

AUSTRALIAN ANTHROPOLOGICAL SOCIETY
NEWSLETTER

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**Australian
Anthropological
Society
NEWSLETTER**

SEPTEMBER 1987 NO. 36

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Chair: Joel S. Kahn
Dept. of Anthropology & Sociology
Monash University,
Clayton, Vic. 3168

Hon. Sec.: Michael Stevenson
Dept. of Anthropology & Sociology
Monash University,
Clayton, Vic. 3168

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The Australian Anthropological Society was formed in 1973 to "promote the advancement of anthropology as a professional discipline". Its membership of approximately 350 includes most practising anthropologists in Australia, with some members in countries overseas such as New Zealand, Papua New Guinea and Fiji. It also includes a broad representation of people working in related fields.

The AAS NEWSLETTER is published four times a year and provides a forum for the discussion of current matters relevant to anthropology and anthropologists. Contributions from all quarters are welcome. Such contributions should not normally exceed three thousand words and should be typed on A4 and single spaced.

The NEWSLETTER also publishes on occasion, contents of Australian journals, notices of other publications, conference notices, notices of positions vacant and sought, and "co-operation" notices. The last mentioned are notices of information, appeals, notices of material or equipment sought or offered, and is free for members.

Membership is currently \$20 per annum for salaried and \$10 per annum for unsalaried persons. It is open to anyone who is prepared to contribute to the objectives of the Society.

Further information is available from the Secretary:

Dr. Michael Stevenson,
Department of Anthropology and Sociology,
Monash University, Clayton, Vic. 3168.

Correspondence regarding the NEWSLETTER should be sent to the Publications Officer:

Dr. Dawn Ryan,
Department of Anthropology and Sociology,
Monash University, Clayton, Vic. 3168.

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EDITORIAL

This is the final issue of the Newsletter from Monash, and I should like to take the opportunity to thank the many AAS members who have contributed over the last year or so. The job of Publications Officer has proved to be far more demanding than I had imagined, and I am very grateful for the generous Departmental support provided. I wish Geoffrey Samuel, the new Publications Officer, all the best.

Dawn Ryan

FAREWELL NOTE

This is the final Newsletter to appear from Monash. I would like to take this opportunity again to thank my fellow members of the Executive, the secretarial staff in the Department of Anthropology and Sociology, and the Anthropology postgraduates for their help and support over the year in conducting the business of the society and, particularly, for their enthusiastic assistance during a hectic conference. I would also like to thank all those who did attend the conference - session convenors, paper-givers and participants for their role in making the 1987 conference such a success.

Chairing the AAS during my first year in Australia has been a hectic if not unrewarding experience. Perhaps all new departmental chairpersons should be required to undergo the same baptism of fire. I have in my chairperson's report (included in the minutes) attempted to summarize some of the main items of AAS business which came across our collective desks in 1986-87. It remains for me to extend our best wishes to the new executive. I suppose my only personal regret is to have presided over the AAS during a transitional period, a period during which it may be that some of the members here felt alienated by the debate over professionalization. I would, therefore, like here to enter my own plan that whatever may develop on that front, we endeavour to keep the intellectual side of things going. It would be a great pity if that were to go by the board.

Joel S. Kahn
Outgoing Chairperson

All articles submitted to the Records are assessed by independent referees. The new "Guidelines to Authors" are available from the Anthropology editor, Chris Anderson.

SUBSCRIPTION INFORMATION

Copies of Volume 20 may be purchased at \$19.95 plus \$1.50 postage and packing per issue (surface mail).

From Volume 21, the Records of the South Australian Museum will be published as annual volumes in two parts, issued in May and November. Current annual subscription is (Aust.) \$30.00. Subscriptions fall due in January of each year.

Copies of most back issues are available, with the exception of Volumes 1, 12 and 13(3). Back issues may be ordered at individual copy rate, or a set of back issues [from Volume 2(1), 1921 to Volume 19(19), 1986], purchased at the SPECIAL PRICE of only \$200 plus \$40 postage and packing (surface mail within Australia). NORMAL PRICE WOULD BE OVER \$500. These back issues contain many classic papers in zoology, palaeontology and anthropology.

CHANGES TO THE RECORDS OF THE SOUTH AUSTRALIAN MUSEUM

Christopher Anderson
Division of Anthropology
South Australian Museum

Volume 20 of the Records of the South Australian Museum is a special issue entitled "Anthropology in South Australia". It is edited by Christopher Anderson and Peter Sutton of the Museum's Anthropology Division. The volume marks what the Museum hopes will be a regeneration of anthropology in the Records. The journal began in 1919 and early volumes contained significant anthropological contributions, including major ethnographic works by scholars such as Tindale, Mountford, Birdsell, McConnel and Berndt. From the late 1950s, however, the anthropological content of the journal declined considerably, to a point whereby between 1968 and 1984 there were only two anthropology articles. Further, neither of these dealt with Australian Aboriginal culture. This is especially ironic given that the South Australian Museum has the largest and most comprehensive collection of Aboriginal material in the world.

