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Images: Winning photographs from the AAS/ ANSA 2015 Photography Competition: (1) Delhi Despair by Cody Thomas, Deakin University (First Prize), (2) Death of a Living God by Paul Keil, Macquarie University (Highly Commended), and (3) Undoing Gender by Channa, Abdul Razaque, The Australian National University (People's Choice).

NANCY SCHEPER- HUGHES AN INTERVIEW



**CONDUCTED BY
MALITA ALAN
AND KLARA
HANSEN
DURING THE
2015 AAS
CONFERENCE**

KH I have collected some questions from people at the conference. The first question is 'What are you reading at the moment?'

NSH What am I reading right now? Oh my goodness, I'm reading dissertation after dissertation. I was just talking about Oliver Sack's autobiography because when he died I just fell apart because he was so inspirational in terms of the way I think about body and mind relations. I was just telling someone that, in fact, I had tried to hire him. Years ago, when we had a position at Berkeley for a senior medical anthropologist, it was before The man who mistook his wife of a hat was published but I knew his work on migraine and many of his essays. I sent him a letter, I was the head of the research committee. I said 'this may seem odd Dr Sacks but would you be at all interested in a position as a critical medical anthropologist?' He wrote back this lovely note. He said 'If I were to teach...' Because he was not, he was always in practice, that's what he really wanted to do, he never really taught much in New York or LA wherever. He said 'but I do want you to know. I do identify as an anthropologist'. And then he began to write An anthropologist on Mars, so he always saw himself that way. Before he died I was able to write a few emails and to, literally as he was dying, to tell him how important was to me and to my students. To me it doesn't matter but that generations of students had read him and I thought he was so generous in writing his personal stories. That was very moving for my graduate students who were trying to figure out their own identities. I guess that would be one that I have been reading.

Lord, I am an insomniac so basically I read tonnes of novels and constantly have books out. Right now what I am reading is a lot of, well, I am putting together a Rad Med reader with this anarchist group that was formed by Seth Holmes, one of our medical anthropologists who is a MD/PhD, and a bunch of our graduate students. We're trying to think about a book that is pedagogy for doctors, all kinds of medical practitioners and for patients. So, pedagogy for all of them. We are trying to invite who we think have a radical turn and we are asking them to do two things. One is, pick a key word and an article that is a classic and then how you have incorporated it in your own work. So, Adrienne Pine, for example, who has worked in Honduras and women as workers and alcohol and violence. She said, 'oh yes, my word "solidarity" and I would like to have as my classic essay The Communist Manifesto and then I will write about

solidarity in my work with Honduran and Cuban and American radical nurses'. There's a whole radical association of nurses who want to... So, what I am doing now is going through and asking different people to come up with what their key words are. So, my writing desk is just filled with possibilities for that book.

KH Can I ask a question for myself?

NSH Yes, you can.

KH I have been teaching into a subject called Culture Health and Healing in which 3rd year anthropology and health sciences students have been reading your work and New Malaise by Farmer and Campos. They are about to write their essay. Do you have any tips for people starting out in medical anthropology or as health professionals about how they can manage their ethics or do you have any advice for them?

NSH Forming study groups, that's what I would generally advise. Get together with a group of students or professionals or whatever and just start reading what it is you are interested in, whether it is on violence or it's on suffering. Whatever particular topic you are interested in. Notions of embodiment, habitus, class, race all those things. I don't know if universities here... that's one thing that our universities will give small amounts of money, like \$1000 and say 'get together, have pizza, buy some books and pass them around and just work with each other'. Or, bring somebody to want to talk and give you some ideas. So, I think forming groups is really important. It's that question of collegiality because it is very scarce in the academy. And to start very early. You don't need to always have a faculty member. You can do it yourselves as a group of students and then invite people.

KH Especially considering that they are likely to go into multidisciplinary work environments so that could be really useful for them.

NSH Yes, right.

NSH Actually, talking about what I have been reading. I have been reading on evil, I could send you my bibliography on evil. I missed Thanksgiving because I was coming here, it was between the triple A, the German Anthropological Association before that and so I have the Phenomenology of Evil and I have Evil in Africa and I have gone back to Hannah Arendt and Jan Gross's Neighbours so it was quite a bit on evil. Then going over it I did see that there's just an absence in anthropology. Most of it is coming from existential psychiatry or the holocaust studies groups. Anthropologists do not contribute much to responding to the holocaust either. Of course there is the genocide... there are people who do work on that within anthropology but they don't frame it in terms of evil. Which maybe they shouldn't but it does seem like an odd lack. People don't want to touch it, I think they think it is haunted in a way. It is not a scientific term. It's either theological or it's moralistic but in fact if one simply began with the people that you're working with began with the people, if it was on the topic of genocide and ask it, 'Do you consider this...'. I have had quite a few students who have worked on genocide. One most recently in Indonesia. She wrote a beautiful book about Indonesian genocides but she never posed that question - 'Do you think the victims were subjected to a kind of evil'.

KH Even when we talk about colonisers we stop at the point of the term 'evil'.

NSH Yes, yes. If you say 'evil' then it's the diabolic and then

you are dehumanising and I don't think that is true. I think that that's why there is a continuum of evil idea. I am really going to play out much more and I try to suggest that some engagements with what would be called 'evil' are really just part of the nature and a creative kind of thing as well. So, evil doesn't have to be just the demonic. I used to say that you write with your devils, you need them, you need that when you write. You hope you're writing on the side of good but you need the devilish side or yourself as well because it definitely has this relationship to creativity.

KH I know you have explained it in your work but, can you explain the relationship between cannibalism and organ transplant?

NSH Oh, yeah. One of my first articles was on this neo-cannibalism. Quite simply, you are eating the organs of the Other. You are consuming, it is a magical consumption, of sorts, and there is a magic to it, as all kinds of cannibalism is. I mean, people cannibalise you know cannibalism in traditional societies you had very symbolic forms of cannibalism there is a respect, compassionate cannibalism and then you had the cannibalism to erase the person and to humiliate them. And I think that with transplant it has both. You have both exchanges within families that are compassionate and with friends and with lovers and all of that and then there is an extremely aggressive and hostile cannibalism of the stranger, of the anime. People looking specifically to not like the person whose organ they're taking because they will convert inside them, it will be theirs only and they don't have to deal with that person and they don't have to think. I remember a guy, really I liked him a lot, who said 'Look Nancy, I know you don't agree with what I did. I went to Transylvania in Romania, to get myself this gypsy's kidney'. 'I went there' he said 'because the kind of people that I was dealing with would sell their children. They'd sell their wives, so why not sell their kidneys? So, I didn't have any guilt in taking that. I thought "I why should I worry about these people?"'. I should have argued about his ethics in this regard but I would say that, although he was not a hostile person, he had made a deal that was kind of a package with the Devil, in a way. Because it was just minimising the suffering that was involved. The cannibalism part too, you are asking a real sacrifice of peoples' bodies. Now you could say that is true of all kinds of bodily engagements that we are involved in. You sacrifice your body, in a sense, in sex or in corporal disciplines when you become a Buddhist or whatever. So, these are bodily commitments but all of them have an ethical and a moral aspect to it, so that's what interests me. I don't think cannibalism is bad. When I was talking about the hunter's dilemma of Indigenous people. We do, especially in the Amazon, change shapes and become birds or become reptiles or

whatever but they do that also because they are hunters or fishermen. It's a way of getting closer to them and then it becomes a problem of how to then ingest and how many times you have to say 'Thank-you' when you are eating. So we have to accept the violence. There is a violence in cannibalism but it is not... is it evil then? No, but it has this creative destruction as part of it that we might call 'evil' but not all evil is against the good. I think that's the thing I have to figure out. That we have to learn to live with all sides of ourselves.

KH When you present those images [those of the mentally ill, organ donors with scars, cadavers], some people were upset.

NSH You should have seen the ones I didn't put up.

KH Given that you do it, do you get a different reception in Australia, for instance? Is that something you often come up against, is it something you warn people about?

NSH Different sensibilities. Well, I don't believe, well, I am not a great fan of triggers. Although, I know that's all the rage where you have to say 'These images might be offensive to you'. Although, I have learned over my time teaching that were some films that used to be used classically in anthropology, a lot of those Yanomami films, and I have had people pass out at some of them. So, I learned with some of the films that I had to be careful. Now, with the images, yes, there are different reactions to some of them and I take some out that I think would be really totally offensive or gratuitous or pornography of violence or whatever but I think that showing people in cages the question I am often asked is 'do those people know that those images are there?' So, when I publish for the journal *The Americas* we blotted out the faces in case they recognised themselves. So that is the question, should these images be released of Umberto but without his face? For instance, I had pictures of that guy completely with all of his intestines hanging out and his face was attacked. I would never show any with his face like that but I kind of like the guy in the cage who is giving the finger. To me that was a real act of resistance and I love that. Because they may have been severely mentally impaired but they knew they were caged and they wanted out. I wouldn't be showing them to people who were not anthropologists or social scientists or health workers.

[Nancy is called away]

KH Thank you so much Nancy.

NSH Sure, thanks, bye.

On the dilemmas of adaptation within the anthropological quest for insight

SIDSEL SORENSEN

What is anthropology? A question I have been asked, and asked myself many times. In fact, I was not entirely sure of its meaning or implications until a few deeper insights dawned on me through scrutinising my own cultural constitution. It is indeed in the boundary between the individual perspectives, values and habits, and those foreign, that the otherwise so evasive sense of ethnicity emerges. It is there we get to truly know wherein our fundamental culture lies.

Miscommunication, social ineptitude and other dilemmas frequently arise in the interaction of cultures and these can, after all, be resolved with a willingness to actually understand foreign mindsets. This is perhaps a particularly prominent and crucial part of anthropological fieldwork, where subjective bias and its connotated moral guidelines require conscious monitoring and control to minimise data contamination. But when it comes to sensitive and controversial matters, how does an anthropologist appropriately relate?

Some of the cultures that were discussed during my anthropological studies were selected as case studies due to their, from our viewpoint, 'different' structures or practices. There were examples of intricate societal networks and complex economical trading systems, all born out of meeting needs and functions in each particular context. What struck me the most were some examples of dramatic rites of passage formalising state transcendence of the developing individual. I particularly remember reading Kenneth Good's *Into The Heart* about his fieldwork with the Yanomami people in the Venezuelan Amazon rainforest and how he accepted the local customs of taking a circa nine-year-old Yanomami girl as his betrothed wife. Although they held off with the consummation of their marriage until she was deemed adult (i.e. had received her first menses at an estimated age of 14 years), Good received a solid share of criticism for his immoral 'paedophilia' and involvement in child marriage from western communities. And to be honest, I too felt appalled with what seemed a disturbing moral trespassing. I needed to thoroughly examine my own thoughts about whether or not Good should have refused the arrangement, but a conclusion that would avoid complicated repercussions for his status in either society proved more difficult to pin down than anticipated. I had to reluctantly remind myself that a similar arrangement would have occurred

whether or not Good was the man to marry her and, in addition, the fact that his bride was happy about it. This thorny internal discussion inevitably came to raise more general contemplations regarding the inherent dilemmas anthropologists face in committing to adapt to a foreign culture. These involve not only the embracing of perspectives that may challenge the own on a level more profound than simply overcoming one's biases, but also those requiring a complete retuning of the often solidly ingrained moral compass.

