layered inter-cultural investments, the mutualities, recognitions, and mis-steps that these kinds of inter-cultural projects refract and mediate? How might experimental practices enable ethnographers to express the dynamics of culture in new and different registers, to new audiences, and to engage with the new forums that increasingly seek anthropological expertise and perspective: the art gallery, the cinema, and youtube? The panel will feature participants in the exhibition *Interventions: experiments between art and ethnography* to be held concurrently with the conference at the Macquarie University Art Gallery. Presentation proposals by other researchers are also most welcome. We especially encourage presentations that take up some of the above questions with practical examples from recent research projects.

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

Revelatory Moments of Fieldwork Engagement

Papers should present one or more accounts of a significant fieldwork event or encounter. We encourage a language of description that exposes turning points or critical junctures in the social relationships of fieldwork. If personal engagement with research subjects is central to fieldwork-based learning and ethnographic analysis, how are the politics and ethics of qualitative inquiries

instructive for understanding the social and cultural worlds we explore? What is it about the intensity of personal experience in ethnographic fieldwork that distinguishes this form of empirical description and cultural analysis from other approaches? Can we use depictions of revelatory moments to speak to an audience that both includes and goes beyond the academy?

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

Beyond the Collector: Social Relations, Politics and Objects

This panel will explore museum collections of ethnographic objects as repositories not just of objects but of social relations. By focussing on the objects (rather than the collectors who donated them) these collections reveal a wealth of information about the politics of collecting from the perspective of Indigenous agency. The papers will investigate how Indigenous artists, craftspeople and traders are central in the complex interactions that lead to the formation of public and private collections. We also invite papers that provide examples of how collections are being re-vitalised and re-interpreted by contemporary communities.

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

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

Taste is both taken for granted and a universal feature of social life. A distinction between sweet and bitter taste is inherent in culture (Pelto, 1989). Equally so, despite the economic downturn, tourism is arguably the largest economic sector in the world. Tourism and other forms of consumption are intertwined as social practices and aspects of the anthropology of the senses. Several authors have called for a sensuous anthropology, including Stoller (1989), Classen (1997), Desjarlias (2003), and Howe (2003). Rather than conceptualise changing tastes, migrant movements, foodways practices, and tourist experiences, as appropriations, and (in) authentic experiences, this seminar aims to elucidate how established and sometimes transient cultural practices enhance social life and identity. For instance, wine tourism and festivals celebrate and engage the phenomenology (sensuous experience) of the life world. Silverstein says that wine can be both prestigious and an "almost sacralized comestible" (2006:483). Movement and social interaction between locals and others is obvious in the 21st century. Do ecstasy users, migrants, tourists, or refugees affect local tastes? While, "Leisure behaviour [and tourism] is part of the complex system of representation and signification which organises life with others" (Rojek, 2000:3), the cultural life of taste is cross disciplinary as taste is both biological and cultural. The panel welcomes papers from other disciplines and a range of ethnographic sites.

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

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

Pilgrimage became a significant focus for anthropology after the publication of *Image and Pilgrimage in Christian Culture* (Turner & Turner 1978), which developed concepts of liminality, *communitas*, structure and anti-structure as integral features of pilgrimage. This conceptualisation was critiqued, however, for being 'transhistorical' and scholars then sought to situate the particularity of pilgrimage within historical and political contexts (Coleman & Eade 2004; Dubisch 1995; Eade 1992; Eade & Sallnow 1991; Swatos & Tomasi 2002). As the field developed, the role of gender in pilgrimage was considered in the classic book *In a Different Place: Pilgrimage, Gender, and Politics at a Greek Island Shrine* (Dubisch 1995), although the early contribution to this field by Mernissi (1977) should not be overlooked. From here the anthropology of pilgrimage evolved to consider tourism and travel as part of the secularisation of pilgrimage in 'late modernity' (Badone 2004; Eade 1992; Reader & Walter 1993; Tomasi 1998; 2002), but also the blurring of the sacred and profane, and secular pilgrimage as a kind of resistance to "modernity, technology, and consumer society" (Eade & Sallnow 1991:xvii). The study of medical and spiritual tourism as forms of pilgrimage (Rocha 2006) can be seen as an extension of this field. A recent development has seen the framework of pilgrimage applied to the study of migration and return visits to the 'ancestral village' (Baldassar 2001; Hyndman-Rizik 2008) as a form of spiritual renewal and as a rite of passage for the second generation, but one which is characterised by liminality, rivalry and disorientation. This panel will ask presenters to explore the enduring role of pilgrimage as a form of resistance to the alienation of late capitalism by addressing, among others, the following themes: Intersections between sacred and secular pilgrimage; Migration and return pilgrimage; New Age, Paganism, environmental movements and pilgrimage; Medical and spiritual pilgrimage; Pilgrimage and tourism; Pilgrimage and nationalism; Virtual pilgrimage; Cultural and economic impacts of pilgrimage on the sacred land.

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

Recent work by Saba Mahmood and others has pointed to the positive role of Islamic 'piety' as a personal and social ideal in the lives of Muslims, particularly among the younger generation. This writing has demonstrated how the adoption of new forms of Islam among Muslim populations, along with associated behaviours such as the use of Islamic dress styles among both men and women, represents a positive choice of a moral identity that affects all aspects of personal and social life, including the sphere of gender relations. The new Islamic piety is played out in terms of sex and desire in everyday life, in how unmarried men and women interact, and within actual marital

relationships. It may be associated with openness to polygamy, and also has implications for attitudes to same-sex relationships. In our own current work we are exploring these issues in relation to young Bangladeshis both in Bangladesh and in the UK. We invite other papers exploring the role of new forms of Islamic piety and observance in relation to gender issues and personal relationships, among Muslim populations both in Muslim-majority countries and in diasporic populations.

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

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

The London bombings of 7 July 2005 opened up a new 'home-front' in the 'war-on-terror'. 'Counter-radicalisation' has since emerged a key a domestic policy agenda for governments convinced that 'home-grown' terrorism poses a real threat to national security from within the multicultural nation-state. According to a 'grievance'-based model of risk, the socio-economic marginalisation of young Muslim men, the second or third generational descendants of Muslim immigrants (the 'at risk' profile provided by the London bombers), has been understood to increase their vulnerability to the influence of extremist 'recruiters'. This kind of assessment has seen domestic social policies traditionally associated with migrant welfare co-opted to the 'counter-radicalisation' agenda. For example, the Australian Government's National Action Plan to Build Social Cohesion, Harmony, and Security funds programs and research targeting unemployment, disadvantage, and experiences of racism and discrimination among young Muslims not (only) because these are worthy social justice issues in their own right, but because social exclusion is understood to increase the risk of radicalisation leading to violent extremism and thereby threaten national security. The ethics and politics of 'engaging Muslim communities' in this context are complex and need to be carefully disentangled from the moral and conceptual safety-nets laid down for us by governmentalist discourses of social inclusion. This panel asks if it is possible to critically engage the counter-radicalisation agenda as marginalising political discourse, yet also take the issue of 'radicalisation' seriously – as a problem, risk, or process upon which anthropologists or other social scientists might be able to shed some light. What does, or would, an anthropology of religion at the extreme limits of liberal multicultural tolerance involve, and what kind of ethnographic engagement would it demand? What might studies of other types of extremism – like violent radicalism within environmental, animal liberationist, or other ideological movements, or (non-Islamic) religious cults and sects turned violent or suicidal – teach us about the vaguely defined concept of 'radicalisation'? And who would this knowledge serve?

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

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

The 2008 combined annual AAS, ASANZ, and ASA conference held in Auckland, New Zealand featured another very successful post-graduate showcase by ANSA, which presented new and upcoming talent in Australian Anthropology. Based on the popularity of this event ANSA would like to host another Post-Graduate Show Case for the Annual Conference in Sydney. Presentations are called for which outline the fundamentals of the project according to its stage of development – from the conceptual, through planning, tentative conclusions and right up to the stage of analysis and argument if relevant. Presenters can also include those who have recently submitted their dissertation or graduated. This forum offers an opportunity for postgraduate scholars to gain conference experience, form contacts with peers and benefit from the advice of established academic in a supporting environment. The intention of this session is to encourage postgraduate scholars to view themselves as part of the anthropological academic community and to inspire them to consider the potential of their research beyond the purposes of the dissertation. The session will be grouped by sub-themes and by the regions in which the research was undertaken.

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

ANSA Poster Presentation

In conjunction with the ANSA Post-Graduate Showcase, the 2009 conference will feature a poster presentation on the postgraduate research of Australian Student Anthropologists.

Organiser: Sumant Badami
(Sumant.Badami@scmp.mq.edu.au)

Conference Organisers

Malcolm Haddon
2009 Conference Program Coordinator
Malcolm.Haddon@scmp.mq.edu.au

Greg Downey
2009 Conference Committee Chair
greg.downey@mq.edu.au

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

AAS Distinguished Lecture

Ghassan Hage, Future Generation Professor of Anthropology and Social Theory at the University of Melbourne, will give the first Australian Anthropology Society Distinguished Lecture on December 8, 2009 at the State Library of New South Wales. Professor Hage's lecture will be titled 'The Open Mind and its Enemies: The Passion of the Political in Anthropological Writing'.

AAS Elections

At the end of 2009 the tenure of **Alan Rumsey** (Vice President), **David Martin** (Treasurer) and **Mary Patterson** (Executive Member) as members of the AAS Executive will have been completed. In late June and July, and in accordance with Rules 16 and 25 of the AAS Constitution, the AAS Executive called for nominations for the vacant, and renamed, positions of President Elect, Treasurer, and Ordinary Director for the Society. Under the revised Constitution of the society the person elected to the office of President Elect will hold office in the first year (2010) as President Elect, in the second year (2011) as President, and in the third year (2012) as President Emeritus. The person elected to the office of Treasurer will serve for two years. The person elected at Ordinary Director will serve for three years. The AAS Constitution is available at http://www.aas.asn.au/aas_organisation.php

Nominations for these positions closed on July 21, 2009 and the election was held (on line) between August 6th and September 6th.

Alan Rumsey was elected to the position of President Elect, **Pamela McGrath** to the position of Treasurer and **Anthony Redmond** to the position of Ordinary Director. These positions will be officially taken up following the 2009 AAS AGM to be held at Macquarie University during the AAS Annual Conference in December.



Alan Rumsey has had thirty years of experience in Australian anthropology including academic positions at Sydney University and Australian National University where he is currently a Senior Fellow in the Department of Anthropology, RSPAS. In 2004 he was elected as a fellow to the Australian Academy of Humanities.

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



Pamela [Pam] McGrath began a career as an applied anthropologist in 2000 and is currently a practicing native title and heritage consultant anthropologist who is in the final year of a PhD with the Research School of Humanities at the Australian National University. Pamela has worked with non-government community

development organisations in Australia and Africa as both a researcher and an administrator; with Indigenous and refugee groups in Victoria; and on many native title and heritage projects with Aboriginal people from the Pilbara. Her post-graduate research interests are primarily in the area of visual anthropology and Aboriginal history, and her PhD fieldwork has been located in the Ngaanyatjarra Lands.