From Volume 20 on, the Records will be publishing two numbers a year, and up to half of each will contain contributions which are anthropological in nature. Articles will deal with topics in all subdisciplines of anthropology and all ethnographic areas. Obviously, however, the major concentration will be on areas best represented in the Museum collection (Aboriginal Australia and Melanesia). The Records editors are also interested in providing a venue for the publication of good ethnographic and other data. In recent decades articles of this nature seem to have become unfashionable and as a consequence, scholars, particularly those with recent PhDs, are not encouraged to write articles which are primarily data oriented. We believe there is a considerable amount of important material out there which should be written up and given wider scholarly access.

Volume 21(1) contains a new article by N.B. Tindale, "Kariara Views on Some Rock Engravings at Port Hedland, Western Australia".

Volume 21(2) will appear in November 1987 and will contain the following anthropology articles:

- "Inland, Coast and Islands: Traditional Aboriginal Society and Material Culture in a Region of the Southern Gulf of Carpentaria" - David Trigger (Department of Anthropology, University of Western Australia)
- "Looking for Ditji-mingka" - Luise Hercus (Faculty of Asian Studies, Australian National University)
- "From Horizontal to Perpendicular: Two Recent Books on Central Australian Aboriginal Painting" (Review Article) - Peter Sutton (Division of Anthropology, South Australian Museum)

AAS CONFERENCE, MONASH UNIVERSITY, 24-26 AUGUST 1987

Report on Conference Session - "Issues in the Ethnography of South and Southeast Asia"

This session showed clearly how dependent we are on our research students to provide us with a viable, stimulating conference. All five papers were theoretically provocative, showing evidence of thorough, purposeful field research.

Graham Fordham (Anthropology, Adelaide) set the session on its way with a paper entitled "Rural Christianity in Northern Thailand: Foundation and Growth of a Christian Descent Group?". The paper concentrated on the historical background of the Christian village of Bor Hin, 14 km to the northeast of Chiangmai. Tracing the development of the Bor Hin Christian community over the past one hundred years, Graham discussed the cultural patterns that make their life distinct from that of their Buddhist neighbours and the socio-political and economic factors involved in the development and expression of Thai Christianity, including the role of Thai-Buddhist messianic motifs in relation to Christian conversion.

Lindy Warrell's (Anthropology, Adelaide) "Religion and Ritual in Sri Lanka" took us into the maze of potential meanings emanating from the Patini festival near Colombo. Her succinct analysis of the structural transformations of space, time and gender through the music, dance and song of these rituals of protection was very revealing and generated a lively discussion.

Santi Rozario (Sociology, NSW) led us into a very different maze, a maze of political intrigue in her examination of the political manipulation of the chota-pora ritual in a Bangladeshi village composed of Muslims, Hindus and Christians - "Ritual and Social Structure: Intercommunal Relationships in a Bangladeshi Village". Religious identity and class identity wove in and out of the factional struggles that followed accusations of theft in the village as Santi demonstrated the tactics used as the elite Muslims maintained their dominance.

Ana Marko (now teaching Anthropology at Adelaide but a doctoral student in Anthropology at Sydney) also examined the interweaving of religious and economic factors in her discussion of rituals performed by Tibetan Buddhist monks in Ladakh in the Western Himalaya - "Rituals of Land and Labour: Aspects of Mahayana Practice". Through a skilful blending of theory and ethnography Ana explored the way "agricultural production is constituted interdependently within the Buddhist cosmos". Describing the way rituals articulate KLU, earth and water spirits, as the source of agricultural productivity, Ana utilized Bourdieu's concepts of "symbolic capital" to explain the cultural reproduction of Mahayana Buddhism as monastic "symbolic capital" was exchanged for material value in the distribution and cultivation of monastic lands.

Moving further east to Nepal, Laurie Zivetz (Anthropology, Sydney) examined the facts influencing the production and reproduction of entrepreneurship in Nepal - "Entrepreneurs and Entrepreneurship in Nepal". The various communities that make up the Nepali cultural landscape were examined in terms of their socio-cultural and politicohistorical variations to conclude that marginality is the key factor in the emergence of entrepreneurship. The nature and degree of entrepreneurship was shown to be integrally related to the role of women in the different communities.

All five papers stimulated lively discussion and made significant contributions to the Anthropology of South and Southeast Asia. My sincere thanks to all participants. Anthropology is alive and well.

Don Miller
(Monash)

The survival of anthropology as a university subject is clearly a problem in much of the English speaking world where we are in danger of becoming something like a classics department: a useful adjunct to a well-rounded education, but not the sort of thing that people with any sense would want to study.

