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AUSTRALIAN ANTHROPOLOGICAL SOCIETY

DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF SYDNEY, N.S.W. 2006

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NEWSLETTER NO 3

JULY, 1979

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DEADLINE FOR MATERIAL FOR THE NEXT
NEWSLETTER
AUGUST 31

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D.T.

EDITORIAL

The recent strikes in Telecom and Australia Post have affected circulation of the NEWSLETTER and complicated arrangements for our annual conference. Owing to the late distribution of this number, there are two matters to which I would ask you to devote your immediate attention.

Firstly - THE CONFERENCE. This year there will be 12 sections, which were listed in a circular distributed in May. I hope that all who wish to contribute papers have been able to contact the section convenors concerned. All indications are that this year's conference will be as big and as diverse as the 1978 meeting, when around 60 papers were delivered. A form for ADVANCE REGISTRATION is enclosed. Please complete this IMMEDIATELY if you want us to make accommodation or child care arrangements for pressure on these facilities in Sydney is heavy during August. In any case your advance registration will ease administration of the conference, and will ensure that you receive sets of abstracts at an early date.

Secondly - THE CONSTITUTION. A Constitutional Sub-Committee, under Dr Marie Reay, has been considering substantial revisions since the last Annual General Meeting. The draft revised constitution, with explanatory annotations, published in this NEWSLETTER, is the result of their work. It will be formally discussed at the A.G.M. to be held during the conference. Please read it carefully, and be prepared to put your views to the meeting.

THE NEXT ISSUE of the NEWSLETTER will contain an account of the current state of journal publishing in Australia. The last five years have seen a remarkable increase in the number of journals available. We will be looking for explanations as to why this has happened, and for discussion of its consequences. Among other things, the position of some established journals may be threatened as competition for manuscripts and subscriptions is stepped up, and significant redefinition of anthropological sub-disciplines may occur. As always, your contributions will be welcomed.

Peter Hinton

THE TROUBLES AT THE N.S.W.I.T.

EDITORIAL

The Australian Anthropological Society was formed in 1973 to "promote the advancement of anthropology as a professional discipline". Its membership of approximately 200 includes most practising anthropologists in Australia. It also includes a broad representation of people working in related fields.

The A.A.S. Newsletter is published each March, June, September and December. It provides a forum for the discussion of current matters relevant to anthropology and anthropologists. Contributions from all quarters are welcome. These should not normally exceed 3,000 words.

The Newsletter also publishes contents of current Australian journals, notices of other new publications, conference notices, notices of positions vacant or sought and a cooperation column. The last mentioned publishes notices of information, materials or equipment sought or offered, free for members, \$5 for non-members.

Membership of A.A.S. currently costs A\$5 per annum for students, A\$10 for others. It is open to anyone who is prepared to contribute to the objectives of the Society. Application forms are available from the secretary.

Newsletter subscriptions are available for A\$8 to non-members.

Manuscripts, correspondence and subscriptions should be sent to:

Dr Peter Hinton,
Department of Anthropology,
University of Sydney,
N.S.W. 2006.

The deadline for material to be published in Newsletters is the last day of the month preceding publication, that is, each February 28th, May 31st, August 31st, November 30th.

The March Newsletter made brief mention of events at the New South Wales Institute of Technology which culminated in the stepping down of the head of the School of Humanities and Social Sciences, Dr. Phillip Marchant, the installation by the authorities of Dr. Pattison, Dean of Civil Engineering as temporary head, and the institution of a full enquiry into the matter. Dr. Marchant stepped down primarily because "there have been a number of academic developments and there are some educational practices in the School with which I cannot fully associate myself. They are matters of course development and broad educational philosophy on which there are, of course, a great many views. I now find myself in the position that many of the views and practices that have become the dominant ones in this school are not mine: yet, as Head of School, I may appear to accept them. I cannot continue to appear to be responsible, as a Head of School does, for all of the academic developments and activities in the School". The dispute which erupted was highly acrimonious and divisive.

I have received an account of the events at NSWIT from Paul Gillen, one of the two anthropologists on the staff, which is reproduced below.

Before presenting Mr. Gillen's account, it is necessary to provide some background information. Although the findings of the official enquiry are still pending, it is unlikely that these will cover all the issues which are relevant to us as working social scientists; inevitably they will be centrally concerned with the resolution of a particular dispute at a particular time and place. The broader matters arising from the crisis, however, go to the very heart of our enterprise. How should anthropology be taught, and what are its connections with other social sciences? How 'relevant' should our courses be? What is 'relevance'? How should academic decisions be made in our institutions? What if any degree of control should governments or other authorities have over the activities of teachers and researchers? What criteria of accountability should exist?

The NSWIT is located in downtown Sydney in two buildings; one an old department store, the other a new high rise building several city blocks away. Most courses offered have a vocational orientation, including architecture, engineering, and business administration. The Faculty of Humanities and Social Sciences is a one School Faculty. It offers a Bachelor of Arts (Communications) degree, a Graduate Diploma in Communication, a Master's degree by thesis and a variety of subject units for students in other faculties. According to the 1979 Calendar, the BA degree "is designed to provide a broad understanding of the social and technological aspects of Communication, as well

as detailed study in specialised areas of the students' own choice". Students take 30 subject units which are divided into two segments. They must take between 12 and 18 units from each segment. The communication studies segment comprises units of a mainly technical nature like Radio Production, Public Relations and Advertising. The concurrent studies segment comprises typically "humanities" subjects like Philosophy, Psychology and Sociology. The academic staff of the school totals about 40 representatives of a wide range of disciplines, including anthropology and sociology.

The dispute polarised between supporters of Dr. Marchant, and supporters of Dr. Bill Bonney, who was acting Dean during Dr. Marchant's period of study leave in 1976/77. The "developments and activities" to which Dr. Marchant referred in his statement were initiated during this interval. Specifically, there were four matters:

1. Nine new staff members were appointed without, some allege, proper consultation with Faculty staff.

2. There were changes in methods of teaching and assessment. Students were to be simply "passed" or "failed" in 35 of the 71 courses mooted for the Autumn 1979 Semester. Only in the remainder were more detailed gradings made. As for instruction of the larger courses, and coupled with that the elimination of strict distinctions between staff and students. Staff who are continually learning from students are far more useful to those students, and students respond. If you have never attended another tertiary institution, the oppressive hierarchy in such places, and its detrimental effects on real learning would be unacceptable, particularly to women, but also men who want to challenge those power positions". (From a broadsheet dated 13/3/79).