Some time later, I came across an article about the boy-to-manhood passage rites of the Papua New Guinean Sambia tribe. Once more, my instinctive reaction was one of moral disgust. For up to ten years, the tribal boys undergo a series of rituals including repeated events of having sharp sticks inserted far up their nostrils, as well as repeatedly performing fellatio on the older men in order to receive manhood through their semen. This time around, I could not help but to question the harm factor in regards to the actual physical and potentially emotional damage inflicted, at least if force or fear was ever involved. I felt as though I had been cornered with this uncomfortable standtaking. Could I ever be open to accept an anthropologist adapting these 'barbaric' behaviours in the name of cultural integration?

After twisting and turning my own reasonings, I eventually reached the insight that the question was actually irrelevant. I was the one who treated this like a moral dilemma and victimised the subjects. Without my judgement, everything was in order, from their point of view. This was their custom, practiced throughout countless generations with no shame or taboo attached and I realised something essential. Everything is about perception. How is a practice morally wrong if the parties involved experience a sense of normality, purpose and perhaps even honour, despite potential aspects of temporary pain or trauma? Where the line should be drawn regarding violations of human rights enters a greyzone when one considers instances of consent from those subjected to the practise. I realised that the boys becoming men were possibly not experiencing abuse as such, but may in fact perceive it as a natural, necessary and strengthening 'part of life'. Am I then entitled to condescend these practices? It became evident that I had fallen into the deceptive pit of ethnocentric arrogance. A judgement was not mine to make at all.

When it so comes to the position about whether the anthropologist should embrace these practices or not, my intuitive rejection has morphed into a more humble acknowledgement of the role of the anthropologist in the community studied. For Kenneth Good to refuse the marriage may have meant a refusal of his identity as one of the

Yanomamis and a young girl left rejected – which unknown consequences were left unconsidered by condemning peers. The decision about the necessity of participation for full cultural understanding needs to be a personal decision based on the experience of those involved; a judgement owned by the anthropologist alone.

And I guess this is probably one of the most important and valuable insights I have been graced with from anthropology; the necessity of assuming a complete within-culture perspective to fully understand concepts or customs that might be vulnerable to premature judgement. After all, it is within that friction between one's implicit, unquestioned values and a confronting alternative, that we find the deeper roots of our own culture embedded. This, to my mind, is anthropology.

News from AAS

The 2015 AAS RAP Workshop: Exploring the pros and cons of a Reconciliation Action Plan for the AAS

PAM MCGRATH (AAS PRESIDENT)

On Friday 4 December, a workshop was convened in Melbourne as part of the Moral Horizons conference program. The workshop, which was attended by around 15 people, aimed to explore the state of the current relationship between the discipline of anthropology and Indigenous peoples in Australia, and discuss how an AAS Reconciliation Action Plan might help address the apparently low rates of participation in the discipline among Indigenous students and researchers.

The workshop was facilitated by Toni Bauman (AIATSIS Senior Research Fellow) and Natasha Fijn spoke on behalf of the AAS. In the room were members of the AAS RAP working party, representatives from the Australian Student Network of Anthropologists, and a number of scholars and students from around the country. (I was unable to attend due to illness). The ongoing improvement of the relationships between Indigenous Australians and both the society and the wider discipline was a clear aspiration of all those assembled at the workshop. There was a great deal of debate and some uncertainty, however, about whether a RAP is actually the best vehicle to achieve our ambitions, and indeed some debate about what those ambitions should ultimately be.

Many ideas were shared and critiqued, and although no consensus was reached about whether a RAP is an appropriate approach, or instead represents the kind of state-endorsed moral technique that should be viewed with scepticism, it was clear that some form of strategic engagement and action is necessary. Such engagement might begin with conducting research on the current rates of participation in the discipline in order to gain a better understanding of the reasons for the apparent absence of Indigenous students and scholars in Anthropology to inform the design of future strategies and programs that encourage greater uptake of Anthropology among early career Indigenous scholars.

Ultimately, the workshop was very much a first step in what is hoped will be an ongoing conversation that leads to some genuinely meaningful outcomes. Whether the strategies we decide to pursue take the form of a RAP or an independent 'engagement strategy' is perhaps not as important as figuring out what might usefully be done within the limits of our resourcing and capacity.

The AAS Working Party will meet again sometime in the new year to decide on the next steps. Among the ideas already raised are a national survey of Indigenous anthropologists, a background paper, and a panel of papers and open forums at the next AAS conference, which is being convened by University of Sydney in December 2016.

This is a difficult conversation – not because anyone would object to increasing Indigenous scholarly participation or improving our outreach, but because it links into questions about the power differentials that continue to exist between Indigenous knowledge and the discipline of Anthropology. Nonetheless, those who attended the workshop clearly feel the conversation is worth pursuing. Thanks to everyone who participated – your contributions will be invaluable to shaping how we move forward. I'm sorry I couldn't be there with you all on the day.



AAS THESIS PRIZE

Best PhD Thesis 2015

Awarded to Roger Casas Ruiz

(The Australian National University)

'Renouncing Pleasures: Buddhist Monasticism and Masculinity among the Tai Lue of Sipsong Panna'

Best Honours Thesis 2015

Awarded to Hamish McKenzie

(University of Melbourne)'They are Coming: white South African-Australians and the imagination of precarity'

AAS BEST ARTICLE PRIZE

AAS Best Article Prize 2015

Awarded to Ryan Schram

(Anthropological Forum)

'Notes on the Sociology of Wontoks in Papua New Guinea'

AAS POSTDOCTORAL FELLOWSHIP

AAS Postdoctoral Fellowship 2015

Awarded to Dr Lindy McDougall

AAS Conference 2015

Moral Horizons

THE UNIVERSITY OF MELBOURNE, 1-4 DECEMBER, 2015

AAS2015 Moral Horizons Report

The Australian Anthropological Society 2015 conference, Moral Horizons, was hosted by the Anthropology Program at the University of Melbourne from 1-4 December. The aim of the conference was to create a dialogue around moralities, both as experienced by community members in the diverse ethnographic settings in which we work, and within our own anthropological practices. The 501 registered delegates enthusiastically participated in this dialogue, with over 340 papers delivered across the 44 panels. In addition to strong representation of scholars from across Australia, we were delighted to host delegates from 18 nations, demonstrating the

increasingly international reach of our engagements.

Scintillating keynotes delivered by eminent global scholars Michael Lambek, Nancy Scheper-Hughes and Annelise Riles traversed diverse theoretical and geographic terrain: from the shifting horizons of practical judgement in Mayotte marriages; to death squads, war crimes and organ trafficking as evidence of evil as an intrinsic aspect of the human; to comfort women and the potential of a conflict of laws approach for dealing with the poly-temporalities of human rights abuses.

Notwithstanding the diversity of approaches, common threads emerged in the significance attributed to temporal dimensions of moral reasoning, and the global nature of contemporary ethical questions.

The two provocative plenary sessions, convened by Ghassan Hage and Gerhard Hoffstaedter respectively, pushed us to question the continuing impacts of colonialism in the societies in which we live and work, while considering the role anthropologists can and should play as advocates, teachers, researchers and public intellectuals. Well-attended auxiliary sessions, from the Native Title and Reconciliation Action Plan Workshops through to the Postgrad sessions, targeted such questions to more specific and applied ends. The conference itself facilitated considerable public engagement via some 1,750 #moralhorizons tweets that reached over 1.5 million people. In addition, feedback from panel convenors indicates that several edited volumes and journal special issues will be developed from conference panels.

The organising committee is grateful for intellectual contributions made by our distinguished guests, panel convenors, film stream curators and ANSA, in addition to practical assistance from the AAS Executive, NomadIT, our fabulous volunteers, and the School of Social and Political Sciences, the Faculty of Arts Conference Support Scheme, and the Venue Management office at the University of Melbourne. We look forward to the next instalment at the University of Sydney in 2016!

Conference organising committee: Catie Gressier, Monica Minnegal, Amanda Gilbertson and Paul Green.

Project Sticky Notes Report

With the build up to the 2015 Australian Anthropological Society's conference, Moral Horizons, we started thinking about an alternative way to contribute. We wanted to give Honours students the opportunity to submit a short piece based in some way on the research they conducted that would be consolidated into the first edition of Project Sticky Notes. This collaborative 'Zine, brought to fruition through students from Deakin University, University of Melbourne and University of

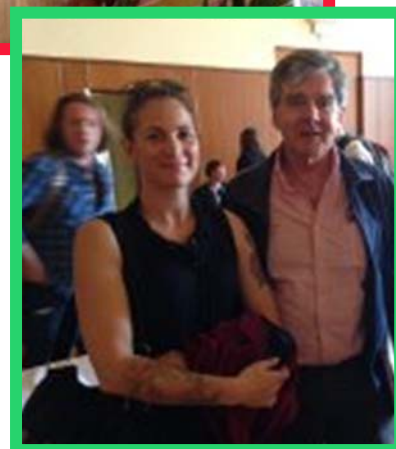
Sydney, offered reflexive perspectives, interesting points of contention, and tangents that did not make the final cuts of theses. We hoped to get the ideas of Honours students - that often get restricted to the eyes of examiners, family or placed in university archives - to a larger audience in a far less formal capacity. The ten contributions surprisingly presented cohesive themes throughout and we are incredibly grateful to everyone who submitted.

We opened this inaugural edition with Georgia Kerr, who highlighted many of the contentions we all faced in this first real experience of conducting fieldwork at home to the relationships built while researching at a Pentecostal church. Introspective reflection of the relationship between queer identity and queer theory was then brought to light by Katherine Guinta. Following this, questions of the anthropological 'field' emerged through Nathan Wells' study of stereotypes and cultural discrimination that occur on online gay dating sites and apps. A fascinating perspective of the role of the academy was presented by Ben Moore, who discussed sentiments of 'passing' that were echoed throughout the year for multiple students across disciplines and universities.

Turning to the 'online' world, Jacob Grice examined the dichotomy between what is considered 'real' and what is not, and Naomi Robinson discusses the way justification was required throughout her research in order to validate playing games during fieldwork. John Parsons then provided a riveting narrative of his experience at a week-long survival course in New South Wales, before John Lister established how an unexpected gem in objects and clutter provide meaning and tell stories for expatriates who have lived in Papua New Guinea. Finally, Callista Barritt and Catherine West described the need to choose one road to follow from the multiple digressions that keep appearing the deeper into research one becomes.

We were unbelievably excited to launch the first Project Sticky Notes as a fringe event during Moral Horizons, and a fantastic turnout and warm reception to the 'Zine from many throughout the conference echoed our positivity. We set out on this project wanting it to be as rustic as possible, and as such, some handwritten notes alongside the typed words and (unintentional) errors helped encompass our vision. If anyone is interested in continuing production of the 'Zine for the next AAS conference, please don't hesitate to get in touch with this year's editors as we, along with many of the people we spoke to, would love to see it become an annual project and event. Similarly, if anyone would like a copy of the 'Zine, we have pdf copies and would be happy to forward them via email.