Grant McCall,
School of Sociology,
University of New South Wales.

confessions on two separated pages in Plague. Near the end, he winces at the thought of having to explain his failure to his funding bodies: "The whole thing was decidedly awkward" (p. 148), while elsewhere, he already had written admiringly of a "minor Greek folklorist" who "... was an example of a man who turned every misfortune into a research topic" (109). So, Barley similarly wrote his second book (in particular) about how he failed in his fieldwork to find either nipple-less natives or circumcised boys.

These books are not entirely narratives of the author's experiences and do resemble in places more conventional fieldwork reports. In the centre of each book, Chapters 6 and 7 in Innocent and Chapters 10 and 11 in Plague, contain what is closer to the usual anthropological monograph. There are also asides from time to time throughout both volumes about custom, all done in a matter of fact tone, showing that even though his social pratfalls are chronicled, we are dealing still with a knowledgeable anthropologist. Authority remains with the author by this device.

In general, though, whilst I enjoyed some of Barley's experiences and his telling of them, whilst I think that his final chapter in Innocent is one of the best I have read on how a fieldworker feels upon return, I am bothered by the constantly condescending tone of his text. Only American missionaries seem to escape his satirical sketching. In what is a kind of anthropological version of the old "wogs begin at Calais", Dr. Barley is not truly at rest (and respect) until back home. Officials during his Rome stopover (in Innocent) get the same treatment as those in the Cameroons.

Without pressing the unfavourable comparison with Turnbull's much disputed publication of over a decade ago, the best interpretation of these two books may be that Barley has just gone over to Dowayo thinking: in Innocent he says that "... one of the chief [Dowayo] occupations is spinning yarns" (44). Maybe that is what these books represent: the anthropologist has become a yarn spinner for his own people and, as he used to amuse his friends in Africa, so now he amuses those of his native island, Britain.

I wonder what might result, though, if Dr. Barley turned his quizzical pen on those he meets in the course of his duties as an Assistant Keeper at the Museum of Mankind, buried deep, as it is, amongst the peculiar primitives in darkest central London? Would he find them as playfully quaint as those in the West African bush? I wonder, too, what the objects of his derision, his field friends in Africa, have made of his publications, if they know about them?

Both Paine and Barley, though concerned with different topics and different ways of portraying these interests, are alike in that they are dealing with what anthropology is or likely could become. Of the two, I feel that Paine is the more promising and productive, Barley emphasizing rather too much the private, "Lone Ranger" character that has been part of our romantic myth for such a long time. It is a myth that may provide us with some comforting and exotic small talk, but it does not equip us to effectively present our discipline to serious and increasingly demanding audiences.

AUSTRALIAN ANTHROPOLOGICAL SOCIETY

MINUTES OF THE ANNUAL MEETING OF MEMBERS HELD AT MONASH UNIVERSITY, CLAYTON, VICTORIA, 25 AUGUST 1987

The meeting opened at 2.15 p.m.

ATTENDANCE

John Bern	Don Miller
Ann Rozvany	Janice Newton
Jenny Hughes	May Mak
Nan Mantle	Susan Etherington
Maurice Eisenbruch	Sandy Toussaint
Bob Tonkinson	Kay O'Connor
Barry Morris	Andrew Lattas
Gillian Cowlshaw	Lee Sackett
Julia Byford	Chris Eipper
Kerry Zubrinich	Ana Marko
Graham Fordham	Tom Ernst
Norma Sullivan	Douglas Miles
David Mearns	Frank McKeown
David Ritchie	Santi Rozario
Grant McCall	Myer Samra
Shireen Lateef	George Silberbauer
Malcolm Crick	Peter Mewett
Neil Frazer	David Biernoff
Irene Shaw	Nerida Cook
Michael Stevenson	Joel Kahn
Dawn Ryan	

1. APOLOGIES

C. Kessler, B. Rigsby, A. Forge, C. Healey, D. Trigger

2. CONFIRMATION OF MINUTES OF AGM 1986

Moved: D. Ryan Seconded: D. Mearns

A motion was foreshadowed by C. Eipper.

3. BUSINESS ARISING FROM THE MINUTES

Dawn Ryan apologized to the meeting for not following up on Item 9.

4. CHAIRPERSON'S REPORT

Joel Kahn expressed his pleasure that participation in the conference was quite good and that states other than Victoria were quite well represented. He extended his

thanks to the secretarial staff and honours students for their help in preparing for the conference, with special thanks to Sue Stevenson, Peter Hiller and postgraduate students. He also thanked other members on the Executive Committee - Dawn Ryan, George Silberbauer and Michael Stevenson. The main news was the Monash venue, given that the AAS conference has not been held at Monash for fifteen years.

