



The Australian Anthropological Society Newsletter

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The photos above were taken at **Same But Different** [article include in AAS Newsletter 129, June 2013]. From L-R (1) Clarrie Kemarr Long, Eastern Anmatyerr Sign-Linguist from Ti Tree (Batchelor Institute for Indigenous Tertiary Education online sign-language resource project), photographer Oliver Eclipse, (2) L-R: Pija Tinker (Artist, Martu Mili Artists), Beck Cole (Filmmaker), Warwick Thornton (Filmmaker), Yunkurra Billy Atkins (Animation Artist, Martu Mili Artists) at 'Desert Animations' screening night, COFA photographer, (3) Big hART Yijala Yala project 'Satellite Sisters' Layla Walker (Yindjibarndi. Ieramugadu [Roebourne] WA) and Alison Lockyer (Banyima. Cheeditha WA), photographer Oliver Eclipse, (4) Keynote speaker Wanta Steve Patrick Jampijinpa (ARC Associate Professor at ANU, 'two way' researcher, translator and creative writer, former Lajamanu School teacher and Artistic Director of the Milpirri Festival Lajamanu), photographer Oliver Eclipse.

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**AAS Distinguished
Lecture: Philippe
Bourgois
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Closing the Gap of health inequalities between Indigenous and non-Indigenous Australians

Ainslee Hooper
Deakin University

*[Ainslee would greatly appreciate any feedback readers may have. Please send feedback to:
arhoo@deakin.edu.au]*

The health inequality of Indigenous Australians has long been a concern for Australia and the world. Whilst the overall health of Australia has continued to improve, the health of Indigenous Australians remains at levels below those of non-indigenous Australians. Whilst it may seem that there is a lot being done to address these issues, the statistics demonstrate that policies implemented to address these issues have not been effective (Australian Indigenous HealthInfoNet 2010; Australian Institute of Health and Welfare 2010, p. 29).

The thesis of this essay is that whilst the government has been seen as attempting to address the issues of health inequalities of Indigenous Australians, it is only in recent times that the government has implemented programs that are anywhere near close to closing the gap between Indigenous and non-indigenous Australians.

To demonstrate this thesis, this essay will firstly discuss the history of Indigenous health prior to colonisation. This will be done to highlight how Indigenous health has declined dramatically since colonisation. This essay will then discuss what the government has been doing since the 1967 referendum, in which Indigenous Australians were formally recognised in the Constitution, to address issues of health inequalities (Australian Indigenous HealthInfoNet 2010). In the next section, a discussion on the reasons why there is a large gap between Indigenous and non-indigenous health will occur. This will be followed by a discussion on the utilisation of Indigenous knowledge to provide adequate health services. This essay will finally discuss the current Closing The Gap policy (Australian Human Rights Commission 2011), which has been introduced to address issues that previous policies have failed to. This will be done to highlight the fact that whilst it may seem that as the Indigenous population require the knowledge and assistance of its non-indigenous counterparts, what is evident is that health of Indigenous populations has in fact declined since the colonisation of Australia. Failing to recognise the correlation between colonisation and declining health of Indigenous people, will only see a continuation of the problem rather than seeing a positive change.

Whilst the information pertaining to the health of Indigenous Australians prior to colonisation in 1788 appears to be scarce, what is known is that Indigenous health has been on the decline since the arrival of European settlers. Indigenous Australians were considered to be healthier than those of their colonisers (Flood 2006, p. 120). Prior to colonisation, there was no contact with the outside world and therefore infectious diseases

were minimal. Due to the introduction of new illnesses from colonisation, the population of Indigenous Australians declined (Carson 2007, p. 43). It was also common for Indigenous women to contract sexual diseases from the often non-consensual contact with the colonisers (Carson 2007, p. 44). Health was also impacted upon by change in diet. Prior to colonisation, Indigenous Australians maintained a diet of protein and vegetables due to the animals and plants available to them (Flood 2006, p. 120), as well as the exercise they maintained from hunting and gathering (Flood 2006, p. 122). After colonisation, the Indigenous diet included many foods which saw an increase in obesity, diabetes and heart disease (O'Dea 1991, p. 233).

It was not just the introduction of disease and change in diet that impacted upon Indigenous Australians' health. Anthropological studies surrounding Indigenous culture have shown that Indigenous populations have close ties to the land, as the land is incorporated into their sense of being. Pieces of land belonged to particular groups of individuals, and the objects from the natural landscape were considered to be part of their history (Carson 2007, p. 180). It was the failure of colonisers to understand this worldview that has contributed to the deterioration of mental health amongst Indigenous Australians, as they were forced off their lands and into settlements and reserves (Carson 2007, p. 49). This contributed to the feeling of being disconnected from land and family, exacerbating feelings of not belonging, lack of identity and low self-esteem (Ypinazar et al. 2007, p. 474).

As one can see, the issue of health amongst Indigenous Australians is a complex one, complicated by the differing worldviews of Indigenous and non-indigenous Australians. It is due to this lack of understanding that has resulted in a myriad of health policies that have attempted to address the issue of health inequality of Indigenous Australians. The first health policy to address the health issues of Indigenous Australians was implemented in 1968, with thirty five adjustments made between then and 2006. Without going into the details of every amendment or new policy, what was common throughout this timeline was that there were various bodies and institutions created to address the issues that had not been adequately addressed previously, responsibilities were allocated by the government to the states and territories, and programs were implemented to address health issues.

Change in governments also meant that policies were constantly changing, which meant that the ways in which health issues were seen and therefore addressed also changed (Australian Indigenous HealthInfoNet 2010). When attempting to implement a policy that will adequately address the issue, what has been found is that comparative analysis has been used to determine how health issues have been addressed in other countries. Whilst this kind of analysis may be sufficient in some circumstances, it does not suit such a situation where our Indigenous population's culture and world view is unlike that of any other. For example, whilst health issues may be similar to those of Indigenous populations elsewhere, world views which impact upon health and wellbeing will vary and may not be able to be applied from one culture to another (Tsey et al. 2003, p. 36).

One event that highlights the differing views on how issues should be addressed, was the closing down of Aboriginal and Torres Strait Islander Commission (ATSIC) by the John Howard Government in 2004 (Australian Indigenous HealthInfoNet 2010). What was significant about this was that Indigenous health policy had been the responsibility of ATSIC. This action effectively removed the responsibility of Indigenous health from the Indigenous people and placed the responsibility with mainstream departments that were also responsible for non-indigenous health. By doing this, the government had wound back many years of work to address the health inequalities of Indigenous Australians, perceiving Indigenous Australians as a culture that could not look after themselves and needed instead the knowledge and expertise of the superior colonialists (Kay & Perrin 2007, p. 19). By removing the responsibility of Indigenous health from ATSIC and placing it in the hands of a body that was also responsible for non-indigenous health, the government failed to understand the intricacies of Indigenous Australian culture and the implications that this kind of action can have on Indigenous health.

Whilst the overall health of Australians is amongst the top third of Organisation for Economic Cooperation and Development (OECD) countries (Australian Institute of Health and Welfare 2010, p. 8), there is a clear disparity between Indigenous and non-indigenous health when one considers that even in this day and age of modern medicine, Indigenous Australians are expected to live twelve years less than their non-indigenous counterparts for males, and ten years less for females (Australian Institute of Health and Welfare 2010, p. 29).

So what are considered to be the reasons for this inequality? What has already been highlighted is that Indigenous health has suffered from the introduction to changes in diet, introduction of diseases both airborne and venereal, and the impact upon mental health due to dispossession of land and loss of kinship. Mental health issues can also be connected to the economic and social disadvantage of many Indigenous individuals, which can lead to substance abuse and other issues (Australian Institute of Health and Welfare 2010, p. 33). The failure to adequately address mental health issues has resulted in deaths by suicide being the second biggest reason for deaths by injury (Australian Institute of Health and Welfare 2010, p. 30). These figures demonstrate that policies have clearly not been working.

A salient point to note is that Indigenous Australians are the least likely group of the whole population, to access important health services. So what are the reasons behind this lack of access to services? It can be as simple as the kind of service that an individual receives. From personal experience of serving Indigenous customers, tone of voice can be misinterpreted. What may be considered polite in most circumstances, can be misconstrued as being conceited by others. Use of language can also be a barrier. For example, (again from personal experience), language has to be altered to manoeuvre these barriers, such as replacing the term 'bank account' with the word 'kitty'. Other barriers may include the fact that in remote communities, health professionals may also be the town judge, which may deter Indigenous people from accessing the services from a person who might have also been

responsible for sentencing an individual or a member of their family (Paul 1998, p. 67).

Barriers such as the remote locations of individuals in comparison to the services, and the cost of services also have to be taken into account. For example, if a service is some distance away from an individual, the cost of travelling may be too high. The cost of services close by may also be too expensive for individuals, or individuals may receive poor treatment due to either being turned away from services, or mistreatment due to racist beliefs. This may result in individuals travelling long distances due to this very mistreatment in their own communities (Paul 1998, pp. 67-68). The misconception that all Indigenous Australians are one group of people can also result in culturally inadequate services, deterring individuals from accessing important health services (Paul 1998, p. 68).

This lack of understanding about Indigenous cultures when providing health services has resulted in a rise in the provision of health services that are either run by Indigenous individuals, or have been created in consultation with Indigenous individuals, to ensure that the services being provided are culturally adequate. An example that highlights this can be seen in the creation of a program in 1998 in the Northern Territory that was attempting to address the health inequalities of Indigenous children (Campbell et al 2005, p. 153). There were many problems with this programme because the people that were overseeing the programme did not have cultural knowledge that was a factor in the health and wellbeing of the children. What resulted was a program which was implemented in an Indigenous remote community, which utilised the knowledge of Indigenous people from the community itself. This allowed for the programme to be altered when issues were addressed and individuals within the community were able to provide solutions to issues, rather than being told what was going to happen by an outside authority (Campbell et al. 2005, p. 155). Whilst this programme realised that a bottom-up approach was more beneficial than a top-down one which usually occurs in policy implementation, there were issues because the programme also involved people from the outside that were there to manage the programme, who were unwilling to give total control to the community, generating feelings of disempowerment, resentment and marginalisation (Campbell et al. 2005, p. 156).

Whilst there are many examples of programmes that have been implemented to address the health inequalities of Indigenous Australians, one that deserves mentioning because of success that it has had are the men's groups in Yaba Bimbie and Ma'Ddaimba Balas (McCalman et al. 2010, p. 160). What was found was that these programmes were successful because they were run by Indigenous men who had direct knowledge of the cultural issues and needs of the community as they also lived there. They were also successful because the men felt included in their communities by having control, rather than being controlled by an outside source. Due to these men's groups, individuals were able to come together and share their concerns about their community, and as the others also were from the same community, they were able to contribute to solutions to the problems by feeling able to speak freely about their concerns. One such

concern was anger management issues, which were exacerbated by the social issues that the individuals faced (McCalman et al. 2010, p. 163). Whilst issues like this may seem to be separate, they in fact contribute to other areas, as has been mentioned earlier in regards to mental health and suicide, which flow on to other members of the community, when there may be no one in the family who is able to earn an income, which contributes to poverty. This may in turn, render an individual unable to access services as previously mentioned.

