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Welcome to the new-look AAS newsletter!

This special edition includes a look back through the design and development of the newsletter, from its humble beginnings back in 1978.

1



2



These images are the winning entries to the ANSA Photography Competition 2013. 1. First Place, *Pain perception – Weaving in and out of the cage-fight*, by Roxana Heath. 2. Second Place: *Gender separation – Same grade, same school, same class space but apart*, by Abdul Razaque Channa. 3. Third Place: *Enet Yapai, returning look*, by Daniela Vavrova. 4. Honourable mention: *body of work including Christmas at Kadukwaikela*, Andrew Connelly.

3

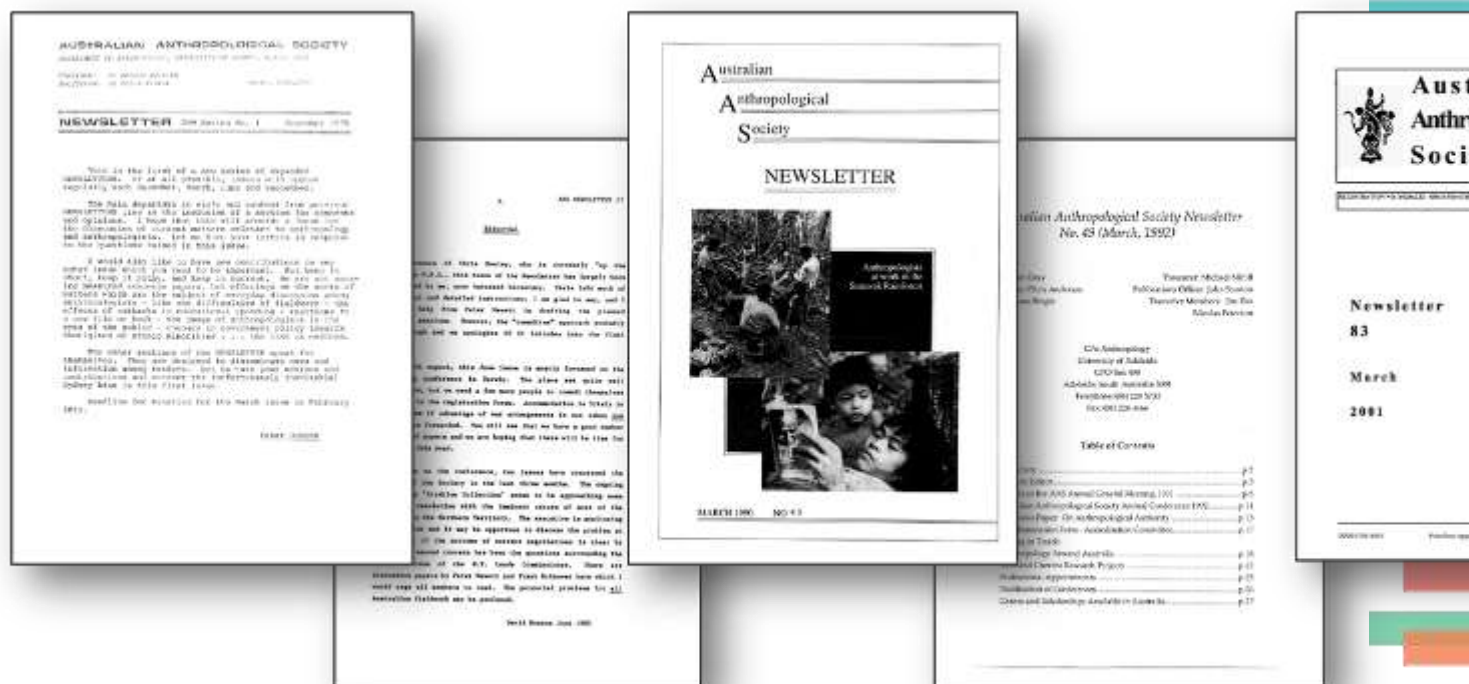


4



# THE AAS NEWSLETTER ON

A SELE



EDIT

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Dawn Ryan [Issues 32-36]

Geoffrey Samuel [Issues 37-38]

John Stanton [Issues 39-42]

Cordia Chu [Issues 43-45]

# OVER THE YEARS

## LECTION OF COVERS FROM 1978–2012



# ORS

Suzi Hutchings [Issue 46/47]  
 Rod Lucas & Leanne Merrett [Issue 48]  
 John Stanton [Issues 49-55]  
 not stated [Issue 56/57] - 1994  
 Dawn Ryan [Issues 58-65]  
 Peter Hinton [Issue 66-67]  
 not stated [Issues 68-69] - 1997  
 Mary Hawkins [Issues 70-81]  
 Christine Watson [Issues 82-84]

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 Peter Dwyer [Issues 119-120]  
 Peter Dwyer & Klara Hansen [Issues 121-122]  
 Klara Hansen & Malita Allan [Issues 123–]



## Philippe Bourgois—an interview (part 1)

KLARA HANSEN AND MALITA ALLAN, EDITORS AAS NEWSLETTER

While at the AAS Conference, in November 2013, Philippe Bourgois was kind enough to agree to an interview for the AAS Newsletter. Below is an edited version of that interview. It was conducted by Klara Hansen then transcribed and edited by Malita Allan.

The questions asked were partially determined by a very informal canvassing of some of those attending the conference. Hopefully, it means this reflects some of what people would like to know.

This is the first part of the interview. The second part will be published in the next Newsletter.

KH What book are you reading?

PB I am almost embarrassed because it is too predictable. I am a bit disappointed with the book but happy because I am almost through with the book. It is Foucault, *Madness and Civilisation*... I was hoping it would help me with my argument about

social security. The other book I'm reading is Danny Hoffman's *War Machines* which is about child soldiers in Sierra Leone and Liberia.

“THE ETHNOGRAPHIC RELATIONSHIP IS VERY THERAPEUTIC FOR ME AND IT'S ONE WAY OF DEALING WITH SOME OF THE HORRIBLE STUFF THAT I DOCUMENT AND ALSO TO, IN A SENSE, JUSTIFY THE RELATIONSHIP THAT I HAVE AND HOPE THAT WHAT I AM SEEING ISN'T WASTED,

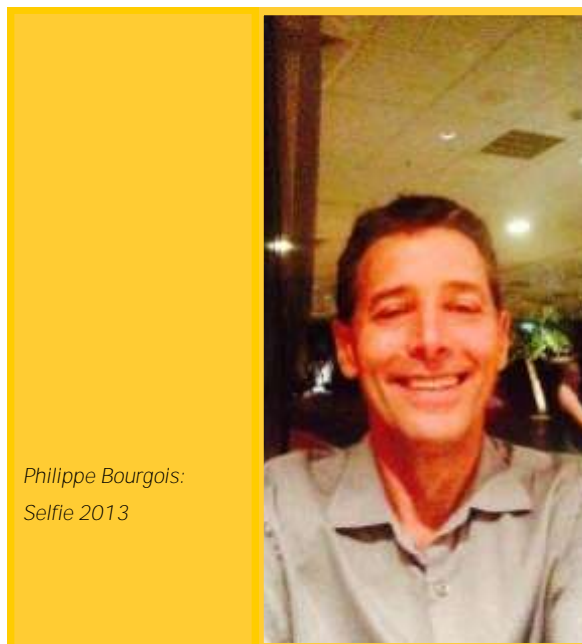
KH Are you happy with that one?

PB I am actually. I am blown away by it. I am not sure I am convinced by Deleuze, at all, but I really like his clear writing and it makes me feel really smart to understand Deleuze for the first time through Danny Hoffman. But he also has a twist on it where he's

making an argument that completely works identically, almost, to my shock, with the arguments that I'm making about the lumpenisation of youth and the productivity of violence. It actually works better, in his case, in Sierra Leone and Liberia than what I'm talking about, it's just crystal clear there...

KH It is clear from your work that fieldwork is fun. So, the question is, what is fieldwork for you?

PB Well, I had a really fun discussion with the [post] graduate students here. There was an embarrassing moment, when someone, jokingly, it wasn't really embarrassing, someone jokingly, light heartedly but seriously said



Philippe Bourgois:  
Selfie 2013

'Doesn't doing all this fieldwork ruin your personal life? Are you a closet alcoholic? Do you take anti-psychotic medication? How do you stay sane?' Well I guess it made me realise that fieldwork, that the ethnographic relationship is very therapeutic for me and it's one way of dealing with some of the horrible stuff that I document and also to, in a sense, justify the relationship that I have and hope that what I am seeing isn't wasted, that the person's life isn't wasted, in some small way and that somehow you can do something with the person that actually they can feel good about too in terms of having a presence when otherwise they just sort of disappear and go into prison, never get heard from again.

KH You talked about people not wanting to hide their identities...

PB ...People who are officials, people who are activists, are no longer subject to the same informant rules that everyone else is because they are public persona.

KH Some of your collaborators are public in some senses.

PB To give you more detail on that. One of the Bichote's came up to us and asked me how much it would cost for me to write a book about him.

KH What did you say?

PB I explained to him that the book wouldn't have academic legitimization if I accepted money from him. In some sense, I regret it. The relationship after that remained relatively superficial and I saw his face drop when I was explaining to him the kind of academic books I write and that it wasn't quite what he had in mind. Although I tell Primo, from *In Search of Respect*, I give him feedback of comments people make at conferences and he cracks up laughing. He just can't believe it that people take him seriously. Depending on his mood. When he is in a good mood he will say that he wants to come with me to the next conference. He is actually scared of flying, he has fear of flying and he's in methadone treatment so he can't really move around, he's chained to his program. He did come to one of the award ceremonies. He came to the dinner afterwards. I was really touched. He came to a super weird talk I gave at Columbia University because that was in New York City. Whenever I'm speaking in New York City I tell him to come and those two times he came.

KH It's difficult, especially because you have changed your field site quite a few time and had such close relationships with people. Do you manage to keep up with the relationships? How do you do it?

PB I do feel guilty about that. I keep relationships with, let's see, there is one person that I maintain a regular relationship with from the very first book I did, *Ethnicity at Work*, and who's a squatter. He was in this peasant squatter movement and his kids, miraculously. He's way out in the middle of the countryside still and doesn't wear shoes. Well, he wears rubber boots sometimes. But his kids have email and they periodically say 'Poppy told me to email you to say "how you doing and why haven't you visited?" and he wants to know how life's

treating you' and so forth. It was really moving with him. It was one of the first times that he was talking on the telephone and he couldn't figure out how to do it, in the sense, he kept saying 'I wanna know what your face is doing. Are you smiling? Let me tell you about what I'm doing. I'm crying I'm so excited'. It was just the most moving, he was at a payphone. He had called me in the United States and it was just mindboggling... Then I keep a relationship with Primo and someone else, she's not in the book, she's now in the epilogue and basically she is wonderful because she has a housing project apartment, that's the one stable thing in everyone's life. So I spend the day or the evening in her house, in her apartment, and basically half the characters from *In Search of Respect* come through at some point during the day or the evening. It is super hard. And most people are dead. And that's just mind boggling. And then in the current project I'm in the most intense guilt phase of having just left the city three months ago. I miss them, well it's worse than that. It's downright, it's not just missing them, it's also my way of not having to deal with writing it up. It's so easy and fun to do fieldwork and then I get caught in the everyday emergency instead of re-reading my notes and figuring out which ones are the transcriptions I've got to transcribe and this and that, [instead] I'm just gonna write up some more fieldwork notes. So it's terrible.



Photo: Jeff Shonberg

Cover image from Righteous Dope-fiend

KH And you've done a few field sites too.

PB Well what I really feel stupid about is not going back to Nicaragua. I just can't believe that I didn't do it. The one place where I've really done a longer term relationship that feels good is with the Salvadorian guerrilla fighters. What happened there was kind of exceptional in that one of the family members, one of the guerrilla fighter youths, basically stayed in my

house, lived in my garage for six months until when he came undocumented and he snuck over the border. Then he became the migration point because that's how undocumented migration takes place.

KH In your garage?

PB Well he was in San Francisco so he had gone independent by then. And so now his village basically migrates to San Francisco. And then I serve as, you know when they get arrested, when they need a job, when they've gotta apply for a job then I apply for them online, and so forth. So that's created a nice relationship and then created a new fieldwork project.

KH But it's also a way to give back something because we take a lot from collaborators.

PB Yeah and it's also a way to make friends. So it's nice. But it's still that power, it's still that relationship where you feel awkward and guilty. The anthropological relationship is one of, on some level, I mean you know who wrote about this absolutely brilliantly was Said, anthropologists betraying their subjects. And it's such a weird thing because you think of yourself as having an ethical relationship and you know that you are in some sense... But the whole relationship is one of objectification on some level.

KH It is and I think that's something postgraduates often struggle with when they first come back from the field. It's quite difficult because it is personal and to come back and then objectify those personal relationships is really difficult.

PB Right and then you worry about what you should say and what you shouldn't say and there's self-censorship and so forth. It can be terribly paralyzing. One has to come to some kind of good enough compromise to work it through and to be able to live with themselves at the same time.

KH And that's a part of another question I was going to ask you, and it's something that happens a lot with people who work with Indigenous communities as well as communities facing violence, there is real loss, and in your fieldwork dealing with people who are being murdered, how do you deal with that personal loss?

PB Yeah that's upsetting basically. I mean sometimes you just share in being upset with people and that can be nice to some extent. But in the current project where that is very intense is with the mothers who have sons who are doing long term bouts in prison and that's been super intense. The same thing with the woman I was telling you about from *In Search of Respect*. She has a son doing life in prison and basically organises her life around visiting him and in some sense it paralyses her life but it also gives some tremendous meaning to her. She's become this charismatic outreach mother figure for her son's friends in prison who've been abandoned by their families and so she writes them birthday cards and says you can call me mother. It's pretty unbelievable actually. And this is someone who has a hard time looking after herself in terms of everything, maintaining her apartment and so forth and she's able to that for other people. And they actually, in the hostile prison with her son who is constantly being put in the hole because he is considered a prison gang leader, the guards have decided that she is a good influence on the prison. She becomes almost part of the governmentality management of the prison. They actually make arrangements for people that are acting out in the prison, they're going violent, basically when a child dies of the prisoner or

IT'S SUCH A WEIRD THING BECAUSE YOU THINK OF YOURSELF AS HAVING AN ETHICAL RELATIONSHIP AND YOU KNOW THAT YOU ARE IN SOME SENSE... BUT THE WHOLE RELATIONSHIP IS ONE OF OBJECTIFICATION ON SOME LEVEL.

a mother dies or a father dies and they can't go to the funeral and the prisoner is getting violent, they have the prisoner call her. It's unbelievable. She herself is diagnosed with bipolar. It's pretty extraordinary.

KH I know you've written about it, but I wanted to ask you about the beautiful black and white photographs, because somebody told me you have a really good answer to that, about why you use black and white.

PB You know all I do, to tell you the truth, is repeat what Jeff taught me, Jeffrey Schonberg my co-author in *Righteous Dopefiend* and what happened was, I



was somewhat permissive with respect to using photos? [inaudible] as an anthropologist. I was limited in my sophistication in respect to photography and so I wanted colour because that's what someone without whatever would instantly want. And so Jeff and I had arguments about it initially. He won the argument and I really appreciate it. There's three reasons in a sense, in a nut shell, that we worked through together but that he really was the one arguing for. The first one is his own relationship to the history of photography. So there you have a whole series of references to the history of photography in his photographs that are black and white photographs. I wasn't sophisticated enough to see that the first time I saw his photographs. He then started pointing them out and now I feel like a hot shot. The next one, actually it worked quite well, we started looking at coloured photographs of the same stuff and it simply was too pornographic, that particular subject, because when you stop and think about it, it's hard enough just to see for most people a needle going into someone's arm let alone an abscess that's bleeding, you know that kind of stuff, or the filth of a homeless encampment, it's just too overwhelming. In colour it almost becomes nauseating and it becomes a more voyeuristic dazzling thing. So with black and white it can call the viewers' attention to the structure of the photograph, to the meaning of the photograph and not the instant horror of it. The last one Geoff convinced me of is that, at that stage at least, and he's changed his mind now, at that stage he found it more honest to be telling the viewer this is an edited photograph, this is not instant reality. He came and visited our fieldwork site a few times and now he says he recognises the time for coloured photographs and the time for black and white. We haven't figured out exactly what we're going to do in this next book but we do know that some of the photographs are going to be in colour...

KH When you were talking about what fantastic fun fieldwork is, I thought in some ways it makes sense to take the colour out, to take the grot and grime out, because actually to monochrome it means to clean it up and give it the nostalgia and that filmic quality. You can bring the joy in instead of everyone saying look at them all, that filthy and revolting place. They are beautiful...

## Off Stage/On Stage

CRYSTAL ABIDIN  
University of Western Australia



This photo essay is a reproduction of one of Crystal's blogs with an introduction: <http://crystalabidin.blogspot.com.au/2013/04/off-stage-on-stage.html>

They are young, IT savvy, and draw crowds online and in person. Commercial bloggers in Singapore are innovative, self-made entrepreneurs who use their personal lives as a medium to advertise products and services on social media. While it may look like glitz and glamour, there is much work involved in sustaining a charismatic and lucrative blog persona. Take a sneak peek into the world of commercial blogging through the eyes of a young ethnographer at her virgin bloggers' party. Crystal can be contacted at [crystalabidin@gmail.com](mailto:crystalabidin@gmail.com) Ever wondered what goes on at a Bloggers' coverage event? Lifestyle blogger, [Beatrice Tan](#), very kindly invited me along to The Most Marvellous Bloggers' Party held at Nassim Hill @ Tanglin Post Office this month for a sneak peek!