The major development this year was the ballot on the new Constitution. The result of the ballot was: Yes 34
No 15

Since a 2/3 majority is sufficient to pass a resolution, the new Constitution was deemed to have been adopted.

While a new Constitution has been voted in by conducting a ballot, the Monash Executive (after obtaining assent from a majority of the National Executive) decided to carry on under the old Constitution, given that incorporation had not yet taken place. There will in fact have to be some minor changes before incorporation can proceed in NSW. It will therefore be proposed that the new Conference Committee continue to function as an interim Executive Committee until the next AGM or a new committee is formed under the Constitution.

5.

TREASURER'S REPORT

The Treasurer, George Silberbauer, made his report:

This is a provisional report of the position at 20 August 1987. The bulk of conference expenses have yet to be met and the payment of subscriptions and registration fees during the conference accounted for. When these are completed, a final report will be made.

<u>Receipts</u>	\$	<u>Expenditure</u>	\$
Transfers from previous Treasurer	5,842.08	Telephone (Monash Uni.)	42.84
Bank Interest	126.92	Incorporation Costs	220.77
Annual subscriptions, conference fees, etc.	1,641.00	Postage	233.73
		Poster Production (Griffith University)	9.00
		Printing of Newsletter	566.80
		Bank Charges	7.11
		Conference Expenses to Date	120.00
		Insurance	12.00
		Air Fares and Travel Expenses	202.00
			<u>1,414.25</u>
		Bank Balance (Westpac, Monash)	6,195.75
			<u>6,195.75</u>
	<u>\$7,610.00</u>		<u>\$7,610.00</u>

Kenneth Read's, The High Valley is an example of fieldwork literature that used to be rarer than it is today: the report of a sensitive person reacting to travels in a strange land, coupled with anthropological insight into the condition of the fieldworker.

Barley is more of the Read sort. But there is a problem. How much of one's fieldwork can or should one show? Should the people (or their bureaucratic dominators) who played host to one as an anthropologist find themselves presented as public entertainment? All of us are prone to telling tales: after-paper discussions at conferences and seminars would be very sparse indeed if it weren't for fieldwork anecdotes. Lectures and tutorials can be enlivened considerably by the well-placed illustration.

But these are being told amongst the profession, not in enduring print and not for public consumption. The relaxed joke amongst friends and colleagues should not become public property. What Barley has done, though, is to do a self-conscious (so it is presented) Malinowski on himself. In other words, Barley has published his own embarrassing field diaries of his two periods of fieldwork amongst the Dowayo of the Cameroons highlands, without having to die and have indiscreet descendants do it to and for him.

It is true that in both his works, he presents himself mainly, in his own words, as the "Silly-arse Englishman", but he identifies informants, discusses their sometimes illegal activities and mocks their naivete. Barley's world is one of stereotypic dirty officials, preoccupied with petty detail and rather bumpish natives, equally obsessed with conniving to extract as much as possible from their hapless anthropologist.

More than Read or Bohannon (or the desecrated Malinowski), Barley's books resemble Colin Turnbull's The Mountain People, which is also a chronological account of an author's travels in foreign parts amongst ignorant savages and, in Plague, lusting monkeys. Not even adjacent anthropologists are spared, as Barley dissects the character and motivation of Bob, a Black (significantly) American student of market systems.

For a long time, the purpose of anthropology was conceived as "getting inside the native's head" or some such. Barley's accounts are intended to show us the inside of his head, and there is little attempt (except for the longish Chapter 10 in Plague on hunting) to understand what the people who he encountered thought of him.

For those who have not had the chance to meet Barley at a Conference and to be regaled by his tales, these books may be a treat. For the bitter and twisted amongst us, who curse the profession that gives them a livelihood, they can rejoice in his self-proclaimed "exposure" of anthropological inadequacy.

Why, then, were these books about seemingly failed fieldwork written? The failure in Innocent was one of moral courage, whilst Plague was about not finding the promised point of a sponsored expedition. The author slyly tells us why he publishes his true

Those familiar with the case will know that the anthropologist involved was Bill Stanner. There is a commentary after the script, to bring the case up to (1984) date. That same sort of processorial feeling is maintained throughout the book by six edited transcriptions of the workshop discussions. Of the 278 pages, 53 (or 76, if the Stanner dialogue is included) are such.

Advocacy has serious implications for the practice of any anthropology, in terms of the ownership of knowledge, as well as the legal status of the ethnographer's work. Field notes already have been demanded for legal proceedings, both overseas and in Australia. Where does that leave informant confidentiality, a cornerstone in anthropological practice? This is part of what editor Paine calls, "the journey from translation to advocacy", which must be about as far as it is from Oxford to Newfoundland (or, for our local debates on the matter, from U of Sydney to U of WA)!