As one can see, when individuals who are directly impacted by issues, are included in finding solutions to address these issues, there is more success than when they are not included. It is the understanding of this that has seen the implementation of the Close The Gap policy (Australian Human Rights Commission 2011). This policy is based on the understanding that the concept of health is different in the eyes of Indigenous Australians than that of non-Indigenous Australians (Australian Institute of Health and Welfare 2009). This policy has sought to reduce the gap of inequality between Indigenous and non-indigenous Australians by reducing the gap in life expectancy by 2031, halving mortality rates of children by 2018, ensuring equal access to early childhood education by 2013, halving the gap in the area of inability to read and write by 2018, halving the gap of individuals who attain their Year 12 education by 2020 and halving the gap of unemployment rates by 2018 (Gillard 2011, p. 2). Various programmes have been implemented to address these issues, with a common theme of inclusion. That is, the programmes all involve Indigenous Australians who have a better cultural understanding than non-indigenous Australians. This has allowed for individuals to work with their own communities, various levels of government, non-government organisations and businesses (Gillard 2011, p. 6). By doing so, it has provided individuals with a sense of control and purpose over their own lives, which has seen a decrease in the mortality rates of Indigenous Australians (Gillard 2011, p. 12), as well as a reduction in the rates of reading and writing problems (Gillard 2011, p. 14). There has also been a significant increase in the numbers of Indigenous Australians aiming towards their Year 12 qualifications (Gillard 2011, p. 16), as well as a decrease in the number of unemployed in the Indigenous population (Gillard 2011, p. 17).

Whilst these figures are promising, one has to look at some of the programmes that have been implemented as a result of this policy, to see if lessons have been learned from past mistakes, or if similar mistakes are being made. One such programme that is deemed to be addressing issues of inequality is the Welfare Payment Reform act, which allowed the government to withhold portions of welfare payments (Gruenstein 2008, p. 468). This was to ensure that portions of the payment were going to required living expenses before going to things such as alcohol. Whilst this may seem as though it is an important step in addressing issues within communities, what is important to note is that policies such as these are in direct violation of the Racial Discrimination Convention because they directly target Indigenous individuals solely because they are Indigenous and are not necessarily in need of intervention (Gruenstein, 2008, p. 469). Whilst the Closing the Gap policy has good intentions, it can result in actions that treat Indigenous Australians as a homo-

genous group, rather than recognising the variation of issues.

In conclusion, this essay has demonstrated that Australia has come a long way in addressing the issues of inequality amongst Indigenous Australians. It has been demonstrated that Indigenous Australians were in good health prior to colonisation, and only since colonisation has the health of Indigenous Australians has declined. This essay has also shown that the different governments have varied between allowing Indigenous Australians self-determination, or be included in the process of policy making, to the government seizing control of the issues, excluding the Indigenous community from decision making. Whilst it has been shown that the government has been addressing issues for well over 40 years, it has only been in recent times that issues of inequality have begun to be adequately addressed. By understanding that it is Indigenous Australians who are better able to understand their issues, which stem from the actions of non-indigenous peoples and allowing Indigenous Australians to take control of their own lives, will we start to close the gap of health inequality between Indigenous and non-indigenous Australians.

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Fieldwork in Marovo Lagoon, Solomon Islands

Solvor Sleveland

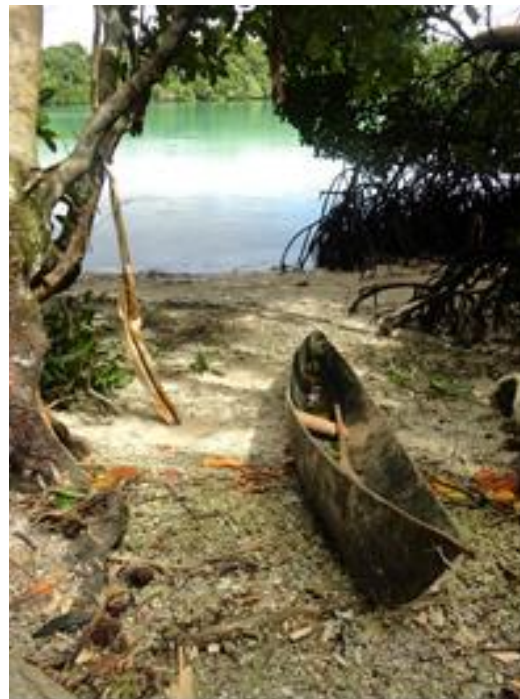
Anthropology
The University of Queensland



Marovo Lagoon taken from Marovo

In June 2013, I set out to Marovo Lagoon, Western Province, Solomon Islands to undertake fieldwork for my MPhil project in anthropology at the University of Queensland, Brisbane. This would be my second trip to my field site as I had undertaken a preliminary visit in June 2012, to collect consent from the residents of the villages in which I wanted to do research. Marovo Lagoon is remote so my pre-fieldwork trip proved to be very valuable as it meant I knew what to expect. Because of the recent introduction of mobile phones, most people knew I was coming and I had been able to organise my transport and accommodation for the

first few days. Marovo Lagoon still lacks luxuries such as internet access, public transport, shops and reliable phone reception, so making plans ahead of arriving was essential. Marovo Lagoon is the largest saltwater lagoon in the world and the approximately 12 000 people living there reside in villages on some of the many islands located in the lagoon. The main form of transport is still by canoe. While motorised boats are becoming more frequently used, the high cost of fuel means they are still regarded as a luxury most people cannot afford.



A dugout canoe

The domestic airport was closed due to land disputes. This meant I had to relocate my domestic flight to another island, a two hour boat ride from the village. I do not think I will ever forget my first impression when I stepped out of the boat and onto the sandy shore of the village. If you have ever read *Kwaio Religion* by Roger M. Keesing, this village was exactly what I had imagined while reading this book as an undergraduate. It was a Seventh Day Adventist village and I arrived, conveniently, on the Sabbath so everyone was in church. It was late at night. The only light I could see was the kerosene lamp placed on the table outside the hut I was staying in and I could hear the beautiful singing from the church in the center of the village. When church finished, everyone came over to greet me and bring me food. So far, my fieldwork experience had definitely lived up to what I had imagined when I first started doing anthropology. Of course, the realities of village life hit me later that night when I discovered that my hut-mates were a bunch of cockroaches, huntsmen spiders and rats and my road to the dug-out toilet was a trail of escaping hermit crabs! Again, all part of the fieldwork experience.

The hut I was staying in was the village eco-lodge, a term that has become a 'buzzword' in Marovo Lagoon over the past few years. Marovo Lagoon is recognised as one of the best diving sites in the world in addition to being nominated for World Heritage Listing. For the last decades Marovo Lagoon has also been the scene of large-scale resource extraction by logging and mining companies. As a result, Marovo Lagoon has failed to meet the criteria of World Heritage listing. While the tourism industry in the lagoon is underdeveloped and despite low tourist arrival numbers, eco-lodges, like the one I was going to spend my first few nights in, are being built all around the lagoon.



The eco-lodge mentioned above

My project focuses on exploring the motivations for the increased local interest in tourism and the factors that can influence development of tourism in this area. My fieldwork primarily consisted of visiting various eco-lodges and resorts in addition to interviewing local people about their perceptions of tourism and their motivations for building eco-lodges for tourists (who don't come). I also wanted to speak to tourists about why they had chosen Marovo Lagoon as a holiday destination. Finding tourists proved to be the most challenging part of my fieldwork – I hardly met any.

Doing research on something that local people are passionate about proved to be both good and bad. People would come from other villages to talk to me which meant finding informants proved easy. However, people seemed to expect great things from me and my research - things that I knew I would probably never achieve. I was asked to write sketches of eco-lodges, write applications and assist in getting their funding applications approved, create websites for eco-lodges and design brochures. This put me in the position of having to think hard about what my job was as an anthropologist and what I was giving back to the community in return for them

helping me with my research. Would my research questions help the local people in any way?

When I was conducting interviews, people expressed a lot of frustration about tourism including the disappointment of only receiving 1-3 tourists per year while the local expat-run resort had a constant flow of visitors every week. Even though this was what I was there to find out about - why are the local attempts to attract tourists failing - I also felt uncomfortable about not being able to do more for the local people in regards to attracting more tourists (such as designing business plans and improving the quality of the tourism product). However, I am certainly not the only researcher in the field of anthropology who has felt this way while in the field. The way I dealt with it was to tell my informants prior to interviews what my role was, exactly what I was doing, where I came from and what I could and could not do. My informants seemed to appreciate my honesty and were still willing to assist me in my research.

This field trip turned out to be hectic and very informative for my research. One of the best experiences from the trip was a focus group I ran in one of the villages. After the morning church service 53 people stayed behind to discuss tourism in separate groups. After the focus group ended, people proceeded to talk freely about their perceptions of tourism and this provided me with some new and important insights.



During the focus group

Another important experience was when I was invited to a traditional feast that was held in celebration of the house opening of the parents of one of my informants (those who have read anthropological literature from Melanesia would understand the significance of feasts and food distribution). I received a bundle of food with my name on it and had several speeches dedicated to

me. I felt a bit bad about taking some of the attention away from the house opening but was later told that my presence as a *tinoni vaka* (white man) made the event more extravagant. It was an amazing thing to be a part of and is something I will probably never forget. This also proved to be the night when we realised that I was having an allergic reaction to a plant I encountered during a bush walk the same day. My legs swelled up and I developed a rash all over me (including my face). I ended up having to be carried around by my informants for the remaining three days of my fieldwork – I will probably never forget that either.

The fieldtrip showed me the strong connections between local interests in tourism, conservation and the logging industry. As most logging companies have left the area, people have realised the environmental destruction of logging. However, the machines and equipment, left behind by logging companies to rust away in the rainforest, and the depleted areas of forest serve as constant reminders of their former presence. Because the logging companies provided immediate returns to landowners and temporary jobs to local people, in an area where cash incomes and job opportunities are scarce; it is no wonder that many people welcomed the logging companies when they arrived. In contrast, people in the area saw tourism as something that 'goes forever' instead of 'spoiling the land and go' such as the logging industry does. Hopefully, Marovo Lagoon will eventually manifest itself as a tourism destination and be able to provide local people with jobs and cash income.