### 1. Photography is often the key highlight



Behind stylised photo-booth shots like these...  
... is a tonne of equipment. Advertiser, Cadbury Singapore, engaged professional photo-booth



company, Hello Stranger, for this event.  
This draw point was even emphasised in the bloggers' invitations, which highlighted that unlimited 4R print-outs would be made available on



the spot.

## 2. There is a fair amount of showcasing involved

Blogger-ambassadors do their best to encourage others to purchase the product they are showcasing. This means being seen/ photographed with the product by attendees to generate hype and some honest compliments from the ambassadors themselves. Here bloggers, Maureen, Brad, and Beatrice are posing with cardboard prints of the Cadbury flavours they are ambassadors of. Each flavour is said to match the personality of



the ambassador.

## 3. Events must be memorable

Because blog-based advertising (also known as advertorials) is exceedingly popular in Singapore and regional countries, blogger parties/ previews/ coverage/ events are frequent weekly affairs. The onus then falls on the advertiser to make the event memorable and distinctive from the rest. At this bloggers' party, the blogger-ambassadors were challenged to (literally) tear apart candy-filled piñatas!



## 4. Free tastings for everyone!

Advertisers are also usually fond of handing out samples for bloggers and participants to try out. In this case, Cadbury was pretty generous with copious amounts of chocolate.





And this is the crowd scurrying to the Cadbury stand



- a lovely chocolate buffet for all!

### 5. Social media brings instant hype

In the social media industry, things go viral in a matter of minutes. Here, bloggers and participants were constantly encouraged by the emcee to post their favourite Instagram shots and Tweets bearing the official event hashtag. We're talking about instant live updates to hundreds of thousands of people on all their social media feeds combined. The incentive? The best posts were announced at the end of the event with more mountains of Cadbury goods as prizes. Pretty nifty 'mass'



advertising, almost for free.

### 6. Friends and fans want to see and be seen

Newer/smaller-time bloggers and fans who were not personal friends with blog personalities often ask to snap shots with them. For some, it makes for a nice commemoration of a lovely day, while others are slightly star-struck to be



up close with their favourite blogger. Needless to say, this photo-booth also drew a continuous stream of fans/friends asking to snap



shots with bloggers.

### 7. Contrary to popular belief, it's not all fun and games

Cataloguing the entire event - be it in pixels or text - is no easy feat. In between their official 'ambassador' duties, socialising with friends, and networking with partners, bloggers are constantly on the go, pictorially capturing the best angles of the moment. It also takes much effort to mentally note details such as quality of the food, interior decor, fellow attendees, and the sequence of events... all to churn out quality advertorials. Check out the coverage by food bloggers [Maureen Ow](#) and



[Brad Lau](#).

Other newer/smaller-time bloggers and friends/fans are also hard at work pictorially cataloguing the best moments for their blogs and social media feeds. And I bet these giant semi-professional



cameras were a drain to drag around.  
8. Work hard, play hard

They've done a great job, the work is half done!  
There's still the ever time-consuming photograph  
editing and advertorial crafting that bloggers go



home to

All in a days' work. And we've even managed to



have some fun :)

## AAS CONFERENCE

**November 2013, ANU**

Various  
attendees.  
Images: Klara  
Hansen





## ASAANZ/AAS Conference 2014

### COSMOPOLITAN ANTHROPOLOGIES

10-13 NOVEMBER 2014

MILLENNIUM AND COPTHORNE HOTELS,  
QUEENSTOWN, NEW ZEALAND

<http://www.otago.ac.nz/anthropology/conf/>

This combined conference of the New Zealand and the Australian anthropological societies explores and extends the critical study of cosmopolitan anthropologies by debating the theoretical value and practical applicability of an array of grounded Antipodean cosmopolitan anthropologies and (on day 4) by engaging systematically with the literature on cosmopolitan anthropologies from the perspective of medical anthropology. The aim is thus to further internationalize anthropological thinking and practice in New Zealand and Australia and to create a formal contribution to anthropological scholarship through the publication of two edited collections drawn from the overall conference presentations and one special issue of the New Zealand based journal Sites featuring conference papers engaging with the theme of cosmopolitan anthropologies of the Pacific.

**Cosmopolitanism's roots extend back to the Enlightenment notion that every human has equal worth and ought to have an allegiance to human kind beyond kinship or country. In response to this, some anthropologists have engaged with cosmopolitanism as a research method that recognizes fellow global citizens in 'the Other' and shifts away from 'nation' or 'culture' as units of analysis towards understandings of the local/global nexus. Anthropologists have also approached cosmopolitanism as an object of study by attempting to identify a social category of cosmopolitans. In this view, cosmopolitanism governs everyday interactions within societal landscapes, sculpted by globalization and the erosion of borders. However 'cosmopolitan consciousness' is also a topic of debate as social scientists question if simple bodily co-presence, travel, transnational lifestyles or a high degree of mobility necessarily lead to reflexive, conscious cosmopolitanism or self-transformation. In global terms, when most people still 'stay put', how does cosmopolitan consciousness link with cultural capitals and what is the social reality of life in 'actually-existing' or 'mundane' cosmopolitanism. There are also tensions between cosmopolitanisms and other contemporary experiences of modernity such as fundamentalism, nationalism, 'failed' multiculturalism and indigenous renaissance. The last in particular is based, in part, on special relationships with specific landscapes. Finally,**

some significant subdisciplines in anthropology, such as health and medical anthropology, have failed to engage extensively with the notion of cosmopolitanism altogether. Thus, we invite international and local scholars to contribute to the exploration and conceptualisation of both grounded and abstracted cosmopolitan anthropologies – their definition, elaboration, theorisation, politicisation and contestation.

Two prestigious keynote speakers will address the delegates, Professor Nigel Rapport (St Andrews University, Scotland) and Prof Sharon Kaufman (University of California). In addition to the delegates' presentation of original ideas for abstracts and panels for this conference, the programme will also feature invited speakers for panels on the following topics: "Politesse as ethics?"; "Feminisms and cosmopolitanisms"; "Cosmopolitan health care practices" and "The case for and against a grounded Antipodean Cosmopolitan Anthropology or Anthropologies."

### ABSTRACTS

The NZ organisers welcome presentations on the theme in the form of papers or posters.

Please forward abstracts of no more than 400 words for consideration to  
[ruth.fitzgerald@otago.ac.nz](mailto:ruth.fitzgerald@otago.ac.nz)

We also invite abstracts for papers and posters for consideration on the specific invited panel themes of:

- politesse as ethics
- feminisms and cosmopolitanisms
- cosmopolitan health care practises
- the case for and against a grounded antipodean cosmopolitan anthropology or anthropologies

### PRESENTATIONS

#### Spoken presentations

Please plan for 20 minute presentations (15 minutes talk and 5 minutes questions).

#### Posters

Posters should be no more than 1.2 m x 1 m in dimension.

The best quality papers will be published in two peer reviewed, edited book collections and one special issue of the New Zealand based journal Sites.

#### Deadline for abstracts

30 June 2014



## AAS Conference 2013

### After Dinner Speech

KALPANA RAM

Associate Professor of Anthropology  
Director of India Research Centre  
Department of Anthropology  
Macquarie University

*[Editors' note: while Kalpana Ram has become President Elect of the AAS, this speech was not in reference to that position.]*

Tonight I want to share with you some reflections about what it means to teach anthropology.

We often think about how the discipline is defined by the distinctive methods of field work, of what it means to both participate and observe, what it means to write ethnography.

But how does it change our sense of the discipline when we start *teaching* it?

I begin with my own experience, and although it will sound like a description of the politics of a classroom, I want to use it to think about something very specific – the difference between the kinds of critiques one can afford to make about something one knows but also loves, and the critiques that have nothing invested in the object of critique, beyond wishing to see it demolished. In the first part of what I have to say, that object of critique is India, in the second half I move on to anthropology itself as the object of critique.

Although I began university tutoring at a young age, there was a long period of nine years of pure research in the 1990s before I had the opportunity to devise my own courses. That came my way some twelve years ago when I was invited by Johns Hopkins University in Baltimore to teach a semester as a Visiting Professor. In addition to a postgraduate course, I was invited to teach, among others, a whole undergraduate course on India. I jumped at the chance. How many of us get to teach, any more, with the luxury of a whole course about the place where we have come to know and care about? In my case there was the added charge of having grown up in India till the age of 14.

At Johns Hopkins I found that half the class I had was made up of second generation Indian students. As an immigrant myself (though first generation), I understood something of the sense of romance they had with an India their parents had left behind. Many soon saw me as a role model and not just as a teacher.

Also, this was Johns Hopkins University, which meant I was dealing with an Indian demographic where the parents were wealthy enough to afford private university fees. For their children, India was a place of love and indulgence with vacation trips to fond grandparents and extended families – how could it then be anything but a place of romantic associations?

Also in the classroom, of course, were Anglo American students. But – with apologies to my American colleagues – I found a great many Americans knew very little about the world outside America. Unlike people everywhere else in the world, who *have* to know something about America and what it is up to at any given moment. In fact, I soon discovered my students knew very little about Baltimore, which was heavily segregated by class and race. My daughter, who was attending a wealthy private school there, could not get anyone to visit us at home in the inner city – the girls were fearful of being mugged or their cars vandalised. One of my students, who had done some volunteer work in an African American community, told me young children had never seen a white face and body near them.

But I was also interacting a good deal with a very different group of Indians in the Anthropology department – a cohort of highly politicised Indian postgraduate students who had come from University of Delhi to work with Professor Veena Das. They were amused and critical of my second generation Indian students who had taken to following me around, and called them my brood of ducklings. They also called my ducklings rude names like ABCDs, or American Born Confused Desis. For those not familiar with this term, a desi is someone from the des, or country, and there is a **whole genre of 'ABCD' jokes including, in 2013, a Malayali film called Amercian Born Confused Desi, about an ABCD visiting Kerala. Of course the ABCD girls had their revenge on the 'fresh off the boat' Indian guys whom they regarded as uncool, with their untrendy clothes, their inability to splurge on dates. There is a whole genre of home made videos on You Tube by American born girls sending up such guys.**

My *research* background meshed better with the **politics of my 'fresh off the boat' cohort. Like them, I had spent most of my research life working in highly politicised modes of scholarship that sprang from and which I shared with a large lively intellectual class in India as well as in the western world – with a focus on gender, feminist theory, subaltern studies, debates over the inequalities of class and caste. By the late 80s, a whole new overlay of writing on colonialism and its aftermath was added.**

But to simply teach this body of work seemed to miss the politics of this classroom. For the ABCDS, it would have been crushing to see India rendered entirely in this manner. It would have left them with

few ways in which to feel a sense of pride in their **parents' traditions. For the white Americans, it would** have reinforced vague intimations of a barbaric India which burns its women whether as satis or as dowry murders, or gang rapes them.

And I realized that my own highly critical stance, like that of the postgraduate students from Delhi, had a crucial difference from that of students in America or Australia, second generation Indians or non-Indians. We often think of this difference in terms of the difference between outsiders and insiders. Insiders can criticise, but turn on outsiders who do. There is something in that, but there is more.

The real difference is that my criticisms of India sprang from a sense of *pre-involvement with the place, and all it contained*. I was thoroughly *entangled* in India, as were my Delhi postgraduate cohort. Whereas critiques without that sense of pre-involvement exaggerate a sense of distance, of making that which is spatially far away seem even further away in affective terms.

But this insight is one I formulated in a way that would be of use to me in teaching. I came up – gradually – with what has become a maxim for me, strengthened by subsequent years of teaching. The maxim is this: you have to love something – assuming of course, that it is worth loving, – before you can critique it. In other words, there has to be a sense of entanglement with the object of critique, such that you yourself are partially implicated and *compromised* by the object you are critiquing. That **'object' is or has become, part of yourself.**

YOU HAVE TO LOVE SOMETHING – ASSUMING OF COURSE, THAT IT IS WORTH LOVING, – BEFORE YOU CAN CRITIQUE IT. IN OTHER WORDS, THERE HAS TO BE A SENSE OF ENTANGLEMENT WITH THE OBJECT OF CRITIQUE, SUCH THAT YOU YOURSELF ARE PARTIALLY IMPLICATED AND COMPROMISED BY THE OBJECT YOU ARE CRITQUIING. THAT 'OBJECT' IS OR HAS BECOME, PART OF YOURSELF.

So it is affective entanglement I speak of – not merely historical ones – although what I speak of does have something to do with time.

This realization was not merely the result of having to teach. Something of my own experience fed into it. For the young bright radical postgraduate cohort did not recognise their own entanglement at. They took their pre-involvement for granted and had little **patience for the 'ABCD' desire for cultural pride.** It was my experience as a migrant which allowed me

to recognise the affect involved for my students. I knew that exaggerated sense of longing which comes from a fundamental break such as migration, which is transmitted even to the next generation.

Now what does all this have to do with the rest of us gathered here? A great deal. For a very similar set of dilemmas came to the foreground for me when I faced my next task in a teaching position, when it came to introducing the discipline of anthropology to first year students. For – not unlike the bombardment of critique that has been aimed at the barbarisms of non-western cultures – the

discipline of anthropology itself has been bombarded by a reverse train of criticisms for belonging to that colonial tradition. And overlaid on that fundamental criticism, there have been multiple sources of critique – from postmodern suspicion of the notion of boundedness, authenticity and wholeness, to a critique of the very notion of experience. I won't rehearse them! – for you all have lived through successive waves over the years. For some time it has been possible for Hons. students to **write theses of 'bounded' territoriality as the** overwhelming hallmark of anthropology, or various other essentialisms, without ever having read the ethnographies the critiques are supposed to cover. This is a common dilemma, and is not unique to this discipline. As an undergraduate student of philosophy in the radical atmosphere of Sydney university in the 1970s, I knew the Marxist critiques of western philosophical idealism before I ever read any idealist philosophy. Indeed, I was very sure I **never had to waste my time with such 'pre-Marxist' contributions to 'ideology'.**

Teaching first years, the mantra I had just evolved in teaching India came to my rescue. Applying it meant first year students had to be wooed to love the discipline before they read the critiques. It was a curious position to find myself in.

The next question it raised was: what should be the things we put forward for our students to love about our discipline?

My prime choice has settled on one quality: the capacity of the discipline to foster long term involvement with a people and a place.

For such involvement produces a form of knowledge that is unique in western academic disciplines. One ends up, not simply knowing things about other places and peoples, but knowing in a way that involves finding that you have been transformed, subtly and imperceptibly, by those others.

So, we come back to my thesis about the desirability of being entangled and implicated even in what one disagrees with. In the case of India, such a state of **entanglement may be 'given' to Indians to such an extent that they don't even recognise it.** But we inhabit a discipline that sets out to inculcate such an

entanglement.

Such a state, once inculcated, can produce the most surprising results. One can even come to understand things one may not necessarily believe are 'true' but which have been nevertheless absorbed, and in that sense, 'understood'.

Today I find myself having understood – in this bodily sense – the reality of ghosts, spirits, and dark goddesses because these would, from time to time, preoccupy, if not outright occupy, my companions. Or their presence would structure our movements – the careful route we took when moving around the Tamil coastal villages of south India.

Yet - if students ask me (as they regularly do), if I believe in these entities, I find I may have to say 'no'.

And I think that this is what we can share with our students in imparting the value of anthropology.

It is the experience of living and working out of that paradoxical space, where we may have come to understand more than we believe to be true or even right, where engagement precedes the questions of justice and evaluation, even though truth and rightness too must inevitably force themselves on our consideration.

Good night to all and have a wonderful evening.

Kalpana

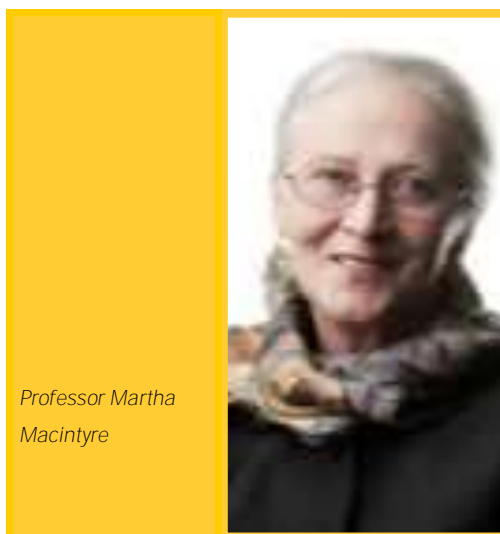


## NEWS FROM AAS

### Martha Macintyre—AAS Life Member

PRESENTATION SPEECH DELIVERED BY HELEN LEE  
AT 2013 AAS AGM

This year we honour Professor Martha Macintyre with the Australian Anthropological Society's highest award.



*Professor Martha  
Macintyre*

Martha initially studied History at The University of Melbourne before moving to postgraduate study in Anthropology at The University of Cambridge (UK), then gaining her PhD at The Australian National University in 1983. Martha's research has primarily been in Papua New Guinea, where since 1978 she has pursued both research and applied interests. To the detriment of her own health, Martha has pursued long-term ethnography in Milne Bay, addressing both classical ethnographic questions relating to matrilineal kinship and exchange, social, economic and cultural changes associated with colonisation and capitalist economic development. Known as much for her applied research, Martha has undertaken consultancies in development, as an advisor and consultant to the Papua New Guinea government, AusAID and several multinational corporations.