3. There were changes in the admission policy. At NSWIT there are two categories of students admitted, A and B. Category A comprises those who passed the Higher School Certificate in the preceding year. Category B is made up of matriculants from other years, non-matriculated mature age students and others. It is, in other words, a category which allows the Faculty Admissions and Enrolments Committee to exercise discretion. Under Dr. Bonney, the Committee had decisively increased admissions of Category B students, and reduced Category A admissions. In a letter to the President of the Institute in February, four members of staff expressed concern about the methods and criteria used in selecting Category B students and that questionnaires required of Category B students could be used to select students with a particular bias". Further, they noted an "apparent attempt to withhold information by some members of the committee from other members of the committee".

4. Course content was changed away from a vocational orientation and towards the promotion of "critical understanding" of our society. The introductory sociology course, for example, is described in the handout as follows:

The troubles of the Humanities Faculty at NSWIT would require a great amount of detail to do them justice. Even if the editor were to grant me the space, I do not have the time to undertake such a project, which in any case would be premature, since the problems are far from even an interim resolution. I will therefore limit myself to outlining some of the major issues as I perceive them.

There has been a fairly constant turmoil in the Faculty over the last two years. The Dean, Bill Bonney, has been vilified privately and semi-publicly on a scale and in a manner which I imagine has no parallel in Australian academic circles since the days of John Anderson. In an atmosphere of increasing personal tension, a Faculty "split" has developed between two coalitions, one aligned with Dr. Bonney, the other opposed to him. Somewhat misleadingly, these coalitions have come to be characterised as "left" and "right". (The reasons why this characterisation is misleading are too complex and personal to go into here.) Recently two new staff appointments were refused the Faculty by the Institute President, Dr. R. Werner, Dr. Bonney was on study leave, the acting Dean resigned to accept a senior lecturership secondment to the School of Business Studies. This voluntary demotion struck the Council of the Institute as so peculiar that it set up a "Committee of Inquiry" of senior academics from other faculties to investigate the Faculty's "problems". Meanwhile, the Dean of Engineering was appointed Acting Dean. The consequences of this series of actions by the Institute's administration were a deal of particular interest directed against the administration and exacerbated of the mistrust and antipathy among staff to the point where nervous exhaustion is normal and breakdowns regular.

A View From the Inside

Paul Gillen, Lecturer
School of Humanities and Social Sciences
N.S.W. Institute of Technology

Social Analysis is an approach to some basic problems in understanding social life, using the concrete example of attempts to understand sexuality and its ramifications. We will be covering topics like: facts, theories and values; role theory; nature and culture; mode of production; psychoanalysts; and levels of explanation, using examples from work done in the areas of sex and gender, family and kinship systems, the family under capitalism, sociology, Victorian anthropology and the ancient matriarchate, sex and violence and the incest taboo.

Assessment is by tutorial discussion, group projects, and two essays, one a critical review of Engels' 'The Family, Private Property and the State', which is the closest course gets to a "text".

The Troubles at the New South Wales Institute of Technology

The Inquiry continues, and nobody who is likely to say knows what its findings will be. Its procedures are such as to have provoked a Staff Association not noted for its activism to bring the matter before the State's Industrial Tribunal. The fact that staff who are implicitly under attack are mostly recent appointments and therefore mostly on fixed term contracts adds to the suspicion that a witch-hunt is on. Dr. Bonney returns in July.

Two elements common in CAE's mentioned by Dr. Oxley in his article on Riverina in the last Newsletter have been factors in this situation: the existence of an arrogant and clumsy administration, and the pressures generated by the need - perceived differently by different staff - to break down traditional disciplinary boundaries and orthodox teaching methods. My belief is that there are several other factors which perhaps are not given adequate weight by many interested in the situation.

Much is heard of the political orientation of many of the recently appointed staff, which according to the implication of a well-read Sydney journalist, takes the form of a "theological Marxism". It is difficult to counter accusations based on biased rumour-mongering, misunderstandings and half-truths. It is true that perspectives derived from Marxism, together with others derived from semiology, psychoanalysis, feminism and structuralism, are shared by many of us in the Faculty. No doubt there are knee-jerk reactionaries who do find such perspectives threatening. But the truth is that they are also shared by a large number of anthropologists, sociologists, historians, art, music, literary and film critics, political scientists, philosophers and even linguists who matured in the sixties. The idea that there is some kind of "line" derived from Althusser, Kristeva, Lacan, Stuart Hall, Juliet Mitchell or anyone else is ludicrous. Even more absurd is the idea that students are expected to follow any such line, or are selected on the basis of some supposed proclivity to accept one.

The core of these allegations is petty academic jealousies. The reason they have become so amplified is that the Faculty teaches a course in media studies. Whatever one's political opinions, no one can deny that to teach a course concerned with media practice which was both academically respectable and not critical of its subject would be a stupendous feat. But the last thing that the major employers of media workers want is workers who are critical. The more penetrating and persuasive the criticism - i.e. intellectually "better" - the "worse" it is from the viewpoint of these interests, which wield considerable political influence (witness the sabotage of the Broadcasting Tribunal, and the problems encountered by media courses at La Trobe and Griffith universities).

In other words, the application of certain concepts (and they by no means need be Marxist ones) to - for anthropological example - Aboriginal ritual, African lineage systems or Melanesian trading networks, is good for a resplendent crop

of theses, monographs and papers. But guess what happens if you apply the same methodological tools to advertising techniques, television comedies, or the history of the cinema industry!

This is not fundamentally a matter of "left" versus "right". It is a contradiction between intellectual integrity and vested interests.

It must be admitted that the Faculty split at NSWIT also has something to do with generational styles. The group in trouble are mostly younger, dress differently, and more likely to live in Glebe or Balmain than Turramurra or Bellevue Hill, etc. etc.

Most importantly, more than half of the newly recruited staff are "bright young women". That most male academics find it difficult to relate naturally to women as intellectual equals may be a debatable point. Whatever the case elsewhere, that has certainly been observable at the NSWIT Humanities Faculty, and made more obvious by the refusal of the women concerned to play feminine games.