Anthony [Tony] Redmond has worked in the northern Kimberley both in academic and applied contexts since 1994. This work included an extensive role in researching and preparing the Wanjina/Wunggur/Wilinggin Native

Title claim. His work has also included studies of relationships between pastoralists and Indigenous people living on cattle stations along the Gibb River Rd., the creative dynamics of traditional song composition, relationships with the state induced through the welfare economy, exchange relationships, and body imagery in Ngarinyin cosmology and social life. Tony's research interests include; relational subjectivities, bodily experience, intercultural engagements in colonial situations, Indigenous Australian societies and economies, visual thinking, childhood and youth cultures, phenomenology and psychoanalysis, Native Title regimes and methods.

AAS Code of Ethics

The following resolution was passed at the 2008 AAS AGM: 'That the incoming AAS executive report to AAS members by 30th of June 2009 on the advisability and viability of procedures for investigating alleged breaches of the AAS Code of Professional Ethics.'

The following report was circulated to members on July 10, 2009.

Summary of findings:

- The AAS's current Code of Ethics serves educative and integrative functions. It does not serve a regulatory function.
- This current arrangement is the most advisable and viable for the AAS.

- This current arrangement is in line with comparable associations (other national anthropological associations).
- Implementing and maintaining a regulative function is beyond the aims and capacities of the AAS, especially given our modest budget and reliance on volunteers.

Report from Executive:

The AAS is a voluntary learned society. The objectives of the Society are listed in our constitution:

The Society represents the profession of anthropology in Australia. The objectives of the Society are:

- a) to advance anthropology as a professional discipline grounded in the systematic pursuit of knowledge and to promote its responsible use in the service of humankind;
- b) to promote professional training and practice in anthropology.

Members of the Society hold at least Honours in anthropology (or equivalent). The Accreditation Committee views degree transcripts or other documentation of applicants for membership of the Society. The Committee does not investigate the professional conduct of applicants or members, nor does the Society have any other procedure for doing so. Indeed, its Code of Ethics explicitly states that 'The Australian Anthropological Society cannot investigate or adjudicate allegations about unethical behaviour.' Is this consistent with the Society's objectives? What would be the advantages and possible disadvantages of instituting procedures for investigating alleged breaches of our Code of Ethics? In order to help us consider these questions the Executive commissioned a report from Andrew Alexandra, who is a Senior Lecturer in Ethics and Social Philosophy at the University of Melbourne, and who specializes in business and professional ethics. This report is available on the AAS website, at <http://www.aas.asn.au/docs/Alexandra%20-%20AAS%20Ethics%20report.pdf> The report helps us think about the nature of professional codes of ethics by making a useful distinction among three different kinds of functions that they serve:

Codes are educative in as much as they help members become clearer and more reflective about such matters as the basic ends of an occupation, the rights and duties of the members of the occupation, the constraints on their activity, the rights of clients and so on. They are integrative in as much as they help form and perpetuate a self-conscious community of practitioners, through the process of discussion, debate etc out of which codes arise and are revised, and through the individual and collective commitment to a common set of ideals and principles. Codes are regulatory in as much as they influence and constrain the behaviour of the members of the association, and the expectations of other stakeholders about that behaviour.

In these terms, the AAS code of ethics currently serves educative and integrative functions, but not regulatory ones. Alexandra's report gives detailed consideration to the question of whether professional codes of ethics should also serve regulatory functions, presenting cogent arguments both for and against the introduction of a 'complaints and discipline system'. His own conclusion is that 'other things being equal, the Society should put in place such a system'. As suggested by the phrase 'other things being equal', Alexandra's arguments are based more on general principle than any detailed knowledge of AAS, which he does not claim to have. Furthermore he does not distinguish in principle between professional organizations which are 'grounded in the systematic pursuit of knowledge' (as our constitution puts it) and other more exclusively service-oriented ones such as the Institute of Chartered Accountants, Engineers Australia, Australian Valuers Institute and the Safety Institute of Australia, which are the organizations he names at the end of his report as the ones whose complaints-and-discipline-systems he has taken as models for the one he proposes for AAS.

While we see the merit in Alexandra's arguments in favour of such systems for professional associations in general, in our view 'other things are not equal', and, in the case of AAS, the practical difficulties of instituting such a system would be prohibitive. Some of these difficulties are well canvassed in section 2 of Alexandra's report. In order to give fuller consideration to them, we sought comparative data on other associations besides the ones referred to in that report. This was also done in order to address one of the arguments raised in the original version the AGM motion that we are responding to.

In the supporting statement for that motion that was circulated prior the AGM, it was claimed that the fact that AAS cannot investigate or adjudicate allegations about unethical behaviour puts it 'seriously out of step with several analogous professional associations ... which currently have far more robust procedures for dealing with such matters'. Four organizations are referred to as contrasting cases: The Anthropological Society of Western Australia, Australian Rock Art Research Association, Australian Archaeological Association, and Australian Association of Consulting Archaeologists. In order to provide a broader comparative sample, we had a research assistant compile information on these and other societies who are members of the World Council of Anthropological Societies (as listed at <http://www.wcaanet.org/members/>), as well as other Archaeological Associations (World Archeological Congress, New Zealand Archaeological Association, Archaeological Institute of America, Register of Professional Archaeologists, Register of Professional Archaeologists, Register of Professional Archaeologists, Register of Professional Archaeologists), and the Society for Applied Anthropology. The results of this survey are shown in the document 'Australian Anthropological Society Ethics Accountability and Procedures Review' which has been posted on the AAS website at <http://www.aas.asn.au/docs/Anthropological%20Ethics%20Review%20doc.pdf> along with an accompanying

'Annex' showing the relevant sections of the associations' constitutions, at <http://www.aas.asn.au/docs/Ethics%20annexes.pdf>

Of this sample of 16 associations, we found that AAS was not at all out of step with most of them in regard to provisions for the enforcement of their codes of ethics. The only ones that have such procedures are the four cited above from the motion. A fifth, The Register of Professional Archaeologists, has a 'Grievance Coordinator' and a 'Standards Board', but their powers and the possible sanctions they can impose are unclear from association's constitution. The other eleven bodies have no such procedures.

As for 'analogous professional associations' it could reasonably be argued that the most directly comparable associations to AAS are national professional associations of anthropology per se (rather than a particular variety of it such as applied anthropology). There are seven organizations of that kind within the sample, including the world's largest: American Anthropological Association, Anthropology Southern Africa, Association of Social Anthropologists of the U. K. and the Commonwealth (ASA), Brazilian Association of Anthropology, Canadian Anthropology Society, German Anthropology Society, Association of Social Anthropologists of Aotearoa/New Zealand. Of these seven organizations, not a single one has provisions in its constitution for enforcing its code of ethics. Nor can this be taken to be a matter of mere oversight.

Indeed, the code of ethics in the constitution of the American Anthropological Association – like that of AAS – explicitly states that "the American Anthropological Association (AAA) does not adjudicate claims for unethical behavior." As described in our online review documents, this clause was added to the American Anthropological Association's constitution in 1995, prior to which the AAA had had such powers. They were removed after an extensive review process in which it was found that AAA lacked the resources and expertise to implement them properly, and it was decided that in that case it was better not to have them at all. Given that AAS has far less of the relevant resources at its disposal than AAA, we believe that the same rationale applies even more strongly in our case.

The resources and the expertise required to appropriately manage a process to deal with allegations of unethical behaviour through an internal tribunal process are substantial. Our present President, Linda Connor, has had extensive experience in a complaints tribunal setting, sitting from 2003 to 2008 as Chair of the Student Discipline Committee at The University of Newcastle. This body heard between 15 and 25 cases per year of alleged student misconduct of all kinds. While an AAS tribunal would not encounter so many cases, it is worth pointing out that the resources to deal with even one case are considerable. In the first place, there must be a clear set of rules and procedures formulated for the tribunal. The process also requires a pool of appropriately trained people from which Committee members can be drawn.

The University organised induction and training sessions for these people, which were conducted by the Chair, the University's Legal Counsel, and the Head of Corporate Governance.

Hearings have to be carried out in a timely manner. Each individual case requires prompt and ongoing assistance from an experienced administrative officer. At the UoN, Connor was assisted by a high-level officer (HEO 9/10) from the Corporate Governance section. This person received the complaint referral (from the appropriate person/s under the Rules); advised her and conferred with Legal Counsel on drawing up the Terms of Reference for the Committee; communicated with the person against whom the complaint had been made; collated the necessary materials, usually from several different sources; identified appropriate members from the pool of committee members; scheduled the hearing; conferred with me and the person against whom the complaint was made regarding the calling of witnesses, appropriate support person, and other matters; liaised with and timetabled the appearance of any witnesses; distributed the agenda and supporting documentation to the student and Committee members; attended and took notes at the hearing; obtained extra information requested by the Committee during the hearing; organised conference calls and international calls that often took place during the hearings; organised refreshments and meals for lengthy hearings; organised all formal correspondence and communications arising from the hearing; typed up a confidential formal record of the hearing; dealt with the confidential filing of the paperwork. The workload was between 15 and 80 hours, depending on the complexity of the case, and sometimes required the assistance of a junior administrative officer. In complex cases, an outside legal consultant was also employed.

These are the generic features of an internal tribunal process that would be similar to an AAS process for dealing with allegations of ethical misconduct. In essence, a secretariat has to be maintained to ensure the consistency, quality and integrity of tribunal processes and records. A substantial expenses fund is also necessary to support the process. The AAS is not in a position to muster such resources, or even a slight imitation of them.

It also should be noted that anthropologists working in universities and many other research institutions are bound to the National Statement on Ethical Conduct in Human Research (2007)

http://www.nhmrc.gov.au/PUBLICATIONS/ethics/2007_humans/contents.htm

These principles are administered through approved institutional Human Research Ethics Committees that have procedures for ethics clearances, monitoring, and dealing with complaints. These nationally endorsed processes and bodies would override investigations of research-related complaints by scholarly associations.

In conclusion, it is the opinion of the Executive that AAS's current constitutional provisions regarding professional ethics are appropriate for an association of

our aims, scope and resources. We recommend that the regulatory potentials of the Code of Ethics not be pursued by the Society.

Changing Places

From La Trobe University

Nicholas Herriman and **John (Jack) Taylor** will take up lectureships in anthropology in the School of Social Sciences early in 2010. Nick and Jack are both former winners of the AAS PhD thesis prizes.

From The University of Melbourne

Benedicta Rousseau has recently left the University of Otago to join The School of Philosophy, Anthropology & Social Inquiry, The University of Melbourne, as a McArthur Fellow. Benedicta has been carrying out research in Vanuatu since 2000, focusing on the role of 'traditional' leaders; interaction between state institutions and non-state structures of control; the work of provincial government; and the place of *kastom* in contemporary life. Previous research has examined the influence of psychiatry on the formulation of law and social policy in New Zealand.

Congratulations

Congratulations to **Mark Mosko** who has been awarded the 2008 Curl Essay Prize by the Royal Anthropological Institute for his article "Partible Penitents: Dividual Personhood and Christian Practice in Melanesia and the West". The article will be published in *Journal of the Royal Anthropological Institute* in 2010.