Martha has also been a strong supporter of women in anthropology and of gender issues in development contexts. Her most recent books; 'Managing Modernity in the Western Pacific (2011)' edited with Mary Patterson and 'Women Miners in Developing Countries: Pit Women and Others, (2006)' edited with Kuntala Lahiri-Dutt; reflect her



core interests. She is a long-term member of the International Women's Development Agency and a range of other advisory groups and committees.

Martha has made a major teaching contribution at the University of Melbourne where she began in 1994, after departing Latrobe. Her teaching was primarily in medical anthropology but she also taught and supervised in the Anthropology and Development Studies programs, in Gender Studies and in Social theory. Her supervising is legendary and over her career has supervised over 50 postgraduate students including five theses on social change in Lihir. At University of Melbourne she is particularly known for her mentoring and support of students well beyond their graduation, in co-publishing, assisting with publications and providing career advice.

**Martha's advocacy was instrumental in the** establishment of the McArthur Fellowships in Anthropology at Melbourne University, securing a large amount of private funding for the University. She has also been awarded several ARC grants in collaboration with anthropologists, environmental scientists and geographers. Although retiring from her on-staff role at University of Melbourne in 2010, Martha has in no way reduced her contributions to the discipline. She continues in an honorary role at Melbourne and as an honorary Professor at the University of Queensland.

Martha has also made a major contribution to the AAS, as President in 2005/2006 and 2006/2007 and taking on the role of Editor of The Australian Journal of Anthropology where she has overseen major improvement to the quality and impact factor of the journal. She was elected a Fellow of the Academy of Social Sciences in Australia in 2012 and is a member of the Humanities panel of the ARC College of Experts. A regular commentator on AASNet and other anthropological forums, she continues her long and mostly thankless contribution to the discipline.

Please join me in celebrating the 2013 recipient of the AAS Honorary Life Membership award, Professor Martha Macintyre.

## AAS Election Results

Below is a list of the new AAS Executive. Many thanks to the members who have moved on.

President: Ghassan Hage  
President Emeritus: Helen Lee  
President Elect: Kalpana Ram  
Secretary: Hannah Bulloch  
Treasurer: Pamela McGrath  
Ordinary Directors: Natash Fijn, Gerhard Hoffstaedter

## AAS Thesis and Essay Prizes

AAS THESIS PRIZE - BEST PHD THESIS

PRASERT RANGKLA

Australian National University

### VERNACULAR REFUGEES: DISPLACED KAREN, SELF-SETTLEMENT AND NON-INSTITUTIONAL PROTECTION IN THE THAILAND-MYANMAR BORDERLANDS

This thesis addresses the situation of Karen refugees in Mae Sot, a town on Thailand's border with Myanmar. It focuses on the specific case of Buddhist Karen who originate from the Hpa-an plain of Karen State, Myanmar, and who have settled outside the refugee camp system. This study investigates how relations of refuge are socially constructed in an intercultural non-institutional context. Drawing upon life history interviews and ethnographic fieldwork in a number of Mae Sot neighbourhoods, it delineates a mode of refugeedom which is locally created in the conjuncture between local perspectives on refuge and the universal notion of refugees, and through recourse to traditional and modern resources and idioms.

Rather than seeing refugees as victims, or as autonomous agents who become an objectified target of relief, this thesis emphasises that refuge is culturally constituted in social relations of the borderland. In adopting self-settlement, Hpa-an Karen people's access to security is intimately intertwined in the host-refugee relationship. Vernacular refuge is identified as the provision and receipt of informal and officially unrecognised forms of protection that are nonetheless intelligible cross-culturally as relations of refuge. These relations entail reciprocity, negotiation and hierarchy, nonetheless they confer a degree of safety, stability and dignity. The notion of vernacular refugees provides an alternative to the obsessive search for durable solutions for displaced persons by illuminating the practical arrangements for security and protection which have emerged out of this refugee group's struggle with powerful social forces.

In this study, I explore how conditions of displacement and refuge-seeking intersect with three subthemes: mobility, protection and place. The study traces Karen people's cultural conceptions of suffering in Myanmar and its relevance in precipitating mobility toward Thailand. I go on to examine dynamics of Karen's access to protection on arriving at the Thai border and the genesis of the self-settlement option. My research

reveals that this non-institutional form of protection is provided in relatively mundane and daily aspects of social life. Investigating domains of economic transaction and local administration, I argue that the potential for informal protection is embedded in the host-refugee relationship, both in sentiment-infused hierarchical employer-worker exchanges and in dyadic negotiations between local authorities and Karen residents.

Seeking to understand the Karen refugees' sense of place, I explore Karen people's active deployment of their cultural and religious repertoires to make a home in their new locality. Based on observations of the Karen wrist-tying ceremony, this study argues that a sense of individual well-being is reinforced by aesthetic and sensory experiences of ceremonial materials imbued with auspicious metaphors. I further pay attention to their Buddhist projects and practices and find that Karen locality is reconstituted by Buddhist cosmological symbols, protection from powerful beings and festive sociality. By exploring Karen reactions to options for durable resettlement and local integration, the study turns again to the issue of mobility and describes practical moves underway towards a post-refugee status through Karen people's engagement in mobile and multi-sited livelihood strategies.

AAS THESIS PRIZE - BEST HONOURS THESIS

SIMON J. BURNS  
University of Melbourne

### CONSUMING DISSONANCE: THE ANTICIPATION, REALISATION AND DISSATISFACTION OF CONSUMPTION

This paper examines the dissatisfaction and disappointment that is said to drive contemporary affluent consumption, particularly that associated with intense desires, longings and expectations. It utilises extended semi-structured interviews with a variety of participants in suburban Melbourne, gathered in the context of participants' garage sales. Through accounts of experience gathered in these interviews, concepts of commodity fetishism and ersatz use-value are employed and extended to describe the inflated and sometimes magical perceptions of consumed objects, with a connection drawn to the institution of advertising. The limits of people's ability to appropriate the meaning of consumed objects is examined. Here, conflicting representations or perceptions of those objects, based on different levels of abstraction, form the basis for dissonance between imagination and experience, and a sometimes rapid transformation of a wanted object from gold to mud.

AAS ESSAY PRIZE - BEST ESSAY

TRACY HEATHERINGTON

### 'REMODELLING THE FORTRESS OF CONSERVATION', ANTHROPOLOGICAL FORUM, NOVEMBER 7, 2013

This essay reflects on paradigm shifts in environmental conservation, to examine elements of the 'fortress conservation' model that still persist in the context of more participatory approaches. Presenting a case study on Sardinia, an Italian island in the Mediterranean Sea, it considers how existing practices for the protection of natural landscapes and biodiversity are ambivalently shaped by both institutional mandates and informal collaborations. Exploring how these are further reconfigured by the implementation of new information and communication systems, it questions implications for autochthonous visions of landscape. It argues that an engaged anthropology of the environment should critically assess how emerging strategies for generating potent expert knowledge about nature also generate issues of inclusion and exclusion.

## ANSA REPORT

LARA MCKENZIE  
SECRETARY, AUSTRALIAN NETWORK OF STUDENT ANTHROPOLOGISTS

### ANSA POSTGRADUATE PANEL

This year's ANSA Postgraduate Panel, held during the AAS Conference at The Australian National University, was a great success. Five sessions, each one made up of two or three 20 minute papers, were held on Thursday the 7<sup>th</sup> and Friday the 8<sup>th</sup> of November. A number of Australian universities were represented: The Australian National University, Macquarie University, Monash University, The Queensland University of Technology, The University of Adelaide, The University of Melbourne, and The University of Queensland.

Sessions were divided into the following themes: *Indigenous People in Post-traditional Worlds; Movement and Migration; Material Culture; Health, Space, and Place; and Change and Modernity*. Each session featured two discussants: an experienced anthropologist and a postgraduate anthropologist. This gave postgraduate discussants the opportunity to learn

from the academic discussant they were paired with, particularly when it comes to giving constructive feedback. In order to stimulate rigorous thought and discussion, ANSA also asked presenters to circulate their papers shortly before the conference, so that discussants could prepare their feedback in advance.

Each session was very well attended and featured robust discussion, insightful comments from discussants, and wonderful presentations. A huge thanks to all of our discussants: Dr. Tim Pilbrow and Thomas McNamara (*Indigenous People in Post-traditional Worlds*); Dr. Ashley Carruthers and Danau Tanu (*Movement and Migration*); Prof. Alan Rumsey and Maria Myutel (*Material Culture*); Dr. Patrick Guinness and Ack Mercer (*Health, Space, and Place*); and Dr. Jolynna Sinanan and Mythily Meher (*Change and Modernity*). Thanks for a great panel go to all the presenters: Jessica Bird, Christopher Brown, Karen Connelly, Jimmy Cemil Gokten, Erna Herawati, Melinda Herron, Joanna Horton, Shiori Shakuto Neoh, Ian Pollock, Amelia Radke, Dale F. Simpson Jr., William Skinner, and Chris Wright.

### ANSA AGM 2013

The 2013 Australian Network of Student Anthropologists Annual General Meeting was held at 12:30pm on Friday the 8<sup>th</sup> of November at The Australian National University. It was attended by eleven members who, after hearing the announcement of the 2013 AAS/ANSA Photography Competition awards and receiving **the Chairperson's Report, discussed how to** improve connections between anthropology students (nationally and internationally) in the coming term. The following items were discussed:

#### **Extending ANSA's reach to other, similar disciplines.**

Re-establishing international connections and sharing resources with them (for instance, with the student branch of the AAA), and establishing connections with New Zealand Postgraduates prior to the 2014 AAS Conference in Queenstown, New Zealand.

Establishing a list of anthropology-related twitter hashtags on the ANSA website.

Facilitating the introduction of new students to ANSA, via University Representatives. There was a suggestion that information should be distributed via induction packages or through departmental mailing lists and Facebook Groups (with the latter already being undertaken by University Representatives where possible). A comment was made that we should post introductory information on Facebook more frequently. The difficulties in forming connections with universities without representatives were also discussed.

The organisation of further activities for anthropology students. Suggestions included the introduction of synchronous, online activities; a space on the ANSA webpage where members can connect with others with similar interests (and which enables them to include a short profile of themselves); and postgraduate/student workshops with Keynote speakers at future AAS Conferences.

Finally, elections were held for the 2013-2014 ANSA Committee. The results are listed below:

#### **Chairperson: Michelle O'Toole, Monash University**

Secretary: Lara McKenzie, The University of Western Australia

Web Officer: Crystal Abidin, The University of Western Australia

#### University representatives:

Crystal Abidin, The University of Western Australia  
Abdul Razaque Channa, The Australian National University

Joseph Cheer (*in absentia*), Monash University  
Elizabeth Norsa (*in absentia*), Macquarie University

Linda Rylands and Courtney Boag (*in absentia*), The University of Queensland

William Skinner (*in absentia*), The University of Adelaide

The full minutes of the AGM can be viewed at: [<http://www.ansa-aas.net/ansa-agm.html>](http://www.ansa-aas.net/ansa-agm.html).

### UPDATE 2/12/13:

Since the AGM several people have volunteered to take on open University Representative positions. We would therefore like to welcome the following new committee members:

Karen Connelly, The University of Technology Sydney

Makiko Nishitani, La Trobe University

Unfortunately our Monash Representative, Joseph Cheer, has had to step down from his position following his election at the AGM. If anyone is interested in becoming the new Monash Representative, or in taking on any of the other open University Representative positions, please email us at [<ansa.exec@gmail.com>](mailto:ansa.exec@gmail.com).

### ANSA DRINKS

**The ANSA Drinks were held on Friday the 8<sup>th</sup> of November from 5pm at the Fellows Bar and Café, at The Australian National University. It was great to meet some of our members and we hope to see you again next year (white water rafting was suggested as a possible activity during the Queenstown, New Zealand, conference in 2014!).**



## 2013 AAS/ANSA PHOTOGRAPHY COMPETITION WINNERS

Awards were presented at the ANSA AGM by The **Australian Anthropological Society's President** Emerita, Helen Lee. First place (\$150) was awarded to Roxana Heath *in absentia*, second place (\$100) was awarded to Abdul Razaque Channa, third place (\$50) was awarded to Daniela Vavrova *in absentia*, and an honourable mention (\$30 Co-op Bookshop voucher) was made of Andrew Connelly.

## APERTURE FESTIVAL

ANSA participated in the Aperture Asia Pacific International Ethnography Documentary Festival held at the University of Melbourne 21-23 November 2013. The inaugural festival showcased ethnographic film from the Asia Pacific region and was a great success, with over 100 submissions, over 30 films shown, and attendees from over Australia, Indonesia, and Japan.

**ANSA's contribution to the festival was a** photography exhibition, which featured photographs by ANSA members. The exhibition attracted strong interest and a number of viewers were keen to meet the photographers themselves. While the details of future festivals are being considered at present, ANSA is hopeful about continuing to participate in them. Stay posted for details!

## AAS/ANSA POSTGRADUATE TRAVEL GRANTS & THE ROBYN WOOD TRAVEL GRANT

This year, the AAS continued their funding of travel grants to current and recent postgraduate students who were presenting a paper at the Annual AAS Conference. Those who received awards in 2013 were:

### **Robyn Wood Travel Grant**

Jessica Bird, The Queensland University of Technology

### **AAS/ANSA Travel Grant**

Crystal Abidin, The University of Western Australia  
Brett Dwyer, Charles Darwin University  
Dale Simpson, The University of Queensland  
William Skinner, The University of Adelaide  
Danau Tanu, The University of Western Australia

## 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:

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.

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>>.

Email: <[ansa.exec@gmail.com](mailto:ansa.exec@gmail.com)>

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

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

Twitter: #ansaweb



## Other News

### In Memoriam

GEORGE BERTRAND SILBERBAUER  
BY ALAN THOROLD



Image: Lisa de Bruin

George Bertrand Silberbauer was born on the 19th of March 1931 in Pretoria, South Africa. His father was a farmer who had studied agriculture at Cambridge. He was an only child and did his schooling in Pretoria. He studied at the University of Stellenbosch, doing forestry followed by majors in Zulu, Sotho and African Law and minors in anthropology and Roman Dutch Law.

He began military service with the South African Air Force in 1950, first as a navigator and then a pilot flying fighter aircraft (including Spitfires) and then moved to a maritime squadron flying Venturas, Sunderlands and Dakotas for 3 years. Leaving the air force he moved to London where he completed a law degree at the London School of Economics.

He subsequently joined the British Colonial Service and was posted to the Bechuanaland Protectorate after a year of training in London. He was sent to Maun in Bechuanaland (now Botswana) as District Officer for 3 years before being promoted to District Commissioner, the youngest in the history of the Colonial Service. He was sent to the University of the Witwatersrand to do honours in social anthropology (with Max Marwick) and linguistics (with Des Cole) preparatory to beginning the great Bushman survey which formed the basis of his most important contribution to anthropology.

For the duration of the survey he was based in Ghanzi but travelled extensively throughout the central Kalahari Desert. One of his lasting contributions was the declaration of the Central Kalahari Game Reserve, envisioned as a homeland for the San (Bushman)

people where they could continue to pursue a hunter-gatherer way of life vital to their survival as a people and a culture. The posting wound up in 1967 when the Colonial Service departed, as a prelude to the country's independence. George had started a PhD at the University of the Witwatersrand supervised by John Blacking.

The focus of his thesis (hunter gatherer socioecology) grew out of his interaction with the Bushmen over more than a decade of the survey and his work as a District Commissioner. The PhD was completed at Monash University with Max Marwick supervising after he took a job as senior lecturer in anthropology at Monash. He told me he got the job when a telegram from Marwick arrived saying "You have been appointed as senior lecturer. Please apply!"

He came to Monash in 1967 and lectured on the Bushman and kinship, politics and religion. He and his family which now included two young daughters moved to Upper Beaconsfield in 1972.

George joined the local fire brigade when he arrived at Upper Beaconsfield (during the second world war he had trained as an auxiliary fire fighter and was involved in fighting grass and forest fires in South Africa). In a tragic and ironic twist the Ash Wednesday fires of 1983 razed the family home in Upper Beaconsfield.

He retired from Monash in 1996 at the age 65. He continued to be involved with the Country Fire Authority and worked as fire fighter and consultant (his particular interest was the investigation of bush fires and community recovery after disaster). He moved to a house in the country near Korumburra in 1993 and spent his later years writing and advising colleagues worldwide.

From 2004-06 George again acted on behalf of Bushmen people as an expert advisor and witness in the successful case before the Botswana High Court to reinstate traditional settlement and hunting by the Bushmen in the Central Kalahari Game Reserve. He died on the 29th of August 2013 at the age of 82.

He is survived by his daughters Letitia, Victoria and Celeste, and his granddaughters Sophia and Claire. George Silberbauer's contribution to anthropology in general and to Bushman Studies in particular was significant and multi-faceted and this is not the place for a broad assessment. Let me conclude then with this quote from Alan Barnard's book on Anthropology and the Bushman: "It is hard to know what makes a great ethnography. Bushman studies have been blessed with many, but Silberbauer's (1981) *Hunter and Habitat in the Central Kalahari Desert* remains my own favourite."

## Congratulations

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Several colleagues, from a range of institutions, were successful in gaining ARC grants recently. Congratulations to all. Some are listed in the **News From the Programs** section below.