Lastly, the appalling working conditions must be mentioned. We are split between two campuses, one an old department store in a sleazy part of the city whose interior is a windowless nightmare of decrepit fittings and prefab partitions, and a grey skyscraper half a mile away widely acknowledged to be an architectural disaster. Everyone teaches four 3-hour classes per week. A very large part-time teaching quota entails a high administrative load. The degree has been expanding rapidly, and this has meant more administration for the academic staff, as well as the preparation and teaching of many new subject units in a very short period of time.

The generation gap and the working conditions have played a significant part in making everyone in the Faculty a bit insane. But they are not the basic issue. The basic issue is freedom of information and debate: whether access to certain ideas critical of our society is to be confined to a small circle of ivory tower specialists, or permitted to a wider audience, some of whom might conceivably be able to put them to effectual use.

I have offered these comments on the understanding that anthropologists, as academics, and as students of society, have not only a right but a duty to concern themselves with the relationships between intellectual work on the one hand, and the patterning of society on the other. I believe that a real understanding of either can be achieved only through understanding something of those relationships. There may be nothing else good to say about it, but the struggle at the NSWIT has at least thrown some light on them.

NSWIT, June 1979

I would welcome any further contributions on this issue.

EDITOR.

I am somewhat embarrassed at writing so critically about a woman who has recently died and whose personal qualities of courage and sense of social responsibility I greatly admired. I should add that I wrote most of this several years ago.

Gillian Cowlishaw, Lecturer
Department of Social Sciences
Mitchell College of Advanced Education
Bathurst, N.S.W. 2795

The last Newsletter carried a suggestion for a session on "Anthropology in the public sector" to be convened at the next conference. Contributions were invited from people about "the dynamics, problems, potential or ethics of their non-teaching work." [my emphasis]. The authors say:

We have avoided the title "applied anthropology" for this session since it seems to have negative connotations in some Australian anthropological circles ("an American aberration").

Most of us are aware of these negative connotations, and it seems a suitable time to discuss the original "American aberrant" Margaret Mead. A firm believer in applied anthropology, she also considered her teaching as very much an aspect of that application. In this I support her. The separation of teaching from other practices which is implied in the M.A.S. proposal seems anthropologically mistaken. What is taught, and how, must have social antecedents and social consequences. None of us surely consider an educational institution to be separate from other social practices; we certainly wouldn't it if it were among the Mbongo-mbongo. "The social sciences are in the world to say something about it. Increasingly they provide the lenses through which we perceive the world we live in." (Theborn, 1976:11). Despite the regard action of the old school to retain the ivory tower, few of us find such a protective framework comfortable any longer. Why then is "applied anthropology" so unpopular? Some of the reasons will be outlined with respect to Margaret Mead, social engineer.

Mead wrote numerous books and articles which contain advice and recommendations on a wide variety of topics. Often her ideas were original and appealing but had little significance otherwise. She inherited a concern for social justice from Boas, but she did not confine herself to a particular problem. She wished by planned social change to control the direction of cultural evolution and so save America, and thus the world, from destruction. For this reason she regarded Continuities in Cultural Evolution (1964a) as her most important book. (pers. comm.). It is a study of the communication process involved in cultural change with special attention to the way man can usefully intervene in such a process. Her major concept is the "evolutionary cluster", a group which stands at some crucial point of divergence in the process of culture change. She discusses the conscious creation of conditions in which clusters of evolutionary significance will occur. She sees the Palau movement, Palau himself and the group which surrounded

Mead did not recognize the contradiction inherent in playing god. Anthropologists are involved in society as cogs in the machine, not as the drivers. Also she believed that facts directly imply the solution to a problem. Constantly, in small and large questions, she drew lessons from her anthropological observations without realizing that there could be conflict not only about what are the relevant facts, but, more seriously, about what are the desirable goals. For example, where she early recommended co-educational schools following facts: from twelve to sixteen years of age girls on the average are larger, more mature and more competent than their male age-mates. This leads to the girls' conclusion then, is that boys and girls should attend separate schools at this age (1970). Even if all the facts and relationships in this exposition are accepted, the conclusion does not necessarily follow. There are many who would consider it a good thing that girls should experience a period of being superior to boys. There is no factual basis for assessing such preferences and for that reason surely the highest aim of social engineering would be to achieve a situation where boys and girls can exercise what Freeman calls "the capacity to make choices ... the most significant and conspicuous characteristic of Homo Sapiens" (1970).

I would suggest that facts can be used in the service of any ideology. The facts are ethically neutral. The relation complex than Mead recognizes. The cultural relativists believed that their position was a progressive one which would lead to justice. People are born equal and therefore there is no justification for treating them differently. It is quite obvious that people are born unequal and continue to be unequal. But is it more just to give everybody equal chances and ensure that the able then gain greater rewards, or should the less able be given more to help them to become equal? Logic cannot aid us here. A conclusion can only be drawn if there were agreement about what is a just situation, and about how to achieve it. An understanding of the sources of inequality both between individuals and groups seems a necessary prerequisite and one Mead did not consider.

According to Bateson, Mead's third husband, social engineering is self-defeating because it aims to improve the world by solving particular, felt problems. He would see Mead's pronouncements as a further step in the wrong direction -

Margaret Mead: An Aberrant American Anthropologist?

that is in allowing the purposeful solution of particular problems to direct research. This will not lead to an understanding of the total system in which man lives. He refers to the "curious twist in the systemic nature of the individual man whereby consciousness is, almost of necessity, blinded to the systemic nature of the man himself." (1972:440)

Mead was widely denigrated for her lack of scientific rigour. Harris for instance lumped together all forms of anti-determinism - Mead, of course, is included. He says that the anti-materialist view of history has been consciously encouraged by the establishment "those who contributed to the route of the materialists were given prestige and emolument" (1968:271). Imputing sinister political, racist or sexist motives to other thinkers is a popular form of academic gossip, but often the logical relationship is obscure. It is hard to see why those who take a determinist position should thereby be any more socially responsible. One might expect that a belief in man's freedom would entail greater responsibility, whereas a narrow determinist position could be seen to suit the irresponsible capitalist. The social engineer and the political activist must have some belief in the efficacy of their actions. It would be difficult to retain the fervour to write a speech or wave a banner with the conviction that one's actions were merely a part of the inevitable course of history, or that one's views were the result of one's class position, or that history had nothing at all to do with reason. In fact I would assess Mead's influence as conservative, not because she was anti-determinist but because she was only interested in a class of determinants that, in themselves, are not related to radical social change. She ignored questions of power, and appeared to deliberately side-step the question of who is to implement her recommendations. If one is to have some influence on social change, surely it is of importance to determine how power is distributed in the society. As most people speak of what "they" should do, Mead spoke of what "we" should do, but failed to explain how. For instance she said that the isolated nuclear family developed to satisfy the needs of industry for a vulnerable, biddable work force. She also said that the isolated nuclear family is an abomination. But instead of recommending that we modify the economic system that brought this abomination into existence she advises the State Housing Commission (which builds a very small proportion of houses) on how it can encourage voluntary extended families by using certain designs. (pers. comm.) She cites no evidence that people alter family structure in response to available dwellings.