Most of the papers tend to say that the applied tail could well wind up wagging the anthropological dog - that if the discipline does not move along the advocacy path, it will be dumped, by our usual sponsors (i.e. government) and our informants. Aside from that implied threat of extinction, there is the general view that as advocacy becomes more common amongst anthropologists, it will change the nature of anthropological knowledge, that not just translation, but communication will be required and that it is praxis, or "knowledge in use", as contributor Harries-Jones puts it, that will be central to our work.

The best location for this collection is for reference for many of the issues that come up in discussing advocacy are to be found either defined in the chapters or debated in the dialogues. The participants are clearly more of one mind on the issues than is the profession as a whole, but the book serves as a good source and its style of presentation, with editor Paine's hard work, makes it accessible for students. This book represents the current debates in the field and is a summation, as I suppose it intended to be, of the state of the art. It should (and probably will) be read widely.

Unlike many other such texts, where one finds a collection of case examples, with little connection or reflection, the pieces here are fully digested.

Barley's purpose in his two books, though, is rather different and what he provides are examples of the field situation, or, for him, predicament, well-written, with that slightly laconic sometimes, self-mocking tone that I, at least, associate with British academe. Innocent was first published by the British Museum in 1983, while Plague is new. Issued also in 1986, is Barley's monograph on African religion.

Literature about fieldwork used to fall into two camps: confessional reports of what was done wrong/occasionally right and technical discussions of the cookbook sort. Just occasionally there are novelistic treatments which are aimed, let's face it, at a wider audience than just one's colleagues or students. Return to Laughter is the best known of these and is still used in a number of classes around the world.

Moved: D. Miller Seconded: R. Tonkinson
that the Treasurer's Report be accepted.

6. PUBLICATIONS OFFICER'S REPORT

Dawn Ryan gave special thanks to Peter Hiller and Sue Stevenson for their help with the Newsletter. Thanks also to Joel Kahn for releasing general secretarial support. The main complaint of the Publications Officer is lack of copy and she made a call for interest in the Society and contributions to the Newsletter, such as book reviews, news items, etc.

7. INCORPORATION

John Bern spoke to this item, saying that the best place to incorporate is NSW, where he is Public Officer. The name of the "Australian Anthropological Society" has now been preserved with the Corporate Affairs Commission, who returned application forms some six weeks ago. In order to proceed clarification on a number of issues is required.

Moved: John Bern Seconded: Dawn Ryan
that the following changes be made to comply.

1. New clause 12. Disciplining of Members.
The society has no procedures for the disciplining of its Fellows or Members.

[Clause 12 through 16 are now renumbered 13 through 17]

2. New clause 18. Special Resolutions.
18. A resolution of the society is a special resolution if -
 - (a) it is passed by a majority which comprises not less than three-quarters of such members of the society as, being entitled under these rules so to do, vote in person at a general meeting of which not less than twenty one days' written notice specifying the intention to propose the resolution as a special resolution was given in accordance with these rules; or
 - (b) where it is made to appear to the Commission that it is not possible or practicable for the resolution to be passed in the manner specified in paragraph (a) - the resolution is passed in a manner specified by the Commission.

[Clause 17 through 25 are now renumbered 19 through 27]

3. 24. Alteration of Objects and Rules.
24.1 After "amended" add only by special resolution.
24.2 (a) Upon receipt of such a requisition the secretary shall set in motion clause 18.1.

if it is practicable to call a general meeting no sooner than twenty one days and no later than forty two days from the time of requisition; or

- (b) in the event that this is not practicable the secretary shall ensure that ballots are mailed to all fellows and ordinary members within twenty eight days.

24.5 Replace two-thirds with three-quarters.

4. New clauses 28 and 29.

28. Custody of books, etc.

Except as otherwise provided by these rules, the public officer shall keep in his or her custody or under his or her control all records, books and other documents relating to the society.

29. Inspection of books, etc.

The records, books and other documents of the society shall be open to inspection, free of charge, by a member of the society at any reasonable hour.

Motion carried.

Moved: Executive Seconded: P. Mewett
that the new Constitution will come into effect on the date of incorporation and that the new Conference Committee take over as Executive.

Motion carried.

8. The AAS was represented at two meetings in Canberra of the Social Sciences (1 June, 31 July). John Bern attended the first and Marie Reay the second. John Bern reported on the meetings, the aim of which was to establish a new Federation of Social Science Organizations. The object of the Federation would be to look after the interest of social sciences. It is anticipated that individual organizations which choose to affiliate will be required to pay a fee of \$1.00 per member, with a minimum of \$100 and a maximum of \$500 for 12 months from 1 November. The AAS has received a request to confederate. A question was put from the floor whether the new body is to function as a lobby group, and John Bern answered this in the affirmative. The Federation will have a full-time director. John Bern stressed that if the AAS were to affiliate, it should take affiliation seriously. It would be one of the smallest organizations, but the Federation would present a forum where views could be expressed. Dawn Ryan made the point that if the AAS were not satisfied, it could always disaffiliate. Anticipated fees are in the vicinity of \$200, possibly \$300. In answer to a question, John Bern did not advise that the AAS insist on being on the Executive, since the peak body would become too unwieldy.