For further information go to: <http://www.arc.gov.au/applicants/fundingoutcomes.htm>

## News for the Programs

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### LA TROBE

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#### ARC Grants

Jack Taylor

Title: Sorcery and Human Security in Vanuatu: Violence, Health, Governance, and the Implications for Effective Development

Belief in sorcery and violence caused by accusations of sorcery are endemic across the Western Pacific and pose serious challenges for effective healthcare and governance. Using Vanuatu as a case study, this research is the first to systematically analyse the link between sorcery and human security in the region. This includes addressing the current lack of awareness in key development sectors of the social, health and governance implications of sorcery beliefs. The study will provide evidence and a framework for integrating local belief contexts into international development practice. It will also develop innovative theoretical approaches to understanding sorcery beliefs and related practices in terms of transformations of modernity

Nick Herriman

Title: Seeking the state: Incorporating the state on the Cocos (Keeling) Islands

This study will provide significant theoretical insight into the functioning of the state both regionally and internationally by providing a local perspective on how Cocos Malays bring the state into their daily lives. Because they lie between Indonesia and Northwest Australia, the Cocos Islands play an important role in Australia's defence, security, and quarantine interests. The Malays residing there constitute an important minority and one of Australia's oldest Islamic communities. This project is a fieldwork-based analysis of the way community members negotiate their identity as Australian citizens and Malay Muslims in relation to the state.

### ANU

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#### Staff Awards

Dr Assi Doron was awarded an Early Career Citation from the Academy of the Social Sciences in Australia (ASSA) for his outstanding level of research achievement in the social sciences.

Prof Andrew Kipnis was awarded, The American Anthropological Association (AAA) Francis L.K Hsu Book Prize for his monograph; *Governing Educational Desire: Culture, Politics, and Schooling in China* (University of Chicago Press, 2011).

#### HDR Scholars

Dr Prasert Rangkla was awarded the Australian Anthropology Society prize for best Anthropology PhD Thesis (2013). Vernacular Refugees: Displaced Karen, Self-settlement and Non-institutional Protection in the Thailand-Myanmar Borderlands.

Ms Geng Li was awarded a Young Scholar Essay Prize from the Chinese Association of Folk Studies.

Ms Bo Kyeong Seo was selected as the recipient of the Rudolf Virchow Award (2013) from the (American Anthropology Association) Society for Medical Anthropology for her the graduate student essay; *The Inscription of Birth: Antenatal Care for Shan Migrant Women and Issues of Legibility*.

Bo was also awarded the 2013 Dept of Anthropology, Sir Raymond Firth Scholarship (\$2000) as a final year Phd Scholar 'judged to be preparing the most promising thesis'.

Dr Ma khin Mar Mar Kyi (ANU 2012) was awarded Daw Aung San Suu Kyi Junior Research Fellowship [Postdoctoral] in Burmese Studies at Oxford University [2 years]

Mr Markus Bell was awarded the Department of Anthropology (CAP) Marie Reay Scholarship for ethnographic fieldwork support.

## The Nadel Essay Prize

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The TAPJA Editorial Board is pleased to announce that the winner of the Asia Pacific Journal of Anthropology's Nadel Essay Prize for 2013 is **Judith Bovensiepen**, for her paper "Paying for the Dead: On the Politics of Death in Independent Timor-Leste."

Judith's paper will be published in the *Asia Pacific Journal of Anthropology* Volume 15 Issue 2 2014.

The Nadel Essay Prize celebrates excellence in ethnographic writing 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.

The winner will receive a prize of \$250 and a year's subscription to the *Asia Pacific Journal of Anthropology*

The deadline for submissions for the 2014 Nadel Essay Prize is 31 October 2014.

## Grants & Positions

THE HUMANITIES RESEARCH CENTRE, RSHA, AUSTRALIAN NATIONAL UNIVERSITY 2015 VISITING FELLOWSHIP PROGRAM IS NOW OPEN.

2015 Annual Theme – GLOBAL LANGUAGES

The history of the world is characterized by great diversity in languages and societies as small groups split off and develop their own ways of talking and interacting. This diversity has been periodically checked by the rise of larger societies and economies, created by empires, evangelism and the demands of trade and diplomacy. Greek, Latin, Sanskrit, Arabic and Chinese have all held sway at different times and to different extents. The last century has seen the rise of one language, English, as a common means of communication around the world: in science, literature, academia, media, entertainment, trade and everyday talk. Its global reach is arguably unprecedented in the history of humankind. Languages such as Chinese, Spanish, Russian, Hindi and Bengali also have vast demographic constituencies, though not as much global capital as English. How do societies react to the language challenge? How do global languages influence ways of thinking and reasoning, ways of seeing the world, ways of expressing feelings? How does this affect small language groups? How do they influence other modes of communication? Global Languages, the Humanities Research Centre theme for 2015, provides the opportunity to explore these questions.

Under this theme, the HRC will host conferences and symposia, including one dedicated to English as a world language. Other events will focus on issues of knowledge production, literacies, civilizational shifts and the geopolitics of language worlds.

Deadline Monday 15 April 2014

For more information: <http://hrc.anu.edu.au/2015HRCAnnualTheme>

## AURORA NATIVE TITLE INTERNSHIP PROGRAM

The Program introduces students and graduates of anthropology and other social sciences (archaeology, cultural heritage, environmental management, history, human geography and sociology) to career opportunities in native title, policy development, social justice and Indigenous affairs.

Applications for the winter 2014 round of internships will be accepted online via our website between 9am AEST Monday 3rd March through to 5pm AEST Friday 28th March 2014.

<http://www.auroraproject.com.au/native-title-internship-program>



# CONFERENCES

## Conferences Past

### SYMPOSIUM A POST-HUMAN WORLD?: RETHINKING ANTHROPOLOGY AND THE HUMAN CONDITION

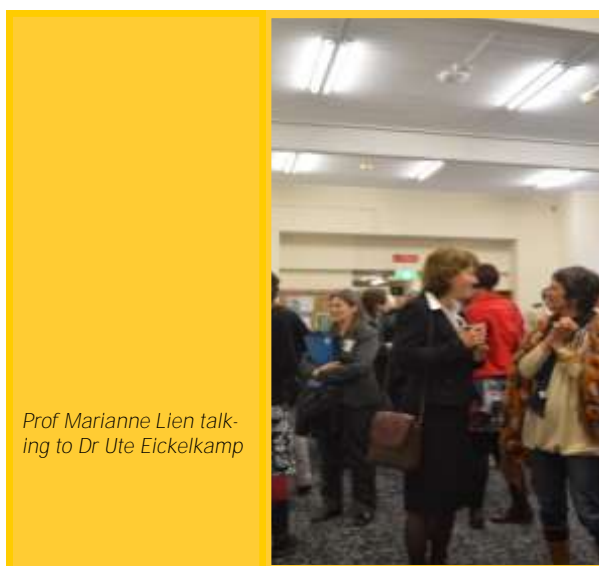
Robbie Peters, Ryan Schram (conveners)

Katarina Ferro  
Department of Anthropology  
UNIVERSITY OF SYDNEY

On June 13 and 14, anthropologists and other scholars came together to debate the concept of the human in the social sciences at a symposium hosted by the Department of Anthropology. The title and theme of the conference was "A Post-Human World?: Rethinking Anthropology and the Human Condition." Posthumanism and related concepts have been percolating in the social sciences in humanities for some time. Although they seem to promise a radical new foundation for humanistic inquiry, they have mainly been used in the fields of science and technology studies, environmental studies and communication studies. The discipline of anthropology, as the study of humanity, has a special interest in debates about the anthropos. Thus the conference invited people from all fields within anthropology to reconsider their own work in light of arguments around posthumanism, deep ecology, and animality. The conference consisted of 30 presentations from scholars from across the country and New Zealand, each taking a different view on what defines the human and what alternative definitions there could be.

The conference also featured two distinguished lectures by Marianne Lien, professor of social anthropology at the University of Oslo, and Nikolas Kompridis, professor of philosophy and political theory at the University of Western Sydney. On the first day, Lien argued that anthropological analysis of food, subsistence and ecology is often framed implicitly by a narrative of domestication as a singular event. She introduced a new conception of domestication as an ongoing process of co-evolution between humans and plants. She also emphasized that such processes are open-ended and nonlinear, which led to a more general conclusion that anthropology's ontological category of the human

itself should be more open. The next day, Kompridis presented overview of his own philosophical anthropology. Revisiting debates over essentialism and antiessentialism, he made the case for a concept of the human defined the capacity for receptivity, being both a unique attribute of the human mind, yet also inherently social and relational. In these presentations, in plenary presentations by David Trigger (University of Queensland), John Morton (La Trobe University) and Lorraine Mortimer (La Trobe University), in the breakout sessions and in the informal breaks, people framed the issue in terms of a contrast between theory and ethnography. While many theoretical conceptions of the human in anthropology could be critiqued, ethnographic knowledge, based on both participation and observation, has always been open to alternative modes of being because it leads ultimately to *verstehen* (understanding) through interpretation. Thus anthropology itself, or perhaps simply qualitative social science, is the best tool for discovering new ontologies.



*Prof Marianne Lien talking to Dr Ute Eickelkamp*

Some of the other topics discussed in the conference sessions were: human-animal relationships, the production of scientific knowledge, environmental politics, and the different ways that cultures represent and relate to the natural environment, place and landscape. The conference was generously supported with funds from the Department of Anthropology, the School of Social and Political Sciences, and the Faculty of Arts and Social Sciences.

## WORKSHOP: TRADITIONAL KNOWLEDGE: EMERGENT FORMS AND MEANINGS

UTE EICKELKAMP

Department of Anthropology  
UNIVERSITY OF SYDNEY

On 8 October, the Department of Anthropology at the University of Sydney hosted a one-day workshop on the theme, Traditional Knowledge: Emergent Forms and Meanings. Guest speaker, Professor Sylvie Poirier (University of Laval, Quebec), known for her inquiries into Australian Aboriginal and Native Canadian ontologies, introduced her collaborative project with the Atikamekw Nation of Quebec – the development of an interactive website that supports the contemporary circulation of traditional knowledge. The crucial point of enabling live inquiry and cultural recognition especially among young Atikamekw rather than fossilizing knowledge was well taken by responding Australian colleagues working in Aboriginal communities.

John von Sturmer (Institute of Postcolonial Studies), James Weiner (ANU) and Ute Eickelkamp (University of Sydney, workshop convener) extended the problem of defining and locating **'knowledge' historically, when there is no** documented consensus about what it was – or is. Two Anangu educators from the APY Lands had been invited to speak from their Sidney Myer Memorial Lecture on what kind of knowledge young Anangu in Central Australia need today; unfortunately, they were unable to come.

We Aboriginalists grappled with the politics of cultural knowledge that Indigenous Australians live with and anthropologists participate in: the state-sponsored traditionalism that is especially pronounced in land rights and Native Title claims, **the artifice "genealogy" that valorizes the** biological/genetic identity within a legal framework (Weiner), the distortion of an Aboriginal historicity through the demand of showing **uninterrupted and 'deep' historical connections to** the land, the effect of Indigenous corporations to regionalize knowledge, the academic privileging of **'knowing about' when 'knowing with', as von** Sturmer emphasized, is a crucial technique of announcing the self that Indigenous people employ as a means of regulating conflict in the local public sphere, the dynamics of language ecology and its effect on the nature of knowing (von Sturmer), and the shifting narrative traditions as reflected in the production – in book form – of first person accounts of knowledge acquisition and loss by Aboriginal people (Eickelkamp).

Senior scholars as well as postgraduates – Petronella Varzoon-Morel and Eve Vincent (NYU Sydney), Jennifer Biddle (UNSW), Jeremy Walker (UTS), Gillian Cowlshaw, Gaynor Macdonald, Linda Connor and Belinda Burbidge (University of Sydney) – ensured a lively discussion throughout the day. All felt the meeting was very productive and there are now plans to establish one-day workshops as a regular event at Sydney Anthropology.

## Forthcoming Conferences

### IUAES2014 WITH JASCA

Chiba City, Japan  
15-18 May 2014

<http://www.iuaes.org/japan2014>

The theme of the conference, the Future with/of Anthropologies, is multi-vocal, and indicates our intention to discuss and think about the future not only of anthropology as a discipline in general but also of anthropologies in the specific, as various sub-disciplines (e.g., urban anthropology, legal anthropology, psychological anthropology) covering different areas for debate (race, human rights, public engagement, publication and so on). At the same time, anthropology in the plural suggests our interest in world anthropologies with varying histories and positionalities in differential power relations within the field of knowledge production.

### ASA2014 DECENNIAL CONFERENCE: ANTHROPOLOGY AND ENLIGHTENMENT

Edinburgh, UK  
19-22 June 2014

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

The theme for the conference, Anthropology and Enlightenment, takes its inspiration from the tradition of the Scottish Enlightenment, born in an era when intellectual life in Scotland was at its most cosmopolitan and outward-facing. This was a time of intellectual optimism and experimentation, of polymaths and autodidacts who were not afraid to address the widest and most fundamental questions of what it is to be human. Above all, the Scottish Enlightenment was a milieu rather than a school, a world of public argument in coffee-houses – and indeed in drinking establishments – rather than a canonical set of texts. Through our choice of theme we aim



to rekindle the spirit that gave birth to the discipline of anthropology, yet in a manner and an idiom appropriate to the contemporary era, by combining historical reflection with an exploration **of anthropology's relations with other disciplines**, including philosophy, political economy, theology, history, architecture, medicine, law, agriculture and even sociology. Six invited panels are the basis of the programme and will address current interdisciplinary themes, each of which could potentially be aligned with, and identified by, a key work from the Scottish Enlightenment.

## STATE, SOCIETY, STIGMA: RETHINKING DISEASE IN A GLOBAL AGE

La Trobe University, Melbourne  
26-27 June 2014

[http://www.latrobe.edu.au/\\_data/assets/pdf\\_file/0019/550216/CallFinalposterdraftPhillipsOKeefeSykes\\_compress-ed-4.11.13.pdf](http://www.latrobe.edu.au/_data/assets/pdf_file/0019/550216/CallFinalposterdraftPhillipsOKeefeSykes_compress-ed-4.11.13.pdf)

This symposium will bring together leading international scholars from the social sciences, politics, legal studies, health sciences, medicine, anthropology, history and cultural studies, to explore the critical issues relating to global disease today. The aim of the symposium is to address the fissures that occur between knowledge relating to disease control and cure, and the application of that knowledge to human behaviour, spaces and places. Rather than focus on a particular geographical area or disease, there will be 5 different areas of discussion framed by a keynote, which might be applicable to a variety of different global environments and diseases.

## EASA2014: COLLABORATION, INTIMACY & REVOLUTION - INNOVATION AND CONTINUITY IN AN INTERCONNECTED WORLD

Tallinn, Estonia  
31 July – 3 August 2014

<http://www.easaonline.org/easa2014>

EASA 2014 is an invitation to explore new collaborative practices and data sets at various levels and in multiple directions. It is also an invitation to explore concepts of collaboration as a way out of certain theoretical and methodological deadlocks in which many anthropologists have found themselves in past decades: the iron cage of structural functionalism has been pried open,

for example, by intentional and collaborating social actors, and some of the bottomless deconstructions of postmodernism have been overcome by attention to the collective and collaborative making of meaning. We also invite colleagues to think about collaboration as not just a technical affair, but as an intimate process. Approaching collaboration as relations of intimacy opens up conceptual spaces to explore the basic terms of our contemporary world, including social and political change, community, kinship, social networks, activism and digital media.

## AAA ANNUAL MEETING 2014: GLOBAL ENGAGEMENT & PERSPECTIVES

Atlanta, USA  
2-6 August 2014

<http://aaahq.org/am2014/index.cfm>

The theme for the 2014 Annual Meeting is "Global Engagement & Perspectives." Globalization is today's reality and a key feature of our future. Globalization affects all of accounting academe, regardless of where you live, work, and learn; and regardless of what you teach or the type of scholarship you do. Continuing to become more global means embracing varied perspectives, and having global impact and reach for our teaching, research, and service to the profession. The plenary and follow-up sessions at the 2014 Annual Meeting will focus on making all of us more global so that we can be thought leaders in accounting. They will provide the backdrop for discussions throughout the meeting. The meeting will also emphasize engagement with our senior researchers and partners in practice, and continue to include the Conference on Teaching and Learning in Accounting (CTLA). Please join us in Atlanta and participate in the conversation!

## ENGAGING INDIGENOUS ECONOMY: DEBATING DIVERSE APPROACHES

Centre for Aboriginal Economic Policy Research  
ANU, Canberra,  
4-5 September 2014

<http://caepr.anu.edu.au/seminars/conferences/EIE2014.php>

The Engaging Indigenous Economy: Debating Diverse Approaches Conference will coincide with the retirement from CAEPR of its founding Director, Professor Jon Altman. Since the late 1970s Jon has researched Aboriginal and Torres Strait

Islander economic practices. His work has included extensive periods in the field (primarily in west Arnhem Land) and quantitative analysis using official statistics; it has been both comparative and longitudinal, methodologically open and conceptually innovative, policy pertinent and **politically combative**. (A bibliography of Jon's work including publications, submissions to parliamentary inquiries and key opinion editorials is available at <http://caepr.anu.edu.au/StaffProfiles/altman.php>).