News from the Programs

From School of Social Science & International Studies, University of New South Wales [from Grant McCall]

Anthropology at UNSW has gone through various periods since it was admitted to the School of Sociology teaching program in 1975 in the persons of Hannah Middleton (Aboriginal studies) and Alex Mamak (Asia-Pacific development studies). Others who have passed through have been Clive Kessler (now Professor Emeritus), Andrew Davidson, Iain Walker, Raul Pertierra, Annette Hamilton (as Dean, now in performance studies) and me (also still here). Andrew Metcalfe and Vicki Kirby, both of whom have qualifications in anthropology, never have taught in that field at UNSW, but are both on staff still.

In the last couple of years, anthropology at UNSW has grown in strength both inside the (former) sociology program and in the university in general. In the Faculty of Arts and Social Sciences, recent appointments include Shawn Ross (archaeology) and Mengistu Amberber (linguistics). Darren Curnoe, presently in the Science Faculty, has gathered an informal network of about twenty anthropological staff around iPAST (integrative Palaeoecological & Anthropological Studies, with very active research programs.

Owing to a re-structure of the Faculty (similar and familiar to all AAS members in their respective institutions), the former School of Sociology and Anthropology is now part of the larger (with Social Work, Politics and Social Science & Policy) School of Social Science & International Studies. Recent appointments there have expanded the Sociology and Anthropology (“SOCA”) teaching group. Ursula Rao works on a variety of topics in urban society, media representations, especially in India, and joined the staff in 2007. In 2008, two social anthropologists arrived, as well as two colleagues in the sociology part of the cluster. Amanda Kearney has a long term research interest in the Yanyujwa community at Borroloola where she has worked for some time with Monash colleague John Bradley. The most recent arrival is Katrina Moore, who specialises in the study of aging and gender in Japan.

With the recent re-structure, all existing courses in the Faculty are to be replaced by a smaller number of offerings intended to have a more generic character – at least as first directed – and with little reference to disciplinary focus: neither “anthropology” nor “sociology” figure in titles of upper level units, although the “gateway (ie first year)” course is called still “Introduction to sociology and anthropology”.

From the School of Social Science, University of Queensland [From David Trigger]

Dr **Diana Young** has recently become the Director of the University of Queensland Anthropology Museum at the School of Social Science.

The Museum holds a rich collection that deserves to be better known. It is the largest Anthropology Museum collection in Australia housing around 26 thousand artefacts and photographs predominantly from Indigenous Australia and Oceania. Diana Young has several immediate priorities for developing the Museum during the next year.

The process of digitising the Collection is about to begin, making it available for on-line research. An exciting exhibitions program is being developed to engage with wider audiences and to raise the profile of the collection.

There is great potential for the collection as a teaching and research resource for doctoral and post-doctoral research projects based on object centred learning using material culture methods.

Diana Young is a Social Anthropologist specialising in material and visual culture. She is a product of the Material Culture Group at the Department of Anthropology, University College London. Prior to this present appointment she was at the Australian National University in the Research School for Humanities. Her first career was in architecture. Her doctoral and continuing research is in central Australia working with Anangu, Pitjantjatjara and Yankunytjatjara people on the APY Lands in South Australia. She has also conducted fieldwork in Tonga and New Zealand and has published work on colour and the senses, landscape, consumption

and art. She is also the curator of several exhibitions including the recent retrospective of Nyukana Baker and the co curator of ‘Art on a String’.

ANSA - The Australian Network of Student Anthropologists

The Australian Network of Student Anthropologists (ANSA) has enjoyed another productive year organising meetings, allocating the AAS Travel Grants, as well as coordinating the largest Postgraduate Showcase for the annual AAS conference since our inception. This year for the first time ANSA is also featuring a Poster Display at the conference.

ANSA has experienced robust growth in postgraduate membership, and our website now boasts 125 members. We have postgraduate students from most universities in Australia as well as international members from India, Pakistan, Nepal, Africa, Malaysia, Indonesia, Japan, New York, Canada, U.K., Slovenia, Turkey, Uruguay, and Greece.

AAS / ANSA Travel Grant Recipients

Due to the generous support of the AAS, a total of \$4,700 was provided this year for postgraduate travel grant assistance. The 2009 AAS/ANSA travel grants (including the Robyn Wood scholarship) were awarded on a competitive basis to postgraduate students presenting at the AAS conference at Macquarie University in December. Award amounts ranged from \$300 to \$500 according to travel distance. The successful recipients for the 2009 Travel awards are:

1. **Malita Allan**, La Trobe University. Panel: Postgraduate Showcase. Paper Title: *Localisation of Economic Reform in Transitional Vietnam: The Business of Village Tourism*.
2. **Amanda Bowden**, University of Queensland. Panel: Postgraduate Showcase. Paper Title: *The Zeme Nagas, Gender Relations and Children*.
3. **Natalie Greenland**, University of Adelaide. Panel: Postgraduate Showcase. Paper Title: *Radio Media Production and Reception in Nepal*.
4. **Kelly Greenop**, University of Queensland. Panel: Postgraduate Showcase. Paper Title: *Indigenous Place in Inala, Queensland: Models of Place for a Diverse Community*.
5. **Erin Hobbs**, University of Western Australia. Panel: Living with Resources: The Social Consequences of Extractive Economies. Paper Title: *We Could really do with a Strip Joint or Two”: Morality and Mining in the North West of Western Australia*.
6. **Anika König**, Australian National University. Panel: *Engaging with Indigenous Identities in Cross-Cultural Perspective*. Paper Title: *‘Persatuan Dayak’ – Dayak Unity: Indigeneity and the Pan-Dayak Movement in Kalimantan, Indonesia*.
7. **Carla Meurk**, University of Queensland. *Robyn Wood Scholarship Recipient*. Panel: Engaging Ethically with

Animals. Paper Title: *What Constitutes Legitimate Killing? Managing Feral Pigs and Estuarine Crocodiles in Far North Queensland*.

8. **Tarryn Phillips**, University of Western Australia. Panel: Having a Voice: Subaltern Politics and Academic Engagement. Paper Title: *David's more Marketable than Goliath: Strategies of Resistance Engaged by Injured Workers in their Fight against Multinational Employers*.

9. **David Raftery**, Australian National University. Panel: Living with Resources. Paper Title: *Adding Value to Australia's Natural Resources: An Ethnographic Approach to 'The Quality Turn' in Australian Agriculture*.

10. **Martien van Zuilen**, University of Western Australia. Panel: Postgraduate Showcase. Paper Title: *A Matter of Cloth, Yarns and Words: Materialising Time and Engagement through the Eye of a Needle*.

11. **Jinghong Zhang**, Australian National University. Panel: Postgraduate Showcase. Short Film Title: *The Way to Authentic Puer Tea*

ANSA Postgraduate Showcase 2009

With twenty-two postgraduate presenters showcasing an impressive diversity of research projects, the Postgraduate Showcase will be a major feature of *The Ethics and Politics of Engagement* Conference at Macquarie University in December. The Postgraduate Showcase 2009 is comprised of:

1. **Malita Allan**, La Trobe University. Paper Title: *Localisation of Economic Reform in Transitional Vietnam: The Business of Village Tourism*

2. **Cathrin Vesna Bernhardt**, La Trobe University. Paper Title: *Consuming Identities*

3. **Amanda Bowden**, University of Queensland. Paper Title: *The Zeme Nagas, Gender Relations and Children*

4. **Sansanee Chanarnupap**, La Trobe University. Paper Title: *Thai Skilled Immigration in Australia*

5. **Gillian Dalgetty**, Australian National University. Paper Title: *Translation and Acupuncture in Vietnam*

6. **Chris Deighton**, University of Newcastle. Paper Title: *The Human Terrain System: The Role of the Embedded Anthropologist in Modern Warfare*

7. **Marisa Fogarty**, Charles Darwin University. Paper Title: *The House of Cards: An Analysis of Local Political Divisions surrounding Gambling in a Remote Indigenous Community*.

8. **Natalie Greenland**, Adelaide University. Paper Title: *Radio Media Production and Reception in Nepal*

9. **Kelly Greenop**, University of Queensland. Paper Title: *Indigenous Place in Inala, Queensland: Models of Place for a Diverse Community*.

10. **Angela Kreutz**, University of Queensland. Paper Title: *A Research Study of Children's Experience of Space and Place within the Aboriginal Community of Cherbourg*

11. **Paul Mason**, Macquarie University. Paper Title: *Fight-dancing and the Festival: An Exploration of the Internal Dynamics of Fight-dancing in Regional Festivals*

12. **Diane Mobbs**, James Cook University. Paper Title: *From a Distant Shore: Migration and Festive Performance of the Tokelau people of Townsville*.

13. **Tien Eng NG**, La Trobe University. Paper Title: *The Muslim Politics of Accommodating the Others in Malaysia*

14. **Miriam Riley**, La Trobe University. Paper Title: *Greenies, Parkies and Pollies: Mountain Cattlemen and a Triptych of Otherness*

15. **Marie Seeman**, University of Western Australia. Paper Title: *Swan River Belonging: Social and Emotional Interactions with an Urban River in the South West of Western Australia*.

16. **Godlif Sianipar**, University of Newcastle. Paper Title: *Christian-Muslim Relationships in Medan and the 'Dalihan na Tolu' – A Social Capital Study of Batakese Traditional Values and their Effect on Interfaith Relationships*

17. **Peter Stewart**, James Cook University. Paper Title: *Reasoning Strategies: State Representations of the State and Aboriginal people, Omissions and Inclusions of Evidence*.

18. **Yugo Tomonaga**, Graduate University for Advanced Studies in National Museum of Ethnology, Japan. Paper Title: *Social Movement for the Environmental Management of the Yorta Yorta people in South East Australia*

19. **Martien van Zuilen**, University of Western Australia. Paper Title: *A Matter of Cloth, Yarns and Words: Materialising Time and Engagement through the Eye of a Needle*.

20. **Neil Welsh**, Deakin University. Paper Title: *The Culture within Youth Custodial Centres. Chipping Away at the Stone?*

21. **Senem Yekenkurul**, La Trobe University. Paper Title: *Narrative and Storytelling in the Formation of Migrant Identity*

22. **Jinghong Zhang**, Australian National University. Short Film Title: *The Way to Authentic Puer Tea*.

ANSA strongly encourages supervisors to attend postgraduate presentations to provide encouragement and valuable support.

Poster Presenters

Sumant Badami, Macquarie University

Barbara Baumann, University of Sydney

Cameo Dally, University of Queensland

Kristin McBain, James Cook University

Adele Millard, University of Western Australia

Diane Mobbs, James Cook University

Marianne Riphagen, Radbound University

Paul Mason, Macquarie University

Triin Pehk, Macquarie University

Marie Seeman, University of Western Australia

Expressions of interest for Poster Presentations can be sent to Sumant Badami at

sumant.badami@scmp.mq.edu.au

ANSA 2009 Subcommittee

The members of the ANSA subcommittee who have given many volunteer hours to coordinate our activities this year are:

Jessica Walton: Secretary (Newcastle University)

Nelia Hyndman-Rizik: General member (Australian National University)

Hedda Askland: General member (Newcastle University)

Peter Stewart: General member (James Cook University)

Marie Seeman: General member (University of Western Australia)

Kylie Tobler: General member (University of Sydney)

Sumant Badami: General member (Macquarie University)

Jovan Maud: Technical officer / Webmaster (Macquarie University)

Jennifer Gabriel: ANSA 2009 Chairperson (James Cook University)

ANSA Website: <http://www.ansa.asn.au/>

Thanks to the AAS for their continuing support for postgraduate anthropology students.