REVIEWS

Advocacy and Anthropology: First Encounters. Edited by Robert Paine. Published by the Institute of Social and Economic Research, Memorial University of Newfoundland, St. John's, Newfoundland, Canada, 1985. Pp. xviii, 278. No price indicated. ISBN 0 919666 50 7 (Paper bound only)

The Plague of Caterpillars: A Return to the African Bush. By Nigel Barley. Published by Viking Penguin, Harmondsworth, 1986. Pp. 159. £UK 9.95 (Cloth).

ISBN 0 670 80704 4 (Cloth only).

The Innocent Anthropologist: Notes from a Mud Hut. By Nigel Barley. Published by Penguin Books, Harmondsworth, 1986. Pp. 190. \$A 7.95 (Paper bound).

ISBN 0 14 009536 5 (Paper bound only).

People will remember Robert Paine, who came to Australia at the Perth ANZAAS meetings in 1983, arriving with some colleagues from Canada to discuss the "Fourth World" of indigenous minorities, such as Amerindians, Inuit and our own Aborigines.

People will remember also how papers on Canada and Australia seemed to mirror one another, especially when one substituted the former's cold north with our tropical one.

But, we learned also, that the cause of indigenous rights is rather more advanced in some quarters of Canada than we can brag about here and whilst discussions prolong amongst us about professionalism, applied work and, even, advocacy, they are the subject of a book from Newfoundland. More than anything, this reflects yet another influence on Canada by the southern big brother, where there is a considerable tradition of advocates, both paid and unpaid, amongst anthropologists there, and where applied anthropology has a society and a journal dedicated to it that has some four decades of experience.

Australia's only attempt at such a body, the Australian Applied Anthropology Association, began in 1984 and is about to die this year, now that AAS has returned to being a "professional" society.

In the Paine volume, there are twenty-two pieces, divided into six sections by 45 contributors from mainly but not exclusively the English speaking world, including our own Basil Samsom. The papers derive from a Pre-Congress Symposium of the Xth Congress of Anthropological and Ethnological Sciences, that was held in Newfoundland in August of 1983, just a few months after Paine's Australian visit.

Of particular interest to Aboriginalists is the use of the "Gove" case as an exemplar of advocacy; it was dramatized for the Symposium, and the script is included as one of the contributions.

**Fifth International Conference
on Hunting and
Gathering Societies**

AUGUST 29-SEPTEMBER 2 1988

The conference will be held in Darwin during the 200th anniversary of the colonisation of Australia by the British, an event of enormous consequence for the existing owners of the land and their descendants.

The Museums and Art Galleries of the Northern Territory have kindly agreed to act as hosts for the conference.

The total population of the Northern Territory is 131,000 including 26,000 Aborigines who now own extensive areas of land granted under the Aboriginal Land Rights (N.T.) Act 1976.

The conference will be held over five days. There will be sessions on:

- (1) The place of hunters and gatherers in anthropology and European social thought.
- (2) Cultural identity and political process: survival in the nation-state.
- (3) Dilemmas of development: tourism, mining, conservation, forestry, marine resources.
- (4) Hunter-gatherer demography: past and present.
- (5) Emergent social and economic inequalities among contemporary hunters and gatherers.

Arrangements will be made for excursions and opportunities to see various parts of the Top End of the Northern Territory.

All correspondence and requests for further information should be addressed to Dr. L.R. Hiatt, CHAGS 5, Oceania Publications, Mackie Building, University of Sydney, N.S.W. 2006, Australia.

Moved: D. Miller Seconded: D. Biernoff
that the 1987/1988 Executive be delegated to carry out a ballot of the members on constitutional changes and expenditures which would be involved in affiliating to the new Federation of Australian Social Science Organizations.

Motion carried.

Moved: J. Bern Seconded: D. Miller
that this AGM expresses its interest in and support for the new Federation of Social Science Organizations and proposes to ballot its membership and the resulting constitutional changes.

Motion carried.

9. VENUE FOR THE 1988 CONFERENCE AND ELECTION OF OFFICERS FOR 1987/1988

Newcastle has offered to take the conference in 1988. John Bern was nominated for the Chair; Linda Connor, Secretary; Claire Parsons, Treasurer; and Geoffrey Samuel, Publications Officer.

Moved: J. Bern Seconded D. Miller

Motion carried.

Moved: D. Mearns Seconded: P. Mewett
that the University of Western Australia host the conference in 1989. As a result Bob Tonkinson was nominated as Deputy Chair.

Bob Tonkinson was elected.