## IUAES: ORIGINS OF THE STATE AND RELATED SUBJECTS – WORLD CONGRESS

Wigry Conference Centre, Poland  
7-14 September 2014

[http://www.iuaes.org/comm/theory\\_congress.html](http://www.iuaes.org/comm/theory_congress.html)

The research on the origins of the state has made a considerable progress during the last 50 years. New discoveries by archeologists, anthropologists, historians and political scientists have brought into the light various empirically based theories and hypotheses which inspire further research and encourage new generations of investigators to come forward with even more refined theses and hypotheses. Especially notable have been works of Elman Service, Morton Fried, Ronald Cohen, Robert Carneiro, Kent Flannery, Bruce Tigger, Pierre Clastres, Henri Claessen, Lawrence Krader, Timothy Earle, Kristian Kristiansen, and Gary Feinman to name only a few. Russian scholars Dmitri Bondarenko, Leonid Grinin, Andrey Korotayev and Nikolay Kradin came with analogues and alternatives to the ruling neoevolutionist theories. The international journal *Social Evolution and History*, has emerged as one of the the standard journals for new viewpoints, research results, and fielding discussions of the most controversial topics. The recent issue (vol. 11, No.2) carrying the "reformulation" article by Carneiro followed by responses and Carneiro's reply is an example of the creative challenge within the state origins research. The national conference of the Polish Academy of Sciences which took place in Poznań in November 2012 is another example of the attractiveness of the problematic of the state origins.

It was at that conference that Petr Skalník suggested that a world congress be organized in Poland which would bring together researchers from all continents who will present their latest findings and discuss newest versions of theories concerning various ways of political centralization processes, be they called chiefdomhood or

statehood or otherwise. The research on the state origins and related topics is based on empirical evidence which while narrowing the space for conjecture allows for new hypotheses and suggestions for research on thus far unusual themes. The congress will preferably consist of only plenary sessions. There will be plentiful opportunity for discussion, individual gatherings, networking, and good food. We hope to publish the conference proceedings with a prestigious press.

## Previous Conference Listings

(SEE SEPTEMBER 2013 AAS NEWSLETTER)

**APERTURE Festival 2013:** The Asia Pacific International Ethnographic Documentary [Asia Institute, The University of Melbourne, 22-23 November 2013]

<http://aperturefestival.com/>

**The Question of Nature:** The Academy of Humanities 44th Annual Symposium [The University of Queensland, 14-15 November 2013]

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

**Building Bridges in Indigenous Health:** 2013 National Indigenous Health Conference [Pullman Cairns International Hotel, Cairns QLD, 25th - 27 November 2013]

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

**Ethnoscapes, Culturescapes:** Anthropologies for the present, ASAA/NZ (Association of Social Anthropologists of Aotearoa/New Zealand ) 38th Annual Conference [Whaingaroa/Raglan, Waikato, 1-3 December 2013]

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

**Responsibility:** Australian Women's and Gender Studies Biennial International Conference [Melbourne, 23-25 June, 2014]

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

**OCEANSCAPES:** cooperation across the Pacific, The Australian Association for Pacific Studies [University of Sydney, 22-26 April, 2014]

[http://sydney.edu.au/museums/research/AAPS\\_2014.shtml](http://sydney.edu.au/museums/research/AAPS_2014.shtml)

**AsiaScapes: Contesting Borders,** The Asian Studies Association of Australia (ASAA) 20th Biennial Conference [University of Western Australia, Perth, 8-10 July 2014]

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

**13th Conference of the ISISA,** International Small Islands Studies Association [Penghu Islands, Taiwan, 22 to 27 September 2014]

Anthropology and Photography: The Royal Anthropological Institute's biennial conference [The British Museum's Clore Centre, London, 29th - 31st May 2014]

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

ASA14: Anthropology and Enlightenment, The Association of Social Anthropologists of the UK and Commonwealth decennial [The Surgeons' Hall, Nicolson Street, Edinburgh, 19-22 June 2014]

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

## Anthropology Conferences Worldwide

Upcoming events in anthropology, cultural studies and related fields.

<http://www.conferencealerts.com/anthropology.htm>  
A website hosted by 'Conference Alerts'

## PUBLICATIONS

### New Theses in Anthropology

MAHNAZ ALIMARDANIAN

Acting and Not Acting: The Challenge of Being Spiritual in an Uncertain Aboriginal World

PhD 2013

Department of Sociology and Anthropology, La Trobe University

Existence is a flow of transitions between potentiality and actuality, between activity and passivity, and between positivity and negativity. For Aboriginal (Bandjalang) people living a spiritual life in semi-rural northern New South Wales, on the lands of their ancestors, there is a dialectic of prudent engagement and avoidance marked by degrees of certainty and uncertainty about what one truly knows. The very feeling (or meaning) of being spiritual is thus somewhat indeterminate, **particularly in relation to people's sense of history** and change as a marginal group in a settler nation. Adopting an experiential/phenomenological approach, I describe how, through sensory and affective experiences (the main ways of achieving spiritual knowledge), Bandjalang people monitor events and identify spiritual incidents and encounters that may arise anywhere at any time due to the spirit world being autonomous, capricious and immanent in the world at large. Hence, being spiritual is principally a kind of sensitivity towards incidental waking experiences, although nocturnal dreams may also sometimes tunnel to the world of spirits. Perceived synchronicities between events, interpretive support from family and friends, and a tendency towards an explicit ethic of cultural preservation provide the rational framework for understanding spiritual events and motivating reactions to them. But this matrix also typically generates ambiguities, doubts and perplexities that make comprehension problematic, particularly in relation to recently experienced contexts of major change and disquiet, which have given rise to a particular style of spiritual engagement. While some forms of spiritual praxis routinely circulate in daily life, innovative practices also arise from time to time, giving rise to a suite of standard prescriptions and prohibitions mixed with more personally inspired actions and avoidances. There is a profoundly hesitant mood in this mix which often encourages passive and negative modes of actions, so that spiritual experience tends towards prudence and the reduction of risk and danger, highlighting what should not be done rather than what should be



done in spiritual 'commerce'. Hence, silences, passive pauses and prohibitions – what I refer to as 'non-actions' or 'anti-actions' – are the dominant postures that shape experience of the Bandjalar spiritual world.

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EVA FAHRUN NISA

Embodying the 'True' Islam: Face-veiled Women in Contemporary Indonesia

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PhD 2011

School of Culture, History and Language, Australian National University

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Indonesian Muslim women who choose to wear the **strictest type of women's dress, cadar (full face-veil)** have become increasingly visible in Indonesia. This practice is often misunderstood in both popular media and scholarly works on Indonesian Islam: **cadari** (the wearers) are frequently stereotyped as terrorists or militants belonging to violent groups. The trend of face-veiling is viewed by some scholars as an aspect of the Arabisation of Indonesia. It is also frequently assumed that it symbolises the oppression of Muslim women. Throughout Indonesian history it has often been regarded as a symbol of religious fanaticism. This thesis takes an ethnographic approach to investigate two different categories of women who wear the cadar belonging to two contrasting Islamic revivalist movements—**Salafi and Tablighi Jamā'at groups. The first group, who I term 'passionate cadari', makes a strong commitment to changing their lives to embody the norms of their religious groups. The second group consists of women attending an Islamic residential school where the cadar has been standardised. The thesis is based on 12 months of fieldwork in three large cities in Indonesia (Jakarta, Yogyakarta, and Makassar) from 2007 to 2008, with a return visit for five months in 2009.**

**The study draws on the literature around women's agency in Muslim societies and sociological literature on embodiment and subjectivity to provide an interpretive analysis of women's experiences and understandings of their chosen lifestyle. This is the first study on face-veiled women in Indonesia and also the first thorough study on face-veiled women within the two Islamic revivalist movements, Tablighi Jamā'at and Salafi factions.** Whereas much has been written about head-covering in Indonesia (especially the jilbab), little research has been done on the cadari. Studies on **the Tablighi Jamā'at and Salafi movements in Indonesia have neglected the face-veiled women, who are the main female constituents of such groups.**

Focusing on the adoption of cadar and religious

transformation, this study demonstrates how religion shapes the formation of religious subjects, and how the agency of such women is expressed. Their life experiences and the process of negotiating and renegotiating the wearing of their attire, the cadar, reveals the long struggle to construct their distinctive religious lifestyle and their capacity for agency. Previous scholarly accounts of women in extreme Islamic milieus obscure their capacity for self-creation, and gloss over the complex dynamics of their lives—especially their agency in relation to their aspiration to **embody the concept of being 'true' Muslimah** (Muslim women), and their zeal as active agents in their communities. Cadari exercise agency in creating themselves as a particular kind of Islamic subject, and embracing the constraints their choice entails.

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THOMAS CLIFF

Oil and Water: Experiences of Being Han in 21st-Century Korla, Xinjiang

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PhD 2012

Australian National University

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Oil and Water is a multidisciplinary investigation of Han settlers' experiences of life in PRC-era Korla, Xinjiang, based on over two years of ethnographic fieldwork. Korla is the administrative centre for oil and gas exploitation in the Tarim Basin (South Xinjiang), has a 70% Han population, and is the fastest-developing urban region in Xinjiang. South Xinjiang is otherwise populated predominantly by Turkic Uyghurs. Designated an "All-China Civilised City," Korla is a socio-economic, political and aesthetic model.

I present the Han in Xinjiang through a combination of photographic images, life histories, national histories and analyses of the social structures and institutions in which they live. Building on CW Mills' insight that "history, biography and social structure [are] the three coordinate points for the proper study" of men and women, I insist that vision must also be taken into account, in both its forms: the visual (images and aesthetics) and the prospective (imagination and aspiration). Visions of the future flourish in the imaginations of the frontier.

The experience of being Han in Xinjiang encompasses many classic topics of Chinese sociology, such as "work units" (danwei 单位) and "connections" (guanxi 关系), and is additionally inflected by Han settlers' roles as agents and objects of a "colonial endeavour", or "civilising project", on the spatial and cultural periphery of the PRC. The structure of this dissertation reflects this

topical diversity. The first half focuses on the core of the Korla model—the Tarim Oil Company and its population—and their effects on the surrounding space and society. I identify the Tarim Oil Company as a neo-danwei—a development of the socialist-era work unit form, created and enabled by the conditions of permanent market transition, ideological intermixture, and the perceived “behindness” of the frontier. Later chapters deal with Han guanxi networks and the marriage economy in Korla city, linking these informal structures of control and hierarchy to the formal structures of the local government and the state-dominated employment market. Other key aspects of being Han in Xinjiang include: the long-established loyalty-for-entitlement relationship with the central government; increasing intra-Han social stratification and competition; and the uncertainty about their place in contemporary China.

The focus on Han people differentiates this study from the majority of works on contemporary Xinjiang, which tend to look at Uyghurs, the (Han-dominated) Chinese state, and the contention between them. In this study, Uyghur-state contention is seen from the point of view of Han society in Xinjiang, and is used to illuminate Han society-state relations. I find that Han people and institutions in Xinjiang leverage discourses of ethnic separatism and instability to attract resources from the central state. The assumed instability of the Uyghur population and the historical tensions associated with Chinese governance of the periphery makes stability among the Han of increasing concern to the central state.

#### JAMIE COATES

**Being-with Others: an existential anthropology of recent Chinese migration in Tokyo, Japan**

PhD 2012

School of Culture, History and Language, Australian National University

This ethnography explores the disjunctures, tensions and convivialities experienced by Chinese migrants in Japan. Chinese migrants now constitute the largest group of registered “foreigners” in Japan, with over 600,000 documented in 2009. The size of this group is the result of a Chinese government-sponsored drive for **educational and economic success, and Japan’s** flexible student visa cum proxy labour migration system. The migrants are situated in a complex world of conflicting imperatives and confusing mobility regimes. Based on 20 months fieldwork in **Tokyo’s unofficial Chinatown, Ikebukuro**, this dissertation demonstrates the value of an existential focus in the Anthropology of migration. I do not represent migrants as harbingers of a new

epoch of transnational flexibility nor as mere subjects of global capital and the nation-state. Rather, I present them as an example of how we all negotiate complex social worlds amplified by disjunctures and mobility. I situate my existential focus with reference to the work of Jean Luc Nancy, particularly his use of the term “being-with.” I also take inspiration from Michael Jackson’s work, showing how relational materialities, affects and events shape migrant lives.

#### FRASER MACDONALD

**Christianity and culture change among the Oksapmin of Papua New Guinea**

PhD 2013

The Australian National University

This is an account of the Oksapmin relationship with Christianity. Through telling it I seek to illuminate three main issues, namely, who the Oksapmin were before they were evangelised, how they were introduced to Christianity, and, thirdly, how they have handled the encounter between the indigenous and Christian religions. While all of these topics are important to the thesis, it is the last that I investigate most rigorously.

Through a close examination of various spheres of Oksapmin society and culture, I demonstrate how local people have integrated the two religious systems through a process of what I call fusion. In essence, the Christianity introduced by the mission and the parts of the indigenous religion that survived missionisation have been remade in terms of each other, thereby collapsing difference in the construction of a single composite religion. The indigenous is made to look Christian at the same time that the Christian is made to look indigenous. In so doing the Oksapmin construct historical, ontological, and cosmological unity in the midst of social change. While from the etic anthropological perspective this hybrid situation is the result of fusing two initially separate entities, from the local, emic view there has been no mixing; the current synthesis is treated as a single, fundamental truth and worldview that has always been there.

The Oksapmin claim that their traditions and history were really always Christian and also that Christianity in no way fundamentally differs from their indigenous religious schemas and technologies. I set this model of bonding against two opposing anthropological accounts of indigenous Christianity that have recently emerged from the area, one arguing for duality and the other for superposition. In the final instance I show that while these two accounts significantly differ from my own, a careful critique and reappraisal

suggests that the difference is principally one of interpretation rather than the result of empirical differences among the three field areas.

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#### PRASERT RANGKLA

Vernacular Refugees: Displaced Karen, Self-settlement and Non-institutional Protection in the Thailand-Myanmar Borderlands

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PhD 2013

School of Culture, History and Language, Australian University

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**Abstract:** *[included on page 15 of this issue]*

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#### CHARLOTTE SETIJADI

Memories, Spaces, Identities: An ethnographic study of young ethnic Chinese in post-Suharto Indonesia

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PhD 2013

Department of Sociology and Anthropology, La Trobe University

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This thesis is an ethnographic study of how young Chinese Indonesians conceptualise and articulate their ethnic identity in the post-Suharto era. The study is both important and timely because fifteen years after the fall of the New Order regime that ended three decades of assimilation and heralded a **'revival' of Chinese culture, little is actually** known about how contemporary Chinese view their belonging and societal position in Indonesia. Furthermore, given the long history of racial prejudice between Chinese and pribumi (native) Indonesians, it is unclear whether Chinese-pribumi relations have improved following greater acceptance of Chinese culture in post-Suharto public discourse. By concentrating on the younger generation, this thesis examines continuities and changes in how ethno-racial boundaries between ethnic Chinese and pribumi are established and maintained in everyday life.

The thesis begins with an analysis of the post-Suharto socio-political landscape that has enabled contemporary Chinese youth to express their Chineseness in ways that were not possible during the New Order. Based on data from interviews and detailed case studies conducted in Jakarta, the thesis then examines the everyday structures and interactions of Chinese youth in domains such as the home, local neighbourhoods, schools and places of leisure. Focusing on the importance of collective memory in the processes of space and identity construction, I argue that narratives of

Chinese victimisation continue to be a fundamental part of ethnic Chinese identity in the post-Suharto era. Consequently, many young Chinese tend to stay within Chinese-exclusive spaces and subscribe to old beliefs about the incompatibility of Chinese and pribumi identities. However, I also demonstrate how many young Chinese are challenging the traditional boundaries of Chineseness in Indonesia. Through their cultural practices, political activism and creative production, the younger generation are asking difficult but pertinent questions about the Chinese Indonesian past, present-day issues and possible future trajectories.

By exploring the interrelationship between memory, spaces and identity, this thesis paints a multi-faceted picture of contemporary Chinese Indonesian lives that reveals the fluid and complex nature of ethnic identities. Findings from this thesis highlight the analytical importance of collective memory, not just for the study of Chinese Indonesians, but also for scholarly analyses of identity construction, inter-generational cultural trauma and national belonging.

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#### RIKARDO SHEDDEN

Intersecting Cosmologies: Kalinga Morality, Misfortune, Ritual and Social Change

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PhD 2013

School of Culture, History and Language, Australian National University

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**Abstract**

**This thesis examines people's contemporary** religious assertions and practices in rural Kalinga, northern Luzon. In particular it explores the cosmological principles that shape much of Kalinga quotidian domestic activity. Kalinga society is configured relative to an ethicized cosmology where persistent sickness and serious injury are commonly taken as retribution from a transcendent Other (either indigenous spirits or **God) for an individual's moral transgressions. The** understanding that im/morality is linked to misfortune is so tightly woven into the fabric of social life that people define this axiom as a **'commandment', linking it to biblical scripture, as** well as to their own identity as Christians (Catholics and Anglicans). The plurality of religious activity at the village level encompasses trans-local Christianity, a vernacularization of Christianity in the form of an indigenous Sunday mass, and manifold local traditions including domestic animal sacrifice as reparation for moral trespass, and the expiation and propitiation of malevolent spirits.

The analysis focuses on the social, moral and



cosmological incongruities, tensions and gaps that arise when people construe particular events and circumstances in their lives according to distinct and sometimes contradictory elements of an otherwise encompassing religious framework – itself informed by both long-established Kalinga and more recently introduced (1930s) Christian cosmology and doctrine. I ask how these historically, doctrinally and cosmologically distinct liturgical orders, Kalinga and Christian, cohere to the extent that locals participate in them more or less equally. Pursuing this question I draw on **Rappaport's (1999) model of contingent** sanctification, and of the interrelatedness among assertions concerning an apical divinity, cosmological axioms, and the ritual activity that **affirms all of these. I build on Rappaport's work by** bringing this model to bear on not just a single-religious context but the multi-religious environment of highland Kalinga society. In doing so I argue that such distinct and co-occurring religious traditions are made to cohere, not by local claims that the same God is their ultimate referent, but by being mutually framed by the Kalinga axiom that links morality to misfortune and other-worldly retribution. I further argue that the advantage of focusing on such axiomatic principles, rather than ritual enactments or the apical divinities they support, is that it allows for a more in-depth account of the articulation of disparate forms of religious activity, local and trans-local.

