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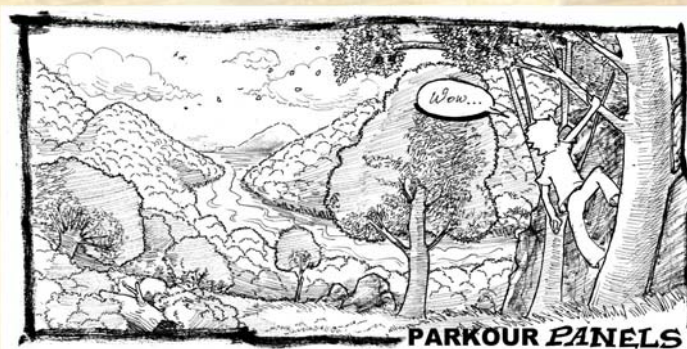
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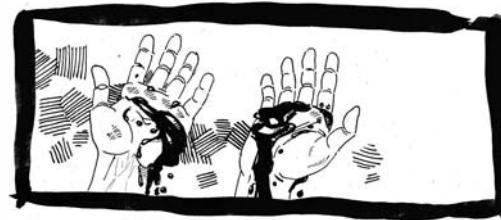
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PARKOUR PANELS

Images: Alex Pavlotski from his PhD research and thesis entitled *Visualising Parkour* (La Trobe University), 'My choice to use comics is also partially a reflection of a personal aim, to push the boundaries of existing expressive conventions within ethnography. I believe that anthropology is sufficiently broad to accommodate a multitude of expressive forms. I am also excited by the idea that the products of anthropology may one day reflect some of the diversity that defines its subject matter'.

THE TOP OF THIS PART OF THE FENCE TURNED OUT TO BE DIFFERENT FROM THE OTHERS. IT WAS SHARP.
I KNEW THE CUTS WERE DEEP BECAUSE OF THE AMOUNT OF BLEEDING AND BECAUSE THEY DIDN'T HURT.
THE GRAVITY SET IN WHEN I REALISED THAT I COULDN'T MOVE TWO FINGERS.



Condolences

Patrick Wolfe 1949-2016



Some words about Patrick from other sources:

<https://redflag.org.au/node/5159>

<https://apan.org.au/2016/03/01/vale-patrick-wolfe/>

Vivienne Kondos (1933-2016)

BY MICHAEL ALLEN, 30 MARCH 2016



Keith Adams, ethnographer film maker, Vivienne Kondos, with pencil and notebook at the ready, and her daughter Sandy Kondos goggle eyed at an important domestic ritual in Kathmandu, Nepal, January 1974


Vivienne Kondos began her long academic career in 1953 as an undergraduate in the University of Western Australia, graduating in 1955 with majors in Philosophy and English Literature. After marrying, giving birth to her daughter Sandy and at the same time running a restaurant in Perth with her sociologist

husband Alex, she and her family then moved to the UK in 1965 where she enrolled for three years as a post-graduate student in prehistory at the Institute of Archaeology, University of London.

Despite some very real fascination with aspects of prehistory Vivienne nevertheless soon found herself yearning for a greater emphasis on the contemporary social and cultural world. Hence, when the family moved to Sydney in 1969, she resumed her academic career by enrolling as an MA Honours qualifying student in the Department of Anthropology, University of Sydney. I first met Vivienne in 1970 when she attended a number of my undergraduate lectures in anthropology. I have especially vivid memories of the intensity of her contribution to class discussions in a small group of honours students attending a course on Hindu Social Institutions. She always seemed to be full of ideas, many of them already challenging those of the established authorities whose works we were discussing, most notably those of the famous French sociologist Louis Dumont and the American McKim Marriott. Needless to say, as an admirer of Dumont I was both surprised and impressed. But a year later I was not at all surprised when she was awarded First Class Honours at fourth-year level and in the following year enrolled as a PhD candidate. To my delight she decided to carry out fieldwork in Nepal on the daunting topic of "The Kingdom of Nepal: An Analysis of Hindu Ritual", under my supervision.

This marked for me the beginning of a forty-five year engagement with every phase of Vivienne's continuing research in Nepal, including long periods during her PhD candidature when both of us were carrying out fieldwork in Kathmandu at the same time – Vivienne focusing on the Hindu Parbatya and myself on the Buddhist Newar people. On a number of occasions we would both wind up attending the same ritual and I still treasure the detailed fieldwork notes that she most generously gave to me after attending a Newar domestic ritual in 1974 in which young girls married a god in the form of a nut. It resulted in what I regard as one of my better publications.

But it was not just this kind of conventional fieldwork focus on what people did and said that Vivienne showed a real flair for, it was also her passion to ask questions that might elicit something of her informants' understanding of what was going on. Always, it was her relentless pursuit of ideas and understanding that was paramount. And in such a sophisticated cultural and literary environment as that of Kathmandu that meant not just asking questions of those attending the ritual, but also to seek out the many ritual and other experts for further illumination. There was indeed, nothing that Vivienne more enjoyed about fieldwork in Nepal than her numerous lengthy sessions with the local pundits. She was determined that whatever kind of anthropological understanding she might eventually arrive at it must make sense not only to the actors or participants but also to the pundits. And in my opinion she succeeded quite



brilliantly in basing her theoretical formulations firmly on the pundits' understanding of Hindu culture, ritual and even politics. And it was precisely this achievement that enabled her to mount convincing critiques of those western scholars who resorted too easily to western theories to explain things Hindu, most notably those theories that laid claim to universal validity.

