

# **Transforming Economies, Changing States**

**Australian Anthropological Society Annual Conference 2007**

**30 October – 2 November, 2007**

**Canberra**

**Together with:**

**Indigenous Workshop 29 October**

**Postgraduate Colloquium 30 October**

**Hosted by**

**The Australian National University**

**Canberra, ACT**

**Australia**

## Contents

Conference convenors.....	1
Conference theme .....	2
Map of ANU Campus .....	3
Dining, Transportation, and Child Care.....	5
Concise Timetable .....	6
Opening Day Events .....	7
Plenary Panels.....	8
Session Timetables.....	13
Individual Timetables for Ordinary (Non-Plenary) Panels.....	16
Abstracts in alphabetical order.....	34
Appendix A: Workshop on Indigenous Australia.....	92
Appendix B: Postgraduate Colloquium .....	97

## **AAS Conference Convenors**

**(All from Australian National University)**

**Chair of AAS Conference Organizing Committee: Monique Skidmore**

**Program Co-ordinator and Treasurer: Alan Rumsey**

**Other members of the AAS Conference Organizing Committee: Thararat**

**Chareonsonthichai, Katarina Ferro, Chris Gregory, Francesca Merlan, Kevin**

**Murphy, Benjamin Smith**

## **Indigenous Workshop Convenors**

**David Martin, Anthropos Consulting**

**Benjamin Smith, Australian National University**

**Kevin Murphy, Australian National University**

**Katarina Ferro, Australian National University**

## **Postgraduate Colloquium Convenors**

**Kevin Murphy, Australian National University**

**John Carty, Australian National University**

## **Conference Theme**

Radical changes in the economic and political aspects of human life-worlds characterize the late twentieth and early twenty-first centuries. Although the economy has always been at the heart of social life, both national and local economies have taken on an increasingly monetary character, transforming the social fabric and leading to a widespread economization of cultural practice. Neoliberal claims about the receding state notwithstanding, it is increasingly apparent that these transformations have depended on a growth and consolidation of state power, particularly as exerted around the object of 'economy' and the practices of 'economic development'. Growth of state influence has occurred through the emerging framework of international institutions, through the 'outsourcing' of state functions, and through the increasing incursion of state policies and programs into daily life and subjective experience.

At the same time, it is clear that many places remain either at the periphery or beyond the ambit of the state, whilst new spaces of 'exception' have also emerged as part of contemporary changes in state organization and economic practice. Similarly, various forms of 'customary' economic practice and political organization persist, even in the face of current transformations. At least some of these practices offer forms of local resistance to or transformation of what are often presumed to be monolithic or homogeneous forms of global capitalism or governance.

This conference aims to provide a forum for contemporary anthropological engagements with 'the economic' and 'the state', 'government' and 'the political' more generally. The conference seeks to foreground the role of the economy in relation to the late-modern social transformations. In addition to plenary panels on The economic in contemporary anthropology, and The subject of the state, we call for panels and papers dealing with various aspects of economic and political anthropology across a range of global settings. In addition to 'themed' papers and panels, the organizers also welcome contributions reflecting the wider interests of Australian anthropology.

..

## **Dining, Transport and Child Care**

(The numbers are for locations shown on the ANU Campus map and key above)

**Dining:** There are many cafes, cafeterias and restaurants on both levels of the University Union Building (20) adjacent to the Manning Clark Centre (26A) where the main sessions of the conference are being held; and in the Sports Union Building (19) nearby, on the other side of Sullivan's Creek. Most of these are open throughout the day but not for dinner. Places on campus that are open for dinner include Vivaldi, in the Arts Centre (16), and Boffins at University House (1). Lunch places close to the Coombs Building where the Postgrad Colloquium is being held (8A) include the Bistro at University House (1) (with pleasant outdoor dining under the trees), Caterina's in L-Block (3K), Chats Cafe in the School of Art (105), the Cafe in the ScreenSound Australia Building just across Liversidge Street from the back of Coombs (in square D2 on the map), and Vanilla Bean in the John Curtin School of Medical Research (54C). Many other restaurants, cafes and bars may be found within easy walking distance of the campus, in Civic to the east, beginning with the area shown at the lower right on the map.

**Transport:** There is a sub-terminal within the ACT bus system (ACTION) at the corner of University Avenue and Marcus Clark Street (F1-2). Inter-city bus services operate from the Jolimont Centre at 61 Northbourne Avenue (H1). For taxis, ring Canberra Cabs, 132227, Elite Taxi Service 6239-3666, or Silver Service Canberra 6239-3555.

**Childcare:** To inquire concerning the availability of childcare, ring Civic Occasional Care, tel. 02-6248-5697, or Central Family Day Care tel. 02-6125-2000.

## **Opening Day Events**

**Tuesday, 30 October**

### **Welcome to ANU**

Professor Mandy Thomas

Pro Vice Chancellor, Australian National University

4:00 pm, Coombs Lecture Theatre

### **Keynote address**

Professor Anna Lowenhaupt Tsing

University of California, Santa Cruz

4:30 pm, Coombs Lecture Theatre

### **Beyond Economic and Ecological Standardization**

*Abstract: Supply-chain capitalism forages among the ruins of military and industrial landscapes --- and so do real foragers, such as Southeast Asian refugees picking wild mushrooms in the U.S. Pacific Northwest for commercial shipment to Japan. My talk explores how supply-chain dynamics thrive on deregulation and diversity, encouraging cultural and ecological variety as a source of profit. Supply chain values are created through diversity-and sometimes, disaster. I aim to provoke anthropologists to revive ethnography for the challenge of studying supply chains, as these erupt like mushrooms after a rain in the cracks of economic and ecological standardization.*

\*\*\*

### **Drinks and Dinner**

Following the keynote address, drinks and a causal dinner will be served in the Coombs Tea Room, with traditional Chinese music by Wu Ru Gway and his seven-piece ensemble. Drinks are on a cash-bar basis. The dinner is free to everyone who is registered for the conference: admission requires that you show your name tag.

## Plenary Panels

### Plenary Panel 1: Transforming States

Wednesday, 31 October, 9:00 – 10:30am

Convenor: Dr. Benjamin R. Smith, CAEPR, ANU

The demise of the state – recently the topic of considerable scholarly and public comment – has clearly been greatly exaggerated. If anything, it now appears that the state's presence is increasing in a range of social contexts. At the same time, it is also evident that the state is changing. Neoliberalism and the 'new public management' have led to new relationships between the state and other aspects of society across the globe, while other states have transformed themselves through the resurgence of socialism or religion in explicit opposition to the spread of neoliberal government. Such social and political transformations are closely linked to cultural transformations and continuities from the local through to the national scale and beyond.

One aspect of the modern state – as a social form – of particular interest to anthropologists is its dependence on particular kinds of personhood or subjectivity. Indeed, states seem to be increasingly engaged in projects aimed at producing particular kinds of persons. Thus, just as the state form is itself being transformed, so too is the state transforming those subject to its influence. Moreover, although such projects are particularly prevalent at present, historical analyses suggest that many states have long sought to produce such transformations among those subject to their government.

This plenary seeks to build on recent anthropological writing on the state to explore the changing character of the modern state in both of these senses – as a changing social form, and as socially and subjectively transformative force. The plenary will focus on three key questions for the anthropology of the state:

- What is state-formation, anthropologically speaking?
- What significant transformations are occurring in modern states and how can we study them?
- By what means do states attempt to shape local forms of subjectivity and personhood?

### The Panelists, their Topics, and Abstracts

**Cris Shore (Auckland) University of Auckland**

**Anthropology, State-Formation and Regulatory Governance: EU Bureaucracy as a Site for Analysing the (Post?)-Modern State**

Questions about the role of the state in society have long been central to anthropology, but the fundamental problem of how to grasp the state conceptually remains unresolved. Over the past decade scholars have increasingly recognized that the modern state should not be seen as a unified, coherent entity with a clear project, but rather as a diffuse field of power relations and set of practices, processes and their effects that typically reflect the incoherent, disunited and

'mystifying' workings of government (Jessop 1990; Alonso 1994; Nagengast 1994; Mitchell 1999). Michel Rolph Trouillot (2001) has developed this so-called 'cultural turn' to map out a programme for the anthropological study of the modern state in terms of these practices and their effects in producing particular kinds of individualized subjects, spaces, identities and classifications. In this paper I apply Trouillot's arguments to the European Union. I argue that the bureaucracy of the EU provides a key site for analyzing contemporary processes and practices associated with state-formation. These phenomena are assessed within the context of the EU's persistent denials that it has become, or is the process of becoming, a supranational European state. The vexed problem of what exactly is the European Union raises more fundamental analytical questions including; how is European integration transforming the EU and the nation-states of Europe? How do EU officials themselves see this process and their role within it? And what are the implications of this transformation for European democracy, citizenship and subjectivity?

## **Patrick Sullivan Australian Institute of Aboriginal and Torres Strait Islander Studies**

### **The Inconsistent State: Managerialism, Accountability and Engagement with Australian Indigenous Peoples**

Paul du Gay tells us that the motto of the original Society of British Civil Servants was 'We Serve the State' (Du Gay 2007:109). The Australian Public Service Commission, on the other hand, advises its civil servants that "the elected Government alone has the authority to determine the public interest ... while public servants assist Governments to deliver [the] policy agenda and [the] priorities."(APSC 2006:11). Something important has happened with the rise of managerialism in the public service and tight control of policy by ministers, their advisers and their supporting intellectuals. The state has been erased, to be replaced by the ministers of the government. This paper argues against the legitimacy of this view of the state as a commercial enterprise with cabinet as its board of directors only intermittently accountable to its citizen shareholders. It renews the idea of the state as an aggregation of institutions and practices which has multiple instances which are not necessarily consistent, and which frequently come into play against each other to produce something larger and more closely integrated with society in general than mere government. This is particularly important when we consider the relationship between the state and embedded indigenous peoples. This paper argues that the managerialism introduced into Australian public administration in the last 25 years has led to a democratic deficit which disadvantages Australian indigenous people more than most. It reduces the accountability of government while demanding oppressive accountability from its Indigenous population. The paper also suggests that the Australian state deals inconsistently with indigenous people treating them in some instances as individuals and families, in others as disadvantaged groups requiring remedial services, and in others still as foreigners within the nation. These foreigners are then susceptible to development programmes based on aid models or interventions appropriate to 'failed societies'. In each of these approaches the state constructs Aboriginal people differently both for surveillance and control as well as for their enabling and support. The paper also asks how indigenous peoples can speak back to the government and hold it to account. While government insists on unilinear accountability, the government is not the state. Democratic states are the medium in which the general need of a society's members to render account to each other can be recognized and fulfilled. Democratic state institutions and processes encourage an environment of reciprocal accountability, which this paper will explore.

**State-initiated Social Engineering: The Art of Cultural Revolution in Turkey**

In his book *Seeing Like a State*, James Scott assumes the necessary failure of state-initiated social engineering schemes, if a number of ‘pernicious’ elements combine. These are the administrative ordering of society and nature; a high modernist ideology; an authoritarian state; and an incapacitated civil society. In this paper I want to examine one particular transnational project of social engineering, that of Kemalism in Turkey, Iran and Iraq after the First World War. Historic Kemalism can be seen to meet each of Scott’s criteria for a ‘fully-fledged disaster.’ Did or has Kemalism failed? How do we assess its success or failure? Using the example of the Kemalist State’s ‘cultural revolution’ in Turkey in the 1930s as a brief case study, the paper investigates the success or otherwise of the revolution’s attempts to craft in citizens a new ethic and subjectivity, as well as a new embodied knowledge.

**Plenary Panel 2: The Economic in Contemporary Anthropology**

**Thursday, 1 November, 9:00 – 11:00am**

**Convenor: Francesca Merlan, School of Archaeology and Anthropology, ANU**

Across large areas of the social sciences --- especially those that are most influential in the policy arena --- economic perspectives on human social life have played an increasingly central role over the past twenty years. Anthropology has generally gone in the opposite direction, emphasizing the cultural embeddedness of all kinds of human productive activity --- including those that are conventionally abstracted as economy --- and using its own cross-cultural perspective to critique the economic one as overly narrow, and deluded in its claims to universality. In response to this situation, some anthropologists, or theorists who have gained a following within anthropology, have critically explored the carving out of a separate domain of the economy, while others, such as Bourdieu with his concepts of strategy and symbolic capital, have tried to rework and/or revive notions of economy in such a way as make it more adequate to human social life as it is actually lived around the world.

The aim of this panel is to examine and assess the value of various concepts of ‘economy’ or ‘the economic’ for the work of anthropology. Panelists have been invited to position their own work in relation to these concepts, arguing for their utility or otherwise.

Among issues to be addressed by the panelists and in the discussion are the following:

- anthropology and its location within the western capitalist context as this conditions anthropology’s takes on ‘economy’
- moves to re-frame ‘economy’
- forms of subjectivity associated with the ‘alternative economies’ notion, or comparative subjectivities in economic modelling

## **The Panelists, their Topics, and Abstracts**

**Chris Gregory, School of Archaeology and Anthropology, ANU**

### **Whatever happened to economic anthropology?**

In the 1970s economic anthropology, along with kinship and ecological anthropology, were regarded as core disciplines in the teaching of anthropology. The centrality of these subjects was reflected in the debates of the time. In economic anthropology understanding the articulation of modes of production was the problem; the holy trinity – tribe, peasant, capitalist – provided the key terms of the debate. These terms, and this problem, are history. The discipline of anthropology has been de-cored over the past 30 years: economic anthropology, kinship and ecological anthropology are not even on the agenda in many universities today (ANU included). This presents us with a paradox because these academic trends are in inverse proportion to the importance of contemporary developments in the economy, the family and ecology as global problems facing humanity. This paradox must be addressed not by arguing for a rehabilitation of the core subjects of the 1970s – those days are long gone – but by taking a critical look at the implicit theories of value that inform anthropological thinking about the economy, the family and ecology today. I shall argue that ‘agency’ has been the key term of the new paradigm that emerged in the 1970s along with neo-liberalism, that this paradigm is about to become history, and that new ways of thinking about the economy will have to emerge as we all become victims of the ‘financialization’ of Europe, the industrialization of Asia and the desiccation of Australia.

**Diane Austin-Broos, Dept. of Anthropology, University of Sydney**

### **Anthropology, Economic and Social: opening the door**

In recent decades, anthropology has often juxtaposed itself to economics underlying aspects of humanness not addressed in neo-classical or neo-Marxist thought. A consequence has been that sociality, as conceived in anthropology, commonly has lacked a sense of economy in social life. Central issues have been locked away in the sub-discipline of economic anthropology, applied anthropology or development studies. While these areas have made great strides – economic anthropology is coming back – more generally the discipline’s view of sociality is still diminished by a focus on representation and the state that overlooks economy. In the context of current critical debate on globalization and a neo-liberal world (including Australia), these strategies run the risk of making anthropology seem a trivial pursuit. In this discussion, I propose to (a) note the turn away from issues of economy and critique it; (b) suggest one focus for research; and (c) provide examples both from the Caribbean and Central Australia.

**Deirdre McKay, Australian National University**

### **Performing economy differently: exploring economic personhood and local economic diversity**

Much academic work tends to reinforce the idea that capitalist enterprises, market transactions and wage labour delimit what counts as the ‘real’ economy. It is far less common for academic accounts to consider how ideas of economy themselves bring this particular version of ‘economy’ into being as ‘real’ (Callon and Caliskan, 2005; Gibson-Graham, 2006; Latour, 1999; Mitchell, 2002). Drawing on Gibson-Graham’s (2006) performative reading of

economy as a space of decision that demands active, ethical choices, this presentation explores the implications of performing economy differently. The paper is based on an action research project undertaken in the Philippines in partnership with academics, AusAID, local governments, NGOs and community members. The goal of the project was to create a different understanding of economy by building on the existing diversity of local economic practices. This approach led the research team to confront a disjuncture between local economic practices and self-conscious local attempts to engage with 'business' and 'development' as abstract and rarefied spheres. Much local economic activity expressed and reproduced intensely relational forms of personhood. As 'relational economic persons', community participants in the project were constrained in their attempts to act as the bounded, individual economic agents anticipated by the prevailing model of the 'real' economy. By recognizing relational economic personhood as an asset, rather than a liability, the project process opened up new opportunities for social enterprise, avoiding many of the problems inherent in other enterprise-based approaches to local development.

**Jon Altman, CAEPR, Australian National University**

### **The hybrid economy and anthropological engagements with policy discourse**

For a long time after undertaking fieldwork in Arnhem Land 1979 to 1981 I used a model defined by the dominant economics paradigm focused on the market and the private and public sector duality to represent local economies. I supplemented this framework with the notion of non-market work and production and found comparable measures like time and 'real' and imputed dollars to represent the local and very distinct form of economy. Frustrated by the inability of social sciences and policy communities to recognize this distinct form of economy and conscious of the growing intolerance of dominant neo-liberal ideology to tolerate human activity beyond the market, from 2001 I have sought to develop the distinct and reframed notion of the hybrid economy that aims to demonstrated the inter-linkages and inter-dependencies between highly fluid market, state and customary sectors of local economies.

While the notion of the hybrid economy has gained some traction in academic and policy discourse, it remains part of a subordinate discourse that seeks to challenge the very dominant notion of 'the real economy' promulgated by Noel Pearson since 1999 that has uncritically become deeply embedded in mainstream policy discourse.

In my presentation I want to explore some of the hurdles that the discipline of anthropology, with its focus on the local and cultural lived reality and alternative economies, faces in challenging increasingly dominant western capitalist notions of the economy. I do this in part by focusing on the Howard government's intervention in Northern Territory Aboriginal affairs. Here a notion of economy that is naively divorced from the cultural is driving the reform agenda. Paradoxically, the aim of integrating Aboriginal people into the 'real' economy (never defined) is likely to jeopardize productive engagements in the hybrid economy. Equally paradoxically, empirical evidence suggests that the hybrid economy is very real in that it is productive and the principal avenue for Aboriginal people to gain a livelihood; and conversely, the neo-liberal state and its supporters are advocating for an economic transformation that is divorced from reality.

The current historical interventionist moment is seen by some as an opportunity for reform, a view that I do not share. However, it might provide an opportunity for anthropologists to re-engage with the economic policy community in re-asserting the role of culture in economy.

**Abstracts of papers to be presented in ordinary  
(non-plenary) panels, in alphabetical order by speakers' surnames**

---

**Acciaioli, Greg**

University of Western Australia

**The Anthropological Society of Western Australia – From ‘Engagement with the Community’ to an Instrument of Professional Discipline**

This paper treats the historical transformations of the Anthropological Society of Western Australia (ASWA) from its origins to its current state. It traces the development of the society from the initial discussions concerning its origins through its expansion and absorption of professional functions up to its contemporary array of presentations and services. The paper treats not only the varying content of presentations for the public, but also the engagement of ASWA in such controversies as the Noonkanbah confrontation. It seeks to provide not only a history of events constituting the chronology of ASWA, but also to discuss some of the wider issues of social context that have conditioned the rise of public associations for disciplines like anthropology and their relative demise in contemporary conditions of globalisation and virtualisation of interests. It seeks to assess the society both as a purveyor of anthropological knowledge to a wider public and as a gatekeeper seeking to provide and enforce standards for professional practice in the field, hence disciplining through an anthropological gaze both professionals and the public.

---

**Alexander, Jennifer**

Dept. of Anthropology, RSPAS, Australian National University

**Introductions to the Chinese of Sarawak: Experiences with my 'mother' Tinan Merieng**

Three simple stories document the introductions my 'mother' gave me to some of the many Chinese ethnic groups residing in Sarawak, East Malaysia. On a shared visit to Belaga Bazaar she introduced me to her friend, the wife of the owner of the Belaga Hotel where we stayed the night. One son of the Chinese owners later married a Lahanan (the group with whom I did my research) and the other studied architecture in Georgetown, Penang, but both ended up living in Belaga, a remote outpost on the Upper Rejang River. She introduced me to her husband's towkay in the Bazaar. He ran a shop which sold MAS tickets and dealt in curiosities and 'antiks' amongst other things. Over a decade and a half later when I visited the community in a new location we, Tinan Merieng, my 'sisters' Suraya and Geneh, my auntie Tinan Jaya and 'brother-in-law' Sigau travelled by 4 wheel drive to Miri, where we stayed with my 'brother' Sli who worked for Shell and was married to a Kelabit. On this occasion my 'mother' introduced me as 'my child' to the Chinese lady chemist where we purchased medicine after visiting a Chinese specialist in arthritic maladies. By elaborating on these three stories concerned with Orang Ulu-Chinese interactions I reexamine the role of culture in a 'hybrid economy' which has been many centuries in the making.

---

**Alexeyeff, Kalissa**

University of Melbourne

**Travelling Parties: Cook Islander ways of doing transnational travel**

The majority of Cook Islanders live outside the nation-state, predominately in New Zealand and Australia. Familial and community relationships are maintained by frequent visits to and from the

Cook Islands to participate in major life-stage events, family reunions and sport and dance tours. This paper examines how Cook Islands' transnational communities are maintained through travel undertaken in large groups called tere pati (travelling party). This kind of travel complicates notions of global versus local, home and away, and demonstrates how belonging to the Cook Islands nation is asserted through a range of economic and affective practices by those who no longer reside at home.

---

**Alimi, Yasir**

Department of Anthropology, RSPAS, Australian National University

**Sharia and its Muslim Discontents: Islam, Decentralisation and Supercentralisation in Contemporary South Sulawesi**

Districts (kabupaten) were strictly controlled by the central government under the New Order government of Indonesia. Since regional autonomy was implemented in 2001, district-level governance has become a powerful force in Indonesia's social and religious landscape. This paper is a case study of the Bulukumba District of South Sulawesi Province which examines how a district has adopted sharia (Islamic law) as a vital part of its cultural identity, and has controversially legalised it. I explore the contestation over sharia and identity in Bulukumba, by examining the locally specific use of sharia among many groups, as well as its social location within the district. Newly introduced by-laws have references to Mecca, rather than Jakarta or Bulukumba, which degrades the practice of Islamic rituals for the local people.