Thus Mead advised in terms of unexplained universals that are not matters of fact but moral imperatives. She states that:

...every culture must be seen as a whole with its value system as an inextricable component...and in that systematic setting every item has positive or negative meaning or value. (1964b:93)

She did not take the stand of a moral relativist. In her concern to solve social problems also she constantly assumed some idea of progress or some unstated ideal of human contentment and rationality.

Some (but not all) of these comments may be inappropriate to the discussions among those calling for applied anthropology today. Few would see the questions as simply as Mead appeared to do. But calls for relevance cannot simply be dismissed as naive and blundering attempts to institute social engineering projects. Rather, to quote Therborn again:

Scientific enterprises do not subsist in a separate self-contained world. . . . They occur in specific societies at particular points in time, and are therefore, part of particular historical, economic, political and ideological conjunctures. (1976:415).

We are all then both relevant and applied to something. I hope the session at A.A.S. will discuss to what we are applying ourselves.

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LETTERS FROM THE FIELD

It seems that there is much anthropological experience lost in personal correspondence which is read only by one or two people. I have a small collection of such letters which express a variety of attitudes, problems and observations, with an immediacy that is inevitably lost in later academic offerings. I hope to publish these letters, and anyone interested in retrieving their personal correspondence and offering edited versions for such a publication can contact; G. Cowlshaw, Mitchell College of Advanced Education, Bathurst, 2795, N.S.W. Of course the authors can take whatever steps they wish to disguise their identity and/or place of field-work. The following is an example of one kind of "letter from the field".

Dear G,

Well here I am, "in the field" ----- what a picturesque phrase that is! It gives the impression of the anthropologist as a free-ranging individual, gathering gems of social structure like a harvest of wheat! Actually I'm already involved in a complicated network of social interaction and I haven't even reached my final destination yet. I'm currently making a survey of the surrounding villages, going out each day on my motorbike from the "palace" of the local raja (whatever visions that word conjures up in your mind, forget them). Making the final choice is paralyzing me ----- all the villages are interesting around here. I'll probably end up staying with people I like, other considerations aside.

Life here is fascinating ----- a hectic round of temple festivals, tooth fillings, marriage, etc. Work proceeds slowly and intermittently for the Balinese. As for me, I'm usually exhausted from all this. I feel as if I've never worked so hard before ----- a radical redefinition of the word "work" for me. The tourists occasionally pass by ----- beings from another planet.

My survey took an interesting turn this morning. I have been talking to all the local trance cures. This one, a 45 year old woman, was convinced I was sick despite all my protestations to the contrary. Before I knew what was happening, she had everything ready for the ceremony so I couldn't back out. She rapidly went into trance and God soon proclaimed that I was an unmarried mother-to-be seeking an abortion. I protested violently (but respectfully) and the diagnosis changed to menstrual disorders. I reluctantly agreed (feeling that I'd better have something wrong with me or we'd be there all day) and during the next half hour a complicated conversation ensued between myself, the 50 or so curious onlookers) and sometimes interpreters) and God (via the woman) as to the exact causes and symptoms of my sickness. I left with a bottle of holy water to be taken twice a day.

Is anything happening in Sydney? ----- Give my regards to all who are interested in my fate. -----

Things are working out much as I had hoped ----- a little more slowly perhaps. The village I shall probably go to is relatively remote and poor, and they still have the most interesting trance dances there. I can't help feeling that I should "write it down before it disappears", although there are equally interesting places closer to this town. -----

How is the thesis going? -----

L.

Adolphus Peter Eikin, former head of the Department of Anthropology at Sydney University, editor of OCEANIA and life member of AAS, collapsed and died on 10th July. He was 88. Prof. Eikin was one of the main pioneers of anthropology in Australia, continuing to contribute to the discipline at the time of his death. We will be publishing an appreciation in the next Newsletter.

STOP PRESS

Nancy Viviani,
Director,
CSAR, School of Modern Asian Studies,
Griffith University,
Nathan, Qld, 4111.

A three year research programme is being developed and it is hoped that it will be possible to interest Australian and Asian scholars in the work of the Centre. Contact can be made by writing to -

Some aspects of Australian-ASEAN relations.

Australia's trade with China

A study of Vietnamese immigration

A new CENTRE FOR THE STUDY OF AUSTRALIAN-ASIAN RELATIONS (CSAR) has recently been set up in the School of Modern Asian Studies at Griffith University. The centre will carry out research on political, economic, social and cultural problems in Australia's relations with the countries of Asia. Its primary focus will be on contemporary issues which have policy implications. The centre has begun research on three projects:

Rodney Needham, professor of Anthropology at Oxford University will be spending three months at the AUSTRALIAN NATIONAL UNIVERSITY, Canberra later this year.

Robert Payne, Professor of Anthropology at the Memorial University of Newfoundland, Canada, is currently visiting the DEPT. OF ANTHROPOLOGY, UNIVERSITY OF ADELAIDE.

Doodles of the Quarter

Ever alert for copy, I discovered these doodles on the table after a seminar paper on opium producers in Thailand which I recently delivered at the Australian National University. Clearly the anonymous artists' talents are wasted on anthropology! Might this become an occasional section of the Newsletter? Please push any doodles you find lying around in my direction.

EDITOR



OPiUM
ADDICTED
ELEPHANTS



GERMAN AS
THAI BISHOP

CO-OPERATION

Something to buy, something to sell?

Information to give, information sought?

We will publish any notice you require, free to members.

Write to the Editor, A.A.S. NEWSLETTER,
Department of Anthropology,
University of Sydney, N.S.W. 2006.