When it was time for Vivienne to cease fieldwork and instead begin the even more difficult task of writing a thesis, it was the same story. Instead of pursuing the knowledge of local pundits she was now equally determined to incorporate in her understanding of her research material everything that western scholars who had concerned themselves with Hindu culture and society had ever written. Inevitably, the years passed and the thesis grew alarmingly until finally she submitted her massive tome of 560 pages. It literally covered everything from the unique political system of the world's then only surviving divine monarchy to the intricacies of the caste system, the land tenurial system, to gender relations and most especially Hindu metaphysics and ritual.

Despite its daunting length her three prestigious examiners were all highly eulogistic and strongly recommended publication. John Hitchcock, the doyen of American anthropologists who had done research in Nepal, wrote that her thesis "is most impressive. I am confident that its ideas will be welcomed as a fresh and brilliant contribution to the field of South Asian Studies." Roger Keesing, the then Professor of Anthropology at the Australian National University, praised the thesis as "an impressive piece of sustained scholarship that contributes importantly to questions of social theory, to the understanding of Hindu culture, and to the empirical understanding of Nepalese history, social structure and polity". The third examiner, Sir Ernest Gellner, the then Professor of Anthropology at Cambridge University wrote, "The enterprise is of importance for the light that it throws on the relationship of religion to politics in general, in Asian rural societies in particular and more specifically still, in what is after all the only state now existing in which Hinduism is an established religion".

Her central argument rested on two key propositions – that when Hindus think about the phenomenal universe they do so in processual rather than in structural terms, and that in a fully operative Hindu polity those religious ideas, most notably those of purity and pollution, to which Dumont and many other scholars have given such priority, are themselves best understood as but the normative expressions of a set of rules formulated and imposed by powerful monarchs. In other words, the generation and maintenance of socio-cultural forms are profoundly influenced by processual ideas and by the exercise of power. On the basis of

these ideas, which were substantiated by a wealth of ethnographic and historical data, Vivienne was able to greatly illuminate our understanding of many hitherto puzzling features of Hindu culture, society and polity.

Despite the recommendation of her examiners that her thesis should be published, those publishers approached declined on the grounds of its excessive length. However, fortunately Vivienne has over the years succeeded in publishing most of its key theoretical ideas and ethnographic data in a series of important papers, most notably in those included in her first book, published in 2006 and titled, *On the Ethos of Hindu Women*. This was a bold exploration of some controversial issues that relate to the everyday life of Hindu women in both Nepal and India. In a wide range of contexts, including family and kinship, marriage, ritual enactments, cosmology, textual representations, social theory and even the contemporary world of Indian cinema, Vivienne argued that in order to understand the lives of women the analyst must first explore the relevant Hindu concepts and values. Furthermore, such an injunction was far more than to simply ensure that the analyst makes herself familiar with such material - it was to also directly incorporate the cultural insights thus gained into the analytical tasks of understanding, interpretation and explication themselves. Such a classic anthropological approach then gave her a powerful weapon whereby she could seriously question the validity or worth of those numerous theoretical formulations that preferred instead to largely ignore the Hindu formulations in favour of those derived from western philosophy and social science theory.

Foremost amongst such theories are the following: the Maussian theory that makes reciprocity and exchange the basis of social life; Lévi-Strauss's theory that kinship and marriage have their origins in the incest taboo; the over-reliance in contemporary thought, especially amongst some feminist scholars, on agency as an explanatory concept; and, most potently of all, the psycho-analytic approach to the understanding of myths and rites which accords, she contends, an unwarranted centrality to repressed sexuality. It is not that Vivienne entirely dismisses the claims of those who employ such theories, but rather that an over-reliance renders the complex trivial through ignoring the input from locally fashioned cultural concepts. Hence, the importance for the success of the anthropological endeavour in immersing oneself in the ethnography not just of culturally specific human action, but more importantly, in equally culturally specific thought, emotion and imagination. In other words, it is not the unconscious that she shies away from, but rather the notion that the unconscious is predominantly a product of pre-cultural universal forces. On the

contrary, the unconscious should be understood to be as much a cultural product as is the conscious.

It is most especially in her analysis of two important rites that focus on women – the horrendous immolation of widows on their deceased husband's funeral fires known as sati – and the Nepalese annual rite known as ratauli – in which women act in a manner that is contrary to everyday behaviour – that Vivienne employs specifically Hindu cultural understandings, most especially the rasa theory, to make sense of what initially defies understanding. By this I mean that she succeeds in significantly advancing our understanding of both rites by paying close attention to their emotional tone – to the ways in which the participants come to believe in the efficacy of the rites by experiencing emotions that impart aesthetic efficacy. I found her work here to constitute a highly original contribution to the understanding of both rites. Indeed, in the case of ratauli, even her descriptive account is original in so far as only a few fleeting references without any kind of analysis exists in the literature.

When Vivienne began her research in Kathmandu in 1972 it was still firmly established anthropological practice to not only study culture in a specifically social context, most typically by locating the research in a supposedly well-defined community, such as a village, clan or perhaps tribe, but also to seek to provide what might be termed social or sociological understandings of the cultural stuff – whether it be rites, myths, stories, beliefs, values or whatever. Without doubt such a research methodology bore fruit, but by the 1970s a kind of ennui was developing through the lack of any significantly new fruit emerging. Furthermore, as more and more research was being carried out in large-scale and socially very complex settings, such as nation states, the sociological paradigm employed began to wear distinctly thin as a useful correlate of the complexity of human thought, ideas, values – in other words, of culture.