Editors: John Lister
(j.lister2@student.unimelb.edu.au) and Naomi Robinson (naomir@student.unimelb.edu.au)



Images: Klara Hansen

MICHELLE O'TOOLE (ANSA CHAIRPERSON OUTGOING)

ANSA Website

The key focus area for ANSA's website activities this year was undertaking a review of our website provider. This work was generated primarily through the upcoming conclusion of the contract for the ANSA website. The review of website providers and products resulted in our decision to move to a different host. In doing so, we aim to have a more user-friendly platform from which to share information and communicate with members. Once the migration is complete, members of the ANSA Executive will experience a greater ease of use and website users will notice aesthetic differences. The former website URL (<http://www.ansa-aas.net/>) will remain the same. Thank you to Ainslee Hooper, ANSA Web Officer, for her work in researching options and migrating the content from the existing website to the new one.

Postgraduate panel at AAS2015

As with previous years, ANSA convened a postgraduate panel at the annual AAS conference. The aim of the panel is to provide a safe space for postgraduate students to present their research and practice their presentation skills. It was possibly the largest ever ANSA panel, with 26 papers across 7 sessions. Themes ranged from issues in medical anthropological theory and practice, to online identity and worldview, to religious moralities, migration, and creative practice. We were very pleased to host presenters from a broad range of Australian and New Zealand universities, as well as some from further afield, and to support postgraduate students as they begin their Anthropology careers. A special thanks to those who served as discussants in the sessions:

Medical anthropology theory and practice: Dr Narelle Warren, Monash University
Ethnographic theory and practice: Dr Gillian Tan, Deakin University
Online identity and worldview: Dr Jolynna Sinanan, RMIT University
Religious moralities and creative practice: Dr Debra McDougall, The University of Western Australia
Migration, identity, and place: Dr Celia McMichael, La Trobe University
Social hierarchies: Dr Sharyn Graham Davies, Auckland University of Technology

AAS/ANSA 2015 Travel grants

A large number of applications were received for this year's travel grants, which are funded by the AAS to support postgraduate students attending the annual conference to present their research. ANSA

distributes the grants, which are approved by the AAS Executive.

For the first time since the travel grants were offered in 2006, in this past year ANSA implemented a new category of grant to assist those living and working in remote communities. While we were able to award the Remote Area Travel Grant, the offer was unfortunately unable to be accepted because the proposed recipient had since left that location. Nevertheless, I recommend that this category be maintained in future years as there is clearly a need for it.

A refinement to the eligibility requirements for the Robyn Wood Travel Grant was made this year. Ordinarily, applicants who reside in the same State/Territory as the conference is being held are not eligible for an AAS Travel Grant, however an exception was made in 2015. This year's Robyn Wood Travel Grant recipient uses a wheelchair and thus had extraordinary financial costs associated with attending the conference. I recommend that in future years, such exceptions remain in consideration by ANSA and AAS Executive members.

The 2015 travel grant funds were distributed to students from eight different institutions who presented at the conference:

Robyn Wood Travel Grant:
Ainslee Hooper, Deakin University

AAS/ANSA Travel Grants:
Henrike Hoogenraad, Adelaide University
Sarah Cameron, Macquarie University
Md Mujubul Anam, Queensland University of Technology
Benjamin Hegarty, The Australian National University
Alice Neikirk, The Australian National University
Kirsty Wissing, The Australian National University
Ying-Cheng Chang, The Australian National University
Markus Bell, The Australian National University
Stephanie Betz, The Australian National University
Channa Abdul Razaque, The Australian National University
Alexandra Smith, The University of Queensland
Esther Anderson, The University of Southern Queensland
Crystal Abidin, The University of Western Australia

Workshops at AAS2015

ANSA organised some pre-conference workshops for postgraduate students and early career researchers on publishing, networking, and grant writing. There was no cost for the workshops, thanks to the generosity of a number of people. My heartfelt thank you for facilitating these goes to:

A/Prof. Martha Macintyre, Dr Lara McKenzie, and Dr Tarryn Phillips: Getting published
Dr Yasmine Musharbash and Dr Gerhard Hoffstaedter: Breaking the ice: establishing and maintaining relationships in the post-degree workplace
Dr Hannah Bulloch and Dr Bill Fogarty: Successful grant writing skills

My thanks also go to 2015 ANSA University Representative Ruth Constantine and AAS2015 Conference Convener Catie Gressier for assisting with arranging facilities and catering.

2015 AAS/ANSA Photography competition

Following the success of the previous AAS/ANSA photography competitions held in 2013 and 2014, the AAS and ANSA were very pleased to host another competition this year. The competition theme was 'Moral Horizons', in keeping with the theme of the AAS conference. With this in mind, we encouraged submissions of images depicting aspects of morality in all its various forms. The prizes were \$300 for First prize, \$200 for Highly Commended, and there was also a \$100 prize for the winner of the People's Choice Award, which was voted for by conference delegates. All three awards were presented during the AAS conference dinner:

First Prize: Cody Thomas of Deakin University for 'Dehli Despair'
Highly Commended: Paul Keil of Macquarie University for 'Death of a Living God'
People's Choice Award: Channa, Abdul Razaque of The Australian National University for 'Undoing gender'

2015 ANSA AGM

As with previous years, this year's ANSA Annual General Meeting was held during the annual conference. Minutes of the AGM will soon be made available on the ANSA website. Discussion of the previous year's activities as well as possible future activities took place during the meeting. This was followed by elections for the roles of Chairperson, Secretary, Web Officer, and University Representatives, the results of which are as follows:

Chairperson: Henrike Hoogenraad, Adelaide University
Secretary: Sarah Cameron, Macquarie University
Web Officer: Ainslee Hooper, Deakin University

Congratulations and welcome to our new executive members who have stepped up to serve the discipline and its emerging anthropologists. Details of the 2016 ANSA University Representatives will soon be announced on the ANSA website.

A warm thank you goes to Kara Salter, who served as ANSA Secretary this past year. Your efforts and dedication to the network are much appreciated, Kara, and I know many members would join me in wishing you all the best for the next step in your career.

Thank you

Last of all, as this term was the final one for me in this role I would like to say thank you to all those people I've had the pleasure of working with over the past four years. I would like to especially thank members of past and current ANSA executive teams and all the committee members who've worked so hard to build up the network. My deep gratitude also goes to all the members of the AAS Executive over the time I have been in office. Your support for postgraduate students and early career researchers is warmly appreciated, as is the opportunity to have served.

HENRIKE HOOGENRAAD (ANSA PRESIDENT INCOMING)

ANSA executive & committee

We are happy to announce that during the ANSA AGM a new president (previously named chairperson) and secretary have been elected. Henrike Hoogenraad (University of Adelaide) will be the president for this year, and Sarah Cameron (MacQuarie University) will be the secretary. We are lucky with Ainslee Hooper (Deakin University), who is continuing as Online Coordinator (previously named Web Officer). A very big thank you goes out to Michelle O'Toole and Kara Salter, who worked very hard to make ANSA as great as it is now.

Currently, we are in the midst of setting up a new committee of University Representatives, as some have left us, others continued, and we are trying to get Representatives from all Anthropology Departments in Australia. We want to thank the leaving Reps for their efforts and hard work, and wish them all the best with finalizing their PhDs and their careers!

2015 AAS Photography Competition

In line with the conference theme, the 2015 AAS Photography Competition was themed 'Moral Horizons'. Finalists' photographs were on display throughout the conference and were judged by Dr Natasha Fijn (ANU), A/Prof. Melinda Hinkson (Deakin University), and ANSA's Michelle O'Toole and Kara Salter. Congratulations to Cody Thomas of Deakin University, for winning the AAS Photography Competition prize of \$300! For those who are curious about his photo 'Delhi Despair', it is the profile picture on ANSA's Facebook page [see also front page of this newsletter]. Thank you to all those who participated. There were some

fantastic entries and the exhibition contributed to a great atmosphere at the conference.

Join ANSA

To keep members informed of opportunities, events, and the like, ANSA circulates a monthly email to members. The network is free to join. All you have to do is complete a short online form, which can be found here: <http://www.ansa-aas.net/join-ansa.html>. We also regularly distribute information via the ANSA Facebook page (<https://www.facebook.com/pages/ANSA-Australian-Network-of-Student-Anthropologists/315477696226>).

Email: <ansa.exec@gmail.com>

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

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

Twitter: @ANSA_web / #ANSAwab

News from the Programs

UNIVERSITY OF WESTERN AUSTRALIA

Congratulations to Greg Acciaioli on winning an inaugural 2015 Philippa Maddern UWA Academic Staff Association Award, in recognition of his many and varied positive influences on colleagues and students at UWA.

Greg was nominated by Debra McDougall and the Discipline Group of Anthropology and Sociology in the category "Academics working at UWA". The letter stated, "all of us who are lucky enough to know Greg as a colleague or teacher are grateful for his unbridled enthusiasm for knowledge, his generosity, and his scholarly integrity".

The Philippa Maddern Awards are made biennially by the UWA Academic Staff Association to celebrate Philippa's life and the legacy of her inspirational leadership. The awards pay tribute to exceptional Academics by recognising them for positively influencing an individual or the community. The Recipients of the awards are considered to be exemplars of UWA's motto, Seek Wisdom.

Well done Greg – much deserved!
Discipline Group, Anthropology and Sociology

Greg Acciaioli's acceptance speech: <http://tinyurl.com/acciaioli-speech>

THE AUSTRALIAN NATIONAL UNIVERSITY

Dr Philip Taylor has won the 2015 inaugural Nikkei EuroSEAS Book Prize for the best academic work on Southeast Asia, entitled, "The Khmer Lands of Vietnam: Environment, Cosmology, and Sovereignty".

Dr Roger Casas (formerly of Department) has won the AAS PhD Thesis Prize for 2015 for his thesis 'Renouncing Pleasures: Buddhist Monasticism and Masculinity among the Tai Lue of Sipsong Panna'. We congratulate him and his supervisor, Philip Taylor.

Professor Mark Mosko retired from the Department of Anthropology on 1 September 2015. Mark served as Chair of the Department from 2001-2010 and will continue his affiliation as an Emeritus Professor. He was recently awarded a Wenner-Gren Foundation grant to continue field research in the Trobriand Islands focused on Islanders' Christian conversion.

Professor Kathryn Robinson is also planning to retire from the Department at the end of 2015 after nearly twenty years of sustained scholarship, PhD supervision and academic achievement at ANU. Kathy is a former Head of Department and Deputy Directory HDR in the School of Culture, History and Language. She also plans to continue her involvement in Anthropology as an Emeritus Professor.

Recent graduate, Dr Darja Hoenigman was awarded the 2015 Australian PhD Prize for Innovations in Linguistics, in recognition of her excellent cross-disciplinary work between anthropology, linguistics and filmmaking.