---

**Allan, Malita**

Sociology and Anthropology, La Trobe University

**Cultivating Guests: Tai Household Transformations in Vietnam**

I spent eight months in 2004-2005 conducting ethnographic fieldwork in two neighbouring ethnic Tai tourism villages in northern Vietnam. Believed to have migrated from the southern China/northern Vietnam border in the 14th century, the Tai have since been settled in their present-day location, cultivating wet rice in a breathtaking valley among the mountains. The elderly villagers' lives have changed dramatically in their lifetime, from French colonial rule to Vietnamese socialist and nationalist rule, where today the global market is playing an increasing importance in villagers' lives. Whilst tourism was first established by the socialist state with one family in one of the villages in the 1960s, most families in both villages willingly participate, or desire to participate, in tourism today. Some of these families have opened their homes to tourists, inviting them to drink tea and have a chat, eat a meal, purchase handicrafts, watch a cultural performance or stay overnight. Not only do the villagers 'gaze' upon the tourists but they also use different strategies that highlight the power in hospitality. In this process the private household/domestic sphere becomes public and also part of the global. Focusing on the layout of the house and the role of the family, I look at their interactions with tourists and how they have changed the economic and social organisation of the household in terms of gender relations.

---

Askland, Hedda Haugan

Centre for Asia Pacific Social Transformation Studies and School of Humanities and Social Science, University of Newcastle.

**East Timorese in Melbourne: Community and Identity in a Time of Political Unrest in Timor Leste**

Through empirical research with East Timorese exiles in Melbourne, my PhD research considers how political unrest affects exiles' experiences of self, community and nation. In May last year, ethnically and politically motivated violence erupted in the capital of East Timor, Dili. There has been extensive media coverage and academic discussion about the ongoing crisis in East Timor; however little attention has been paid to how the conflict manifests itself within the diaspora. This paper presents the story of a former East Timorese refugee, Nunu, and considers how the political crisis has affected his relationship to East Timor and his experiences of self and identity. I relate Nunu's story as a means of exploring the ways in which past experience of occupation and nationalist struggle remain part of the negotiation of boundaries and transformation of identity. The primary aim of this paper is to bring forward some ethnographic material to stimulate discussion of the research themes.

---

Ayre, Margaret

CSIRO Sustainable Ecosystems, Darwin

**Doing Ranger Work**

I examine two episodes in the training of Aboriginal rangers. The men who are the subjects of my stories were working with Dhimurru, a Yolngu Aboriginal land and sea management agency in Australia's Northern Territory. I show how doing ranger work is the working of ontological domains and boundaries in particular ways. In the Parks and Wildlife Commission of Northern Territory (PWCNT), through camps such as the one I describe at Yolngu Aboriginal homeland of Daliwuy Bay, rangers are trained in how to work the boundary and tension between the institution as 'society' and 'the environment'/'Nature'. This training has rangers, 'society' and the institution of the PWCNT separate and distinct from the universal object of management 'the environment'/'Nature'. In contrast to this, I describe a worrk ('burning the land') workshop at another homeland, Dhalinybuy, where Yolngu Rangers are trained to do waanga (place) as the working of the boundaries and relations between clan collectives and land/sea. This training has waanga as a material-symbolic entity where clan and land are co-constituting and ontologically undifferentiated. Comparing these episodes we can see that there is an implicit ontological contestation between the two ranger training camps or workshops. Aboriginal rangers were being sensitised to, and disciplined in working two quite different 'ontological tensions' as they were trained to 'manage nature'. I suggest that an effective curriculum for trainee Aboriginal rangers will make these ontological contrasts explicit.

---

Baer, Hans A.

Development Studies Program, School of Social and Environment Enquiry, and Centre of Health and Society, University of Melbourne.

**Toward a Critical Anthropology of Global Warming: Beyond Capitalism and Toward an Alternative World System**

While anthropologists have long examined the impact of environmental factors on human societies, only a few have explored the impact of global warming or climate change on human societies. This paper (1) briefly reviews anthropological studies of global warming to date; (2)

discusses the gravity of global warming; (3) posits the roots of global warming in the treadmill of production and consumption associated with the capitalist world system; and (4) examines the impact of global warming on human subsistence, settlement patterns, and health. Given that anthropologists have long recognised that social systems, whether local, regional, national, or global do not last forever, I argue that ultimately the only way to mitigate global warming will be through the transcendence of global capitalism and its replacement by a new global political economy organised around a commitment to social parity, democratic processes, and environmental sustainability.

---

**Bagus, Mary Ida**

Independent Scholar

### **Ajega Bali - A Response to Danger and Conflict in Bali**

This paper discusses the concept of 'ajega Bali', a growing movement of cultural differentiation within nation state Indonesia. Based around a model of 'krama' (traditional) Bali, 'ajega Bali' (Bali standing strong) particularly describes Bali as Hindu and therefore excludes other religious identities from this developing tradition. This process is particularly manifest in material culture. In West Bali, the proliferation of new temples and Hindu shrines monumentalises the idea of 'ajega Bali'. Framed within a parochial and standard response to danger and conflict, mobilisation around 'ajega Bali' provides a conduit for agency in a time of confusion and social uncertainty.

---

**Bailey, Aisling**

Anthropology, Monash University

### **The Role of Community in Environmentalism**

Internationally, environmentalism has emerged as a key issue in response to concerns of climate change, species extinction rates, water shortage, etc. It is an issue increasingly considered by environmentalists as being directly related to our lifestyles. This research project is a response to the different understandings we have of nature and community, and how these understandings shape our behaviour towards nature. It aims to explore responses to the Western dualist construction of nature and community, by focusing upon understandings and experiences seeking to connect nature/community rather than those which maintain their long history of separation in the West. CERES (Centre for Education and Research in Environmental Strategies) in a northern suburb of Melbourne, was chosen as a place to undertake the research for this thesis as it is an organization which actively seeks to connect nature and community through projects which bring them together. Anthropology's central focus upon 'culture' allows a qualitative exploration of these issues in a localised setting where I aim to develop my theoretical focus on connecting nature and community. Anthropology is also a discipline that allows the research results obtained from this localised setting to be related to wider social and political environmental and community based issues. The objective is to investigate the significance of the relationship between our conceptions and behaviour, as well as to wider cultural aspects, through the example of environmentalism, to determine whether a connected understanding of nature and community could enhance the quality of life for person, community, and nature.

---

**Bainton, Nick**

Centre for Social Responsibility in Mining, University of Queensland

### **Shadow or Substance? Vernacular Varieties of Neoliberalism in Melanesia**

All too often neoliberalism is deployed as a generic concept of depreciation to describe almost any economic and political development deemed undesirable. Its use as an imprecise pejorative exhortation obfuscates our understanding of local applications and appropriations of this set of political beliefs. Here I aim to move beyond simple critiques of neoliberalism and explore the ways this political discourse has become embedded throughout Melanesia. In particular I consider the appeal of certain characteristics of neoliberalism as they are manifest in the Personal Viability movement, and the ways in which this has been aligned with some distinctly Melanesian ideals. This movement emphasises competition, individual responsibility as a moral imperative, and the free market as the solution for unleashing creative potential that leads to greater individual liberty and well-being, and generally a more efficient allocation of resources. In pursuing a more nuanced image of neoliberalism, I also question whether the concept helps to better explain particular processes or whether it leads us astray.

---

**Beckett, Jeremy**

University of Sydney

### **The Moral Economy of Welfare in Torres Strait**

Much has been said about welfare dependency, particularly among Indigenous people, but little seems to be known about how they explain and understand the government's allocation of funds. Torres Strait Islanders have been receiving Social Service Benefits since 1941. Initially understood as a precursor of 'citizen rights', toward which Islanders were aspiring, the shift to a regime of welfare colonialism from the 1970s on brought with it a discourse of Indigenous entitlement. This discourse has recently become less secure, requiring Islanders in the Strait to reconsider their place in the moral order.

---

**Binh, Ngo Thi Ngan**

Department of Anthropology, Cornell University / Department of Anthropology, RSPAS, Australian National University

### **Social Drinking among Vietnamese Civil Servants: The Sociality of Male Sexual Impotence**

In recent years heavy alcoholic consumption among many Vietnamese public sector workers has raised serious questions of office-time abuse and corruption. The practice of 'diplomatic' drinking, as this community often describes its social meetings, is growing popular as an inevitable social route to upward mobility. The drinking table then becomes a place where business dealing is lubricated, social power is negotiated, potential connections are created and personal gains are exchanged. Not only does it provide a mutual force for men to seek promotion opportunities and well-situated career choices but it also generates a visibly superior image of men holding collective power in their hands. The downside of such activities, however, is that they have a negative effect on men's health, and even result in weak libido. Since sexual competence in Vietnamese society is associated with men's pride in their manliness, such unanticipated impotence diminishes men's sense of masculinity. This paper will analyse this widespread but often overlooked phenomenon of male gatherings. It will also raise and address the question of how Vietnamese men within this drinking circle manage to cope with and find ways to resolve this leisure pursuit in its own crisis.

---

**Birdsall-Jones, Christina L.**

John Curtin Institute of Public Policy, Curtin University of Technology

**The Foreigner: Key Roles Within the Culture of Anthropology**

The situation of the migrant as a foreigner in a foreign land is an established part of the panoply of human experience. It is not an established part of the panoply of human experience to seek out the status of foreigner as a career choice, which for anthropologists is an integral feature of the research experience. This is something that belongs uniquely to the culture of anthropology. The first field experience is regarded as having signal importance in the anthropologist's acquisition of and participation in the culture of anthropology. This is in part because it is held to be the transforming moment in which the student becomes the anthropologist. Those students of anthropology who have conducted fieldwork leave the field as anthropologists. Those who do not conduct fieldwork remain students of anthropology. Two further elements of the field experience which may be thought of as defining the experience of anthropology are the 'key informant' and the experience of culture shock. How can we understand these definitive elements of the experience of anthropology as distinctive elements in the culture of anthropology?

---

**Brijnath, Bianca**

Monash University

**'Most of them come from respectable middle-class families, and suddenly find themselves lost': Dementia Care as a Middle-Class Conundrum in India**

For people with late-stage dementia who are unable to use or understand words or recognise themselves or other family members, and require continuous care for all activities of daily living, class is of little consequence. Yet dementia care in India has been constructed as an inherently middle-class problem. Social and biomedical discourses emphasise that the bodies of people with dementia are to be contained, maintained and disciplined only by those who are related as kin, i.e., care-givers not care-takers. Care work is imbued with physical and emotional labour and is premised upon gender, generation and class anxieties. Using Foucauldian theory and source data from urban India, I argue that care for people with dementia is an exercise in productivity, reorganization and disciplining of bodies. The key question though is whose body: the person with dementia, the middle-class care-giver, or the poorer care-taker?

---

**Bullen, Margaret**

Melbourne

**The Origins of the Archaeological and Anthropological Society of Victoria.**

The Archaeological and Anthropological Society of Victoria (AASV) was formed in 1976 by the amalgamation of the Anthropological Society – founded in 1934 and the Archaeological Society – founded in 1965. Both societies were born out of the enthusiasm engendered in a non-academic audience by a gifted lecturer; namely Frederic Wood Jones in the 1930s and William Culican in the 1950s.

This paper will examine the importance of societies such as the AASV in allowing people with little or no academic training to access a window onto the world of professional and academic anthropology and archaeology. Such societies give members an opportunity to hear first rate lectures, join field trips and, certainly in the past, to participate in professionally run

archaeological digs. The paper will also discuss the power of these two remarkable men to draw together people from disparate backgrounds who shared a passion for the past.

---

**Burton, John**

Resource Management in Asia-Pacific Program, Australian National University

### **Anthropology, Ethics, and Corporate Social Responsibility in Australia and the Southwest Pacific**

When a doctor writes a prescription, he or she expertly encodes a message, sends the message along with the patient to the pharmacy, where the pharmacist expertly decodes the message and supplies the patient with the remedy. The margin of error is acceptably small and the knowledge that the pharmacist will face sanctions if the wrong remedy is supplied, or supplied with incorrect instructions, offers a considerable degree of assurance that the doctor's correct diagnosis will not have killed the patient. When an anthropologist, another kind of professional, creates an expert report, the messaging system starts off in the same way – information is expertly created – but the 'patient', perhaps a commercial enterprise or a Native Title body, can well be left to decode the prescription, mix the medicine and then dose itself with the result. On the face of it, the process offers few safeguards for the reputation of the anthropologist – indeed of anthropology in general – should something go wrong. The last decade, however, has seen the rise of Corporate Social Responsibility (CSR) principles and many commercial enterprises have signed up to social and environmental 'responsibility' and 'sustainability' initiatives and compacts. These can mean that the anthropologist is given more protection against the disregarding of expert findings in commercial work than when the client is a civil organisation that has not considered it necessary to sign up to an equivalent code of practice or statement of principle. This paper examines the safeguards that CSR has the potential to offer anthropologists engaging with corporations, and how this might inform our own codes of ethics, with reference to cases from Australia and the Southwest Pacific.

---

**Busse, Mark**

University of Auckland

### **Anthropology, Nation Building and the Papua New Guinea National Museum**

In his book *Imagined Communities*, Benedict Anderson argued that examinations of three 'institutions of power'—the census, the map, and the museum—shed light on how colonial administrators and officials imagined their domain. In this paper, I extend Anderson's point to the postcolonial state of Papua New Guinea by examining the changing position of the PNG National Museum since Independence. I do this by drawing on a combination of published accounts, historical documents, and my own experiences while working as an anthropologist at the National Museum from 1990 to 1998. While still ideologically significant and symbolically prominent in government statements about nationhood, the National Museum during the 1990s faced new and considerable practical challenges in trying to fulfil its moral, legal, and scientific responsibilities. These included difficulties in recruiting and keeping well-qualified staff, in carrying out research, in continuing to collect significant objects of cultural heritage, as well as representative collections of material culture, in documenting and caring for the objects in its collections, and in communicating anthropological and other knowledge to the general public. At the centre of these challenges lay reductions in funding in real terms which reflected changing political and economic priorities on the part of both the PNG government and international agencies.

---

**Campbell, Caroline**

School of Humanities and Social Science, Newcastle University

**‘Mau Cepat Sembuh’: The Use of Medicinal Agents in Java**

One of the most distinctive aspects of personal health care in Java is the ubiquitous use of jamu (herbal mixtures). With an heritage stretching back centuries, Javanese are very proud of this tradition. Many say that they prefer to use jamu because of its lack of side effects in comparison to pharmaceuticals. This reputation was somewhat tarnished when in 2001 the Indonesian Food and Drug Administration withdrew thirty-five jamu products from the market because they contained a variety of potentially dangerous drugs. In Indonesia, like many developing countries with weak or ineffectual market regulation, pharmaceuticals are liberally dispensed by health professionals and public health facilities, and are readily available over-the-counter and through a thriving black market. Overuse of pharmaceuticals, often discussed under the rubric of ‘irrational’ or ‘inappropriate’ use, is now of particular concern because of the growing problem of resistance to first-line drugs and the threat to the effectiveness of health delivery programs. What accounts for this ever-increasing demand for potent pharmacological agents? This presentation will look at how patterns of morbidity, cultural practices, household economics, and the political economy of medicinal agents intersect in complex and unexpected ways.

---

**Carruthers, Ashley**

School of Archaeology and Anthropology, Australian National University

**Global Yokels: Indochinese Cosmopolitanisms in Western Sydney**

This paper grounds the concept of global yokelism in an ethnography conducted in Western Sydney with Lao and Cambodian Australians. The research focuses on the axes of intercommunal and transnational engagement among the communities under study. The ethnography attempts to assess the extent to which the communities engage with each other across cultural, communal and historical boundaries. It asks also how contemporary Indochinese border dynamics inform these interactions. The intercommunal and transnational engagements of Indochinese and other migrant subjects in Western Sydney place them in a complex and arguably new relation to the Australian nation and its policies and practices around governing cultural difference. They have histories and identities grounded in tiny local spaces within the city and nation, and yet construct and engage with huge symbolic and social formations beyond the nation’s borders.

---

**Cartner, Geoff**

Charles Sturt University

**Don’t Look Down: Adding a New Dimension to Police Culture by Looking up**

When researchers turn their attention to a modern organisation, they usually gain access to that organisation at senior management level. Studies of modern police organisations are no different. Permission to access a police organisation has to come from the top. Although the focus of studies into modern police organisations varies, most of these studies use culture as the lens to look at policing and the view through that lens is from the top down. A problem with many past studies into police organisations is that the definition of police culture used by them comes from organisational theorists. This has led to a situation where, some argue, ‘police culture’ is poorly defined and is of little analytical value. I will show in this paper that if a police organisation is studied from the bottom up, a new dimension is added to the definition of police culture. This new definition, I argue, allows the concept of police culture to be used as an analytical tool that is both explanatory and predictive of police behaviour.

---

**Chalmers, Ian**

Division of Humanities, Curtin University of Technology

**The Islamisation of Kalimantan: Local Ethnic Identity versus Universalism**

As elsewhere in Indonesia, the Muslim population of Kalimantan has increased notably in recent decades, as various ethnic and social groupings have entered the global community of believers (umat). In addition, the movement towards religious 'renewal' has resulted also in social behaviour becoming more ostensibly Islamic. However, running at cross-purposes to this trend has been a revival of ethnic identities, particularly amongst Dayak communities. This paper explores the intersection between these changing identities. It asks, to what extent does the Islamic revival in Kalimantan express the universalising nature of the religion, how much has it been shaped by local historical factors, and what are the implications for the Indonesian state? Islam came first to South Kalimantan, where today a populist form of Sufism characterises the identity of the majority Banjarese people. By contrast, Islam in Central Kalimantan has long coexisted with strong Christian, nativist and Hindu traditions. I suggest that the province's diversity has broken the link between ethnic and religious identity, drawing the religion closer to more universal norms. Finally, ethnic politics is much more determinative in ethnically divided West Kalimantan. Increasing numbers of Chinese and Dayak are becoming Muslim, but the dominance of local politics by ethnic Malays has, historically, limited the influence of Islamic renewal. Comparing these three provinces, the paper suggests that the Islamisation of the archipelago has been accompanied by growing regional variation. Further, it argues that the growing diversity of Indonesian Islamic traditions has, paradoxically, given the religion an integrative role in centre-regional relations. .

---

**Chen, Wen-te**

Institute of Ethnology, Academia Sinica

**Incorporating the Foreign as the Autochthonous: An Ethnographic Study of the Puyuma People of Eastern Taiwan**

Compared with other Austronesian-speaking peoples on the island of Taiwan, the Puyuma have been well known for their intimate relationship with, and active efforts to co-opt, powerful regimes from the outside world. These kinds of interaction can be traced to as early as the 1630s when the Dutch occupied the island, and continued through to the mid-twentieth century. Underlying these relationships is the important dimension of dialectical relation between 'insider' and 'outsider,' i.e., the co-existence of inclusion and exclusion. In order to demonstrate how this theme is intimately related to the constitution of the Puyuma and their distinctive socio-cultural features, the paper will explore the constitution of the house and community, ritual practices, and, more importantly, ritual houses and men's houses that used to be (and in some cases still are) associated with noble families. Mechanisms by which the foreign has been incorporated as the autochthonous vary and are differently articulated through time. This study has comparative implications for the studies of Austronesian-speaking peoples in Taiwan and beyond.

**Chiang, Bien**

Institute of Ethnology, Academia Sinica

**Articulation of Hierarchies: House, Community and Value among the Paiwan**

Paiwan are an Austronesian-speaking indigenous population of Taiwan. Ethnographically, Paiwan is known for its highly explicit as well as expressive social hierarchical order. However, in-depth examination of ethnographic materials from different Paiwan villages shows that the mythical and historical origins of this hierarchical order are far from homogenous. Inside the house, hierarchy is based on birth order among siblings. Inter-house and intra-village hierarchy exhibit various combinations of principles that include marriage alliance, land ownership, founding of village, personal prowess, ritual domination and display of valuables. This paper explores the articulation of these various hierarchical orders and tries to provide a more comprehensive understanding of Paiwan society.

---

**Chiveralls, Keri**

Australian Institute for Social Research, University of Adelaide

**The Limits to Social Capital: Social Capital in the City of Playford**

In this paper I reflect on the results of an ARC project which forms the basis of my thesis 'Exploring the missing links: A critical inquiry into the role of social capital theory in Australian regional development policy'. The project was designed to explore the relationship between social capital and economic development in one of the most socio-economically disadvantaged regions in Australia, the City of Playford. The results of this project challenge the idea of a link between social capital and economic development that widely accepted in the contemporary academic and political environment. In contrast with studies depicting the region as 'lacking in social capital', my research findings demonstrate that the City of Playford could easily be argued to be a region with high levels of 'social capital'. My findings assert the historic and ongoing importance of practices of informal exchange, reciprocity and solidarity in the region. However, important differences emerged when looking at different patterns of social interaction for people in different socio-economic groups in the region. These results challenge simplistic arguments that inequality in regional economic development can be tackled through the development of policies and programs aiming to 'build social capital' in given locales. I argue instead for an anthropological political economy approach to the study of social capital in Australian regional development, which remains critical of the concept of social capital and its uses in the contemporary academic and political environment and restores a focus on issues of history, context, complexity, contingency, class and inequality to the study of social life.

---

**Claridge, John**

Anthropology, University of Adelaide

**'Come to your Senses, Come to South Australia'**

This paper examines marketing practices and discourses about taste and constructions of place, in relation to tourist visits to wineries and cellars doors in South Australia. Despite the images and discourses that I encountered of wine as an apolitical rural enterprise and product of nature, wine is an economic and socio-political artefact. Marketing discourses promoted visions of natural wine places. In practice, the semiotic, physical, and economic manipulation of the surrounding environment within which tourists moved was paramount to the construction of tourist experiences and participation in wine tasting events. Ethnographic examples include Banrock

Station Wine and Wetlands Centre and Penfolds winery at Magill and the Australian Wine and Brandy Corporation.

---

**Claudio, Fernanda**

Division of International and Indigenous Health, School of Population Health, University of Queensland

### **Teaching Culture and Epidemiology to Public Health Students**

There is a distinct bias in the teaching of health research towards epidemiological research methods. When these methods do not or cannot address issues such as context, history, and perceptions of respondents, then qualitative research methods are deployed as a secondary or adjunct approach. However, without an integrated approach, neither of these methods delivers a holistic view of the research problem at hand. In this paper, I discuss teaching culture and epidemiology as concepts that inter-link both at the theoretical and practical levels to deliver health research questions that encompass a wider realm of informants' experience.