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## EVE VINCENT

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

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PhD 2013

Department of Anthropology, University of Sydney  
Abstract

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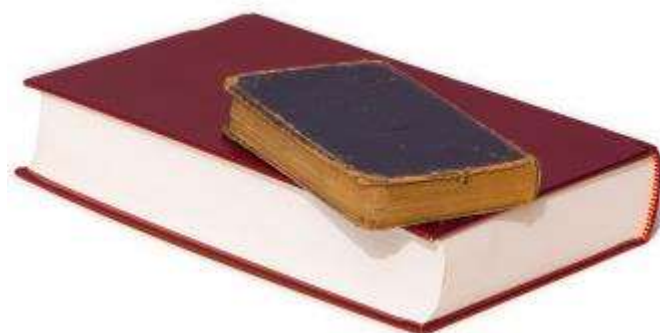
Central to this ethnography is a biannual event called **'Rockhole Recovery,'** which takes place in Far West South Australia. Rockhole Recovery comprises numerous days of Four Wheel Drive (4WD) travel and involves visiting a series of rockholes – permanent water sources that occur in granite outcrops 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 – 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.



# JOURNALS

## THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY

Special Issue: Anthropological Theologies: Engagements and Encounters

Volume 24, Issue 3, December 2013

Philip Fountain & Sin Wen Lau: Anthropological theologies: Engagements and encounters

John Morton: Durkheim, Freud and I in Aboriginal Australia, or should Anthropology contain theology?

Malcolm Haddon: Anthropological proselytism: Reflexive questions for a Hare Krishna ethnography

Gerhard Hoffstaedter: Islam and freedom of religion: Anthropology, theology and clashes of universalisms in contemporary Malaysia

Rachel Morgain: The alchemy of life: Magic, anthropology and human nature in a Pagan theology

Philip Fountain: Toward a post-secular anthropology

Joel Robbins: Afterword: Let's keep in awkward: Anthropology, theology and otherness

## ANTHROPOLOGICAL FORUM

Special Issue: Dialectics and Dynamics: Papers in Honour of Robert Tonkinson

Vol. 23, No. 4, December 2013

Guest Editor: Greg Acciaioli

Greg Acciaioli: The Dialectic of Robert Tonkinson's Dynamic Mode of Argumentation: Paradoxes, Adaptive Strategies and Accommodations

Laurent Dousset: Inclusion-Exclusion: Recasting the Issue of Boundaries for the Western Desert

Lee Sackett: From Descent, to Multiple Pathways, to Descent: What's Happening in the Western Desert

Jo McDonald & Peter Veth: The Archaeology of Memory: The Recursive Relationship of Martu Rock Art and Place

Chris Haynes: How Bob Tonkinson and the Jigalong Mob Influenced My Analysis of Kakadu's Joint Management

Gaynor Macdonald: Autonomous Selves in a Bureaucratised World: Challenges for Mardu and Wiradjuri

Paul Burke: Warlpiri and the Pacific—Ideas for an Intercultural History of the Warlpiri

Ton Otto: Back to the Village: Return Migrants and the Changing Discourse of Tradition in Manus, Papua New Guinea

Robert Tonkinson's Research Publications

<http://www.tandfonline.com/toc/canf20/current#.UkpxxnN-cc>

<http://www.sscs.arts.uwa.edu.au/research/anthrop-soc/forum/volume-23>

## THE ASIA PACIFIC JOURNAL OF ANTHROPOLOGY

Special Issue: Engaging Processes of Sense-Making and Negotiation in Contemporary Timor-Leste

Vol. 14, No. 5, 2013

Angie Bexley & Maj Nygaard-Christensen: Engaging Processes of Sense-Making and Negotiation in Contemporary Timor-Leste, free access <http://www.tandfonline.com/doi/full/10.1080/14442213.2013.834959>

Angie Bexley & Nuno Rodrigues Tchailoro: Consuming Youth: Timorese in the Resistance Against Indonesian Occupation

Maj Nygaard-Christensen: Negotiating Indonesia: Political Genealogies of Timorese Democracy

Victoria Kumala Sakti: 'Thinking Too Much': Tracing Local Patterns of Emotional Distress After Mass Violence in Timor-Leste

Kelly Silva: Negotiating Tradition and Nation: Mediations and Mediators in the Making of Urban Timor-Leste

Henri Myrtilinen: Phantom Menaces: The Politics of Rumour, Securitisation and Masculine Identities in the Shadows of the Ninjas

<http://www.tandfonline.com/toc/rtaf20/current#.Ukpx6nN-cc>

## AUSTRALIAN ABORIGINAL STUDIES

Vol. 2, 2013

Foreword by Martin Nakata

Introduction by Toni Schofield

Toni Schofield, Rebecca O'Brien & John Gilroy: Indigenous higher education: overcoming barriers to participation in research higher degree programs

Rebecca O'Brien & Catriona Elder: New ways for exploring who knows what in a native title case: a sociological approach

John Gilroy, Michelle Donnelly, Susan Colmar & Trevor Parmenter: Conceptual framework for policy and research development with Indigenous people with disabilities

Tarunna Sebastian & Michelle Donnelly: Policy influences affecting the food practices of Indigenous Australians since colonisation

Cindy Solonec: Proper mixed-up: miscegenation among Aboriginal Australians

## Research report

Robert G Bednarik: Cultural heritage management, ethics and rock art in Western Australia

<http://www.aiatsis.gov.au/asj/asj.html>

## OCEANIA

Special issue: Becoming like the State: Ethnographic Perspectives on the State and Indigenous Sovereignty in Oceania

Vol. 83, No. 3, November 2013

Daniel Fisher and Jaap Timmer: Preface: Becoming like the State

Jaap Timmer: The Threefold Logic of Papua-Melanesia: Constitution-writing in the Margins of the Indonesian Nation-state

John Cox: The Magic of Money and the Magic of the State: Fast Money Schemes in Papua New Guinea

Anna-Karina Hermkens: Like Moses who led his People to the Promised Land: Nation- and State-building in Bougainville

Henri Myrntinen: Resistance, Symbolism and the Language of Stateness in Timor-Leste

Tim Pilbrow: The Magic of Narrative in the Emplotment of State-subject Relations: Who's Telling Whose Story in the Native Title Process in Australia?

Daniel Fisher: Becoming like the State in Northern Australia: Urbanisation, Intra-indigenous Relatedness and the State Effect

Joshua Barker: Epilogue: Ethnographies of State-centrism  
General papers

Polly Wiessner: Beyond Bilas: the Enga take Anda. ASAO Distinguished Lecture 2012

Marshall Sahlins: Difference. ASAO Distinguished Lecture 2013

Maribeth Erb: Gifts from the Other Side: Thresholds of Hospitality and Morality in an Eastern Indonesian Town

Thorgeir Kolshus: Codrington, Keesing and Central Melanesian mana: Two Historic Trajectories of Polynesian Cultural Dissemination

[http://onlinelibrary.wiley.com/journal/10.1002/\(ISSN\)1834-4461](http://onlinelibrary.wiley.com/journal/10.1002/(ISSN)1834-4461)

## JOURNAL OF THE ANTHROPOLOGICAL SOCIETY OF SOUTH AUSTRALIA

Vol. 37, December 2013

A.L. Roberts and M. Morrison: Editorial

J. Lydon & S. Braithwaite: 'Cheque shirts and plaid trousers': photographing Poonindie Mission, South Australia

E. Vincent: The making of 'mission mob': Koonibba Lutheran Mission as a site of memory

S. Krichauff: Narungga, the townspeople and Julius Kühn: The establishment and origins of the Point Pearce Mission, South Australia

M. Fowler: Aboriginal missions and post-contact maritime archaeology: a South Australian synthesis

M. Seiffert: The trauma of the government taking control: Roper River Mission (Ngukurr), Northern Territory

P. Batty: Murder, infanticide and the moral certainty of Ernest Kramer

[http://www.anthropologysocietyasa.com/home/?page\\_id=61](http://www.anthropologysocietyasa.com/home/?page_id=61)

## ETHNOS: JOURNAL OF ANTHROPOLOGY

Special Issue: Includes the Theme Issue: Bodies and Experiments in Asia

Vol. 79, No. 1, 2014

Fouzieyha Towghi & Kalindi Vora: Bodies, Markets, and the Experimental in South Asia

Harris Solomon: Taste Tests: Pizza and the Gastropolitical Laboratory in Mumbai

Sara Smith: Intimate Territories and the Experimental Subject in Ladakh, India

Kalindi Vora: Experimental Sociality and Gestational Surrogacy in the Indian ART Clinic

Aditya Bharadwaj: Experimental Subjectification: The Pursuit of Human Embryonic Stem Cells in India

Fouzieyha Towghi: Normalizing Off-Label Experiments and the Pharmaceuticalization of Homebirths in Pakistan

Regular article

Sindre Bangstad, Oddbjørn Leirvik & John R. Bowen: 'Anthropologists are Talking': About Islam, Muslims and Law in Contemporary Europe

Free access to all articles: [http://www.tandfonline.com/toc/retn20/current#.Uq7Yy\\_QW18E](http://www.tandfonline.com/toc/retn20/current#.Uq7Yy_QW18E)



## CENTRE FOR ABORIGINAL ECONOMIC POLICY RESEARCH

For the latest research monographs, discussion papers, working papers and topical issues papers from CAEPR go to:

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

Janet Hunt: Looking after country in New South Wales: Implementing a Land & Sea Country Plan on the far south coast, CAEPR Working Paper No. 90

Boyd Hunter: Recent growth in Indigenous self-employed and entrepreneurs, CAEPR Working Paper No. 91

## ARTICLES

Gary Vines, 'First Peoples Exhibition, Bunjilaka gallery, Melbourne Museum: a reflection', *Museums Australia Magazine*, Vol. 22(2), Summer 2013, pp.24-26.

[http://issuu.com/museumsaustralia/docs/mam\\_22\\_2](http://issuu.com/museumsaustralia/docs/mam_22_2)

## BOOKS

### CULTURE, INTERACTION AND PERSON REFERENCE IN AN AUSTRALIAN LANGUAGE: AN ETHNOGRAPHY OF BININJ GUNWOK COMMUNICATION

MURRAY GARDE

John Benjamins Publishing Company, 2013

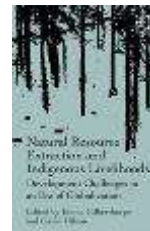
The study of person reference stands at the cross-roads of linguistics, anthropology and psychology. As one aspect of an ethnography of communication, this book deals with a single problem — how one knows who is being talked about in conversation — from a rich and varied ethnographic perspective. Through a combination of grammatical agreement and free pronouns, Bininj Gunwok possesses a pronominal system that, according to current theoretical accounts in linguistics, should facilitate clear cut reference. However, the descriptions of Bininj Gunwok conversation in this volume demonstrate that frequently a vast gulf lies between knowing that, say, an object is '3rd singular', and actually knowing who it refers to. Achieving reference to people in Bininj Gunwok can involve a delicate and refined set of calculations which are part of a deliberate and artful way of speaking. Speakers draw on a diverse set of grammatical and lexical devices all underpinned by shared knowledge about a diverse range of social relationships and cultural practices.

## NATURAL RESOURCE EXTRACTION AND INDIGENOUS LIVELIHOODS: DEVELOPMENT CHALLENGES IN AN ERA OF GLOBALIZATION

EDITED BY EMMA GILBERTHORPE AND GAVIN HILSON

Ashgate, 2014

<http://www.ashgate.com/isbn/9781409437772>



This book provides an extended analysis of how resource extraction projects stimulate social, cultural and economic change in indigenous communities. Through a range of case studies, including open cast mining, artisanal mining, logging, deforestation, oil extraction and industrial fishing, the contributors explore the challenges highlighted in global debates on sustainability, Corporate Social Responsibility (CSR), and climate change. The case studies are used to assess whether and how development processes might compete and conflict with the market objectives of multinational corporations and the organizational and moral principles of indigenous communities. Emphasizing the perspectives of directly-affected parties, the authors identify common patterns in the way in which extraction projects are conceptualized, implemented and perceived. The book provides a deeper understanding of the dynamics of the human environments where resource extraction takes place and its consequent impacts on local livelihoods. Its in-depth case studies underscore the need for increased social accountability in the planning and development of natural resource extraction projects.

## THE FLIGHT OF THE GALKOPE

KELA KAPKORA SIL BOLKIN

Crawford House Publishing

[From <https://crawford.anu.edu.au/events/3160/book-launch-flight-galkope> ]

The tribes and clans of the Galkope have occupied the steep mountain slopes and valleys of the southern part of the Simbu Province in Papua New Guinea for countless generations. This has not always been the case however.

A son of the Galkope, Kela Kapkora Sil Bolkin, spent several years trekking through his traditional homeland talking to people about their origins. The primary foci of his enquiries were the traditional **men's houses, where the elders and sages of the Galkope** recounted, interpreted and handed down their stories from the past. Through these old men it has been possible to delve back several hundred years into the mists of time and memory to the very moments of the inception of the Galkope as a distinct people and nation.

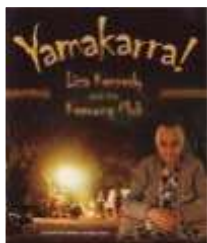
The Flight of Galkope is a last ditch attempt to salvage those memories and render them in a form for the modern age so that those Galkope, no matter where they now live, will be able to understand where they come from and what made them.

## YAMAKARRA! LISA KENNEDY & THE KEEWONG MOB

WESTERN HERITAGE GROUP

Western Heritage Group Inc, 2013

[From <http://www.leebooks.com.au/australian-and-aboriginal-studies/aboriginal-studies/yamakarra-lisa-kennedy-amp-the-keewong-mob> ]



Yamakarra! Is built on the memories of Liza Kennedy 1902–1996. It celebrates a group of Aboriginal people whose country is between Cobar & Ivanhoe in far western NSW. Lack of water in this region meant that the grazing industry did not take hold until the 2nd half of the

19th century, so Aunty Liza grew up with people who had been born before that industry took over their country. The level of independence that the Keewong Mob enjoyed during her early ears had long been impossible for most other Aboriginal people in south-eastern Australia, and it is this **setting that makes Aunty Liza's memories special.**

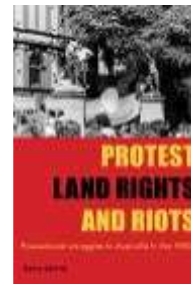
## PROTESTS, LAND RIGHTS AND RIOTS; POST-COLONIAL STRUGGLES IN AUSTRALIA IN THE 1980S.

BARRY MORRIS

Aboriginal Studies Press ,2013

[From [http://www.aiatsis.gov.au/asp/aspbooks/protest\\_landrights\\_riots.html](http://www.aiatsis.gov.au/asp/aspbooks/protest_landrights_riots.html) ]

The 1970s saw the battle for Aboriginal people's struggles for recognition of their postcolonial rights. Rural communities, where large Aboriginal populations lived, were in foment as a consequence of political, economic and major structural change, social fragmentation and unparalleled unemployment. The ensuing so-called riots, protests and law-and-order campaigns captured much of the tense relations that existed between Indigenous people, the police and the criminal justice system.



In *Protest Land Rights and Riots*, Barry Morris shows how those policies, informed by neoliberalism, targeted those who were least integrated socially and culturally and who enjoyed fewer legitimate economic opportunities.

Amidst intense political debate, struggle and conflict, new forces were unleashed as a post-settler colonial state grappled with its past. Morris captures the contradictory forces and provides a social analysis of the ensuing *political effects* of neoliberal policy and the way it was subsequently undermined by an emerging new political orthodoxy in the 1990s.

## ENGENDERING OBJECTS: DYNAMICS OF BARKCLOTH AND GENDER AMONG THE MAISIN OF PAPUA NEW GUINEA

ANNA-KARINA HERMKENS

Sidestone press 2013

[From <http://www.sidestone.com/bookshop/engendering-objects>]

Engendering objects explores social and cultural dynamics among Maisin people in Collingwood Bay (Papua New Guinea) through the lens of material culture. Focusing upon the visually stimulating decorated barkcloths that are used as male and

female garments, gifts, and commodities, it explores the relationships between these cloths and Maisin people. The main question is how barkcloth, as an object made by women, engenders **people's identities, such as gender, personhood, clan and tribe, through its manufacturing and use.**

This book describes in detail how barkcloth (tapa) not only visualizes and expresses, but also **materializes and defines, people's multiple identities. By 'following the object' and how it is made and used in the performance of life-cycle rituals, in exchanges and in church festivities, this interaction between people and things, and how they are mutually constituted, becomes visible. How are women's bodies and minds linked with the production of barkcloth? How do cloths produced by women both establish and contest clan identity? In what ways is the commodification of barkcloth related to gender dynamics? Barkcloth and its associated designs show how gender ideologies and the socio-material constructions of identity are performed and, as such, developed, established and contested.**



The narratives of both men and women reveal the ways in which barkcloth provides a link with the past and dreams for the future. The author argues that the cloths and their designs embody dynamics of Maisin culture and in particular of Maisin gender relations. In contributing to the current debates on the anthropology

**of 'art', this study offers an alternative way of understanding the significance of an object, like decorated barkcloth, in shaping and defining people's identities within a local colonial and postcolonial setting of Papua New Guinea.**

## FILMS

*[From the publisher's announcement]* Two more films are now ready for re-release from the former film unit at the Australian Institute of Aboriginal Studies (now AIATSIS).

