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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. 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 was published under the name Hanne Worsoe in the September 2009 issue of the Newsletter. A concluding postscript, Part V, is published in the present issue. 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.

CONTRIBUTIONS TO THE HISTORY OF ANTHROPOLOGY IN AUSTRALIA

**Part V. Postscript: Research and Scholarship at The
University of Sydney Department of Anthropology up
to the Sixties**

Hanne Worsoe

The Beginnings of Departmental Research

When Radcliffe-Brown arrived at the University of Sydney in 1926 to take up the newly established Chair of Anthropology, he had the task of finding researchers to use the US \$20,000 per year (approx. US \$250,000 in 2009 terms) in Rockefeller Foundation Funds. One of the aims of the Sydney Department, as outlined at the 1923 Pan-Pacific Science Congress held in Sydney, was to collect as much information as possible on the Australian Aboriginal peoples, at the time believed to be "dying out". There was a desperate call for research to record "traditional cultures" before they disappeared altogether under the weight of European settlement in Australia, the notion at the time being that such societies were fixed in some sort of traditionalism – they had not evolved – and had started to yield to the dominant and stronger cultural presence and to disappear altogether. Power and politics rarely came into the equation.

Furthermore, there was a plea for anthropological research into both Australia and Papua New Guinea to achieve more "enlightened" administration of indigenous peoples in "newly acquired" tracts of land. As the name of the Sydney University Anthropology Department-based journal *Oceania* indicates, anthropological research

focused primarily on Oceania, the south-west Pacific and Australian regions.¹ With a swag of money to spend as the new Professor of Anthropology, Radcliffe-Brown wrote to a number of people studying Australian and Oceanic societies, offering them Rockefeller Fellowships and the chance to do some research in their area of interest (see Beckett 1989:7). The first such funded researcher affiliated with the Department was A. P. Elkin, who was to become Professor seven years later in 1934, a position he held until his retirement in 1956.

Elkin was still completing his PhD in London when Radcliffe-Brown wrote to him offering a fellowship (Wise 1985: 46, ff). By spring of 1927, with his newly acquired degree, Elkin was on his way to the Kimberleys, his first fieldwork site. He was to build on the bones of research begun seventeen years earlier by Radcliffe-Brown on his own fieldwork trip undertaken with Daisy Bates and the zoologist E. L. Grant Watson. Elkin's main task – in fulfilment of Durkheimian notions of the time – would be to collect details of Aboriginal social organisation, such as traditional kinship relationships (Wise 1985: 52). Elkin's instructions were to follow Radcliffe-Brown in using the genealogical method originally employed by Rivers. That is, compile detailed genealogical histories by interviewing numerous individual informants. The idea behind this was that kinship bonds were the pivot around which daily life revolved. By deciphering these bonds, a generalised type of social organisation could then be extracted.

Elkin had carried out PhD research under the auspices of the anatomist and evolutionary “anthropologist” Grafton Elliot Smith, and while he had attended some lectures given by Malinowski, he had not connected in any way with current anthropological thinking at the then hub of British anthropology, the London School of Economics. Therefore, Elkin took his first dip into fieldwork as a professional, rather than as a student. In a series of interviews with Jeremy Beckett, Ian Hogbin, who joined the department in the 1930s, mentions that Elkin did not launch straight into genealogical questions (Beckett 1986: 36), preferring rather to take simple “house inventories” until he had a more confident grasp of the particular language, and what sorts of questions he should ask.

For those who did not follow a genealogically-based account of the social organisation for the particular society studied, there was the danger of not having one's work accepted as “proper” anthropology by one's peers. And Elkin followed this rule of thumb too, once he had grasped what he thought he needed to ask.

An example of what happened to those who bucked the genealogical rule was Donald Thomson, who had begun his research around the same time as Elkin, in the late twenties. His ideas concerning exchange as part of religious transaction might have gone down better in the

seventies, or after, but in the mid-fifties, when structure and function ruled the waves, nothing was to upset the tuning to this way of thinking. In 1954, a review of Thomson's new book, *Economic Structure and the Ceremonial Exchange Cycle in Arnhem* (1949) by Ronald Berndt, was scathing (*Oceania* 25(1-2): 140-43). Berndt, the male member of Elkin's protégé anthropology couple, compared Thomson's work with Elkin's standard *The Australian Aborigines: How to Understand Them* (1938, then into its third edition in 1954). He remarked that Thomson's work was overly concerned with general religious ideas rather than “concrete social facts” (1954: 143, cf., Peterson in Thomson 1986). In the same edition of *Oceania*, an unsigned review (Anon. 1954) of the latest edition of Elkin's book offered no criticism whatsoever of the text, despite its already outdated evolutionary statements. Wise relates another incident concerning Elkin's own reaction when Herskovits, the editor of the *American Anthropologist* wrote to him enquiring where he could get hold of Thomson's book. The Berndts had just submitted an article to the *American Anthropologist* with a similar title to Thomson's book – “Ceremonial Exchange in Western Arnhem Land”. Elkin wrote back to Herskovits that Thomson's was “not a good book” and that it needed to be used “with care”. He did not specify where Herskovits could get the book, saying that his own preference was for the Berndt's book and that he imagined Herskovits could get the latter in New York. In another petty unprofessional display, Elkin wrote to Berndt when Thomson was awarded the highly regarded Rivers Medal for Anthropology, saying that “it was pushed by Radcliffe-Brown” (Wise 1985: 203-4). This was an ironic suggestion, given that Thomson and Radcliffe-Brown had already had a major falling out some years earlier over disputed photographic material as Australian National Research Council (ANRC) property, as well as the balance of research payments and money spent.

Among other researchers, Radcliffe-Brown also “collected” W. Lloyd Warner who worked with the Murngin in north-east Arnhem Land, and Ursula McConnell, the first female researcher of the Department, who worked with the Wik-Munkan of Cape York Peninsula – the same Wik of a more recent land title decision in the 1990s. However, it was Ian Hogbin who was the first student of Radcliffe-Brown's from Sydney to go into the field. After only one year of anthropology, Hogbin, already a double honours graduate, had just decided against teaching. He was asked by Radcliffe-Brown if he would like to become a professional anthropologist. Out of eagerness to get as many students into the field as possible, Radcliffe-Brown sent a fairly ill-prepared although eager Hogbin to Ontong Java in outer Polynesia (Beckett 1989: 7). The fieldwork that he did there went towards the preparation for his MA thesis, the first completed in the Department, in August 1929. H. W. Hart completed his thesis on the Tiwi just over six months later, in April 1930. However, for anything higher, London was the place to go. With other sources of

¹ However, a focus on New Zealand cultures remained a concern for New Zealand anthropologists such as Raymond Firth.

research, Hogbin's first fieldwork culminated in a PhD completed in London from 1929 to 1931.

Women Researching and Working in Anthropology

Elkin (1950: 148) claims that from the time of his appointment in 1934, he looked for women students to research Aboriginal women, as there was often secret women's business to which men were simply not allowed access. There was certainly no shortage of female students – in the undergraduate sector women were more than over-represented in this new discipline. While Elkin (1950: 148, footnote 2) mentions that the male anthropologist Geza Roheim (1933) did the first "systematic study" of indigenous Australian women, it was only via his wife's work with the women that the information was available. The Roheims researched out of the Hermannsburg mission in Central Australia in 1929. From Elkin's writing (1950: 148) it appears that Phyllis Kaberry (*Aboriginal Women: Sacred and Profane*, 1939) was the first female anthropologist to carry out research exclusively among women.

Although women figured prominently in anthropology in Australia, there seems to have been a lower value placed on more "female" areas of research than what were regarded as the major "male" areas of kinship, social organisation and totemism. For example, Elkin, when discussing Roheim's 1933 contribution, observed that women will automatically face difficulties in researching general areas such as kinship, social organisation and totemism, because their enquiries will of necessity lead them into male spheres of activities. While it is true that women would not normally have access to all men's activities, Elkin's comments assume that kinship and other similar spheres investigated by his peers are the sole province of men, while women's areas would be "the family", children and women's religious activities only. Furthermore, Elkin's own anthropocentric notions of what Aboriginal men's and women's spheres of activity might be, cast doubt upon the quality of any information gathered by a female anthropologist, automatically placing it as lesser in anthropological importance to similar work done by a male anthropologist, rather than different forms of possibly similar information. He did, however, grant that Ursula McConnell, in her research in the Cape York region, "has been most successful in this sphere of research, and received unstinted collaboration of male informants" (1950, footnote 2, p.149).

As professor of the Sydney Department for nearly twenty-two years, Elkin exercised a lot of influence on the types of research done up to the mid-fifties in Australia. After this time, other departments came into being, most especially at the Australian National University (ANU) from the late forties; and so other points of view and angles began to be fostered under different thinking. A glance at the staff lists from 1931 to 1993 confirms that although women have been active in contributing to anthropology in the Sydney Department, their position has always been junior to men. Despite the fact that Camilla Wedgwood was the first lecturer in the Sydney

Department under Radcliffe-Brown, she was very much a "seat warmer" replacement for the deceased male anthropologist A. B. Deacon, until Raymond Firth was able to take up the position in 1930 after completing his fieldwork with the Tikopia (Elkin 1956: 174). In the mid-thirties, after the Department came under the wing of the University proper and funds became more easily available, Wedgwood and her colleague Ian Hogbin were both appointed full-time lecturers. Generally speaking however, most senior positions were filled by men, whereas teaching fellows, tutors and research assistants – most notably in the years Elkin was Professor – were more frequently female.

To Elkin's mind it was the husband and wife team of Catherine and Ronald Berndt who were the "ideal work pair" (1950: 149), Catherine focusing on language and women, while Ronald focused on broader "social" issues. They began to work in Elkin's own fieldwork area in the Western Desert of South Australia. Over the next two decades, Elkin and the Berndts came to consider, according to Wise (1985: 196), that Arnhem Land and the Northern Territory was their own research property. This may also explain, in part at least, their behaviour towards those such as Donald Thomson, who had developed different ethnographic interpretations. In the "Notes and News" section of *Oceania* (XXIV, 1, 1953a) a report on the Berndts' latest anthropological endeavours mentions that they had "been engaged in research work almost continuously since 1941". However, it was Ronald who took the lecturing appointment as a new MA graduate, while his wife Catherine, with her MA graduation completed five years earlier, took part-time work as a temporary lecturer within the Sydney Department, this despite their equal pegging in fieldwork and research. Later on, it was Ronald who was offered the professorship at the University of Western Australia. While the Berndts were regarded as the ideal anthropological research team, covering all angles, the mostly female research assistants were put to work on the more "sociological projects" organised by Elkin.



Professor Ronald M. Berndt and Dr Catherine H. Berndt
Berndt Museum of Anthropology

In the midst of substantial contributions towards anthropological research at Sydney University from its inception in 1926, women's formal recognition by the University hierarchy in terms of teaching posts is a fairly recent phenomenon. While Camilla Wedgwood was the first woman to hold the permanent position of lecturer for seven years from 1938 to 1946, the next long-term position held by a woman was over twenty years later, when A. Margaret McArthur, with a PhD from the ANU, was appointed a lecturer for four years, from 1966 to 1969, and then senior lecturer for seven years from 1970 until 1976. The first female Associate Professors – Diane Austin-Broos and Marie de Lepervanche – were appointed some ten years later. It was not until 1997 that the department finally had its first female Professor with the appointment of Diane Austin-Broos to the Radcliffe-Brown chair.

One of the distinctive aspects of the “Elkin years” at the Sydney Department was that he employed mostly women, although the positions that they held were minor in comparison to the senior appointed men in the Department, and the reasons for this gender bias may have been to do with Elkin's perceived compliance of women in comparison to men who, it seems, often threatened Elkin, except when they entirely agreed with him, as with Ronald Berndt. Tigger Wise is of the opinion that although Elkin would employ the person who would do the job irrespective of gender, he did prefer women. She says of the situation, “in their gratitude they were easier to dominate.” (1985: 194). Towards the sixties, when the department enjoyed even higher levels of funding with the research boom in Australia, female representation went right down, with only a couple of women in a newly-expanded department.

However, the dearth of women in prominent positions in the Department did not prevent their work being recognised as valuable elsewhere. Government and Colonial departments saw anthropology as a necessary part of efficient administration (indeed, this applied view of anthropology was one of the initial reasons for the foundation of the Sydney Department), and women and men were both employed because of the eagerness for anthropological enterprise, and the need for a wide range of knowledge. Camilla Wedgwood, through her work in Nauru, helped to establish a secondary school for girls there. She had recommended a special girls' school as a way of assisting women in the transition to an Australian-administered colony. Later, during the Second World War, along with other anthropologists such as Ian Hogbin and Bill Stanner, Wedgwood used her anthropological expertise as part of the war effort. She entered the women's services in the Australian Army as Lieutenant-Colonel, attached to the Army Directorate of Research, which was concerned with problems of research in Australia and New Guinea. Later in 1947, after her simultaneous postings as Lieutenant Colonel, and lecturer at the University of Sydney, Wedgwood worked in the Colonial Department of the Institution of Education in London, and then returned to Sydney to become senior

lecturer in anthropology at the School of Pacific Administration in Mosman (SOPA). In essence, Camilla Wedgwood was doing the consultancy work that is the bread and butter of modern anthropologists today, in the area of so-called development and UN-related or NGO-related work. Likewise, Phyllis Kaberry worked for the British Colonial Office as a field researcher in the British Cameroons. On the other hand, male colleagues such as W.C. Groves, became the Director of Education for Papua New Guinea, and it was E.W.P. Chinery who was the government anthropologist. Yet again, it was the men who occupied the senior positions.