PhD Scholar, Ms Jodie-Lee Trembath was awarded an Endeavour Postgraduate Scholarship for new field research in Vietnam.

PhD Scholar Ms Kirsty Wissing was awarded an Endeavour Research Fellowship to undertake a semester of research related studies at the University of Birmingham, UK.

PhD Scholar Ms Annie McCarthy was awarded the Department of Anthropology, Sir Raymond Firth Thesis Prize (\$2000) for 2015.



Conferences

Previous listings

[Click on titles for more information]

2015 AAS Conference: Moral Horizons. University of Melbourne, 1-4 December 2015 [see this issue of The Q, p4]

2015 TASA Conference: Neoliberalism and Contemporary Challenges for the Asia-Pacific. James Cook University, Cairns, 23-26 November 2015

South-South Dialogues: Situated Perspectives in Decolonial Epistemologies. The University of Queensland, 5-6 November 2015

Tides of Transformation: Pacific Pasts, Pacific Futures: The Australian Association for Pacific Studies (AAPS) 6th Biennial Conference. James Cook University, Cairns, 1-4 April 2016

The Society for Applied Anthropology Annual Meeting. Vancouver, BC, Canada, 26 March-2 April 2016

Forthcoming conferences

[Click on titles for more information]

NMA INTERNATIONAL CONFERENCE: NEW ENCOUNTERS: COMMUNITIES, COLLECTIONS AND MUSEUMS

Visions Theatre, National Museum of Australia
16-18 March 2016

INTERNATIONAL UNION OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES (IUAES) INTER-CONGRESS 2016: WORLD ANTHROPOLOGIES AND PRIVATISATION OF KNOWLEDGE: ENGAGING ANTHROPOLOGY IN PUBLIC

Hotel Palace, Dubrovnik, Croatia
4-9 May 2016

NATIONAL NATIVE TITLE CONFERENCE 2016: STRONG CULTURE, STRONG COUNTRY, STRONG FUTURE

The Darwin Convention Centre, Darwin
1-3 June 2016

WOVEN TOGETHER? CHRISTIANITY AND DEVELOPMENT BETWEEN NEW ZEALAND AND THE PACIFIC

Religious Studies, Victoria University of Wellington, New Zealand
9-10 June 2016

2016 ASAA/NZ CONFERENCE: RESILIENCE, RECOVERY AND RENEWAL

University of Canterbury, Christchurch, Aotearoa/New Zealand
24-26 November 2016

ANTHROPOLOGY CONFERENCES WORLDWIDE:

Upcoming events in anthropology, cultural studies and related fields. A website hosted by 'Conference Alerts'

Publications

New theses in anthropology

MATTHEW BUNN

PHD 2015
SYDNEY UNIVERSITY

TITLE

In the Echoes of the Mountains: Embodying Climbing Practice

ABSTRACT

This thesis is an exploration of the social processes that produce more effective risk-takers in the practice of high-risk climbing. In a process of dispositional accumulation, climbers must undergo a change in the way that they perceive and embody vertical space. This extends the concept of 'edgework' (Lyng, 1990) into what I call critical necessity, where climbers become 'committed' and must continually remain engaged in specific and intense practices in order to return. The attributes of vertical space provide the perfect place to experience 'social Weightlessness' (Bourdieu, 2000: 14). Those who can enter this space are not screened by arbitrary social requisites but instead by the mountain itself. The distinction of entering this space comes with a genuine threat of injury and death. But the climbing field is protected through an interplay of *illusio* and a doxic misinterpretation of the shift between the epistemological basis of the field, and the ontological experience of climbing itself.

Dispositions are argued to be developed through more than a simple transferral (Bourdieu, 1984: 170) but instead can be acquired in a variety of ways that must be considered in their empirical context. Along with thirty five interviews, this research is based on eighteen months of multi-site ethnographic fieldwork with climbers engaged in high-risk rock climbing styles and ice, alpine and expeditionary climbing. The concept of habitus has been a guiding concept for this research, as it allows for a careful study of the dispositional attributes of the climbing body. Habitus has been used with a two-fold purpose. It is firstly used as a means of understanding how agents gain skills and orientate themselves to climbing practice. It has secondly been used, through the researchers own development, as a means of gaining greater embodied awareness of the social process required to become a climber.

One of the crucial insights habitus offers is its improvisational and generative components. This is useful for exploring climbing practice, as climbing lacks organisational structures that guide its practitioners with authority – yet climbers maintain regularity. However, habitus is shown to have shortcomings in dealing with accounts of the individual in action because it has been theorised with an insensitivity to the scope of observation and analysis. In order to address this, the concept of the embodied echo is introduced as a means to explore the more radically embodied and experiential components of habitus. Through the use of echoes as an allegory for the construction of dispositions, it is possible to give specific accounts to the processes of dispositional acquisition, mutation and activation. In effect, it functions as a theory of the habitus in motion.

MIKIKO CHONO-SCHAA

PHD 2015
UNIVERSITY OF SYDNEY

TITLE

Portrait of an Integrated Society: Aboriginal Perceptions of FASD in the Kimberley, Western Australia

ABSTRACT

This thesis explores the concepts of Foetal Alcohol Spectrum Disorder (FASD) and how local people react towards impaired/disabled people and their families in Grey Town, Kimberley, Western Australia. Later my discussion shifts to how the Grey Town Aboriginal society maintains integrations between able-bodied and impaired/disabled people after the impact of public education and how these integrations are preserved by various intertwined social factors such as remoteness, housing shortage, education problems and poverty.

The town is very small, with a population of about 1,000. However it is segregated by many factors such as socioeconomic status, race, language groups, and birthplace. There are different areas of Grey Town related to the social hierarchy of the town, in other words, knowing where a person lives indicates his or her racial background, job and financial status.

My fieldwork data revealed that the local community health department of the Grey Town District Hospital consults 95% of all pregnancies. Since public health education is widely available in the town, the local Aboriginal peoples' concept of disability is affected by a western medical model. However, they have their own unique expression to indicate FASD. Local Aboriginal people associate 'disabilities' with severe mobility limitations, therefore intellectual or mental impairments are rarely referred to as disabilities. In general, they did not consider impairment as a problem, but they consider a child who cannot do what other children do due to physical limitations, as disabled. Notwithstanding the complex segregated social structure and the local Aboriginal people's negative perception towards disability, impaired/disabled community members found widespread support and seemed fully integrated into the local society.

ANMARIE DABINET

MASTER OF RESEARCH 2015
MACQUARIE UNIVERSITY

TITLE

The living, the dead and the disappeared: memory activism in post-dictatorship Argentina

ABSTRACT

Memory is potent in Argentinean society elicited by the traumatic experiences of the military dictatorship era (1976-1983) and the enforced 'disappearances' of up to 30,000 people. This thesis examines memory as a conscious construct for Argentinean human rights organizations whose demands focus on truth and justice on behalf of the dictatorship's victims. Memory draws the past and, indeed, the 'disappeared' themselves into the present, where they act as integral and dynamic forces that are able to shape each group's current initiatives and future plans. This style of memory-focused activism embodies the ongoing relationship between the living and the dead or 'disappeared'. In this framework, this thesis explores a broad range of social and political concerns and the activities of human rights organizations in which this vivid relationship between the living and the disappeared is made visible to others. This relationship unfolds in the context of temporality and place, through performative rituals and commemoration practices,

by sharing stories and memories, and through efforts that recover disappeared grandchildren and reunite the remains of the disappeared with their living families.

GRAEME DOBSON

PHD 2014

THE AUSTRALIAN NATIONAL UNIVERSITY

TITLE

The Waruwi Pond Enigma: Pre-European aquaculture in Arnhem Land?

ABSTRACT

The thesis explores the origins and uses of an intertidal pond-shaped stone structure (Waruwi Pond) in the Northern Territory, Australia. It describes the existence of similar structures along the Arnhem land coast, the few extant examples of which are now permanently inundated or covered in sediments. In the absence of oral history traditions concerning their use and provenance, a number of prospective uses of the ponds are considered. Comparisons between the 'Waruwi Pond' on South Goulburn Island, west Arnhem Land and similar structures in the southern islands of Maluku, Indonesia just to the north of Arnhem Land, strongly suggest that the pond's builders originated in that region. Comparisons further indicate that the pond was probably built to hold live sea cucumbers (trepane) suggestive of associations with the annual visits of Makassar (Indonesian) based fishing fleets to gather and process trepane for sale into the Chinese trade. Examination of the region's history, together with scant but diverse reference material from Arnhem Land, does not discount the possibility that the pond may have been constructed and operated in a 'pre-Makassan' era possibly in or before the early 17th C. Research into the provenance of the Waruwi pond also explored the existence of an historic Indigenous pearl cultivation industry which was supported by 19th C British records and confirmed when Yolgnu Elders demonstrated the technique. The history of pearl cultivation with regional history is consistent with the introduction of pearl cultivation to Arnhem Land in the 16th – early 17th C.

ALKA SABHARWAWAHYUDDIN HALIM

PHD 2015

THE AUSTRALIAN NATIONAL UNIVERSITY

TITLE

As'adiyah Traditions: the Construction and Reproduction of Religious Authority in Contemporary South Sulawesi

ABSTRACT

This anthropological study explores the multiple dimensions of influence of As'adiyah as a religious and educational institution in especially local community. It contributes to our understanding of the development of Islam in South Sulawesi and beyond, particularly in the Bugis diaspora. In the unique context of the hierarchical Bugis society, As'adiyah has provided an avenue for an upwards-social mobility for all people, regardless of their social status. Through its educational and religious programs, in particular, this institution has enabled many young Muslims to obtain religious knowledge and to accumulate social and cultural capital which are essential for their claim for religious authority and for their becoming elite members of society.

As'adiyah was first merely madrasah (Islamic school) and pesantren (Islamic boarding school) which later developed into a socio-religious institution whose programs encompassed religious, social, cultural and economic aspects of the local Muslim community. In the field of Islamic education, As'adiyah operates various formal and non-formal Islamic education programs, the branches of which can be found in many parts of South Sulawesi province and elsewhere. This study looks at how religious authority disseminated, exercised and maintained by As'adiyah within the Muslim society in Wajo and examines the role of this institution as the transmitter, interpreter and mediator of global, textual Islam to the local context of Muslim society. Finally, this study investigates the process through which As'adiyah has come to provide a sub-religious Islamic identity as well as sustaining cultural (Bugis) identity among its students, graduates, members and affiliates.

DARJA HOENIGMAN

PHD 2015

THE AUSTRALIAN NATIONAL UNIVERSITY

TITLE

The Talk Goes Many Ways: Registers of language and modes of performance in Kanjime, East Sepik Province, Papua New Guinea

ABSTRACT

This thesis focuses on registers of language and modes of performance in Kanjime village, a small, largely endogamous community in East Sepik Province, Papua New Guinea. The approximately 300 members of this community speak Awiakay, a Papuan language belonging to the Arafundi group, and call themselves Awiakay. Based on 23 months of fieldwork, and drawing material from video recordings of natural speech situations, the thesis analyses the form and social functions of a range of

different linguistic registers and the ways in which each of them reflects – and is itself a part of – socio-cultural continuity and change.