But to abandon the notion of a circumscribed sociality as both a fieldwork locus and as an explanatory resource was for many of us a daunting thought. But that is exactly what Vivienne did when she arrived in Kathmandu. She lived in the centre of a substantial city and embarked on a research methodology which we both rather whimsically referred to as “taxi anthropology”. That is to say, she travelled extensively, more often than not in taxis, not only in Kathmandu but also in the neighbouring city of Patan and elsewhere in the valley, both to attend rites and other events that interested her and to seek out informants, some learned pundits, others simply participants, to impart their understanding of whatever it was that she was currently focusing on. In other words, right from the beginning she saw as her primary interest the Hindu cultural stuff, at times made manifest in some local action, such as a ritual or a political

protest, but above all embodied in the vast world of Hindu knowledge found in part in written texts but also in the minds of Nepalese Hindu citizens, wherever they were. Indeed, as time passed, she increasingly widened the net even further by familiarising herself as much as she could with the even larger corpus of written material emanating from India.

This is not to say that she ignored the social context. On the contrary, she has, both in this and in previous publications, made significant contributions to our understanding of Hindu sociality in all of its relevant contexts. In the present work, this applies most especially to upper-caste joint families in Kathmandu, the Nepalese caste system, the cinema-going public in both India and Nepal, and throughout gender relations. It is then small wonder that we had to wait thirty-years for her first book to appear. Quite clearly, both the range of topics and the sophistication of the analysis fully reflect this long gestation. On the *Ethos of Hindu Women* is that rare thing, a truly original work of scholarship.

In her latest book (2013), simply titled *Kali*, she once again applies such an approach both in her search for an understanding of her at times challenging ethnographic material on Kali and her worship in Nepal, and to then demonstrate the inadequacies of those anthropologists who have employed western theory, most notably those derived from psycho-analysis and structural anthropology. It is above all else her steadfast commitment to such an approach that stamps this small book as an important and original contribution to anthropological theory, to a sophisticated understanding of Kali worship and to South Asian studies generally.

I would now like to briefly outline just what this Hindu processual understanding of the whole phenomenal universe is that Vivienne first identified in her massive treatise on the Nepalese state and its complex social order and has further amplified in all of her subsequent publications. It is in fact, a theory known as the triguna theory and at this point I would like to let Vivienne herself describe it in her own words which occur in chapter eight of her book on Kali which focuses on Dasain, the all-important ten-day long religious festival in Nepal which culminates in a massive nation-wide sacrifice of goats, chicken and buffaloes to Kali in her demon-destroying form of Durga:

One of the first things Hindus will tell you about their religion is that Brahma creates, Visnu maintains and Siva destroys, and adding perhaps, that they do so on and on in unending cycles. These summary statements distil the characteristic Hindu approach to the phenomenal world and one which is essentially processual. Less well known is that the underlying powers of the great gods are technically referred to as the gunas, as first

expounded by Samkhyan thought some 1400 years ago.

That the idea of process entails the operation of the guna forces is to be gleaned in the Samkhyan elaboration which proposes that when the three gunas, rajas, sattva and tamas, are in equipoise, nothing happens. When rajas predominates, however, there is activation and the move to the phase of creation; when sattva, the integrating, sustaining force, pre-dominates, there is the phase of preservation or stability; when tamas predominates, a breaking-down force, a force with the capacity to render inert, is operative so that here is the phase of disintegration. The gunas in this perspective therefore are not so much qualities but propensities or driving forces and as such are critical for an understanding of the processes involved in the workings of the cosmos.

But to finally get to the relevance of all of this for an understanding of Kali and her immense popularity in Nepal and indeed throughout the Hindu world, is the realisation that the three guna forces or powers, though as in the above statement associated with the three principal male gods, are nevertheless only made manifest in the phenomenal world in the form of the male Gods female counterparts or energies, who are generically referred to as their saktis. The sakti of Brahma is Mahalaksmi, the goddess of creation or beginnings; the sakti of Visnu is Mahasarasvati, the goddess of maintenance, integration, continuity and knowledge and the sakti of Siva is Mahakali, the black goddess of disintegration, decay, rottenness, death.

To the western ear, an ear most likely full of structural polarities, such as good and evil, pure and impure, male and female, or life and death, Kali is then something of an enigma – a powerful and much-loved goddess who is nevertheless in command of a destructive, disintegrating power or force that can bring in its train such seemingly undesirable outcomes as decay, illness, rottenness and death. In this wonderful little book, with its powerful portrayal of Kali, all black and bony, with her fierce eyes and terrible protruding red-coloured tongue that has been so powerfully painted by her husband Alex to adorn the book's front cover, Vivienne demonstrates in context after context that in the Hindu processual understanding of the phenomenal world the destructive power of Kali, far from being understood in negative terms, for there can be no beginnings without endings, there can be no life without decay and disintegration, is in fact positively evaluated. In other words, tamas guna, the guna of destruction, is as important and recurrent a force in the cosmos as are the other two forces of rajas and sattva, of growth and maintenance.

Vivienne's contribution to Australian anthropology is by no means confined to the formal domains of research and publication. In addition, one must

point to the beneficial impact for all those associated with Vivienne, whether as colleagues or as students, of engagement with the unusual power of her intellect in a great variety of contexts - in classes, in tutorials, in departmental seminars, over coffee, at post-seminar dinners and in corridors and offices. Her commitment to the academic endeavour was total, her command of the literature in anthropology and in related disciplines, especially sociology, history, philosophy and gender studies, was formidable, and her capacity to stimulate others to think deeply, critically and productively has been of immense benefit to all those who engaged with her in debate or discussion. In short, she was an intellectual powerhouse of unusual intensity and originality. But one should also take note of the many years of hard work and productive input that Vivienne has provided, much to the benefit of TAJA, and hence also of the AAS, not only as an editorial board committee member, but also as the editor of a Special Issue of the journal on Politics of Ritual, as joint editor (with Gillian Cowlshaw) on a Special Issue on Mabo and Australia and as sole author of three articles.