Research and Funding

Although most research was funded in equal proportions from the Commonwealth and State governments on the one hand and the Rockefeller Foundation on the other, and administered by the Australian National Research Council, other avenues of funding were also exploited. Nevertheless, funds for research and the general running of the department began to run dry in the thirties with the advent of the depression. The Sydney Department of Anthropology was not yet a firm fixture in the University of Sydney, and was asking for funds when they were in short supply.

The Rockefeller Foundation had only guaranteed funds for five years, and with the argument between Radcliffe-Brown and the executive Committee of the ANRC, all states had, one after the other, dropped their funding except for New South Wales (see Part II). As the University itself was not responsible for the Anthropology Department, both research and teaching facilities seemed doomed. Students taking Anthropology I in 1933 were warned by the new senior lecturer A.P. Elkin, that Anthropology II might not be available in 1934. However, with negotiations alluded to earlier, late in 1933 the Commonwealth government increased its subsidy from 500 pounds to 1,250 pounds per annum, promising that funding for a further five years. Although there was some money for fieldwork, there was not enough for a lectureship, and consequently, recipients of fellowships were, after a year in the field, called upon to assist for one year in the Department. A succession of researchers – Stanner, Wedgwood, Hogbin – became acting lecturers over successive years receiving only researcher's stipends for their work. By 1937 though, the Commonwealth had increased its grant, allowing the appointment of a full-time lecturer, and a year later, a full-time tutor. It became fully responsible for the financial upkeep of the Department.² The Rockefeller Foundation sent money for three more years after its five year agreement, contributing a total of 55,000 pounds, from 1926 to 1938 (Elkin 1952: 37) so that research could continue. *Oceania* was founded in 1930, and despite ANRC backing, it still floundered financially for a while, perhaps while finding its feet as a peer-recognised journal among

² See Elkin (1952: 38-9) for more detailed information regarding funding.

anthropologists. All the research the Rockefeller Foundation funded was of little use without a forum of publication, and the journal was an essential part of the research process. However, it gradually became financially secure through subscriptions (initially too few to support the journal, says Elkin) as well as the Rockefeller Foundation grants (Elkin 1970: 257).

In 1940 the Department funds began to run low once again, and Professor A.P. Elkin wrote to the Carnegie Corporation with a sort of SOS as he called it, (Elkin 1952: 37) and they responded with a cheque for US \$10,000. The Research Committee of the University of Sydney also made small grants and fieldwork research was able to continue “to a very moderate extent” (Elkin 1952: 37).

With the outbreak of the Second World War, anthropologists were called to serve in a variety of capacities. I have already referred to Camilla Wedgwood, and Hogbin, who were both Lieutenant-Colonels in the Army Department of Research. Stanner worked in north Australia, organising defence requirements among Aboriginal people there, as did Donald Thomson his friend and colleague. However, not all anthropologists were employed in defence of the country. Around the same time, the Berndts were employed by Vestey, a British-based pastoral company with extensive landholdings in the Northern Territory. Wise (1985: 166) mentions that Vestey was “finding it tough to compete with the army for Aboriginal labour” and so employed the Berndts to investigate the depopulation of tribes in the Northern Territory from August 1944 to March 1946. They were to make suggestions for the maintenance and increase of the people to ensure a steady supply of labour on Vestey’s enormous cattle stations that had been established on the traditional lands of the people who now laboured for Vestey. Elkin wrote glowingly of the research project, which he regarded in 1950 as the Berndt’s main project of the past decade, in that it ensured “a supply of pastoral employees in the future and also the well-being of the Aborigines” (Elkin 1950: 149). However, perhaps in anticipation of the eventual and now-famous walk-out in the seventies by Vincent Lingiari and his colleagues, Elkin noted that Vestey was impatient of “what had to be a long-term plan”. Vestey’s impatience with the research was due to their desire to recruit people from surrounding desert areas to take the place of those from tribes that had virtually died out as a result of the destructive impacts of the pastoral industry on their homelands and hunter-gatherer livelihoods. While the anthropological research was not a success in Vestey’s eyes, the Berndts used their work on depopulation once the Commonwealth Government stepped in to try and regulate the pastoral employment of Aboriginal people. Catherine Berndt’s material on how station life affected women’s ceremonial life went towards her MA thesis; Ronald Berndt still only had a diploma in anthropology – subsequent research projects helped to further his MA, which he finally received after the war in 1951.

After the war, the Commonwealth Government employed anthropologists in its department of Post-War Reconstruction and the committee which enquired into compensation to natives for war damage – they were in a different category from the rest of Australia. Caroline Kelly and Jean Craig (later known as Jean Martin) worked with the former – Kelly on the assimilation of alien groups (*Oceania* 1945: “Notes and News”) in the final years of World War II, and Craig on rural communities. Ian Hogbin worked with the committee for compensation in his capacity as anthropologist of Melanesia.

Once the islands of Micronesia came under US jurisdiction, having previously been Japanese mandates, social scientists of all persuasions from the US and Australia joined in projects of intensive study of Micronesia and their populations. Arthur Capell, the newly-appointed lecturer in linguistic anthropology, accompanied the operation, which was known as CIMA – Coordinated Investigation of Micronesian Anthropology – as a specialist in Oceanic and Indonesian linguistics. He went to Palau.

Although each person was sponsored by their own institution, the exercise was an international post-colonial enterprise – a recognised need for political and strategic ends. Anthropology was part of that enterprise, a profession whose expertise was once again needed in the administration of newly acquired territory.

In the same year as CIMA was developed, in 1947, the Association of Social Anthropologists was formed in Great Britain, following a general feeling among social anthropologists that their discipline had reached a stage of development necessitating the foundation of a professional organisation. In the words of early evolutionary anthropologists, they had evolved! Members came from Britain or her colonies and ex-colonies. Back in Australia, during the late forties when the Australian National University was being established, there was talk of a Research School of Pacific Studies. By the early fifties it was established under the helm of advice from Stanner, and the expertise of Raymond Firth. Siegfried Nadel was the inaugural Professor of the School. Elkin felt a new competition in the research stakes, with this new institution, as it claimed an authority over fieldwork territory which had previously been the sole research “property” of the Sydney Department. He had earlier done a survey of the research potential of New Guinea, Papua, the Solomons and the New Hebrides (Elkin 1953b), and the two professors divided these areas between them, exchanging research students between the two universities. Australian Aboriginal Anthropology was kept as Sydney’s “domain.” The Pacific was now the “jurisdiction” of the ANU School of Pacific Studies. Earlier, in 1946, the LHQ School of Administration became the permanent School of Pacific Administration (SOPA) in Mosman in Sydney, and the training of cadets (*kiaps*) and others working in Papua New Guinea became its task. SOPA, branded by the press of the time as a “bunch of -ologists” and the workers there as “long-haired

intellectuals” (Wise 1985: 160), provided employment for a number of anthropologists. Sydney University anthropology remained the more staid research unit under Elkin. In 1956 Elkin retired, in the same year that Ronald Berndt took up a position as senior lecturer in anthropology at the University of Western Australia. When John Barnes became professor of anthropology at Sydney in 1956, he criticised the research at Sydney as “not being very relevant” to contemporary developments (Berndt 1967: 245). Berndt rapped Barnes on the knuckles in a rather Elkin-esque manner, saying that perhaps Barnes saw himself as a “bearer of intellectual enlightenment to the ‘natives’ [read anthropologists] and that in the intervening years, since the 1920s we Australian anthropologists had strayed far from the fold” (Berndt 1967: 246). As anthropological son to Elkin, perhaps Berndt did not see Elkin’s control over anthropology in Sydney and the power inherent in his role as “expert” on Australian aborigines and the sole professor of anthropology in Australia as in any way problematic. In a way, anthropology in Australia had indeed strayed far from the fold with Elkin encouraging straight ethnography following his own pattern. Anything that challenged his accepted *status quo* was not regarded by him as anthropology.

Research in the fifties was beginning to boom as funds became available in this post-war, prosperous period, however this was only the beginning of the boom in academic expansion that began to occur in the sixties. All over Australia, universities were either being founded, or expanded. Although it flourished, research however proceeded largely according to the dictates of those in power, who decided what money went to whom. Finally, with the demise of the ANRC in 1955, Elkin’s hold over research as Chairperson of the Committee of Anthropology was relinquished. Although he continued as editor of *Oceania* after his retirement, he no longer held the same power, instead becoming a source of information on all things Aboriginal, tucked into the Mackie Building across Parramatta Road, away from the University quadrangle and the Sydney Anthropology Department. Research took new turns, increasingly beyond Oceania and into Asia. With new ideas about the role of anthropology surfacing, Elkin’s old style of recording “the truth”, the facts, was replaced with different, and sometimes radical new ways of seeing the “old stamping ground” of fieldwork, Australia and Oceania.

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The Birthing Place: Saving the ‘Baby Hilton’

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It was about 9.00 am, as I walked along the streets toward the main road where the Nhulunbuy hospital is. It was early March and, despite being towards the end of the wet, the day was oppressively hot and sticky. It felt like the build-up had returned with no storms to relieve the mounting pressure and the sun already had a sting in it. Groups of women, some pushing prams, were walking along the streets, all heading for the hospital grounds. “You coming to the march,” someone yelled at me from across the road. “After I drop my son off,” I replied. The women were concerned that the maternity ward at the Gove District Hospital was to close and a group of midwives and mothers, together with senior Yolngu women, had organised a rally – they wanted to save the ward.

The maternity ward, affectionately dubbed the ‘Baby Hilton’ by locals, is busy. The local white population has a higher than average birth rate and, as well, the ward provides critical services to Aboriginal women. It allows them to birth on country – or, at least, on neighbouring country – rather than having to travel to large cities as

many Aboriginal women from remote communities have to do. Health authorities stated that they could not attract doctors with obstetrics skills to come and work in Nhulunbuy. My neighbour, a midwife, who helped organise the march, said that this was not true, that the health authorities wanted to save money by closing the ward.

Nhulunbuy/Gove: a town with a double name and so often a double life. The Nhulunbuy of Yolngu people who live on their traditional lands but struggle with social problems and the presence of a large white population. The Gove of white people services the nearby bauxite mine and aluminium refinery and holds the promise of a lovely tropical town and an easy lifestyle.

Yolngu people visit Nhulunbuy/Gove to access the services. They are often sitting, talking in groups in different spots around town, seemingly doing nothing in particular. By contrast, whites always seem to be busy, moving from place to place, going somewhere. The two groups rarely interact, as if they are passing by on different levels. Black and white: they share the spaces that are Nhulunbuy/Gove but, it seems, they seldom share each others lives. For the most part they are uneasy with each other, having little in common. The women's march promised something different.

It was nearing 10.00 am, the official start of the march, as I headed up to the hospital. The hospital is relatively small with about 30 beds. The grassy lawn sloping down from the front was still bright green from the recent wet. Some pandanus palms and a few trees were dotted across the lawn and there was a garden of tropical, shady trees to one side. Hundreds of people were gathered in front of the hospital. Most were white women, pushing prams and carrying small children. Some were dressed up or carried signs for the rally. Many were grouped in the shade

provided by the trees. I felt uncomfortable – oddly out of place – because I was no longer pushing my son's stroller.

An occasional van or bus drove into the hospital's arching driveway and stopped in the car park above the lawn. Groups of Yolngu women poured out, chatting and laughing among themselves. Most congregated on the far side of the garden. With the exception of a few midwives whom they knew they were separated from the white women.

We waited until eventually a small group of Yolngu women arrived. They were led by an older woman. She was dressed in a grass skirt, carried a long wooden stick and her face was ceremonially painted. She led a small child who was similarly adorned. She was the senior woman for the 'country' that the hospital was on and she was to lead the march from the hospital grounds to the town hall. First however she smeared a strip of ceremonial paint across the foreheads of all the midwives. Only then was the rally ready to begin.

The march was led by senior woman for country. Ceremonially dressed Yolngu women held a painted banner that proclaimed 'save our birthing place'. Behind them were more Yolngu women who held signs and a traditionally painted banner. Then came the white women, first in a big crowd, then in smaller groups and finally the stragglers. The road was quiet, there was not a car in sight though the police still closed the road to traffic. There were no onlookers. The only 'audience' was a cameraman from the ABC's Stateline. He rushed about getting footage and, it was rumoured, succumbed to the heat and was treated for heat stroke. The march went from the hospital to the town hall, about a kilometre apart.