ANSA Chairperson: Jennifer Gabriel, James Cook University [Jennifer.Gabriell@jcu.edu.au]

Ronald and Catherine Berndt Research Foundation

The University of Western Australia

AUSTRALIAN POSTGRADUATE RESEARCH GRANTS

Ronald M. and Catherine H. Berndt established the discipline of Anthropology at The University of Western Australia in 1956. At that time, Anthropology was a Centre within the Department of Psychology but in 1963 it became a separate Department. The Berndt's unique research collaboration in northern Western Australia, South Australia and the Northern Territory covered almost fifty years and resulted in a wide range of published works and unpublished reports. They were also responsible for establishing the Berndt Museum of Anthropology at The University of Western Australia. The Museum contains one of the largest collections of items from Australia, with a smaller number of items from Papua New Guinea and South Asia. Ronald and Catherine also founded *Anthropological Forum*, a journal that continues to be devoted to the publication of anthropological research in Australian and Pacific settings.

The Ronald and Catherine Berndt Research Foundation was established from a sum of money bequeathed to The University of Western Australia by Ronald and Catherine Berndt. Its purpose is to ensure that funds available from the Bequest are used to promote anthropological research about Aboriginal Australia.

The Foundation has allocated funds to support postgraduate research by any enrolled postgraduate student at an Australian university that will contribute to

the collections of the Berndt Museum of Anthropology, and/or to support anthropological research and Aboriginal Studies more broadly. Amounts of up to \$8,000 will be awarded to those applications that help to (i) facilitate thesis research, (ii) meet the criteria established through the Foundation's Postgraduate Research Grant Committee, and (iii) are judged by the Foundation's Postgraduate Research Grant Committee to warrant financial support.

Applications for a grant are to be made on the Application Form that can be downloaded from the Foundation's Web site at

http://www.berndt.uwa.edu.au/generic.lasso?token_value=foundation

Applications due by mail or fax at close of business, 30th September 2009

Successful Applicants will be advised by 31st October 2009

Information about the Research Grants Program can also be obtained by contacting:

Dr John E. Stanton,

Secretary, Ronald and Catherine Berndt Foundation,
Berndt Museum of Anthropology, M255A

The University of Western Australia

35 Stirling Highway, Crawley, Western Australia, 6009

Telephone: +61 8 6488 3854; Fax: +61 8 6488 1165

Email: jstanton@cyllene.uwa.edu.au

OR

Adjunct Professor Sandy Toussaint,

Discipline of Anthropology and Sociology, M255A

The University of Western Australia

35 Stirling Highway, Crawley, Western Australia, 6009

Telephone: +61 8 6488 7732; Fax: +61 8 6488 1062

Email: toussain@cyllene.uwa.edu.au

Postgraduate Position

Research School of Pacific and Asian Studies, The Australian National University

PhD scholarship for research on Islam in Indonesia

Being Muslim in Eastern Indonesia: Practice, Politics & Cultural Diversity Scholarship

Three years full-time with a possible six month extension

We are seeking a suitably qualified applicant to participate in an ARC-funded research project that explores the poorly understood Islamic cultures of Eastern Indonesia (Sulawesi, Maluku and the lesser Sunda Islands). The successful applicant will join a research team in the Department of Anthropology <http://rspas.anu.edu.au/anthropology>, Research School of Pacific and Asian Studies, ANU College of Asia and the Pacific, which is Australia's leading centre of Indonesian studies.

The PhD will be based around twelve months field work in an Islamic community in Maluku or the lesser Sunda islands. The stipend is \$20,427 per annum (2009 rate).

Applicants should have at least an honours degree or

equivalent in Anthropology, Asian Studies or a related discipline, have demonstrated research capacity and be capable of conducting field research in Bahasa Indonesia.

Fieldwork funds of up to AUD\$8,500 are provided by the Department of Anthropology, Research School of Pacific and Asian Studies, College of Asia and the Pacific.

School of Pacific and Asian Studies, College of Asia and the Pacific.

The scholar will work as part of a team with

Professor K. Robinson

http://rspas.anu.edu.au/people/personal/robik_ant.php,

Dr A. McWilliam

http://rspas.anu.edu.au/people/personal/mcwiaw_ant.php

and Dr Phillip Winn

http://rspas.anu.edu.au/people/personal/winnp_ant.php

Further information is available from

Professor K. Robinson (Kathryn.Robinson@anu.edu.au)

or Dr Andrew McWilliam

(Andrew.McWilliam@anu.edu.au)

Applicants should complete the standard application form for admission to a research program and/or scholarship application. Please indicate on your application that you wish to be considered for the Being Muslim in Eastern Indonesia scholarship. See:

<http://asiapacific.anu.edu.au/students/graduateresearch.php> or contact:

researchstudents.cap@anu.edu.au

http://asiapacific.anu.edu.au/scholarships/arc_eastindonesia.php

Closing date: 31 October 2009

The Aurora Project Anthropology Internship Program (1): Winter 2009

Elizabeth Cowley

Elizabeth is currently undertaking undergraduate studies in both anthropology and law at The University of Queensland.

As the only anthropology student in my law lectures, and the only budding lawyer in my anthropology classes, during my past three and a half years at university I have experienced a number of situations where I've had to reach a compromise in my ways of thinking. None more so than in my understanding of the native title process in Australia. This was one of my motivations for applying for an internship through the Aurora Project. This organisation places law, anthropology and social science students with Native Title Representative Bodies around Australia to both assist the lawyers and anthropologists who are burdened with an immense workload, and also to (hopefully!) encourage the interns to continue on with a career in native title.

I was lucky enough to be accepted by the Cape York Institute in Cairns as one of their Winter 2009 interns. This is one of the 'policy bodies' that Aurora also offer placements with, and my pre-internship excitement was

encouraged immensely by the Institute's leadership: none other than Noel Pearson.

This was all about to change however. Whilst Aurora encourages its interns to keep any sort of expectations they have about the internship to a minimum, the entire six weeks I spent in Cairns were far more exciting than anything I could ever have expected.

In 2005, the Queensland Government passed legislation called the *Wild Rivers Act*, which sought to protect the rivers of Cape York. Whilst there is obviously merit in protecting the beautiful rivers of the Cape, there were some concerns among those in Queensland that the Act did not adequately protect the interests of the local Indigenous communities. These concerns propelled the development of a political campaign to oppose the State Government's actions and the operation of the Act. This campaign would be my focus for the following six weeks.

My internship came at the preliminary stages of the campaign, therefore not only was I learning everything from scratch – so was everyone else! One of the best things about working for the campaign at this time was that the team was small, and I constantly felt as if my contributions were useful – whether it be photocopying, running errands or chatting to Traditional Owners at meetings – I was really in the thick of it!

I think there are two really important points about the experience that are worth sharing in more detail. The first is in relation to the actual work I was required to do. Far from sitting in an office everyday, the tasks I was working on changed daily. One of the most rewarding things about this was the sense of being involved in the whole process. One week I was in the office in Cairns, reading legislation and doing up an information brochure, whilst the next I was printing the pamphlets and loading boxes of them into a Landcruiser in Weipa, and finally, I was distributing them to Traditional Owners at a community meeting in Lockhart River. People's lives were being affected by this legislation, and I was doing my small part to inform them.

My favourite moment of all was being shown around the Portland Roads district by two of the 'old ladies' who lived in Lockhart. There was definitely a special time of female bonding, although it was bittersweet too: Lucy and Suzie were proud to show us the land that had just been handed back to them; but the reason we were there was to inform them of another threat to the recognition of their rights to country.

The six weeks I spent working for the campaign in Cairns and Cape York was one of the most valuable experiences I have ever had. My internship was not easy: I was constantly challenged in terms of my skills, knowledge and understanding of Indigenous policy and politics. But, arguably, being thrown into the deep end is the best way to learn. Whilst in North Queensland I learnt how to use computer mapping programs, how to telephone politicians, how to escape a crocodile, how to yarn with Traditional Owners, and how to cook dugong.

The most significant thing I learnt, however, is that

whether I choose to be an anthropologist or a lawyer, or even a politician, that working both for and with Indigenous Australians is one of the most rewarding jobs of all.

For more information on The Aurora Project, and the current application process for Summer 2009/2010 internships, visit their website at

www.auroraproject.com.au.

The Aurora Project Anthropology Internship Program (2): Winter 2009

Anna Yeo

Anna is currently undertaking undergraduate studies in anthropology at The University of Queensland.

An Exciting Six Week Insight into the Native Title System

An anthropology internship through the Aurora Project was something that had caught my eye for a while during my time at uni, so when the opportunity came for me to apply I was as keen as ever. As a third year student of anthropology with a love for kinship, I had little idea about what I would or could actually be doing in the native title field after I graduated, and found this all a little daunting. However, after six weeks in Cairns at Cape York Land Council (CYLC) I am inspired for what is ahead of me and excited as well!

My time at CYLC in Cairns was an experience second to none. Arriving with the plan to help out an understaffed and under-resourced Native Title Representative Body (NTRB), I was willing to try my hand at anything, and with this attitude I learnt a lot; a lot more than expected. From cataloguing restricted materials to helping to research issues that arise post determination, my work was valuable in that it was necessary but would otherwise be a lower priority. Not only did I learn a lot, but I contributed in a useful way for CYLC and the traditional owners of Cape York.

During my internship I learnt an enormous amount about the intricacies of native title law. I had the rare opportunity to visit a Federal Court Directions Hearing in Cairns, and see the way the NTRBs, the Federal Court, Respondent Parties, the National Native Title Tribunal and others interact in the native title system. Having little experience in native title law this experience provided me with an appreciation of the workings of the complex system of native title. I now realise the high legal aspect of native title, but the heavy reliance on (and shortage of) anthropology and the need to get out there!

The opportunity to visit an Aboriginal community to help receive directions from native title applicants, and attendance at a Native Title Determination were both added bonuses during my internship. Not only was I able to meet traditional owners and help out at the historic determination, I was also able to experience the passion that traditional owners have for their land. It was inspiring to see their perseverance and determination, despite the

difficulties and the timely process they have endured. And this attitude was only equalled by the passion of the CYLC staff.

My anthropology internship at CYLC was a fantastic experience for this passion to rub off onto me, for me to learn about the inner workings of native title and the future potential that it holds for traditional owners. After an amazing six weeks in the sun of Cairns I have learnt a lot and discovered that the future after uni is an exciting one!