While Vivienne formally retired from the University of Sydney in 2001, she certainly did not retire from research. She recently described some of her post-retirement research as follows: "I have continued researching certain old interests, sometimes with more gusto and experimenting with a different genre. Regarding the latter I have written a docudrama about the Gurkha soldiers and their relationship with their British officers (Your Glory, Our Honour). I have submitted it for scrutiny by several Australian professional film makers. Another docudrama is in progress, with a story set in Sydney, about a Nepali serving a life-sentence in an Australian prison."

Finally, but importantly, Vivienne was highly esteemed within the Nepalese community in Australia. In 2009 she was made an Honorary Member of two Nepalese associations - the Newar organised Guthi Association and the Nepalese Australian Association, in recognition of her many years of research in Nepal. In the same year, at the annual meeting of the Australian Anthropological Society, Vivienne was also made an Honorary Life Member of the society in recognition of her contribution to Australian anthropology.

Anthropocene Transitions

THE UNIVERSITY OF SYDNEY, 12-15 DECEMBER, 2016

<http://www.aas.asn.au/conference/upcoming-conference/>

The 2016 conference of the Australian Anthropological Society will be hosted by The Department of Anthropology, School of Social and Political Sciences at The University of Sydney in partnership with the Australian Anthropological Society.

The Conference will be held at The University of Sydney from Monday, December 12th to Thursday, December 15th.

Call for Panels

The Organising Committee is calling for expressions of interest from members of the society intending to organise panels and is seeking a range of regional and thematic interests reflecting the conference theme. Expressions of Interest should include a Title, a Short Abstract of no more than 50 words and a Long Abstract of no more than 150 words. They should nominate a panel coordinator or coordinators who intend to take the responsibilities through to the end of the conference.

Expressions of Interest must be received by Friday May 27th and should be sent to the Conference Secretary, Neil Maclean:

neil.maclean@sydney.edu.au

Organising Committee:

Convener: Linda Connor

Secretary: Neil Maclean

Treasurer: Robbie Peters

Conference Theme: Anthropocene Transitions

The 2015 United Nations Paris Agreement achieved a surprisingly unanimous statement on the 'urgent and potentially irreversible threat to human societies and the planet' posed by climate change, as well as the need for deep and accelerating reductions in global greenhouse gas emissions. Despite the lack of mandated targets or pathways, the Agreement is an affirmation of the limits of human adaptation in a future scenario of biosphere decline.

Since their evolution towards the end of the Pleistocene epoch, modern humans have always encountered negative environmental change such

as extreme weather events, shifts in regional climatic conditions, volcanic eruptions, earthquakes, epidemic disease, depopulation, loss of food sources, pestilence, and pollution. Many of the cataclysmic changes have been anthropogenic. Now human activities are changing geophysical processes on a planetary scale, prompting atmospheric chemist Paul Crutzen and ecologist Eugene Stoermer to envision a new epoch fusing geophysical and human agency. In 2000, they coined the term 'Anthropocene' to refer to the epoch they identified starting in the eighteenth century when humankind began to remodel the planet's ecosystems with the chemical revolution and invention of the coal-fired steam engine, the emergence of industrialised societies and modern forms of capitalism.

The idea of Anthropocene goes to the heart of anthropological enquiry. It pushes practitioners to rethink fundamental boundaries, values and suppositions, including expectations of the perpetuity of homo sapiens and the prospect of extinction. It lends urgency to the task of widely communicating our knowledge about the limits and potentials of human adaptive capacities. Climate change may be the ultimate experience of entropy for Anthropos and other living beings, as planetary systems become increasingly disordered. The process deepens existing inequalities.

Anthropologists explore the practical materiality of human survival across the planet's ecosystems as well as the varied worlds of language and imagination in which humans dwell. Our research engages with activity in life worlds that connects with processes of transformation, inequality and exploitation. Those lifeworlds, their transformations, and our research now have a finite horizon.

This conference calls on anthropologists to bring our skills, knowledge and wisdom to bear on a fleeting and fragile moment in the human career, when the species condition of Anthropos intersects with the transitional epoch of the Anthropocene. Our disciplinary understandings recognise new forms of environmental change as phenomena that span many dimensions of human experience and institutionalised practices. Anthropos may resist or misrecognise climate change reality but Anthropology can recognise and name our species' capacities for a constructive response to its complexities.

Keynote Speakers:

Professor Aletta Biersack, Department of Anthropology, The University of Oregon, <http://anthropology.uoregon.edu/profile/abiersac/>

Associate Professor Susan Crate, Department of Environmental Science and Policy, George Mason University, <https://esp.gmu.edu/faculty-staff/facultybios/susan-crate/>

The 2015 AAS National Survey of Anthropological Practice - Preliminary Findings

PAM MCGRATH (AAS PRESIDENT) & GREG ACCIAIOLI (AAS PRESIDENT ELECT)

On behalf of the AAS Executive I would like to thank everyone who took the time to participate in our recent survey of Australian anthropological practice. The reaction was tremendous. We had more than 430 responses and now have a really comprehensive data set to work with.