Inside, an interesting and different formation had been organised than what the traditional town hall structure called for. The main meeting room of the town hall has a



The women's march, Nhulunbuy/Gove [photograph courtesy of arafura times, 11 March 2009]

stage, but this was not used. Rather, chairs had been arranged in concentric circles that surrounded a grass mat where small children ran and played and where people stood or sat to speak. To one side of the circle, nearest the stage, most of the mothers who had brought prams or young children sat together. A few sat with their children in the middle of the circle.

The senior woman for country welcomed everyone to her country. She spoke in language and the other Yolngu women, sitting all around me, spoke back, replying to her calls.

After brief introductions, the visiting officials were called on to each address the group. Present were the CEO of the Department of Health, the Gove District Hospital General Manager, the local Member of Parliament and a Federal Government senator. Aside from the local member, all were men and they were the only men present. When they spoke, each one stood at the front where the stage was, and addressed the audience. Each spoke about what was being done to resolve the problem. They assured everyone that they were listening to people's questions. But they could not deliver an instant solution.

The women who had marched now asked questions, expressed their concerns or recounted past experiences. White women first complained of the inconvenience of having to fly to Darwin and then publicly acknowledged the far greater ramifications for Yolngu women. Older Yolngu women spoke of their concern for young Yolngu women who needed to birth near home and near or with their families.

There was a strange disconnection. The women of Nhulunbuy/Gove wanted to highlight a problem and asked that it be resolved. Several hundred people, Aboriginal and white, young and old, had gathered to discuss their common problem and talk about their concerns. There was a feeling of solidarity and common purpose that was given material expression in both the march itself and the way they had organized seating arrangements and created a focal point that was, simultaneously, the place where people addressed the group and the place where children played. The white midwives and the senior Yolngu women had shared the responsibility for organising the meeting.

But the government representatives had come to deliver information and a message: they had flown a long way to tell people what those people already knew – that plans were afoot to close the maternity ward – and to let it be known that there was nothing more that anyone could do about it. They said that they were listening though, in fact, they were not hearing. After he had spoken, the CEO of the Department of Health sat down beside me. He had fulfilled his administrative responsibilities. He had said what he had come to say and that was it. Now, leaning back in his chair, one foot across the other knee, he pulled out his mobile phone and started texting. He gave no more attention to the meeting until, somewhat embarrassed by my watching, he pocketed the phone, sat up straight and looked ahead.

I had lived at Nhulunbuy/Gove for several months. Now, for the first time, I had seen whites and Aborigines come together to talk and to act in relation to a common purpose. I thought the day had been a great success. I asked my neighbour how she thought it went. She was not sure. "It was meant to be about us, not them (the health authorities)" she said. "We invited them here to listen to us but they made it about them". There was that disconnect, the authorities had come to stand at the front and tell us how the situation was. The women had gathered together to talk and to listen to each other. Although there was still a separation, white and Aboriginal women had been able to connect through the common experience of birthing and their concern about losing their common birthing place.

Afterword: The maternity ward closed for a few months but then reopened and now continues to provide antenatal and birthing services to women in east Arnhem Land.

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.

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

Theme: The Ethics and Politics of Engagement

Program and other details were provided in the September issue of the AAS Newsletter.

Change of program re Keynote Address

Details of this Conference appeared in the September issue of the AAS Newsletter. Since that time, and for personal reasons, Arjun Appadurai has had to withdraw his acceptance of the invitation to give the keynote lecture at this year's Australian Anthropological Society meeting.

The Conference organizers are pleased to be able to report that Professor **George Marcus**, Chancellor's Professor of Anthropology at the University of California Irvine, has agreed to offer the keynote lecture for 2009. George Marcus is author or co-author of such landmark works as *Writing Culture: The Politics and Poetics of Ethnography* (1986), *Anthropology as Cultural Critique: An Experimental Movement in the Human Sciences* (1986), and *Ethnography Through Thick and Thin* (1998). He has been the editor of the *Late Editions: Cultural Studies for the New Century* series with the University of Chicago Press. His recent work has included a shift to even greater emphasis on research collaboration, especially in studies of elite and expert groups to better understand social change and expand ethnographic research into new realms.

The Conference organizers apologize for the change in schedule, but are very grateful that such an engaged scholar has accepted their late invitation. In addition, they hope that Professor Appadurai and his family receive strong support during a very difficult time.

Farewell and Thanks to Departing AAS Executive Members

Two of the members of the Executive finished their terms at the end of the Annual General Meeting at the 2009 AAS conference. David Martin has been Treasurer since 2004, as well as Newsletter editor in 2001 and 2002. Mary Patterson has been a member of the Executive since 2006 and has been co-editor of the Newsletter (at first with Rosita Henry and subsequently with Peter Dwyer) since 2002. I would like to thank both David and Mary for the valuable contributions they have made to the AAS during their terms of office.



David's term as Treasurer has been of much longer duration than usual, and his work for our organisation while in this role deserves some additional remarks. Shane Silva, the AAS administrative officer and website manager, who has worked closely with David for the past five years, wrote:

When I joined David was in the process of initiating major changes to improve the society's operations and website. Almost all the changes made to the website (including membership database, online voting, online membership applications etc.) were initiated by him. He also painfully designed and tested all the functionalities (every single page, form, drop down menu etc.) Our website has nearly a thousand pages although it is not obvious to anyone at first glance. He was also responsible for introducing the exec mailing list and all the other mailing lists the society now uses, the exec forum and the membership databases. He also almost single handedly drafted the text for the entire website when we revamped it in 2006.



Members of the Executive are also grateful to David for his outstanding management of AAS financial matters. He has set up a professional financial management system and has stringently managed the budget and finances of the society, including initiating interest bearing accounts, setting up processes to receive credit card payments online, and performing all financial

transactions with streamlined processes for sign-offs through the on-line Executive Forum.

We have been fortunate indeed to have a Treasurer who has been willing to sacrifice so much of his time and expertise to so many areas of the Society's operations. David is a model of quiet efficiency, organizational know-how, level-headedness and professionalism who has

tirelessly assisted the other Executive members in the performance of their roles.

Dave, we hope there is a new spring in your step as you move into a life free of the day-to-day administrative chores of AAS. Many thanks from the Executive and all the members for the excellent work you have done.

Linda Connor
President, AAS

AAS Essay Prize, 2009

The prize for the best essay published in Australian anthropology journals during 2008 was awarded to **Will Rollason** for his article entitled "Counterparts: Clothing, Value and the Sites of Otherness in Panapompom Ethnographic Encounters" published in *Anthropological Forum* 18 (1):17-35.

A Special commendation was awarded to **Borut Talban** for his article "The Poetics of the Crocodile: Changing Cultural perspectives in Amonwari" published in *Oceania* 78: 217-35.

The Abstract of Will's article follows:

Panapompom people living in the western Louisiade Archipelago of Milne Bay Province, Papua New Guinea, see their clothes as indices of their perceived poverty. 'Development' as a valued form of social life appears as images that attach only loosely to the people employing them. They nevertheless hold Panapompom people to account as subjects to a voice and gaze that is located in the imagery they strive to present: their clothes. This predicament strains anthropological approaches to the study of Melanesia that subsist on strict alterity, because native self-judgments are located 'at home' for the ethnographer. In this article, I develop the notion of the counterpart as a means to explore these forms of postcolonial oppression and their implications for the ethnographic encounter.

The Abstract of Borut's article follows:

Ambonwari people from the East Sepik Province, Papua New Guinea, had a rich repertoire of song-dances, each of which was associated with specific events and the birth of something new. Together they represented the entire human life cycle as well as the cosmology at large. Visual, verbal and tactile modalities of singing and dancing were tightly interwoven; images and symbols were enacted by the dancers, in their decoration, arrangement, movements and in the whole ceremony and were firmly situated in their landscape. Accordingly, song-dances were also an important practice in male initiation ritual. The first song-dance of the ritual was the crocodile song-dance. This article analyses different transpositions of images and meanings which can be decoded from the dance, from the objects that were part of the initiation rite, and from the parallelism and rich allegory of verses. These transpositions operate at different levels until they converge upon the existential facts of birth and death. In the new millennium and under the influence of a Catholic charismatic movement, however, Ambonwari broke off their relationships with spirits, abandoned the men's houses and

stopped talking about male initiation ritual. Along with other traditional song-dances the crocodile song-dance has been taken over by the song-dances of the Holy Spirit. These changes in social and cultural perspectives, which are still taking place, are at the same time products and producers of the changes in their relationship to “space” and “time” which are at the same time changes in visual and auditory perception and expression of their life-world. All these changes should not be seen merely in some abstract or symbolic terms but as tangible processes generated by people's action.

AAS Thesis Prizes, 2009

In 2004 AAS instituted the award of prizes for the best thesis in anthropology, granted during the preceding 12 months, in each of two categories: Honours and PhD/MA (by research). Prize winners for 2009 were as follows:

The 2009 prize for the best Ph.D. thesis was awarded to **Michaela Evans**, Discipline of Anthropology and Sociology, School of Social and Cultural Studies, The University of Western Australia, for her PhD thesis entitled “The Elusive Clean Machine: Rational Order and Play in a Public Railway”.

The Abstract to Michaela's thesis is published in this issue of the AAS Newsletter (see p. 15)

The 2009 prize for the best Honours thesis was awarded to **Gillian V.L. Bowan**, Department of Anthropology, The University of Sydney, for her Honours thesis entitled “Companionate-Arranged-Love-Marriage: Transformations of Arranged Marriage in the South Asian Diaspora”.

The Abstract to Gillian's thesis was as follows:

This thesis focuses on the relationship between marriage and social reproduction in four South Asian communities who practice arranged marriage. One of these communities, the Khalapur Rajputs, reside in the North Indian state of Uttar Pradesh. The other three groups are settled either permanently or temporarily in the western nations states of Great Britain and the United States of America. The marriage practices of the groups I consider are diverse yet; all are understood and described by informants as expressing some form of arranged marriage. The continuity of arranged marriage both on the sub-continent and in the western nations where migrants live runs counter to the common assumption that this marriage form has been produced by specific historical contingencies collectively termed ‘tradition’. Scholarly interpretations of arranged marriage often focus exclusively on its role in reproducing particular kinship systems or alternatively whether these practices are particularly ‘oppressive’ to women. Few studies approach arranged marriage as an ideal that is dynamic and thus one that may be transformed. In the migrant communities I explore, neither exact replication of pre-migration marriage practices nor a total rejection of arranged marriage has occurred. Rather, migrant

communities have incorporated some elements of western conjugal forms including, for some groups, discourses of ‘companionate marriage’ and ‘romantic love’ while retaining a strong commitment to reproducing the values governing the patriarchal extended family. Drawing on a range of ethnographic data I argue that the perpetuation of the family and the reproduction of pre-migration identities are contested, transformed and to varying degrees accomplished through arranged marriages which link diasporic subjects with husbands and wives from their sending communities.

Congratulations

Congratulations to **Thomas Reuter**, former President of AAS and foundation member of the World Council of Anthropological Associations, on his September award of an Australian Research Council Future Fellowship under which he will pursue a project titled ‘Religion and Spirituality in the Contemporary World: An Indonesian Case Study’ through the four-year period 2009-13. In taking up this fellowship, Thomas will move from the School of Political and Social Inquiry at Monash University to The Sidney Myer Asia Centre at The University of Melbourne. A summary of Thomas' nominated project follows:

Religious extremism in Indonesia became a major security concern for Australia after the Bali bombing. Research thus focused on the networks of small and rather marginal Islamic radical groups such as Jemaah Islamiyah (JI), while the broader national and international trends that give rise to this and other, more moderate and popular new forms of religiosity remained unexplored. This emphasis on extremism contributed to a stereotyping of Islam as intransigent, and of multi-ethnic and multi-religious Indonesia as an Islamic nation. The current project will deliver a more balanced appraisal of the impact of resurging religiosity in our region by focusing on the pluralistic and relativistic religious attitudes more representative of Indonesian society today.

Changing Places

From The University of Sydney

Gillian Cowlshaw has moved from the University of Technology Sydney and is now an associate of the Department of Anthropology at The University of Sydney.

In January 2010 **Holly High** will take up the post of Research Associate in the Department of Social Anthropology, University of Cambridge, for two years. She will be working closely with colleagues to develop the Department's research strengths in the theme of “Resources – natural, conceptual, human”. She will also conduct her own research project while there, which is an investigation of the Ho Chi Minh Trail area of Laos in terms of local experiences of the war era and subsequent changes in the political, environmental and social contexts.

Yasmine Musharbash and **Terry Woronow** have been appointed lecturers in the Anthropology Department. Terry has come from the University of Arizona, and works on topics related to youth culture, rural-urban migration, gender, and transformations in state power in urban China. Yasmine arrived in Sydney from a postdoctoral fellowship at the University of Western Australia via a stint with the Aboriginal Areas Protection Authority in Alice Springs and will continue working on matters Warlpiri, comparative anthropology, and the anthropology of the everyday and the emotions.