Photographs and information sought

I am anxious to trace any photographs taken in Melanesian highland areas (especially Irian Jaya, Papua New Guinea, New Caledonia and New Hebrides) during early colonial times dealing with:

- i. terrace, irrigation, drainage cultivation
- ii. traditional garden patterns
- iii. people gardening
- iv. gardening implements

If you have such material, or know of possible sources I might use, please contact me at the address below.

I would also like to get in touch with Patrol Officers who worked in the New Guinea Highlands prior to 1955.

Pawel Goreki,
Dept. Anthropology, University of Sydney,
N.S.W. 2006. Australia

The AAS Conference will be held at Sydney University from August 28-31.

The sections and convenors are as follows:

A. Religion and Power ... Mr Raoul Perterra, School of Beh. Sci. Macquarie University, North Ryde, 2113.

B. The Employment of Anthropologists in Australia ... Mr Donald McKaskill, 35 Cantata Crescent, Ringwood, Vic. 3134.

C. Multinational Corporations and Anthropologists' Studies ... Mr Chris Eipper, Dept Anthropology, University of Sydney, N.S.W. 2006.

D. Aboriginal Political Economy: Past and Present ... Mr Christopher Anderson, Department of Anthropology, University of Queensland, St. Lucia, Queensland, 4067.

E. The Place of the Life History in Anthropological Analysis ... Mr Bruce Shaw, Department of Anthropology, Darwin Community College, P.O. Box 38221, Winnellie, Northern Territory, 5789.

F. Medical Anthropology ... Dr Ian Reid, School of Public Health and Tropical Medicine, University of Sydney, N.S.W. 2006.

G. Anthropology in the Public Sector ... Dr Ian Reid (address above) and Dr Grant McCall, Dept Sociology, University of N.S.W. P.O. Box 1, Kensington, N.S.W. 2033.

H. Art, Archaeology and Anthropology ... Ms Mary Dallas, Dept Anthropology, University of Sydney, N.S.W. 2006.

I. The Past in its Contemporary Context ... Dr Roland Fletcher, Department of Anthropology, University of Sydney, N.S.W. 2006, and Ms Anne Bickford, National Parks and Wildlife Service of N.S.W.

J. Women and Anthropology ... Ms Ann Hale, Department of Anthropology, University of Sydney, N.S.W. 2006.

K. Ethnographic Film ... Mr David MacDougal, Australian Institute of Aboriginal Studies, P.O. Box 553, Canberra City, A.C.T. 2601.

L. Miscellaneous Papers ... See correspondence dated 28th May, 1979.

Contributors should send abstracts to convenors so that these can be forwarded to the secretary by July 17th.

Detailed schedules and arrangements will be circulated to members as soon as mail strikes allow. PARTICIPANTS ARE REQUESTED TO USE COURIER, TELEPHONE OR TELEGRAM SERVICES FOR COMMUNICATIONS.

Do not use post while strikes remain unresolved.

ALL ENQUIRIES TO: Dr Peter Hinton, Department of Anthropology, University of Sydney, N.S.W. 2006

The Jubilee 50th ANZAS Congress will be held at the University of Adelaide from 12 to 16 May, 1980. Section 25, Anthropology, will be hosted by the Department of Anthropology, University of Adelaide.

The section committee has drawn up the following provisional programme.

1) The relevance of structuralism in contemporary social anthropology.

2) Ethnographic film (which may include presentation and discussion of films).

3) Social adaptation and transformation (including papers on the following topics/regions):

a. urbanization and migration

b. states

c. South/Southeast Asia

d. Melanesia and the Pacific

e. Australia.

4) The utility of the notion of "tribal society" for the analysis of contemporary peoples.

In addition, inter-sectional symposia will be arranged, probably with History and Sociology.

We would welcome offers of papers for the above symposia, as well as suggestions for other section and inter-section symposia.

Section 25 (Anthropology Committee):
 Chairman: Dr Chris Healey
 Secretary: Mr Jeff Collmann

Department of Anthropology
 University of Adelaide, G.P.O. Box 498, ADELAIDE, S.A. 5001.

CONFERENCES

The Miklouho-Maclay Society of Australia

The Council of this Society will hold a public meeting at the Hallstrom Theatre, Australian Museum, cnr. William & College Sts., Sydney, on Thursday 9 August 1979 at 7.45 p.m.

At the meeting, Mr. Charles Senthinella will talk of recent confirmation of Nicolai N. de Miklouho-Maclay's researches as reported in his published works. Also Dr. Peter McLaren will talk on his experiences in the Madang district, a major site of Miklouho-Maclay's activities a century ago.

The International Sociological Association Conference, Paris
Summer 1980.

The intent of this conference is to bring together those with interests in comparative, historical and macro-sociological research on education. The conference will focus on the social origins and operations of educational systems.

If you are currently working on any of the following, the committee would welcome hearing from you, in the form of a brief description of your work (or simply its title), so that it can gear the sessions to themes which are of most interest.

- the history of one (or more) national educational system
- the politics of education and educational change
- a comparison of the workings of different systems in some particular respect
- cultural transmission and the social management of knowledge
- the application of macro-sociological (or other macroscopic theories) to educational systems.

The address is:

Robert Alun Jones,
Dept. Sociology,
326 Lincoln Hall,
University of Illinois,
Urbana, Illinois 61801,
U. S. A.

CONFERENCES

International Conference on Trad. Asian Medicine

This conference will be held at the Australian National University, Canberra from 2-8 Sept. The four sections of the conference, to which papers will be presented, and the convenors, are:

- A. Classical studies of traditional medical texts;
Professor A.L. Basham and Professor Liu Ts'un-Yan.
- B. Scientific assessment of Asian drugs and therapy;
Professor A.J. Birch.
- C. Anthropological and sociological studies of Asian medicine; Professor J.A.W. Forge.
- D. Current application of traditional Asian medicine;
Dr. A.S. Henderson.

Three public lectures will be given by Dr. R.H. Bannerman, Programme Manager of WHO's Traditional Medicine Project; Professor A.M. Kleinman of the University of Washington, Seattle, and Pandit Shiv Sharma, personal Ayurvedic physician to the President of India.

The deadline for submission of abstracts has expired. For general information about the conference, contact the Conference Secretary, ICTAM, Dept. of Asian Civilisations, Aust. National University, P.O. Box 4, Canberra, A.C.T. 2600.