---

**Collier, Kit**

Faculty of Asian Studies / Research School of Pacific and Asian Studies, Australian National University

### **State Failure, Regional Autonomy and Muslim Identity in the Southern Philippines**

Localised state failure in the southern Philippines delivers concrete benefits to national incumbents and regional warlords. Dissolving this Faustian pact requires innovative re-imaginings of what Muslim autonomy might look like. Co-optation of Muslim elites has repeatedly failed to stem the cycle of conflict, and international development assistance serves largely as an anaesthetic. Dominant development and interfaith approaches to peace building depoliticise a Muslim sense of self that is, at root, political. Bangsamoro (Philippine Muslim) self-determination begins with the restoration of pre-colonial trading relationships stifled by state centralism. This paper proposes a new approach to Muslim autonomy that will, at once, reinvigorate local civil society, generate self-sustaining growth, and wean the national state away from its dependency on localised state failure. It will also defuse an increasingly dangerous nexus between separatist insurgency and jihadist terrorism in Australia's near-northern 'arc of instability.'

---

**Connor, Linda, with Nick Higginbotham and Sonia Freeman**

Centre for Asia Pacific Social Transformation Studies; Centre for Clinical Epidemiology and Biostatistics, University of Newcastle

### **Mining Community at Anvil Hill: State, Civil Society and Global Governance**

Currently, coal fired energy is central to the Australian economy. Increasing awareness of the contribution of coal combustion to global warming has opened up new lines of dispute in public discourse, particularly in 'affected zones', bringing nature and human agency into relationship in multiple socio-political forms and scales. As the largest coal exporting region in Australia, the Hunter Valley has become a focus of intensifying protests against the expansion of the industry. Drawing on the example of the recently approved Anvil Hill open-cut mine, this paper examines the tactical practices of coal mining companies, industrial organisations, state government, and

rural residents/producers, in conflicts that have become part of the change agenda of organisations of global environmental governance such as Greenpeace.

---

**Cowlishaw, Gillian**

University of Technology Sydney

### **Engaging the Present**

My paper is a celebration of ethnographic practice in its classic form, in particular writing that is based on extended, empirical field work, the 'being there', 'going elsewhere', immersing oneself in some other social space with other social subjects (which may also be our own kind seen ethnographically). If we are to rescue the practice of ethnography from erosion through overuse and misuse, anthropologists need to be clear about what is valuable, unique and profound about this method of social enquiry. First, the value of ethnographic research lies in its ability to gain intimate and accurate insight into the fabric of social life through personal engagement, immersion and experience. Systematic observation and rigorous analysis cannot be limited to what is quantifiable, predictable and independent of other phenomena. Second, ethnographic enquiry entails respect rather than exploitation of informants; lack of interest and avoidance are hostile acts of indifference, often concealed beneath a surface solicitude. Finally ethnography needs to assert its strength as social science of the here and the now, not merely about far flung others or about the past, but about the cultural dynamics of the present.

---

**Davies, Sharyn Graham**

School of Social Sciences, Auckland University of Technology

### **Localising Globalised Male Femininities**

This paper critically engages with notions of masculinity and femininity, exploring the complexities within these categories. One area where the dynamics of masculinity and femininity come to the fore is with trans bodies. Drawing on long-term ethnographic field work in Indonesia, the paper looks at how transgender males engage globalised discourses of femininity to create particular localised subject positions. In South Sulawesi, many transgender males make a good living through their work in beauty salons and at weddings. This income provides the resources necessary to participate in a global economy of consumption and body modification. This paper explores the often times playful ways in which femininities are performed and ways in which masculinities are contested. The paper also traces changes in representations of masculinity and femininity in Indonesia over the last few decades, particularly in respect to trans subject positions and the influence of Islam.

---

**Dawson, Andrew**

School of Social and Environmental Enquiry, University of Melbourne

### **Re-Writing Politics: Consumerist Messages and the Emergence of a New Style of Political Reporting in 'Liberalized' India**

Way back in 1983 Stuart Hall presented the strength of new neo-liberal ideological projects as involving taking prevailing 'philosophies', dismantling them and reconstituting them into a new logic. Revisiting Hall's explicitly Gramscian thesis, this ethnography of British coal-mining communities – widely regarded by both left and right as exemplars of the working-class

community par excellence – shows how iconic Socialist images of proletarian masculinity and femininity were reworked through ‘Thatcherism’ and, subsequently, ‘Communitarianism’ as critical ideological devices in the dismantling of the welfare state. However, and in contrast to the implicit vanguardism in Hall’s thesis, I illuminate the central role of the working-class itself in a process of ‘active acquiescence’.

---

**de Koninck, Vanessa**

Aboriginal Areas Protection Authority, Darwin

**‘Where is the Equilibrium Here?’: Perceptions of Economy and Conservation**

The successful integration of conservation and development has become a central issue in the discourse of protected area management. This integration is often predicated on an assumption that indigenous people mainly desire economic development, while the state’s interest lies mainly in conservation aims. Thus a balance must be found, in the parameters of the establishment and management of the park, between these two seemingly opposing ambitions. This paper explores the shape and substance of that desired balance as it has played out in recent years in a jointly managed park in the far northern Top End of Australia. I argue that there is a significant gap in perceptions about the goals and management of the park between formal park managers and the Aboriginal landowners of the park, who also participate to varying degrees in the park’s joint management regime. Contrary to prevailing assumptions, the integration of conservation and development in Garig Gunak Barlu National Park does not simply involve competing interests in economic development and conservation that correlate directly to indigenous and state actors, but rather divergent definitions of the very concepts of ‘conservation’ and ‘economic development’.

---

**Dorairajoo, Saroja**

National University of Singapore

**Good Muslim, Bad Malay: Interpreting the Current Violence in Southern Thailand**

This paper examines the current violent situation in the Muslim south of Thailand by focusing on the Muslim perpetrators and abettors of the violence. While many works have focused on the external social and economic conditions that may have triggered the current three-year old violence in the Malay-Muslim dominated provinces of Pattani, Yala and Narathiwat as well as in parts of Songkhla, few works have interrogated the breakdown of socio-cultural identity among the Malay-speaking Muslims of Thailand as a possible cause of the violence. In this paper, I look at Australian historian Patrick Jory’s argument that deculturalization of Malay identity in southern Thailand is the reason for greater espousal of a more radical interpretation of Islam leading to the current violence. Using published sources, newspaper reports and personal fieldwork data, I show that there is a case for arguing that the loss of Malay identity among the youth of the three provinces, a result of improperly administered Thai government policies of assimilation, has led to a sense of disenfranchisement and made them easy targets for cooption by violence entrepreneurs.

---

**Doron, Assa**

RSPAS, The Australian National University

**A State of Resistance or Resisting the State? Subalterns and their Encounter with the 'State' in India**

Much of the recent literature by political economists in India has focused on the powerful elites and their increasing influence on the modern Indian state. Studies of this approach perceive the autonomy of the Indian state as severely marred by the competing interests of the dominant classes, including industrial capitalists, rich peasants and professional elites. While these studies have enhanced our understanding of state-society relations and the way in which certain social forces penetrate and affect state discourse and action, how such state discourse and policy is disseminated and re-interpreted at the local level is largely unexamined. When it is considered, the encounter between state and local actors at the level of everyday life is often perceived in terms of state repression or, alternatively, as subaltern resistance. In this paper I employ the anthropological vantage point to examine the encounter between subalterns and the state, focusing on the case study of a boatmen community in the sacred city Banaras. I argue that the boatmen community has an ambivalent relationship with the state, illustrated in the way boatmen experience the Indian 'state', not as a unified entity, but through its various institutions and officials in everyday life. This ambivalence is concretely exemplified in the various tactics and strategies developed by subaltern groups, such as boatmen (individually and collectively) to deal with state policies and functionaries. Such considerations, I also suggest, reflect the inconsistencies and ambiguities in state ideology and practice in contemporary India.

---

**Dragojlovic, Ana**

Department of Anthropology, RSPAS, Australian National University

**Migrating Masculinities: Balinese Men in the Netherlands**

From the early 1970s, the promotion of mass tourism to Bali resulted in many Balinese men entering into intimate relationships and occasionally marriage with non-Balinese, mostly western women. I consider masculinities among Balinese in the Netherlands, both hetero- and homosexual, who live with a Dutch partner. I see masculinities as relational, performative, and historically situated (Jolly 2007 forthcoming). Balinese masculinities must be situated historically in relation to long-term encounter of Bali and Indonesia with the Netherlands. First, I examine how past and present models of gender and sexuality have been shaped by power relations in those encounters and resonate with them in the present. Second, following Butler, I consider how Balinese masculinities are differently performed in relation to these geographical and social settings. Third, I examine how Balinese masculinities are developed and maintained in lives of migrants living with Dutch partners. In these relationships, Balinese and Dutch, dominant and alternative, expected and desired, models of masculinities jostle together. Analyzing masculinities in cross-cultural intimate encounters contributes to understanding of the complexities of gender and sexuality.

---

**Dundon, Alison**

Australian National University

**Growing Children with Strong Legs: HIV Prevention and Family Planning in Rural Papua New Guinea**

This paper explores the policy and practice of 'family planning' in Balimo, Western Province, Papua New Guinea and its significance for this rural community's understanding of HIV and

AIDS as well as the formulation of a national HIV prevention program focused almost exclusively on the use and promotion of condoms. Sexuality and the bearing of children within marriage are an enduring concern for the Gogodala and were long before these became part of the Balimo Health Centre's Family Planning program. Referred to as *sege aei sosola leladaemina* – 'growing children's legs strong', this is a common practice in Gogodala villages that, particularly in the past, ensured space between the births of children in families. This paper suggests the slippage between *sege aei sosola leladaemina* and the national policy on Family Planning is not only considerable but is the basis of much confusion and anxiety in Balimo and surrounding villages about how to combat the spread of HIV. I argue that policies and practices of family planning, whether local or national, play a central role in the development of the AIDS epidemic in rural PNG and that this must be recognised when formulating effective preventative platforms for HIV.

---

**Fabinyi, Mike**

Australian National University

### **Mutualism or Parasitism? Dive Tourism and Marine Protected Areas**

Marine protected areas (MPAs) have frequently been used by fisheries managers and conservationists as a means to increase fish stocks both within the MPA and the surrounding area. Recently, many conservationists and local governments in the Philippines (and other tropical countries) have attempted to link these MPAs with dive tourism in tropical countries, arguing that the user fees generated by dive tourism can be used firstly for maintenance of the MPA, and secondly to provide financial benefits for the communities whose fishing livelihoods are disrupted by the presence of the MPA. In this paper I will present an account of the relationship between MPAs and dive tourism in the Calamianes Islands, Philippines. I focus on the personal and social relationships between foreign dive operators and the local Filipino fishers and government officials, showing how they influenced the nature of the debate over user fees. I argue that although the assumed harmonious relationship between marine conservation and dive tourism may work in theory, in practice different understandings of MPAs and tourism can create conflict.

---

**Ferro, Katarina**

Centre for Aboriginal Economic Policy Research, Australian National University

### **Contemporary Aboriginal Intellectuals and the Language of Rights: Larissa Behrendt**

Indigenous intellectuals have often spoken out for Indigenous rights in all areas of Indigenous policy, which is rarely acknowledged in scholarship. They are involved in academia, in policy-making and in the media, shaping the nature of discourse and placing issues on the political agenda. Larissa Behrendt is such an intellectual in the forefront of political debate, active as an academic and a journalist. She has contributed to a range of scholarly discussions in a variety of fields such as western feminism and Aboriginal women, the abolition of ATSIC and the treaty debate to name but a few. So far no in depth research has been undertaken with Aboriginal intellectuals and leaders whose stage is the one of public policy and academia. This paper explores Larissa Behrendt's intellectual development and her approach to Indigenous rights on the basis of her considerable corpus of academic and journalistic publications as well as radio and television interviews from 1995 onwards. Antonio Gramsci's theory of hegemony proves particularly useful in probing the way in which Larissa Behrendt shapes discourses to lift the profile of marginalised agendas. In this process, questions about definitions of leadership, strategies and development of core topics to push items on the political and media agenda are examined in relation to the 'language of rights'. I argue that this process cannot be assessed without taking personal development into account and exploring the connection between advocacy and political commitment. This paper presentation highlights a part of my PhD thesis on the "Language of Rights with Current Aboriginal Intellectuals in the 21 Century".

---

**Filer, Colin**

Resource Management in Asia-Pacific Program, Australian National University

**Anthropologists as Serial Offenders: Scandalous Engagements with the Ok Tedi Mine in Papua New Guinea**

The Ok Tedi mine is not only notorious for the damage which it continues to inflict on the Fly river system in PNG's Western Province; it has also been the site of a protracted debate about the ethical and political obligations of anthropologists working in the mine-affected area. In this paper I shall briefly review the way in which this debate first arose out of the social monitoring project sponsored by Ok Tedi Mining Ltd in the early 1990s, and then examine the company's more recent attempt to engage anthropologists in the mine closure planning process, the way in which anthropologists reacted to this second form of 'incorporation', and the way in which the mining company's own plans were thwarted by the actions of its majority shareholder, PNG Sustainable Development Program Ltd. The key question posed by this latest saga is whether anthropologists can make any contribution to the pursuit of 'sustainable development' or the appearance of 'corporate social responsibility' by conducting independent academic research on the actual response of mine-affected communities to the prospect of closing a mine that will leave such a damaging environmental legacy behind it.

---

**Foale, Simon**

Australian National University

**The 'Subsistence Curse': How Subsistence Affluence in Melanesia Helps and Hinders Marine Resource Management and Biodiversity Conservation**

Because 'Fortress Conservation' is both morally indefensible, and practically unachievable in Melanesia, western conservationists and scientists who wish to help stem the loss of 'globally important' marine biodiversity in this region are compelled to embed conservation schemes in projects that alleviate poverty and deliver sustainable economic development. However if we set aside rent-based systems such as mining and industrial logging, capitalist modes of development have had a very low rate of success in Melanesia, for two main reasons. Firstly, given the traditional Melanesian emphasis on redistribution, rather than accumulation of material wealth, social pressures to share profits inevitably lead to the rapid collapse of most business enterprises. Secondly, average human population densities in the region are very low, which means that most people know that if and when their development project does fail, they can still eat, as there is plenty of land on which to grow enough food to survive.. In this paper I combine case studies of failed conservation-and-development projects in Papua New Guinea and the Solomon Islands with recent social data on how Solomon Islanders are thinking about the perennial 'development dilemma' posed by social pressure to redistribute capital. I contextualize this scenario with recent ecological thinking about the 'resilience' of coral reef ecosystems to a range of pressures, including unsustainable harvesting of various fish and marine invertebrate species, sedimentation (mainly from unsustainable logging operations), and global warming.

Forsey, Martin

University of Western Australia

### **Critical Ethnography and the Importance of Studying In-between**

In this all too unequal world the orientation of many social scientists towards redressing the imbalances is not at all surprising. Enter the critical ethnographer! Following a research tradition that is committed to addressing unequal distributions of power, critical ethnographers (sometimes referred to as 'criticalists') seem remarkably unprepared for dealing with this issue as a research objective. The major problem explored in this paper arises out of my engagement with critical ethnography in the field of education or school studies, where there is a tendency towards producing accounts of schooling in which teachers are represented as mere cardboard cut-out figures. This particular form of ethnographic 'thinness' is attributable to the simplistic positioning of teachers as members of the dominant group in the resistance scripts that critical ethnographers appear to carry with them upon entering schools. Advocating a mindset attuned to the critical appreciation of social life, I reemphasise the importance of clear and precise documentation of the power-filled social relations characterising any social setting and for the need to position ourselves in ways that allow us to better see, feel and evaluate some of the multitude of interactions that take place in any social field.

---

Fox, James J.

Australian National University

### **The Critical Evidence of Taiwanese Relationship Terminologies within the Austronesian Language Family**

Malayo-Polynesian languages whose speakers are spread from Madagascar to Easter Island belong to just one branch of the Austronesian language family. Whereas previously Taiwan was considered to possess at least three other branches of Austronesian, recent linguistic research has indicated the possibility that there may be as many as nine separate branches of the Austronesian language family discernible among Austronesian-speakers on the island (Blust 1999). One might thus assume from this linguistic research that the variation in relationship terminologies in Taiwan would be extensive and the complexity of these terminologies might well exceed, by multiple factors, the whole of the Malayo-Polynesian branch of the family. Based on the seminal research of Professor Ping-hsiung Liu, this paper examines the evidence for this proposition and attempts to relate critical evidence from Taiwan to a broader understanding of Austronesian relationship terminologies in general and to those of Malayo-Polynesian speakers in particular.

---

Ganter, Elizabeth

Research School of Social Sciences, Australian National University and Desert Knowledge Cooperative Research Centre.

### **Indigenous Senior Officials in the Northern Territory Government: How Compelled Are They by the Accounts of a Representative Bureaucracy?**

By its own account the Northern Territory Government is increasingly representative of Indigenous interests, both in its parliament and throughout its bureaucracies. How compelling for its Indigenous officials is the Northern Territory Government's self-account as a representative bureaucracy? This paper presents my research into how some of the government's Indigenous senior officials have seen themselves 'representing' Indigenous people while engaging in discursive activities about them as part of their work. Some have left to take up positions as advocates in the Indigenous sector beyond government. Others have moved into the government

from such positions. My research is concerned with the subjectivities which guide their choices about how best to work in the Indigenous interest. The paper will reflect on inner tensions between the aspiration to reflect social demography in the composition of government and the expectation that Indigenous senior officials in the government bureaucracy want, or are able, to act for others.

---

**Gibson, Lorraine**

Postdoctoral Research Fellow, Australian Museum

**‘We don’t do dots’: Art Styles, Cultural Assertions and Prescriptions in Far Western New South Wales**

This paper offers an ethnographic exploration of what is considered to be Darling River art, or more specifically Barkindji art, why this matters and to whom it matters. Focusing particularly on the period from the 1980s to the present I look at the increasing interest in art making by local Aboriginal people in the Wilcannia region. Through a dialogue with artists, artworks, and others, the work considers the changing forms, designs and content of art and the performative role of art in matters relating to notions of identity and tradition. The constant invocations by cultural brokers to produce work that is seen to ‘belong to us’ is considered in terms of the cultural, political, economic and personal work that this involves for artists, particularly as these intersect with artistic freedom and marketability. The paper discusses the personal considerations and tensions that come to bear in processes connected with the production and control of art designs and content for those who identify as Barkindji. In so doing, this paper engages with and extends the work of Tacon et al. 2003, Cooper 1994, Kleinert 1994 and Morphy 2001 as this pertains to art ‘styles’ and material culture from what is widely referred to as south-eastern Australia.

---

**Gilding, Michael**

Swinburne University of Technology

**Trust and Complicity: Methodological Issues in Interviews with Elites**

There is a burgeoning stream of social science research that employs face-to-face techniques - that is, interviews and ethnography - in the study of elites. The literature offers unique insights into what the US anthropologist George Marcus describes as the ‘cultures and forms of life’ of elites. In turn, social scientists have reflected upon the distinctive challenges of such approaches. Yet they have barely addressed the construction of trust in the course of interviews and fieldwork. This paper explores why trust matters, how it is forged through ‘reflexive complicity’, and how it influences the presentation of results.

---

**Goldman, Laurence**

ExxonMobil

**Between Connivance and Complicity: How I Learnt to Apply Product**

As any good hairdresser knows, a little product goes a long way. The peculiar property of the anthropological product is that it’s fundamentally ‘narrowcasted’: it talks mostly ‘about’ rather than ‘to’ its subject communities. And because it is generated largely ‘by’ and ‘for’ its own initiates, making its products accessible and readable long ago became hostage to the academic/corporation gauge of advancement – have lexicon, prolixity and opaqueness, will

travel. Anthropology is not alone of course in having its own terms of art, being driven by conundrums of its own making, and remaining largely unregulated with respect to ensuring local levels of comprehension of its products. But having some time ago moved over to the dark side of resource development, I've been struck by the irony of commerce engaging culture for 'broadcasting' agendas. Driven in part by global investment protocols, the green business buck and mitigation of reputation risk by adopting the language of CSR and TBL, does the rapprochement really proclaim an appreciation that anthropology can 'make a difference'. Or is use of this product no more than a cosmetic fix? In this paper I want to examine what kind of moral turpitude is involved when enlightened hobbyists commission enculturated hacks (a.k.a. anthropologists) to perform the rite of 'public consultation and disclosure' for project dissemination to project-affected communities. Darth Vader – formerly Anakin Skywalker.

---

**Gould, Jackie**

Australian National University

### **The Larrakia in Darwin's Economic Landscape**

The Larrakia – traditionally associated with the Darwin region - are a large, diverse and (largely) urban group. In this paper, I present a brief ethnographic outline of the Larrakia, including the contemporary constitution of the group and the historic forces which have shaped it. I then examine how the Larrakia Development Corporation (LDC) is emerging as a significant player within Darwin's economic landscape. The LDC is asserting that the Larrakia have a stake in (and rights regarding) the future development of the city. In and of itself, this raises many interesting issues regarding how the economic identity of the Larrakia interacts with other cultural, political and historic elements of identity. I then focus on one initiative of the LDC, which involves the development of a caravan park on the Cox Peninsula. Although generally considered to be part of the traditional Larrakia estate, the bulk of cultural knowledge about the Peninsula is held by non-Larrakia individuals living in the community of Belyuen. In some ways, the LDC's moves to establish the park represent an attempt to 're-colonize' the Cox Peninsula via the mobilization of economic resources. The caravan park attempts to displace and usurp other interests in the area – both Indigenous and non-Indigenous. I explore the practical and ideological implications of this move, which is at once an act of economic, political and cultural significance.

---

**Hage, Ghassan**

Anthropology, University of Sydney

### **An Other Otherness**

The cosmopolitan modes of defining what a racist or a non-racist attitude towards the other entails have become largely hegemonic. The definitions are made within the parameters set by well-known binaries: being open or being closed to otherness, tolerating or not tolerating otherness, appreciating or not appreciating otherness. In this paper I want to examine some of the ways in which non-cosmopolitan transnational Lebanese immigrants interact with cultural otherness. I will show that such attitudes cannot easily fit in the mode of classification defined by cosmopolitanism. More generally, comparing cosmopolitan and non-cosmopolitan attitudes to otherness gives us a deeper understanding of racism.