ANSA - The Australian Network of Student Anthropologists

The ANSA subcommittee had a busy few months finalizing the Postgraduate Showcase for the AAS Conference at Macquarie University, Sydney. This year for the first time we also featured a Poster Session at the conference. The opening of the Postgraduate Poster Session was held between 1.00 and 2.00 pm during lunch on Wednesday 9th and poster presenters were on-hand to discuss their research.

The following people presented posters:

Marianne Riphagen: *Indigenous Cosmopolitanism: Framing Australian Photomedia in the Twenty-First Century*

Paul Mason: *Movements into Neuroanthropology: The use of Music & Movement to Study the Relationship between Brain and Culture*

Triin Pehk: *Struggle for Survival: The Yindjibarndi people of North-Western Australia*

Sumant Badami: *Between Medicine and Manthravady: Identity and Agency in Paniya Health*

Diane Mobbs: *From a Distant Shore: Migration and Festive Performance of the Tokelau people of Townsville*

Nadiya Chushak: *Coming to Terms with Socialist Past? A Case of Museum of Yugoslav History*

Sheree Fisher: *Talk Derby to Me: Image, Dynamics and Interaction in Women's Flat-Track Roller Derby*

Bianca Brijnath: *Seeing is Believing: Diagnosing Dementia in Delhi*

Regina Ryan: *Reversal of Fortunes: Llay Ecclesial Ministry in the Catholic Church in Australia*

Adele Millard: *Eating Our Words: Profit and Loss in the Narrative Economies of Western Australia's Truffle Market*

The final list of presenters for the Postgraduate Showcase was as follows:

Panel: Crafting Local Spaces for Agency and Dialogue

Natalie Greenland: *Radio Media Production and Reception in Nepal*

Martien van Zuilen: *A Matter of Cloth, Yarns and Words: Materialising Time and Engagement through the Eye of a Needle*

Paul Mason: *Fight-dancing and the Festival: An Exploration of the Internal Dynamics of Fight-dancing in Regional Festivals*

Panel: Dynamics of Migrant Identity

Sansanee Chanarnupap: *Thai Skilled Immigration in Australia*

Cathrin Vesna Bernhardt: *Consuming Identities*

Diane Mobbs: *From a Distant Shore: Migration and Festive Performance of the Tokelau people of Townsville*

Senem Yekenkurul: *Narrative and Storytelling in the Formation of Migrant Identity*

Panel: Intercultural Spaces: Sites of Resistance and Coexistence

Tien Eng NG: *The Muslim Politics of Accommodating the Others in Malaysia*

Godlif Sianipar: *Christian-Muslim Relationships in Medan and the 'Dalihan na Tolu': A Social Capital Study of Bataknese Traditional Values and Their Effect on Interfaith Relationships*

Cameo Dalley: *Domains and the Articulation of Non-Aboriginal and Aboriginal Relatedness in the Township of Gununa, Mornington Island*

Richard Martin: *Alternative Assertions of Indigeneity by Non-Aboriginal Residents of Australia's Gulf Country*

Panel: Indigenous Australia; Contemporary Issues

Kelly Greenop: *Indigenous Place in Inala, Queensland: Models of Place for a Diverse Community*

Yugo Tomonaga: *Social Movement for the Environmental Management of the Yorta Yorta People in South East Australia*

Peter Stewart: *Reasoning Strategies: State Representations of the State and Aboriginal People, Omissions and Inclusions of Evidence.*

Panel: Development and Conservation: Asia Pacific

Philip Fountain: *Rendering Relational: The Mennonite Central Committee's Abnormal Approach to Development in Indonesia*

Malita Allan: *Death of culture? Tai tourism villages in the uplands of Vietnam*

Panel: Navigating Relational Spaces of Place and Personhood

Chris Deighton: *The Human Terrain System: The Role Of The Embedded Anthropologist In Modern Warfare*

Neil Welsh: *The Culture within Youth Custodial Centres. Chipping Away at the Stone?*

Amanda Bowden: *The Zeme Nagas, Gender Relations and Children*

Marie Seeman: *Swan River Belonging: Social and Emotional Interactions with an Urban River in the South West of Western Australia*

The ANSA Annual General Meeting was held at the Conference in Sydney from 3.30-5pm on Thursday 12th December 2009. Outcomes and election results will be

announced on the ANSA website and in the next AAS Newsletter.

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

Jennifer Gabriel (JCU), Chairperson of ANSA 2009

Forthcoming Conferences

Into the Academy: Indigenous Knowledges

14 – 15 December 2009

The University of Sydney

The University of Sydney Indigenous Knowledges Research Group (IKRG), in conjunction with the Faculty of Arts has invited some key Indigenous scholars to join with us in a conversation about change as it applies to the role of Indigenous Australians and their culture in the academy. This is envisaged as a means of developing constructive dialogue about Indigenous Knowledges (IK) approaches to teaching, learning and research and of beginning strategies for ways forward to progress developments on this campus.

Australian academic life has come to a crossroads whereby the momentum for Indigenous knowledges development has reached a critical mass and universities are increasingly expected to respond with appropriate initiatives. Events on the national stage, notably the Prime Minister's apology to the Aboriginal people for the Stolen Generations on 13 February 2008 are an important part of this momentum. Witness too the granting of the Sydney Peace Prize to Patrick Dodson in 2008 and the Australian of the Year to Michael Dodson in 2009, both of whom have championed the value of Indigenous Knowledges for all people. In the academy, key Aboriginal and Torres Strait Islander academics are pushing beyond established epistemological boundaries into territories that promise to deliver more in terms of social justice outcomes. In this they are joined by Indigenous academics of other settler colonial nation states notably New Zealand, North America, Brazil and Canada in developing a transnational dialogue. The idea of the symposium is to begin a conversation about ways forward in terms of incorporating Indigenous Knowledges and approaches to protocols, ethics, philosophy, research methodologies and pedagogies that are informed by IK development. This will be of interest to those who already teach and/or research in the area of Aboriginal and Torres Strait Islander issues but will also interest all staff who have an interest in developing ways in which Indigenous Australians can truly engage with the academy.

Further details:

<http://conferences.arts.usyd.edu.au/overview.php?cf=29>

Anthropology and the Ends of Worlds: A Symposium

25 – 26 March 2010

Hosted by Department of Anthropology, School of Social and Political Sciences, University of Sydney

Convenors: Linda Connor & Sebastian Job

What is entailed in casting a specifically anthropological light on the ends of worlds, and how might anthropology itself be changed in the process?

Ethnographic fieldwork is often conducted at “worlds’ ends,” or in social worlds whose negative transformations are experienced as endings. Among the world’s comparatively wealthy and culturally dominant the fear that everything is coming to an end sits shoulder to shoulder with security, comfort and optimism. Technological advances and post-industrial affluence coexist with apathy, denial and indifference, as well as anxieties about danger, loss, risk and looming catastrophe.

Anthropology has long contributed to differentiated and pluralised understandings of cosmologies of destruction and renewal. These eschatologies - such as Apocalypse, Kali Yuga, Doomsday, or Mesoamerican calendars – also operate as visions of transcendence. How do end-time doctrines, myths and prophecies articulate with the domain of scientific rationality? How are they caught up in other dimensions of the “global process” such as economic and ecological interdependence? Are there signs of converging demands for a world process that reveals itself as having a purpose, a good “end” to which it must be directed – lest it “really, finally, end”? How is cultural anthropology situated in relation to this persistent quest for a human telos and the prospect of world endings?

We invite proposals for papers that tackle the problematic of Anthropology and the Ends of Worlds. Within this broad theme papers might draw on such empirical areas as the lived experience of economic crisis; environmental destruction; religious mutations; new political formations; postcolonialism; or the loss of vernacular languages.

The keynote speaker for the symposium is Professor Michael Taussig, from the Department of Anthropology, Columbia University, New York. The symposium is envisaged as a conversational and intellectual exchange among participants and it is envisaged that interest groups may be formed around particular topics with short pre-circulated papers before the symposium where possible. We hope to include as many papers as possible, but there may be selection of abstracts according to topics that emerge and space availability.

Abstracts are requested by Friday 18th December 2009 and should be submitted to Katarina Ferro katarina.ferro@usyd.edu.au

Australian Association for the Advancement of Pacific Studies, Third Conference

8 – 11 April 2010

City Campus, Victoria University, Melbourne

AAAPS invites scholarly contributions, practitioners and community leaders from all disciplines and fields – including but not restricted to Anthropology, Tourism Studies, Media and Culture, Transitions and Mobility, Civil Society and Social Transformations, Intellectual Property and Cultural Heritage – institutions and

organizations. A Postgraduate Forum will be included. Several associated events are also being planned.

Further details: <http://www.aaaps.edu.au/?q=node/286>

Exchanging Knowledge in Oceania

European Society for Oceanists, 8th Conference

5 – 8 July 2010

St Andrews, Scotland

At the end of the 7th ESfO conference, Verona 2008, a round-table of Pacific Islands academics forcefully urged their colleagues to take seriously the consequences of the theme ‘putting people first’: they wanted academics to acknowledge the obligations activated by their relations in Oceania, and to recognize the responsibilities to Oceanic peoples, to the Academy and to Civil Society that come with the exchange of expert knowledge. Simply put, knowledge transfers work both ways, and they wanted academics to act.

Academics face similar calls from Governments, Research Councils, Industry and Policy-Makers to demonstrate explicitly the usefulness of their expert knowledge, and increasingly, ‘Knowledge Transfer’ or ‘Knowledge Exchange’ activities, such as user relevance and public engagement, are key conditions of research funding. Demand for exchanging knowledge into useful activities from all sides entails new conceptual frames and working relations that derive their force from different rationales. Consequently, the exchange value of academic knowledge is becoming determined by the use value others see in it. These moves risk instrumentalizing knowledge and envision re-making anthropology as a science of prescription, rather than a technique of description that acts through re-writing concepts.

Clearly, the moment creates an opportunity for new kinds of social relations in Oceania for the twenty-first century. But these various calls to act will involve facing up to serious questions in re-imagining the continuities of our own academic traditions, and of our relations in Oceania. Can we imagine new collaborative forms of academic practice? How might we best re-describe anthropological methods, relations and knowledge to respond to the aspirations of the ‘knowledge transfer’ agenda? Whether from a position inside or outside a University, what forms of academic practices, relations, ethics and roles are emerging in contemporary Oceania?

Perhaps we might look for answers by addressing a contemporary dilemma that Oceanic peoples and Oceanist academics share: How to re-describe and transfer knowledge and so make their cultural resources useful, effective and resilient in the contemporary world? We might begin by looking at the kinds of ‘knowledge’ at stake.

Questions arise for peoples in the region over the paths to take in creating social forms relevant to current contexts. Development ambitions and legal terminologies are shaping and eliciting new forms of indigenous social life through which people also continue to act out their own social analyses of these encounters. What kinds of cultural

connections are being made by Oceanic peoples growing up in such a ‘post-tradition’ epoch? What transfers, transformations and appropriations are people making between old and new sources of cultural knowledge?

Questions also arise for academics who have bodies of traditional cultural resources of their own to deal with. What uses are perceived for detailed literatures when research subjects appear increasingly to share fewer continuities with those peoples, practices or places? What kinds of connections between contemporary theories of social life and the rich ethnographic record are anthropologists claiming?

Knowledge exchange in Oceania has always involved two-way traffic. In asking about the emergent properties of reciprocity, responsibility and obligation constituted in academic research relations with Oceanic peoples, what leads and lessons can we draw from the solutions that Oceanic peoples are fashioning for themselves out of this contemporary dilemma? Equally, what roles and capacities are Oceanic peoples fashioning for academics who are interested in the region?

Further details: <http://www.st-andrews.ac.uk/esfo2010>

Imaging Identity: Media, Memory and Visions of Humanity in the Digital Present

A symposium hosted by the National Portrait Gallery and the Research

School of Humanities, Australian National University

15 – 17 July 2010

National Portrait Gallery, Canberra

Understandings of self and other occur universally through images. Traversing history and cultures, the production, presentation and apprehension of images has been essential to how we come to know ourselves and make sense of our relations with others. Images reflect different conceptions of what it is to be human and reveal continuities and discontinuities over time. At a moment of deep global uncertainty, images from the past and present provide a vital and potent medium for envisaging our collective future. This symposium is concerned with the many ways in which humanity images identity.

Further details:

<http://rsh.anu.edu.au/events/2010/imagingidentity/IIcallforpapers.pdf>

The Social Life of Methods

Economic & Social Research Council Centre for Research on Socio-Cultural Change, 6th Annual Conference 2010

31 August – 3 September 2010

St Hugh’s College, Oxford UK

During the past century and longer, social scientific methods have come to be extensively deployed in government, administration and business, as well as in academic research. Maps, enumerations, surveys, interviews, indicators, software and visualizations proliferate. The aim of this conference is to consider how we can best understand the agency of social science

methods in both shaping, and themselves being affected, by economic, social and cultural change, both historically and in the current context when digitalization poses specific challenges to established repertoires of social science methods.