UNIVERSITY OF NEW ENGLAND - LECTURESHIP, DEPT SOCIOLOGY

Applicants should have a PhD in Sociology and teaching and research experience in the Sociology of Deviance together with one other field of interest in Sociology.

Salary range: \$15,786 - \$20,737, per annum

Closing date for applications: 24 August, 1979

Applicants are asked to include in their applications examples of their publications or other written work, together with course outlines, naming texts used, for any courses they have previously taught.

Appointment will be made to the permanent staff but the University reserves the right to make these appointments probationary where it considers this appropriate.

Conditions include assistance with travel and removal expenses. In addition, superannuation is available and assistance in buying or building a home. Study Leave grants are available and credit may be granted for existing study leave entitlement.

Applications should include full details of qualifications, experience, research interests and publications and the names and addresses of three referees and should be sent to the Staff Officer.

Applicants in the United Kingdom, Europe and America should forward their applications to the Secretary General, Association of Commonwealth Universities, 36 Gordon Square, London WC1H 0PF, England and send a copy to the Staff Officer.

UNIVERSITY OF NEW SOUTH WALES - LECTURESHIP, SCHOOL OF SOCIOLOGY
(Ref. 1164)

Applications are invited from suitably qualified candidates with a broad range of interests in the social sciences and particularly in the philosophy of the social sciences and in methods of social investigation, to take specific responsibilities connected with the new degree of Bachelor of Social Science (B.Soc.Sc.).

First enrolments for the B.Soc.Sc. course are expected in 1980.

The course covering four years full-time study includes compulsory subjects entitled: The Nature of Social Inquiry (taken in the second year) and Research Methods (taken in the third year).

The appointee will be required to teach one of these subjects and have other teaching duties in the school.

Further information from the Head of School, Professor S. Encel (02) 662-2237.

Salary range: \$16,291 - \$21,401. Commencing salary according to qualifications and experience

Applications close August 17, 1979. Write to or telephone the Academic Staff Office (02) 663-0351, P.O. Box 1, Kensington, N.S.W. 2033 for full information about conditions of employment and method of application.

Marilyn Strathern: The Self in Self-decoration

Walter Tiffany: High Court Influences on Land Tenure Patterns in American Samoa

Graham R. Davidson: An Ethnographic Psychology of Aboriginal

Cognitive Ability

Deborah Gewertz: Consequences of Constancy Among the Chambril of Papua New Guinea

Address:- "Oceania",

Mackie Building, KOL,

University of Sydney,

N.S.W. 2006.

SOCIAL ANALYSIS

The inaugural issue of this new journal has just appeared. Number 2 is to appear shortly. Its contents are as follows:

Paul Alexander: Monopsies in Southern Sri Lankan

Fish Trading

Adrian Peace: Lagos Factory Workers and Urban Belief Systems:

Overview of a Paradox

Kingsley Garbett: A Line on a Map: Bureaucratic Decision Making in a Neo-colonial Context

Anthony B. van Possum: The Problem of Evil in a Millennial Cult: the Case of the Vallala Madness

Roy Fitzhenry: Squatters in Kenya and the Origins of Anti-Colonial Resistance

Jeff Collmann: Fringe-camps and the Development of Aboriginal Administration in Central Australia

Subscriptions: No.1 is a special double issue and costs \$8; subsequent issues cost \$4 per copy.

Address:- The Editor,
Social Analysis,
Dept Anthropology,
University of Adelaide,
Adelaide, S.A. 5001.

MANKIND

Vol.12 No.1 is in press. Its contents are as follows:

Peter Dwyer: Animal Metaphors: an Evolutionary Model

George Morren: Seasons, Wild Pigs and Kinship among the Miyanmin

Kenneth Haddock: Poor Ethnography, Careless Writing and Unwise Extrapolations About Mara Moleties

D.R. Horton: Tasmanian Adaptations

Margaret Holmes Williamson: Circumlocution of Women Among the Kwome

John Clegg: Science, Theory and Australian Prehistoric Art

Cherry Swain: Images of the Good Old Days: Some Notes on a Gerontological Myth

Jean Kennedy: Note on Current Excavations in the Solomon Islands

A subscription \$8. Published twice yearly.

Address:- Mankind Secretary,

Dept Anthropology,

University of Sydney,

N.S.W. 2006.

MSS and editorial correspondence to The Editor, Mankind, Dept Anthropology, University of Sydney, N.S.W. 2006.

THE AUSTRALIAN AND NEW ZEALAND JOURNAL OF SOCIOLOGY

The current issue (Vol.15 No.1) is devoted to a symposium entitled Inequalities: Class and Gender. It is the first of two issues which will cover this question.

Members of SANZ receive copies automatically. Non members can subscribe to this quarterly journal for \$12 p.a., students \$7.

Address:- Ms Katy Richmond,
Sociology Dept,
La Trobe University,

Bundoora, Vic. 3083.

ABORIGINAL HISTORY

The April issue is now available. Its contents are as follows:

- Jon C. Altman: The question of affluence: Yolngu economy in northeast Arnhem Land
- Don Gardner: The Analysis of 'belief' and the avoidance of ethnocentrism
- Alfred Gell: The Umeda language-poem
- Rosita R. Henry: The threefold parasol: religion, politics and ideology in medieval Sri Lanka
- R.M. Smith: Christ, Keysser and culture: Lutheran evangelistic policy and practice in the Highlands of Papua New Guinea
- Andrew Strathern: 'It's his affair': a note on the individual and the group in New Guinea Highlands societies
- Gehan Wijeyewardene: Firewalking and the scepticism of Varro

Canberra Anthropology appears each April and October. Manuscripts, correspondence and subscriptions should be addressed to the editors, Canberra Anthropology, Dept. Anthropology, Research School of Pacific Studies, Australian National University, P.O. Box 4, Canberra, A.C.T. 2600. Subscriptions are \$4, \$6 overseas.

CANBERRA ANTHROPOLOGY

Aboriginal History aims to present articles and information in the field of Australian ethnohistory, particularly the post-contact history of the Aborigines and Torres Strait Islanders. Historical studies based on anthropological, archaeological, linguistic and sociological research, including comparative studies of other ethnic groups such as Pacific Islanders in Australia, will be welcomed. Future issues will include recorded oral traditions and biographies, vernacular narrative with translations, previously unpublished manuscript accounts, resués of current events, archival and bibliographical articles, and book reviews.