Each of the five main chapters deals with a different linguistic register and its role in Awiakay society. Chapter 2 treats two historically related registers, ‘mountain talk’ and ‘hidden talk’ in which ordinary vocabulary is replaced by secret vocabulary, known only to the Awiakay. Mountain talk is the older genre, used during hunting trips in the mountains, in order to avoid the anger and potential malicious actions of mountain spirits. The Awiakay have recently transferred this practice of lexical replacement to a different social setting, in which they try to avoid the dangers presented by raskols (Tok Pisin for ‘criminals’) in the provincial capital when they go to town. Chapter 3 analyses the language of disputes and fighting in both domestic and village-internal fights and demonstrates the importance of language use in traditional conflict resolution. Chapter 4 examines Catholic charismatic spirit possession, which temporarily legitimises two otherwise condemned social practices: gossip and public criticism. Through a video-recorded case study the chapter demonstrates the role of language use and language ideologies in patching the previously torn social fabric. Chapter 5 deals with laments, or ‘sung-texted melodic weeping’. A person’s weeping for a deceased relative or dog is at the same time an indirect public call for help, or as a subtle airing of grievances about other people’s wrongdoings. The melody which accompanies these complaints makes other people sympathise with the person weeping, so their laments are heard and taken seriously by other members of the society rather than condemned as malicious provocation. The final chapter presents an all-night song/dance cycle of 43 songs, which were, in the Awiakay view, composed by their ancestral spirits. Linguistic, musical and ethnographic analyses lead to the argument that the Kaunjambi cycle is an indigenously-composed auto-ethnography. The text of the thesis is intertwined with observational ethnographic film. The video clips are an integral part of the thesis; they are recordings of events that are analysed in individual chapters, and are thus intended to be watched while reading. All chapters are placed within the broader ethnographic literature on Melanesia and linguistic anthropology.

VISIYA PINTHONGVIJAYAKUL

PHD 2015

THE AUSTRALIAN NATIONAL UNIVERSITY

TITLE

Performing the Isan Subject: Spirit Mediums and Ritual Embodiment in a Transitional Agrarian Society

ABSTRACT

This thesis examines spirit mediumship in Chaiyaphum, a province in northeast Thailand. It explores the subjectivity, sociality, personhood, and religiosity of Isan

people in relation to modern processes of state formation and socio-economic change. Based on long-term ethnographic fieldwork in Chaiyaphum, the thesis maps the rich pantheon and networks of spirit mediums in this province and pays close attention to ritual embodiment, performativity and personhood. Documenting the centrality of mediumship in domains that range from political legitimation to healing, the findings challenge the presumption that this form of vernacular religiosity is archaic, marginal or waning. Supernaturalism is strongly manifest in the lives of the people of contemporary Chaiyaphum and functions as a supple node for assimilating new concepts and symbolizing and negotiating new relationships in society. The thesis analyses Thailand as a ritual state where people’s lives and the state’s affairs are full of ritual practices. Spirit cults crucially contribute to state formation and nationalism. Ritual performances around historical figures that are enacted by local people reproduce their subjection under the Thai state. Such spirit practices from the margins contain spectral power and maintain the central state’s power and the monarchy’s auratic potency. At the same time they draw the charismatic power of the central state into local circuits of sociality and meaning. In a region considered the powerhouse of state Buddhism, local spirit cults are not subservient to, undermined by, or detached from state Buddhism. They form a mutualistic relationship with Buddhism to serve people’s proximate needs. The thesis documents the intriguing world of medium-abbots, medium-monks, and spirit mediums whose techniques and authority are modelled on Buddhism, introducing the reader to a cast of practitioners whose identities disrupt the presumed hierarchies between Buddhism and mediumship.

Spirit mediumship is central to the reproduction of Isan personhood in a dynamic and shifting globalized social landscape. In a region marked by high levels of labour mobility and social fragmentation, spirit mediums serve as the linchpins for recombinant forms of sociality and selfhood built around an idiom of spiritual kinship. Spirit mediumship can be considered as a contemporary vernacular of empowerment. Spirits facilitate the recognition of female desire and the enactment of extra-domestic feminine social projects. Mediumship encompasses heterogeneous forms of desire and sexuality that conflict with conventional modernist identities. As a healing discipline, mediumship illuminates a material theory of the self and comprises a corporeal technology for mending afflicted personhood through ritual enactments. The multisensory and performative aspects of ritual healing shed light on the relevance of spirit mediumship in reconstituting selfhood in a region undergoing turbulent social change.

Journals

[Click on titles for more information]

TAJA—THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY

Volume 26, Issue 3, December 2015, Special Issue 28: Language, Morality and the Emotions, Guest Editors: Bree Blakeman and Ian Keen

Bree Blakeman and Ian Keen: Introduction

Ian Keen: The language of morality

Alan Rumsey: Language, affect and the inculcation of social norms in the New Guinea Highlands and beyond

Alan Jones: Disparate dimensions of a Mekeo socio-moral order: Values, emotions and dispositions in language, discourse and practice

Darja Hoenigman: 'Are my brothers fucking your sister?' Shaming and being (a)shamed in a Sepik society

Dr Bree Blakeman: Exploring the role of affect in Yolnu exchange

Belinda Burbidge: 'We are kangaroo, we have the owl': Linguistic and emotional clues of the meanings of the bush in changing Wiradjuri being and relatedness

Sarah Holcombe: The revealing processes of interpretation: Translating human rights principles into Pintupi-Luritja

Alex K. Gearin: 'Whatever you want to believe': kaleidoscopic individualism and ayahuasca healing in Australia

Thomas McNamara: English, community and opportunity in northern Malawi

ANTHROPOLOGICAL FORUM

Volume 25, Issue 4 2015

OCEANIA

Volume 85, Issue 3, November 2015

ETHNOS: JOURNAL OF ANTHROPOLOGY

Volume 81, Issue 1, 2016

HAU: JOURNAL OF ETHNOGRAPHIC THEORY

Volume 5, Issue 3, 2015

JOURNAL OF THE ANTHROPOLOGICAL SOCIETY OF SOUTH AUSTRALIA

Volume 39, December 2015, Special edition: Norman B. Tindale's Research Legacy and the Cultural Heritage of Indigenous Australians, Editors: Amy Roberts and Kim McCaul

CENTRE FOR ABORIGINAL ECONOMIC POLICY RESEARCH

Research monographs, discussion papers, working papers and topical issues papers from CAEPR.

Articles

[click on titles for more information]

BRIGITTE LEWIS

['Creating consent culture'](#), *Overland*, 22nd Sept. 2015.

MELISSA BAIRD AND JANE LYDON

['The Pilbara Crisis: Resource Frontiers in Western Australia'](#), *Cultural Anthropology Online*, December 17, 2015.

Books

[Click on titles for more information]

VENEZUELA REFRAMED: BOLIVARIANISM, INDIGENOUS PEOPLES AND SOCIALISMS OF THE TWENTY-FIRST CENTURY

Luis F. Angosto-Ferrández
Zed Books 2015

ENGAGING WITH STRANGERS: LOVE AND VIOLENCE IN THE RURAL SOLOMON ISLANDS

Debra McDougall
Berghahn 2016

WARS OF TERROR

Gabriele Marranci
Bloomsbury 2015

MAKING A DIFFERENCE: SOCIAL ASSESSMENT POLICY AND PRAXIS AND ITS EMERGENCE IN CHINA

Susanna Price and Kathryn Robinson
Berghahn 2015

A NEW ERA? TIMOR-LESTE AFTER THE UN

Sue Ingram, Lia Kent and Andrew McWilliam (editors)
ANU Press 2015

MAKING ABORIGINAL MEN AND MUSIC IN CENTRAL AUSTRALIA

Ase Ottosson
Bloomsbury 2016

REMOTE AVANT-GARDE: ABORIGINAL ART UNDER OCCUPATION

Jennifer Loureide Biddle
Duke University Press 2016

THE LIVING ANCESTORS: SHAMANISM, COSMOS AND CULTURAL CHANGE AMONG THE YANOMAMI OF THE UPPER ORINOCO

Zeljko Jokic
Berghahn 2015

SOUTHERN ANTHROPOLOGY: A HISTORY OF FISION AND HOWITT'S KAMILAROI AND KURNAI

Helen Gardner and Patrick McConnell
Palgrave 2015

Films

2015 BABEL FILM FESTIVAL

Sardinia, Italy

Two Irish language films have been selected for the 2015 Babel Film Festival in Sardinia: **Spiorad na Samhna**, about the origins of Halloween, and **Rúbaí**, about a girl who declares herself an atheist before her First Communion.

Babel is the only festival promoting the use of 'minority languages' in film making around the world. This year, there are 79 films, with 44 'minority languages', ranging from Cree, Innu and Kurdish to Sámi, Swahili and Yazidi, including European languages like Basque, Welsh, Catalan, Ladin, Occitan and Sardu.

The festival director says these languages "are more oriented to a poetic vision of the world and are closer to the life of communities, the frame that makes life worth living day after day".

Spiorad na Samhna – Spirit of Samhain – traces origins of Ireland's biggest Halloween Carnival in Derry back to troubled years of 1980s. It also traces

origins of Halloween itself to the Celtic festival of Samhain. Dr. Jenny Butler from the Folklore Department of University College, Cork narrates this strand.

In **Rúbaí**, a comedy-drama, the eight year old girl declares she is an atheist before her First Communion and refuses to participate. Rúbaí faces emotional blackmail, religious and philosophical debate and out and out intolerance in today's supposedly diverse and modern Ireland.

A session on "**Norwegian Cinema and Minority Languages**" will be of interest to Irish people. It looks at state of Sámi and Kven in mainstream film making there. Finn McAlinden's '**The Secret Language**' investigates Kven, a language only officially recognised by Norway in 2005. He quotes linguist, Georg Sauerwein: "If you take the mother tongue from a people; you take away their confidence, their creativity and their identity – and in the end you take their will to live." His film investigates the "consequences when your parent's language is not only forbidden, but is actively being eradicated".

Babel Film Festival: <http://www.babelfilmfestival.com/programma-2015/>

Spiorad na Samhna: <https://vimeo.com/101398600>

Rúbaí: <https://vimeo.com/87079634>

Misc

[Click on titles for more information]

ALLEGRA LAB COMPETITION

To encourage anthropologists to write about their work for a broader audience Allegra and SAPIENS have partnered to launch a competition for more engaged types of anthropological writing.

TRANSMISSIONS AND TRANSITIONS IN INDIAN ORAL TRADITIONS

Special issue, *Oral Tradition* 29 (2) 2015
Guest editor: Kirin Narayan

DEJA LU, ISSUE 4

Déjà Lu ("Already read") is an initiative of the World Council of Anthropological Associations that aims at pluralizing the dissemination of anthropological knowledge on a global level. The idea is simple: Déjà Lure re-publishes articles selected by the journals of the associations members of the WCAA (and other relevant journals in the field) and gives them global visibility by means of its international networks.