Mindful of the ideas developed within Science and Technology Studies, which show how objects in the natural and medical sciences can be social agents, we seek to broaden this agenda to focus more particularly on methods within the social sciences and humanities. Papers are invited from interdisciplinary audiences addressing the following issues:

Is it useful to explore how agency can be located in certain kinds of social scientific methodological repertoires?

What kinds of methods succeed and which fail? What are the respective powers of different sorts of qualitative and quantitative forms of analysis? How can we explain why certain sorts of methods become hegemonic in particular domains?

What is the role of the visual in social science methods? How is this changing?

With the proliferation of digital data, are we currently seeing a crisis of standard social science methods based around the sample survey and the interview, and what does this portend for our understanding of socio-cultural change? Does the idea of a descriptive turn offer a useful way of grasping the role of these new methods?

What is the transformative and critical potential of social science research methods, both historically and today?

We are interested in reflecting theoretically about how actor network theory, genealogy, complexity theory, feminist theory, anthropological studies of expertise, ecological studies of knowledge, political economy and field analysis can be used to understand and illuminate these issues.

Further details:
<http://www.cresc.ac.uk/events/conference2010/index.html>

Work, Organisations and Ethnography

1 – 3 September 2010

The 5th Annual Joint University of Liverpool Management School and Keele University Institute for Public Policy and Management Symposium on Current Developments in Ethnographic Research in the Social and Management Sciences. In Association with the journal *Ethnography*

Queen Mary, University of London. Mile End Road, London, England

In recent years, ethnography has become an increasingly popular mode of research enquiry within the social and management sciences. In organisation and management studies, areas of interest include ethnographies of new organisational forms, human resource and quality management, performance management, appraisal and information systems, employee-relations, cultural and

emotional labour management, job-design, job-satisfaction, employee motivation and morale, employee subjectivity and identity, gender relations, politics and ethics. In the public sector, areas of interest include ethnographies of the nature and impact of organisational change on public service organizations, local authorities, the professions, professional practice and public service provision in local communities. There is also a growing interest in new virtual and media-related ethnographies, art, architecture, consumption, community and ethnicity. The use of ethnography in consumer research, marketing and other commercial contexts is also a growing ethnographic research topic. Other areas of interest relate to fieldwork and practice and the writing of ethnography as emotional labour, the practical, political, ethical and theoretical challenges ethnographers face within the field, the purpose of ethnography and whose interests it serves?

Finally, recent debates have asked whether ethnography can or should be “value-free” and what actually counts and does not count as “good” ethnography given the range of traditional (i.e. naturalist, interpretivist, constructivist, modernist) and more contemporary (i.e. postmodern, poststructuralist and critical) theoretical standpoints which inform how ethnographers choose to approach, conduct and write-up their research. This symposium brings together established and emerging social and management science scholars with an interest in ethnographic research to explore current trends within the field from a broad range of perspectives.

Further details: www.liv.ac.uk/ethnography

Previous listings (see September 2009 AAS Newsletter)

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]

Islands of the World XI (“Islands XI”) [Bornholm Island, Denmark, 23 – 26 August 2010]

Recent Theses in Anthropology

Hannah Bulloch, School of Archaeology and Anthropology, The Australian National University

Title: In Pursuit of Progress: Narratives of Transformation on a Philippine Island (PhD 2009)

Abstract

‘Development’ is one of the central organising metaphors of our times. As a global project, not only does it order human history and difference into an encompassing narrative but dreams and schemes both grand and small are forged in its name the world over. Post-development critiques opened new insights into dominant Western discourses of development but these, in turn, prompted calls for more nuanced work into the cultural politics of development in specific localities. This thesis responds to this call. It takes as its point of departure the finding from

an emerging field within the anthropology of development that notions of development are not singular and monolithic but vary across localities as global and local ideas articulate. It explores meanings, myths and practices of development, and its counterparts progress and modernisation, on the province-island of Siquijor in the Philippines.

Siquijor is a small rural island in the Central Visayas region of the archipelago. Throughout the Philippines the name Siquijor conjures thoughts of an isolated place little touched by progress; a realm of primitive 'black magic' or a haven of unspoilt white beaches, depending on one's view. Away from these external caricatures, dynamics on the island are more complex. Most islanders subsist on fishing, farming and entrepreneurial activities but migration from the island is increasingly common, bringing with it growing contrasts in wealth and cultural orientation. Development is an important concept on Siquijor, where no fewer than 11 words in native and imported vernaculars signal the idea and where myriad international and domestic development projects operate. On Siquijor, development, or *kalamboan* as the concept is most commonly referenced in the local language, refers not only to community-wide transformation but to personal and familial upward social mobility. As such, this thesis departs from most ethnographies of development and explores the cultural politics of development not only in the space of planned interventions but also in the everyday lives of Siquijodnon. It considers ways in which the notion of *kalamboan* is implicated in life trajectories, individual and collective identities, explanatory frameworks and visions of the right order of things.

This thesis reveals that at the heart of Siquijodnon notions of development is a deep-seated ambivalence. *Kalamboan* involves increases in material accumulation and consumption and the reconstruction of the self in 'cosmopolitan' terms. On the surface it is unequivocally approved of as good. However, it sits in uneasy tension with a somewhat contending ideal of how one should live, equally extolled. *Ang simpul nga kinabuhi*, the simple life, involves contentment in an austere lifestyle and attention to personal relationships. Through the lens of the former, the latter appears decidedly deficient. Underlying these ideals are divergent notions of how economic relationships should be ordered; according to norms of 'moral economy' or market-based liberalism respectively. I argue that in their tendency to promote liberal notions of development, international projects often work to eclipse other ways of thinking about the good life.

David Barton Cooper, Research School of Pacific & Asian Studies, The Australian National University

Title: *Laskona Life: History, Identity, and Modernity on Lambom Island, Papua New Guinea* (PhD 2009)

Abstract

This thesis examines the contemporary lifeways of the Lak people of Lambom Island, New Ireland Province, Papua New Guinea. Drawing from the emerging

anthropological discourse of modernity, the thesis aims to ethnographically portray a particular indigenous form of modernity as it exists among the people of Lambom. Beginning in Chapter 1 with an examination of the history of connections to wider world systems for the region, the thesis traces the particulars of the Lambom people's manner of engaging the wider world from within the Lambom of the late 1990s. Lambom modernity is linked with their identity construct *Laskona*, a definitively relational term that plays on the tension between marginality and connection. In Chapters 2-5 this identity is examined in a range of contexts from Lambom relating to a pidgin taxonomy of domains of modern existence: *bisnis*, *kastom*, *lotu*, and *gavman*; business, custom, church, and government. When viewed from the perspective *Laskona* identity, the Lambom experience of modernity shows a breadth of continuities and contrasts across these taxonomic domains. In Chapter 6-8, the thesis traces the *Laskona* identity construct out from Lambom, through travels within the region, the experience of the urban setting in Kokopo, and finally within and beyond the region through an examination of the Lak engagement with a multinational logging company and an international conservation NGO. The thesis concludes by comparing the Lambom experience of modernity with other places across PNG. Central here are recent discussions surrounding the role of humiliation in the process of social change, which are analysed in light of the ethnography presented in the thesis.

Antonella Diana, Research School of Pacific & Asian Studies, The Australian National University

Title: *Roses and Rifles: Experiments of Governing on the China-Laos Frontier* (PhD 2009)

Abstract

Roses and Rifles: Experiments of Governing on the China-Laos Frontier explores the use of the border in governing on the China-Laos frontier. By focusing on the notion of 'frontier', the thesis breaks with views of border regions as sites of anomie and state avoidance. It presents the frontier not simply as a field of confrontation between state and society but instead, as a "middle ground" (White 1991), a socio-economic and cultural space where the practices of peripheral subjects intersect with central powers, producing heterogeneous scenarios of manoeuvring, negotiation, collaboration, and resistance. By embracing a view of power as simultaneously totalising and individualising, the thesis also stresses the ongoing significance of the nation-state as a regulatory agent of human, capital and goods mobility across borders. It questions the dissolution of borders suggested by some globalisation theories and highlights the current paradox of the simultaneous reinforcement of state authority and the re-opening of international borders in mainland Southeast Asia. It argues that the practices enacted by border dwellers are not to be traced back to a waning of state powers on the periphery due to the inroads of globalisation. Rather, they are the product of an ongoing governing pattern of "experimentation under

hierarchy” (Heilmann 2008). This is a mechanism whereby the margins are allowed to experiment autonomously under the scrutiny of the Lao and Chinese centres. Local experimentation flourishes like ‘roses’. When these bloom into a centrifugal vortex, they are contained by an authoritarian backlash which, in extreme cases, resorts to ‘rifles’.

Through a historical account and four contemporary ethnographic case studies, the thesis critically interrogates four main themes raised in the literature on theories of globalisation: “graduated sovereignty” (Ong 1999, 2000), unconstrained cross-border mobility, cross-border ethnic re-connectedness, and marginal resistance to the centre of power. First, an analysis of Chinese-driven rubber investments in north-western Laos demonstrates that the circulation of capital across the borders does not translate into an anomalous variegation of sovereignty. The historical account suggests that graduation in sovereignty is a governing model which, despite many changes from pre-colonial, to colonial and post-colonial times, has been variously applied throughout history by the major political entities in the Upper Mekong region. A second case study argues that the socio-economic initiatives of ethnic Akha villagers in Laos across the border are not an effect of “zomia” (Scott 2008, forthcoming; van Schendel 2002), a mechanism whereby unruly peripheral subjects repel central power. They are an expression of an incomplete process of modern state formation and the remnants of pre-colonial patterns of governing. A third case study examines how the notion of belonging among a group of Tai youth in a border village in China is not articulated through a trans-frontier pan-ethnic sentiment of resistance to centralising policies. Rather, it is expressed through social and cultural identification with the Chinese government’s agenda of development and modernisation. A final case study argues that the struggles of a group of Tai traders to assert themselves as “flexible citizens” (Ong 1999) of the frontier demonstrate that mobility of subjects and objects across the border remains constrained by the structuring system of the state, despite the claims of regional economic integration. Therefore, in contrast with the fluidity of the ‘frontier’, the ‘border’ continues to maintain its binding significance and remains the focal point of state regulation.

Robyn Dwyer, National Drug Research Institute, Faculty of Health Sciences, Curtin University of Technology

Title: Agency and Exchange: An Ethnography of a Heroin Marketplace (PhD 2009)

Abstract

This thesis is concerned with the exchange of heroin in localised, street-based marketplaces. Commercial exchange of heroin in such sites has been a characteristic of the Australian heroin scene since the early 1990s. Although some qualitative investigations have been undertaken, the dominant approach to understanding these sites in Australia has been quantitative (primarily epidemiological and criminological). These efforts largely adopt a narrow and under-developed conception of

‘markets’ and much of this work adopts a narrow and circumscribed conception of the subjects who act within these sites. In contrast, this thesis is positioned within a long tradition of ethnographic accounts of drug users as active agents and of drug markets as embedded in particular social, cultural and economic contexts. In this thesis, I explore two related questions: 1) what are the social relations and processes constituting street-based drug markets, and 2) how do participants in these street-based drug markets express agency, given that, in public and research discourses, they are often understood and depicted either as lacking agency or as expressing agency only through profit-seeking, criminality or both. I explore these questions through an ethnographic examination of the everyday lives of Vietnamese heroin user/dealers who participate in a local heroin marketplace in the Melbourne suburb of Footscray. The key analytical concerns are the social relations through which this particular market is constituted, the social and cultural processes of exchange through which the market is produced and reproduced, and the ways in which participants in the market express agency, including the ways in which their agency might be constrained.

My ethnography of the Footscray drug marketplace reveals that the marketplace is constituted by complex and dynamic social processes and relations. With a focus on drug user/dealers, my analysis condenses to two major themes – those of agency and exchange. Throughout the thesis, I show how, and in what ways, drug marketplace participants act on the world, achieve diverse outcomes (intended or otherwise, constrained or not) and, thus, express their agency. I also demonstrate the complexities of heroin exchange in the marketplace, revealing that heroin is exchanged in multiple ways (e.g. through trade, barter and gifts) for multiple purposes and according to multiple and fluid classifications of social relationships. My account shows the embeddedness of the Footscray drug marketplace – that it is shaped by its particular historical, social, cultural, political and economic context. I show also how market processes – such as exchange – are shaped by culturally patterned ideas about what is right, wrong and even conceivable. This thesis also problematises dominant constructions of drug user subjectivity. Such conceptions have ethical and political implications with regard to the ways in which drug users are understood, judged, regulated and governed. My analysis suggests that the subjectivity of Footscray dealers is ambiguous, contradictory and multiple, constituted not simply by instrumental rationality but by a complex of motivations and by the cultural and social formations which shape these motivations.