We have had an initial look at the results, and while there is still a great deal of more complex analysis to be done, some key findings are emerging. Two of our tentative conclusions are that, despite a history of tension between academic and professional anthropologists in Australia, there is significant overlap in the foci of our work. The key differences, it seems, are in the kinds of professional activities we undertake and the channels we use to communicate the results of our work. There is also a remarkable convergence in the national and regional issues that we see as most significant, a convergence across employment sectors. What differentiation there is in this regard concerns issues at the local level that are considered most significant, though even at that level there is overlap.

Here are a few top picks from the preliminary findings:

Overall findings:

70% of respondents were members of the AAS (6% weren't sure!).

57% of respondents were female, 42% male, and just under 1% of other gender.

The overall age profile is fairly consistent with national figures. 15% of respondents were over the age of 65 (national figure = 13%).

Aboriginal or Torres Strait Islanders are under-represented: Only 4 respondents (0.9%) identified as Aboriginal or Torres Strait Islanders, which is well below the national figure of 3% of the total population, reflecting lack of engagement with the discipline as practitioners.

We are a very inter-disciplinary discipline: one third of respondents reported that they hold a post-graduate qualification in a discipline other than anthropology.

Are we international or parochial? Most respondents were Australian citizens (81%), trained in Australia (80%), and live in Australia (92%).

55% of all respondents hold a PhD in Anthropology; 13% hold a Masters in Anthropology; 22% hold a post-graduate diploma or Honors degree in Anthropology.

Employment

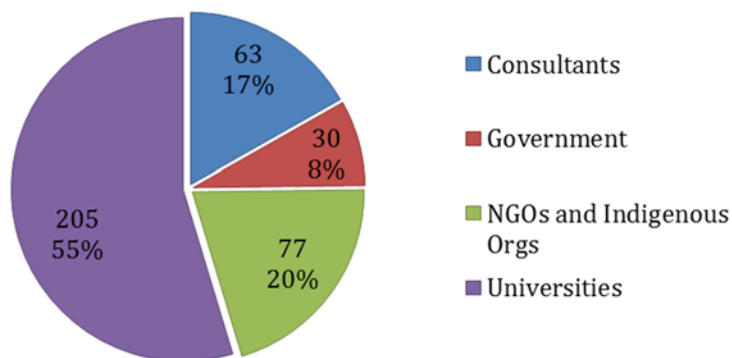
87% (375) respondents report that they are currently in anthropology-related paid employment.

Are we under-qualified? Many respondents (45%) who are employed as anthropologists do not hold a PhD in Anthropology.

Those anthropologists who responded are slightly less well-remunerated than the average Australian in full-time employment. The average earnings of Australians who are employed full-time is currently \$80,054; 54% of employed respondents earned less than that from anthropological-related employment in 2014-15 financial year.

Many of us have 'portfolio careers', i.e. we juggle multiple professional roles: one in four (24%) of respondents who reported that they are currently in an anthropological-related employment hold more than one position.

Respondents by Primary Employer



Anthropologists working in Universities

Universities are by far the largest employer of Australian anthropologists, with 55% (205) of employed respondents based in universities, an above average proportion of whom are women (60%). University-based respondents are better qualified than their counterparts in other sectors, with over 90% holding a PhD or Masters in Anthropology, with 31% also holding post-graduate qualification in another discipline. University-based respondents are also relatively well-paid, with 52% earning more than \$80K per year. Approximately 1 in 5 university-based respondents are employed under an ARC or other external grant.

Anthropologists working as consultants

17% (63) of all employed respondents are consultants (either sole traders or employed by consultancy firms). This is an older and more masculine work force: 55% of consultants are men, and a greater than average proportion of consultants are over the age of 56. They are not as well qualified as counterparts based in universities: 67% of consultants hold a PhD or Masters in Anthropology. One-third have post-graduate qualifications in another discipline. Some of these anthropologists working as consultants are relatively well-paid, with 9% in the top income bracket, but overall they earn less than the average reported income (66% earning less than \$80K per year).

Anthropologists working for NGOs or Indigenous organisations

NGOs and Indigenous organisations are a small but significant employer of anthropologists, with 20% (77) of respondents working for such organisations. Anthropologists working in this sector are much younger than average: 66% of employed respondents aged between 26 and 35 years work for NGO or Indigenous organization. NGOs in particular employ proportionally more women than men. Overall, respondents working in these kinds of organisations are less qualified than their counterparts working in other sectors, but nevertheless over half (57%) of respondents working for Indigenous organisations have a PhD or Masters in Anthropology and one third have post-graduate qualifications in another discipline. They also report significantly lower salaries than colleagues working in other sectors: 72% earn less than \$80K per year.

Anthropologists working for government

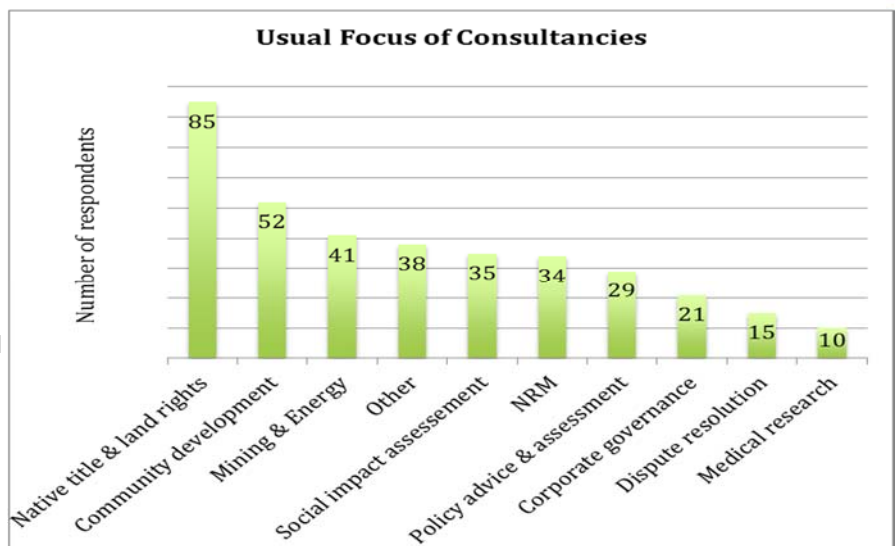
Commonwealth and state government is a relatively small employer of anthropologists (8%, or 30 of employed respondents). An above average proportion of these are men, and they are predominantly aged between 36 and 66 years of age. They are also not as well qualified as their university counterparts: 70% hold a PhD or Masters in Anthropology. They report higher than average incomes, with 76% earning more than \$80K per year.