Aboriginal History is administered by an Editorial Board which is responsible for all unsigned material in the journal. Views and opinions expressed by the authors of signed articles and reviews are not necessarily shared by Board members. The editors invite articles for consideration; reviews will be commissioned by the review editor. Contributions and subscriptions should be sent to:

The Editors,
C/- Department of Pacific and S.E. Asian History,
The Australian National University,
Box 4, P.O.,
Canberra, A.C.T. 2600.

Subscriptions (including surface postage): Institutions \$A10.50.
Personal \$A5.50. Cheques should be made payable to Aboriginal History, crossed and marked "Not Negotiable".

PART I

- Jeremy Beckett: George Dutton's country: portrait of an Aboriginal drover
- Diane Bell: For our families: the Kurundi walk-off and the Ngurrantiji venture
- Henry Reynolds: 'Before the instant of contact': some evidence from nineteenth century Queensland
- Francesca Merlan: 'Making people quiet' in the pastoral north: reminiscences of Elsey Station

PART 2

- Myrna Deverall: Records of the administration of Aborigines in Victoria, c.1860-1968.
- Niel Gunson: A missionary expedition from Zion Hill (Nundah) to Toorbul, Moreton Bay District, in 1842-43: the journal of the Reverend K.W.E. Schmidt
- Bruce Shaw and Sandy McDonald: They did it themselves: reminiscences of seventy years
- Peter Read and Engineer Jack Japaljarri: The price of tobacco: the journey of the Warlmala to Wave Hill, 1928
- James Urry: Old questions: new answers? Some thoughts on the origin and antiquity of men in Australia
- Mervyn Hartwig: Theoretic history by osmosis: the language of common sense and the comparative history of 'race relations' in Australia and New Zealand

Book Reviews

The Editors have also produced, for sale at \$4.00 per copy from the same address as the journal, a Handbook for Aboriginal and Islander History, edited by Diane Barwick, Michael Mace and Tom Stannage, published by Aboriginal History, 1979, 204pp. This contains articles by 32 authors on resources and techniques, organised alphabetically to cover everything from archaeology and archives to war and women in Aboriginal society. It was produced for the A.I.A.S. Aboriginal Oral History Conference in June, but will be an essential tool for anthropology and history students - and for professional workers in Aboriginal studies.

THE INSTITUTE OF APPLIED SOCIAL AND ECONOMIC RESEARCH, PAPUA NEW GUINEA

has recently published the proceedings of a seminar jointly sponsored with the Papua New Guinea Sociological Assn on the subject Foreign Researchers in Papua New Guinea: Building a New Policy. The papers in this volume are essential for anyone contemplating research in Papua New Guinea for they reflect current thinking about official controls on researchers in the country.

Copies are available for 1 Kina from the Institute of Applied Social and Economic Research, P.O. Box 5854, Boroko, Papua New Guinea.

ASIAN STUDIES ASSN OF AUSTRALIA REVIEW

Vol.2 no.3 of the Review is now available. The Review is published three times a year. It contains news and views on Asian studies covering many disciplines, from history, geography and literature to anthropology and the other social sciences. It contains a comprehensive book review section.

Subscriptions are \$15 for members, \$10 for associates and \$5 for students. Subscriptions should be sent to J.E. Ingleson, School of History, University of New South Wales, P.O. Box 1, Kensington, N.S.W. 2033. Editorial correspondence goes to John Calger, Faculty of Asian Studies, Australian National University, P.O. Box 4, Canberra, A.C.T. 2600.

CUSTOMARY LAW GROUP OF AUSTRALIA
NEWSLETTER NO.3 (April 1979)

Michael Humphrey: Lebanese migrants and the practice of personal status law in Sydney
Kenneth Maddock: Comments on the Aboriginal Land Commissioner's Report in the Walbirri Land claim
Paul Perleux: Nations of community and the resolution of disputes in a Philippine municipality
The Newsletter, which is edited by Rudy de Jongh and Kenneth Maddock, appears two or three times a year and is at present distributed without charge. Its publisher, the Customary Law Group, holds occasional meetings in Sydney. Anyone who wishes to be on the mailing list should get in touch with Rudy de Jongh, Department of Indonesian and Malayan Studies, University of Sydney, N.S.W. 2006.

PREAMBLE

The draft has seven major sections. The numbering within sections is intended for ease of reference when considering the draft clause by clause and would not necessarily be retained in the Constitution.
Lettering - (A), (B) and (a), (b) - distinguishes alternative formulations. Section 3.2, e.g. presents procedures which are appropriate to a Society of open or restricted membership.
Marie Reay, Chairman
Constitutional Sub-Committee

1. Name
The name of the organization will be the Australian Anthropological Society.
2. Objectives
To advance anthropology as a professional discipline and systematic pursuit of knowledge and to promote the responsible use of anthropology in the service of humankind.
3. Membership
3.1 Eligibility
Membership will be open to anyone who, being acquainted with the objectives of the Society, is in the opinion of two members capable of contributing to the promotion of those objectives.
3.2(A) Procedure for joining
A person may become a member of the Society by filling in a prescribed form, which must be signed by two sponsoring members, and paying the prescribed fee.
b) A person may become a member of the Society by submitting a curriculum vitae together with a duly filled in prescribed form, which must be signed by two sponsoring members, and paying the prescribed fee.
3.2(B) Election of members
Application for membership will be on a prescribed form accompanied by a curriculum vitae.

- ii) Two members who are satisfied that the applicant is able to promote the objectives of the Society will sponsor the application.
- iii) An Annual General Meeting may grant an application for membership provided that two thirds of those voting are in favour of it.
- iv) By a simple majority of those voting on a separate motion, the meeting may reject an application that fails to gain the required two thirds majority.
- v) In the absence or failure of such a motion an unsuccessful application for membership will be referred to the next Annual General Meeting.
- vi) An Annual General Meeting will grant an application so referred to it provided that a simple majority of those voting are in favour of it.
- vii) The election of members may take place by postal ballot provided that the number of members voting is no less than the quorum required for an Annual General Meeting.
- viii) An application that fails to gain the required two thirds majority in a postal ballot will be referred to the next Annual General Meeting.
- ix) At the meeting clauses 3.2(B)(iv) and 3.2(B)(vi) above apply to such an application.
- x) Members will have an opportunity to scrutinise any application and its accompanying curriculum vitae before voting on it on any occasion.