This thesis provides an alternative to the dominant approaches to understanding Australian drug markets and marketplaces. Accounts of drug markets tend to privilege an etic view that is theoretically underpinned by neo-classical economic models of markets. Additionally, the quantitative methodological approaches that predominate in Australian drug market research tend to preclude considerations of process and temporality. In contrast, in this thesis I privilege an emic account of the drug

marketplace. Influenced by theoretical frameworks drawn from anthropology, in my examination of the everyday lives of drug user/dealers, I stress the importance of the social, political and cultural dimensions of these people's lives and direct attention to the importance and creativity of personal agency.

Drug users and dealers are widely stigmatised and demonised as 'other', juxtaposed against supposedly 'normal' non-drug users. Dominant representations of drug users are unidimensional and do not capture the complexity of drug user agency and subjectivity. This thesis demonstrates that the people who sell heroin in the Footscray marketplace actively engage in a range of exchanges, for a range of purposes – subsistence, the creation of identity, the pursuit of prestige, reciprocity, sociality, the production and reproduction of social relations, and profit-making. My account, therefore, repositions drug users, challenging their stigmatisation by revealing that, in their everyday lives, they struggle with many of the same challenges that confront us all.

Michaela S. Evans, Discipline of Anthropology and Sociology, School of Social and Cultural Studies, The University of Western Australia.

Title: *The Elusive Clean Machine: Rational Order and Play in a Public Railway* (PhD 2009)

Abstract

Rational order and play are often conceptualised as oppositional forces. In modern urban life especially, rational order is presented as destructive of a playful orientation towards life eschewing mystery through coherence, spontaneity through predictability, and contingency through systematic planning. In turn, the postmodern debate often asserts the reinvigoration of free, playful, and contingent individuals whose collective acts are destructive of the rationality of modern order with the present, in contrast to the past, offering a condition of enduring and unremitting uncertainty. This thesis explores the dynamic relation between rational order and play in urban society through an ethnographic account of a public commuter railway in Perth, Western Australia. Notwithstanding this ethnographic setting, the thesis addresses questions of broader significance through an analysis of the railway as an instance of public space and state techno-bureaucratic order.

I investigate the creative process through which the state attempts to standardise the various operational components of the railway as well as the reasons underpinning the state's desire to produce what I term a 'clean machine'. In turn, I investigate how differentially positioned actors live within this carefully crafted machine. I do so by following the stories, experiences, and practices of: government administrators charged with building the railway; the managers who oversee the network's operation; the staff members who operate trains, clean stations, and discipline passengers; and the railway's end-users, including passengers and graffiti artists. I highlight how asymmetrical power relations

ensure that the playful and rational acts of certain groups within the railway are privileged over those of others.

I propose that the relationship between rational order and play is invigorated by a second dynamic tension, that between revelation and concealment. I examine this tension through an ethnographic analysis of the minutiae of interpersonal public relations, highlighting that the coherence implied by the clean machine ideal contends with the everyday partiality and indeterminacy of half-heard conversations, unwitting intimacy, and imagined encounters. Here I consider the elusive moral order that railway occupants produce through the meanings they attach to people's faces, attire, and gestures, as well as by creatively interpreting and applying the railway's rules and procedural guidelines. I argue that the tension between revelation and concealment, evident in railway social life, is vital to an analysis of the ambiguities of urban anonymity. In examining the two tensions of rational order/play and revelation/concealment, I attempt to explicate how it is that people experience life as simultaneously coherent and serendipitous.

In the thesis, I document the ways in which railway officials, passengers, and graffiti artists express a pervasive ambivalence towards their experience of the railway system. On the one hand, these actors experience the railway as a system of constraint that produces 'robotic' behaviours and automated transactions. On the other, they see the railway as a liberating space that enables autonomous expression and spontaneous interaction. By examining these contending experiences and associated sentiments, I highlight the railway as a stimulating site within which to explore the meaning and significance of urban modernity.

Lastly, this thesis contributes to debate on the challenges posed by the character of contemporary social processes to anthropological research methodology. I illustrate the utility of such methods as written and photographic diaries as well as mental-mapping exercises, but primarily advocate the documentary and analytical advantages of participant observation in a mobile field-site. I assert that while participant observation poses a number of personal and professional challenges in this setting, these challenges uncover the stimulating complexity of contemporary urban life. To this end, I contest emergent academic commentary that propounds the destabilisation of anthropological techniques in what is frequently described as an equally destabilised world.

Chee-Han Lim, Department of Anthropology, Research School of Pacific and 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 and pliant minds.

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.

Sally McAra, Department of Anthropology, The University of Auckland

Title: A 'Stupendous Attraction': Materialising a Tibetan Buddhist Contact Zone in Rural Australia (PhD 2009)

Abstract

When people, ideas or things migrate across cultural milieux, many opportunities for cultural transformation

arise. The focal point of this thesis is a large stupa/temple (Great Stupa) being built at Atisha Centre, a Buddhist retreat near Bendigo in Australia, by members of an international organisation called the Foundation for the Preservation of the Mahayana Tradition (FPMT). I approach the planning, promotion and construction of the stupa as an instance of the transplantation of religious material culture, arguing that Atisha Centre and particularly the stupa play a constitutive role by acting as a contact zone (Pratt 1992). Since the Centre is a site of alternate social ordering in which the Buddhists attempt to actualise their universalist ideals in a specific place, I also conceptualise it as a heterotopia (Foucault 1986, Hetherington 1997). The contact zone entails engagement between different socio-cultural domains. One of the key domains is the globalisation of contemporary Buddhism and its permutations in new locales. Stemming from this is the question of how the Buddhists and their imported material culture engage with wider concerns such as various non-FPMT Buddhist, Anglo-Australian and Aboriginal locals' responses towards the transplantation of a Tibetan temple into a rural Australian locale. The complex and shifting relationships between different kinds of Buddhism feature in relation to different ideas about the value of holy objects. The FPMT conforms to the enlightenment-oriented ideals of "Buddhist modernism" (McMahan 2008) but appears to depart from it in its pronounced emphasis on merit-making and holy objects. However, the project's proponents consider the stupa a method for enacting their enlightenment aspirations. I attribute the stupa project's relatively smooth passage through local planning application procedures to proponents' prior social and cultural capital, which I link to positive public perceptions of Buddhism, aspirations for Bendigo to become more culturally diverse and the economic development the stupa is expected to bring. The literally concrete structure of the stupa not only provides Buddhists with a tangible focal point for their ideals, but also serves as a vehicle for the establishment of Tibetan Buddhism in a new land.

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

Title: A Preliminary Ethnography of a Village in Central Bhutan, with Particular Reference to Bbomena, a Traditional Courting Custom (MA 2009)

Dorji Penjore received the J. G. Crawford Prize for his MA thesis.

The J.G. Crawford Prize was established in 1973 to recognise Sir John Crawford's outstanding contributions to The Australian National University, both as Vice-Chancellor for five years (1968-1973) and as Director of the Research School of Pacific Studies for the preceding seven years (1960-1967). Sir John was also Chancellor from 1976 to 1984.

Steven Sager, School of Archaeology and Anthropology,
The Australian National University

Title: *The Sky is Our Roof, the Earth Our Floor: Orang Rimba Adat Religion in the Bukit Duabelas Region of Jambi, Sumatra* (PhD 2009)

Abstract

This is an ethnographic study of the *Orang Rimba* ('people of the forest'), a Malay-speaking minority group who traditionally lived throughout the lowland rainforests of Jambi, Sumatra. The *Orang Rimba* have much in common with surrounding Malay peoples, including a similar local dialect and variants of regional Malay customs and beliefs. They are different from the Malay and other Austronesian peoples in that they have a unique, mobile, flexible economy that traditionally shifts in and out of periods of swidden gardening and a very nomadic life based on digging for wild yams, largely upon death. They have an egalitarian social system based on sharing and reciprocity, which occurs within the context of a system of relationships in which women have great rights over forest resources and extraordinary distribution rights. They are also unique for their traditional non-Islamic religious beliefs, which they believe are crucial towards maintaining their way of life in the forest based on maintaining separation with the outside world. While the *Makekal Orang Rimba* believe themselves to share common origins with the Malay/*Melayu*, the downstream world of the villagers is perceived as a source of danger and sickness, which holds the potential to disrupt the delicate relations with their gods and make life in the forest impossible.

Within the history of an unstable and assimilative upstream climate that was often hostile towards animist forest peoples, ethnic boundaries have served as a means to maintain their social identity, safety, and maintain a distinctive way of life in the forest. However, within the context of an egalitarian share society in which groupings of closely related women have a great deal of authority over the management and distribution of resources, including game, and the power of men is diminished through dispersed uxorilocal residence patterns, ethnic boundaries are also closely intertwined with internal power issues. The authority of adult men is marked by their duty and obligation to protect and shield the rights of women from a dangerous outside world, and all outside males who are not immediate kin, through the manipulation of a convoluted system of law and fines paid in sheets of cloth. While females have great rights in their society, and the complete freedom to bully men through their passions and voice, their social mobility is limited by some of the most rigid gender divisions in all of Southeast Asia. Male authority is also marked within the domain of religion, through their duty to maintain the order and balance of their material and spiritual world (*adat*) in the forests by observing and enforcing religious prohibitions, which restrict relations with the outside world. This serves to facilitate close relations with their gods in matters ranging from health and subsistence to maintaining the timely occurrence of the seasonal fruits, honey, and

migrations of bearded pigs.

This thesis explores how the *Orang Rimba* maintain their distinct social identity as 'the people of the forest' through an examination of their customs, beliefs and religion (*adat*), and their belief and ritual surrounding fruits and the annual season of fruits, a primary season in the lowland dipterocarp forests of Sumatra. Throughout the thesis, I explore some of the key concepts, structural categories (forest-village, upstream-downstream, mobility-sedentism, hot-cold, and reason-passion), and metaphor that run through their system of beliefs and religion, and how some of these beliefs influence their social, moral and cosmological orders, relations amongst themselves, and with the outside world. A broader theme examines how religious beliefs are intertwined with social relations, which are largely based on issues of gender, adulthood, relations of affinity and male experience in the realms of law and religion, and how some of their beliefs are interrelated with maintaining ethnic boundaries with outsiders. Some of these topics are explored in their social relations, the structure of their origin stories, gender related food prohibitions, and the management of forest resources. These issues are examined in light of the great change that has taken place over the last 30 years, a result of large-scale logging, plantations and development projects.

Elizabeth C. R. Schubert, School of Social Sciences,
The University of Queensland

Title: *Diet and Domestic Life in 21st Century Australia: An Exploration of Time and Convenience in Family Food Provisioning* (PhD 2009)

Abstract

Drawing on Weber's rationalisation theory and feminist critiques of the consumption-production literature, this thesis describes the impacts and changes in dietary practices that have occurred in households as a result of limited or constrained time available for family food provisioning, and how these changes can be understood as a product of contemporary Australian policy, cultural and food landscapes. It adopts feminist ethnography and household food strategies as important methodological innovations to forge a culturally informed account of convenience-orientated dietary practices in family households within contemporary Australian society. The data were collected from 15 Brisbane family households between January 2002 and August 2006. The thesis argues that dietary practices observed in 'time-poor' households have evolved as solutions to the problem of time scarcity by women whose role has traditionally been to feed families. The 'solutions' are shaped by the resources to which households have access, and ideas and traditions about family care, food and its responsibility, and available alternative options. Change is observed in diets, menus, source of prepared meals and prepared ingredients, but also organisation of food provisioning and distribution of workload. Also being reshaped is the role of food in the expression of cultural identity, commensality and, in the family setting, the transmission

of food skills and knowledge. An analysis that critiques the usefulness of 'speeding up' domestic food provisioning as a viable and sustainable solution to the retention of the family meal is drawn, highlighting the problematic nature of persistent nostalgic interpretations of commensal eating patterns in culinary, food activism, sustainability and nutrition discourses. In the absence of a coherent moral philosophy for guiding current public health policy and practice, Kittay's public ethic of care is proposed as a suitable model. A key challenge for future research is to ensure that household level sociocultural analysis continues to enrich broader debates in food policy and public health.

Lisa Stefanoff, Department of Anthropology (Program in Culture and Media), New York University.

Title: © CAAMA Productions: Listening, Revelation and Cultural Intimacy at the Central Australian Aboriginal Media Association (PhD 2009)

Abstract

In the twenty-five years since the Central Australian Aboriginal Media Association (CAAMA) started producing radio and video in Aboriginal languages as a 'grassroots' cultural survival community media enterprise, a generation of its English-speaking Aboriginal filmmakers has emerged as an authoritative cultural voice in national and international mediascapes. Today their work is being framed as art, in both Indigenous media worlds and wider fields of national cultural production. The power of this work for its expanding audiences has lain in its foregrounding of 'traditional', 'remote', 'bush' and 'Language-speaking' voices within the frames of increasingly sophisticated and high-budget screen craft. This thesis reflects over three years of participant observation fieldwork undertaken at CAAMA Productions, the video production branch of CAAMA. It approaches the production of film/video as a specific form of material culture involved in the translation of oral storytelling and listening practices into new cultural objects.