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

Forthcoming Conferences

Archaeology and Anthropology

Session in Australian Archaeological Association Annual Conference

11 – 14 December 2009

All archaeological sites have ethnographic relevance, although not all ethnographic sites have archaeological relevance, for example unmodified natural landscape features related to ancestor creation stories. Furthermore, traditional owners attach different meanings and values to sites depending on the cultural context. This session will address the interface between archaeology and anthropology, as well as providing a forum for conference participants to explore these issues. The opening paper presented by the session organisers will address this theme using case studies of the integration of ethnographic and archaeological concerns demonstrated in the Kurna canoe project, excavations of significant rock shelters in the Pilbara region, and other examples from Australian Cultural Heritage Management field work in remote areas. Papers are invited for inclusion in this session. Possible themes include further case studies, the role of seniority, authority and gender of traditional owners with regard to archaeological projects, and the integration of anthropology and archaeology in the native title and cultural heritage management contexts.

Closing date for abstracts: September 30, 2009

Further details: Fiona Sutherland

(fiona.sutherland@achm.com.au) & Neale Draper

(neale.draper@achm.com.au)

Rethinking Community in Contemporary Anthropology

Annual conference of the Association of Social Anthropologists of Aotearoa New Zealand [ASAANZ]

13 – 15 December 2009

Hosted by the Social Anthropology Programme of the Department of Anthropology, Gender and Sociology, University of Otago, Dunedin

Venue: The Yacht Club Hotel, Picton, New Zealand

This conference celebrates the community of anthropologists living and/or researching in Aotearoa/New Zealand, and also invites papers from

around the world. Paper presentations will be accepted digitally, e.g., via YouTube. They may also, of course, be delivered in person. Students, Academics, Past Anthropology Students, Anthropologists currently working with industry, government and NGOs and all members of the general public are welcome to attend.

Panels: Sacred Sites and moral communities; Hybrid Anthropologies; Commemorating the contributions of Raewyn Good – applied anthropologists and their communities of practice; Cybercommunities; Practicing Anthropological Community; and Transnational Anthropologies.

Please direct Abstracts to Ruth Fitzgerald (ruth.fitzgerald@stonebow.otago.ac.nz) or Bronwyn Craig (bronwyn.craig@otago.ac.nz) or the listed panel organizers on the Conference website. The deadline for submission of Abstracts is 15 November 2009.

Further details: <http://www.otago.ac.nz/asaanz/>

Islands of the World XI (“Islands XI”)

The conference of ISISA, the International Small Islands Studies Association

23 – 26 August 2010

Bornholm Island, Denmark

A multi-disciplinary program.

Watch for further details at:

<http://www.geol.utas.edu.au/isisa>

Previous listings (see June 2009 AAS Newsletter)

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]

Culture Matters for Health: Exploring Cultural Epidemiology & Related Approaches Symposium [Australian National University, 26 – 27 October 2009]

Indigenous Participation in Australian Economies: Perspectives from Anthropology, History and Material Culture Studies [National Museum of Australia, 9 – 10 November 2009]

Barks Birds & Billabongs: Exploring the legacy of the 1948 American-Australian Scientific Expedition to Arnhem Land [The timetabling of this International Symposium has varied through the past 12 months but it is finally scheduled for 16 – 20 November 2009 at the National Museum of Australia, Canberra www.nma.gov.au/barks_birds_billabongs]

Vietnam Update 2009: Migration Nation [Australian National University, 19 – 20 November 2009]

Transformations at the Cultural Interface: Contemporary Aboriginal Cultural Dynamics in South-east Australia [Macquarie University, 7 – 8 December 2009]

8th Annual Hawaii International Conference on Arts & Humanities [Honolulu, Hawaii, January 13 – 16, 2010]

In the Image of Asia: Moving Across and Between Locations [Australian National University, 13 – 15 April 2010]

Recent Theses in Anthropology

Michael Fabinyi, Resource Management in Asia-Pacific Program, Research School of Pacific and Asian Studies, Australian National University

Title: Fishing for Fairness: Poverty, Morality and Marine Resource Regulation in the Calamianes Islands, Philippines (PhD 2009)

Abstract

This thesis examines the ways local people understand and represent the relationship between poverty and the environment. It does so through a case study of fishers' responses to marine resource regulations in the Philippines. Set in the 'resource frontier' of Palawan's Calamianes Islands, the thesis develops an explicitly cultural perspective on environmental politics. It draws on data from fieldwork with fishers, government and NGO officials, fish traders and tourism operators to show how the strategic responses of fishers to conservation initiatives are couched within particular cultural idioms. Tapping into broader notions of morality in the Philippines, fishers express a discourse that emphasises their poverty and the obligations of the wealthy to treat them with fairness. By deploying this discourse, fishers are thus able to reframe what are — on the surface — questions of environmental management into issues about poverty within particular social relationships. By using a cultural political ecology framework to analyse fishers' responses to regulation, this thesis describes fishers' distinctive contributions to the outcomes of marine resource management initiatives.

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

Title: Motherhood, Selflessness, and the Practice of Reflexivity: The Reproduction of Class in the Maternal Realm (PhD 2009)

Abstract

This thesis is based on fieldwork I conducted at mothers' groups and playgroups in various urban locations around Melbourne, Australia. It is an exploration of class as it was manifest in the activities of the (relatively) new mothers who attended these groups. It is also about the workings of class more generally. In particular, this thesis is an exploration of reflexivity as a classed and classing practice.

In this thesis I analyse the way in which dominant discourses and practices encouraged the mothers I met to understand motherhood to be an inherently selfless state or activity. I also analyse the way in which my informants were encouraged, in this context, to understand that motherhood placed them in a position isolated from, and transcendent of, an everyday world in which individualistic, self-interested politics hold sway. Primarily, however, this thesis focuses on exploring the different ways in which different mothers practiced maternal selflessness and on the different reactions they received from other people in response to their particular way of practicing maternal selflessness.

In this thesis it is argued that the most effective differences in my informants' practices of selflessness related to the extent to which their practices appeared to be the product of self-reflection. Those women whose practices of selflessness appeared to be the product of self-reflection had more success in being acknowledged as selfless than those who did not. In this thesis it is argued that the women's different practices of selflessness, with their evocation or non-evocation of reflexivity, were manifestations of habitual or embodied practices that they had learnt to practice long before becoming mothers. It is also argued that the positive or negative reactions that the women tended to receive in response to their particular practices of selflessness represented a continuation of the social advantage or disadvantage that they had experienced throughout many aspects of their lives due to their tendency to appear or not appear self-reflexive. Moreover, this thesis argues that through their particular practices of selflessness the women were encouraging their children to adopt practices that were similar to their own in their tendency to appear or not appear to be the product of self-reflection.

In these contexts, this thesis argues that my informants' practices of selflessness were manifestations of practices that were the product of and the persistent producer of social advantage and disadvantage and that as such they were manifestations of class.

Quanmin Li, Research School of Pacific & Asian Studies, The Australian National University

Title: Identity, Relationships and Difference: The Social Life of Tea in a Group of Mon-Khmer Speaking People along the China-Burma Frontier (PhD 2009)

Abstract

This thesis is an ethnographic study of how the Ang, a Mon-Khmer speaking people along the China-Burma frontier, use their production, exchange and consumption of tea to express their identity and make important statements about their relationships with themselves and others. This thesis inquires into the relationship between tea and Ang identity and its significance to the Ang. The discussion focuses on two issues: how the Ang make use of ideas about and exchanges of tea to convey particular ideas about their identity and represent their social relationships, and how Ang use such representations to maintain a sense of their own identity despite the

important influences of Tai-ization and now Sinicization in contemporary Chinese society.

There are eight chapters in this thesis. The first is an introduction to the whole thesis. The second is an introduction to the fieldwork site, Red Wood Village. The third discusses how the villagers express their identity through their production of tea and some of the local relationships in which this is involved. The fourth and the fifth talk about how the villagers make statements of their identity through their consumption of tea by examining the social and symbolic importance of tea in Ang everyday practice and their ritual lives. The sixth looks at how the villagers show their identity through their exchange of tea as a gift and some of the social relationships involved in this, such as relations between Ang and non-Ang, kinship and monk-lay relations in Red Wood Village. The seventh focuses on market exchange to discuss how the villagers make statements about their identity and to consider the interplay between commercial and non-commercial relations in such statements. The eighth is the conclusion and discussion of the whole thesis, in which Ang identity is related to ideas about and exchanges of tea, and it is shown how Ang use these representations to maintain their own identity despite processes of Tai-ization and Sinicization, arguing that the new market economy may have played an important role in strengthening the sense of an Ang identity.

Chee-Han Lim, Research School of Pacific & Asian Studies, The Australian National University

Title: Purging the Ghost of Descartes: Conducting Zhineng Qigong in Singapore (PhD 2009)

Abstract

This thesis deals with the practice of Zhineng Qigong in Singapore. It focuses on the relationships between epistemology, habitus, discourse, and power. Zhineng Qigong is a relatively new school of qigong that incorporates principles from both classical Chinese thought and modern science, presenting itself as a systematic and scientific form of self-cultivational art that promises health, wisdom, and an overall betterment of a person's quality. Zhineng Qigong teachers and the students manifest disparate worldviews, carry themselves in different ways and employ divergent logics to rationalize their behaviors. The teachers tend to employ holistic and monistic Zhineng Qigong concepts in legitimizing their practice of self-cultivation and their critiques of the Singaporean state while the students appeal to the state's ideological framework in explaining their pragmatic choices and practice of self-reliance. Despite the differences, the teachers and students share concerns with a practice of self-discipline.

Although ethnic Chinese make up three quarters of Singapore's population, traditional Chinese practices like qigong continue to occupy a marginalized discursive space. Since independence in 1965, Singapore has seen rapid modernization and westernization. Its authoritarian state is dominated by a single political party that practices social engineering explicitly, employing both institutional

and ideological means to cultivate citizens who can provide the most utility for a modern capitalistic society. Deeply embedded within the state's discursive practices are dualistic conceptions of human ontology, which in combination with the official ideologies of pragmatism, meritocracy, and non-welfarism, and their corresponding institutional manifestations, establish a regime of body-politics that seeks to produce docile bodies

Through comparing the habitus of Zhineng Qigong teachers and that of the students, I aim to show that, at the level of practice, the holistic and monistic epistemology of Zhineng Qigong do not necessarily come into conflict with the dualistic and reductionistic epistemology of the state. On the contrary, the non-Cartesian philosophy of Zhineng Qigong works effectively in 'technicizing' the teachers' practice of self-discipline as self-cultivation, obfuscating the political and social origins of their habitus and thus maintaining its durability. The adoption of the state's ideological frameworks in rationalizing their behaviors also ensures that Zhineng Qigong students continue channeling their energies towards the private sphere as they practice pragmatism and self-reliance in everyday life. Therefore, even though Zhineng Qigong teachers and students employ rationalization strategies founded upon contrasting epistemological models, in practice, both groups of practitioners are similarly complicit with the goals of Singapore's body-politics.

Murni Mahmud, Research School of Pacific & Asian Studies, The Australian National University

Title: Politeness in Bugis (PhD 2008)

Abstract

This is an ethnographic account of Bugis language, culture, and society, based on one year of fieldwork in two different Bugis communities in South Sulawesi, Indonesia: a rural area, Awangpone, and Parepare, an urban area. Bugis is one of the four major languages spoken in South Sulawesi, the other three being Mandar, Toraja, and Makassar. All of these are western Austronesian languages.