Opportunities

[Click on titles for more information]

PHD SCHOLARSHIP AT DEAKIN

Applications close 19th February

SUMMER SCHOOL, SPIRIT 2016, BEYOND THE CITY LIMITS: RETHINKING NEW RELIGIOSITIES IN ASIA, UNIVERSITY OF GOTTINGEN, GERMANY

Applications close 6th March

2 PHD AND 3 POSTDOCTORAL FELLOWSHIPS AT UNIVERSITY OF LIEGE, BELGIUM

Applications close 13th March

AAS AGM PAPERS 2015

Minutes of 2015 Annual General Meeting

Waiting for minutes...

President's Report

CHRISTOPHER HOUSTON

AAS President's Report 2015 On behalf the AAS executive and membership I thank the University of Melbourne's organising committee for the planning and administration of this AAS conference.

The Executive Committee that has served the Society this year (2014-2015) are:

President: Associate Prof. Christopher Houston (until October 2015)

President Emerita: Prof. Ghassan Hage (until October 2015)

President Elect: Dr. Pamela McGrath

Secretary: Dr Hannah Bulloch

Treasurer: Associate Professor Christine Helliwell

Ordinary Directors: Dr Gerhard Hoffstaedter (until October 2015) and Dr Natasha Fijn

Other office bearers include:

Assoc. Professor Martha Macintyre, Dr. Michael Goddard (Editors, The Australian Journal of Anthropology)

Dr. Grant McCall (Public Officer)

Ms Michelle O'Toole (Postgraduate Student Representative)

Dr Klara Hansen and Dr Malita Allan (Newsletter Editors)

Dr Lara McKenzie and Mr Benjamin Hegarty (Website Editors)

Dr Marcus Barber, Dr Justin Barker and Prof. Nicolas Peterson (Accreditations Committee)

This was a busy year for the AAS as usual. With the development of the logo and the new website behind us, negotiations with Wiley Blackwell concerning the on-line submission system for TAJA took centre stage. It was decided that TAJA would no longer use the system provided by the publishers but would initiate a new, somewhat more familiar, submission process whereby people will send their papers into the editor via email. The executive is pleased to welcome Dr. Michael Goddard (Macquarie University) to the editor position, as well as Dr. Jaap Timmer and Dr. Eve Vincent as the book review editors.

It is a sad pleasure, therefore, to extend a massive vote of thanks to Associate Professor Martha Macintyre, who has resigned after six brilliant years as editor of TAJA. Martha fostered the careers of a number of younger scholars, maintained the high standards of the journal, changed its cover format into a more appealing package, and fostered through the review and editorial process a good number of excellent contributions to the discipline. The society is grateful for Martha's faithful and hard-working stewardship of the journal. We thank, too, the reviews team at the University of Melbourne for their wonderful work over the last five years.

The executive held Skype meetings every two months throughout the year and had one face-to-face meeting in Canberra in late July. The committee members should be applauded for achieving a great deal, many involving laying durable structural changes that will consolidate the future viability of AAS. Members should be reminded that the labour of the members of the executive is voluntary and as such they should be particularly applauded and thanked for their achievements.

The administrative officer, Shane Silva, has not only been closely involved in the running of everyday AAS business but has devoted an exceptional amount of time to fine-tuning the AAS website. Pam McGrath, Christine Helliwell, Hannah Bulloch and Shane are the active nucleus of AAS in Canberra without which the organisation would not be viable. Thanks should also go to Grant McCall who holds the position of Public Officer for the Society.

One important aspect of this year has been the continuing development of the new AAS website that was instituted in July, 2014. The work on the new website included a substantial redevelopment of AAS'

financial system and members databases. A number of the website's features – for example the forum function – have yet to be developed. Interestingly, the AASNet email system remains the society's most reliable form of disseminating news, knowledge and debates concerning the discipline here and abroad. The society has been delighted with the work of Lara McKenzie, the new website editor.

Among other things, complexities of the accreditations process has made the Executive reconsider the whole membership model and procedures. We are proposing a review of the membership process and structure, with the hope of radically simplifying these. Thanks as usual to the AAS Accreditations Committee chaired by Marcus Barber.

As is customary, AAS has provided financial support for a number of initiatives aimed at promoting and boosting anthropology as a discipline. These include: ANSA photography competition; travel grants for students to attend the annual conference; a number of travel grants for indigenous students to the annual conference at the University of Melbourne; and a new post-doctoral research award that facilitates a new scholar to develop or publish their PhD work. The winner of this award will be announced at the conference dinner. The AAS also awards prizes for best article, best honours thesis and best PhD thesis, to be announced at the conference dinner. It should be noted that AAS has also advertised Masterclass Grants this year though we did not get any applications (and therefore this scheme was replaced by the post-doctoral scheme).

The AAS conference is being held at the University of Melbourne this year, and it has been a pleasure to work with the organizing committee there, led by Dr. Catie Gressier and Assoc. Professor Monica Minnegal. As usual the AAS is delighted with the programme, and with being able to assist in the film program, support ANSA in their organisation of student panels and photography competition, sponsor the Annual Guest Lecture to be given by Dr. Martha Macintyre, and organise the HoD meeting, to be held on Wednesday evening at the University of Melbourne.

Other activities worth noting include the AAS Submission to the Review of Australian Research Training System, authored by Nick Peterson and submitted by Christopher Houston. Dr. Pam McGrath has begun the process of establishing a Reconciliation Action Plan for the AAS.

Finally, on a personal note, I thank the Society for allowing me to serve as President for the 2014/2015 period. The current President Emerita

Ghassan Hage will leave us too after formidable performance and significant achievements. We all wish him the best and thank him for his commitment.

Treasurer's Report

CHRISTINE HELLIWELL

I am pleased to advise members that our financial situation remains sound, and that for the eleventh year running the Society has received an unqualified audit report from George Diamond of Di Bartolo Diamond & Mihailaros in Canberra.

The Society continues to be in a strong and secure financial position. Our equity (that is, our total assets against liabilities) is \$317,897, which is around \$10,000 less than last year. As at 30 June 2015, AAS was holding

- \$3,436 (2014 – \$3,405) in our everyday account;
- \$70,383 (2014 – \$66,075) in our high interest earning account;
- and \$205,091 (2014 – \$202,837) in our high interest earning TAJA account.

The funds in the TAJA account have been considered a strategic reserve to be used in the event that our current arrangements with Wiley Blackwell for the journal's publication fail. However, this looks increasingly unlikely, since our new 5-year contract (now into its second year) looks sustainable and viable. Consequently, the Executive may consider investing these funds in the coming year.

As promised at last year's AGM, we took a conservative approach to managing member funds this year, and continued to support initiatives commenced in the previous year. We have:

- Continued to improve and update the new website;
- Implemented a Reconciliation Action Plan workshop;
- Further increased the number of scholarships available for students to attend conferences;
- Continued to invest in TAJA special issues;
- Continued to provide support for the Executive to meet face-to-face during the year, and to attend the annual conference.

Our accounting loss for the 2014/15 financial year was \$10,455 (2013/14 – \$29,462). The operating loss was expected and was in line with our budget for the financial year. The difference from the previous year was due to several factors including:

- Writing off bad debts for membership fees in 2014 and 2015;
- Increase in TAJA costs, in part due to increased number of issues.

Our total expenditure of \$122,759 was just over \$21,500 more than last year (\$101,175). This is primarily due to the fact that we wrote off \$26,609 in bad debts for the previous two financial years. The bad debts relate to both membership subscriptions and the TAJA component.

Website costs of \$15,726 were less than in the previous year as development costs were significantly reduced. However, we are continuing to identify potential improvements including fixing a number of defects. We hope to work on these in the coming year.

Our membership numbers currently stand at 587 (2013/14 – 586). This consists of:

- Fellows – 258;
- Ordinary members – 300;
- Associate members – 29.

As usual, a number of members (approximately 150–200) did not pay their dues during the 2014/15 year. This number was higher than in the previous year (approximately 110). There were several factors that contributed to this:

- Members typically renew membership close to the annual conference. The membership turnout at last year's New Zealand conference was lower than at previous conferences;
- This was the first year that the new website was used and some members had difficulties accessing their invoices on a new (unfamiliar) site. There were also some glitches in the invoicing system in July and August (these were subsequently fixed);
- In the past we have deactivated members who did not renew for two consecutive years. Last year we noticed some members making back payments in order to maintain continuous membership, so we increased this to three years;
- Increase in membership fees.

However, we note that a number of members who did not renew last year have since paid back fees and renewed membership this year. 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 our funds. We welcome your ideas as to how members can be encouraged to pay membership fees on time.

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

Anthropology.

Over the last year our administrative focus has mainly been on completing the website, fixing defects and deploying enhancements. In the year ahead we will be looking to increase our services to members by reinvesting our retained earnings. The focus for next year will be to increase our engagement with, and improve services to, our members. We are keen to identify ways to do this.

As indicated above, last year we decided to take a conservative approach to managing expenditure this year until we had a better sense of what the ongoing relationship between income and expenditure would be like, especially in relation to the new website project. We are currently forecasting that we will break even in the coming year. At that point, if we are making a reasonable surplus every year, we should consider either new initiatives or the expansion of current initiatives.

Finally, I wish to thank my fellow members of the Executive for bearing patiently with me during my first year as Treasurer, and to Shane Silva for his administrative help. Special thanks must go to Pam McGrath who not only provided me with tuition on how to manage the AAS accounts, but also stepped into the breach while I was doing fieldwork overseas for several months earlier this year.

TAJA Editor's Report

MICHAEL GODDARD

1. Publication

As incoming editor I have had two meetings with Wiley's Melbourne-based publishing co-ordinator, Rosie Duffy, whom I find to be very efficient and helpful in person and via email. She keeps me up to date with relevant developments particularly in publishing, and supplies me with regular statistics, etc, on TAJA's performance among the journals Wiley publishes. The production staff of Wiley, on the other hand, all appear to be offshore and change every few months. The first issue for which I will be solely editorially responsible for is still to come out [Vol 27(1) 2016], so it is as yet too early to judge the effects of dealing with three different people in succession in getting that issue together. Vol 26(3) of 2015 has just been completed, with a few proofing hiccups which may have been the result of changing production personnel. Otherwise the production process appears to run smoothly, and the production staff respond quickly to queries and requests.

I have not yet received the 2015 publisher's report from Wiley. The most recent report is for 2014.

According to this our 2-year impact factor for 2014 was 0.415. This was down on the 2-year impact figure for 2013 (0.605). The 5-year impact factor was 0.516, down on the 5-year impact figure for 2013 (0.584). Our 2 year 'Impact Factor Ranking' for Anthropology journals was 57 of 83, higher than 2013 (50 of 82). The 'ranking' of journals, driven by the quantification of 'citations' under measurement projects such as the ERA, is undoubtedly affecting both regional and international journals. As a publishing anthropologist I have noticed that it is also affecting the acceptance/rejection strategies of some journals, based on predictions and judgments about the likely citation scores an article would generate. As current editor of TAJA I am trying to avoid such strategies.