The two new releases are films by the late Kim McKenzie, one of the key members of the AIAS film unit for many years. Other films by McKenzie are being re-mastered and will be available later this year.

Both films are significant in the fields of anthropology, the social history of northern Australia, and Indigenous studies.

**Something of the times** (1985, 41 mins) – an evocative portrait of the lives of Aboriginal and white buffalo hunters in the remote wetlands of the Northern Territory in the 1930s. The film makes inventive and sensitive use of archival photographs, interviews with white hunters and Indigenous labour from the period, and reconstructions of the

lifestyle of the hunting activity of that period.

For more information:

<http://www.roninfilms.com.au/feature/8895/something-of-times-from-aiatsis-collection.html>

**Full circle** (1987, 20 mins) – a beautifully photographed portrait of the lives of Aboriginal cattle men in the Northern Territory. Filmed at Robinson River Station in 1985, the film depicts the work of the Aboriginal community who now owns the station, and celebrates their horsemanship in the annual Borroloola rodeo.

For more information:

<http://www.roninfilms.com.au/video/0/0/8893.html?words=full+circle&searchby=details>

## MISCELLANEOUS

### Indigenous birth registration and certification in Australia

Monash University's Castan Centre for Human Rights Law and the Monash Indigenous Centre are currently undertaking research into problems many Indigenous Australians face when it comes to personal identification.

The project team consists of Associate Professor Paula Gerber and Melissa Castan of the Castan Centre for Human Rights Law, Professor Lynette Russell, of the Monash Indigenous Centre and myself. A complementary statistical examination is also being undertaken by Assoc Professor Jane Freemantle of Melbourne University's "centre for health and Society.

Many Aboriginal people have great difficulty obtaining birth certificates, and, as a consequence, other things like drivers licences, passports, tax file numbers for employment and bank account access because of non-registration of their births or other difficulties with proof of identity. The matter is of sufficient importance for the UN Committee on the Rights of the Child to have commented on the matter in their latest report on Australian UN Convention compliance - see [http://www2.ohchr.org/english/bodies/crc/docs/co/CRC\\_C\\_AUS\\_CO\\_4.pdf](http://www2.ohchr.org/english/bodies/crc/docs/co/CRC_C_AUS_CO_4.pdf)

We've just launched a website that seeks to highlight the problems, provide people with some practical advice on how to overcome them, give people an opportunity to "tell their own story" and provide access to various publications and resources relating to the matter.

The website is at [http://indigenousbirthreg.org/Indigenous\\_Birth\\_Registration/Introduction.html](http://indigenousbirthreg.org/Indigenous_Birth_Registration/Introduction.html)



# 2013 AAS AGM PAPERS

## Minutes

5:15pm, THURSDAY 7 NOVEMBER 2013

Venue: Coombs Lecture Theatre, Australian National University, Canberra

### 1. Attendees (AAS Members):

Crystal Abidin, Jeremy Beckett, Gemma Bothe, Hannah Bulloch, Paul Burke, Gillian Cowlshaw, Cameo Dalley, Jennifer Deger, Alison Dundon, Peter Dwyer, Mary Edmunds, Ute Eickelkamp, Natasha Fijn, Simon Foale, Chris Gregory, Patrick Guinness, Ghassan Hage, Klara Hansen, Ben Hegarty, Susan Hemer, Rosita Henry, Holly High, Sarah Holcombe, Anna Kenny, Andrew Kipnis, Tamara Kohn, Helen Lee, Tess Lee, Robert Levitas, Valerie Liddle, Martha Macintyre, Richard Martin, Grant McCall, Debra McDougall, Pam McGrath, Lara McKenzie, Francesca Merlan, Julian Millie, Monica Minnegal, Yasmine Musharbash, David Nash, Michelle O'Toole, Ian Parry, Nicolas Peterson, Tim Pilbrow, Kalpana Ram, Georgina Ramsey, Kathryn Robinson, Alan Rumsey, Samuel Shapiro, Gillian Tan, Danau Tanu, Philip Taylor, Matt Tomlinson, Bob Tonkinson, David Trigger, Petronella Vaarzon-Morel, Michael Young

Associates and non-members: Loretta Baldassar, Margaret Jolly, Graeme Macrae, Linda Rylands (Associate)

### 2. Apologies:

Jon Altman, Sally Babidge, Toni Bauman, Linda Connor, Kerin Coulehan, Sophie Creighton, Katie Glaskin, Suzanne Goopy, Melinda Hinkson, Minako Sakai, David Thompson, Carol Warren

### 3. Minutes of 2012 AGM

Motion to accept the Minutes of the 2012 AGM moved by Martha Macintyre, seconded by Monica Minnegal. Minutes accepted.

### 4. President's Report – Helen Lee (attached as Appendix A)

Motion to accept the President's report Matt Tomlinson moved, Chris Gregory seconded. Report accepted.

### 5. Treasurer's Report – Pam McGrath (attached as Appendix B)

Motion to accept the Treasurer's report moved by Yasmine Musharbash, seconded by Ghassan Hage. Report accepted.

### 6. TAJA Report – Martha Macintyre (attached as Appendix C)

Motion to accept the TAJA Report moved by Kalpana Ram, seconded by Rosita Henry.

### 7. ANSA Report – Michelle O'Toole (attached as Appendix D)

### 8. Proposed amendments to Constitution

Two amendments were proposed:

#### • Applications for AAS Associate

Under the current system, Associate applications to the AAS are reviewed by the AAS Executive while all other applications are dealt with by the AAS Accreditation Committee.

In order to simplify the membership process, it is proposed that the AAS Accreditation Committee are much better placed to deal with these applications as they have often already

Motion to amend the AAS Constitution as follows:

Existing Clause: 7.6 Those persons applying to be Associate Members of the Society shall have their applications considered by the Executive Committee.

Proposed amendment: Delete the clause above and insert underlined text below.

Edited Clause 7.1: Those persons applying for membership of the Society or to be an Associate of the Society shall submit a duly completed application form, together with a curriculum vitae, to the Society.

Motion moved by Alan Rumsey, seconded by Nicolas Peterson. Motion to change AAS Constitution accepted.

#### • Move to CPI AAS membership fees and applications fees

It has now been some time since the AAS increase membership fees while at the same time the cost of providing AAS services has increased, however, the current Constitution does not make any provision for automatic membership fee increases. The AAS propose to add a new clause into the Constitution allowing for increases in line with CPI without be required to see membership approval each year.

Paul Burke- If there is no increase in CPI, will fees remain the same?

Pam McGrath- Yes, there will only be an increase if the CPI increases.

Proposed additional clause (9.5): Once set, annual membership fees and admission fees can be increased annually in line with CPI without requiring a further decision from the membership.

Motion moved by Nicolas Peterson, seconded by Monica Minnegal. Motion to change AAS Constitution

accepted.

#### 9. Announcement of new members of AAS Executive

President Elect: Kalpana Ram

President: Ghassan Hage

President Emerita: Helen Lee

Secretary: Hannah Bulloch

Treasurer: Pam McGrath

Ordinary Director: Natasha Fijn, Gerhard Hoffstaedter

Accreditation Committee: Marcus Barber (now Chair), Justin Barker, Raymond Madden

#### 10. Announcement of future AAS Annual Conferences

2014

'Cosmopolitan Anthropologies', joint AAS and ASAANZ Conference being organized by Otago University

Date: Tuesday 11 November (evening welcome reception) for Wednesday 12 November to Friday 14 November 2014

Venue: Millennium Hotel in Queenstown, New Zealand and an adjacent Cotswold property

Conference Convener: Ruth Fitzgerald (University of Otago)

(Hannah Bulloch and Natasha Fijn from the AAS Executive will also be on the Conference Organising Committee)

First keynote speaker announcement: Nigel Rappaport from University of St Andrews, Scotland

Introduction: Graeme McCrae, Chairperson of ASAANZOtago University took over from Canterbury University as it became clear in the aftermath of the Christchurch earthquake that Canterbury would not be in a position to host the conference

#### Future AAS Conferences

2015- A joint proposal has been received from Latrobe and Melbourne University to hold the conference in Melbourne.

2017- A proposal has been received from the University of Sydney, who propose to co-host the next joint conference with ASAANZ in Sydney.

Alison Dundon - ASA are interested in making a proposal for a joint conference at University of Adelaide in 2017.

#### AAS Conference Organisation (general)

David Trigger- AAS to consider contracting a commercial company to run the annual conferences. It is useful when universities can draw in volunteers

but this will not always be the case.

Helen Lee- Conference fees would need to be much higher to service the additional cost of commercial organisers and perhaps membership fees would need to be increased also.

Nicolas Peterson- The cost of conferences is increasing across the board, for example AIATSIS conferences.

Tamara Kohn- ASA has one person paid to assist with registrations and this model may offer a middle ground between a full volunteer organisation and paid.

Andy Kipnis- Shane Silva has been completing registration for the 2013 conference.

Graeme McCrae- Rohan Jackson organises conferences for ASAANZ and is well-priced and did Auckland joint conference so he may well be worth contacting again

#### 11. Any other business

- Propose to increase fees above CPI (Pam McGrath)

The proposed increase for 2013/2014 will be 5%.

It has now been sometime since there have been any increases in the cost of membership and so the increase proposed for 2013/2014 will be larger than CPI.

Motion to accept the proposed membership fee increased moved by Nicolas Peterson, seconded by Andrew Kipnis. Motion accepted.

Proposal from Ute Eickelkamp for AAS Exec to consider scholarships for co-presenters to assist with registration fees.

AAS Executive will look into this.

- Categories of membership

Andy Kipnis- Why does the AAS have three categories of membership and why does it take so long to register as a member? Is it only because of native title?

Yasmine Musharbash- It is possible for AAS to review the system of membership, but this is an historical issue and the way that the constitution was established.

Pam McGrath- The structure of membership is not related to accreditation or regulation required by native title. AAS is a learned Society which means it is attentive to the skills, qualifications and experience of its members. The levels of membership are a reflection, albeit at times a crude one, of these factors.

- Visitor announcement

Tamara Kohn- Travel Research Network at the University of Melbourne have arranged a visit of Professor Marc Augé to Melbourne for 12-13 December 2013 and will be at UQ prior to that.

- New website

Pam McGrath- The AAS has funded the development of a new website which will be launched and live soon and will need to be tested by members.

The new website will feature enhanced and new functionality for members including OzAnth a new online forum; John Hughes will operate as the moderator on the new forum. There will be a Visual Anthropology page with live and engaging content.

Thanks to the AAS Communication Committee, Lara McKenzie for writing the new website content and Ben Hegarty who been involved in web editing. Thanks to all who submitted images for the new website.

- New AAS Newsletter (Klara Hansen)

The AAS Newsletter has been renamed 'The Q' and has been redesigned with a bright colour scheme and a new technology-compatible format.

Thanks to Malita Allan (current co-editor), Peter Dwyer (former editor), and all previous editors of the Newsletter for assisting during the redesign. Thanks to all contributors and the AAS Executive.

AAS Members and students are encouraged to submit articles and content for The Q.

- Judging for AAS Prizes

Helen Lee- It is becoming more difficult to find judges for AAS prizes so please consider volunteering or agreeing to be a judge if you're approached.

- Ethics Committees

Jeremy Beckett- The AAS has an ethics statement on the website but the process for approving ethics applications to conduct research through universities has reached a standstill for anthropologists at Sydney University and is becoming more and more difficult elsewhere.

Helen Lee- It is good to get anthropologists on Ethics Committees. The AAS can advocate on people's behalf within particular university structure if they let us know but a more coordinated response may be useful.

Tamara Kohn- Anthropology Department at Melbourne University is putting together a boiler-plate statement which is circulated among applicants for Ethics clearance and the University of Melbourne Ethics Committee. This can be circulated to other anthropologists.

Meeting closed at 6.39pm.

## PRESIDENT'S REPORT

On behalf of all members of the Australian Anthropological Society I sincerely thank the conference organising committee: Andrew Kipnis, Phillip Taylor, Patrick Guinness, Melinda Hinkson, Simone Dennis, Gretchen Stolte and their colleagues, student volunteers and their administrative support at the ANU. They've all put in a great deal of time and effort to organise and host the annual AAS conference for 2013 and their efforts towards making the conference a success are greatly appreciated.

The Executive Committee that has served the Society this year (2012-2013):

AAS Executive Committee

President: Prof. Helen Lee

President Emerita: Assoc. Prof. Rosita Henry

President Elect: Prof. Ghassan Hage

Secretary: Dr Cameo Dalley

Treasurer: Dr Pamela McGrath

Ordinary Directors: Dr Sarah Holcombe and Dr Natasha Fijn

Other office bearers:

Assoc. Professor Martha Macintyre (Editor, The Australian Journal of Anthropology)

Dr. Grant McCall (Public Officer)

Ms Michelle O'Toole (Postgraduate Student Representative)

AAS Accreditation Committee

Dr Yasmine Musharbash (Chair), Assoc. Prof. Martha Macintyre, Dr David Mearns – replaced in March by Dr Marcus Barber.

I applaud the members of the Executive for their work this year, during which there have been some major projects that have taken a great deal of their time. We've met by Skype every two months and, in a new initiative for 2013, we also met in person in Canberra in April, for an intense day-long meeting that was highly productive. For many of our meetings, including the Canberra meeting, we were joined by Martha Macintyre to discuss TAJA issues.

Special thanks go to our administrative officer, Shane Silva, who has not only had to assist with all the AAS business this year but has also had to manage a number of technological issues that have been very challenging and time-consuming. This included problems with AAS emails when the ANU migrated out email account and installing a new computer and software. Special thanks also to our Secretary and



Treasurer who have done a huge amount of work this year: Cameo Dalley as Secretary has kept all things AAS going as smoothly as possible, always with patience and good humour, and Pam McGrath as Treasurer has put in a lot of extra time working on negotiations with Wiley-Blackwell in relation to TAJA, and on the new logo and website. Pam, Cameo and Shane have managed much of the day to day business of running the AAS this year and they've all done a remarkable job. It has been a great experience working with all of the Executive members this year and I look forward to working with those who remain, and our incoming Committee members, in 2014.

Finally, thanks to Grant McCall who holds the position of Public Officer for the Society.

This report covers the activities to which these people, and others I will mention as I go through the report, have devoted their energies this year. It is important to acknowledge that they all gave their time voluntarily to ensure the AAS continues to function in a whole range of ways that serve the profession of anthropology in Australia. My report uses some of the headings introduced by Rosita Henry in her detailed President's Report for 2012, so there is some continuity in how our activities are reported.

#### 1. Enhancing Engagement (public engagement as well as among our members)

a) AAS Logo: Work on the design of a new logo began in 2012 and thanks go to the Communications Committee, led by Pamela McGrath, for all their work on this project. The redesign process continued into this year, with the final design a reworking of the original AAS logo. Thanks to all the members and others who contributed their views via the polls set up on AASNet.

b) AAS website: an enormous amount of work has gone into the development of the new website. Members of the Executive have had a great deal of input as the web designer, Ben B developed the website. During the year Ben Hegarty took on the role of AAS web editor and has already made a valuable contribution as we move towards finalising the website ready for launching, hopefully at the AGM.

c) TAJA: our flagship journal continues to increase its readership and has had a successful year. Full text downloads increased 48% between 2011 and 2102 and the journal is now available in some 1,819 subscribing institutions as well as thousands of others in developing countries through Wiley Blackwell's philanthropic programs. This year was a time of intense negotiations with Wiley Blackwell as our 5-year initial agreement with them ends in

December 2013. We also negotiated a new copyright agreement and the issue of Open Access – TAJA Editor Martha Macintyre will report on these issues shortly.

d) AAS Newsletter: Editors Klara Hansen and Malita Allan have done an excellent job with the newsletter throughout the year. It's a great way to communicate news, announce events and awards, present short papers on research, etc and I urge members to contribute to the newsletter. Thanks to all members who have submitted items to the newsletter, particularly those who submitted profiles. The editors have been working on a newsletter redesign that will be unveiled during the AGM.

e) Threshold Learning Outcomes for Anthropology: In late 2012 the AAS Executive called for expressions of interest to join a working group to develop a discussion paper in response the Tertiary Education Quality and Standards Act 2011 and the work of TEQSA in requiring threshold academic standards in tertiary education. The background can be found in Rosita Henry's President's report from last year and in the discussion document on the AAS website. This document was written by the TLO working group: Nick Herriman (Chair, La Trobe), Greg Acciaoli (UWA), Monica Minnegal (Melbourne), David Trigger (UQ) and David Martin (Anthropos Consulting). The discussion document is not intended to mandate required TLOs but is a set of suggestions to be used by individual anthropology departments to help shape their own TLOs. We have had some useful feedback on the document so an updated version with the commentary will be on the website soon.

f) Best journal article prize: The prize is awarded each year to the best anthropology essay published in an Australian journal in the previous year. The articles are nominated by the journal editors. The prize winner receives \$1000, AAS conference registration and a conference dinner ticket. The winning article for this year will be announced at the conference dinner.

g) AAS Distinguished Lecture: this year our public lecture was held on 5 November and delivered by Professor Philippe Bourgois, entitled 'The Moral Economy of Violence in the U.S. Inner-City: Ethnographic Notes from Philadelphia's Puerto Rican Ghetto'. Thanks to the AAS Conference organising committee for securing funding for Philippe to travel to Australia.

h) Pamphlets: new pamphlets for AAS and ANSA have been available during the conference. Content was developed by the Executive then the pamphlets were designed by the company Cloudforest. They

will enable us to advertise AAS/ANSA at events with which we have any involvement and attract new members.