The central purpose of this thesis is to show the importance of politeness as a part of Bugis communicative acts. Study on politeness is complex since it integrates many components, such as the cultural life of speakers, social norms, and other factors such as power, social status, gender, age differences, or situation. It cannot be determined by looking at conversations in isolation. It is also culture specific because what is regarded as linguistically polite behaviour in one community may not necessarily be regarded as polite in another community. Bugis society itself is also complex comprising many social features such as social status, age, and gender. Therefore, I am interested in finding out how the study of politeness can be applied in Bugis society.

For this purpose, I explore Bugis politeness in relation to many aspects in Bugis society as well as contrasting rural and urban context. I analyzed Bugis politeness through the use of several speech acts: giving instructions/making requests, agreeing/disagreeing, asking and answering

questions, greetings, thanks/gratitude, invitation, apology, compliments, and self-promotion.

The result of the research shows that in performing politeness, Bugis people are influenced by many aspects including social status, age, gender, and situational context. Politeness practices of the Bugis people are also based on particular cultural and religious norms. The concept of *ade'* and *pangngaderreng, siri na pessé*, and the symbolism of *sarung sutra* become the reasons for Bugis people to act and behave politely. Moreover, the strong adherence of Bugis people to Islamic practices demands that Bugis people speak and behave politely.

I found some of the main linguistic features of Bugis that are used to encode politeness are pronoun systems, 'participant avoiders', and phonological alternations, and some discourse features functioning as softeners. Other devices are the use of address terms, Bugis speech levels, small talk, jokes, switching the topics of conversations, non-verbal politeness cues, and language choices and code-switching. These strategies are performed by Bugis people to show their politeness and they are influenced by the above factors.

The main finding in this research is that the different practices of politeness between Bugis speakers in a rural and an urban area, are influenced by social status, age differences, gender, familiarity, and situation. I have also shown some changes in politeness practices, such as the decrease of politeness between older and younger people, and between men and women, which is mostly found in the urban area rather than in the rural area. This is mostly caused by the increasing social status of people in Parepare and by the situational context of the conversations.

The thesis has added to the discussion of theories, concepts, and practices of politeness in the literature of sociolinguistics and linguistics anthropology. It also contributes to the study of Indonesian society, especially the important roles of the Indonesian language and regional languages – in this case Bugis language. In particular, this study also makes significant contribution to Bugis ethnographic accounts.

Lintje H. Pellu, Research School of Pacific & Asian Studies, The Australian National University

Title: A Domain United, A Domain Divided: An Ethnographic Study of Social Relations and east Rote, eastern Indonesia (PhD 2009)

Abstract

Landu is one of the eighteen domains (*nusak*) in the old political system on Rote Island, Eastern Indonesia. In 1756 Landu suffered a tragic destruction by the Dutch and as a consequence the people of Landu were taken into slavery and exiled to Batavia. The area became an almost empty land. Gradually over time, people from the neighboring domains migrated to Landu with most new settlers occupying the eastern and western parts of the domain. This study, which is based on fieldwork conducted in the three villages of Sotimori, Bolatena and

Daiama offers an ethnographic study of Landu, in which I discuss the dynamics of social relations and social change among the newcomers (*lahenda manamai*) in relation to those who claim to be origin inhabitants (*lahenda maulu*).

The study begins with an assessment of the historical data on the emptying of Landu and its re-settlement. Further analysis focuses on clans as basis for the reproduction of the social identity in Landu. Many clans have parallel names with clans in neighboring domains, especially for the people who live in the villages in the eastern and western parts of Landu. Contemporary patterns of settlement, clanship, language and livelihood are significant in marking the distinctiveness of social groups. For the newcomers, the construction of their identity is related to unequal power relations. The superior power of the centre of the domain and its traditional political structure generate the sentiment that differentiates between outsiders and the insiders.

An analysis of the ritual language as spoken in Landu develops ideas of Rotenese cosmology. The importance of agriculture rituals and the myths which focus on the origin of millet (*bete*), have a special association with Landu, particularly with coastal settlement of Maeoe in Daiama village because this is considered the sacred site where food first came to the earth. The life cycle rituals from pregnancy to death convey the idea of transition and incorporation. Together these rituals have a significant position in shaping local patterns of social relations and figure prominently within the broader context of the life cycle of Landu as a domain. Christianity, or more specifically Protestantism, has been a unifying force in Landu, but following recent developments it has become an element that divides people of Landu into several denominations, thus further broadening social demarcation among the population.

Aja Smith, Institute for Anthropology, Copenhagen University

Title: A Sense of Future: An emotive study of love and relationships in Melbourne (Master thesis 2009)

Abstract

This is a study of the experiences and expectations which individuals in intimate, committed relationships in Melbourne had of love and relationships, and how these notions influenced their understanding of future, created on the basis of a four month fieldwork in Melbourne early 2008. I examined there and then the form of love, the emotional and intersubjective sphere of the relationships, the significance of homeownership and future, and the sociocultural context in which the study was positioned. In my analysis I focussed on the individuals' perceptions, but positioned this phenomenological approach in a somewhat structural framework by juxtaposing the micro-perspective with a macro-view of the socio cultural tendencies nationally as internationally which influenced the terrain of love in Melbourne. My intention with this marriage of approaches was to move beyond the dichotomy of agency and structure, looking at the intersubjective sphere between the individuals I have

studied as well as the relationships that formed between them and me in the time of the study. Through a focus of the intersubjective I aimed to transcend the boundary of self and other, structure and agency.

I have argued that the individuals' relationships are a scene for the individualism of our time; a stage where these individuals attempt to strike a balance between their at times conflicting personalities. They attempt for this balance by enacting futurescapes; giving their unpredictable and uncertain feelings of love, the never fully knowable other and the future of their relationship an existing, tangible and cultural form. In the intimacy, the intensely although transitory intersubjective moments of their relationship, they transcend the discrepancy between their self and their other, between independence and dependence.

My underlying objective has been to show how something unique happens in the intimate committed relationship which inspires in the individuals a sense of balance between spheres of otherness and themselves, and to argue that in similar states of immersion the anthropologist attain a unique sense of being there.

The reason for this endeavour can be traced back to the point of departure of my study: I conducted my fieldwork in Melbourne partly because my partner, 'the other' of my intimate, committed relationship lives there, and partly because I had a political as well as an analytical interest in doing a study of phenomena I myself formed part of and in cultures I called my own. To account for my phenomenological approach as well as the similarity between the individuals I studied and myself I accommodated Hannerz's (1999) notion of studying sideways as my central methodology; I was engaged in studying others who were themselves 'engaged in othering'. My othering was, however, of a slightly different form; that of the politics and ambitions of academia and I argued that the anthropological science needs to add something to the world. I have done this by adding to the anthropological understanding of love and future arguing for the importance of their unattainability and imperfection and the individuals' continuous strive to strike a balance between such imperfection and anxiety and a sense of perfection and safety. In the sphere of the intense but unknowable and unnameable intersubjectivity the individual fleetingly transcends feelings of security and anxiety and feels 'whole'.

Gillian G. Tan, School of Philosophy, Anthropology & Social Inquiry, The University of Melbourne

Title: Into the Pass: Perceptions of Change and Permanence on the Tibetan Plateau (PhD 2009)

Abstract

This dissertation tells the story of change and permanence as they are variously lived on the Tibetan plateau. Among Tibetan nomads, international development practitioners, local development brokers, and an incarnate lama, attitudes towards change and permanence take on a polyphony that is occasionally harmonious, sometimes dissonant, but rarely univocal. The attitudes inflect the

concepts themselves, complicating our understanding of “change” and “permanence” and leading to the thesis at the heart of this story: that change, though universally experienced, is experienced and understood in different ways, ways that are informed by phenomenological and religious positions.

Ethnographic fieldwork was conducted at multiple sites and with various groups of people in the eastern Tibetan region of Kham. This ethnography details the attitudes of each set of actors towards change. As nomads continue to engage with the changes wrought by the Chinese state, they also interact with the changes planned by American development organisations. Yet, contrary to a persistent view that Tibetan nomadic life is in danger of passing, nomads display an ability both to move along with change, incorporating and creating changes in their life-worlds, and to govern contingency by adhering to the tenets of Tibetan Buddhism. Moreover, development practitioners, despite needing to achieve targets indicating the success of projects, are motivated by altruistic desires that result in frustrations when motives and realities do not align. But negotiating between structured plans and lived realities generates the *habitus* of development, which resolves the frustrations of development practitioners, and which, itself, perpetuates the industry of development.

Processes of change on the plateau are also mediated by local development brokers and the incarnate lama, but with different effects. Development brokers mediate between nomads and external scripts of change because they identify with the demands of each. Yet, in the process, brokers are caught in the tensions that arise when one perception of change encounters another. The incarnate lama, by virtue of his divine, political and social authority, is able to negotiate a different outcome. He gathers together the momentum of change created by the Chinese state and development organisations and reconfigures its elements to impart his vision as the changes that nomads encounter.

These engagements come together in a theoretical framework informed by phenomenology. Phenomenology posits that consciousness knows the world by being and moving in it; in this way, then, movement allows us to experience change, change that is lived and felt by every consciousness. However, Tibetan nomads move with respect to not only change but also permanence. Their attitudes towards death and loss, for instance, reveal that they perceive permanence not as unchanging but as continual change. Thus, they live in practice the philosophical tenet of Buddhism, which states that everything is impermanent. Finally, we arrive at a Tibetan-inflected interpretation of the structural adage: *plus ça change, plus c'est la même chose*, the more a thing changes [in structure], the more it stays the same [in idea]. To Tibetan nomads, everything is in flux and impermanent, and that is the crucial permanence.

Sophorntavy Vorng, Department of Anthropology, The University of Sydney

Title: *Status City: Consumption, Identity, and Middle Class Culture in Contemporary Bangkok* (PhD 2009)

Abstract

Following decades of sweeping social change, a ‘new’ Thai middle class emerged to become the main agents of the mass demonstrations which have rocked Bangkok for the better part of the past four years. Yet, the academic literature reveals a marked paucity of data on the urban middle class, and on Bangkok’s systems of stratification. This dissertation addresses this lacuna with research based on eighteen months of ethnographic fieldwork in Bangkok. My investigations suggest that an indigenous spatial-symbolic matrix, encapsulated in centralising and hierarchising mandalic principles, continues to inform both cultural understandings of stratification and the socio-spatial structure of Bangkok. However, traditional status distinctions are now pervaded by the idiom of material wealth introduced by the forces of global markets. Today, life in Bangkok is framed by a hierarchy of affluence which echoes the numerical precision of the premodern *sakdina* system of status differentiation.

Accordingly, I argue that the notion of the ‘urban-rural divide’ popularly used to describe the conflict obscures a more complex reality in which city and countryside are linked by reciprocal relations within both urban and national systems of status and class. This is clearly discernable in the nature of everyday interclass relations in Bangkok which have been exacerbated by contemporary diminishment and marginalisation of upcountry Thais by the urban middle classes. It is an incendiary dynamic that has been exploited to tremendous effect in the current political power struggle.