AAS Conference 2013: The human in the world, the world in the human

ANU, Canberra, 6-8 November, 2013

[Detailed information provided in AAS Newsletter 129, May, 2013 and 130, June, 2013]

For further information, visit the conference website:
<http://aas.asn.au/conf13/conference.php>

Also announcing: **2013 Native Title Anthropology Pre-AAS Conference Assembly**

Tuesday 5 November 2013

Sir Roland Wilson Building, Australian National University, Canberra

Convenor: Dr Pamela McGrath
pamela.mcgrath@aiatsis.gov.au

AAS Distinguished Lecture



The AAS is pleased to announce the 2013 Distinguished Lecture will be presented by **Philippe Bourgois**, the Richard Perry University Professor of Anthropology and Family and Community Medicine, Departments of Anthropology and Family Medicine and Community Practice, University of Pennsylvania.

6pm, Tuesday 5 November 2013

This is a free public event. Please join us for drinks after the lecture.

Location: Manning Clarke Theatre, The Australian National University, Canberra

Abstract:

In an eight-week period, there were sixteen shootings with three fatalities, three stabbings, and fourteen additional "aggravated assaults" in the four square blocks surrounding our field site in the Puerto Rican ghetto of Philadelphia. In the aftermath of one of the shootouts that caused the most collateral damage, the drug sellers operating on our block were forced to close down their operations by several mothers who repeatedly called the police. Drawing on the concept of moral economy (Thompson, Scott, Taussig), Mauss's interpretation of gift exchange, and a political economy critique of hypercarceralization in the United States, the high levels of U.S. inner-city violence operate within a moral logic framed by economic scarcity and hostile state relations. Residents seek security, self-respect and profit in social networks that compel them to participate in solidary exchanges of assistive violence dynamized by kinship and gender obligations. A hierarchical, extractive drug economy fills the void left by deindustrialization resulting in a

dynamic of embodied primitive accumulation at the expense of addicted customers, and chronically incarcerated just-in-time street sellers at high risk of assault. Nevertheless, the mobilization of violence organizing the illegal drug economy also follows ethical norms and obligations that are recognized as legitimate by many local residents. The moral economy concept allows one to resolve the incongruence between the friendly sociability of daily interactions among inner city residents that so easily turn lethal. It also explains the invisibility of the structural and symbolic violence that extracts capital destructively from the brutalized bodies of inner city residents in the mutually reinforcing addiction, law enforcement, carceral and pharmaceutical-psychiatric-disability services economies.

News from AAS

TAJA Publishing Contract

The Executive are in the final stages of negotiations with Wiley Blackwell towards renewing our existing publishing contract for TAJA, which expires at the end of this year. Given the rapid changes we are currently seeing in academic publishing and the trend towards open access outcomes, the Exec has spent much time discussing our options with a view to ensuring that TAJA remains positioned to best serve the interests of our authors as well as our audience and publisher. At this stage it looks likely that we will resign with Wiley for a further 5 years.

AAS Webpage Rebuild

The new AAS webpage is on track for a launch in early November. Our designer, BenB Creative, have done a great job of taking the vague design concepts of a group of anthropologists (such as “it needs to be sophisticated but not alienating” and “whatever colour you use, make sure it’s not ochre”) and turn it into something that everyone on the Executive actually liked. We’ve recruited Lara McKenzie from UWA to assist with drafting the new text, and John Hughes from ANU is working with Shane and Pam to refine the parameters of what will be our new web forum, OzAnth. Thanks to everyone who sent in photographs for us to use. They will make a huge difference to the freshness of the site.

BenB is now finalising the technical rebuild of the ‘back end’ (it is as painful as it sounds) and we will soon have a dummy site ready for user testing. Please let Shane know (aas@anu.edu.au) if you would like to help us test the site. The more testers we get, the fewer bugs we’ll have when it goes live.

AAS Newsletter

In conjunction with the redesign of AAS website, the Newsletter is undergoing its own renovations. The editors and designer, Inkling Designs, are currently working on plans (that include ochre). The design will hopefully be revealed at the same time as the new AAS website.

ANSA Report

Michelle O’Toole
ANSA Chairperson

September 2013

Since our last report in June 2013, the ANSA Executive has continued to work on a number of projects:

- Preparation is now well underway for ANSA’s various activities at the AAS Annual Conference, including the ANSA Panel, the inaugural photography competition, the ANSA AGM, and conference social activities.
- Our first ever photography competition is underway! Submissions closed on Friday 20 September 2013.
- ANSA’s pleased to announce a new partnership! We’ve teamed up with the ethnographic film festival APERTURE, being held in Melbourne 22-23 November 2013.
- We recently finished writing our constitution. To view the constitution, go to: <http://www.ansa-aas.net/ansa-constitution.html>. It contains information on how ANSA is run, its functions, and procedures for elections/decisions. We hope you’ll take a look at it, particularly if you’re interested in becoming part of the next Executive/Committee.
- Use Twitter? Be sure to check out ANSA’s official hashtag: #ANSAweb!
- As always, we welcome anyone who would like to represent their university on our committee (if it is not already represented), and new undergraduate, post-graduate, and ECR members.

1 2013 ANSA Postgraduate Panel and Conference Social Activities

This year’s ANSA conference panel is shaping up well, with five sessions each comprising three presenters. The panels will cover Indigenous Australia, Movement/Migration, Material Culture and Performance, Space, Place, and the Environment, and Change and Modernity. New this year, each session will feature an experienced anthropologist in the discussant role. In addition, ANSA is offering an

exciting opportunity for postgraduate students interested in a co-discussant role. Accordingly, this year the ANSA Panel is able to offer more than ever to postgrad. Students: not only is there an opportunity to present on research, a place to network with peers and experienced scholars, there's also a mentoring prospect in the role of panel discussant. Social activities during the conference are also being planned. Details will be released as soon as the events have been finalised.

2 AAS / ANSA Postgraduate Travel Grants & The Robyn Wood Travel Grant

Each year, the AAS in conjunction with ANSA provides funding for postgraduate students to use towards costs incurred in travelling to the AAS Conference. As previously announced, we are delighted that as of this year the eligibility criteria for travel grants were expanded to include Masters by Research candidates, as well those who submitted their Masters by Research or PhD theses on or after the first day of the previous AAS annual conference: i.e., the 26th of September, 2012. The grants continue to be available to current PhD candidates.

At the time of writing, travel grant applications to attend the 2013 AAS Conference were before the AAS Executive for consideration. Applicants will be advised of the outcomes via email and a list of awardees will be published in the next newsletter.

3 2013 ANSA Annual General Meeting

ANSA holds its Annual General Meeting each year during the AAS Conference. Soon we'll be asking for nominations for the roles of Chairperson, Secretary, Web Officer, and University Representatives.

4 2013 AAS/ANSA Photography Competition

ANSA is pleased to announce that, starting in 2013, we have received support and funding from the AAS to run a photography competition. We are accepting photographic depictions of anthropology, as experienced and practised by current and recent students. Photographs should be submitted by 5pm (AEST) Friday 20 September, 2013. Competition prizes are as follows:

First prize: \$150
Second prize: \$100
Third prize: \$50

This year, the competition theme is Anthropology: At home and in the field. James Clifford (1997, p. 186) has argued that throughout its history, anthropology has been based upon 'a spatial distinction between a home base and an exterior place of discovery'. Travel, physical displacement, and dwelling in a place other than home have been seen as central to the experience of fieldwork (ibid, p. 186). He suggests that the historical oppositions that existed

in anthropology such as 'inside' and 'outside', 'home' and 'away', 'same' and 'different' need to be, and are being, rethought (ibid, p. 206).

Applicants are eligible to enter as many photographs as they wish, although prizes will be limited to one per person. Applicants must be paid members of the Australian Anthropological Society (AAS), or have submitted an application for membership. (To become an AAS member, go to:

http://www.aas.asn.au/Members/mem_application.php. Entrants must also be members of ANSA, which is free to join (go to: <http://www.ansa-aas.net/join-ansa.html>). For full details on the competition's conditions and eligibility criteria, go to our website: <http://www.ansa-aas.net/photography-competition.html>.

To view the images that have been submitted, see our Facebook album of submitted photographs: <https://www.facebook.com/media/set/?set=a.10151350470686227.1073741825.315477696226&type=3>.

Winners will be announced during ANSA's Annual General Meeting, at the 2013 AAS conference at Australian National University from 6 to 8 November, 2013. Finalists will be announced prior to the conference, and their photographs will be put on display at the conference. Awards may be given in absentia if winners are unable to attend the conference.

5 APERTURE Festival

ANSA is delighted to support the inaugural APERTURE ethnographic film festival, being held in Melbourne this coming November. The festival is centred on the Asia Pacific region and will be held at the Asia Institute at the University of Melbourne 22-23 November 2013. ANSA will co-ordinate the photography exhibition at the festival. Come along to view some great films and also see selected photos from the ANSA photography competition! Check out the APERTURE website for more information: <http://aperturefestival.com/>

6 Membership

ANSA welcomes those with an interest in anthropology (including undergraduates, postgraduates, and early career researchers from anthropology or similar fields) to become members. The ANSA committee continues to compile a list of members, and encourages non-members to join. Through this initiative, we aim to better inform and relate to our membership, and to thus strengthen our capacity to represent students and early career researchers. To encourage people to join ANSA, two different membership categories have been created. One can now join ANSA online, as an AAS affiliate or a non-AAS affiliate:

a. AAS affiliates are paid members of the AAS (Ordinary or Associate members) and may be

considered for travel grants, competitions, and awards organised by the AAS and ANSA.

b. Non-AAS affiliates are ANSA members who do not belong to the AAS. These members will receive ANSA newsletters and information about social activities and the like but are ineligible to apply for AAS-ANSA funded grants and awards, unless otherwise specified.

ANSA's media resources are available to both types of members, and people can update their membership category by sending us an email.

Please note that the current ANSA committee does not have access to the names and details of those who have signed up to ANSA via their AAS application forms prior to 2013! If you signed up for ANSA before then, please visit the below website and complete the short form, as this will ensure our database is up to date.

To sign up go to: <http://www.ansa-aas.net/join-ansa.html>

7 University representation in ANSA

ANSA represents postgraduate students at AAS Executive meetings. One of its aims is to facilitate cross-institutional networking. ANSA presently has representatives at the following institutions: Australian National University, Deakin University, Griffith University, James Cook University, La Trobe University, Macquarie University, The Queensland University of Technology, The University of Melbourne, The University of Queensland, The University of Sydney, and The University of Western Australia. Since ANSA aims to represent as great a range of postgraduate students as possible, if your institution is currently unrepresented and you'd like to fill the role, please email us your details and we'll let you know what is involved.