3.3 Membership fees

- (A) The annual membership fee will be \$10.00 or as determined by the Annual General Meeting with the proviso that full-time students are only liable for half the fee.
- (B) The annual membership fee will be on a sliding scale as follows or as determined by the Annual General Meeting.

Under \$10,000	\$5.00
\$10,000 - \$20,000	\$8.00
\$20,000 - \$25,000	\$10.00
Over \$25,000	\$15.00

3.3.2 Entitlements

3.3.2.1 Granted acceptance as a member, the annual fee entitles a person to attend all conferences and general meetings of the Society, vote in general meetings and postal ballots, and be a candidate for any office. It also entitles a person to receive any newsletters and other documents circulated among the general membership.

3.3.2.2 The Annual General Meeting may confer honorary life membership on any person.

3.3.2.3 Such a person will have all the entitlements of a financial member.

3.3.3 Lapse of financial membership

3.3.3.1 When a membership fee is six months in arrears the membership of the person concerned will be deemed to be terminated.

3.3.3.2(A)(i) A person whose membership has been terminated for this reason may be re-admitted to the Society on payment of arrears.

3.3.3.2(A)(ii) But such a person will not be liable for fees in respect of any period of twelve consecutive months spent overseas.

3.3.3.2(B) A person whose membership has been terminated for this reason may join the Society again at any time.

3.3.3.2(C) A person whose membership has been terminated for this reason may re-apply for membership at any time.

3.3.4 Expulsion

3.3.4.1 For a just cause the Annual General Meeting may by a two thirds majority vote to deprive any person of his or her membership of the Society.

3.3.4.2 The Chairman will notify such a person in writing of his or her expulsion.

3.3.4.3 Any subsequent Annual General Meeting may re-admit an expelled person to membership of the Society by a two thirds majority vote should he or she apply for re-instatement.

3.3.4.4 The application for re-instatement of a person who has been expelled from the Society will identify the person's original sponsors for membership and will be endorsed by two new sponsors who are satisfied that the applicant is worthy of re-instatement.

3.3.4.5 Before a vote is taken on whether or not to re-admit an expelled person to membership of the Society the two original sponsors will be called upon to state -

- i) their reasons for sponsoring that person's original application for membership;
- ii) whether or not they supported the move for expulsion and why?
- iii) their understanding of the applicant's present suitability or unsuitability for membership.

4. Officers

4.1 The officers of the Society will be the Chairman, Deputy Chairman, Treasurer, Secretary, and Publications Officer.

4.2 Officers will be elected annually and will ordinarily serve for the period from the Annual General Meeting of their election to the next.

4.3 They will be eligible for re-election provided they satisfy the residential requirements of their office and provided their total period in the one office does not exceed three years.

4.4 The election of Chairman and Deputy Chairman should be consistent with clauses 4.4.1.2 and 4.4.1.3 below.

4.4.1 Residential eligibility of officers

4.4.1.1 Only members who reside in the city where the next Annual Conference and Annual General Meeting are to be held are eligible for election as Chairman, Treasurer, and Secretary.

4.4.1.2 If the Annual General Meeting should decide upon the site of the Annual Conference and Annual General Meeting two years beforehand it may wish to elect the chairman at that time. The election for Deputy Chairman will then be conducted on the understanding that he will also be a future Chairman. At the following Annual General Meeting a motion to ratify his status as Chairman Elect will if passed take the place of the election of Chairman.

4.4.1.3 The Deputy Chairman should, if possible, be a resident of the city where the second Annual Conference and Annual General Meeting after his or her election are to be held.

4.4.2 Casual vacancies

4.4.2.1 Should the office of Chairman be vacated the Deputy Chairman will act as Chairman for the unexpired term.

4.4.2.2 Should either the Treasurer or the Secretary vacate the office the remaining officer will act as secretary/treasurer for the unexpired term with such assistance as he or she is able to arrange with the approval of the Executive Committee.

4.4.2.3 Should the Publications Officer vacate the office through resignation or for any other reason the Executive Committee may arrange for a temporary replacement by any means within its powers or may leave the office vacant for the unexpired term.

5. Executive committee

5.1 The officers of the Society will be ex officio members of the Executive Committee.

5.2 There will be six other members of the Executive Committee.

5.3 These will be as representative as possible of the regions where members are located and of the Society's interest in the various branches of anthropology.

5.4 There should, if possible, be one member of the Executive Committee who has played an active part in organizing the most recent Annual Conference.

5.5 Committee members will be elected annually and will serve for the period from the Annual General Meeting of their election to the next.

5.6 They will be eligible for re-election provided their total period as ordinary members of the Executive Committee does not exceed three years.

5.7(A) The Executive Committee has power to co-opt.

5.7(B) The Executive Committee may co-opt any member of the Society

- i) to fill any casual vacancy among ordinary members of the Committee;
- ii) to provide a Publications Officer in the event of that office being vacated in mid-term.

5.8 The Executive Committee may hold mail ballots including referenda on its own initiative or in response to a signed petition from any ten members.

5.9 The Executive Committee may form sub-committees.

5.10 The Executive Committee may approve the formation of regional or specialist branches of the Society.

5.11 The Executive Committee may on a two thirds majority vote authorise the Chairman to represent the Society on any issue affecting the attainment of its objectives.

6. Meetings

6.1 The Annual General Meeting will be held in conjunction with the Annual Conference.

6.2 The Executive Committee may convene or approve additional meetings.

6.3 A quorum for any general meeting will be 25.

6.4 Newly elected officers and Committee members will take office at the close of the Annual General Meeting.

7. Constitutional change

7.1 Members may amend the Society's Constitution provided that two thirds of the votes cast are in favour and no fewer than 25 members vote.

7.2 Amendments may be proposed by the Executive Committee or by any ten members of the Society.

7.3 Proposed amendments will be circulated to all members in time to reach them at least ten days before any Annual General Meeting which will be considering them.

7.4 When a constitutional change is to be decided by postal ballot the Committee will allow at least 30 days for the return of ballots.

7.5 An amendment will go into effect immediately upon approval.

7.6 Where days are specified in this Constitution they refer to days when full postal services are operating.