Consultancies

A surprising number of survey respondents reported that they have undertaken a commercial consultancy in the past 5 years:

- 37% (75) of university-based respondents
- 38% (29) of NGOs & Indigenous organization-based respondents
- 30% (9) of government-based respondents
- 83% (53) of consultancy-based respondents

Some of these consultancies appear to be used strategically to pursue other research activities. Almost half of the university-based consultants who reported having undertaken a commercial consultancy in the past 5 years indicated that they have used income from consultancies to cross-subsidise other research. Native title, land rights, community development, mining and energy are the dominant thematic foci of the consultancies undertaken by respondents, along with natural resource management and social impact assessment (see graph).



These preliminary figures are still fairly 'soft', as there remains a considerable amount of work to be done cleaning the data and undertaking further cross-tabulation of all the responses. In addition, detailed content analysis of responses to the qualitative questions about issues of significant concern and professional challenges still needs to be done.

We are presenting some of the above findings at a special panel focussed on the World Council of Anthropological Association's Global Anthropological Survey of Anthropological Practice at this year's International Union of Anthropological and Ethnological Sciences Congress, being held in Dubrovnik in, 4-9 May. We hope to be in a position to present and publish more conclusive findings at the next AAS conference, to be held in Sydney in December. In the meantime, feel free to get in touch if you have any feedback on these preliminary findings or ideas about how we might approach the analysis in order to maximise the value of what has already proven to be an extraordinary exercise.

ANSA

HENRIKE HOOGENRAAD (ANSA PRESIDENT)

ANSA is pleased to announce this year's [travel grants](#) for those travelling to Sydney to present a paper at the conference. We want to underscore that Applicants must be paid members of the Australian Anthropological Society (AAS), and that it may take approximately one month for the processing of the application. To become an AAS member, go to: <http://www.aas.asn.au/join-aas/>. We particularly encourage applications from Aboriginal and Torres Strait Islander students, early career researchers and those living in remote locations. For full details of the grants and how to apply, please keep an eye [the ANSA website](#), as details will be uploaded soon.

Also at the conference, we'll be displaying the finalists from the [annual photography competition](#), which this year will comprise two categories: one for AAS members and one for postgrads/ECRs. The full details of the competition and how to participate will be uploaded on the ANSA website very soon.

If you haven't checked it out already, you might like to have a look at our [Profile of the Month](#) piece on the ANSA website.

You can **follow us on Twitter** @ANSA_web. ANSA's official hashtag is #ANSAweb. Use it to organise, navigate, and disseminate information within the ANSA and postgrad communities. ANSA also 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 [on our website](#). We also regularly distribute information via the [ANSA Facebook page](#).

The ANSA Committee is dedicated to supporting Anthropology postgrads as they expand upon their skill sets and build up their networks. Do you have any comments or suggestions for us? The ANSA **Digital Suggestion Box** is available [here](#). We look forward to hearing from you.

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 / #ANSAweb

News from the Programs

UNIVERSITY OF WESTERN AUSTRALIA

Dr Katie Glaskin of UWA Anthropology and Sociology was awarded the 2015 Curl Essay Prize for her essay entitled “‘They used to frighten us’: Other-than humans and the re-making of the social’. The Curl Essay Prize is awarded annually by the Royal Anthropological Institute of Great Britain and Ireland to the author of the best essay relating to the results or analysis of anthropological work. See: <https://therai.org.uk/about-the-rai/rai-announcements>

Debra McDougall has won a 2016 Faculty of Arts Teaching and Service Award in the Category of ‘Teaching Excellence—Individual’ for her work in teaching ‘Doing Ethnography’, the core third-year methodology unit in the discipline of Anthropology and Sociology at UWA. Building on the work of colleagues Victoria Burbank and Sean Martin-Iverson, who had designed and taught the unit in previous years, Debra oriented the unit around a semester-long research project focused on social inequality and universities. Working with one another and with the instructor, the students developed more specific research questions focused on the ways that socio-economic background shaped students’ experiences of university and then undertook hands-on research using a range of ethnographic methods. The class seems to have allowed students to experience both the frustrations and the excitement of carrying out collaborative ethnographic research, while giving them new insights into the social world of Australian universities.

Since the beginning of 2016 two of our postgraduate students, Crystal and Abidin, have been awarded the degree of PhD after submission of the final versions of their theses.

Congratulations Dr. Abidin and Dr. Salter!