8 ANSA's online presence

ANSA is now on Twitter! Check #ANSAAweb. ANSA's other online facilities include our website, Facebook Page, Forum, and monthly emails to members. The details of each are as follows:

a. Twitter: Anyone with a Twitter account can use the ANSA hashtag to organise, navigate, and disseminate information within the ANSA community on Twitter. All you need to do is add in "#ANSAAweb" to your Tweet, and a simple search for the tag on the Twitter search bar will pull up all related Tweets that users have catalogued. Tweeting is a very common and useful practise in the US and in the Eastern States that has been around for many years now. It is an easy way for researchers to keep up with relevant work and forge links with others around the globe.

b. ANSA website: The ANSA website contains up-to-date information on membership, the 2012-3 committee, our activities and funding, the profile of the month, and contact details and information on Australian anthropology. In particular, ANSA's profile of the month aims to encourage networking among anthropology aficionados and share information about who's working on what. Our September profile is of Hannah Bulloch, a postdoc in the School of Archaeology and Anthropology at the ANU. Hannah's in the second year of an ARC DECRA project which looks at intimate relationships and personhood from the perspective of young women in the Central Visayas region of the Philippines. You can find out more at:

<http://www.ansa-aas.net/september-2013.html>.

If you are interested in sharing your profile or would like to suggest a particular individual or group to be featured, please email us for further details. We welcome all anthropology students and early career researchers.

c. ANSA Facebook Page: When you like our Facebook Page

(<https://www.facebook.com/pages/ANSA-Australian-Network-of-Student-Anthropologists/315477696226>), you'll see general announcements and reminders from ANSA, as well as messages on events and networks, recommendations for interesting journals, websites, and articles, and information on some jobs or scholarships (generally those that will have closed their applications before the next monthly email).

d. ANSA Forum: We have also recently launched the ANSA Forum

(<http://www.ansa-aas.net/forum.html>), a space where you can discuss theory, methods, events, etc with fellow student anthropologists and early career researchers. To post, you need to sign on as a member. To do this, click on the options at the top of the page: 'sign in with weebly' or 'other account (Facebook, Twitter, google, Yahoo, LinkedIn...)'. If you have any questions or problems, please email us.

e. ANSA's monthly email to members: By becoming an ANSA member (<http://www.ansa-aas.net/join-ansa.html>) you will receive monthly emails. These include: AAS and ANSA announcements and info, an extensive list of the latest jobs and scholarships, as well as info on relevant events and anthropology networks.

Australian Network of Student Anthropologists (ANSA)

Email: ansa.exec@gmail.com

Website: <http://www.ansa-aas.net/>

Facebook: <https://www.facebook.com/pages/ANSA-Australian-Network-of-Student-Anthropologists/315477696226>

Twitter: #ANSAAweb

News from HAU

In May, HAU founded the **Society for Ethnographic Theory** and ratified its own constitution. The Society is governed by the Editorial Team in consultation with the External Advisory Board who supervises all work (and includes Philippe Descola, Sarah Green, Alain Pottage, Andrew Shryock, Joel Robbins, Amita Baviskar, and representatives from the HAU-N.E.T. institutions).

And besides working tirelessly to bring you an ever-expanding repertoire of free gifts, the HAU team has been very busy developing new initiatives and expanding our network. Here are a few tidbits on what we've been up to and some hints of what's to come.

HAU is Collaborating with the European Association of Social Anthropologists' new Open Access task force.

HAU has been consulted by the Society for Cultural Anthropology and American Anthropologist for advice on models of sustainability for Open Access.

HAU and the University of Rochester have developed a partnership to make past and future scholarship associated with the Lewis Henry Morgan Lecture Series more widely available.

Postgraduate News

Paper Tigers is a postgraduate student-led initiative from the Centre for Creative Arts, La Trobe University. We aim to create a network of emergent scholars from the Arts and Humanities and arts practitioners to generate discussion, and new formats of online publication and collaboration.

Connect with our popular Facebook page - <https://www.facebook.com/papertigersmelbourne> – for daily updates on academic events, jobs, conferences and publications in the Arts and Humanities from Australia and internationally.

Paper Tigers organises regular research seminars in Melbourne for postgraduates, early career researchers and creative practitioners to present their research and enter into dialogue with peers. For news of our upcoming events, please sign up to our newsletter at our webpage:

<http://www.centreforcreativearts.org.au/research/paper-tigers-263>

Nadel Essay Prize

The Asia Pacific Journal of Anthropology invites the submission of essays by early career researchers for the Nadel Essay Prize.

The Nadel Essay Prize celebrates excellence in ethnographic writing. Ethnographically-based original papers are invited on social and cultural anthropology relating to the Asia Pacific region, including Australia. This annual prize, inaugurated in 2011 to commemorate 60 years of Anthropology at the Australian National University, is named after S.F. Nadel, who was appointed Foundation Professor of Anthropology in 1951.

All papers submitted for the prize will be evaluated by the Editorial Board. The jury will evaluate on the originality, the quality of the argumentation, conceptual clarity and overall readability. The jury decision will be final. There is only one prize per year and the Board reserves the right to award no prize if submitted material is not of an appropriate standard. Shortlisted submissions for the prize will be peer reviewed for publication in the journal.

Conditions

Anthropologists who have earned their doctorate within five years prior to submission are invited to submit. Papers should be on the topic of the journal: please visit the journal's website:

www.tandfonline.com/rtap. The submission should not be under consideration for publication elsewhere, and should not be submitted to any other journal until the outcome of the competition is known.

Word limit: 8,000 words

Closing date for submissions: 31 October 2013

Papers must be submitted online at:

<http://mc.manuscriptcentral.com/rtap>

For inquiries please contact the journal:

tapja@anu.edu.au

Workshops

Race, Culture, Indigeneity and the Politics of Disadvantage

Two day short course to be held at the University of Melbourne on 27th & 28th February 2014.

This popular course is designed for professionals, policy makers and researchers who work in Indigenous health, social work, education and related areas. Through accessible, interactive and challenging exercises, the course provides new and effective conceptual tools from the social sciences to tackle

the complex political and ethical issues faced by those working in Indigenous affairs.

The course will be presented by A/Prof Yin Paradies, Principal Research Fellow, Deakin University, and Dr Emma Kowal, ARC Senior Research Fellow, University of Melbourne.

For further details or to register:

<http://www.commercial.unimelb.edu.au/RaceCultureIndigeneityPolitics/>

Grants and Positions

Lecturer in Anthropology

School of Archaeology & Anthropology, Research School of Humanities and the Arts, ANU College of Arts and Social Sciences

Closing date: 16 October 2013

For further details:

<http://jobs.anu.edu.au/PositionDetail.aspx?p=3524>

Anthropologist

Anangu Pitjantjatjara Yankunytjatjara (APY)

Umuwa, South Australia

APY is seeking a dedicated and enthusiastic researcher to join the anthropology team, who is interested in working with Aboriginal people to conduct anthropological and cultural heritage research in an interesting and beautiful part of remote Australia.

The successful applicant will hold relevant tertiary qualifications in Anthropology or related discipline, an understanding of Aboriginal culture and history in remote Australia, strong cross cultural skills and good interpersonal skills and the ability to communicate well with Pitjantjatjara and Yankunytjatjara people. They will also need to have an independent work ethic and good organisational skills.

These positions involve living remotely in Umuwa, located in the desert region of northern South Australia. APY Anthropology conducts work in all communities within and areas across the APY Lands.

This position is offered as a two year contract.

To be considered for an interview applicants must address the selection criteria.

Applications close: 11th October 2013

Aboriginal people are urged to apply.

APY offers district allowance, six weeks annual leave, airfare, relocation assistance and other entitlements.

For a job description and selection criteria, please visit our website - <http://www.anangu.com.au/> or contact Andrew Cawthorn

Andrew.Cawthorn@anangu.com.au or ph. 08 8954 0195.

Native Title Research Scholarship

Native Title Research Scholarships are available to undertake post-graduate study at a Masters or PhD level, in a field relating to native title and focusing on anthropology, history and/or Indigenous cultural heritage.

Candidates are encouraged to have secured their enrolment and/or supervision (where relevant) in their nominated degree program before applying for a scholarship. Applications for the Native Title Research Scholarship will open 9am AEST Monday 30 September 2013 and close 5pm AEST Friday 25 October 2013

For more information:

<http://www.auroraproject.com.au/nativetitoleresearchscholarship>

Each year the **Charlie Perkins Scholarship** Trust offers two Scholarships for Indigenous post-graduates to study for up to three years at either Cambridge or Oxford universities.

To be considered for the Scholarship, applicants must have applied for a course at Cambridge and/or Oxford. Applicants must also submit:

- a cover letter
- a curriculum vitae
- an official transcript of university results
- confirmation of Aboriginal or Torres Strait Islander descent
- details for two academic referees (email and telephone numbers).

Before contacting the Trust, please visit the Perkins Trust website

www.perkinstrust.com.au <<http://www.perkinstrust.com.au>> for more detail about the required documents.

Please note that applications will close at 5pm AEST on Thursday 31 October 2013. The Charlie Perkins Scholarships will only be awarded to students who are accepted to study at either Cambridge or Oxford. In most instances, this will require a First Class Honours degree or a very strong Second Class Honours degree.

If you require any clarification on the information contained on the website, please do not hesitate to contact Tess Crellin on

tess.crellin@auroraproject.com.au

Conferences Past



David Trigger and Alexis Wright discussing Gulf writing, 9 August, Burketown, Qld

On the 9th and 10th of August, David Trigger and Richard Martin from the University of Queensland School of Social Science hosted a somewhat experimental workshop in the small town of Burketown in north-west Queensland, bringing together numerous authors who have written works about the Gulf country. The award-winning novelist Alexis Wright attended the event and discussed her new novel *The Swan Book* as well as her contemporary Australian classic *Carpentaria*. Other speakers included the novelist Nicholas Jose, the literature scholar Philip Mead, historian Gordon Grimwade and UQ linguist Ilana Mushin, as well as David and Richard. The event enabled local residents (including Ganggalida and Garawa Aboriginal people, as well as interested Whitefellas) to engage with the diversity of writing about the Gulf country, and provoked much lively discussion about identity, history, cultural heritage, and economic development, as well as what it means to tell stories and put them down on paper to share with people outside the Gulf. Notwithstanding significant differences between those present relating to the nature of their engagement with the region, points of common interest emerged across the event, highlighting productive connections between anthropology and literature, as well as other kinds of writing."

Forthcoming Conferences



APERTURE Festival 2013

The Asia Pacific International Ethnographic Documentary

22-23 November 2013

Carrillo Gantner Theatre, Asia Institute, Sidney Myer Asia Centre, The University of Melbourne

The festival aims to promote and support ethnographic documentary films about the Asia Pacific region and filmmakers from this region. As the festival aspires to promote and educate about Asia Pacific cultures, it will be open to the public with free admission.

Details: <http://aperturefestival.com/>

The Question of Nature



The Academy of Humanities 44th Annual Symposium
14–15 November 2013

The University of Queensland

The Academy of Humanities 44th Annual Symposium convened by Professors Gay Hawkins FAHA and Peter Harrison FAHA, is jointly hosted by the Centre for Critical and Cultural Studies and the Centre for the History of European Discourses. The theme for this year's symposium is Environmental Humanities: the question of nature.