The following nominations were made for members to represent the various states:

Qld: Bruce Rigsby (Moved: M. Crick, Seconded: D. Biernoff)
SA: Lee Sackett (Moved: D. Ryan, Seconded: J. Bern)
NT: David Ritchie (Moved: D. Mearns, Seconded: F. McKeown)
ACT: Doug Miles (Moved: D. Miles, Seconded: C. Eipper)
Vic: Malcolm Crick (Moved: P. Mewett, Seconded: M. Stevenson)

The slate was elected unopposed.

10. Chris Eipper spoke to the motion foreshadowed earlier during the Meeting. He is opposed to changes brought about by the new Constitution and made the point that only a small number of people voted. He does, however, accept the fact that the AAS has a new Constitution and put a motion as follows:

Moved: C. Eipper Seconded: G. Cowlshaw
that this AGM direct the new Executive to hold a postal ballot to vote on the following proposal:

- (a) "That there be only one category of membership of the AAS and that membership shall be open to anyone who, being acquainted with the objectives of the Society, is, in the opinion of two of its members, capable of contributing to the furthering of these objectives".
- (b) That the new Constitution be amended consistent with this proposal.
- (c) That the Executive be written to as is appropriate to put this directive into effect.

After some discussion a vote was taken: 13 in favour
15 opposed

The motion was declared defeated.

11.

FEES

John Bern proposed an "in-principle" motion re a graduated scale of fees as follows:

for salary earners up to \$15,000	\$15 per year
\$15,000-25,000	\$25
\$25,000-35,000	\$40
\$35,000-45,000	\$50
\$45,000-55,000	\$60
\$55,000+	\$70

He further suggested an admission fee of \$25 for fellows and \$5 for members. In answer to a question whether the admission fee also would apply to present members, Bern was of the view that present members would transfer. Comments were made that the scale was pitched too high, that fees paid would depend on people's honesty and that unearned income also should be taken into account. Malcolm Crick suggested fewer categories with a maximum of \$45. Another suggestion was to drop fees altogether for students. George Silberbauer questioned whether fees had to be raised at all. In answer Bern explained that under the new Constitution the AAS would stay in one place and employ permanent staff who would be paid.

12.

VOTE OF THANKS

Moved: D. Mearns Seconded: R. Tonkinson
that a formal vote of thanks be made to the outgoing Executive, including the Departmental secretarial, postgraduate and Honours student members.

The motion was carried.

The meeting adjourned at 4.00 p.m.

COMPUTERS AND ANTHROPOLOGY

(NEWCASTLE AAS CONFERENCE 1988)

We are interested in having a workshop on the use of computers in anthropology at the AAS conference in Newcastle in August 1988 (see announcement elsewhere in this issue). Topics to be discussed might include computer entry and analysis of fieldwork data, genealogical software, linguistic analysis, demographic simulation programs, developments in anthropology and computing overseas (e.g. BICA in the UK), word-processing with non-Western languages and scripts, etc. Offers of contributions are invited. Contact Geoffrey Samuel or John Bern, Department of Sociology, University of Newcastle, Newcastle, NSW 2308.

AUSTRALIAN ANTHROPOLOGICAL SOCIETY

1988 ANNUAL CONFERENCE

18-20 AUGUST

PRELIMINARY NOTICE AND CALL FOR PAPERS AND SESSIONS

The following sessions are being planned. People interested in convening further sessions are requested to contact the AAS Secretary, Linda Connor. Offers of papers are invited for all sessions.

Anthropology of industrial regions

Convener: Andrew Metcalfe, School of Behavioural Sciences, Macquarie University

Anthropology and Philosophy: new directions?

Convener: Geoffrey Samuel, Department of Sociology, University of Newcastle

Recent developments in ethnographic film

Convener: Linda Connor, Department of Sociology, University of Newcastle

Historians and Anthropologists: an exchange

Conveners: Alan Ward and Peter Hemenstall, Department of History, University of Newcastle, and John Bern, Department of Sociology, University of Newcastle

The Anthropology of health and illness

Convener: Claire Parsons, Department of Sociology, University of Newcastle

Indigenous land tenures and capital accumulation

Convener: John Bern, Department of Sociology, University of Newcastle

Kinship and Cosmology

Conveners: Kenneth Maddock, School of Behavioural Sciences, Macquarie University and Alan Barnard, Department of Anthropology, University of Edinburgh

Nepal and Tibet: anthropological perspectives

Convener: Geoffrey Samuel, Department of Sociology, University of Newcastle

Social policy and Australian Aborigines

Convener yet to be announced

UNIVERSITY OF NEWCASTLE

NEWCASTLE, NEW SOUTH WALES 2308

AFTERWORD

Gill Cowlshaw and Barry Morris
Mitchell College of Advanced Education, Bathurst

In the interests of the accuracy of recorded history, I wish to add an afterword to the debate on the Eipper motion at the AAS AGM at Monash on the 25th August, a motion which was intended to reverse the decision to professionalize. The postal ballot on the new Constitution was won by 34 votes to 15, which means that about one tenth of the membership of AAS voted for the new Constitution. The Eipper motion was defeated by 2 votes; 13 voted to 15.