2016 Norman Tindale Memorial Lecture

Hosted by The Anthropological Society of South Australia

PRESENTER: DR PAMELA MCGRATH

Anthropology to the rescue! Australian anthropology's pursuit of social and academic impact in the era of native title

[Click on above title for more information]

Where: Flinders in the City, Room 1 (182 Victoria Square [the old Reserve Bank Building]) - enter from Flinders Street or Victoria Square), Adelaide

When: Friday, 12th of August, 6:00-8:00pm

What: Drinks and nibbles will be provided

RSVP: Amy Roberts (amy.roberts@flinders.edu.au)

Cost: Gold Coin Donation

Conferences

Previous listings

[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

Forthcoming conferences

[Click on titles for more information]

2016 AAS CONFERENCE: ANTHROPOCENE TRANSITIONS

The University of Sydney
12 – 15th December 2016

See page 6 of this issue of *The Q*.

2016 ASAANZ CONFERENCE: RESILIENCE, RECOVERY AND RENEWAL - CALL FOR PAPERS

University of Canterbury, Christchurch
24 – 26th November 2016

ENGAGING RISK: SOCIETY FOR RISK ANALYSIS - AUSTRALIA AND NEW ZEALAND (SRA-ANZ) 9TH ANNUAL CONFERENCE

CQ Uni, Rockhampton
22-25th 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

CRYSTAL ABIDIN

PHD 2016
UNIVERSITY OF WESTERN AUSTRALIA

TITLE

Please Subscribe! Influencers, Social Media, and the Commodification of Everyday Life

ABSTRACT

This dissertation is an analysis of how some everyday Internet users shape themselves into a popular form of social media microcelebrities increasingly being labeled "Influencers". Influencers are shapers of public opinion who persuade their audience through the conscientious calibration of

personae on “digital” media such as social media, supported by “physical” space interactions with their followers in the flesh to sustain their accessibility, authenticity, believability, emulatability, and intimacy. Emically, these five qualities are encapsulated in what Influencers refer to as “relatability”, or Influencers’ ability to captivate their audience and evoke in them the desire to identify with the Influencer.

I investigate Influencers in the “lifestyle” genre, in which they accumulate a following on blogs and social media through the textual and visual narration of their personal, everyday lives and proceed to capitalize on their followers by inserting advertisements for products and services through the narrative device of an “advertorial”. Coming from an anthropological perspective, I am interested in the everyday practices of Influencers and their relationships to the larger industry. While the data presented in this thesis include some participant observation and interview snippets from “management firms” and “followers”, and while I pinpoint some of the ways these Influencers have reshaped the media structures in Singapore, my primary focus is on the lived experiences of the Influencers per se rather than a more macro-mapping of this media ecology.

Specifically, I analyze the process of how everyday Internet users fashion themselves into Influencers and argue that Influencers make a spectacle of the ordinary, the everyday, and the mundane through practices I analyze as organized by five key tenets: personae, femininities, taste, intimacies, and attention. More precisely, I argue that the success of an Influencer is premised on the conscientious calibration of extremes within each tenet: between the “privacy” and “publicness” with regards to personae (chapter 5); between “agency” and “vulnerability” with regards to femininities (chapter 6); between “aspiration” and “emulation” with regards to taste (chapter 7); between the “personal” and the “commercial” with regards to intimacies (chapter 8); and, finally, between the “mundane” and the “spectacular” with regards to attention (chapter 9). In other words, it is the Influencers’ savvy negotiation of strategic interaction across multiple personae that constitute their impact and longevity in the industry. Although the ethnographic research was conducted in Singapore from the early to the middle years of the second decade of the 2000s, the analytical conceptualization can be mapped onto creative industries elsewhere.

JULIE ANDREWS

PHD 2016

LA TROBE UNIVERSITY

TITLE

Where’s all the community? Kinship, mobility and identity revisited in Aboriginal Melbourne

ABSTRACT

Not since Diane Barwick’s 1963 thesis on the social characteristics of the Melbourne Aboriginal community has there been similar research. This thesis revisits Barwick’s study and compares her findings with the Melbourne Aboriginal community today. Barwick researched Aboriginal migration to Melbourne from regional Victoria and identified regional affiliation through kinship ties to Aboriginal reserves. This research uses Barwick’s framework to construct a similar social profile of today’s Melbourne Aboriginal community to identify change and continuity. Following Barwick’s themes of employment, kinship, housing and education I used data gathered from the Australian Bureau of Statistics’ 2011 Census to show demographic changes in the Melbourne Indigenous community.

Through ethnographic data gathered through interviews, I explore the life stories of Aboriginal people who have relocated from regional Victoria to Melbourne or have lived in Melbourne all their lives. Drawing on the themes of mobility, kinship and culture this thesis focuses on the theme of identity within an urban space. I also describe the rise of Aboriginal organisations and show that their establishment was a form of resistance in response to government policies. As a member of the Aboriginal community of Melbourne I have used an autoethnographic approach to show my own life experiences are similar to my participants. The thesis contributes to the literature in Aboriginal studies particularly the work on urban Aboriginal communities.

KARA SALTER

PHD 2016

UNIVERSITY OF WESTERN AUSTRALIA

TITLE

Structure and Anti-Structure: Communitas in Damanhur, Federation of Communities

ABSTRACT

Damanhur, Federation of Communities, in northern Italy is a contemporary intentional eco-community begun in 1975. Using Victor and Edith’s Turner’s concepts of liminality and communitas, I investigate

how Damanhurians have used social mechanisms to support their community-building project. Damanhurians have developed their social structure creatively. I analyse how Damanhurian activity serves their stated aims, including those deemed ecologically beneficial, to provide insights into what motivates social and behavioural change in such communities. I argue Damanhurians have used liminal phases to find a balance between structure and *communitas*, thus facilitating adjustable social mechanisms adaptable to community members' intended and evolving aims.