What is the nature of nature? The sciences and humanities have wrestled with this question for centuries, and the variety of answers are testament to how promiscuous and elusive the concept of

nature is. In recent years the urgency of this question has intensified as we are confronted with increasing environmental crises and losses. From climate change to species extinction nature presents significant material, social and intellectual challenges. The humanities have responded to these challenges with vigour and the recent growth of innovative work under the rubric of the environmental humanities is evidence of this.

This new work builds on a long history of humanities scholarship that has highlighted the ways in which nature is entangled with culture. From romanticism to natural philosophy the humanities have played a key role in understandings of natural environments and their diverse relations to the social. What is distinctive about the contemporary environmental humanities is the ways in which this work is engaging with and enriching scientific analyses of nature.

The Academy's 44th Annual Symposium will showcase some of the most exciting scholarship in the environmental humanities and debate the ways in which the humanities can lay claim to offering significant knowledge about what counts as nature.

For more information:

<http://www.humanities.org.au/Events/AnnualSymposium.aspx>

Building Bridges in Indigenous Health



2013 National Indigenous Health Conference:
scheduled on the

25th – 27 November 2013

Pullman Cairns International Hotel, Cairns QLD

The 2013 National Indigenous Health Conference is designed to bring together both government and non-government agencies who are working in the field of Indigenous health with the belief that working together can close the gap between the state of Indigenous Health as compared to the health of mainstream Australians.

For more information:

<http://www.indigenousealth.net/>

Ethnoscapes, Culturescapes: Anthropologies for the present

ASAA/NZ (Association of Social Anthropologists of Aotearoa/New Zealand) 38th Annual Conference

1-3 December, 2013

Whaingaroa/Raglan, Waikato

The term 'ethnoscape' was first used by Arjun Appadurai in his 1990 essay 'Disjuncture and Difference in the Global Cultural Economy'. Rejecting existing models of the global cultural economy, he argued that it should be understood as a complex, overlapping order featuring "fundamental disjunctures between economy, culture, and politics which we have barely begun to theorize". The framework he proposed for exploring these disjunctures was premised on the relationships between five primary dimensions: ethnoscapes, mediascapes, technoscapes, financescapes, and ideoscapes.

His use of the suffix 'scape' indicated that these are not "objectively given relations that look the same from every angle of vision", but rather deeply perspectival constructs, 'imagined worlds' inflected by the historical, linguistic, and political situatedness of different sorts of actors. The latter might range from nation states, multinational corporations, diasporic communities, and subnational groupings, to villages, neighbourhoods, families, and individuals.

Especially in anthropology, the most influential of Appadurai's 'scapes' has been 'ethnoscape'. He defined this as "the landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guestworkers, and other moving groups and persons [who] constitute an essential feature of the world, and appear to affect the politics of and between nations to a hitherto unprecedented degree".

This does not, he said, negate the significance of "relatively stable communities and networks" based on kinship, birth, residence, filiation, friendship, work, leisure", etc. But "the warp of these stabilities is everywhere shot through with the woof of human motion, as more persons and groups deal with the realities of having to move, or the fantasies of wanting to move".

Appadurai did not himself put a label on these "relatively stable communities and networks". For our purposes we will call them 'culturescapes'. In a sense, with the idea of 'culturescapes' we return to twenty-first century versions of the more 'traditional' sites of ethnography – neighbourhoods, communities, islands, valleys, workplaces, organisations, and so on – though with the added dimension of their being imbued with "the woof of human motion".

Participants in the ASAANZ-2013 conference are encouraged particularly to pursue, ethnographically and/or theoretically, the concept of a global cultural economy, with reference to the shifting, imagined worlds characteristic of ethnoscapings and/or the relative social stabilities that typify culturescapings. Contributions that fall beyond these parameters also are very welcome.

For more information:

<http://asaanz.science.org.nz/conferences.html>

Responsibility

Australian Women's and Gender Studies Biennial International Conference

23- 25 June, 2014

Melbourne

Confirmed keynote speakers: Professor Sara Ahmed (Goldsmiths College, United Kingdom) and Dr Steph Lawler (Newcastle University, United Kingdom)

We live in a complex yet interconnected world that is rhetorically produced as borderless—where global communication flows presumes an opportunity for shared global responsibility. This borderlessness and responsibility are not so evident however when considering current social and political challenges.

Our key challenges—climate change, environmental disasters, war, poverty, violence against women, mobile and dislocated populations; shifting geopolitical power; media saturation and hyper-consumption; and the marketization of life and meaning – are shared. Yet, in the context of neo-liberalism, a corresponding sense of shared responsibility does not exist. Rather, individuals and some societies are made primarily responsible for their own social outcomes as states and institutions repudiate ties of dependence and interconnection.

Borders might be porous but they are rigorously patrolled. New cultural consumption is framed as both atomizing and narcissistic. Risk and responsibility, are often entwined through blame.

If feminisms address inequalities, inequities and oppressions, how do we understand these contradictory flows of responsibility? As feminist scholars and activists, what we are responsible for and to whom? How do we think and act responsibly? Is responsibility even a useful frame for thinking and acting?

We take Responsibility as a theme for this conference as a provocation. Responsibility emerges in a range of discursive settings including public health, ethics, and risk discourses and simultaneously invokes positive obligation/interdependence and blame/liability.

<http://awgsa.org.au/conference/>

OCEANSCAPES: cooperation across the Pacific

The Australian Association for Pacific Studies

22-26 April, 2014

University of Sydney

The Pacific Ocean covers one-third of the earth's surface and contains thousands of islands. Yet, as Epeli Hau'ofa's seminal paper about the 'Sea of Islands' shows, oceans are not a barrier, but highways to contact. This conference employs the concept of Oceanscapes from The Pacific Oceanscape Vision, introduced by President Anote Tong of Kiribati and endorsed by the Pacific Island Forum. It is a vision for cooperative conservation action and adaption to issues of climate change. With a population just over 10 million and an area that stretches from Australia to Asia, Canada and the Americas, peoples of the Pacific region are adept at movement, contact and working together.

The Australian Association for Pacific Studies seeks to bring researchers across Oceanscapes to share their knowledge and experience; to benefit the peoples of the Pacific region, and to advance scholarship about the places between the better-known American and Asian rim countries.

This conference focusses on the cooperative nature of relations across the Pacific and the necessarily cooperative partnerships that allow for effective delivery of programs in health, education, trade and development while maintaining the integrity of the cultural diversity that is the hallmark of Pacific island nations and overseas territories.

http://sydney.edu.au/museums/research/AAPS_2014.shtml

AsiaScapes: Contesting Borders

The Asian Studies Association of Australia (ASAA)
20th Biennial Conference

8-10 July 2014

University of Western Australia, Perth

Although 'landscape' as a metaphor is well-worn, '-scape' remains a productive suffix, spawning terms such as ethnoscapings, technoscapings, mediascapings, ideoscapings and so on, to account for the movement of peoples, technologies, money, images, ideals and ideologies throughout the world. This Conference seeks to emphasise the involvement of Asia as a region of origin, transmission and reception in such flows, extending from the local to the global in scale.

The first decade of the 21st century has seen the beginnings of a shift towards redefining 'Asian Studies' as a platform of collaboration between

disciplines and cultures rather than an investigation of Asia as a defined and bordered space. This Conference aims to encourage reflection upon how the region has played a part historically in processes of imaginative world building, as well as considering the material processes and structures in which these ideational constructions are based.

It follows that the Conference Theme also seeks to problematise the regional classifications of bordered entities within Asia. The viability of regional delimitations has been queried since the formation of Asian Studies programs in the Cold War period. On the other hand, as Emerson presciently noted in 1984, while such naming may be an exercise in fiction, it is perhaps most like science fiction, since labelling something that does not yet exist may facilitate its eventual emergence as a reality. Clearly, institutions like ASEAN now provide some material foundation to the concept. Similar dilemmas have been the object of scholarly critiques in regard to West Asia, the Middle East, and indeed all the so-called constituent regions, and Asia itself. This conference seeks to encourage further thought on how the intensified processes of multiple and complex social, economic and cultural tessellations have impacted on the construction, shifting and dismantling of borders within which we experience and understand Asia.

<http://www.asaa2014.com/>

13th Conference of the ISISA

International Small Islands Studies Association,

22 to 27 September 2014

Penghu Islands, Taiwan

Website: TBA

Please note that formerly, the ISISA conference was going to be in June on Jersey. Owing to local circumstances there, the time and place has shifted to September and the Penghu Islands, Taiwan.

Anthropology and Photography

The Royal Anthropological Institute's biennial conference

29th - 31st May 2014

The British Museum's Clore Centre, London.

The Conference is entitled and is organised by the RAI in conjunction with the museum's Anthropology Library and Research Centre.

The call for panels is now open until 31 October 2013

The Call for papers opens on 27 November 2013 and closes on 8 January 2014

The aim of the conference is to stimulate an international discussion on the place, role and future of photography. We welcome contributions from researchers and practitioners working in museums, academia, media, the arts and anyone who is engaged with historical or contemporary production and use of images.

For further details and the online-form for submitting a panel on our website:

<http://www.therai.org.uk/conferences/anthropology-and-photography/>

ASA14: Anthropology and Enlightenment

The Association of Social Anthropologists of the UK and Commonwealth decennial

19-22 June 2014

The Surgeons' Hall, Nicolson Street, Edinburgh

Call for panels open. Deadline of 27th October

The Association of Social Anthropologists of the UK and Commonwealth's next conference will be a decennial one - traditionally a larger event than normal. It will take place in Edinburgh next June, hosted by the STAR consortium, with the title/theme: Anthropology and Enlightenment.

Please visit the site, read the theme and make your panel proposals.