---

Hale, Ann

University of Sydney

### **Circumcise or Circumvent: The Colonization of the Epidemiology of HIV/AIDS Research**

The dominant paradigm informing HIV/AIDS preventive strategies and research has maintained a near exclusive focus on the sexual transmission of HIV infection. In this paper, I argue that this paradigm which was derived from a Western discourse originating predominantly in the United States is inadequate to account for HIV/AIDS transmission in developing countries where escalating HIV rates inevitably occur in countries that lack basic health infrastructure (clean water, sterile procedures, and adequate blood screening). Concomitant with poor health infrastructure is more often an indigenous mode of healing where an injection is the preferred health intervention. In these countries, the consequence is widespread use of non-sterile injections that at times of rapid HIV infection pose a comparable risk of HIV infection to that of intravenous drug use. Based on field work I carried out in Chiang Mai, Thailand, in 1996-97, which focused as much on policy makers and researchers as it focused on those who were researched, I document how failure to account for non-sterile needle use as a substantial mode of HIV/AIDS transmission confounded important research findings, in Thailand, at that time. In the current context, I examine the corporate response to the epidemic in Africa suggesting that this same omission is likely to have influenced the results of the clinical trials that informed the World Health Organization (WHO) and the Joint United Nations Program on HIV/AIDS (UNAIDS) recommendation in March 2007 that male circumcision should be introduced internationally as an important intervention to reduce HIV transmission in the developing world.

---

**Handoko, Francisca**

Dept. of Linguistics, RSPAS, Australian National University

### **Assimilation Pressures, Hybrid Identities and Language Use among Ethnic Chinese Indonesians: A Case Study of Transition**

Throughout its history, the Indonesian archipelago has always been multiracial, multiethnic and multicultural. One of the reasons for this is the moving around of its people from one island to another and the migration of groups of people from foreign shores such as the Arabs, the Indians and the Chinese who come to settle in the region. Compared to other groups of immigrants in Indonesia, the ethnic Chinese, however, comprise the biggest and the most diverse group. As a 'big group of migrants', the ethnic Chinese in this archipelagic nation have always generated much controversy and unending discussion. Issues regarding their political status, social and economic involvement, their assimilation process in the host country, their state of citizenship, their education and the discriminatory decrees stipulated against them etc. have always attracted the attention of many scholarly studies from Dutch colonial times up to the present. This paper presents various socio-historical exposures, socio-political changes and pressures that the ethnic Chinese Indonesians have experienced from the Dutch era up to the New Order government. These historical developments are discussed in relation to intergenerational differences regarding pressures to assimilate to the mainstream society. Hybrid identities and hybrid language use are illustrated within an ethnic Chinese family of four generations.

---

**Harple, Todd**

Intel Corporation

### **What's it to ya': Ethnography in and out of the Corporate World**

The work of all anthropologists is to express the voices (and concerns) of people, their practices, cultures and ideas. In a very real sense, as anthropologists we are involved in a process of curation — translating our experiences with/of/about other people into something meaningful for our audiences, regardless of whom they might be. Increasingly, anthropologists are engaging with corporations. More than a decade has passed since I began practicing, applying, and perhaps most aptly working anthropology. During that time my experiences have involved not only the traditional academic and museum engagements, but also hybrid-engagements (corporate museums), consulting, and ultimately work fully under the corporate umbrella. Anthropology has come a long way in its relationship to the corporate world. The roles of anthropologists have varied from academic curiosities, to antagonistic commentators, to PR-buffering consultants and liability-limiters to full-time/full-fledged employees of large scale organizations filling any number of roles outside of the Ivory Tower. Each engagement, and indeed for many of us, multiple simultaneous engagements, create new methodological (and moral and ethical) challenges. This paper will focus largely on the anthropologist's engagement in business from the perspective of high-tech industry. Interestingly, the last decade has seen the application of skills, tools, and practices of and inspired by anthropologists becoming part of the mainstream. In some respects, the late arrival of anthropologists to this area has caused a crisis of identity for anthropologists in industry forcing a constant re-justification of our skills and qualifications not only within industry, but also towards our academic counterparts.

---

**Haynes, Chris**

Charles Darwin University, Darwin

### **Strathernograms of Joint Management in Kakadu National Park**

In his last, posthumously published, book Alfred Gell devoted a long chapter to the reworking of Marilyn Strathern's 'The Gender of the Gift'. The chapter, 'Strathernograms', included a brief account of his discussion with Strathern about whether or not diagrams assist understanding of dense and difficult analyses in anthropology, and his decision to use them. In this paper I use such diagrams to illustrate how the cultural identity of the two partners of joint management in Kakadu, the traditional Aboriginal owners and the representatives of the state, has been shaped over the three decades of the park's life. Following Sherry Ortner's version of practice theory, I analyse how practice, structure, actors and history influence the co-production of the park's cultures through this period. These are also the theoretical framings around which I construct the main argument of my PhD thesis – that a once flourishing relationship between the state (as represented by ministers, senior officials and 'on-ground' staff) and the traditional owners, in which each group romanced the other, has changed into one of struggle for both groups.

---

**Helajzen, N'Deane Aaliyah**

Master of Social Health (Medical Anthropology) student, School of Population Health, The University of Melbourne.

### **Is There a Place for Harmful Traditional Practices to Continue in the West?**

In 1996 legislation was introduced to most states of Australia making the traditional practice of female genital mutilation (FGM) a crime. This paper considers the approach taken towards abolishing the practice both in Australia and overseas over the last 10 years. When the medical

complications and side effects of female circumcision are laid out, it becomes impossible to ignore the challenge these pose to the cultural relativism which undergirds anthropology. Culture is sometimes seen as a weave of meanings with each belief and practice resonating with the whole. Anthropologists explore the emic dimension of culture – how practices carry meaning in the culture itself, as distinct from an external perspective. Whilst it is appealing for the Anglo population in Australia to assume a feminist solidarity that unites in opposing female circumcision, it is still not clear that African women welcome the intervention of outsiders. The introduction of legislation prohibiting FGM has slowly increased angst amongst community members, making them fearful of authorities, and leaving them to either circumcise their daughters outside the country or deal with the strong social and cultural consequences of not fulfilling this cultural rite of passage. Merely recognising a health hazard does not imply opposition to circumcision and in the greater context of socio-cultural beliefs and values, to confront the communities on medical grounds has to date, not proved productive. I aim to explore the years since the blanket ban was introduced, discussing if we've made any progress towards abolishing the practice or if we have encouraged affected communities to feel victimised and judged, and in doing this, encouraged the practice to go underground.

---

**Henry, Rosita**

Dartment of Anthropology, Archaeology & Sociology School of Arts and Social Sciences, James Cook University

### **Cosmologies of Climate Change**

The focus of this paper is particularly on low lying coral islands of the Pacific, such as the outer coral islands of the Chuuk lagoon, in Micronesia. The paper explores the relevance of anthropological research to climate science. Questions posed include: How is the discourse of global warming being taken up at the local level? What are some of the experiences, understandings and responses of peoples who live at the 'front line' of sea level change? What is it to feel that one is losing one's world? What sorts of social and cultural capital can/do people employ in the face of climate change?

---

**High, Holly**

University of Sydney

### **The Lao Resettlement Controversy: Poverty, Wilderness, and Ethnicity**

The resettlement of Lao highland minorities into sedentary 'focal' areas is a key plank of the Government of Laos' policy platform for poverty reduction and environmental preservation. Resettlement, it is argued, is a win-win solution for both human and environmental sustainability, because it allows these marginal minorities to access hospitals, schools and roads, while at the same time reducing shifting cultivation (perceived as destructive of the forest). While this seductive image of mutually beneficial outcomes has persuaded some international aid donors to lend their support to resettlement programs, a growing number of researchers and aid workers have voiced concerns, arguing that resettlement in fact creates poverty and may not yield the anticipated environmental benefits: a lose-lose situation. Many of these arguments rest on understandings of traditional cultivation and community in the highlands of northern Laos that emphasize harmony (with each other and with nature), sustainability, and independence: a form of 'original' affluent society. This paper draws on the explanations of and commentaries on resettlement made by Hmong who have resettled in Vieng Say district, Hua Phan province. Their accounts of engagement with and exclusion from state services and the market significantly complicate the simple oppositions of win/lose that mark the resettlement controversy. It was not resettlement and the subsequent engagement with market and state that these resettled people identified as causing poverty: it was in fact their marginalisation arising from long-term and

continuing exclusion from the kinds of health, educational, and economic opportunities that they desired both pre- and post-resettlement.

---

**Hobbs, Erin**

University of Western Australia

**‘We Are All Environmentalists Now’: Mining Development and the Meaning of Environment in an Ecotourism Destination**

What does it mean to be an environmentalist in Australia today? How can developers and nature protectionists come to identify themselves as environmentalists, yet be working for vastly different outcomes? This paper examines the interactions between a local environmental group and mining developers who are involved in a dispute over a mining proposal in Exmouth Gulf, adjacent to the Ningaloo Reef in Western Australia. More specifically, I explore key similarities and differences in the ways these two groups come to conceptualise the local environment through these interactions. Kay Milton argues that emotion is a key motivator for action, yet is often scorned in public debate in favour of ‘scientific rationalisation’. This paper builds on Milton’s argument by looking at ways in which both engineers and nature protectionists- who often come from very similar backgrounds- variously rationalise their environmental knowledge and principles, with supposedly competing economic values.

---

**Hoffstaedter, Gerhard**

Anthropology & Sociology, School of Social Sciences, La Trobe University

**Islam and its Universal Project: Malayness and Cosmopolitanism Reconsidered**

In this paper I trace the constructions of the Malay world and the role of Islam in it and look at its present guise. The early spread of Islam in the region entailed the delimited universalism inherent in Islam and the search for an ummah or watan. This translocal Malay identity has had its resurrections; however, it remains buried by fractured national boundaries under which Islam is subjugated to a role of national ethos, religion and interests. The resurgent cosmopolitan projects are elitist and geographical rather than cosmopolitan in a Kantian way. Malayness, and its intrinsic Islamness, itself have been formally tied to the nation state in Malaysia and thus offer little room to develop cosmopolitan credentials. I look at alternative narratives of the Malay world, in particular Joel Kahn's recent work, who aims to uncover a space for a cosmopolitan Malay hybrid identity. Indeed, the arts in Malaysia have opened spaces across South East Asia to communicate, as have Muslim missionary groups; however, the state keeps its firm grip on Islam as its last vestige on Malay identity.

---

**Hoyd, Marianne**

University of Sydney

**Economics and Indigeneity: Relational Autonomy and the Lake Cowal Gold Mine Project**

This paper examines the discourse surrounding the economic necessities versus environmental considerations which influenced the Wiradjuri people in their decision-making process concerning the Lake Cowal gold mine project in central New South Wales. It deals with the concept of relational autonomy of the traditional owners vis-à-vis the various stakeholders such as a multinational Canadian mining company, multiple government agencies, the local white communities and the environmental organizations...It has been proposed that if autonomy is allowed its full extent of meaning then it would refer only to an individual who is operating or existing in total isolation. This is not possible. Therefore the meaning of autonomy, especially for the Wiradjuri people in this scenario, is given consideration as is the gap between expectations and reality. The 'official' story and media records regarding the project are compared to the perceptions of the local Aboriginal and white communities.

---

**Huang, Shiun-wei**

Institute of Ethnology, Academia Sinica

**Reanalyzing Change and Continuity in Amis Religion**

During the 1950s and 1960s, Austronesians in Taiwan converted to Christianity in great numbers. This could be viewed as a unique religious phenomenon in the world's ethnography. In almost all other cases in Africa, America and Oceania, indigenous people's conversion to Christianity occurred under white colonial rule. Therefore Christianity is often associated with aspects of colonial influence, including politics, economics, military conquests and education, and the adoption of Christianity is seen as a result of so-called 'white power.' However, in the case of Taiwan, Austronesians' conversion to Christianity happened under the rule of the Chinese nationalist government, shortly after Japan returned the island to the hands of the KMT. The particularity of these religious movements in Taiwan raises many interesting anthropological questions worthy of thorough exploration. Studying religious change and continuity among Austronesians in Taiwan in social and historical context has been my major research interest since 1986. I have been doing research mainly among the Amis (or Ami), the biggest group of Austronesians in Taiwan, paying special attention to the processes, motives, meanings and impacts of their radical religious change after the mid-1950s. In the past decade, my research has shifted to historical and cognitive anthropology. I try to understand the distinctiveness of Amis society and culture in terms of both the objective and subjective dimensions of history, focusing particularly on Amis socio-cultural change and continuity under Japanese rule. I have also attempted to understand religion from a cognitive angle in the past few years. This paper reanalyzes Amis religious change and continuity from new perspectives.

---

Huang, Ying'kuei

Institute of Ethnology, Academia Sinica

### **The Formation and Reinvention of the Bunun Culture in Taiwan**

This paper will describe the historical process of the formation and reinvention of the Bunun culture from Japanese colonization until now. First it describes the shaping of Bunun 'traditional culture' under Japanese colonization. This traditional culture in turn influenced Bunun understandings of modernity and resulted in their adoption of new categories. Now, the Bunun seek to understand their situation -- the effects of recent capitalism, or neo-liberalism, and globalization -- by reinventing their culture both in traditionalist terms and in terms of the later invented cultural categories of modernity. New directions are resulting from the regionalization of local society and fundamental change in symbolic communications systems.

---

**Hyndman-Rizik, Nelia**

School of Archaeology and Anthropology, Australian National University

### **'Balad Niswen – Hukum Niswen': Migration and Gender Inversions between Lebanon and Australia'**

In this paper I will explore a perception amongst the first generation of Hadchit male immigrants to Australia that they had arrived in a 'Balad-Niswen-Hukum Niswen'– or a land of women ruled by women. This was a view they saw symbolised by the image of the Queen of England stamped upon the back side of the Australian currency. But what led them to develop such a perception of Australian society, and how did it resound with their memory of the 'order of things' in Lebanon? I will argue that their migration experience itself, as 'global yokels' – or migrating peasants from rural Lebanon, was experienced as an emasculating loss of status for them. This is true, in particular, for the 'Jeil el Harb' or war generation of men who fought in the militias during the Lebanese Civil War. What role did narratives of violence play in the construction of masculinity for Hadchit men in Lebanon and what role did its absence in Australia play in their reading of Australia as a feminizing environment governed by the rule of law? What were the results for the women in the Hadchit community? Did Australia present opportunities for Hadchit women to transform their status or did they find themselves, instead, in a migration lag which reinforced patriarchal male dominance within the Hadchit community and the rule of men as the head of the household? The expression 'Hukum Niswen' can also refer to a 'hen pecked husband', which is regarded as the ultimate insult or loss of status for a male in a household where the wife has grown too powerful and is 'seen by others' to rule over her husband and thus to rob him of his masculinity.

---

**Jayanti, Dewi**

Monash University

### **Place Identity and Transnationalism in Australia: Cross-cultural Participation of Balinese Migrants**

The paper examines the emergence of the cross-cultural phenomenon of transnational migrants in Australia from the perspectives of planning, participation and design. Issues about change in spatial qualities and cultural participation are broadly discussed, including place identity in relational space, the sense of multiple belongings between the country of origin and the country of residence (Australia), and discourse about multiple identities. The research draws on a case study of Balinese migrants in Australia who reside in Sydney and Melbourne. This community is small in number when compared with other migrant communities such as those coming from Italy and Greece. Yet, because of their unique cultural background, the Balinese community can provide us with important insight into people's sense of place and identity as well as its influence on the East-meets-West meaning of 'home'. The paper also observes the migrant's cross-cultural impact in forming national identity of Australia.

---

**Jennaway, Megan**

School of Population Health, University of Queensland

### **Notions of Absolute Certainty: Diversionsary Tactics in the Global Warming Debate**

Contemporary discourses of global warming are fascinating for their capacity to reveal the topography of the ideological terrain. This in turn reflects structural conflict between competing economic and political interests, and potentially renders global warming as just one among a multiplicity of ideological or discursive effects. But global warming is more than just a symptom of conflict at the level of ideas; it has highly tangible impacts in the world of things. Among the diversionsary tactics deployed by the nay-sayers is the claim that global warming isn't happening; when that failed, that it isn't anthropogenic; and finally, that there's 'insufficient' evidence for it. On this logic, we should never believe that a risk exists until it is realised. While this argument may serve a number of powerful interest groups, it ill behoves anthropology to take any heed of them. Climate change in a hotter direction is upon us and none of us knows where it is taking us next. Our task as anthropologists is to marshal cadres of committed researchers and action-oriented applied anthropologists who will:

1. Turn their minds to this critical and urgent issue
2. Gather as much evidence from the field as rapidly and thoroughly as possible
3. Assess potential impacts on indigenous communities and all populations that are most vulnerable to the effects of global warming
4. Develop (and funding permitted, implement) action plans on impact management and mitigation, based on pre-existing models of managing disaster, emergency and conflict/post-conflict situations.
5. Lobby governments, donors and world bodies to take constructive action

This paper is a polemical piece designed to stimulate critical thinking and action around a research agenda for the anthropological study of global warming.

**Jirattikorn, Amporn**

University of Texas at Austin

**(Pirated) Transnational Broadcasting: The Consumption of Thai Soap Operas among Shan Communities in Burma**

This research examines the roles of transnational media in the lives of Shan communities in Burma with a focus on their consumption of Thai satellite television, a main window on the outside world available to them. Unlike other neighboring countries of Thailand, i.e., Laos and Cambodia where Thai media is consumed directly from satellite signals, the Shan living in Burma access and consume Thai media only in a form of Thai soap opera dubbed in Shan and distributed in a form of Video CDs. The research consists of two parts. The first part examines how the Shan audiences appropriate transnational television to create a new site of identity that transcends national boundaries while expressing an ambivalent sense of interaction with mediated modernity. The second part discusses the role of this transnational media as a catalyst for Shan migration into Thailand and as a source of information for potential migrants. Together, the two parts of the research address the complex relationship between transnationalism, media consumption and identity formation.

---

**Jones, Philip**

South Australian Museum

**The Foundation and Early Years of the Anthropological Society of South Australia**

The Anthropological Society of South Australia was formed during 1926, the first such society in Australia. Its key founder, Frederic Wood Jones, later helped found the Anthropological Society of Victoria. The South Australian Anthropological Society's primary aim was to place existing knowledge about Australian Aboriginal people on the record, before it was 'lost to science'. For this reason, the Society welcomed corresponding members from the bush with 'first-hand information', and extended invitations to interested amateurs across the country. A list of topics for urgent investigation was drawn up, results were collated and discussed at monthly meetings, and newspaper reports relayed summaries to the public. This paper investigates the conjunction of personalities and events leading not only to the formation of the Anthropological Society, but also to the foundation of the Board for Anthropological Research during the same year. Not surprisingly, the two Adelaide organisations shared members, research aims and a commitment to a 'salvage' approach, but from the outset the Society also held a brief to examine issues relating to the 'preservation' of Aboriginal life and culture, allowing for topical, even political, discussion. The Society's relationship with other learned societies, the University, the Museum, missionaries and the government will be briefly considered. .

---

**Keen, Ian**

Australian National University

**Time in Yolngu Djang'kawu songs**

The paper explores the relationship between ancestral narratives, the language of ancestral songs, and the structure of other semiotic media in ceremonies associated with the Djang'kawu sisters in northeast Arnhem Land. Evocations of one group's country and sacra in songs and designs adumbrate its relations to other groups with the same ancestor. There are homologies between condensations of temporality, space, and group identities in narratives, songs and ceremonies.

---

**Kilby, Patrick**

School of Archaeology and Anthropology, Australian National University

**Combining Corporate Expectations with People's Needs: Hewlett-Packard's Social Investment Program in Asia**

Corporate Social Responsibility takes many forms, including compensation for actual or perceived wrongs, the sourcing of supplies from certain groups and communities (as Body Shop does), and philanthropic programs (like the Bill and Melinda Gates Foundation). This paper will examine the evaluation by applied anthropologists of a Hewlett-Packard social investment program that supports the training of micro-entrepreneurs in ten countries of the Asia-Pacific region. The key issues that emerge are: differing expectations on the part of the company and the local community; the relevance of the investment and flexibility of approaches; and the evaluation paradigm itself.

---

**Killingsworth, Ben**

University of Melbourne

**The Reproduction of 'Irrationality'**

Anthropology has always been intently interested in the objectification by humans of themselves and the things around them. Amongst the early founding figures of anthropology this engagement was focused on exploring cross-cultural differences in people's 'rationalities'. Of late the tenor of this interest has changed markedly. Sensitised to the disempowering effect of past anthropological work on the subject, anthropologists have in recent times tended to eschew concepts of cultural difference and to focus instead on universals of human objectification or 'rationality'. Lost in this shift of focus, I want to go some way to highlighting in this paper, is an acknowledgement of the different ways in which, or different extents to which, people communicate their objectifications. Lost also, I want to highlight, has been an acknowledgement of the powerful effects such differences can have within people's lives. In attempting to pursue this point I want to present in this paper some ethnographic material gathered while conducting fieldwork in several playgroups and mothers' groups around Melbourne, Australia. This material relates to the different manner in which two groups of (roughly) two-year-old children were learning to enact themselves and the different, highly intimate social contexts in which this learning was occurring. In presenting this material I hope to provide one brief account of how non-objectivity, or 'irrationality', can emerge, both at the micro level and macro level of social interaction, as a highly effective, disempowering social construct.

---

**King, Tanya**

Deakin University

**Dynamic nation-states and encrypted landscapes: Canberra**

The world in which individuals imagine themselves consists of both those elements encountered tangibly and those that are imagined, or inferred in response to elements encountered tangibly. Individuals and groups imagine their place in the orchestrating system of the state partly in response to the spatial and physical representation of the state, and their relationship to that representation. This paper will consider how in the physical spaces of Canberra a concentric cosmology is inscribed upon the environment, and how human movement through these spaces accords with this sense of how the world is structured. The examination occurs in two sections or,

rather, on two scales. The first focuses on Canberra as seen from above, or as a map. Individuals move about in these large spaces, imagining their location in relation to landmarks that they may not be able to see from the street. The second section, and scale, relates to those spaces that individuals encounter directly. The negotiation of these spaces often entails a corporeal element, as individuals encounter footpaths, corridors, trees and other individuals. In particular, I consider the way 'nature', or non-human organic life, is organised and encountered in the Australian National Botanic Gardens.