## 2. Support for Postgraduate Student Members

a) AAS Best Thesis Prizes. These prizes are awarded each year to the best Honours thesis and best PhD thesis for the previous year. Nominations are received from universities around Australia and I urge Head of Department or their equivalent to submit nominations. The Honours thesis winner receives a prize of \$500 and the best PhD thesis receives \$1000, a certificate, conference registration and a conference dinner ticket. The winning theses for this year will be announced at the conference dinner.

b) Masterclass travel funding. The AAS executive has committed funds each year to support the attendance of PhD students at Masterclasses held at Australian universities. This year the budget was for three allocations of four \$500 scholarships [add re process this year and Masterclasses funded. One student was awarded a scholarship to attend a Masterclass with Holly Wardlow at La Trobe University and two students were awarded scholarships to attend a Masterclass with Tim Ingold organised by The University of Queensland. Anthropology departments are encouraged to plan for this funding opportunity by advertising Masterclasses well ahead of time to enable interstate applicants to apply and make use of this AAS initiative.

c) Australian Network of Student Anthropologists (ANSA) Scholarships to attend the AAS conference. This year we funded 6 scholarships :

Jessica Bird, Queensland University of Technology - Robyn Wood Travel Grant, \$800

Brett Dwyer, Charles Darwin University, \$750

Crystal Abidin, University of Western Australia, \$800

Dale Simpson, University of Queensland, \$400

Danau Tanu, University of Western Australia, \$800

William Skinner, University of Adelaide, \$450

d) ANSA photography prize. In 2013, for the first time, AAS provided prize money for the ANSA photography prize. Nearly 100 entries were received and the winners will be announced just before the ANSA AGM on Friday 8 November. First prize is \$150 and a certificate, second prize \$100 and certificate, third prize \$50 and certificate, and honourable mentions receive a \$30 bookshop voucher. The photographs are all on display during the conference.

## 3. Representing AAS and Australian Anthropologists

in external relations a) Global links: The AAS is a member of the World Council of Anthropological Associations (WCAA) and this year our President Emeritus, Rosita Henry, represented AAS at the WCAA conference in Manchester, UK. We have a presence on the WCAA website and occasionally they send useful information for circulation to our membership.

### b) Letters/Submissions:

i. Letter to the Council and Board of AIATSIS in response to their call for feedback from its stakeholders on the review of AIATSIS. This followed a submission made last year in relation to the decision of the AIATSIS council to suspend the funding of their grants program. The Executive reiterated the concerns expressed in that letter.

ii. Letter to Canterbury University, addressed to the Acting PVC and Dean of the Faculty of Arts, Dr Jonathan le Cocq and Head of the School of Social and Political Sciences, Professor Beth Hume, to express concern about plans to cut staff from the Department of Anthropology.

c) Sponsorship: Aperture Festival: Asia Pacific International Ethnographic Documentary Festival (21 -23 November 2013); our donation of \$500 made us a 'Festival Friend' which was acknowledged in their website, program booklet and on screen in every session as well as a thankyou on social media. We also distributed our pamphlets at the festival, where Natasha Fijn and Michelle O'Toole represented AAS.

## 4. Membership report

As of 30 October 2013 the membership of the Society is 547:

Membership Category	Number of members
Fellows	245
Ordinary	273
Associate	29
Total	547

Approximately 190 members have not renewed membership for the new financial year.

### New members

The Accreditation Committee is responsible for approving Fellow and Ordinary membership applications and the AAS Exec approve Associate applications. Since the 1st of July 2013 there have been 37 applications for membership approved. This consists of:

Membership Category	Number of members
Fellows	6
Ordinary	25
Associate	6
Total	37

There are a further 9 memberships awaiting approval from the committee. Keeping up with applications is an ongoing issue that we are attempting to address; we hope to make the process more efficient in 2014.

Next AAS conference: to be announced during the AGM

Thanks to departing members of the Executive

Rosita Henry's term on the Executive as President Emeritus is ending and I want to thank her for all the work she's put into AAS during her 3 year term on the Executive. Rosita has been such a great colleague and we'll really miss her warmth and wisdom. Cameo Dalley is leaving her role as Secretary after putting a huge amount of energy into AAS for the past two and half years, from answering countless email inquiries to managing the technological challenges of Skype meetings of the Executive. We are also losing our current Ordinary Member Sarah Holcombe who, as many of you know, worked hard to get our AAS Code of Ethics revised, which was a long and laborious process. This year Sarah organised the judging for the AAS Article prize and PhD Thesis Prizes (Natasha Fijn organised judging of the Honours thesis prize).

The Accreditation Committee is undergoing significant change, with David Mearns leaving in February (replaced by Marcus Barber) and now the Chairperson, Yasmine Musharbash, and member Martha Macintyre have both reached the end of their terms. Sincere thanks to all of them for their work on this Committee.

I also want to thank the AAS members who have judged the article and thesis prizes as this is a considerable amount of work but is so important for encouraging the scholarship of anthropology in Australia. It is getting increasingly difficult to find people willing to take on the task of judging for our prizes and I strongly encourage you to accept a request to do so as it's such a valuable role.

After this AGM Ghassan Hage will take over as President and I will remain on the Executive as President Emerita until the next AGM. I look forward to continuing to work with Ghassan and the

remaining members of the Executive and to welcoming the new members, who I will announce during the AGM. I've been honoured to be in the role of President and appreciate the support I've received from AAS members. I encourage all of you to be involved with the Society through the Executive or its various working groups and committees so we can keep our community of anthropologists strong and dynamic.

Helen Lee

30 October 2013

## TREASURER'S REPORT

I am pleased to advise members that we have continued to make progress systematising and **professionalising the Society's administrative and financial systems**. The very pleasing result of our efforts is that our financial situation is sound, and that for the tenth year running, the Society has received an unqualified audit report from our auditor, George Diamond of Di Bartolo Diamond & Mihailaros in Canberra.

The Society remains in a strong financial position and continues to grow. As at 30th June 2013, AAS was holding \$ 15,123 (2012 - \$6,011) in our 'working' account; **\$74,970 (2012 - \$92,358)** in our 'savings' account, and **\$200,133 (2012 - \$196,628)** in our TAJA account. The total of our current assets (balance of bank accounts and unbanked funds) is almost the same.

The funds in the TAJA account are considered to be a strategic reserve to be used in the event that a future reconsideration of the contract between Wiley Blackwell and the Society indicates that the journal should be brought back into the Society and directly managed by us as in the past. The Executive may consider investing these funds once market conditions improve, provided that the current publishing arrangements with Wiley Blackwell prove sustainable and viable. The current contract with Wiley Blackwell expires at the end of the year and we have negotiated a new contact.

As promised at the last years AGM we have invested our funds on a range of new initiatives this year. We have:

- Commenced developing a new AAS website (which is 90% complete);
- Developed a new AAS logo and a new template for the AAS Newsletter;
- Increased scholarships for students to attend the conference;



- Provided annual masterclass support;
- Increased the prizes for the Honours and PhD prize; and
- Commenced a bi-annual executive face-to-face meeting.

Our accounting loss for the 2012/2013 financial year is \$3,495 (2012 – surplus \$31,806). The difference is due to several factors which includes:

- An increase in website development costs of approximately \$14,593 due to the new website project;
- Professional fees associated with the development of the new logo, the newsletter and the half yearly executive meeting; and
- The absence of the one off copyright income of \$28,000 which we received last year.

ANSA expenses are \$2,000 higher than last year due to the timing of the conference and the associated scholarships to attend the conference at UQ. There is an increase in telephone cost as the AAS has entered into a mobile phone contract. The costs of TAJA subscriptions has declined significantly by approximately \$11,000 as we paid WileyBlackwell for three journal issues. In the previous year we paid for five journal issues.

Our membership numbers currently stand at 547 (2012 – 669). This consists of:

- Fellow members – 245 (2012 - 291)
- Ordinary members – 273 (2012 - 340)
- Associate members – 29 (2012 - 37)

The reduction in membership was due to the fact that we removed approximately 140 members who had not renewed membership for 2 or more years. Some of them have since re-joined the society.

As usual, a number of members (approximately 140) did not pay their dues during the 2012/13 year. This amounts to approximately \$23,689 of bad debts which has been written off. I thank those of our members who make the effort to pay dues on time as it makes a huge difference to our capacity to effectively manage the funds. Our bottom line will increase as these outstanding debts are paid, and we are confident that some of that will be paid. We will continue to search for ways to encourage everyone to pay their membership fees on time.

We have been keeping administration costs such as stationary, postage to a minimum and thank ANU for their ongoing in-kind support in the form of office space within the School of Archaeology and Anthropology.

Finally, the year ahead looks promising and we will be looking to increase our services to members by

reinvesting our retained earnings. We are hoping to:

- Roll-out the new AAS website;
- Focus on improving our services to members through streamlined processes.

The development of a new AAS website was a major project that we undertook this year. We have completed approximately 90% of the work and are hoping to roll the site out to members early next year. The total cost of the new website will be approximately \$40,000. We have appointed a website editor and an external company to assist with the development. The bulk of this expenditure **is associated with the rebuilding of the “back end”** of the site to bring its programming up to date and to make it easier for non-IT specialists to manage. The Executive in conjunction with the Communications Committee will continue to work closely together to make this major investment of **members’ funds**.

Once again, Shane Silva has excelled at managing the AAS finances and administration. We thank him for his ongoing efforts and commitment. As you may know we do not have an office which is staffed full time. Shane works approximately one and a half days a week on administrative

matters. Myself and the Executive continue to work with Shane to refine how we do our business, to ensure we serve the interests of our members as best we can.

Pamela McGrath  
Treasurer, AAS  
November 2013



## TAJA EDITOR'S REPORT

### 1. Publication

Data for 2013 are not yet available, so the figures in this report are drawn mainly from the Wiley report for 2012, which was completed in April 2013.

The Australian Journal of Anthropology is available in 1,819 institutions worldwide via Wiley licenses.

73% of TAJA subscriptions are currently managed under licenses globally compared with 71% in 2011.

TAJA achieved an overall renewal rate of 96%, compared with an average renewal rate of 94% for Social Science and Humanities journals.

TAJA is now available in 5,116 institutions in the developing world via philanthropic initiatives.

Full text downloads of The Australian Journal of Anthropology increased from 15,748 to 23,250 in 2012, an impressive rise of 48%

The improvements in our ISI rate [Impact factor] (from 0.45 to 0.91) and our ranking on the list of anthropological journals (from 43rd to 30th) are most gratifying. To give some idea of our relative ranking, American Anthropologist is ranked 25th of the 83 international journals and The Journal of the Royal Anthropological Society is 28th. Given the emphasis placed on such ranking in the ERA, this is a significant factor for contributors from Australian universities.

TAJA published its first articles to include audio and video materials as part of the 'Interlingual Articulations in Asia and the Pacific' special issue in 2012.

### 2. Submissions

So far in 2013 we have had 75 papers submitted (including those in Special Issue submissions). This is almost twice the annual rate in 2009, when I took on the role of editor. Of these, only four have been accepted without requiring substantial revision. A rather high number, 20, were rejected outright as not of a standard suitable to send to readers. Overall, I consider the standard and range of articles submitted to be very good – the improvement in citation rates supports this judgement.

The final issue for this year is a Special Issue with guest editors Philip Fountain and Sin Wen Lau and an afterword by Joel Robbins entitled 'Anthropology's Theologies'. It is currently being printed. Two other Special Issue submissions have been reviewed and provisionally accepted, one on digital technologies and the other, 'Dichotomous identities? Aboriginal and non-Aboriginal people in Australia'.

With the increase in submissions (and assuming this

is a trend), rejection rates will obviously increase in the next few years, as will the wait prior to publication.

### 3. Reviews

Tamara Kohn and Richard Chenhall continue to manage the reviews editing efficiently and the standard of the reviews section has remained consistently high.

### 4. Wiley-Blackwell

Publication of TAJA has generally proceeded smoothly this year. The late delivery of copies of the second issue was caused by a problem with the Australian postal service rather than the publisher or printers.

Negotiations about the AAS contract with Wiley have almost been finalised.

### 5. Editorial matters

Dr. Erin Fitz-Henry from The University of Melbourne is now the Assistant Editor of TAJA. Kathy Lothian has continued to assist with copy-editing and her services to the journal have been invaluable.

I am hopeful that within the next few months TAJA will move to online submission and processing of articles. My initial reservations have been set aside as the volume of work has increased. Agreement was reached that Wiley would pay for ScholarOne to be set up once the contract is signed. Erin Fitz-Henry and I attended a session where we assisted in the design of the process for TAJA and will receive operational training early in 2014. The complexity 'behind the scenes' of online editorial processing, while initially daunting, I believe will eventually make the editorial work more manageable.

As editor, I would like to record my thanks to all members of the editorial board; to the production and distribution managers at Wiley – especially Simon Goudie; to all those who have submitted and reviewed articles for the journal and to the AAS executive, who have worked extremely hard renegotiating our contract with Wiley.

Martha Macintyre

The University of Melbourne.

## Balance Sheet 2013

### AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC. BALANCESHEET AS AT 30 JUNE 2013

	2013 \$	2012 \$
<b>Current Assets</b>		
Cash at Bank –CBA Cheque Account	15,123	6,011
Cash at Bank –CBA Savings Account	74,970	92,358
Cash at Bank-TAJA Savings Account	200,133	196,628
Cash on Hand (unbanked funds – other)	9,128	2,716
Cash on Hand (unbanked funds-AI'O)	-	4,525
Provision for Tax Refund	1,514	-
Trade Debtors	3,197	2,144
	<u>304,065</u>	<u>304,382</u>
<b>Non-Current Assets</b>		
Office Equipment – at cost	325	
<b>Total Assets</b>	<u>304,390</u>	<u>304,382</u>
<b>Current Liabilities</b>		
Provision for L'come Tax	-	1,997
Trade Creditors	5,500	
Sundry Creditors & Accrued Liabilities	-	
<b>Total Liabilities</b>	<u>5,500</u>	<u>1,997</u>
<b>Net Assets</b>	<u>\$298,890</u>	<u>\$302,385</u>
<b>Members Equity</b>		
Retained Earnings	298,890	302,385
<b>Total Members; Equity</b>	<u>\$298,890</u>	<u>\$302,385</u>



## Income Statement 2013

### AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC. INCOME STATEMENT FOR THE YEAR ENDED 30 JUNE 2013

	2013 \$	2012 \$
<b>Income</b>		
Membership Fees		
-Entry Fees	960	640
-Fellows	29,094	28,664
-Ordinary	17,642	17,053
- Unsalaries	7,400	6,500
-Associate	1,705	1,420
-Retired	1,630	1,595
	<u>58,431</u>	<u>55,872</u>
Copyright Income	5,455	28,014
Interest Income	9,535	11,203
Other Income	3,353	1,667
TAJA Royalties	9,724	9,634
TAJA Reimbursements	15,178	14,851
TAJA Subscriptions	25,390	23,953
<b>Total Income</b>	<u>127,066</u>	<u>145,049</u>
<b>Expenditure</b>		
Audit & Accountancy Fees	-	4,949
ANSA Expenses	4,140	2,271
Bank & Merchant Fees	6,525	663
Bad Debts Written Off	23,689	25,000
Clerical & Professional Expenses	25,641	18,832
Conference Costs	4,883	4,423
Discounts Given	1,822	1,132
Executive Meeting Costs	2,371	-
Insurance & Legal Fees	1,888	1,561
Printing, Postage, Stationery & Telephone Costs	2,739	206
Prizes, Gifts & Donations	2,385	3,514
TAJA Subscriptions & Other costs	27,532	38,286
Website Costs & Development	19,876	5,283
<b>Total Expenditure</b>	<u>123,491</u>	<u>106,120</u>
<b>Net Surplus/(Loss)</b>	<b>3,575</b>	<b>38,929</b>
Less: Income Tax Expense	(3,052)	(7,123)
Less: Under provision for Tax prior year	(4,108)	
<b>Net Surplus after Income Tax</b>	<b>(3,495)</b>	<b>31,806</b>
Retained Earning at Beginning of Year	302,385	270,579
<b>Retained Earning at End of Year</b>	<u><b>298,890</b></u>	<u><b>302,385</b></u>

## 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](mailto:malitallan@hotmail.com)) and Klara Hansen ([klarahansen@hotmail.com](mailto:klarahansen@hotmail.com)).

The next issue of the Newsletter will be circulated in June 2014. 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 Office Bearers at March 2014

**President:** Ghassan Hage

**President Elect:** Kalpana Ram

**President Emeritus:** Helen Lee

**Secretary:** Hannah Bulloch

**Treasurer:** Pamela McGrath

**Ordinary Directors:** Natash Fijn and Gerhard Hoffstaedter

**Public Officer:** Grant McCall

**TAJA Editor:** Martha Macintyre

**ANSA Chairperson:** Michelle O'Toole

**Administrative Officer:** Shane Silva

**Appointed as Honorary Life Members:** A. P. Elkin, Arthur Capell, Ian Hogbin, Marie Reay, John Barnes, Michael Allen, Robert Tonkinson, Jeremy Beckett, Lester Hiatt, Vivienne Kondos Martha McIntyre

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