An assertion which has often been made, and which was repeated with some irritation in that meeting, is that the issue of professionalization has been debated widely for several years. The implication is that all or most anthropologists have been presented with the issues and have debated them. In fact it is obvious that the majority of members of AAS have virtually ignored the discussions and have failed to vote, a situation which could be interpreted in a number of ways. A minority have indeed put a good deal of energy into considering how their perceived need to professionalize should be implemented, but they have no where, to my knowledge, systematically answered the objections and queries of those who rejected the whole idea (e.g. Michael Allen and others at the conference on this matter, but also the earlier correspondence on ethical and professional matters in AAS Newsletters from 1980, and more recent critics).¹ Discussions of professionalization in the AAS Newsletter did not engage in intellectual debate on the implications of the change, but asserted a political need and a moral imperative and proceeded on that basis. Such action is in keeping with the rather impoverished political view that suggests that our responses should be practical (i.e. strategic) rather than intellectual ones. It is a response befitting professional and career bodies rather than an academic discipline.

Those who are so firmly in favour of professionalizing wish to solve rather narrow professional and ethical problems which arise in a specific area of anthropology which should not be confused with anthropology in general. It is not that these concerns are not important or that they do not deserve the critical attention and response of AAS members. Rather it is a question of whether the whole of AAS had to be restructured to accommodate the issue.

The method and aims of their actions raises both ethical and professional disquiet. The process of disciplinary closure and the hierarchical restructuring of the AAS along the lines of professional middle class career associations with little intellectual relevance to anthropology, are all matters for ethical and (dare we say) academic concern. The term academic no longer appears in the AAS Constitution.

Finally, while the discipline of anthropology has never claimed to be a predictive science, I wonder how many members are expected to join the new association. More than 34 I trust.

FOOTNOTE

1. Not to mention the many words put to paper on this matter in the USA such as Embree's comment on the relationship between applied anthropology and anthropology which appeared in The American Anthropologist in 1945 (Vol. 47). The questions raised then are the same as we are debating and will continue to be disputed.

CURRENT MEMBERS

These are the people who are financial members of AAS 1987-88.

Bauman, Toni Mai	McIntyre, Dr. Martha
Bern Dr. John	McCall, Assoc. Prof. Grant
Biernoff, Dr. David	McKeown, Dr. F.
Bolton, Ms. L.	Marcus, Julie
Brady, Ms. M.	Marko, Ana
Brodie, Mrs. S.	Mearns, Dr. D.
Brunton, Mr. R.G.	Mearns, Ms. Lesley A.
Buckingham, A.	Mewett, Dr. Peter G.
Byford, Julia	Miller, Dr. D.B.
Clark, Jeffrey	Morris, Christine
Cook, Ms. Nerida	Morris, Dr. Barry
Cowlshaw, Dr. G.	Monsell-Davis, Dr. Michael
Crick, Dr. Malcolm R.	Miles, Doug
Duelke, Britta K.M.	Newton, Janice
Eipper, Dr. C.M.	Nihill, Michael
Eisenbruch, Dr. Maurice	O'Connor, Ms. Kay
Etherington, Susan	O'Connor, Rory
Evans, G.R.	O'Donnell, Mr. G.J.
Ernst, T.	Ritchie, David J.
Fisher, Mr. R.J.	Roberts, Mr. D.
Fordham, Graham	Rose, Dr. D.
Frazer, Neil	Rozario, S.
Gee, Mrs. M.	Rozvany, Ann
Pokrant, Dr. Robert J.	Ryan, Dr. Dawn
Harris, Dr. John W.	Sackett, Dr. Lee
R. Hill and Son Ltd.	Samra, Mr. M.
Hyndman, Dr. D.	Schak, Dr. D.
Kahn, Prof. Joel	Stevenson, Dr. Michael
Kessler, Prof. C.	Silberbauer, Dr. George
Lakha, Dr. Salim	Skates, Anne
Larbalestier, Dr. J.	Smith, Stephen J.
Lateef Shireen	Tonkinson, Myrna
Lattas, Andrew	Tonkinson, Prof. R.
Lausch, Elisabeth	Walker, Dr. M.
Levitus, R.	Warren, Carol
Mak, May Jum-Mee	Wieneke, Dr. Christine
Mantle, Nanette M.	Wellington, Peter
Wiesner, Dr. Dianne	Willis, Jon M.A.
Zubrinich, Kerry M.	

If you are not on the list, please pay up!