---

**Kipnis, Andrew**

Research School of Pacific and Asian Studies, Australian National University

### **Audit Culture: Neoliberal Governmentality, Socialist Legacy or Technology of Governing?**

This paper compares performance audits in a variety of cases in China with those analysed by anthropologists in other nations. Though the audits share many commonalities, the ideological evaluations of the audit processes by Chinese auditees are often diametrically opposed to those by anthropological analysts. Chinese auditees describe the performance audits as 'socialist', while the anthropological analysts tend to see them as a form of 'neoliberal' governmentality. This paper uses these contradictory evaluations as a lens for critiquing some of the theoretical assumptions of Nikolas Rose with regards to the analysis of contemporary audit cultures.

---

**Kowal, Emma**

University of Melbourne

### **Benevolent Anthropologies: The Hazards of Critiquing Liberalism**

Critiquing liberalism is a hazardous exercise. To take as an anthropological object those things most people see as inherently good – be it participation of villagers in development projects (Mosse 2001), AIDS activism in the Ivory Coast (Nguyen 2005), or self-determination remote Indigenous communities (Cowlshaw 1999) - is to invite suspicion. Why would one want to analyse these things except to criticise them? And why would one want to criticise them except for two possible reasons: either you are a neoliberal who thinks that liberalism is wrong (e.g. worrying about participation is a waste of time); or you agree with liberalism, and think that that it is not being properly executed (e.g., participation is important and should be done better). As either option spells trouble for the liberal objects of anthropological attention, they are likely to be wary. Under these circumstances, carving out a space for critical analysis is a challenge. This paper draws on the experience of conducting an ethnography of white, middle-class, left wing health professionals who work in Indigenous health. I discuss the difficulties of negotiating complex discourses of research ethics, benefit and responsibility in the setting of dense racial politics. I describe how labouring the distinction between criticism and critique, and the concept of 'methodological agnosticism', were useful tools in maintaining a space for critical analysis in a climate of urgent need. Finally, I discuss how other anthropologists of benevolence, predominantly anthropologists of development, have responded to the challenge of 'encourag[ing] critical purchase without cutting off the strings of hope' (Tsing 2005).

---

**Lakha, Salim**

Development Studies Program, School of Social & Environmental Enquiry, Faculty of Arts,  
University of Melbourne

**Difference in a Transnational Organization in Australia: The Case of Transient Indian Information Technology Professionals**

The international movement of skilled workers within the same transnational organization is a relatively recent phenomenon that has assumed considerable significance in terms of scale, economic impact and cultural transactions. Through this movement transnational organizations are increasingly confronted with the presence of cultural diversity. In anthropology the issue of cultural diversity within organizations has received little attention. This paper pursues the problematic relationship between difference and diversity as manifested in the workplace in an era dominated by transnational corporations. It strives to explore the relationship between discourses of difference and diversity, on the one hand, and the material conditions of globalized production on the other.

---

**Lea, Tess**

Charles Darwin University

**Going Native in the Bureaucracy**

The paper draws from sustained fieldwork in a range of policy domains in the north of Australia. It concerns the conduct of ethnography among predominantly white, left-liberal 'progressives' who spend their working lives trying to amend the world for the betterment of Indigenous people. The sites vary: my work draws from the time with educators worrying about inequalities in school outcomes; from work with engineers and architects redesigning public housing and amenity in Aboriginal households; through to the worlds of public health, where the gaps in Indigenous life expectancy and the horrendous burden of chronic disease focus the long hours of concerned professionals. It concerns the experiential dimensions of being a helping white, and the ways this has forced me to confront the meanings of the claim: I have met the state, and she is me. One consequence of borrowing from the field one lives in is that notions of work-not work are more difficult to sustain. Moreover, in a post-colonial setting where the work of welfare bureaucracies is the 'development' and capacity building of the Indigenous population, subalternity is no longer the clear moral point for realigning one's theoretical object. When the state is no longer outside one's self but is the self, when the task is not to be a spy but to comprehend the cultural creation of policy around and within, who does the anthropologist champion? Or does the question reveal its redundancy in the asking? Arguing for the importance of ethnographic work from within bureaucratic and institutional spaces, this paper suggests that the bad faith of anthropology when it comes to studying its own cultural forms borrows from and mirrors the cultural habits of institutional fields in unexpected ways.

---

**Lee, Helen**

Sociology and Anthropology, La Trobe University

**Ambivalent Youth: The Children of Tongan Migrants**

In the emerging literature on 'second generation' transnationalism, there is a tendency to focus on the emotional, symbolic and material ties of migrants' children to their parents' homelands. Such work tends to neglect the often ambivalent attitude of the second generation to such ties. This paper focuses on second generation Tongans overseas and the ways many of them resist, challenge and even reject the values, institutions and practices held important by their parents; and

explores the implications of this for Tongan transnationalism. Drawing on interviews with second generation Tongans in Australia, the paper argues that their positioning between assimilation and transnationalism is more complex and fraught than their parents', and that their identity struggles have significant ramifications for multicultural policy.

---

**Leo, Daniel**

University of Queensland

**The Protectors of Aboriginal Relics: The Institutionalisation of Queensland's Vernacular Anthropology and Archaeology**

Starting with British colonisation in 1826, Queensland developed a vernacular tradition of anthropological and archaeological practice that has continued, since the 1960s, alongside an alternate, professionalised practice. This 181 year history of lay, learned and professionalised non-Indigenous people researching, analysing and communicating their understandings of Queensland's Indigenous societies, cultures and histories was dominated for so long and to such an extent by non-professional practitioners that through several entities such as antiquarianism became institutionalised. At times three learned societies, two museums, a university, and even the State Government, all legitimised and advanced antiquarian practice, practitioners, and discourses – and this was especially the case with the Anthropological Society of Queensland. An appreciation of this milieu not only provides a more thorough historical account *per se*; it also foregrounds an understanding of objects and landscapes as being palimpsest-like, as successive peoples inscribe, erase, and re-inscribe the 'stuff' of culture with their constructed meanings and uses. Simultaneously, objects and landscapes are also a focus for contemporaneous peoples to compete and co-operate in defining the 'stuff' of culture. This paper seeks to provide an historical framework to aid in teasing out these often densely layered meanings and uses, and to elucidate how an object or place can be variously described as sacred, ancestral, as a relic, a specimen, an artefact, or as an item of family or National heritage.

---

**Li, Quanmin**

Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University

**From gift to commodity: Tea in the Ang society in Southwest China**

This paper mainly focuses on tea and adopts the Maussian view of gift and commodity exchange to discuss the structure of social relations of the Ang people, drawing on the author's ethnographic research in an Ang village of southwest China. Through illustrating how the Ang use tea in their gift giving to show their identity relationship with gift receivers and how the Ang sell tea to the market to build up their interaction with buyers, the paper argues that gift relations and commodity relations are two important parts of social relations of the Ang people. They are not isolated but co-exist in the Ang society.

---

**Lien, Marianne Elisabeth**

University of Oslo

**Roots, Rupture and Remembrance: Tasmanian Landscape Narratives .**

.A common response to displacement is to introduce elements from a remembered place thought of as 'home'. This explains the urge among colonial settlers to transform the landscape of British

colonies, for instance by planting trees such as pine on a Tasmanian foreshore. A few generations later, the urge to appropriate the physical landscape remains an important pursuit. Yet, contemporary appropriations of landscape involve different and conflicting images of heritage and belonging, making landscape transformation a highly contested field of community engagement. I will use a current conflict over five pine trees as an empirical entry to the multilayered facets of Tasmanian notions of belonging.

---

**Lim, Adelyn**

Department of Anthropology, RSPAS, Australian National University

### **Globally Circulating Feminist Discourses and Their Localisation in Singapore**

In the twentieth century, a global movement emerged that came to be known as ‘second-wave feminism’. Theory, activism and politics converged to influence much of the developed and developing world while being culturally specific in addressing issues relevant to a particular society. In this paper, I look at the ways activists in Singapore understand and negotiate ‘feminism’ in their participation in women’s NGOs, and the relevance of ‘feminism’ to the practices and initiatives of women’s NGOs. In so doing, I emphasise the conflicts between political generations of activists within women’s NGOs. By examining the discourses which inform and shape ‘feminism’ between political generations, we are able to situate the engagement of individual activists and NGOs with feminism within a specific historical and cultural context. Such an analysis is invaluable in understanding the form that localised women’s movements take in contemporary Asia.

---

**Lim, Chee-Han**

Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University

### **Holism and Discipline in Zhineng Qigong**

There are thousands of schools of qigong practiced in the world today, but anthropological research has been conducted on this traditional Chinese art. Zhineng Qigong (intelligence-capability qigong) is one of the newest “scientific” schools of qigong spawned from the “Qigong Fever” that enveloped mainland China in the late 1900s. For the past three decades, anthropologists and sociologists alike have turned towards the human body as an analytical category, arguing reflexively, against the smuggling of Cartesian dualisms into ethnographies of ‘non-western’ practices. I propose, within this new social scientific approach towards embodied culture, a non-romanticized look at the holistic approaches of ethno-therapeutic systems. Building on my participant observation of Zhineng Qigong practices in Singapore, I argue that the creative, selective reading of Chinese philosophy and Science had produced a form of cosmology for Zhineng Qigong teachers, that precisely because of its holism, with the Singapore state’s attempts at cultivating a disciplined population.

---

Long, Nick

University of Cambridge

**Not the Mountain We Conquer but Ourselves: Self-formation in a ‘Natural Tourist Attraction’ in Kepulauan Riau, Indonesia**

Jungle-clad Gunung Bintan, in Kepulauan Riau province, Indonesia, is paradigmatic of a ‘wild’ and ‘natural’ space for people living on the island. This paper examines how competing understandings of ‘the mountain’ and ‘the natural’ are put to work and redefined in the context of mountain climbing. Provincial government officials promote the mountain as a ‘natural tourist attraction,’ thereby enrolling it in their own aspirations for regional ‘development.’ To achieve this, they must render the mountain attractive to foreign tourists. Since ‘Westerners’ are seen as having an environmentalist culture, it is considered economically advantageous for Indonesians to learn to ‘read’ nature in a way that sees potential for development in its preservation, rather than its destruction. The government has therefore harnessed a discourse of ‘pecintaan alam’ (nature loving) to encourage a particular new consumption of nature through camping and trekking. Yet ‘natural’ spaces are also understood as dangerous, because they are home to powerful and irascible makhluk gaib (mysterious creatures). The increasing rates of possessions seen amongst scout and pecinta alam groups are held up as evidence that ‘natural spaces’ are now being moved through in inappropriate ways, generating wider anxieties surrounding the exploitation of ‘natural tourist attractions.’ Structured around the ethnographic analysis of a ‘mountain trekking festival,’ this paper examines how intersections between state and non-state discourses of ‘nature’ play out when scaling the mountain, and how the language of ‘development’ places citizens in new, and often contradictory, relations to ‘nature’.

---

MacCarthy, Michelle D.

Anthropology, University of Auckland

**Contextualizing Authenticity: Cultural Tourism in the Trobriand Islands of Papua New Guinea**

My proposed research concerns issues of authenticity and the commoditization of culture in the context of the annual Milamala (Yam Harvest) Festival in the Trobriand Islands of Papua New Guinea. The major research question I seek to answer with this project is: How is the tourist exchange contextualized, in terms of authenticity and commoditization, for both hosts and visitors? Associated questions are: To what degree is tourism at Milamala considered, by all parties, authentic and/or commoditized? What does authenticity mean for those involved? How important (if at all) is authenticity for each? The goal of the project is to explore the relationships and interactions between villagers and visitors in terms of authenticity and commoditization. The primary aim is to add to current debates about the meaning of authenticity and how the commoditization of culture may affect perceptions about authenticity. I will approach this issue in a holistic way by looking at both sides of the tourism interaction (hosts and guests). Applied aims include providing information about cultural tourism and community-based tourism in ways which have been identified as potentially beneficial to the development of sustainable tourism in Papua New Guinea.

**Macdonald, Gaynor**

University of Sydney

### **Economy, Culture and the Imperatives of Contemporary Anthropology**

Focusing on the social malaise facing many Aboriginal communities, this paper addresses the relative absence of economic analysis in Australian Aboriginal anthropology by asking what it means to bring economies - local and national, macro and micro - into the context of cultural practice and social adjustment. I will argue that a capacity for a cultural transformation of economic practice has been possible through Wiradjuri colonial histories (central western NSW) until very recently. This is no longer possible and the impacts are harsh. This raises the question of the relationship between economies and cultural practices which is central to understanding colonial histories as well as contemporary experiences.

---

**Madden, Raymond**

Department of Anthropology, La Trobe University

### **Teaching Ethnography**

In light of the fact that ethnography is 'diminishing and expanding, emerging in new forms in new contexts', what should we be teaching the next generation of anthropologists (and other related social researchers) about ethnography? Is there a distinctly anthropological legacy to be maintained in the face of an emerging interest in ethnography from other disciplines? What about questions of the 'ownership' of ethnography in relation to the desire to proselytise to as wide an audience as possible and the value of this approach to understanding the human condition? What do we say of cyber-ethnography and the technology-mediated sociality that is increasingly part of contemporary student's lives? Are they sites for 'proper' ethnography?

---

**Malavaux, Claire**

University of Western Australia

### **Studying Bureaucrats: Challenges and Difficulties**

Over thirty years ago, Nader called researchers to 'study up' and focus on the elites and the power-holders as a 'remedy' to the classical anthropological focus on 'studying down'. However, this type of study remains underdeveloped. This paper, based on my master's thesis on Australia's refugee policy, represents an effort to help remedy this situation. My research into the mandatory detention of 'unauthorised' asylum seekers, led me to consider the role of the Department of Immigration and Citizenship (DIAC) in the implementation of this policy. The research was challenging to conduct, as it proved nearly impossible to access the site of study: the Department of Immigration and Citizenship. Despite my best endeavours and enthusiasm to study this bureaucratic organization, I was unable to successfully approach DIAC employees and was repeatedly stopped by the closed doors of this 'public' service. In this paper, I reflect on the complications I encountered during my fieldwork especially in terms of access and getting ethic approval. As some argue, approaching policy elites can be difficult and problematic. As I contemplate the methodological implications of research on elites, I will discuss and explain why I believe that potential methodological, ethical and epistemological obstacles to 'studying up' should not prevent social researchers from undertaking such research. Studying the rich and powerful is necessary if we are to understand the human condition, and more specifically the power dynamics that shape the society we live in.

---

**Manderson, Lenore**

School of Psychology, Psychiatry, and Psychological Medicine, Monash University

**Anthropological Perspectives on Global Warming, Environmental Disaster and Disability**

Natural disasters have increased as a consequence of global warming. Despite great differences in geographic location, types of events, and local and national political and social institutions, the impact of disaster everywhere follows the structural fault lines of the societies in which they occur and the political economic links between those societies and central powers. Disasters impact most severely on those with least power: women with children, and people who are elderly, disabled or impoverished. Through a focus on people with disabilities and chronic illness, I examine the conventional formula for disaster preparedness and response, and argue for the value of foregrounding the needs of those with the fewest resources. An applied anthropology of disaster points to potential benefits to all when disaster preparedness, response, and recovery plans include the expertise of those who are marginalized and with the fewest resources, and so work towards caring for all people during the unfolding processes of disaster.

---

**Marshall, Jonathan**

University of Technology Sydney

**Ethnography and Epistemology**

That ethnographers are investigating new domains throws more sharply into question the relationship among theory, image and practice. Does the theory the ethnographer uses to apply to the field being studied also apply to themselves? In this paper it is argued that the processes involved in ethnography add vital insights into the ways that people have to conduct themselves online (in so called virtual communities) and the problems they face. They too are trying to understand, or construct and sometimes to control) the culture they are coming into. They too are affected by necessary uncertainties. They too have a trajectory which influences their contacts, intimacies and placings by others. The social categories they employ, which are likewise often employed by the anthropologist, have effects on their understanding of, and relation to, the people they are interacting with. The images and poetics which affect Western societies' assumptions about technology are also working themselves out within the anthropologist's imagination. If this is the case then what monopoly can anthropology claim?

---

**Mayes, Warren**

Department of Anthropology, RSPAS, Australian National University

**Regimes of Beauty in Post-Revolutionary Laos**

The image of the 'Lao girl' metaphorically associated with the beauty of a flower is a contemporary icon eclipsing all other representations of national culture in Laos. As the socialist regime that seized power in 1975 abandons its revolutionary ideals and moves to join the regional market economy, the search for new ideals legitimating the urban elite has led to a reemphasis of traditional culture. Once valorised as revolutionary comrades in the anti-colonial struggle, women are now increasingly the object of a new fetish for 'cultural' beauty. While they continue to be largely excluded from the political leadership and encouraged to take on domestic roles as 'good wives and mothers', young women are also achieving a much more prominent public role as pop singers, models and actresses in the commercial media. This media is central to the expressions

and performances of a new generation of urban middle class youth seeking greater participation in regional and global culture but also finding themselves negotiating a heightened nationalist emphasis on the maintenance of 'tradition'. This paper explores representations of beauty in Lao business calendars, beauty pageants, magazines and the fledgling pop music industry and identifies a struggle for cultural authority underlying the beautiful surface.

---

**McAllister, Patrick**

University of Canterbury

**The Moral Economy of the Migrant in South Africa pre-1994: Reflections on the work of James Scott**

The notion of 'moral economy' as applied by E. P. Thompson in his work on the English working class, and adapted by James Scott in his studies of peasant economy in South-East Asia, has received wide attention from scholars in a number of academic disciplines, and its contemporary relevance has recently been assessed and analysed by a group of contributors to the *American Anthropologist*. In this paper the relationship between black migrant workers, capitalist endeavour in South Africa, and the apartheid state, is examined in terms of Scott's contribution to social science's analytical tool kit. In particular, the question of whether it is possible to identify a 'moral economy' among migrant workers, one that encompasses both their rural homes of origin and their urban-industrial workplaces, is explored. Attention is also given to how such a moral economy differs from that identified by Thompson and Scott.

---

**McComsey, Tiffany**

Social Anthropology, University of Manchester

**Models of Being Models of Doing and the dialogues between them: The Stolen Generations and the Re-development of Redfern and Waterloo**

My fieldwork experience of two and a half years has been divided between a focus on members of the Stolen Generations in Redfern and the redevelopment of Redfern and Waterloo, with particular emphasis on the Aboriginal community's experience of this. The connection between two seemingly disparate foci of study comes from my location in the field, which was as a volunteer in some of the community organisations and groups as well as my participation in meetings held in relation to the redevelopment of the area and other community events. Before I started my fieldwork I wrote in my research proposal that 'The study of the Stolen Generations allows for an examination of the 'post-colonial' relationship between Indigenous and non-Indigenous Australians, which requires direct attention to be paid to the consequences of non-Indigenous Australian policies and interventions into the lives of Indigenous Australians, and the Indigenous responses to such interventions.' Having both lost and kept this in mind throughout my fieldwork, I have focused it on the relationship between the Stolen Generations and the Re-development of Redfern and Waterloo as 'post colonial' experiences of Aboriginal and Non Indigenous relationships, with models of being and doing, and with the dialogues between them.

---

**McDougall, Debra**

University of Western Australia

### **Why We Should Keep Looking Down: Against the Metropolitanization of Anthropology**

In an age when studies of international financial instruments seem as common as studies of poor agriculturalists for PhDs in anthropology, and a political situation in which few novice anthropologists dare study disenfranchised groups with whom they are not identified, do we still need to justify 'studying up'? This talk traces some changes in anthropological theory, practice, and institutional structures since the 1970s when Laura Nader, Dell Hymes, and others called for reinventing the discipline in a way that would allow anthropologists to study the rich and powerful as well as the poor and down-trodden. Although anthropologists today may continue to find subalterns in all sorts of strange places, fewer anthropologists seem to be moving far beyond familiar cultural or class positions in the process of doing fieldwork. I provisionally attempt to articulate reasons why academic anthropologists should continue to 'study down,' beginning with the mundane fact that the vast majority of the world's population is 'down' in relation to tertiary-educated scholars. I suggest that anthropologists are some of the few academics who are still 'looking down' in order to engage in dialog with the disenfranchised, viewing them not just as the victims of social problems to be solved but as interlocutors whose views of the world are worth taking seriously.

---

**Mewett, Peter and Kim Toffoletti**

School of History, Heritage and Society, Deakin University

### **Women as Consumers of a Male Domain: Australian Rules Football and Its Female Fans**

Looked at from a global perspective, sports are mostly male preserves. Those played by women seldom attract a large spectatorship and the numerous at-ground viewers of men's play mostly are men. An exception is Australian Rules Football (AFL), a male sport that since the 19th century has drawn a considerable female following, with women accounting for about half of the 'live' crowds. From single-person and focus group interviews conducted with female AFL fans, we examine how women voice their support for a sport characterised by hyper-masculinity in players' on-field and off-field behaviours, in the organisation and control of the sport, and in the 'natural' authority credited to men's voices in commentary and interpretation of it. Given their marginalisation in AFL and in sports generally, what do women fans gain from their avid support of AFL and how does this influence the construction of their identities as women? We examine these issues from a perspective supporting the idea of multiple, fragmented identities.

---

**Miles, Douglas**

James Cook University

### **Beyond Ockham's Razor in the Northern Thai Highlands: Further Philosophical Issues in the Anthropology of Development and Australian Foreign Aid**

During 1966-68 I resided in the Yao village of Pulangka, in the rugged mountains of northern Thailand, near the Laotian border. On assignment from the Australian Government and the Thai Ministry of Social Welfare, I undertook a fine-grained field study of the sustainability of the shifting agriculture practices of the Yao. The aim was to determine, from economic, demographic and environmental viewpoints, the feasibility of phasing out opium production – something that the Yao themselves agreed was inevitable and indeed necessary. Without warning, in February 1968 the Royal Thai Army implemented in Pulangka the then-current policy of destroying such villages and planting landmines in and around them in order to discourage continued residence

and cultivation of crops. This brutal tactic, of course, rendered the established swidden system of mixed cropping, including poppy, permanently unsustainable. This paper also discusses the more sophisticated strategies adopted by the Thai military more recently to suppress opium production, including the commercial clear-felling and denuding of jungle regions where poppy is grown in shifting cultivation (my photographs will illustrate the appalling desolation, erosion and other ecological damage that has already been caused). Finally, and in view of the massive upheavals suffered by these Yao swidden farmers, I pose some more philosophical questions about the relevance of detailed, fine-grained fieldwork observations on the sustainability of certain agricultural practices, given the fact that powerful political and military forces were and continue to be such a drastic determinant.