I demonstrate that the middle class is significantly stratified internally, and explore how middle class culture and identity are drawn in large part from their understandings of status practices of elites. Much of this takes place in the public spaces of the city’s scores of shopping malls, which articulate a local vernacular of prestige where hierarchical power relations are inscribed in urban space. Structural constraints and the societal privileging of wealth and connections are constant challenges to middle class aspirations for upward mobility, and the Bangkokian middle class harbours no illusions of Thai society as a meritocracy. This disenchantment has been channelled into a churning politics of resentment with demonstrably explosive potential. Ultimately, however, I argue that middle class discontent will contribute little to reform while the majority of individuals feel their only avenue for social mobility is to negotiate a pre-existing system of stratification which many perceive as unjust.

Shu-Ling Yeh, Research School of Pacific & Asian Studies, The Australian National University

Title: *The Encompassing Kinship System of the Austronesian-speaking Amis of Taiwan: Continuity and Change* (PhD 2009)

Abstract

A major aim of this thesis is to enhance the understanding of the encompassing kinship system of the Amis village through examining Amis cultural beliefs and practices in a number of traditional contexts: the house-building process, childbirth, initiation, the harvest ceremony, and headhunting. I seek to explicate indigenous Amis elaborations of kinship, and their symbolic definitions and designations about relatedness. In particular, I re-examine the Amis male age-set system, which has been previously considered as a distinguishing feature of Amis social and religious life. Earlier analytical classifications based on kinship vs. locality were unable to capture how the Amis perceive their activities and experiences in indigenous terms. Throughout the thesis, I argue that the indigenous conceptualizations involve the age-set system and chieftainship as metaphorical fathers and the village as an encompassing kinship system. These conceptualizations provide a more accurate understanding of how the Amis structure their socio-cultural system and organize their practices and experiences in social processes.

A second goal of this thesis is to use my reinterpretation of traditional Amis sociality as a baseline to identify continuity and change among the Amis over the past century. I discuss how the Amis encompassing kinship system provides relevant insights into community developments in relation to the globalizing setting of modern-day Taiwan. I argue that the historical responses of the Amis to many threatening national and international forces have taken place in accordance with their familiar preexisting socio-cultural system. Their vital culture has given them the capacity to shape a meaningful future for themselves.

New Publications

The Asia Pacific Journal of Anthropology

Volume 10, Issue 3, 2009

Dundon, Alison: 'Sexuality, morality and lifestyle: The ABC of HIV prevention strategies in rural Papua New Guinea'

Dennis, Simone: 'Seeing red, tasting blood: Sensual citizenship on Christmas Island'

Tyson, Adam D.: 'Still striving for modesty: Land, spirits, and rubber production in Kajang, Indonesia'

Sandy, Larissa: "'Behind closed doors": Debt-bonded sex workers in Sihanoukville, Cambodia'

Kowal, Emma: 'Review Essay: Of transgression, purification and Indigenous scholarship'

The Australian Journal of Anthropology

Vol. 20, Issue 2, August 2009

McWilliam, Andrew: 'The spiritual commons: Some immaterial aspects of community economies in eastern Indonesia'

Eves, Richard: 'Speaking for itself: Art, meaning and power in New Ireland, Papua New Guinea'

Houston, Christopher: 'The Islam of anthropology'

Dennis, Simone: 'Of crustacean blood and ant infection: Life in the migration exclusion zone, Christmas Island, Australia'

Rocha, Cristina: 'Seeking healing transnationally: Australians, John of God and Brazilian Spiritism'

Journal of the Polynesian Society

Vol. 117, Issue 4, 2008

Neich, Roger: 'A recently revealed "Tino Aitu" figure from Nukuoro Island, Caroline Islands, Micronesia'

Marck, Jeff: 'Proto Oceanic society was matrilineal'

Filihia, Meredith: 'Shamanism in Tonga: An assessment'

Social Analysis

Vol. 53, No. 1, Spring 2009

Kapferer, Bruce, Annelin Eriksen & Kari Telle: 'Religiosities toward a future – in pursuit of the new millennium'

Comaroff, Jean: 'The politics of conviction: faith on the neo-liberal frontier'

Engelke, Matthew: 'Strategic secularism: bible advocacy in England'

Robbins, Joel: 'Pentecostal networks and the spirit of globalization: on the social productivity of ritual forms'

Eriksen, Annelin: 'Healing the Nation: in search of unity through the Holy Spirit in Vanuatu'

Otto, Ton: 'What happened to Cargo Cults? Material religions in Melanesia and the West'

Bubandt, Nils: 'Gold for a Golden Age: sacred money and Islamic freedom in a global Sufi order'

Bastin, Rohan: 'Sri Lankan civil society and its fanatics'

Telle, Kari: 'Dharma power: searching for security in post-new order Indonesia'

Lincoln, Bruce: 'An ancient case of interrogation and torture'

Devji, Faisal: 'The terrorist as humanitarian'

Comaroff, John L.: 'reflections on the rise of legal theology: law and religion in the twenty-first century'

The Politics of Suffering: Indigenous Australia and the End of the Liberal Consensus

Peter Sutton, Melbourne University Press, 2009

[From the publisher's announcement] Have Australian Aboriginal communities become places of increased suffering because of the progressive policies of the 1970s-2000s? In this provocative book Peter Sutton looks at these decades of optimism and grief and argues that there has not been a better quality of life for Indigenous Australians. For a significant number, the last thirty years has been a period of decline in safety, in health, in literacy and numeracy, in employment, and in hope. How can this be so? Peter Sutton points to the failures of the past and looks forward to the hopeful rise of a new era.

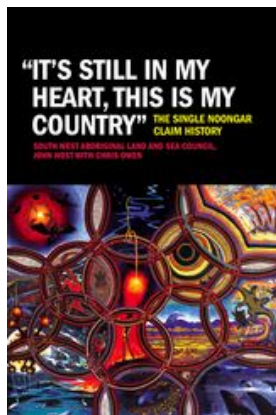
Power, Culture, Economy: Indigenous Australians and Mining

Jon Altman & David Martin (Eds), CAEPR Research Monograph No. 30, 2009-08-24

[From the publisher's announcement] Indigenous Australians residing in communities in regional and remote Australia are among Australia's most disadvantaged partly because of limited formal economic opportunity. In these areas mining may be the major – and sometimes only – contributor to mainstream economic development. However Indigenous communities have gained only limited long-term economic benefits from mining activity on land that they own. Furthermore, while many Indigenous people place high value on realising non-economic benefits from mining agreements, there may be only limited capacity to deliver such benefits. This publication results from research conducted under an Australian Research Council Linkage Project, with Rio Tinto and the Committee for Economic Development of Australia as Industry Partners. A number of Indigenous representatives and community organisations collaborated on the project.

"It's still in my heart, this is my Country": The Single Noongar Claim History

The South West Aboriginal Land and Sea Council, John Host & Chris Owen, University of Western Australia Publishing, 2009



[From the publisher's announcement] This is a history commissioned by SWALSC to present as evidence at the Single Noongar Native Title Claim over metropolitan Perth and South-West WA. The single Noongar Claim hinged on the proof that the Noongar were a single unified people and not a number of unrelated groups as claimed by the state of Western Australia.

Staying Fijian Vatulele Island Barkcloth and Social Identity

Rod Ewins, Crawford House Australia and the University of Hawai'i Press, 2009

[From the publisher's announcement] Bark-cloth or *masi* (generally called *tapa* by non-Fijians) is the traditional art of the women of Vatulele. While many other Fijian art forms have declined or disappeared, and barkcloth is no longer produced in some places where it once was, and despite its utilitarian functions having been totally usurped by Western cloth and paper, its production on this small island has increased steadily for over forty years. This book looks at the implications of this apparently paradoxical cultural vigour. It is argued that the florescence of barkcloth manufacture cannot be

convincingly argued or statistically shown to derive from its commoditisation as a tourist souvenir, the explanation most commonly advanced. Rather, it is shown to reflect an increasing mobilisation of traditional mechanisms of art and ritual to mitigate increasing social and cultural stress, most blatantly evidenced by Fiji's recent political upheavals. Historical and empirical evidence is produced to show barkcloth as one of the most valued of Fijians' ritual goods, both as pre-emption item and as ceremonial trappings. As the most deeply symbolic of women's goods, it is seen to play a crucial role in maintaining the gender symmetry that defines Fijian cultural mechanisms. Finally, such cultural vigour is shown to be problematic. The increasing demand for their product from other Fijians has profound economic implications for Vatulele, as social and economic roles become intertwined. Traditional gender roles are challenged as women become the principal breadwinners of the entire community, at once empowered and shackled. There are also ecological impacts. Ultimately, however, it is presented as a strong unifying force for a small community facing many local and global challenges. This book places a very local activity in a global context, not only sociologically, but also theoretically. As well as presenting a theoretical and empirical study, it includes a number of photographs of barkcloth production and usage, and relevant ritual, historical and from the author's own fieldwork.

Dying Words: Endangered Languages and What They have to Tell Us

Nicholas Evans, Wiley-Blackwell, 2009



Nick Evans and Bentinck Island painting

[From the publisher's announcement] The next century will see more than half of the world's 6,000 languages become extinct, and most of these will disappear without being adequately recorded. Written by one of the leading figures in language documentation, this fascinating book explores what humanity stands to lose as a result. It explores the unique philosophy, knowledge, and cultural assumptions of languages, and their impact on our collective intellectual heritage and questions why such linguistic diversity exists in the first place, and how can we can best respond to the challenge of recording and documenting these fragile oral traditions while they are still with us. Written by one of the leading figures in language documentation, *Dying Words: Endangered Languages and What They Have To Tell Us*, draws on a wealth of vivid examples from his own field experience. It brings conceptual issues vividly to life by weaving in

portraits of individual ‘last speakers’ and anecdotes about linguists and their discoveries. *Dying Words: Endangered Languages and What They Have To Tell Us* was officially launched by publishers Wiley-Blackwell at Alcaston Gallery on Wednesday 20th May 2009 in conjunction with an exhibition of paintings by the Kaiadilt women from Mornington Island.

Gardening the World: Agency, Identity and the Ownership of Water

Veronica Strang, Berghahn Books 2009

[From the publisher’s announcement] Around the world, intensifying development and human demands for fresh water are placing unsustainable pressures on finite resources. Countries are waging war over transboundary rivers, and rural and urban communities are increasingly divided as irrigation demands compete with domestic desires. Marginal groups are losing access to water as powerful elites protect their own interests, and entire ecosystems are being severely degraded. These problems are particularly evident in Australia, with its industrialised economy and arid climate. Yet there have been relatively few attempts to examine the social and cultural complexities that underlie people’s engagements with water. Based on long-term ethnographic fieldwork in two major Australian river catchments (the Mitchell River in Cape York, and the Brisbane River in southeast Queensland), this book examines their major water using and managing groups: indigenous communities, farmers, industries, recreational and domestic water users, and environmental organisations. It explores the issues that shape their different beliefs, values and practices in relation to water, and considers the specifically cultural or sub-cultural meanings that they encode in their material surroundings. Through an analysis of each group’s diverse efforts to ‘garden the world’, it provides insights into the complexities of human–environmental relationships.