2. Submissions

Early this year TAJA discontinued the use of the automated 'ScholarOne' submission system. This system had been adopted late in 2014, introduced by Wiley. While the previous editor reported that authors responded positively to the use of ScholarOne, I have found in contrast that authors responded positively to its discontinuation, and welcomed the return to non-automatic emails and the increased opportunity for 'human' communication. Dropping ScholarOne has not affected the submission rate as far as I can discern. In 2014 the number of review-worthy submissions from January to November had been 32 (ScholarOne was introduced around Sept). Since April of 2015 (when I joined the editorial team), we have had 24 review-worthy submissions, which is roughly the same rate. Of these submissions only 2 were rejected, and 4 required major revisions. The rest were either accepted as-is or with minor revisions. In addition we reviewed one special issue submission, which was rejected, though 2 of the 7 articles were notably better than the rest and their authors invited to consider resubmitting drafts as stand-alone articles. We have also received two proposals for special issues, one of which has been accepted and is currently being prepared, and the other was accepted, but (according to a recent communication) may not proceed due to reconsideration among the contributors.

Accepted submissions are now queued for publication well into 2017, which is a healthy sign.

3. Reviews

TAJA has two new book review editors, Jaap Timmer and Eve Vincent. We thank the previous review editors, Tamara Kohn and Richard Chenhill, for their work and contributions. Jaap and Eve are currently reviewing our arrangements for soliciting books, in the light of changing practices by publishers in offering, or making available, books for review – some publishers no longer automatically send out books to journals nominated

by authors, and only send them if specifically requested by journals.

4. Editorial Matters

Martha Macintyre was most patient and helpful during the transition in Editors, and both TAJA and myself owe her a great debt for her work over six years and particularly in the recent period of change in the technical and management climate of academic journal publishing. Erin Fitz-Henry continues as Assistant Editor, and Sue Cram as copy editor (a.k.a. Editorial Assistant).

I endorse the comments by Martha in her 2014 editor's report that the ERA measures and current 'workload' models do not acknowledge adequately the work of editing and reviewing. I agree completely with her submission on the matter last year to the ARC and to the national ViceChancellors' committee. As I am retired from paid academic employment the editorship of TAJA is not a great personal burden, but it is time consuming and would impinge greatly on the workload of a salaried academic. Also, the difficulty in finding appropriate reviewers – importantly for the maintenance of good academic standards in a journal – cannot be underestimated. Current models attempting to quantitatively measure our academic work and 'outputs' are an impediment, rather than a stimulant, to the qualitative endeavours of a peer-reviewed journal such as TAJA.

ANSA Chairperson's Report

MICHELLE O'TOOLE

This past year the ANSA Executive has worked with the aim of building upon the foundations laid in previous years, and focussed upon building more strength into the team, roles, and processes. By strengthening the core of the Network, we hope to leave it in good shape for future executive team members so they can focus their efforts on other areas.

In this report, I provide an overview of each key area of activity that the ANSA Executive has worked on since being elected in November 2014.

1. Membership

At the time of writing this report, membership numbers are as follows:

ANSA members 278
Facebook "likes" 681
Twitter followers 99

As at this time last year, we had around 217 members, 483 Facebook "likes", and 47 Twitter

followers.

2. AAS/ANSA 2015 Travel grants

A large number of applications were received for this year's travel grants, which are funded by the AAS to support postgraduate students attending the annual conference to present their research. ANSA distributes the grants, which are approved by the AAS Executive.

For the first time since the travel grants were offered in 2006, in this past year ANSA implemented a new category of grant to assist those living and working in remote communities. While we were able to award the Remote Area Travel Grant, the offer was unfortunately unable to be accepted because the proposed recipient had since left that location. Nevertheless, I recommend that this category be maintained in future years as it clearly fills a need.

A refinement to the eligibility requirements for the Robyn Wood Travel Grant was made this year. Ordinarily, applicants who reside in the same State/Territory as the conference is being held are not eligible for an AAS Travel Grant, however an exception was made in 2015. This year's Robyn Wood Travel Grant recipient uses a wheelchair and thus has extraordinary financial costs associated with attending the conference. I recommend that in future years, such exceptions remain in consideration by ANSA and AAS Executive members.

The 2015 travel grant funds were distributed to students from eight different institutions who will be presenting at the conference:

Robyn Wood Travel Grant:

Ainslee Hooper, Deakin University

AAS/ANSA Travel Grants:

Henrike Hoogenraad, Adelaide University

Sarah Cameron, Macquarie University

Md Mujubul Anam, Queensland University of Technology

Benjamin Hegarty, The Australian National University

Alice Neikirk, The Australian National University

Kirsty Wissing, The Australian National University

Ying-Cheng Chang, The Australian National University

Markus Bell, The Australian National University

Stephanie Betz, The Australian National University

Channa Abdul Razaque, The Australian National University

Alexandra Smith, The University of Queensland

Esther Anderson, The University of Southern Queensland

Crystal Abidin, The University of Western Australia

3. Postgraduate panel at AAS2015

This year's postgraduate panel is the largest ever, with 26 papers across 7 sessions. Themes range from issues in medical anthropological theory and practice, to online identity and worldview, to religious moralities and creative practice. We are pleased to be able to host presenters from a broad range of Australian and

New Zealand universities, and support postgraduate students as they begin their academic careers. A special thanks goes to those who are kindly giving their time and energy to serve as discussants in the sessions:

Medical anthropology theory and practice: Dr Narelle Warren, Monash University

Ethnographic theory and practice: Dr Gillian Tan, Deakin University

Online identity and worldview: Dr Jolynna Sinanan, RMIT University

Religious moralities and creative practice: Dr Debra McDougall, The University of Western Australia

Migration, identity, and place: Dr Celia McMichael, La Trobe University

Social hierarchies: Dr Sharyn Graham Davies, Auckland University of Technology

4. Workshops at AAS2015

ANSA organised some pre-conference workshops for postgraduate students and early career researchers on publishing, networking, and grant writing. There is no cost for the workshops, thanks to the generosity of a number of people. My heartfelt thank you for facilitating these goes to:

- A/Prof. Martha Macintyre, Dr Lara McKenzie, and Dr Tarryn Phillips: Getting published
- Dr Yasmine Musharbash and Dr Gerhard Hoffstaedter: Breaking the ice: establishing and maintaining relationships in the post-degree workplace
- Dr Hannah Bulloch and Dr Bill Fogarty: Successful grant writing skills

My thanks also go to ANSA university representative Ruth Constantine and conference organiser Catie Gressier for assisting with arranging facilities and catering.

5. Photography competition

Following the success of the previous AAS/ANSA photography competitions held in 2013 and 2014, the AAS and ANSA were very pleased to announce another competition this year. The competition theme was 'Moral Horizons', in keeping with the theme of the AAS conference. With this in mind, we encouraged submissions of images depicting aspects of morality in all its various forms. The prizes are \$300 for First prize, \$200 for Highly commended, and there will also be a \$100 prize for the winner of the People's Choice Award, which will be voted for by conference delegates. All three awards will be presented during the AAS conference dinner but may be given in absentia if winners are unable to attend the conference.

6. Website

The key focus area for ANSA's website activities this year was undertaking a review of our website provider. This work was generated primarily through the

upcoming conclusion of the contract for the ANSA website. The review of website providers and products resulted in our decision to move to a different host. In doing so, we aim to have a more user-friendly platform from which to share information and communicate with members. Once the migration is complete, members of the ANSA Executive will experience a greater ease of use and website users will notice aesthetic differences. The former website URL (<http://www.ansa-aas.net/>) will remain the same. Thank you to Ainslee Hooper, the current ANSA Web Officer, for her work in researching options and migrating the content from the existing website to the new one.

7. Postdoctoral writing fellowship

ANSA was very pleased to work with members of the AAS Executive in setting up the inaugural Postdoctoral writing fellowship award, which was intended to provide some financial support to a PhD graduate in developing the writing up of research already conducted for publication. We received ten submissions of a very good standard, making judging challenging. The fellowship recipient's submission, however, was outstanding and the judges' decision unanimous. Due to the number and strength of the applications received in this first year of the fellowship, I recommend that the initiative be funded on an annual basis.

Last of all, as this is my final term in this role I would like to say thank you to all those people I've had the pleasure of working with over the past four years. I would like to especially thank members of past and current ANSA executive teams and all the committee members who've worked so hard to build up the network. My deep gratitude also goes to all the members of the AAS Executive over the time I have been in office. Your support for postgraduate students and early career researchers is warmly appreciated, as is the opportunity to have served.

Review of membership model

PROPOSAL TO REVIEW AAS MEMBERSHIP CATEGORIES AND PROCEDURES

Introduction

The AAS Executive Committee is interested in reviewing the AAS's membership structure and procedures in 2016, with the support of the Society's members.

The Executive is concerned that as the Society grows and changes, our current membership model may no longer be best suited to us. In particular, we are concerned by the administrative costs of the current procedures as well as the impediments

these procedures may pose to joining the Society.

There are two related issues that the Executive would like to review: the Society's membership categories and the application process.

The current system

Membership categories

Currently AAS has three membership categories, which are laid down in the Society's constitution:

- Fellows must have a PhD in anthropology or have engaged in professional activities that the Society accepts as being equivalent to a PhD in anthropology.
- Ordinary Members must have an Honours degree in anthropology or equivalent qualifications.
- Associate Members need not have a qualification in anthropology. They are entitled to attend all meetings and receive all notices of the Society, but they cannot vote in ballots or at meetings of the Society, and they cannot they stand for election to the Society's Executive.

Fellows and Ordinary members pay their membership fees at either a Salaried, Unsalaries rate or Retired rate.

Application process

Those wishing to join the Society as a Fellow or Ordinary member are required to submit an application consisting of:

- their CV
- a copy of their degree certificate or transcripts (or a statement outlining equivalent qualifications) appropriate to the level of the application
- optionally, the names of two referees who are Fellows of the AAS.

Those wishing to join as an Associate Member are required to provide:

- the name of one referee who is a Fellow of the AAS
- a short statement outlining the reasons for wanting to join the Society.

All applicants must also pay a \$20 application fee.

Applications are evaluated by an Accreditation Committee made up of three volunteer members. Membership is confirmed only upon payment of the first year's dues. A new electronically based membership application was recently implemented which has sped up the process, but it normally takes between two and six weeks for an application to be fully processed.

Rationale for the application vetting process The requirement that potential members submit

evidence of qualifications etc and that this be judged by an Accreditations Committee, was introduced over a decade ago. This was primarily due to concerns that people without formal anthropological qualifications and training were obtaining work/positions as anthropologists based on their membership in the Society. As we understand it, some companies employing anthropologists were requiring Society membership as a condition of employment, and were using membership status as one determinant of pay scales.

Issues with the current model

Although there were good reasons for introducing the existing categories and process, in the Executive's view, they warrant critical review as they may deter applicants and may be costly to the Society.

Many membership applications to the Society are started each year in our electronic system but never completed. The reasons that people so frequently fail to complete applications are complex and require further investigation. But we do know this is in part due to the nature of the current model. For example, some people do not continue because they cannot easily determine their membership status, and/or cannot access their degree certificate or transcript, which is currently a requirement for making an application.