<http://www.theasa.org/asa14>

Previous listings

(see June 2013 AAS Newsletter)

A Post-Human World? Rethinking anthropology and the human condition [New Law School, Camperdown Campus, University of Sydney 13 - 14 June, 2013]

Emerging Pacific nations, Concurrent symposia with the 12th Pacific Science Inter-Congress [University of the South Pacific, Suva, Fiji 8-12 July, 2013]

www.psi2013.usp.ac.fj

The Politics of Indigenous Identity: National and Global Perspectives, IPSA RC14 (Research Committee on Politics and Ethnicity) Conference [Macquarie University, Sydney 11-14 July, 2013]

The Future of Ethnographic Museums Conference, Pitt Rivers Museum & Keble College [University of Oxford, United Kingdom 19 – 21 July 2013]

<http://www.prm.ox.ac.uk/PRMconference.html>

Crisis, Civility, Imaginaries and Revolt: New Politics for the Global City? [The Australian National University 25-26 July, 2013]

Complexity: Researching alcohol and other drugs in a multiple world [Aarhus, Denmark 21-23 August, 2013]
<http://www.federallegalpublications.com/contemporary-drug-problems>

On Violence: Re-Thinking Humanities and Social Sciences 2013 [University of Zadar, Croatia 5-7 September, 2013]
http://www.facebook.com//bAQFttPx2AQEkj0oAowmAC0x2PNKn0Z_OTm7vH5QV0M6RZw/www.rhss-conference.com

In The Balance: Indigeneity, Performance, Globalization [Central London, U.K. 24-27 October 2013]
www.indigeneity.net

The Radicalism of Romantic Love: Critical Perspectives [Humanities Research Centre, ANU 5 - 6 November, 2013]

Future Publics, Current Engagements, The 112th AAA Annual meeting [Chicago Hilton, Chicago IL November 20-24, 2013]
<http://www.aaanet.org/meetings/>

Biopolitics of science and medicine symposium [Monash University, Caulfield campus, 29 November, 2013]

Reconfiguring Anti-Racism: Tolerance, Harmony, Inclusion or Justice?, Centre for Citizenship and Globalisation [Deakin University 9-10 December, 2013]

Entrepreneurship and Local Development: Explorations in Practice [Unst, Shetland, UK 18-22 March 2014]
www.islanddynamics.org/entrepreneurship-2014.html

Folk Belief and Traditions of the Supernatural [Unst & Lerwick, Shetland, UK 25-30 March 2014]
www.islanddynamics.org/folkloreconference.html

The Supernatural in Literature and Film [Lerwick, Shetland, UK 29-31 March 2014]
www.islanddynamics.org/supernatural-2014.html

Anthropology Conferences Worldwide:

Upcoming events in anthropology, cultural studies and related fields.

<http://www.conferencealerts.com/anthropology.htm>

A website hosted by 'Conference Alerts'

Recent Theses in Anthropology

Lara McKenzie

Discipline of Anthropology & Sociology, The University of Western Australia

Title: Ageless love? Shared understandings of age-dissimilar, romantic relationships in Perth, Western Australia (PhD 2013)

Abstract:

In this thesis, I examine how the romantic relationships of age-dissimilar, heterosexual partners are understood in Perth, Western Australia. In Western contexts such as Australia, it is often said that there has been an historical shift toward greater personal autonomy in partner selection, and that this has resulted in an increased acceptance of age-dissimilar couples. Such shifts are commonly explained by social scientists as part of processes of 'individualisation' or 'democratisation', or are linked to the emergence of capitalism and consumerism. Instead, my research suggests that people's perspectives on age-dissimilar, romantic relationships are an avenue through which shared understandings of relatedness, as well as autonomy, might be further examined.

I frame my discussion using Strauss and Quinn's (1997, p. 50) connectionist approach to cultural schemas, in which cultural meanings are in the mind, yet shape and are shaped by people's context-dependent experiences and activities. Their approach informs my conceptions of culture and change, particularly in regard to contradiction and complexity. Using this approach, I identify a series of cultural schemas found in Australian people's discussions of their own or others' age-dissimilar, romantic relationships. This, I argue, enables me to better understand what at first appeared to me as glaring contradictions in how romantic love was spoken about. I therefore contend that the complexities of contemporary perspectives on romantic love are not adequately explored through theories that posit simple shifts toward greater personal autonomy. Instead, I argue that the intricacies that characterise people's conceptions of romantic love, and the underlying cultural themes that inform them, are better accessed through an approach that theorises the internalisation of cultural understandings.

Rosila Bee Mohd Hussain

Anthropology and Sociology, The University of Western Australia

Title: Being Malay: Ethnic and Religious Identity Formation and Adjustment among Malay Students in Western Australia (PhD 2012)

Abstract:

Malay-Muslims have distinctive ideas of who they are: as an ethnic group and as Muslims. In the opening of the twenty-first century, it was predicted that with modernization there would be an increasing separation of state and religion, and that religious issues would probably become somewhat less important (Means 1978; Rosenthal 1965). Yet, Peletz (2002) notes that Malays are increasingly referring to themselves as Muslim people (religious identity) rather than Malay people (ethnic identity). Indeed, Shamsul A.B. (1997b) has redefined Malay ethnicity through emphasizing Islam as a pillar of Malayness, with the idea of Malay ethnicity as centre stage in politics and society. Although Malay-Muslims in Malaysia were once more conscious of ethnic than religious identity, the beginning of Islamic revivalism in the 1970s involved the idea of religious identity becoming more important instead of Malay identity. Yet, over the last decade, Malay ethnic identity has been again gaining its importance as a more politicised identity compared to religious identity in Malaysia. Malay-Muslims have since then been continuously confronted by the changes that have been underway within Islam especially within the 'Malay' community in Malaysia.

However, at the international level, Malay-Muslims who have studied abroad have alternate conceptions of Malay-Muslim identity compared to the local version as well as links to outsiders. This thesis focuses on the key emblematic features of ethnic and religious identity and the idea of 'Malayness' outside Malaysia at a time when Islamic identity has become increasingly important in the global arena. It is revealed in this study how religion has become a powerful basis of personal and collective identification for Malay-Muslim postgraduate students in Western Australia. Although all Malay-Muslim postgraduate students are distinct in their own ways, most of the experiences they face initially hark back to their Malay culture/'adat' and Islamic values.

When Malay-Muslims exhibit agreement, compliance or submission in regard to their ethnic and religious identity in Australia, they do not disregard their religious beliefs, values and practices. In relation to other Muslims, Malay-Muslims emphasize their distinctive ethnic heritage as Malays. In relation to non-Muslims, they emphasize how they are Muslim. On the boundaries of ethnic and religious identity, I

attempt to explore the relational dynamics of Malay ethnic and religious identity beyond Malaysia's borders and provide some holistic accounts of the students' prior lives in Malaysia compared to their experiences in Western Australia. These Malay-Muslim postgraduate students from the four major universities in Western Australia have been identified as having considerable awareness of their ethnic and religious identity. While their ethnic identity is more flexible and situational, their religious identity is revealed as more rigid and seldom negotiable.

Malay-Muslims students in this research tend to invoke religion, culture, language, nationality, status, or descent in defining their identity. I have employed an ethnographic approach in my research, using participant-observation methods and semi-structured interviews with my thirty main informants. I argue that being an insider researcher is as challenging as being an outsider researcher. As related by Cohen (1985), symbols (like language) do not so much express meaning as give us the capacity to make meaning. The usage of a restricted code (Bernstein 1964) can then be understood when the insider researcher seeks to understand other Malays' meanings and behaviour. That is, Malay-Muslim postgraduate students share these symbols, but do not necessarily share their meanings, which differ according to their various experiences and interpersonal encounters. Interpersonal communication is identified to be an important element in creating ethnic intimacy among Malay-Muslim students. Although interpersonal communication processes between married or single Malay-Muslim students differ in their experiential basis, these students are drawn into networks and reveal the Malayness that distinguishes them from others. In conclusion, I argue that being Malay outside Malaysia involves significant consideration of religious elements in their identity maintenance and adjustment. Malay students are then becoming 'self-consciously' more religious outside Malaysia compared to the salience of their ethnically politicized identity in Malaysia.

Victoria Stead

RMIT University

Title: 'Land, Power, Change: Entanglements of Custom and Modernity in Papua New Guinea and Timor-Leste' (PhD 2013)

Abstract:

Land, Power, Change develops a critical account of encounters between customary and modern forms of relationship to land in two Melanesian countries, Papua New Guinea and Timor-Leste. Specifically, it asks: what are the implications of these encounters for relations of power?

In both Papua New Guinea and Timor-Leste, customary land tenures provide the dominant mechanism for the organization of land. Nevertheless, processes of globalization, state and nation-building are catalysing the extension of modern forms of connection to land, anchored in an understanding of land as property and as an economic resource to be utilized within capitalist, and specifically neoliberal, relations of production and 'development'. As different forms of connection to land intersect, so too are differing forms of identity and belonging, differing visions of the world and of the self, brought into contestation. Across the thesis, entanglement is developed as a core theoretical concept, speaking to the dynamic and ambivalent nature of this contested social field. Through a metaphor of entanglement, the customary and modern are conceptualized as ontologically distinct patterns of practice and meaning; forms of social relations that cut across the boundaries of social groups rather than being synonymous with them.

Methodologically, the thesis is positioned in the iterative space between generalizing theory and on-the-ground particularity, drawing together social theoretical enquiry with multi-sited ethnographic research in remote, urban, and peri-urban communities. Theory, anchored in the concept and metaphor of entanglement, is developed to the extent that such a mode of thinking can offer a particular quality of illumination upon processes and experiences that are also local and contingent.

So positioned, the thesis argues that the entanglement of customary and modern forms of connection to land destabilise structures of power in ways that create multiple possibilities for their reconfiguration. At a level of generality, there is a dominant tendency towards the diminishing autonomy of local communities, as power and decision-making capacity shifts to the sites, agents and processes of the state and globalising capital, and as customary ways of life—including forms of connection to land—are ideologically and normatively devalued. In theoretical terms, the abstracted nature of modern social relations lends them a coercive capacity over less abstracted, customary ones. Nonetheless, customary forms of sociality are also able to accommodate a considerable degree of abstraction. Entanglements, then, also generate new possibilities for the rearticulation and reassertion of customary connection to land, and of the forms of power and authority to which that connection gives rise.

Eve Vincent

Department of Anthropology, University of Sydney,

Title: Forces of Destruction, Acts of Creation: Aboriginality, Identity and Native Title, on the Far West Coast of South Australia (PhD 2013)

Abstract:

Central to this ethnography is a biannual event called 'Rockhole Recovery,' which takes place in Far West South Australia. Rockhole Recovery comprises numerous days of Four Wheel Drive (4WD) travel and involves visiting a series of rockholes — permanent water sources that occur in granite outcrops scattered amongst semi-arid mallee scrub. Members of a highly politicised Aboriginal grouping from Ceduna, whom I call Aunty Joan Mob, jointly undertake rockhole trips with interested non-Aboriginal 'greenies'.

This thesis provides an interpretation of Rockhole Recovery as an inspired and generative form of political action. Rockhole Recovery generates meanings, relationships, affects and symbols. It is to the documentation, elaboration and celebration of these that I attend in this thesis. The historical and social context that gives rise to this particular form of politics is explored throughout the thesis.

I understand Rockhole Recovery to constitute expressive acts on the part of Aunty Joan mob. Rockhole Recovery represents a creative/political response, on the part of Aunty Joan Mob, to the manifold, contradictory and intensely stressful ways in which Aboriginal people are called on to be, and the ways in which they experience being Aboriginal, in the contemporary moment. I argue that Aboriginality is both a thoroughly unstable and relational category of experience.

Specifically, Aunty Joan Mob are responding to the demands, pressures — and invitations — of the native title process, which they have experienced as profoundly destabilising. In Ceduna, the native title process has served to contradict, 'correct,' supersede and alter the self-understanding and terms of self-identification of Aunty Joan Mob members. Aunty Joan Mob seek to assert, return to themselves and consolidate an understanding of their own lives, histories and identity on their own terms.