Murray River Country: An Ecological Dialogue with Traditional Owners

Jessica Weir, Aboriginal Studies Press, Canberra, 2009

[From the publisher’s announcement] Murray River Country discusses the water crisis from a unique perspective – the intimate stories of love and loss from the perspectives of Aboriginal people who know the inland rivers as their traditional country. These experiences bring a fresh narrative to contemporary water debates about living in the Murray-Darling Basin, and how we should look to more sustainable ways to live in Australia as our approach to water is changing in the face of water scarcity, drought, climate change, and water mismanagement. This book brings new insights to these issues by focusing our attention on what Indigenous people from along the Murray are experiencing, saying, and doing. Weir wants to move readers beyond questions of how much water will be ‘returned’ to the rivers, to understand that our economy, and our lives, are dependent on river health. She uses different knowledge traditions to

reveal unacknowledged assumptions that trap our thinking and disable us from acting. By engaging with the Murray-Darling Basin, Australia’s agricultural heartland, Murray River Country goes to the core of our national understandings of who we are and how we can live in this country.

Waiting

Ghassan Hage (editor), University of Melbourne Press, 2009



[From the publisher’s announcement] In this rich and insightful collection of essays, leading anthropologist Ghassan Hage brings together academics from anthropology, social theory, gender studies, development studies, history & philosophy of science and philosophy for an examination of the experience of waiting. What is it to wait? What do we wait for? And how is waiting connected to the social worlds in which we live?

From Beckett’s darkly comic play *Waiting for Godot*, to the perpetual waiting of refugees to return home or to moments of intense anticipation such as falling in love or the birth of a baby, there are many ways in which we wait. This compelling collection of essays suggests that this experience is among the essential conditions that make us human and connect us to others. Contributing authors, all from The School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne, are: Hans Baer, Senka Božić-Vrbančić, John Cash, Christopher Cordner, Andrew Dawson, Peter Dwyer, Ghassan Hage, Tamara Kohn, Emma Kowal, Salim Lakha, Nadeem Malik, Monica Minnegal, Maree Parady, Rosemary Robins, John Rundell, Violeta Schubert and Gillian Tan.

Fieldwork Is Not What It Used To Be: Learning Anthropology’s Method in a Time of Transition

James D. Faubion & George E. Marcus (Eds), Cornell University Press, 2009

[From the publisher’s announcement] Over the past two decades anthropologists have been challenged to rethink the nature of ethnographic research, the meaning of fieldwork, and the role of ethnographers. Ethnographic fieldwork has cultural, social, and political ramifications that have been much discussed and acted upon, but the training of ethnographers still follows a very traditional pattern; this volume engages and takes its point of departure in the experiences of ethnographers-in-the-making that encourage alternative models for professional training in fieldwork and its intellectual contexts. The work done by contributors to *Fieldwork Is Not What It Used to Be* articulates, at the strategic point of career-making research, features of this transformation in progress. Setting aside traditional anxieties about

ethnographic authority, the authors revisit fieldwork with fresh initiative. In search of better understandings of the contemporary research process itself, they assess the current terms of the engagement of fieldworkers with their subjects, address the constructive, open-ended forms by which the conclusions of fieldwork might take shape, and offer an accurate and useful description of what it means to become – and to be – an anthropologist today.

Footy Passions

John Cash & Joy Damousi, University of New South Wales Press, 2009.



[From the publisher's announcement] Salary caps, drunken escapades, sponsorship deals, and teams enjoying victory and surviving defeat dominate coverage of football. Meanwhile fans agonise over line-ups, sweat over results, and look forward to the weekly football ritual. With each new season,

having hibernated over the long, hot summer, the team emerges as if revived and raises hopes anew. The keen supporter is hooked back into a revived ritual of precarious pleasures that is played out within quasi-tribal cheer squads, intense friendship networks and, at least momentarily, united nuclear families. What hooks fans back in and why do they care so much? In this riveting and moving book, AFL fans talk about the emotions associated with the game and how it gives meaning to their lives, showing that football is more than just a game.

AILAE Summer School: Rende, June 2009

Renata Summo-O'Connell



Académie Itinérante des échanges Arts et Langues Européennes

The AILAE Summer School in Cultural and Critical Studies was held this year in

collaboration with the Università della Calabria, in Rende, Italy. The AILAE Summer Schools will develop the following theme over the 2009 to 2011 period: In-between Nations and Public Intellectuals: Europe, Middle East and the New Worlds.

The school is a new concept created and proposed by AILAE that, acknowledging the need for a wide and accessible international debate between European, Australian and American intellectual communities focuses on dynamics of identities and relationship between cultural and artistic practices. One particular aspect of the AILAE Summer School is the direct involvement of

artists, in both a lecturing and performing capacity. This year's edition has enjoyed the presence of internationally renowned Lebanese Australian artist and scholar Mireille Astore.

In the 2009 AILAE Summer School there has also been the opportunity to encounter Prof. Iain Chambers, prominent UK theorist, part of the Stuart Hall group that founded the discipline of Cultural Studies. A special session was held to celebrate his work in the field, but as it often happens, it was the address given by Chambers himself that made the occasion memorable.

The 2009 AILAE Summer School has provided opportunities for: productive dialogue-theorizing on multiculturalism and post colonialism, discussing immigrant communities, and theorizing their relationship to European and colonial legacy. This year the School has specifically challenged and promoted reflection about a critically engaged, contemporary understanding of cultural practices in the Australian regions. The AILAE Summer School is an annual event held in partnership with different universities every year, which counts amongst its lecturers a number of international leading scholars. This year's teaching team included: Professor Ghassan Hage (University of Melbourne); Associate Professor Ian Mc Lean (University of Western Australia); Dr. Mireille Astore (artist and scholar); Associate Professor Franca Tamisari (Università 'Ca' Foscari, Venice, Italy); Dottore Renata Summo-O'Connell (Founding Director of the AILAE and AILAE Summer School). Around 50 people attended the school, participants were mainly from Europe but with the presence of a few participants from the United States and Australia. A group of postgraduates from the University dell 'Aquila, the Italian historic city heavily hit by the April 2009 earthquake were also present. Led by Professor De Micheli, who was one of the scholars who paid tribute to Iain Chambers, the group made clear ever so poignantly one of the key aspects of the AILAE Summer School which is the public dimension of intellectuals role in society. In fact the direct engagement with theory and the possibility to discuss directly with leading theorists their work has made of this school an experience that many of the participants have defined as unique.

The AILAE Summer School offers an intensive accredited program with prominent scholars and artists (generally a number of minimum 5 ECTS credits); dialogue amongst artists and scholars across various regions of the world; a vibrant international gathering to exchange knowledge and join projects; circulation of new and outstanding findings; and opportunities to explore further the fields of Cultural Studies ~ Critical Studies ~ Migration and Diaspora Studies ~ Race and Ethnicity Multicultural Critical Theory ~ Whiteness, Race and Feminist Theory ~ Indigenous Studies ~ Anthropology ~ Aesthetics ~ Postcolonial Literatures ~ Australian Popular Music .

AILAE webpage: <http://www.ailae.org/index.html>

World Anthropologies Network's e-journal

An invitation to contribute to the next issue of the World Anthropologies Network's (WAN's) e-journal.

The working title of Issue No. 5 is 'Anthropologies of the South: Cultures, Materialities, Territories'. Kept deliberately broad to allow a spectrum of papers, the primary aim is to showcase the richness and the diversity of anthropological and cross-disciplinary work in Australasian/Pacific settings.

We are interested in a cross-section of contributions, including from academic, practising, postgraduate and postdoctoral anthropologists working in a variety of contexts (e.g. art centres, environmental agencies, land councils, museums, NGOs, universities, etc.). Whilst prospective authors might wish to engage with the ideas canvassed through WAN, it is not a requirement to do so. The main criteria is that each contribution relates to anthropological thought and practice in Australian, southeast Asian and Pacific settings, the area roughly (and not always usefully...) conceptualized as 'the south'.

Electronic contributions of no more than 6,000 words for articles, 1,200 words for commentary (e.g. on current debates, practical engagements, ethical issues, fieldwork encounters, etc), and 650 words for book reviews, are welcome. Please use the Harvard referencing style.

Work that involves translation (e.g. from Indonesian or Walmajarri to English) is also welcome in both its original and translated forms.

Papers, commentary, and reviews are to be submitted to Special Issue Editor Sandy Toussaint at toussain@cylene.uwa.edu.au or sandy.toussaint@unimelb.edu.au by November 30th this year. Issue No. 5 is scheduled for online publication in April/May 2010.

The issue will have a link to December's AAS Conference at Macquarie University. Whilst not confined to the Macquarie event, it would be great to include conference inspired papers.

World Anthropologies Network

For those unfamiliar with WAN who might like to know more:

Ribeiro, G. and Escobar, A. (eds) 2006 *World Anthropologies: Disciplinary Transformations within Systems of Power*. Oxford and New York, Berg.

Thompson, E. 2008 Review Essay: A World of Anthropologies: Paradigms and Challenges for the Coming Century. *Asian Journal of Social Sciences* 36: 121-27.

World Anthropologies Network Collective. 2003. A Conversation about a World Anthropologies Network. *Social Anthropology* 11: 265-69

Web site <http://www.ram-org/html/home.htm>

Erratum

In the June 2009 issue of the *AAS Newsletter* four references were missing from Emma Kowal's article 'Welcome to Country: Nine Meanings in Search of an Anthropologist'. With apologies to Emma, and to the authors of those articles, those references are listed here.

NSW Health (2005) Welcome to Country Protocols Policy. New South Wales Department of Health, Sydney.

Rudd, K. (2008) Address to the Indigenous Welcome to Country, Opening of the 42nd Federal Parliament, Member's Hall, Parliament House, Canberra. Prime Minister of Australia website 2008. http://www.pm.gov.au/media/speech/2008/speech_0071.cfm [Accessed 27th May 2008]

Trigger, D. (2008) Place, belonging and nativeness in Australia. In F. Vanclay, M. Higgins & A. Blackshaw (eds) *Making Sense of Place*. National Museum of Australia, Canberra, pp. 301-10.

Trigger, D. (2009) Indigenous knowledge: Notes for conversation with Michael Williams. Brisbane Festival of Ideas, Sunday 29th March 2009.

AAS Newsletter Contributions

The Newsletter provides a vehicle for informing members about AAS matters and other issues of relevance. We welcome items such as Conference announcements; notable appointments, retirements or honours received; titles and abstracts of MA and PhD theses in anthropology that were awarded in the past 12 months; short book reviews or brief notices regarding important new publications; short articles on issues of importance to the discipline; reports on research-in-progress; postgraduate events of significance. The current editors are Peter Dwyer (pddwyer@unimelb.edu.au) and Mary Patterson (marycp@unimelb.edu.au), both at the School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne.

The next issue of the Newsletter will be published in December 2009. Back issues from March 2002 to December 2007 are available on the AAS web site: <http://www.aas.asn.au>

The photographs on page 1 of this issue of the Newsletter were provided by Josephine Wright, Australian National University. They were taken in the course of her doctoral field work among women divers of Jeju Island, South Korea. From L-R they show personal diving gear in a communal diving hut, a diver's Co-op ritual for the Goddess of the Sea, a diving group ready to start a day's work.

Australian Anthropological Society

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