---

**Milton, Kay**

Department of Social Anthropology, Queen's University Belfast

### **Global Warming and Public Discourse: Predictions of Doom or a New Millennium?**

While anthropologists have long examined the impact of environmental factors on human societies, only a few have explored the impact of global warming or climate change on human societies. This paper (1) briefly reviews anthropological studies of global warming to date; (2) discusses the gravity of global warming; (3) posits the roots of global warming in the treadmill of production and consumption associated with the capitalist world system; and (4) examines the impact of global warming on human subsistence, settlement patterns, and health. Given that anthropologists have long recognised that social systems, whether local, regional, national, or global do not last forever, I argue that ultimately the only way to mitigate global warming will be through the transcendence of global capitalism and its replacement by a new global political economy organised around a commitment to social parity, democratic processes, and environmental sustainability.

---

**Mobbs, Robyn**

Living Well Centre for Military and Veterans Health, University of Queensland-Herston

### **The Concept of Living Well in the 21st Century: Culturally Constructed Health Imperative or Biomedicalised Lifeway?**

There is growing recognition within the health care sector that the Australian health system needs to change its focus from illness to wellness. In this presentation I will provide a reflexive anthropological account of the Living Well Program we have designed at the Centre for Military and Veterans Health. The proposed goal of the program is to share and develop knowledge about effective ways to enhance wellness among at-risk population groups including veterans and their families, community organisations, primary care providers, policy-makers, and other researchers. The key planks to the program are disability management (rehabilitation and compensation/chronic conditions), health protection (health promotion/ prevention) and patient-centred health management (illness risk management/early intervention/self-management). These are underpinned by a holistic conceptual framework that incorporates social and cultural well-being, medical evidence for healthy outcomes and a health-supporting environment. I will address the question, Is this a sophisticated wellness program that in a complicated way will achieve a more holistic approach to the complicated cultural construction of living well, or a further biomedicalisation of our 21st century Australian lifeways?

---

Moore, Penelope

Granada Centre for Visual Anthropology, University of Manchester

**Working, Thinking and Knowing with Audio-Visual Media in Music Worlds**

This paper explores how doing anthropology with visual and aural media both formed and transformed my research with musicians in Vienna. During fieldwork, I engaged with musicians' worlds using video and photography alongside more traditional techniques of participant observation. Since then, I have edited a film alongside writing-up my research. My work with visual media has therefore, been integral to my anthropology. The paper will explore some ethnography (written and filmic) that emerged through this engagement and the implications of this approach for my work. I would like to argue the case for an anthropology that engages with human experience and knowledge through lively experiment and explorations with different techniques and technologies because they open up different ways of knowing. In particular, I would like to show how working with a video camera allows for a different engagement with space and people in place, a more material thinking. Also, the filmic thinking involved in processes of making film (like juxtaposition and montage for example), can take us beyond a communication of knowledge and experience to include an active thinking through research questions in ways that constructively work together with more traditional ways of knowing in anthropology. The use of audio-visual technologies helped me to explore the intersection of musicians' sociality, music making and place in ways that brought me closer to the experience of musical living for professional musicians.

---

Moran, Mark

Desert Knowledge Cooperative Research Centre and Centre for Appropriate Technology

**Understanding the Effects of the Public Service System on Local Governance in Aboriginal Settlements in Desert Australia**

The public service system administering Aboriginal affairs across desert Australia is changing at an unprecedented rate, resulting in increasing complexity and number of actors and agencies. Aboriginal leaders and employees are overwhelmed by the changes and describe an ever increasing administrative burden. The paper examines the pervasive effects of the public service system on Aboriginal involvement in decision-making. Governments and their agents are preoccupied with finding linear deterministic 'solutions' to new conceptualisation of the 'problem' that they can package and vertically implement. In reality, the day-to-day governance of public services operates as a complex system, characterised by limited predictability, non-linear dynamics, process dependency, self-organisation and feedback among multiple scales. The paper introduces four parameters to better understand this complex adaptive system: connectivity, functional rescaling, accountability mapping, and practical adaptation. These parameters promote a shift in perspective from controlling change in a system assumed to be stable, to enhancing the capacity of actors to learn and live with a dynamic system and for them to find ways to transform it into more desirable directions. The complexities and tensions of the public service system in Aboriginal affairs cannot be escaped, but they can be made more creative, and their destructive tendencies curbed.

**Morgan, George**

School of Humanities / Centre for Cultural Research, University of Western Sydney

### **Postcolonial Sociology? Conceptualising Urban Indigeneity**

In the mid twentieth century some Australian anthropologists predicted their discipline's conceptual tools would have declining utility for understanding contemporary Aboriginality. For example, JA Barnes, head of anthropology at the University of Sydney wrote in 1960 : Just as Aborigines have become more like their white neighbours in the last one hundred years, so has the study of tribal societies become assimilated to the study of societies in general. But while historians and anthropologists have accepted the challenges of post-colonialism, sociology has had less to say. This paper will argue that to address the substantial social problems faced by many of those who identify as Aboriginal requires both the exercise of sociological imagination and the involvement of both indigenous and non-indigenous voices in public debates. In the era of 'coercive paternalism' (or 'tough love') it is inappropriate to see European and indigenous social orders as completely separate and incommensurable. To essentialise either or both, is no longer strategic. If contemporary Aboriginality is the product of many social determinations, some of which are independent of colonialism, then understanding and defining the self that is to be determined becomes a substantially more complicated task.

---

**Morrell, Elizabeth**

Flinders Asia Centre, Flinders University

### **Regional Development in Indonesia – Meeting Local Needs?**

In the past decade, at the same time as global development objectives moved from a focus on economic expansion towards wider socio-cultural aims, local autonomy has been increased in many Southeast Asian nations. Together, these two factors should produce more appropriate regional development which pays closer attention to local circumstances and needs. The local focus has grown from - and is simultaneously engendering - robust assertions of regional awareness and identity. Because of the change from centralism to increased local input, regional development policies are now influenced by a wider range of political, geographic, social and cultural factors. These include socially-determined local values and norms, and a strong connection to territory and place. This paper asks if the enhanced local orientation is producing the balanced opportunities sought by current donor strategies. In particular, it examines aspects of development practices within Indonesia's new regionalism to determine who is constructing this, how it is being implemented, and who is benefiting.

---

**Mosko, Mark S.**

Australian National University

### **The Fractal Yam: Fractal Recursion and Agency in the Trobriands**

As Jim Fox and his collaborators on the Comparative Austronesian Project have amply demonstrated, the arboreal idiom of 'base', 'branch' and 'tip' animates the origin structures of precedence of many if not most societies of the Austronesian world. Less attention has been directed at indigenous elaborations of base-branch-tip in other cultural and social domains of the region. This paper traces the ramifications of base-branch-tip articulating numerous dimensions of the culture and social organization of Northern Kiriwina in the Trobriand Islands (PNG). Based on recent ethnographic enquires at Omarakana, the site of Malinowski's original fieldwork, this paper argues that the sequential recursiveness of base-branch-tip across North Kiriwinan contexts is fractally structured – borrowing a notion from chaos theory. The production of every 'tip', in other

words, becomes the condition or ‘base’ of further base-branch-tip transformation, and so on. In this way, base-branch-tip recursions in the Trobriands serve as the cultural template for social action, or ‘action scenarios’. Re-examining a number of Trobriand cultural contexts as enchaind base-branch-tip transformations sheds new interpretive light on many topics of long-standing anthropological interest: e.g. the production, display and exchange of yams and other values, the classification of village and garden spaces, human procreation, the relation of dala ‘subclan’ to valu ‘village’, sagali mortuary de-conception, the nature of chiefly agency, kula exchange, and villagers’ relations with baloma spirits of the dead.

---

**Muir, Kado**

Aboriginal Heritage Consultants P/L

**A State of Over Excitement: (un)Sustainable Development in Remote Regions of Western Australia**

Aboriginal Australians developed an extensive and complex trading network based on the exchange of intellectual property as the primary commodity, while material goods were traded as a secondary commodity to qualify the primary exchange. This economy operated within the hunter gather mode of production for countless millennia. There has never been any formal recognition of Aboriginal economic capacity beyond that of a laboring subservient role. There has never been any attempt by governments to recognize the value of assets in the form of intellectual property, land and/or natural resources held, owned or managed by Aboriginal people. The history of contact has been one of marginalization and dispossession, this colonial tradition of subjugation continues into the present with restrictions in legislation like the Native Title Act, to taking and using resources for personal domestic consumption, not economic development.

---

**Musharbash, Yasmine**

Department of Anthropology, University of Western Australia

**Fuelling the Feud? An Analysis of Social and Institutional Engagement in a Feud and of the Limitations of Participant Observation**

This paper provides a history and analysis of a feud that started in 1999 at the remote Aboriginal community of Yuendumu, N.T. What began as a jealousy fight between two teenage girls has since escalated, involving families from Yuendumu, the neighbouring community of Nyirrpi as well as Alice Springs, and violence including the burning of cars, houses, and fighting with guns and machetes. Identifying access to ‘power’ in the organizational and institutional grid of the community as a possible reason why the feud escalated, this paper examines the ways in which institutionally-backed (local, state, and federal) agents have sought to stop the feuding; and how these actions unwittingly fuelled it. It ponders the question of how anthropologists can act within this conundrum, as engagement on the ‘Yapa’ (person-to person) level implicates and thus draws one into the feud; while acting as a ‘whitefella’ - no matter how good one’s intentions – seems to exacerbate the problem.

---

Naemiratch, Bhensri

School of Psychology, Psychiatry and Psychological Medicine  
Monash University (Caulfield Campus)

### **‘Even the Deities Drink Pepsi’: Dietary Change in Contemporary Thailand**

Thailand has experienced profound changes from the impact of modernisation and urbanisation. Changes in taste, food preparation and consumption, concomitant with changes in residence, work and activity levels, are reflected in increases in the incidence and prevalence of non-communicable chronic diseases. The aims of this paper are to describe and analyse the impact of and to reflect on the importance of the economic and social context of modernisation and urbanisation on people’s health and well-being, with particular attention to dietary change. Data are drawn from ethnographic research conducted in Bangkok with adults with type 2 diabetes, with attention to their understanding of the disease and their ideas related to changes to diet. Participants asserted that food today tastes sweeter than food that they ate when they were young. All participants relied on cooked food bought from outside home, which they acknowledged was “tasty but risky”. Participants were well aware of the increased use of sugar in prepared foods, and questioned the correlation between sweeter foods and health. Data suggested that there was a trend towards the consumption of food with a sweet taste, thus reflecting the type of food that is commercially available regardless of individual taste preference. With modernisation Thai people have also come to appreciate the convenience of buying prepared food, with a consequent change in taste. Thailand is also an important tourist destination with food clearly being a key element of the tourist experience. The Thai government has promoted the country with the slogan “Thailand is the world’s kitchen.”

---

Nyiri, Pál

Department of Anthropology, Macquarie University

### **Between Encouragement and Control: Tourism, Modernity and Discipline in China**

Since the early 1980s, people in China have been able to move around much more than before, and the state has encouraged various forms of mobility as practices that contribute to the modernization of the population. At the same time, spontaneous mobility remains threatening to state control, not only in the well-known form of rural migrants to cities, but also because it challenges the state’s grip on representations of the nation. This paper deals with the way the duality of encouragement and control plays out in the burgeoning Chinese tourism industry.

---

Ottosson, Åse

Central Land Council, Alice Springs

### **Putting Aboriginal Masculinities into Play in Central Australia**

Over the last 80 years, variations of popular music have become core expressive forms in Aboriginal Central Australia. Distinct localised styles of country, rock and reggae music are now intrinsic parts of regional Aboriginal life worlds. In this particular Australian region, these genres of Aboriginal music are almost exclusively practiced by men, and within an almost exclusively male homo-social realm. This paper explores country, rock and reggae music practices as important means for Aboriginal men to assert, negotiate and variously identify with a diversity of local and global practices, values and ideas of masculinity and manhood. By framing ethnographic examples with some influential theories of masculinity and gendered practice, this paper demonstrates how the desert men continue to put into play a variety of models of manhood when they craft their sense of selves as contemporary Aboriginal men. It discusses how ancestral

normative regimes for appropriate male behaviour may partly resonate with aspects of global male imagery and practices associated with various popular music genres. Some prominent non-Aboriginal models of masculinity that have emerged in the particular inter-cultural history of the Central Australian region also continue to shape both men and music practices in the desert region.

---

**Pattenden, Catherine**

University of Queensland

**Putting on the Corporate Hat: The Methodological Challenges and Benefits of a Mining Corporation as a Site of Ethnographic Fieldwork**

A decade ago, Gupta and Ferguson (1997) called for a rethink on definitions of 'the field' in ethnographic research, and that we defetishize 'the field' as a bounded locality and embrace more flexible and opportunistic strategies for understanding the complexities of people and social practice. In this paper I discuss my experience of fieldwork within a large mining corporation undertaken as part of my PhD. What started out as a delineated and short-term vehicle, agreed between myself and the mining company, to facilitate access to my defined 'research participants' became a two year employment engagement in which I became embedded within the corporate system. This required that I, for a while at least, adopt the persona of corporate employee and attempt to see social and political landscapes through corporate eyes. This experience was highly influential on my understanding of the complexities and inner-workings of a large multi-national, and the political and business drivers that can shape intersections between people and corporations. In this paper I focus on the ethical, methodological and political challenges, and the epistemological benefits, of this approach.

---

**Patterson, Mary**

School of Social and Environmental Enquiry, University of Melbourne

**From Minerva Reef to Minerva's Owl Taking Wing at dusk: Libertarians and Neo-liberal Orthodoxy in the Pacific**

This paper explores the peculiar trajectory of neo-liberalism in Vanuatu from the manifestations of extreme libertarianism in the activities of the Phoenix foundation and its founder Michael Oliver, a student of Hayek's teacher Ludwig von Mises, to what appears less extreme in the current orthodoxy of the economic policies of the majority of the International Aid donors to Pacific States. The local interpretation of both the Phoenix foundation's schemes and the policies of Aid donors and others reflect the complexity of the social imaginary in Vanuatu and the inadequacy of theories of development frequently promoted as the way forward for Pacific states.

---

**Petray, Theresa**

Department of Anthropology, Archaeology and Sociology, James Cook University

**Towards Autonomy: Aboriginal Activism and Social Movements**

Social movements have a long and robust history of driving change within society. In Australia, the struggle for Aboriginal rights has often been at the forefront of national consciousness, yet this cause has received little attention from social movement theorists. Research focuses on specific events, but does not identify or analyse a general 'Aboriginal social movement'. Yet there is an

almost dizzying array of movement theories and typologies available which may offer insight into the workings of Aboriginal movements. Hence, this project examines Aboriginal activism through a theoretical lens; it simultaneously enhances social movement theories and the empirical knowledge of Aboriginal activism. Many different Aboriginal movements appear to exist; these are examined and classified to allow for comparison with other collective action. The project is qualitative, and relies heavily on ethnographic research. Participant observation, interviews, and previously recorded oral histories provide the bulk of information, offering a phenomenological approach which is rarely seen in social movement literature. The research for this project relies heavily on a 'critically engaged activist research' (Speed, 2006), in which the researcher and participants work together to merge theoretical analysis with collective action.

---

**Price, Susanna**

Research School of Pacific and Asian Studies, Australian National University

### **Making Continuing Economic Growth Socially Sustainable: Social Assessment in China**

Leaders may face conflicting imperatives, to promote economic growth whilst maintaining their legitimacy in the face of social costs arising from that growth. If that legitimacy is challenged by people's increasing recognition of the social costs of economic growth strategies, leaders may consider ways to address social disparities and to provide the social safety nets or measures that will render economic growth more politically palatable. Their choices may then seek to balance international economic ideologies with formulations on social development. In so doing, through the manner in which problems are articulated and strategies framed, they may open up new insight into the official perceptions of social realities. China's transition from a centrally planned state to a socialist market economy — especially the deliberate shift in which the Chinese leadership has selectively transformed the state and its processes to support the market and to align more closely with international standards — presents a rich background against which to assess recent initiatives for planning investment projects. Investment projects represent a very tangible manifestation of economic development, constituting a very visible — and frequently contentious — arena for transformation. Recent moves to develop social assessment present new opportunities for understanding the emerging interface between international standards and field-based realities. This allows us to reflect on the role for practitioners of social assessments in China, who are introducing new perspectives in the conceptualization of dynamic social change — perspectives that may, in turn, present challenges and opportunities for the framing of development strategies.

---

**Raftery, David**

School of Archaeology and Anthropology, Australian National University

### **Getting to the bottom of the wine lake: the social relations of over-production in the Clare Valley, South Australia**

Over-production has been widely reported as a condition afflicting the Australian wine industry, and one that poses particular challenges for the health of the Australian industry. In this paper, I unpack three things. Firstly, I sketch some basic ethnographic contours of the wine grape growing, winemaking and wine marketing industries to show that it is simply untenable to posit a monolithic picture of a singular wine industry, with clearly shared interests and motivations. Secondly, referring to material collected in the preliminary stages of field work in the Clare region, I argue that over-production is in fact a recurrent, necessary, historical phenomenon; an expression of the tension between the cultivation and production of wine grapes, on the one hand, and the processing, distribution and marketing of wine on the other. Efforts to mediate these two fields occur every day within the wine industries; within family businesses, in the relationships between growers and winemakers, and in the actions and discourses of government and industry

bodies. Concepts such as terroir, and the codification of wine production in terms of Geographical Indications, are two particular examples. A concluding discussion of these notions will highlight the ongoing challenge of reconciling the influence of local ecological, social and political factors with the demands of a globalised wine industry, and outline the next path for my own ethnographic research.

---

**Rao, Ursula**

Sociology and Anthropology, University of New South Wales

**Re-Writing Politics: Consumerist Messages and the Emergence of a New Style of Political Reporting in 'Liberalized' India**

The paper explores the contradiction of a simultaneous gain and loss of freedom of speech as a result of neo-liberal politics. It is based on ten months of field work among journalists in Lucknow, India and engages with journalistic practices and the way they are situated within a shifting social landscape in contemporary India. The starting point of the paper is a radical shift in publication politics of Indian newspapers since the liberalization of the Indian economy in 1991. This has led to a rapid commercialization of the press and thus to a change in the attitude towards news. Today, journalists are forced to adopt a pro-industry stance in much of their writing. While this puts great strain on critical reporting, the dependence and dependability on private finances have also had a positive effect. Journalism has been liberated from overt political patronage, which had earlier been prevalent. Thus coupled with the crowning of new heroes from the private industry, there emerges a new style of political criticism, that puts political leaders on the defensive, by revealing corrupt practices, criticising authorisation styles of rule, exposing false promises and wasteful spending etc. While this emerging trend contributes towards the making of a fresh interpretative realm in the political domain, it also puts into practice a new global tendency of devaluing political institutions and celebrating the free market. It is within this matrix that the debate of resistance gains complexity, divorcing the notion of resistance from a naïve celebration of agency and instead exploring the highly contradictory nature of shifting perspectives.

---

**Redmond, Anthony**

Australian National University

**Unreal Cultures and Real Economies in Aboriginal Australia: An Enduring Polarity**

Noel Pearson (2007) has recently contended that besides the obvious impact of structural poverty on Aborigines, the other reason Aborigines are economically so far behind the eight-ball is that they have been reluctant to question the viability of traditional cultural forms in the modern economy. The complaint that indigenous cultures are antithetical to development of a 'real economy' is one we have heard a lot lately from government ministers, from Tony Abbott's instructions to Aborigines to quicken the tempo of their mourning practices so they can be work-ready for the mainstream economy, to Mal Brough's stripping of the CDEP programs in the Northern Territory, many of which revolve around cultural projects. These politicians and many in the media can't seem to make up their minds about whether Aborigines have too much culture (i.e. that they are overburdened by traditional loyalties) or too little (i.e. that there's a been a cataclysmic breakdown of an idealised traditional social organization). This surplus or lack in 'the culture' of contemporary Aboriginal settlements (which some others have been keen to show is 'not to blame' for economic disadvantage and dysfunction) is always contrasted with what is seen to be lacking in their economy. Does the evidence support this argument?

---

**Reuter, Thomas**

Monash University

### **Difference, Equality and the Austronesian Approach to Life**

Ethnographic research conducted over several decades - by members of the Comparative Austronesia Project, founded by Prof James Fox, and others - has revealed a number of important thematic features in the social practices and socio-cosmological theories of Austronesian cultures. The most important of these thematic features can be traced back to just two different categorical procedures that are both used for drawing social distinctions, namely incremental and binary dualism. Binary dualism is found in every human conceptual scheme and in many social institutions worldwide, while incremental dualism or precedence is arguably the more distinctively Austronesian feature, though it is not unique either, nor separable from binary dualism. What then does this notion of precedence actually entail for Austronesian status systems and what are the fundamental problems of life that it means to address? What can we learn from the Austronesian way? I will examine these questions in this paper by drawing on the theories of Bateson, Dumont and Jung, as well as my own research in Indonesia.

---

**Rimoldi, Eleanor**

Massey University

### **Involution, Entropy, or Innovation? Cultural Economics on Bougainville**

This paper will explore the politics of value in relation to Bougainville's struggle to protect a unique culture. Bougainville has a history of social movements that have taken a pragmatic approach in dealing with political and economic change from a position of cultural and material strength that depended to a large extent on the ability to survive as a remote, self-contained island society. As Bougainville moves towards the status of an independent state, political demands and social expectations will seriously challenge the cultural economy of Bougainville based on matriliney, land and negotiated alliances between traditional leaders. Bougainville has experienced extreme oscillations between isolation and interference in the last thirty years. The cultural response to such destabilizing conditions can take various forms – the acceleration of cultural complexity, or turning inward towards a closed system, or invention of new social forms. What is valued, and what is of value on Bougainville will influence its future direction. The irony is that recognition as 'autonomous', or as an 'independent' state, entangles Bougainville in an international web of legal, political, and economic requirements on which it will be judged, and if found wanting, will be considered a 'failed state' or 'rogue entity'.