Tensions between the objectives of CAAMA and other local modes of Aboriginal media production were first articulated in the 1980s, in arguments around the satellite broadcasting of Aboriginal programming through *Imparja* Television. I outline 'the predicament of CAAMA video production' as a practice of cultural representation mediating diverse Aboriginal voices and interests. In my ethnographic chapters I look closely at the history and production of CAAMA's signature *Nganampa Anwernekenhe* 'Language and Culture' documentary series, at the production and social effects of CAAMA Productions' contributions to a national stolen generations narrative through a children's film *Snake Dreaming* and a feature documentary *Beyond Sorry*, and at the production of a melodramatic short feature film *Cold Turkey*.

CAAMA Productions filmmakers have always been involved in controlled collaborative revelations of Aboriginal experience, knowledge and power. I argue that

powerful senses of loss suffuse contemporary CAAMA filmmakers' documentary and drama work, expressed through an embedded aesthetic of respectful listening. These filmmakers communicate their 'intimate remove' from 'traditional' Aboriginal worlds as the grounds of their own cultural identities in the public sphere. Representations of historical and contemporary Aboriginal experience as emotional experience provide new senses of public intimacy with Indigenous worlds and so contribute to affectively charged Australian national reconciliation politics.

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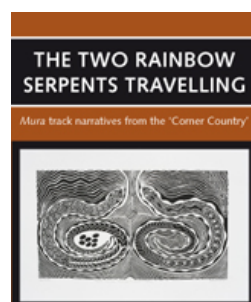
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The Two Rainbow Serpents Travelling: Mura Track Narratives from the 'Corner Country'

Jeremy Beckett & Luise Hercus, Australian National University E Press, 2009

[From the publisher's announcement] The 'Corner Country', where Queensland, South

Australia and New South Wales now converge, was in Aboriginal tradition crisscrossed by the tracks of the mura, ancestral beings, who named the country as they travelled, linking place to language. Reproduced here is the story of the two *Ngatyi*, Rainbow Serpents, who travelled from the Paroo to the Flinders Ranges and back as far as Yancannia Creek, where their deep underground channels linked them back to the Paroo. Jeremy Beckett recorded these stories from George Dutton and Alf Barlow in 1957. Luise Hercus, who has worked on the languages in the area for many years, has collaborated with Jeremy Beckett to analyse the names and identify the places.

A National Strategy for the Study of the Pacific

Samantha Rose, Max Quanchi & Clive Moore, Australian Association for the Advancement of Pacific Studies, 2009

[From the Executive Summary] The purpose of the report is to raise consciousness about Pacific Studies in Australia. A number of strongly-felt recommendations emerged from the extensive Pacific Studies community. These recommendations included the following: That there be established a Centre of Excellence in Pacific Studies to support, emphasise and facilitate the national spread of inter-institutional teaching and research on the Pacific; That funding be identified for a substantial period for a Council on Australia Pacific Island Relations located in an institution willing to host such a collaborative consultative body; That funding be identified for a substantial period for a specialist Australia Papua-New Guinea Institute; That funding be identified to support targeted academic positions for emerging scholars in Pacific Studies to encourage talented postgraduates to remain in the field in Australian institutions; That funding be identified for a national project to catalogue all Pacific Island collections in Australia; That funding be identified for a national survey on the social, cultural, political and economic contributions of Pacific Islanders living in Australia; That strong consideration be given in the National Curriculum Framework to including a specific component on Australia's relations with the Pacific Islands, including Australian South Sea Islanders and Pacific Islanders living in Australia.

The full report and an executive summary may be obtained from the aaasp website at <http://www.aaaps.edu.au/>

Science, Colonialism, and Indigenous Peoples: The Cultural Politics of Law and Knowledge

Laurelyn Whitt, Brandon University, Manitoba, Canada, 2009

[From the publisher's announcement] At the intersection of indigenous studies, science studies, and legal studies lies a tense web of political issues of vital concern for the survival of indigenous nations. Numerous historians of science have documented the vital role of late-eighteenth- and nineteenth-century science as a part of statecraft, a means of extending empire. This book follows imperialism into the present, demonstrating how pursuit of knowledge of the natural world impacts, and is impacted by, indigenous peoples rather than nation-states. In extractive biocolonialism, the valued genetic resources, and associated agricultural and medicinal knowledge, of indigenous peoples are sought, legally converted into private intellectual property, transformed into commodities, and then placed for sale in genetic marketplaces. *Science, Colonialism, and Indigenous Peoples* critically examines these developments, demonstrating how contemporary relations between indigenous and Western knowledge systems continue to be shaped by the dynamics of power, the politics of property, and the apologetics of law.



Policy Making and Implementation: Studies from Papua New Guinea

R. J. May (ed), Australian National University E Press, 2009

[From the publisher's announcement] There is a vast literature on the principles of public administration and good

governance, and no shortage of theoreticians, practitioners and donors eager to push for public sector reform, especially in less-developed countries. Papua New Guinea has had its share of public sector reforms, frequently under the influence of multinational agencies and aid donors. Yet there seems to be a general consensus, both within and outside Papua New Guinea, that policy making and implementation have fallen short of expectations, that there has been a failure to achieve 'good governance'. This volume, which brings together a number of Papua New Guinean and Australian-based scholars and practitioners with deep familiarity of policy making in Papua New Guinea, examines the record of policy making and implementation in Papua New Guinea since independence. It reviews the history of public sector reform in Papua New Guinea, and provides case studies of policy making and implementation in a number of areas, including the economy, agriculture, mineral development, health, education, lands, environment, forestry,

decentralization, law and order, defence, women and foreign affairs, privatization, and AIDS. Policy is continuously evolving, but this study documents the processes of policy making and implementation over a number of years, with the hope that a better understanding of past successes and failures will contribute to improved governance in the future.



A Bird That Flies With Two Wings: Kastom and State Justice Systems in Vanuatu

Miranda Forsyth, Australian National University E Press, 2009

[From the publisher's announcement] This book investigates the problems and possibilities of plural legal orders through an in-

depth study of the relationship between the state and customary justice systems in Vanuatu. It argues that there is a need to move away from the current state-centric approach to law reform in the South Pacific region, and instead include all state and non-state legal orders in development strategies and dialogue. The book also presents a typology of models of engagement between state and non-state legal systems, and describes a process for analysing which of these models would be most advantageous for any country in the South Pacific region, and beyond.



Precedence: Social Differentiation in the Austronesian World

Michael P. Vischer (ed)
Australian National University E Press, 2009

[From the publisher's announcement] This collection of papers is the sixth volume in the Comparative Austronesian

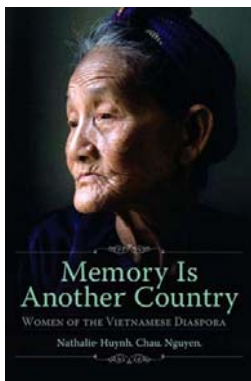
series. The papers that comprise this volume examine the concept of precedence as a form of local discourse and as a mechanism for ordering status, at different levels, within specific Austronesian-speaking societies. This is the first volume of its kind to focus entirely on precedence and to provide an explication of its social uses and the way in which it is contested. Each paper is ethnographically-focused and offers its own distinctive approach to the examination of precedence. The papers, however, relate closely to one another and are thus able to proffer a variety of comparative reflections.

Contesting Native Title

David Ritter, Allen & Unwin 2009

[From the publisher's announcement] After the historic *Mabo* judgment in 1992, Aboriginal communities had high hopes of obtaining land rights around Australia.

What followed is a dramatic story of hard-fought contests over land, resources, money and power, yielding many frustrations and mixed outcomes. Based on extensive research, enriched by intimate experience as a lawyer and negotiator, David Ritter offers both an insider's perspective and a cool-headed and broad-ranging account of the native title system. In lucid prose Ritter examines the contributions of the players that contested and adjudicated native title: Aboriginal leaders and their communities, multinational resource companies, pastoralists, courts and tribunals, politicians and bureaucrats. His account lays bare the conflicts, compromises and conceits beneath the surface of the native title process.



**Memory is another Country:
Women of the Vietnamese
Diaspora**

Nathalie Huynh Chau Nguyen,
Praeger Publishers Inc. 2009

[From the publisher's announcement] This title reveals the experiences of Vietnamese women refugees since the end of the Vietnam War. The act of remembering is a means of bringing the past alive and an imaginative way of dealing with

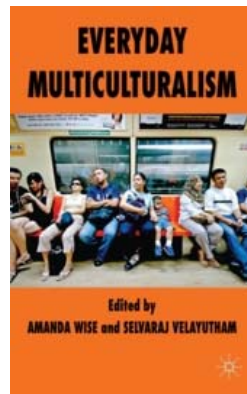
loss. It has been the subject of much recent scholarship and is of particular relevance at a time of widespread transnational migration. This book is a valuable and original contribution to the field of diaspora studies. Based on in-depth oral narratives of forty Vietnamese women, it deals with themes both universal and specific to this diaspora: divergent memories in families, the significance of homeland, the return to Vietnam, cross-cultural relationships, intergenerational tensions, and the issues of silence and unspoken trauma among Vietnamese refugees. It is the first study to apply memory and trauma theories to a substantial base of oral narratives by Vietnamese women in the West. Nguyen argues that understanding of these narratives provides not only an insight into the way Vietnamese women have dealt with loss, but also illuminates the experience of the wider Vietnamese diaspora and other refugees.

**The Ivory Tower and Beyond: Participant Historians
of the Pacific**

Doug Munro, Cambridge Scholars Publishing, 2009

[From the publisher's announcement] There is a tradition of "participant history" among historians of the Pacific Islands, unafraid to show their hands on issues of public importance and risking controversy to make their voices heard. This book explores the theme of the participant historian by delving into the lives of J.C. Beaglehole, J.W. Davidson, Richard Gilson, Harry Maude and Brij V. Lal. They lived at the interface of scholarship and practical engagement in such capacities as constitutional advisers,

defenders of civil liberties, or upholders of the principles of academic freedom. As well as writing history, they "made" history, and their excursions beyond the ivory tower informed their scholarship. Doug Munro's sympathetic engagement with these five historians is likewise informed by his own long-term involvement with the sub-discipline of Pacific History.



Everyday Multiculturalism

**Amanda Wise & Selvaraj
Velayutham** (Eds), Palgrave
2009

[From the publisher's announcement] This book explores everyday lived experiences of multiculturalism in the contemporary world. Drawing on place-based case studies, chapters in the collection focus on encounters and interactions across cultural difference in

super-diverse cities to explore what it means to inhabit multiculturalism in our everyday lives. The book discusses intercultural embodiment, senses and habitus, interethnic solidarity and cultural exchange, everyday racism, multiculturalism and food, micro-publics, and the politics of place sharing. Sites of inter-ethnic encounter explored include shopping and street markets, gyms, community gardens, neighbouring, and sport. Interweaving ethnography and contemporary social and cultural theoretical approaches from disciplines such as sociology, cultural geography, anthropology and cultural studies, the collection features case studies from the UK, Europe, Australia, the US, and Asia.

Depth Psychology, Disorder and Climate Change

Jon Marshall (ed.), Jung Downunder Books 2009

[From the publisher's announcement] We all know the facts and the disputes about the facts of Climate Change, but what do we understand about the psychology of our response to this potential disorder? In this book, which originated in the Jung Society's 2008 panel on Depth Psychology and Climate Change, nineteen writers explore our reactions largely, but not only, from the perspectives of Jungian Depth Psychology. Topics covered include the relationship between myth and climate change; nature and psychology; the dynamics of prophecy, poetry and science; western and non-western philosophies; nature and gender; nature and technology; the problems with our common beliefs and ways of thinking about disorder and more. Interludes of stories and poems add to the variety of approaches, and perspectives. The book provides insights into the conscious and unconscious psychology of climate change and disorder. Its original and thought provoking essays aim to help us relate to the Earth from an enlarged and enlivened perspective.

Writing Across Boundaries

<http://www.dur.ac.uk/writingacrossboundaries/>

This project is a collaboration between the Universities of Durham and Newcastle and is supported by the Economic and Social Research Council of Great Britain, under their Researcher Development Initiative.

If you are a social scientist working with qualitative data and you are interested in issues relating to the writing up your data, then this website will be of great interest to you.

The 'Writing Across Boundaries' website is dedicated to the support of social science researchers who wish to engage more effectively with the practical and intellectual issues that arise in the quest to produce texts which are engaging, accurate and analytically insightful.

Resources

On the website you will find resources relating to a variety of themes that engage writers in the social sciences. These include: Drafting and Plotting, the Data-Theory Relationship, Narrative, Rhetoric, and Representation. We have also included a general section containing Hints and Tips on Writing.

Writing on Writing

Writing on Writing

[<http://www.dur.ac.uk/writingacrossboundaries/writingonwriting>] is an initiative in which scholars who have made a significant contribution to the social science literature offering personal reflections on the process of writing. The anthropologist, Dame Professor Marilyn Strathern of Cambridge University made the first contribution to the series with a piece called 'Outside desk-work', in which she reflected on her personal response to dealing with the 'data-theory gap'. This has been followed by contributions from similarly eminent scholars from a wide range of disciplines.