The complexity of the membership categories and the requirements of the current application process also pose a considerable administration load on the Society. For example, the process frequently involves a number of emails to be sent back and forth between the applicant and the AAS Administrator (as people seek to finalise their application and check on its status, or submit incomplete applications), as well as emails between the Administrator and the Accreditations Committee. This is financially burdensome to the Society and absorbs administrative and volunteer time that could be spent on other tasks.

Alongside the loss of potential members and the cost of administration, the long membership processing times creates problems each year for the awarding of AAS grants. Only AAS members are eligible for Society grants. Often students submit membership applications just prior to submitting a scholarship application, but their membership has not been fully processed by the time the awards are ready to be announced.

On recent evidence, it is not clear that the risk of misuse of Society membership outweighs the considerable loss of membership that AAS appears to be experiencing as a result of the current application process introduced to mitigate these risks. The current Executive believes that it is also ultimately up to employers to properly assess the qualifications of candidates, rather than to take membership in the

Society as a proxy for such qualifications.

As such, the Executive Committee would like to open a discussion with members around possible alternative membership models. Two potential alternatives are presented below as a starting point for the conversation, although there are certainly other options that could also be considered and the Executive welcomes other ideas.

Alternative models

Open membership

This is the model favoured by many equivalent organisations, including the American Anthropological Association, the Association of Social Anthropologists of Aotearoa /New Zealand, and the Asian Studies Association of Australia.

Potential members simply fill out a brief online form, pay their first annual membership fee and as soon as the payment is processed they are admitted as members. No separate application fee is required.

There are no membership categories but this model can still allow for different fee rates (eg, Salaried/Unsalared/Retired or Normal/Concession).

Two membership categories

This would be a compromise between the current system and an open membership system.

There would be two membership categories: Fellows (who must have a PhD or equivalent) and Ordinary Members (everyone else). But all members would be able to vote in ballots and at meetings of the Society, and stand for election to the Society's Executive.

Those wishing to join the Society as a Fellow pay an application fee and submit:

- a copy of their degree certificate or transcripts (or a statement outlining equivalent qualifications) and
- the names of two referees who are Fellows of the AAS.

The AAS Administrator checks the degree certificate. If it is a straightforward case (eg, PhD in Anthropology from an Australian University) they approve it. If they are unsure about the qualifications, they refer the application to a single Accreditations Officer who follows up with the referees.

Those wishing to join the Society as an Ordinary Member are not required to submit any documents. They simply fill out a brief online form, pay their first annual membership fee and as soon as the payment is processed they are admitted as members.

Implications

Changing our membership categories would require

changes to the AAS Constitution. Therefore, any potential changes will need to be carefully considered and have the support of a majority of AAS members.

Changing the AAS membership structure and/or procedure is likely to have major implications for the way AAS electronic systems operate and as such would cost the Society money upfront (but could prove to be far more cost-effective in the long-term).

The proposed 2016 review of the Society's membership model would involve soliciting members' feedback in more detail, including members' understandings of the Society's current-day purpose and their understandings of how employers interpret AAS membership (both of which have implications for whether the AAS needs to remain exclusive in its approach to membership), the experiences of people in joining (or trying to join) the AAS, and their preferences for future approaches. We would also ascertain cost estimates for changing our electronic systems in line with alternative models. The findings would then be brought to the 2016 AGM and, if warranted, the Society's membership model be put to a vote.



AAS Financial Papers 2014-2015

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INCORPORATED

AUDITED FINANCIAL STATEMENTS

FOR THE YEAR ENDED 30 JUNE 2015

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

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AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

COMMITTEE'S DECLARATION

Your committee members submit their report for the year ended 30 June 2015.

Committee Members

The names of the Executive Committee members at the date of this report are:

President Elect: Dr. Pamela McGrath

Secretary: Dr. Hannah Bulloch

Treasurer: Dr. Christine Helliwell

Ordinary Directors: Dr. Gerhard Hoffstaedter, Dr. Natasha Fijn

Principal Activity

The principal activity of the Society during the financial year remained unchanged during the years.


Results

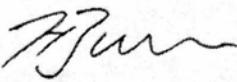
The Association posted a net deficit after tax for the year ended 30 June 2015 of \$10,455 (2014: surplus of \$29,462).

Committee Members' Benefits

During or since the financial year no Committee Member of the Society has received or become entitled to receive any benefit.

Signed in accordance with a resolution of the Committee.


Committee Member *Dr Pamela McGrath, President Elect*


Committee Member *Dr Hannah Bulloch, Secretary*

INDEPENDENT AUDIT REPORT AUSTRALIAN ANTHROPOLOGICAL SOCIETY INCORPORATED

Report on the Financial Report

We have audited the accompanying financial report of the Australian Anthropological Society Incorporated (the association), which comprises the Balance Sheet as at 30 June 2015 and the Income Statement for the year ended on that date, a summary of significant accounting policies and other explanatory notes and the Statement By Members of the Committee.

Committee's Responsibility for the Financial Report

The Committee of the association is responsible for the preparation and fair presentation of the financial report in accordance with Australian Accounting Standards (including the Australian Accounting Interpretations) and the Incorporations Association (ACT) Act 1991. This responsibility includes designing, implementing and maintaining internal controls relevant to the preparation and fair presentation of the financial report that is free from material misstatement, whether due to fraud or error; selecting and applying appropriate accounting policies; and making accounting estimates that are reasonable in the circumstances.

Auditor's Responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We conducted our audit in accordance with Australian Auditing Standards. These Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal controls relevant to the entity's preparation and fair presentation of the financial report in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal controls. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the directors, as well as evaluating the overall presentation of the financial report.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Independence

In conducting our audit, we have complied with the independence requirements of Australian professional ethical pronouncements.

Auditor's Opinion

In our opinion, the financial report of the Australian Anthropological Society Incorporated is in accordance with the Incorporations Association (ACT) Act 1991, including:

- i. giving a true and fair view of the Association's financial position as at 30 June 2015 and of its performance for the year ended on that date; and
- ii. complying with Australian Accounting Standards (including the Australian Accounting Interpretations) and the Incorporations Association (ACT) Act 1991.

PKF Di Bartolo Diamond & Mihailaros

George Diamond
Partner

Date: 10 November 2015

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

**BALANCE SHEET
AS AT 30 JUNE 2015**

	2015	2014
	\$	\$
Current Assets		
Cash at Bank – CBA Cheque Account	3,436	3,405
Cash at Bank – CBA Savings Account	70,383	66,075
Cash at Bank – TAJA Savings Account	205,091	202,837
Cash on Hand (unbanked funds – other)	2,010	1,538
Provision for Tax Refundable	7,325	4,657
Trade Debtors	23,685	16,573
Sundry Receivable – Conference Acct	-	29,752
Other receivables - Paypal	4,970	1,857
	<u>316,900</u>	<u>326,694</u>
Non-Current Assets		
Office Equipment – at cost	1,983	1,983
Less: Accumulated Depreciation	(986)	(325)
Total Assets	<u>317,897</u>	<u>328,352</u>
Current Liabilities		
Trade Creditors & Accruals	-	-
Total Liabilities	<u>-</u>	<u>-</u>
Net Assets	<u>\$317,897</u>	<u>\$328,352</u>
Members Equity		
Retained Earnings	317,897	328,352
Total Members' Equity	<u>\$317,897</u>	<u>\$328,352</u>

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

**INCOME STATEMENT
FOR THE YEAR ENDED 30 JUNE 2015**

	2015	2014
	\$	\$
Income		
Membership Fees	53,668	47,658
Conference Operating Surplus'	-	29,752
Interest Income	5,478	6,799
Other Income	1,898	1,860
TAJA Income	30,156	24,228
TAJA Subscriptions	21,104	20,340
Total Income	<u>112,304</u>	<u>130,637</u>
Expenditure		
Administration costs	3,255	3,349
AAS Conference	6,182	1,251
ANSA Expenses	8,385	6,521
Bad Debts Written Off	20,333	-
Bank & Merchant Fees	696	1,051
Depreciation	661	325
Discounts Given	1,056	1,693
Executive meeting costs	3,662	2,941
Professional charges	30,759	24,675
Prizes, Gifts & Donations	3,500	4,000
TAJA Subscriptions & associated costs	28,544	14,069
Website Costs & Development	15,726	41,300
Total Expenditure	<u>122,759</u>	<u>101,175</u>
Net Surplus/(Loss)	(10,455)	29,462
Less: Income Tax Expense	-	-
Less: Under provision for Tax prior year	-	-
Net Surplus after Income Tax	(10,455)	29,462
Retained Earnings at Beginning of Year	328,352	298,890
Retained Earnings at End of Year	<u>\$317,897</u>	<u>\$328,352</u>

The financial report should be read in conjunction with the accompanying notes.

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.

**STATEMENT BY MEMBERS OF THE COMMITTEE
FOR THE YEAR ENDED 30 JUNE 2015**

In the opinion of the Committee

- (i) the accompanying Statement of Financial Performance is drawn up so as to give a true and fair view of the results of the Society for the year ended 30 June 2015.
- (ii) the accompanying Statement of Financial Position is drawn up so as to give a true and fair view of the results of the Society for the year ended 30 June 2015.
- (iii) at the date of this statement there are reasonable grounds to believe that the Society will be able to pay its debts as and when they fall due.

The financial report has been made out in accordance with Australian Accounting Standards and other mandatory professional reporting requirements.

This statement is made and signed on behalf of the Committee.

On behalf of the Committee


Committee Member

Dr Pamela McGrath, President


Committee Member

Dr Hannah Bulloch, Secretary

AUSTRALIAN ANTHROPOLOGICAL SOCIETY INC.
NOTES TO AND FORMING PART OF THE FINANCIAL REPORT
FOR THE YEAR ENDED 30 JUNE 2015

NOTE 1 STATEMENT OF ACCOUNTING POLICIES

The financial statements are a special purpose financial report that has been prepared in accordance with Australian Accounting Standards, other mandatory professional reporting requirements and the requirements of the Association Incorporations Act.

The financial report has been prepared on accrual basis and is based on historical costs and does not take into account changing money values or, except where stated, current valuations of non-current assets.

The following is a summary of the significant accounting policies which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of these financial statements.

(a) Goods and Services Tax (GST)

The organization is not registered for and is not liable for GST. Accordingly, no GST has been charged on revenue account and all expenditure has been disclosed at their GST inclusive values

(b) Revenue

Revenue from the provision of goods and services is recognised on provision of those goods and services to customers.

Interest revenue is recognised on a proportional basis taking into account the interest rates applicable to the financial assets.

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 and Klara Hansen. Contributions should be sent to the.q.editors.aas@gmail.com

The next issue of the Newsletter will be circulated in April 2016. All newsletters from December 1978 to the present are available on the AAS web site: <http://www.aas.asn.au>.

Australian Anthropological Society Office Bearers at December 2015

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President Emeritus: Vacant

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Treasurer: Christine Helliwell

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