---

**Robinson, Kathryn**

Australian National University

### **Binary Oppositions and Gender Power in Indonesia**

In an extensive corpus of work on symbolic systems, social relations and ritual language in eastern Indonesia J.J. Fox develops a complex and nuanced understanding of symbolic operators, in particular a corpus of symbolic oppositions, of which male:female is pervasive and significant. This paper draws on his arguments concerning the non-commensurability of a range of relations between oppositional pairs and his insight that these symbolic and linguistic constructions do not axiomatically translate into social structural principles. Placing Fox's work on binary oppositions into conversation with R.W. Connell's approach to the study of gender relations offers new understandings of gendered power in Indonesia.

---

**Robinson, Sarah**

University of Western Australia, Anthropology and Sociology

**Adoption and Adaptation - Professionalism in teaching**

This paper focuses on how the teachers at a non-government primary school in Perth, Western Australia reconciled the policy requirements from the State and Federal governments for the writing of reports on individual students with their teaching practices. Not only were the policy requirements in conflict with each other but the report writing requirements also contradicted the ethos of the school and the school's pedagogy. Many researchers (e.g. Ball, 2006) conclude that in reconciling policy requirements with their practices teachers become technicians, losing their professionalism. However in this study I maintain that the professional agency of the teacher emerges through a process I call 'adoption and adaptation' which is made up of number of stages; compliance, negotiation, resistance, fabrication leading to implementation of the policy requirements to a certain extent. The teachers experience a tension, on the one hand between the strategies of accountability and assessment, and on the other the professional agency which they demonstrated through their collegiality, their values, their commitment and beliefs. This resulted in the re-shaping of teachers and their identities as professionals but did not lead to teachers merely becoming technicians.

---

**Rocha, Cristina**

Centre for Cultural Research, University of Western Sydney

**Medical Tourism with a Twist: Australians Seeking Healing in Brazil**

In recent years more and more Australians and other Westerners have been packing their bags for a two-week sojourn in central Brazil. The package includes healing, spiritual growth, and a holiday in the tropics. Tour guides advertise the miraculous powers of John of God, a Brazilian faith healer who performs actual surgeries on patients, on websites, DVDs and books. This paper is based on ethnographic research conducted in Brazil, Australia and New Zealand. Here I explore the stories of John of God's Australian followers and their reasons for taking the long and expensive trip to see the healer. I argue that the reinstatement of a connection between healing and religion and the construction of context that gives meaning to illness are two important factors in patients shunning Western medicine in favour of alternative practices.

---

**Sakai, Minako**

School of Humanities and Social Sciences, University of New South Wales

**A New Wave of Indonesian Nationalism? Islamic Economy as a Challenge against Capitalism and Western Modernity**

The growing interest in Islam has created various types of Islamism in Southeast Asia, and Indonesia is no exception. This paper will focus on the development of the Islamic economy (ekonomi syariah) as Islamic activism in Indonesia. Following the establishment of the first Islamic bank, Muamalat Bank of Indonesia in 1991, the development of the Islamic economy over the last two decades is evident in the growth of related institutions and organisations including Islamic business associations, Islamic economist associations, educational institutions, philanthropic organisations, and publishing and media. The paper will examine the visions and hopes held amongst these new Islamic businessmen and professionals actively involved in the development of the Indonesia's Islamic economy. The paper will show that since the Asian financial crisis which hit Indonesia in the late 1990s, Muslims have become highly critical of

Western-oriented capitalism as the basis of Indonesia's economic and social development. They are instead turning to the Islamic economy as an alternative development route, which might potentially challenge the current orientation of Indonesia's social and economic development, linking Indonesia closer to the Muslim World.

---

**Senior, Kate**

Menzies School of Health Research

### **Community Perceptions of Chronic Disease in Remote Aboriginal Communities**

The move from an acute model of health service delivery to one that focuses on chronic disease involves major cultural changes in the beliefs and practices of health centre staff and also the expectations and behaviours of the people accessing health services. This paper examines indigenous clients' perceptions and experiences regarding health, health care in general and chronic disease in particular. It explores ideas about responsibility, behavioural change and self management which are fundamental components of strategies to address and prevent chronic disease and compares these ideas to the expectations of staff at the health clinics and medical centres. It is necessary to understand these perceptions before implementing any changes, in order to determine a baseline to measure any changes in attitude and to ensure that service changes will be acceptable and appropriate. This paper draws upon the results of anthropological research carried out in four communities in the Northern Territory and Queensland from 1999 to 2006.

---

**Setijadi, Charlotte**

Sociology and Anthropology, La Trobe University

### **Young and Restless: Chinese Indonesian Youth Amidst Post-Suharto Identity Politics**

Much has been written lately about Chinese Indonesians, especially in regard to the dramatic increase of public displays of 'Chinese' cultural expressions since the fall of Suharto in 1998. Indeed, for almost a decade now, there have been many significant events and changes - such as the abolishment of many discriminatory policies - that have contributed to the growing confidence among ethnic Chinese to take a much more active involvement in identity politics among other things. Drawing on my recent fieldwork observations conducted mainly in Jakarta, this paper presents an analysis of the identity politics of younger generation Chinese Indonesians who in recent times have received greater attention due to their apparent position as the 'next generation leaders' in Chinese Indonesian politics. This paper offers an outline of young Chinese's participation in mainstream and grassroots politics of recognition, and a discussion on how their experiences in establishing self-identity as Chinese Indonesians reflect the ambivalence that exists in regards to what it means to be ethnic Chinese in today's Indonesia.

---

**Singh, Sarinda**

Australian National University

### **Anti-conservation Discourse as a Strategy of Government in Laos**

In contemporary Laos, local discourses surrounding conservation are remarkable in their consistently negative overtones. Conservation is anti-logging, anti-hydropower, anti-mining – that is, anti all the activities that represent the key to Laos' development. There is an implicit assertion that conservationists want to Laos to stay a least-developed country and keep its people poor.

Contemporary conservation initiatives have at times served to disenfranchise people in Laos – seen in the initial policy framework surrounding the establishment of the national protected area system in 1993. Yet the more recent focus of conservation – in policy and funding priorities – is on sustainable use and rural livelihoods. In contrast, the Lao state’s practice in the forestry sector has been anything but dedicated to poverty alleviation. It seems that the critical depiction of conservation only tells part of the story. When the view is broadened and attention also paid to the discourses that characterise local discussions of forest resources, then consistency is lost. Local perspectives assert the continued abundance of forests as well as expressing serious concerns about forest declines, the latter in a manner rather reminiscent of conservationists. In order to understand this paradox it is important to understand local worldviews. A historically embedded interpretation of forests as the inverse of civility and affluence makes it possible for declines in forest resources to be represented as a sign of improvement and development. This paper argues that the symbolic meanings associated with forests can legitimise the authority of the state and allow the state to assert that it represents its people even when it does not.

---

**Sissons, Jeffrey**

Victoria University of Wellington

### **Meeting Houses and the Materialisation of Maori Society**

Lévi-Strauss described the institution of the house as ‘a dynamic formation that cannot be defined in itself, but only in relation to others of the same kind, situated in their historical context’ (1987: 178). In this paper I explore the process through which Maori society became a ‘house’ society in the 19th and 20th centuries, ordered in terms of relationships between meetinghouses. I draw upon my field research in the Tuhoe community of Te Waimana to show how different stages in this architectural materialisation of Maori society were underpinned by cultural concerns centred on mana and precedence and the work of the Native Land Court in dividing and subdividing Maori land.

---

**Smith, Benjamin Richard**

Centre for Aboriginal Economic Policy Research, Australian National University.

### **Transforming States: Problematization and Translation in Responses to an Aboriginal 'Crisis'**

In recent years, a series of projects have attempted to address what has come to be perceived as a 'crisis situation' amongst Indigenous Australians living in Australia's Cape York Peninsula. State and Federal governments, regional and local non-governmental organizations and the media have been united both in identifying overwhelming social problems amongst the Peninsula's Aboriginal people and in an insistence that radical forms of intervention are necessary to address this situation. This paper explores the local implementation of this program of intervention in one of the Peninsula's townships. Bringing the literature on governmentality to bear on a series of local projects intended to mitigate the local social 'crisis', I identify the interplay between an encompassing situation of 'problematization' (Foucault), and the local forms of 'translation' (Rose) which result when governmental intentions are enacted within particular locales. Following Aretxaga and Rose, I conclude that, like other state projects, those undertaken by state-NGO partnerships constituted within an 'enabling state' milieu are subject to unexpected transformations during their implementation, in particular when they occur 'at the margins of the polity'.

---

**Spark, Ceridwen**

Monash University

### **Carleton's Kids: 'Power and wealth' in Contemporary PNG**

The American medical scientist, Dr Carleton Gajdusek, is best known for his work on kuru, a disease found among the Fore people in the Eastern Highland Province of PNG. Less is known about the Gajdusek adoptions: namely the 17 young people from the Fore and surrounding areas whom Gajdusek took to the United States and educated at his own expense. All but one of these adoptees has since returned to live and work in Papua New Guinea. Exploring the adoptees' experiences, this paper focuses on the significance and long-term implications of these adoptions on the adoptees and their families in PNG. Representing the first public record of their experiences, it explores the challenges the adoptees have faced in returning to their 'home country'. In particular, the paper considers the expectations to which the adoptees have been subjected since their return. There is a considerable gap between their kin's ideas about what they ought to have achieved and therefore be able to provide and the reality of the adoptees' lives. This gap bespeaks issues which are integral to discussion about opportunity, obligation and power in contemporary Papua New Guinea. In addition it demonstrates that even among those Papua New Guineans most exposed to a wider world, local relationships and politics continue to shape and determine life experience and opportunity.

---

**Srivastava, Sanjay**

School of Communication and Creative Arts, Deakin University

### **Urban Spaces, Disney-Divinity and Moral Consumption in Delhi**

This paper provides an ethnography of the relationship between urban space, the state, new cultures of consumption, and the making of class and gender identities in India. There are two related sites of analysis. Firstly, the discussion explores the making of new urban spaces by focusing upon the massive and recently constructed Akshardham Temple complex on the banks of the river Yamuna in Delhi. Surrounded by a network of flyovers, highways, toll-ways, and the suburban developments that are home to the new middle-classes, the complex is designed as a high-tech religious and nationalist theme park. It incorporates several design features from global attractions such as Universal Studios and Disneyland. The Delhi government sponsored Bhagidari ['Sharing'] scheme that brings together representatives of the Resident's Welfare Associations (RWAs), Market Traders Associations (MTAs), and key government officials at periodically organised workshops, forms the second site of focus. Discussions at these workshops range over 'urban problems' and their solution, and the role of the family in regulating urban life. Participants also sing and dance to Bhagidari 'anthems' (praising 'citizen-state cooperation'), while wearing specially designed baseball caps and waving colorful flags. This vision of the city marries the idea of the consuming family located in legally defined spaces to that of a transparent and responsive state machinery. It also produces narratives of 'threats' to the formal city from urban under-classes.

---

**Stanton, John E.**

University of Western Australia

### **Would We Really Miss Anthropology in Museums?**

Nancy Parezo has suggested that the broader public probably learns more about anthropology as a discipline from museums than from universities, and has discussed what the possible implications of this may be for the future of the discipline as a whole. Michael Ames has taken up this theme,

examining in greater detail the role of the self-appointed keepers of knowledge who are both the curators of collections and the curators of exhibitions. The Berndt Museum of Anthropology has had a key role in helping to redefine in Aboriginal Australian museology the nature of relationships between those who display the culture and those who produce it, and who live it. They can be the same. What has been the role of anthropology in this process? How has anthropology as a discipline informed museological practice? And what are the implications for the discipline in the future?

---

**Stewart, Peter**

Anthropology, James Cook University

**Contemporary Western Desert Society: Sorrow, the State and the Dreaming in the Lands of the Pitjantjatjara and Yankuntjatjara People**

The aim of this paper is to provide a history of people living in Pitjantjatjara country, both Indigenous and non-Indigenous. It will explore the historical relationship between discourses of social dysfunction and the governance of the Pitjantjatjara: from first colonial contact, reserves, missions and pastoral times and the recent 1970-2007 the development phase or phase of independence. The intention is to trace the changes in national and regional concerns and policy that occurred prior to the current intervention. Of particular interest is the importance of analysing how “dysfunction” has created specific understandings of the Pitjantjatjara. This could contribute to a new kind of history during a liminal social time.

---

**Strang, Veronica**

University of Auckland

**Old Guardians, New Guardians: Elite Contests over Land and Water in Queensland**

Since the early days of European colonisation, the ‘squattocracy’ has had few challenges to its guardianship of land and water in Australia. Native Title claims have been effectively resisted; the public has been largely excluded from ‘private’ land, and government agencies have been kept at a distance. However, with the economy no longer centred on agriculture, and water being commodified by neo-liberal reforms, the ‘Kings in their Grass Castles’ are being challenged by powerful new elites: wealthy urban professionals able to pay over the odds for ‘lifestyle blocks’, and city financiers keen to invest in newly alienable water ‘assets’. Long-term landowners are also under pressure from professional environmental managers determined to impose their own forms of guardianship. In a rapidly changing political economy, the old guard is on guard, defending its traditional position with a variety of strategies. This paper considers the dynamics of this elite competition for the control of critical resources.

---

**Sullivan, Patrick**

Australian Institute of Aboriginal and Torres Strait Islander Studies

**Policy Making as Morris Dance: Bureaucratic Cultures**

This paper is about the development of bureaucratic culture and its influence in Aboriginal affairs where it interacts with Aboriginal communities and organisations. While this is an intercultural interaction, it does not occur through the overlapping of separate domains, but rather through the sharing of an intercultural field wherein Aboriginal people are sucked into patterns of action

determined by the bureaucratic imagination. Representations of Aboriginal activity become the raw material of bureaucratic industry for those who, in many cases, will never know anything but over-mediated representations of Aboriginal life. While policy making has effects, it is not effective, as it is frequently the result of phatic activity directed inwardly to inter-bureaucratic relations rather than directly bearing on the material world of Aboriginal experience. The paper suggests that bureaucratic culture is established and maintained by the operation of hierarchy and manipulation of the flow of information through the system, both of which are mediated by ideologies of accountability. While the public sector has consistent procedures for both internal and external performance assessment, there is considerable space for the reinterpretation of information in the system so that all requirements may appear to be met. In a new and complex policy environment the path to effective implementation is less clear than the path to the creation and elaboration of policy itself. The danger is bureaucratic involution, where policy making appears like a Morris dance, deeply satisfying to the participants, but ultimately with unintended and confusing effects.

---

**Tan, Gillian G.**

University of Melbourne

### **Inadvertent Brokers: an Ethnography of Tibetan Development Workers**

This paper is about brokers, those people who 'stand guard over the critical junctures or synapses of relationships which connect the local system to the larger whole' (Wolf 1956, 1075). More specifically, it is about the Tibetan fieldworkers of international organizations who serve as brokers of development framed within a modern China. The paper will describe how, for these development brokers, translating policy is fraught with more than linguistic difficulty; implementing projects is limited by internal conflicts, and helping local people plan their versions of development is simultaneously uncomfortable and liberating. Yet the brokers are themselves affected by their everyday engagements with development and this paper will also detail their perceptions of their new roles, their changing circumstances and lifestyles, their aspirations, and the personal dimensions of cultural interaction. The paper assumes that development concerns a clash of cultures that is constantly negotiated by people 'in the middle'. In doing so, it follows in the tradition of brokers - *caciques*, big-men, *kijajis* and enterprising elites who have used their positions for personal benefit. Such literature has contributed to a deeper understanding of the intricate relationships between a focus on power and its peripheral communities, while concentrating on how enterprising individuals fill the communication and conceptual gaps that exist at various levels of interaction and negotiation.

---

**Tanasaldy, Taufiq**

Australian National University and University of New South Wales at ADFA

### **Decentralisation and Ethnic Politics in West Kalimantan**

The sudden fall of the centralistic and authoritarian New Order in May 1998 drastically changed the landscape of Indonesian local politics. Newly found political freedom as well as opportunities made available by decentralization policies have generated strong political and social dynamics in the regions. Ethnic politics, or the struggle for power among ethnic groups, has become increasingly visible at local levels. In West Kalimantan the struggle has been between indigenous Dayak and migrant Malay communities. Dayak politicians used the ethnic card in their political maneuvers to win some district head elections. The Malays were relatively quiet initially, and only became involved in subsequent power struggles as a response to mounting Dayak pressure. In some cases, ethnic politics have transformed into 'religious politics' as the Malays and Dayaks have a quite clear cut religious affiliation. This paper will examine how the assertions of identity and ethnic politics have played out in West Kalimantan after the Reform period.

---

**Tapp, Nicholas**

Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University

### **Romanticism in China**

Some Thoughts on Minority Images and Aspirations In this paper I examine some aspects of 'romanticism' in China, and ask how it may have informed images of otherness represented by ethnic minorities, as well as informing the worldviews of minorities themselves. As China enters a new era in which consumption occupies an increasingly important role in the economy and social life, a new romanticism is animating views of minorities as representing exotic alternative lifestyles, and a newly hedonistic ethos is leading to new aspirations and hopes which express themselves in consumption orientations among many of the minority peoples. It may be argued that this, rather than simple poverty, is what is partly driving the mass migrations of ethnic minorities, together with Han people, to the cities and urban centres in search of new work opportunities, new lives of ease and pleasure.

---

**Thavat, Maylee**

Australian National University

### **The Marketing of Cambodia: De Facto Organics and De Jure Trade**

A key aspect of the 'make poverty history' campaign is the demand for trade justice. Poor people, we are told, can trade their way out of poverty if only the rigged rules of international trade are changed to reflect the interests of the poor. As a result a number of fair trade and often, organic NGO projects have been established which aim to construct new trade links between Third World producers and First World consumers. These projects claim trade fairly and in partnership with Third World producers while at the same time stimulating First World consumer awareness of trade injustice. Such projects represent an attempt to satisfy the elusive triple bottom line of social, environmental and financial sustainability. This paper will tell the story of transnational NGO attempts to construct a fair trade, organic rice marketing chain stretching from 'organic' rice farmers in Pursat, Cambodia, to fair trade organic rice buyers in North America. It will examine how such imposed cosmopolitan ideals of social and environmental responsibility worked to transform the cultivation patterns of de facto organic subsistence oriented farmers, and present ethnographic details as to the negotiations surrounding the construction of the new 'sustainable' trade link - who was involved and who benefited. It will reveal that claims to greater trade justice through the construction of fairer, pro-poor trade are far more problematic than the simplistic narrative presented to First World consumers, and usually involve unsustainable and imposed ideals, regulations and trade networks.

---

**Therik, Tom with Lintje Pellu, Australian National University**

### **Christianity Hymns in Rotinese Taste: Local Efforts to Translate Rotinese Culture into Christian Belief**

From the second part of the sixteenth centuries, the Dutch (traders, civil servants, military official and missionaries) brought Christianity to the island of Roti. The readiness of the Rotinese to accept Christianity made the Dutch establish the first theological college at Ba'a, the present capitol of the District of Rote Ndao. The Bible and church hymns used were Indonesian Malay taught by Ambonese teachers. As far as the church hymns are concerned, old people still regard

the collection of songs in the books of Nafiri Perak (Silver Trumpet), Dua Sahabat Lama (Two Old Friends) and the relatively new hymn book, Mazmur dan Tahlil (Psalm and Praise) as the most songs most suited Rotinese spirituality. Beside that many Rotinese ritual chanters and song writers produced church songs in Rotinese. The aims of this paper are: (1) to discuss reasons for the varying acceptability of hymn books, (2) to understand canonical parallelism as expressed in the Bible compared to the dyadic set expressed in ritual language, and (3) to elaborate the theological meanings as expressed in the hymn books preferred by Rotinese in contrast with Rotinese cosmology.

---

**Tung, Yuan-chao**

Institute of Ethnology, Academia Sinica

**Fa-Amu ('To Feed'): Adopting Tahitian Children, and Becoming Tahitians?**

The issue of adoption in Oceania has long received scholarly attention. In this paper, I focus on Chinese (immigrants' and their descendants') practices of adopting Tahitian children. How has adoption been practiced and perceived by the Chinese in French Polynesia? I argue that some transfers of children reflect a sense of family and kinship similar to that of the Tahitian fa-amu.

---

**van Maanen, Ghislaine**

University of Western Australia

**It is Commonly Said that the Economy Rules the World...**

My PhD research investigates cultural interactions between Nyungar and non-Aboriginal people in Perth. Although initially I did not consider economic dynamics as a field of investigation, my data revealed that various economic settings were influencing the outcomes of cross-cultural communication and exchanges. In this paper I discuss two of these settings: one focuses on a more microeconomic understanding of the economy whilst the second is more a macroeconomic approach. Firstly, I address the issues surrounding free-market and money-making enterprises. Private businesses seek to maximise their profits, and this is achieved when the supply meets a high demand. Commercialisations of Aboriginal art and tourist items are highly influenced by consumers' needs and expectations. A significant number of consumers are seeking so-called 'authentic expressions of cultures'. Businesses tend to sell products in high demand and items that often originate in remote communities dominate the niche-market of Aboriginal signifiers. How is this influencing Nyungar cross-cultural communication and shaping Aboriginal/non-Aboriginal interactions in Perth? Secondly, I look at a setting that is socially driven. Australia's capitalist economy has a degree of government intervention. Some government agencies, including the WA Department of Education, supply cross-cultural awareness packages about Nyungar culture that may not be financially viable in a moneymaking liberal market. How does the Government of Western Australia contribute to communications about Nyungar cultures? This paper addresses these questions and examines the need for careful consideration of how two economic settings shape cross-cultural engagements.