Rockhole Recovery is best understood as a creative/political response to the ontological impasse experienced as a result of Aunty Joan Mob's encounter with the native title process. I describe this as a 'struggle for self-definition'. This undertaking involves making assertions and acting both with and against others — most significantly with greenies, and against other Aboriginal people. Forces of destruction and creation shape the world described in this thesis.

Calls for Submissions

Anthropology Matters, Summer 2014 Issue

Anthropology Matters welcomes paper submissions from postgraduate researchers and early career scholars for its 2014 Summer Issue. This issue will include papers based on original research in any region and on any theme within social anthropology.

Anthropology Matters is an online, open-access and peer-reviewed journal that serves as a venue for postgraduate researchers and early career scholars in social anthropology to publish their research. The journal is linked to the Association of Social Anthropologists of the UK and the Commonwealth.

For previous editions of this journal, see <http://www.anthropologymatters.com/journal/>

Those who are interested in submitting a paper for review are requested to register at the Anthropology Matters website and upload full papers of approximately 5,000 words by 1 November 2013.

For further details, please consult our submission guidelines http://www.anthropologymatters.com/index.php?journal=anth_matters&page=about&op=submissions#onlineSubmissions

Any queries about this call for papers or about the journal can be addressed to editors Carna Brkovic and Ainhua Montoya at anthropology.matters@gmail.com

New Publications

JOURNALS

The Australian Journal of Anthropology

Volume 24, Issue 2, August 2013

Michael Goddard: Knowing and the truth: Three histories of Daugo Island, Papua New Guinea

John Mansfield: The social organisation of Wadeye's heavy metal mobs

Nicolas Peterson: On the persistence of sharing: Personhood, asymmetrical reciprocity, and demand sharing in the Indigenous Australian domestic moral economy

Paul T. Cohen: Symbolic dimensions of the anti-opium campaign in Laos

Gillian G. Tan: Transforming history and myth: On the mutuality and separation of shared narratives in Eastern Tibet

Anthropological Forum

Vol. 23, No. 3 September 2013

Greg Acciaioli: Editorial Introduction

Hannah Bulloch: Concerning Constructions of Self and Other: Auto-racism and Imagining Amerika in the Christian Philippines

Magne Knudsen: Beyond Clientelism: Neighbourhood Leaders on a Philippine Island

Gabriel A. Acevedo and Miriam Thompson: Blood, War, and Ritual: Religious Ecology, 'Strong' Culture, and Human Sacrifice in the Premodern World

Involving Anthropology: The Seventh Berndt Foundation Biennial Lecture

Martin Nakata: The Rights and Blights of the Politics in Indigenous Higher Education

The Asia Pacific Journal of Anthropology

Special Issue: Special Focus: Anthropology, Public Policy, and Social Process in Indigenous Australia

Francesca Merlan & Nicolas Peterson: Anthropology, Public Policy and Social Process in Indigenous Australia

Paul Burke: Indigenous Diaspora and the Prospects for Cosmopolitan 'Orbiting': The Warlpiri Case

Francesca Merlan: Anthropology and Policy-Preparedness

Nicolas Peterson: Community Development, Civil Society and Local Government in the Future of Remote Northern Territory Growth Towns

Patrick Sullivan: Disenchantment, Normalisation and Public Value: Taking the Long View in Australian Indigenous Affairs

Jennifer Alexander: Lahanan Lunettes: Images of a Borneo Long House

Vol. 14, No. 3, 2013

Paul Wolfram: Pakeha, Palagi, Whiteskin: Reflections on Ethnographic Socialisation and the Self

Jane M. Ferguson: Burmese Super Trouper: How Burmese Poets and Musicians Turn Global Popular Music into Copy Thachin

Markus Bell: Manufacturing Kinship in a Nation Divided: An Ethnographic Study of North Korean Refugees in South Korea

Timothy Karis: Unofficial Hanoians: Migration, Native Place and Urban Citizenship in Vietnam

Australian Aboriginal Studies

Vol. 1, 2013

Bronwyn Fredericks: We don't leave our identities at the city limits': Aboriginal and Torres Strait Islander people living in urban localities

Di Roy: Juggling with pronouns: Racist discourse in spoken interaction on the radio

Bill Edwards: Changes in Pitjantjatjara mourning and burial practices

Sally May, Paul Taçon, Alistair Paterson and Meg Travers: The world from Malarrak: Depictions of South-east Asia and European subjects

Jason Gibson: Addressing the Arrernte: FJ Gillen's 1896 Engwura speech

Louise Holdsworth, Helen Breen, Nerilee Hing and Ashley Gordon: One size doesn't fit all: Experiences of family members of Indigenous gamblers

Nicholas Herriman: Western Australia's Aboriginal heritage regime: Critiques of culture, ethnography, procedure and political economy

Oceania

Vol. 8, No. 2, July 2013

Raymond Ammann, Verena Keck, Jurg Wassmann: The Sound of a Person. A music-cognitive study in the Finisterre Range in Papua New Guinea

Alison Dundon: Gogodala Canoe Festivals, Customary Ways and Cultural Tourism in Papua New Guinea

Sveinn Eggertsson: "If you find out who her father is I would be interested to know". Kwermin in an Eastern Min Context

Gillian Gillison: The 'Dividual Androgyne' and Me: a Personal Affair

Pierre-Yves Le Meur: Locality, mobility and governmentality in colonial/post-colonial New Caledonia. The case of the Kouare tribe (xua Xaragwii), Thio (Coo).

Michael Goddard: Obituary: Michael Dunmore Monsell-Davis

Australian Journal of Human Rights

Vol. 19, No. 1, 2013

Special Issue: Human Rights in Context: Culture, Power and Personhood

Neil Maclean and Gaynor Macdonald: Introduction

Samuel Martinez: An anthropologist among human rights experts in Haiti and the Dominican Republic: para-ethnographic perspectives on culture and rights

Maree Pardy: Under Western eyes again? Rights vernacular and the gender culture 'clash'

Rosemary Wiss: And justice for all? International anti-trafficking agendas and local consequences in a Philippines sex tourism town

Michael Humphrey: Where does human rights consciousness come from? Counterinsurgency, traumatisation and political subjectivity in Argentina

Gaynor Macdonald: Who is the 'human' in 'human rights'?

Neil Maclean: Living with disability: care, rights and relational personhood

Eve Vincent: 'Sticking up for the land': Aboriginality, mining and the lived effects of native title

Jayson S Lamchek: Exercising rights into existence: new human rights strategies by Third World peoples

The Introduction can be accessed at:

http://www.academia.edu/4377554/Neil_Maclean_and_Gaynor_Macdonald_Human_Rights_in_Context_Culture_Power_and_Personhood

Hau: Journal of Ethnographic Theory

Vol 3, No 2 (2013)

<http://www.haujournal.org/index.php/hau/issue/current>

Special Issue: Value as theory - Part 2 of 2

Ton Otto, Rane Willerslev: Prologue. Value as theory: Value, action, and critique

Thomas Widlok: Sharing: Allowing others to take what is valued

Rosita Henry, Ton Otto, Michael Wood: Ethnographic artifacts and value transformations

Alexandra Y. Aikhenvald: The value of language and the language of value: A view from Amazonia

Morten Nielsen: Analogic asphalt: Suspended value conversions among young road workers in southern Mozambique

Karen Sykes: Mortgaging the bridewealth: Problems with brothers and problems with value

Alberto Corsín Jiménez, Adolfo Estalella: The atmospheric person: Value, experiment, and "making neighbors" in Madrid's popular assemblies

Michael Lambek: The value of (performative) acts

Hau Masterclass Series

Vol 2 (2013)

<http://www.haujournal.org/index.php/masterclass/issue/current>

Marilyn Strathern: Learning to see in Melanesia
Emeritus Professor of Social Anthropology,
Cambridge University

Four lectures given in the Department of Social
Anthropology, Cambridge University, 1993–2008

Giovanni da Col: Introduction: Strathern bottle: On
topology, ethnographic theory, and the method of
wonder

Masterclass Lectures

Lecturer's introduction & acknowledgments

1. Feathers and shells: Learning to see
2. Axes and canoes: Traveling Objects
3. Netbags and masks: Containers
4. Wig / shell / tree: Hiding forms (with postscript)

Journal of Indigenous Policy

Issue 14, June 2013

Jon Altman: Special issue: Arguing the intervention

http://www.jumbunna.uts.edu.au/researchareas/newmedia/JIP14_15AUG13SpecialIssue.pdf

Centre for Aboriginal Economic Policy Research

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from CAEPR go to:

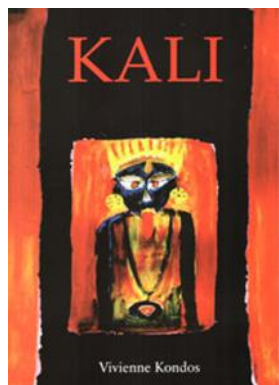
<http://caepr.anu.edu.au/publications.php>

BOOKS

Kali

Vivienne Kundos (2013)

Mandala Book Point



[From the publisher's announcement] The central theme of the book revolves around Kali, time and metaphysics. This theme is pursued in two ways. The first is with four short pieces which focus on aesthetic issues at the centre of which is Kali. The second consists of four previously published ethno-graphically

based papers but which have been subjected to extensive revision so as to fit into the central theme.

Kundos's key contention in dealing with various issues concerning Kali is that western theory, models and ways of thinking are inadequate for an understanding of this complex figure and her attributes. Rather, Kundos argues that for a fuller and more appropriate way of understanding and appreciating this intriguing deity is through Hindu theory, Hindu metaphysics and the Hindu processual approach to the world.

http://www.mandalabookpoint.com/main_details.php?sid=361

Kinship systems: Change and Reconstruction

Patrick McConvell, Ian Keen and Rachel Hendery (eds) (2013)

University of Utah Press

[From the publisher's announcement] Kinship systems are the glue that holds social groups together. This volume presents a novel approach to understanding the genesis of these systems and how and why they change. The editors bring together experts from the disciplines of anthropology and linguistics to explore kinship in societies around the world and to reconstruct kinship in ancient times. Kinship Systems presents evidence of renewed activity and advances in this field in recent years which will contribute to the current interdisciplinary focus on the evolution of society. While all continents are touched on in this book, there is special emphasis on Australian indigenous societies, which have been a source of fascination in kinship studies.

One key argument in the book is that linguistic evidence for reconstruction of ancient terminologies can provide strong independent evidence to complement anthropologists' notions of structural kinship transformations and ground them in actual historical and geographical contexts. There are principles that we all share, no matter what kind of society we live in, and these provide a common "language" for anthropology and linguistics. With this language we can accurately compare how family relations are organized in different societies, as well as how we talk about such relations. Because this concept has often been denied by the trajectories in anthropology over the last few decades, Kinship Systems represents a reassertion of, and advances on, classical kinship theory and methods. Innovations and interdisciplinary methods are described by the originators of the new approaches and other leading regional experts.