Postgraduates on Writing

In Postgraduates on Writing

[<http://www.dur.ac.uk/writingacrossboundaries/postgraduatesonwriting>], we publish short pieces from research postgraduates on any aspect of the process of writing in doctoral study. We hope that this feature will be a valuable resource for postgraduates engaged in writing their dissertations.

To be kept up to date on developments to this website, join the group on Google at <http://groups.google.com/group/writing-across-boundaries>

Codes of Ethics

The American Anthropological Association has recently been undertaking a Code of Ethics revision and has encouraged interested persons to 'engage in a discipline-wide discussion on this vital issue affecting all people involved in anthropological work'. The September issue of *Anthropology News* – the Newsletter of AAA [see

<http://www.aaanet.org/publications/articles.cfm>] – included the following commentaries:

Janet E Levy: Life is Full of Hard Choices: A Grievance Procedure for the AAA?

Carolyn Fluehr-Lobban: Guiding Principles over Enforceable Standards

Dena Plemmons: Ethics Task Force Update

Ian Harper & Nayanika Mookherjee: Debates on Ethical Practice: A Perspective from the Association of Social Anthropologists

Rena Lederman: Comparing Ethics Codes and Conventions: Anthropological, Sociological and Psychological Approaches

Nancy Scheper-Hughes: The Ethics of Engaged Ethnography: Applying a Militant Anthropology in Organs-Trafficking Research

Roberto J González & Hugh Gusterson: Taking the Next Step: Why We Should Continue Strengthening the AAA Ethics Code

Christopher King: Managing Ethical Conflict on a Human Terrain Team

Robert Albro: Ethics and Dual-Identity Professionals: Addressing Anthropology in the Public Sector

Janine R Wedel: Ethical Research across Power Divides

Further discussion is available online at <http://blog.aaanet.org/2009/09/02/now-available-september-an-ethics-commentaries/>

Alan Rumsey has contributed to this discussion. On behalf of the AAS Executive subcommittee that was charged with responding to the motion about 'Giving Extra Teeth to Ethics matters' that was passed at the 2008 AAS AGM [see *AAS Newsletter* Issue 115, September 2009] Alan sent a blog to the AAA forum about the AAS Executive response. He directed particular attention to Janet Levy's commentary which dealt with the issue of 'enforcement'. This had been the specific concern of AAS considerations at the 2008 AGM and in the subsequent response of the AAS Executive subcommittee.

AAS Treasurer's Report

Presented at the AAS Annual General Meeting, 10th December 2009

As in my previous Reports to AGMs over a number of years now, I can advise Members that continuing progress has been made in systematising and professionalising the Society's administrative and financial systems, in no small part because of the dedicated and expert work by our administrator, Shane Silva. The very pleasing result of our efforts is that our financial situation is sound, and that for the sixth year running, the Society has received an unqualified audit report from our auditor, George Diamond of Di Bartolo Diamond & Mihailaros in Canberra. However, as I shall note below, the increase in services we provide, particularly the move to have TAJA

published by Wiley Blackwell, has put pressure on our cash flow situation.

The audited statement of our financial performance for the year ended 30 June 2009 is attached. In reading the statement, it is important for members to note that accounts and transactions pertaining to *TAJA* are now consolidated with those for other AAS operations, in order to comply with accounting standards. As shown in that statement, at June 30 we had \$10,053 in the AAS working account, \$45,655 in our online saver account, and \$183,749 in the *TAJA* interest bearing account. We held some \$419 in unbanked funds.

The most significant change in our financial situation has resulted from the agreement to have *TAJA* published by Wiley Blackwell, and this is reflected in the very substantial increase in our income, expenditures, and assets. The most significant reason for the increase in income and assets from the previous financial year was that we brought over into our accounts accumulated reserves of \$182,668 held separately to that point by *TAJA* under its Sydney-based management. Although as required under accounting standards the *TAJA*-specific assets (funds in the *TAJA* savings account) are included in the assets of the Society as a whole, we established a separate account for these funds to ensure they are not simply treated as an asset for the Society to be used in its general operations. It is considered to be a strategic reserve to be used in the event that a future reconsideration of the contract between Wiley Blackwell and the Society indicates that the journal should be brought back into the Society and directly managed by us as in the past. It does seem to me however that a future Executive may wish to consider the purpose of these very substantial funds, in the likely event that the current publishing arrangements prove sustainable and viable.

I would draw to Members' attention the fact that we instituted this change in *TAJA*'s management from January this year, and this means that the *TAJA*-related figures in the statement are for a transition year during which we moved from the old to the new system. For example, as shown in the income statement we received \$13,750 for a *TAJA* management fee (to cover editorial costs), which is for three editions this calendar year. This however means that some two thirds of editorial expenditures from these funds are yet to be incurred. Furthermore, while we receive funds to cover an honorarium of \$9,000 for the Editor and other management expenses, in fact we are now paying for the Editor, a Review Editor, and Editorial Assistants / Copy Editors. These are all justifiable expenditures. However, I expect that our budgeted deficit of \$3,340 in *TAJA*-related activities for 2009/10 will be quite significantly higher than this, perhaps \$5000-\$6,000. While we originally projected a gradual move to a *TAJA*-related surplus by 2011, the impact of the GFC and other factors suggests that this may have been optimistic.

We have also increased our expenditures in other areas than *TAJA*, particularly scholarships and awards. This can be seen in the increases in funds directly expended by

AAS on prizes etc, and also through the Australian Network of Student Anthropologists (ANSA) who award travel grants to attend the Annual Conference with funds provided by AAS. Expenditure on such awards and grants will be even higher in the current (2009/10) financial year.

Our income from membership dues has remained virtually the same, a little under \$39,000, as the previous financial year. This is despite an increase in membership, and this apparent anomaly is because we continue to have a not insignificant proportion of members who are late in paying their dues. At the time this report was prepared, some 45 members across various categories have not renewed. Over recent years, Shane Silva and I have worked to reduce the incidence of late payments through a range of measures. We have successfully introduced an option for secure online credit card payment of fees through the PayPal system, a facility that has been taken up by many members. We offer discounts of 5% on membership fees for electronic payment, and a further 5% for payment within 30 days. Many members have taken advantage of these discounts. Nonetheless, for reasons that are difficult to understand, many members who would appear to have every intention of renewing their membership do so only after repeated contacts from our Administrator. This leads to significant costs and administrative load for the Society, and reduces our capacity to provide professional services to the Society.

As I've noted, we have significantly increased total income, expenditures, and assets, and this is very much due to the new management regime for *TAJA*. The 2009/10 accounts indicate a net surplus of \$188,484 for the Society for this year. However, this is an artefact of the reporting standard we are obliged to adopt. Of this net surplus, \$183,749 is held in the *TAJA* savings strategic reserve. Furthermore, as noted above two thirds of the *TAJA*-related expenditures for this calendar year are yet to be incurred, but will be drawn from a Wiley-Blackwell payment received this financial year. Taking these factors into account, our net cash-flow deficit for 2009/10 was around \$4,500. Projections for the current financial year suggest this will be even higher, based on the draft AAS budget for the 2009/10 year prepared by the Executive. This factor underlies the proposal for an increase in membership fees which will be discussed in a separate item at this AGM, and which would need to be put to Members in a subsequent vote.

This will be my last report as Treasurer, a position which I've enjoyed working in over the years but am delighted to be passing on to Pam McGrath. I want to thank my colleagues in the various Executives in which I've been Treasurer for their collegial support and professionalism. I also want to give particular thanks to Shane Silva in his role as Administrator. I've worked closely with Shane for a number of years now, and continue to be impressed by his courtesy, commitment, hard work, and sheer brilliance in matters of finance and IT. We in the Society owe him a great debt.

David Martin

Treasurer, AAS November 30th, 2009

AAS Balance Sheet as at 30 June 2009

Presented to AAS AGM, 10 December 2009

	2009	2008
	\$	\$
Current Assets		
Cash at Bank - CBA Cheque Account	10,053	1,166
Cash at Bank – CBA Savings Account	45,655	42,029
Cash at Bank – TAJA Savings Account	183,749	-
Cash on Hand (unbanked funds)	419	1,942
Tax File Number Withholding Taxes	3,363	1,182
Trade Debtors	8,643	3,751
Less: Provision for Doubtful Debts	(7,000)	-
	244,882	50,070
Non-Current Assets		
Office Equipment - at cost	-	828
Total Assets	244,882	50,898
Current Liabilities		
Trade Creditors (Wiley Blackwell)	5,500	-
Total Liabilities	5,500	-
Net Assets	\$239,382	\$50,898
Members Equity		
Retained Earnings	239,382	50,898
Total Members Equity	\$239,382	\$50,898

AAS Income Statement for the year ended 30 June 2009

Presented to AAS AGM, 10 December 2009

	2009	2008
	\$	\$
Income		
Membership Fees		
- Entry Fees	900	740
- Fellows	23,600	23,000
- Ordinary	10,280	10,485
- Unsalaries	3,090	3,090
- Associate	225	240
- Retired	665	665
	38,760	38,220
Conference Income	-	13,205

Interest Income	4,723	2,607
Other Income	939	869
TAJA Royalties	4,463	-
TAJA management fee (Wiley Blackwell)	13,750	-
TAJA Subscriptions	16,025	15,915
TAJA Assets Contributed/Gifted	182,668	-
Total Income	261,328	70,816
Expenditure		
Audit & Accountancy Fees	1,045	770
ANSA Expenses	5,500	1,969
Bank & Merchant Fees	4,539	814
Bad Debts Written Off		2,285
Clerical & Professional Expenses	21,087	10,535
Conference & Venue Hire Costs	1,612	-
Discounts Given	1,633	1,823
Depreciation	828	680
Doubtful Debts Provision	7,000	-
Legal Fees	792	3,402
Printing, Postage & Stationery Costs		406
Prizes, Gifts & Donations	2,000	500
TAJA Subscriptions & Other Costs	22,188	15,295
Website Costs & Development	4,620	13,091
Total Expenditure	72,844	51,570
Net Surplus (Loss)	188,484	19,246
Retained Earning at Beginning of Year	50,898	31,652
Retained earning at End of Year	\$239,382	\$50,898

**NOTES TO AND FORMING PART OF THE FINANCIAL REPORT
FOR THE YEAR ENDED 30 JUNE 2009**

NOTE 1 STATEMENT OF ACCOUNTING POLICIES

The financial statements are a special purpose financial report that has been prepared in accordance with Australian Accounting Standards, other mandatory professional reporting requirements and the requirements of the Association Incorporations Act.

The financial report has been prepared on accrual basis and is based on historical costs and does not take into account changing money values or, except where stated, current valuations of non-current assets.

The following is a summary of the significant accounting policies which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of these financial statements.

(a) Income Tax

The Society is considered to be exempt from income tax under Section 50-10 of the Income Tax Assessment Act 1997.

(b) Goods and Services Tax (GST)

The organization is not registered for and is not liable for GST. Accordingly, no GST has been charged on revenue account and all expenditure has been disclosed at their GST inclusive values

(c) Revenue

Revenue from the provision of goods and services is recognised on provision of those goods and services to customers.

Interest revenue is recognised on a proportional basis taking into account the interest rates applicable to the financial assets.

vale Claude Lévi-Strauss

28 November 1908 – 30 October 2009

La pensée sauvage

Les Structures élémentaires de la parenté

Tristes tropiques

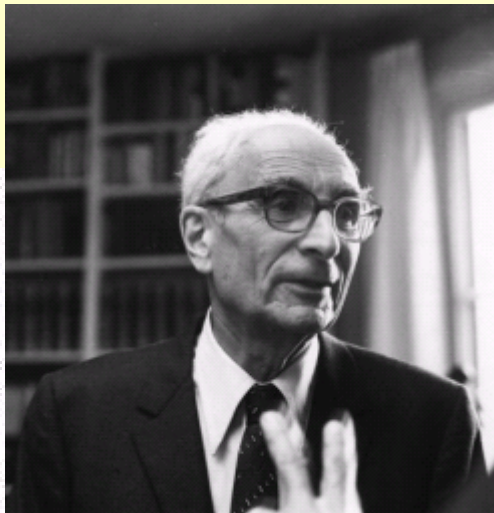
La voie des masques

Le Cru et le cuit

Du miel aux cendres

L'Origine des manières de table

L'Homme nu



AAS Newsletter Contributions

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

Thanks to those who contributed to the Newsletter through the past year, thanks in anticipation to those who will contribute through the coming year and, to everyone, all the best for the summer season and for 2010.

The next issue of the Newsletter will be published in March 2010. 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 taken by Michael Fabinyi, Australian National University, in the course of his doctoral research in the Calamianes Islands, Palawan province, Philippines. From L-R they show a recently caught live grouper that is being held in an aquarium shortly before being exported to Hong Kong, a local resident holding a freshly caught tuna, two local residents working at a fish cage for live grouper, and a NGO worker holding a bag with a small aquarium fish that has been freshly caught and is about to be exported.