---

Vasey, Katie

Monash University

### **Boundaries of Belonging: Iraqi Refugees in Australia**

In a country such as Australia, where people originate from 185 countries, many people have the capacity to live their everyday lives both 'here' and 'there,' across and between two or more nation-states, where the construction of their identities extends beyond Australia's national boundaries. In this paper, I explore how the existing multicultural policy connects, interacts with and accommodates the 'transnational.' I address the complex and ambivalent relationship between the national and transnational. I argue that the transnational possibilities, understood in terms of the challenge that cultural pluralism poses to national master narratives, are often suffocated by a predominately national, if not nationalistic, framework. Through an ethnographic examination of the everyday processes and practices that are experienced by Iraqi refugees in a small country town in Victoria, I will demonstrate how migrants' normative membership is predominantly defined within the boundaries of the nation state at both national and local levels. Iraqi people in general and Iraqi women in particular are deeply entwined with their status as non-nationals, as foreigners, even though many have formal citizenship status (or the privileges and rights of formal citizenship). This results in their exclusion in substantive terms from dominant sectors of society and from dominant representations of society.

---

**Walker, Andrew**

Australian National University

### **Biodiversity, Protected Areas and the Spectre of 'Monocropping' in Northern Thailand**

Northern Thailand is often regarded as a biodiversity 'hot spot.' According to one commentator 'there are more species found on one mountain in northern Thailand than in some entire countries.' Over the past three decades, this abundant biodiversity has motivated key regulatory interventions into the management of natural resources in the region. State systems of land classification, combined with administrative measures such as the declaration of national parks and wildlife conservation areas, seek to protect the abundant biodiversity against the encroachments of farmers, hunters, traders and loggers. Despite the large number of people living in upland forest areas, a classic 'protected area' paradigm has informed many of these regulatory interventions with local systems of resource management increasingly marginalised by state action. In response, there has been a vigorous 'grass roots' campaign promoting the indigenous ecological knowledge of local people and asserting a close relationship between cultural diversity and biodiversity. However, despite their important disagreements, both sides in this biodiversity management debate share the underlying view that upland biodiversity is in crisis and both are inclined to point the finger of blame at upland commercialization and 'monocropping,' biodiversity's symbolic antithesis. There is vigorous political debate about the impact of local communities on biodiversity and their role in its management, but both sides use the symbols of biodiversity crisis—and the spectre of monocropping—to add strength to their political claims. This paper examines the emergence of this 'discourse coalition' in relation to northern Thailand's biodiversity and proposes some alternative, and more empowering, ways of viewing the relationship between human activity and the upland environment.

---

**Walker, Jane**

Charles Darwin University and Desert Knowledge Cooperative Research Centre, Alice Springs

### **Management Narratives: Local Participation in Indigenous Protected Areas**

Global concerns for sustainable development, biodiversity conservation and Indigenous participation have led to the development of new protected area governance regimes. Such regimes do not however guarantee that Indigenous management agendas are achieved alongside those of the state, and are often criticized as a result. To start addressing such failings, the gap between management intent and practice must be identified. Within Australia, Indigenous Protected Areas (IPAs) are seen to embody the challenge of accommodating Aboriginal values, objectives and processes within management practice. IPAs promise much: bringing equity and participation by enhancing Aboriginal control in management, recognising the cultural, spiritual and economic significance of land to Aboriginal people and providing greater support for economic and social development. This suggests IPAs will contribute strongly to achieving sustainable livelihoods for Aboriginal landowners. This research examines Aboriginal participation in protected area management through a case study of the Northern Tanami IPA, Northern Territory, by investigating how the inclusion of Aboriginal values, objectives and processes relates to enhanced conservation outcomes for protected areas. My preliminary findings illustrate diversity between local, regional and national management agendas and processes. Aboriginal interests in management are driven by cultural and emotional attachments to country, whilst national and regional agendas are driven principally by the need to curtail management costs and improve environmental outcomes. A better understanding and adaptation of management to the local context is essential to move protected areas away from the preservation rhetoric to a more concrete position encompassing sustainable development and biodiversity conservation approaches.

---

**Warren, Narelle and Lenore Manderson**, School of Psychology, Psychiatry and Psychological Medicine, Monash University

### **Masculinity, Physicality, and Amputee Rehabilitation**

Physical disablement challenges hegemonic constructions of masculinity. The process of disablement results to some extent in the loss of function or physical ability. It has been posited that disablement is associated with feminisation. Research with men who have acquired disabilities emphasises their participation in physical activities, particularly sport or sex disseminated through popular cultural media including film and heroic news reportage. This reinforces and reproduces the equation of masculinity with physicality. In this paper, we problematise this equation and explore how gender is re/constructed and re/framed during the institutionalised process of amputee rehabilitation. For the recent amputees in our study, hegemonic cultural narratives of masculinity are re/consolidated and central to the project of in-patient rehabilitation. The physical is privileged, with a focus on 'returning' to function, mobility and, in consequence, capability. Simultaneously, the mental or emotional – the feminine – are ignored and disregarded. As a result, issues around grief and loss are silenced.

---

**Wiss, Rosemary**

Department of Anthropology, Macquarie University

### **In the Name of the Father: Foreignness and Paedophilia, Kinship and Incest (Sabang, Puerto Galera, The Philippines)**

This is an account which explores the complex and volatile interactions between Filipinos and foreigners in the context of the Philippines' sex-tourism industry. Foreign men often claim that

they are in search of a more 'traditional' life, nostalgically reciting an imagined sense of a 'paradise lost' in relation to the West. This paradise is imagined as an empty site where these foreign men hope to inscribe their own Utopia, entailing a sense of community and 'harmonious' gender relations. This intimacy industry is, however, orchestrated by organised crime. To show some of these volatilities I tell the story of Pierre, a long-term expat married to a woman from the bars who was also involved in the bar's accompanying drug industry. They shared a child, and considerable business interests, and when Pierre tried to undertake formal separation, their precarious relationship imploded. Pierre was arrested on child sex charges, a death penalty crime in the Philippines. It was traumatic; I was out of my depth - and I knew I'd got my story. I explore the how and why of ethnography in this situation as well as investigating these accusations, the interests involved, the context for the production of accounts of paedophilia in local, national and international arenas. In sensational domains such as 'sex tourism', identities, experiences, and consequences are often assumed to be known in advance. I consider both the political use of these categories - and the effects of sensationalism.

---

**Yamanouchi, Yuriko**

Anthropology, University of Sydney

**What Does it Mean to be 'Aboriginal' in Southwestern Sydney?: Urban Aboriginal Experience of Community and Identity Negotiation**

In this paper, I would like to discuss the entangled relationship between the people's experience of 'community' and identity through the case of Aboriginal people in southwestern Sydney. The idea of community and identity have almost always been associated with each other, especially after the shift of the argument of community to symbolism. However, the relationship between these two concepts has not been thoroughly discussed. In southwestern Sydney, the sense of community is entangled with the complicated processes of identity negotiation. In this low socio-economic working class suburb, where people are residentially dispersed in ethnic terms, I have encountered a lot of confusion and frequent argument about 'Aboriginality'. There are various flexible and dynamic relationships between Aboriginal people themselves and also with non-Aboriginal people. There are various ways people refer to 'community', contingent on the context. In southwestern Sydney, in addition to people born and raised in all-Aboriginal communities of rural Australia, there are many of those who have only recently identified as Aboriginal people. Here, various ways of 'being Aboriginal' are jostling. Aboriginal organizations and events are 'sites' in which these contestations and affirmations are played out.

---

**Yeh, Shu-Ling**

Australian National University

**The Encompassing Kinship System of the Austronesian-Speaking Amis of Taiwan**

Traditional Amis society has been described by previous scholars as a matrilineal clan-based society (involving a kinship principle) with a male age-set system (invoking an age-locality principle). However, ethnographical evidence suggests the need to rethink application of a locality versus kinship distinction to Amis male age-set organization and matrifocal family structure. I argue here for a broader analytical perspective that encompasses the kinship system of the female-focused domestic mother-daughter-sister houses and the male-focused communal age-set organization, the latter redefined in terms of father-son-brother (i.e. kinship) relations. By viewing both the maternal-focused kinship system and the paternal age-set system in indigenous kinship terms and concepts, the two systems may be seen as a single, encompassing system. From this perspective, numerous exchanges between the maternal-focused and paternal age-set houses – for example, house building, childbirth, initiation, inauguration, headhunting, harvest ceremony, and marriage – can be analyzed in different terms from previous studies. In addition, a revised view of

traditional Amis sociality can provide a baseline to deal with change and continuity in the Amis socio-cultural system as it has been transformed by processes of colonization, commoditization and Christianization over the past century.

---

## **Appendix A: Workshop on Indigenous Australia**

Monday, 29 October, Mabo Room, Australian Institute of Aboriginal and Torres Strait Islander Studies, Lawson Crescent, Acton.

Workshop theme: **Practice and Practicality Anthropology in Indigenous Australia**

Workshop organisers: David Martin, Ben Smith, Kevin Murphy & Kati Ferro

This workshop aims to provide a forum for the exchange of ideas around anthropological practice about, with, and for Australian Indigenous people. It aims to transcend the 'applied' – 'academic' divide, but is specifically focused on those forms of anthropological practice which seek to have 'practical' effects.

The workshop consists of four interrelated sessions.

- The limits of and on anthropological practice
- "Making a difference" - intentions and effects
- Communicating anthropology
- Can anthropology speak to the Indigenous condition? In what contexts? And to whom?

**Session 1: 09:00 – 10:30**

### *The limits of and on anthropological practice*

**Jeremy Maling and Alexandra Lyneham**  
**Challenging the limits in heritage anthropology**

Western Australia (WA) is experiencing unrelenting pressure to exploit land for non-indigenous interests which impacts detrimentally on Indigenous people and their sites of significance. Anthropological practice undertaken for the Aboriginal Heritage Industry in WA is tightly constrained by the legislative and institutional structures and procedures related to Aboriginal Heritage, and further limited by predetermined terms of reference defined by the 'client.' The structures dictate that the Anthropology undertaken is of the Aboriginal people (downwards) with little or no provision for anthropology to be undertaken, let alone written about those structures above. The views and interests of the Indigenous people involved are thereby subjectified and marginalised with little real opportunity for effective input in the decision making process. The entire political context needs to be subject to anthropological scrutiny and analysis if the Anthropology undertaken during the heritage process is to achieve meaningful and positive outcomes for Indigenous people and not just serve the procedural requirements of 'clients'. The presentation will draw on our experiences of undertaking anthropological fieldwork in the Pilbara region of WA.

**Sarah Holcombe (CAEPR, ANU)**  
**The limits of anthropologists as agents for change**

This paper reflects on the role of research and the boundaries to researchers acting as change agents. Research is fundamentally concerned with constructing a credible and authoritative knowledge base about an issue. However, when working with a marginalised group is this enough? By exploring what has happened to the knowledge produced in the context of a governance project with the Anmatjere Community Government Council about a fringe camp within the Ti Tree township (NT), the tensions between advocacy and impartiality are explored. This fringe camp is without any basic servicing, although there has been an ongoing Aboriginal

population there since settlement of the town from the late 1880s. The conundrum raised by this research project was that although we found pathways to change, in our discussions with government, our suggestions were not taken up by the Anmatjere Council. Considering why this was the case leads to an examination of power relationships between Aboriginal people and the State, as mediated through the Council. Thus, the challenges of operating within this environment suggest that “making a difference” is constrained by the limits to collaboration and the partial knowledges developed, and the deeper local constraining history of colonialism.

### **Panel presentation: David Trigger, Lee Sackett and Wendy Asche**

#### **Anthropology & Aboriginal land issues: strategies for future engagements**

This panel will raise issues including:

- Anthropology’s responsibility as a profession to the broad based desire for research and assessment expertise in the areas of land negotiations, native title and related outcomes;
- Challenges involved in presenting a sophisticated anthropology of social process to the wider society, in contexts where simplistic notions of ‘objectivist ethnography’ are common;
- Strategies for supporting training of graduates wishing to work in this area, including possible innovative ‘apprenticeships’ linked to the academy.

There will be three short presentations, followed by discussion.

### **Session 2: 11:00 – 12:30**

#### ***“Making a difference” – intentions and effects***

#### **Sally Babidge (University of Queensland)**

##### **Writing ‘true history’: local remembering and recognition**

This paper reflects on a collaborative project informed by ethnographic methodology, which culminated in a local history book: ‘Written true, not gammon: A history of Aboriginal Charters Towers’. Two Aboriginal elder women and I stated the purpose for our project as ‘recognition for the history of Aboriginal people in and around Charters Towers’. Many local people who were involved recounted events and stories to us in ways that sought recognition of Indigenous selves and society in terms of cultural difference. Other contributions included in the text might better be understood as instances of recall, of personal or family memories ‘popping up’, during conversations or in response to various research props (e.g. photographs). Overall the text seeks to represent a diversity of Aboriginal lived experience, from that which is particular and personal, to performed narratives of shared and ‘cultural’ history. On the basis of these memories as well as archival research, the book title heralds our objective for a kind of textual restitution for the structural violence of being erased, or at best tokenised, in the many other local histories of the town. In addition, there is an underlying narrative about the socio-historical basis of racism, divisiveness and social inequalities that pervade this and many other Australian rural towns. But do such textual representations result in better cross-cultural understandings; in ‘recognition’? I examine our methods in collaboration and some initial responses to the book.

#### **Emma Kowal (University of Melbourne)**

##### **The meaning of ‘Making a difference’: an ethnography of white antiracism**

Applied anthropologists are motivated by the chance of helping the Indigenous people they work with. This paper takes us beyond the debate as to whether anthropologists should or should not try to help Indigenous people, and instead invites us to understand instrumentality itself. What does it

mean for twenty-first century anthropologists to want to ‘make a difference’ to Indigenous lives? The desire of progressive white people to further social justice and reduce disadvantage is a general feature of late modernity which takes specific forms in settler-colonial nations. Anthropologies of development have provided important insights, however this paper reports on the first ethnographic study of white antiracism in a developed country. The study centred on white, middle-class, left-wing professionals (some of which were anthropologists) engaged in the task of improving the health of Indigenous people in northern Australia. It explores the political and affective landscapes that create the subjectivity of the white antiracist, and the knowledge system that they share, which is called postcolonial logic. I argue that postcolonial logic is based on remediable difference, a difference that is amenable to improvement. This central concept is threatened by the possibility of radical difference. Once the fragile construction of remediable difference comes undone, the underlying dilemmas of the postcolony are revealed to white antiracists, who must then learn to live without the ethical certainty that postcolonial logic provided. The paper explores the implications of this research for applied anthropology, and encourages reflection on the project of postcolonial justice at this current dramatic moment in Indigenous affairs.

**Panel presentation: Christine Royan (Project Officer); Margarita Escartin (Lawyer); Averil Ginn and Mark Winters (Anthropologists), Gurang Land Council, Qld**

### **Addressing Disadvantage: Mediation from the ‘Inside’ - Team Based, ‘Pathway’ Approaches to Mediation in Native Title Conflicts**

Over the past ten years in the settled areas of Central Queensland the native title landscape has been characterised by overlapping claims and conflicts which have been subject to court ordered mediation. The usual approach to mediation is to engage ‘outside’ specialist mediators with no knowledge of the particulars of the claim and whose methodology is grounded in broad formulaic concepts of conflict resolution. We took the approach that the conflicts arose out of misinformation and lack of information and to address these issues we put together a multi-disciplinary team of two anthropologists, a project officer and a lawyer and included the claimants as co-producers of this team based Native Title Pathways’ approach. Our intention, as a multi-disciplinary team of specialists ‘inside’ the native title process, was to impart specific professional knowledge within the context of the particular claim we were working on. This we were able to do in series of workshops leading up to a re-authorisation meeting. The meetings covered in detail the following areas: native title and Aboriginal identity; native title as a legal process; research and the role of anthropologists; the authorisation process, the role of the Applicant and code of conduct. This presentation argues that anthropologists can make a difference and that in native title claims this is best achieved through a co-operative approach with other professionals and with claimants themselves as co-producers.

**Session 3: 13:30 – 15:00**

### ***Communicating anthropology***

**Helen Wilmot and Rebecca Koser (Central Land Council)  
Applied Anthropology and Contemporary Arrernte Perceptions of Connection to Country**

For decades anthropologists working in the Northern Territory have prepared written materials that form evidence in Land Claim and Native Title proceedings. Increasingly, traditional owners

and native title holders are aware of the significance attached to anthropological materials created during the claims processes. Our paper discusses the trend, among Arrernte people in Central Australia, to 'prove' their connection to land with reference to written materials; and the ways in which these demonstrations of 'proof' arise. As anthropologists working for CLC, we frequently find ourselves managing disputes over competing claims that purport to be 'proved' with reference to anthropological materials, including genealogies and /or signed certificates of title. Names, lists and signatures – and other written records generated at "meetings" – maybe seen as forms of objectified, quasi-traditional authority. This paper asks: what are the appropriate conditions under which anthropological materials are provided to Arrernte landowners? What are the current social and political implications of reifying this documentation among Arrernte communities?

**John Morton, Julie Finlayson; Kati Ferro, Jennifer Deger, David Martin  
Communication Soapbox**

Most anthropologists working in Indigenous Australia do so outside universities, in contexts where the specialist technical languages, theoretical paradigms, and communication styles appropriate to academe may be potentially opaque and even alienating. This session aims to explore questions concerning who are, or might be, anthropology's audiences and the challenges faced in communicating with them. This part of Session 3 comprises a small number of short (3-5 minutes), pithy and challenging presentations by anthropologists who have worked in diverse areas – e.g. the academy, government, private enterprise, and as consultants.

**Session 4: 15:30 – 17:00**

***Can anthropology speak to the Indigenous condition? In what contexts? And to whom?***

**Tiffany McComsey (University of Manchester)  
'I am not here to 'solve' 'problems'': examining re-development practices in Redfern and Waterloo**

'If you really want to get to know the community then you need to spend time in it, do some volunteer work.'

'So is it ok if I come in tomorrow, say in the morning, nine-ish?'

'Yeah, that's fine we'll be here.' 'We never thought you would really stick around. You came one day and never left! So many students say they want to volunteer and start but then just don't come back, you never see them again.'

The experience of being a 'volunteer' in the community– including work in organisations, help at events, and support in children and youth activities – were ways in which I became involved in the community. These experiences were, to varying degrees, interconnected in the discourses and practices surrounding the re-development of Redfern and Waterloo, and specifically the redevelopment as it related to the 'Aboriginal Community.' The constant circulation of 'what do we have here', 'what is the problem' 'what can be done' and 'what is the future' defined a level of social interaction which intermingled with an other 'reality', where time, space being and meaning worked differently. This paper will work around the notion of volunteering during fieldwork – in order to give back to the community while it shares with you what it wants – and how re-development practices in terms of social being creates a hidden voice repeatedly asking 'how can you solve this problem?'

**Nic Peterson (ANU)**

**Other people's lives: cultural transitions and moral dilemmas**

The question I will address here is whether anthropologists have anything to contribute to policy directed at helping Aboriginal people improve their circumstances, and if so whether there are limitations on the nature of their contribution. This is, of course, a very different question from whether anthropology as a discipline has any useful and distinctive insights into the present situation, its origins and regional variation. I will contrast the positions of anthropologists with rightward leanings versus those with leftwards leanings to explore the moral dilemmas posed for both by when speaking to the improvement of the Indigenous condition and how these vary with the audience they are addressing.

**Anthony Redmond (VRF, CAEPR)**

**Sex, shame and violence: anthropological understanding and the sexual abuse issue in the Kimberley and beyond**

The federal government's recent military interventions in indigenous communities in northern Australia have been publicly rationalized as stemming from the government's duty of care to protect children and women from abusive indigenous adult men. The public responses from many professionals working in the field have mostly been confined to a *real politik* critique of the military intervention as "land-grab" and the related issue of chronic under-funding of indigenous community infrastructure. The rare appearances of genuine anthropological knowledge in the public debates surrounding this issue have been mostly second-hand references from public intellectuals such as Robert Manne (2007) and Noel Pearson ( 2006,2007 ) and the playwright, Louis Nowra (2005). A few years ago, Roy Wagner (2001) suggested that anthropologists are constantly "playing chicken with the culture concept", and anthropology's culturally relativising methodology has never been quite so tentatively applied as to this fraught issue. In this paper I venture beyond a liberal-economic critique of the sexual abuse furore by drawing together some contemporary indigenous interpretations of the intervention with some of the existing ethnography on sexuality and violence in Aboriginal Australia.

## **Appendix B: Postgraduate Colloquium**

9am – 3.15pm, Tuesday, October 30, 2007

Coombs Lecture Theatre, Australian National University, Canberra

Convenors: **Kevin Murphy, Nelia Hyndman-Rizik and John Carty, Australian National University**

Theme: **Life after a PhD**

The postgraduate colloquium this year is designed to provide a forum for discussion of life after an anthropology PhD: the range of opportunities available, both within and outside of academia; and some of the skills and strategies involved in pursuit of a successful career.

The colloquium is organised into seven sessions. The first session will give an overview of employment prospects for anthropology postgraduates. There will be five sessions for discussion of a range of issues, each with an invited panel of three anthropologists who have specific experience and knowledge to share in relation to the panel topic. The panel members will give brief presentations, but the primary purpose of the workshop is to allow participants to ask questions and open discussion. The main themes that emerge through the course of the day will be brought together at the conclusion.

Participation is free for AAS members and for non-members who register for the conference, however there is a registration fee of \$30 for those who are not members of the AAS and who want to attend only the postgraduate workshop but not the conference.

Morning tea will be provided, and there are a range of reasonably priced options for lunch on the ANU campus, within short walking distance of the Coombs building.

### **Program**

Session A. 9.00-9.40

Overview: Employment prospects for anthropology postgraduates  
Mandy Thomas, Cris Shore

9.40-9.45

What is ANSA?  
Klara Hansen

Session B. 9.45-10.30

Anthropologists in the public sector  
Julie Finlayson, Judith Robinson, Wendy Ashe

Morning tea 10.30-11.00

Session C. 11.00-11.45

Anthropologists in the private sector, and anthropology consultancy  
Patrick Kilby, David Martin, James Weiner

Session D. 11.45-12.30

Teaching anthropology  
Nicolas Peterson, Debra McDougall, Monica Minnegal

Lunch 12.30-1.30

Session E. 1.30-2.15

Post-doctoral fellowships, and how to find money for your project  
Yasmine Musharbash, Debra McDougall, Rozanna Lilley

Session F. 2.15-3.00

The importance of publishing your work, and how do it effectively  
Rozanna Lilley, Phillip Taylor, Nicolas Peterson

Session G. 3-3.15

Summary and Conclusion  
Cris Shore