<http://content.lib.utah.edu/cdm/ref/collection/upcat/id/1864>

Aboriginal ways of using English

Diana Eades (2013)

AIATSIS



[From the publisher's announcement] This new collection by Professor Diana Eades addresses the way non-traditional language Aboriginal speakers of English use and speak English.

Here she draws together some of her best writing over the past thirty years. Older chapters are brought up to date with contemporary reflections, informed by her many years' experience in research and teaching as well as the practical applications of her scholarly work.

The introduction includes an overview about Aboriginal ways of speaking English and the implications for both education and the law, as well as discussing the use of the term 'Aboriginal English'. The book includes implications for the legal process, especially the criminal justice system.

To understand Aboriginal ways of speaking English leads to better understanding Aboriginal identity, a better engagement in intercultural communication, and learning about the complexities of how English is used by and with Aboriginal people in the legal process.

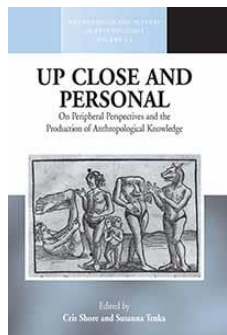
Aboriginal Ways of Using English is invaluable reading for university undergraduates in a range of disciplines but also postgraduate courses where there's little information available. Educated readers and students with or without a linguistics background will find the book accessible.

http://www.aiatsis.gov.au/asp/aspbooks/ways_using_english.html

Up Close & Personal: On Peripheral Perspectives and the Production of Anthropological Knowledge

Cris Shore & Susanna Trnka (eds) (2013)

Berghahn Books



[From the publisher's announcement] Combining rich personal accounts from twelve veteran anthropologists with reflexive analyses of the state of anthropology today, this book is a treatise on theory and method offering fresh insights into the production of anthropological knowledge, from the creation of

key concepts to major paradigm shifts. Particular focus is given to how 'peripheral perspectives' can help re-shape the discipline and the ways that anthropologists think about contemporary culture and society. From urban Maori communities in Aotearoa/New Zealand to the Highlands of Papua New Guinea, from Arnhem Land in Australia to the villages of Yorkshire, these accounts take us to the heart of the anthropological endeavour, decentring mainstream perspectives, and revealing the intimate relationships and processes that create anthropological knowledge.

https://www.berghahnbooks.com/extras/docs/flyer/ShoreUp_9780857458469.html

Miscellaneous

Yirrkala Bark Petitions 1963

Online Exhibition - AIATSIS

<http://aiatsis.gov.au/collections/exhibitions.html>



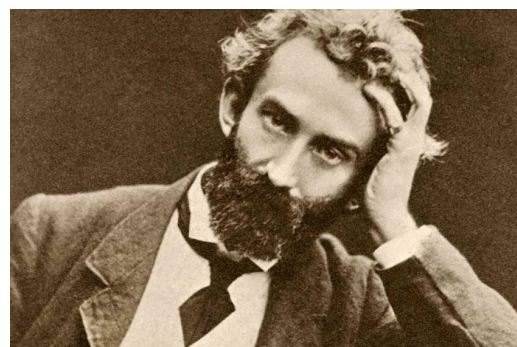
[From AIATSIS announcement]
Bukudjulni gonga'yurru
napurrunha Yirrkalalili...

The Humble Petition of the Undersigned Aboriginal people of Yirrkala... So begins the Yirrkala Bark petitions of August 1963 sent to the Parliament by members of the clan groups living in the area of Yirrkala. Written in both Yolngu Matha and English and presented on painted bark boards depicting country, the petitions protest the excision of land from the Reserve where they live, where they hunt and where their sites of significance are situated. Bauxite mining leases were granted and land excised without any consultation with the people of Yirrkala. Read the story of the Petitions and gain insights into the worry that people were feeling as the mining encroached on their land and their children's futures.

Remembering Nikolai

Radio Program – ABC Radio National

<http://www.abc.net.au/radionational/programs/hindsi/remembering-nikolai/4923276>



[From ABC National Radio announcement] Nikolai Miklouho-Maclay, the Russian explorer who married the daughter of the five times Premier of New South Wales and established on Sydney Harbour the second marine biological research centre in the world. He was also a pioneering 19th century anthropologist and humanist who lived for years in New Guinea among people regarded as primitives and cannibals. The story most people relish telling is of how he dissected the body of his servant Boy when he died, because he wanted a Polynesian brain.

Miklouho-Maclay's approach to anthropology was a world away from the armchair scholars of Europe. With nothing but curiosity and training as a marine biologist to guide him, he developed the beginnings of an observational form of anthropology. He also became friends with the people he lived among for three years and always said he regarded the north-eastern coast of New Guinea as his true home.

After running out of scientific supplies, and plagued by disease, Nikolai left the coast. He spent several more years journeying through South East Asia and the South Pacific. Wherever he went he made extensive drawings and notes, recording human diversity as he witnessed it.

Those drawings and notes are now being returned to the communities where they were made by a team of researchers from the Australian National University: Chris Ballard, Deveni Temu, and Elena Govor, along with collaborator Jude Phelp, curator of the Macleay Museum at Sydney University.

Desperately sick, Nikolai moved to Sydney in 1878, to try to recover in a Mediterranean climate. At the time the colonies of New South Wales and Queensland were aflame with the idea of New Guinea gold mines, gigantic trees for logging and pearl shell, ripe for the taking. He was initially feted as an exotic - a foreign aristocrat who had lived in wild places and could describe first-hand the imagined land of riches to the north. As was the case whichever country he was in, Nikolai was stony broke and borrowed to finance his research. Despite this lack of cash, he acquired the backing of the Linnean Society and the NSW government to establish a marine biological research station on the shore of Camp Cove on Sydney Harbour. It was only the second in the world.

He also married Margaret, the daughter of John Robertson, the five times Premier of NSW, in the teeth of her father's resistance. But none of this distracted Miklouho-Maclay from his passionate fight for New Guinea's independence - or failing that, a benevolent form of protectorate that would not remove the local people's autonomy. He approached a number of colonial powers, attempting to broker a deal for the New Guinea people. He lost. New

Guinea was colonised by the Dutch, the Germans and the British - and in Australia, Nikolai vanished from history.

In Russia, however, Miklouho-Maclay remains a hero for many. In his own time, he was a friend of Tolstoy and his story was later used for propaganda purposes during Stalinist times. He was acclaimed as a rare man who saw beyond racial difference to the fundamental equality of all people and became a symbol of how the Soviet Union dealt with indigenous people in a more humane way than the Western powers. Suitably edited versions of his New Guinea diaries were published, as evidence of this.

In post-Soviet times his lustre has dimmed with the younger generation, as Soviet icons are toppled, but middle aged Russians still come to Sydney each year searching for traces of Nikolai at the Macleay Museum. The leggings you see him wearing in the photo above are possibly the leggings in the Macleay collection. He is seen there with his servant, Ahmat, who accompanied Nikolai during his second trip to New Guinea.

He died during a visit to Russia. He was 41 years old. He was there with Margaret and their two children, working on the publication of his manuscripts. Immediately after his death, wishing to protect his memory, Margaret destroyed much of his drawings and writing and it wasn't until 1975 that his New Guinea Diaries, 1871-1883 were published in English. The place where they were published was Madang, on the north-eastern coast of Papua New Guinea, not far from where he lived and wrote much of them.

The Song Collectors Collective (SCC)

Website

<http://songcollectorscollective.co.uk/>

[From SCC announcement] The Song Collectors Collective website has just been launched. Founded by musicians, song collectors and educators Sam Lee, James McDonald, and Thomas McCarthy, the Song Collector's Collective is a diverse group of musicians, recordists, collectors, academics and other volunteers all dedicated to creating a living and expanding archive of traditional music-making, story and lore in the UK, Ireland and further afield. The SCC is also dedicated to sharing skills and training and empowering a new generation of collectors.

RAI

Facebook page

<https://www.facebook.com/royalanthro>

The Royal Anthropological Institute has created an official Facebook page in order to coordinate our

different events, activities and funding announcements. We would love for you to become a fan and 'like' our page and would greatly appreciate your help in promoting the page amongst your networks.

If you have any activities/news or events that you would like to promote through the RAI's social media, you can do so by posting it on the RAI's page, or by joining our Discover Anthropology Facebook group which is open to anyone interested in anthropology

www.facebook.com/groups/discoveranthropology/

Allegra

Virtual Laboratory of Legal Anthropology

<http://allegralaboratory.net/>

This website is a virtual laboratory of legal anthropology (and stuff). The site pushes the boundaries of scholarly representations of 'the law' in the broadest sense. In addition to viewing the law as a site of normative engagement, we examine its knowledge practices, authority claims, notions of subjectivity and agency. Jointly these features summarise central elements of the contemporary era as a whole.

We address the methods and aesthetics of scholarly work, and are particularly interested in – and

troubled by – the various ongoing challenges plaguing 'genuine' academic scholarship. We want to showcase twisted and bizarre samples of these features, and inspire more rigorous analytical discussions over their meaning.

Everything about this site is experimental. We welcome all texts, suggestions, and proposals for collaboration that push us to rethink the borders of conventional academic boxes. We encourage exchanges across disciplines and between scholars and artists. In addition to texts and pictures we interact with videos and live-streams.

We claim no publishing rights over material published on this site, and welcome content created for other contexts. Our primary aim is to facilitate the circulation of academic thought by increasingly connecting it to the aesthetics and flows of ongoing societal debates. This, we claim, offers scholarship renewed positions of relevance.

The section STUFF features fieldnotes, interviews, petitions, general observations and (slow) food for thought. PUBLICATIONS features reviews, classic texts and special issues. EVENTS enlists upcoming conferences and seminars, calls for papers, fellowships. SPACES offers links to relevant academic blogs, journals and networks. PEOPLE links you to scholars working in the field of legal anthropology.

AAS Newsletter Contributions

The Newsletter provides a vehicle for informing members about AAS matters and other issues of relevance. We welcome items such as conference announcements; notable appointments, retirements or honours received; titles and abstracts of MA and PhD theses in anthropology that were awarded in the past 12 months; short book reviews or brief notices regarding important new publications; short articles on issues of importance to the discipline; reports on research-in-progress; postgraduate events of significance. The current co-editors are Malita Allan (malitallan@hotmail.com) and Klara Hansen (klarahansen@hotmail.com).

The next issue of the Newsletter will be circulated in December 2013. Back issues from December 1978 to December 2009 are available on the AAS web site: <http://www.aas.asn.au>. More recent issues are available by logging-in as a member.

**AUSTRALIAN ANTHROPOLOGICAL SOCIETY
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