Having celebrated its 40th anniversary, Damanhur, Federation of Communities, is one of the longer-lived examples of contemporary intentional eco-communities. Damanhur is located in the foothills of the Swiss Italian Alps in northern Italy. Drawing on ethnographic data from twelve months of fieldwork in 2009-10, I investigate how the members of Damanhur have used certain social mechanisms to facilitate the achievement of some social, spiritual and ecological goals.

Focusing on concepts developed extensively by Victor and Edith Turner, I argue that the members of Damanhur cultivate and sanction liminal/liminoid activity (occurring outside of structure) with the intention of fostering *communitas* (the epitome of anti-structure). In particular, I draw on Victor Turner's argument that awareness and experience of *communitas* facilitate a social structure that serves communitarian ends. In large measure, Damanhurians are seeking Turner's (1969) ideological *communitas*, a blueprint for a utopian society, where cultural activity is instrumental to attaining *communitas*; in the Damanhurian case such activity is oriented to achieving a '*communitas of nature*'. Edith Turner (2012) uses the phrase '*communitas of nature*' to refer to an ideal experience, one of interconnectedness among humans, human-made environments, fauna, flora, and the very landscape itself.

While social structure creates essential order and organisation, it also differentiates human relationships, and can lead to experiences of 'alienation', 'difference', 'inequality', and 'exploitation', whereas *communitas* as anti-structure is egalitarian. Where structure is sustainable and definable, *communitas* is momentary and inexplicable. A social structure without *communitas* is likely to succumb to its fundamental weaknesses. Using O'Dea and Yinger's (1961) 'dilemmas of institutionalization', I demonstrate how the Damanhurian approach has overcome some common institutional challenges. I argue that regular instances of *communitas*, as facilitated by the Damanhurian social structure, serve to inoculate this social structure against some of what O'Dea and Yinger (1961) identify as institutionalisation's potential pitfalls.

All communities face tensions between *communitas* as a binding force and structure as a functional tool, a tension observed in Damanhur. These two complementary elements must be balanced in order to provide a sustainable foundation and an ability to adjust social mechanisms in accordance with community members' intended and evolving aims. A positive view of change, realised through autonomous sub-communities, a focus on individual change (self-improvement), and the free movement of members between sub-communities facilitate continual adaptation of and within Damanhurian frameworks. The acceptance of change in Damanhur can also be seen as acknowledging the likelihood of fractionalisation, whose management I discuss within the framework of Jonathan Andelson's (2002) interpretation of Bateson's (1936) conceptualisation of schismogenesis.

Damanhurians have developed their social structure creatively, and, in turn, this has allowed them to approach some of the challenges of institutionalisation from new angles. Damanhurians demonstrate that their actions accord with their spiritual and ecological ideals. Collective action provides opportunities for experiences of what Edith Turner (2012) calls a '*communitas of work*'. The successful completion of projects, in turn, also motivates further activity. As much of this activity serves their stated aims, including those deemed to be ecologically responsible, my analysis provides insights into what motivates social and behaviour change in such communities.



Journals

[Click on titles for more information]

TAJA—THE AUSTRALIAN JOURNAL OF ANTHROPOLOGY

Volume 27, Issue 1 April 2016

Andrew Connelly: Pikisi Kwaiyai! (Pictures Tonight!): The Screening and Reception of Ethnographic Film in the Trobriand Islands, Papua New Guinea

Victoria Stead: Mobility and Emplacement in North Coast Papua New Guinea: Worlding the Pacific Marine Industrial Zone

Catie Gressier: Going feral: Wild Meat Consumption and the Uncanny in Melbourne, Australia

Anne-Meike Fechter: Mobility, White Bodies and Desire

Sally Babidge: Contested value and an ethics of resources: Water, mining and indigenous people in the Atacama Desert, Chile

Jessica Nancy Bird, Mark Brough, Leonie Cox: Transnationalism and the Karen wrist-tying ceremony: An ethnographic account of Karen settlement practice in Brisbane.

ASIA PACIFIC JOURNAL OF ANTHROPOLOGY

[Issue 17/1 February 2016](#)

[Issue 17/2 April 2016](#)

Special Focus Issue: Belonging in Borneo: Refiguring Dayak Ethnicity in Indonesia

Guest Editors: Kenneth Sillander & Jennifer Alexander

ANTHROPOLOGICAL FORUM

Volume 26, Issue 1, 2016

OCEANIA

Volume 86, Issue 1, March 2016

ETHNOS: JOURNAL OF ANTHROPOLOGY

Volume 81, Issue 3, 2016

SOCIAL MEDIA AND SOCIETY

Volume 1, Issue 5, April-June 2016

Me-diated Inter-faces

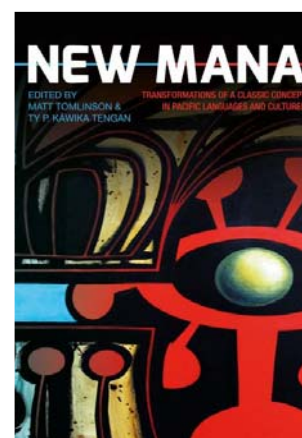
Editors: Katie Warfield, Carolina Cambre and Crystal Abidin.

CENTRE FOR ABORIGINAL ECONOMIC POLICY RESEARCH

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

Books

[Click on titles for more information]



NEW MANA: TRANSFORMATIONS OF A CLASSIC CONCEPT IN PACIFIC LANGUAGES AND CULTURES

Ty P. Kāwika Tengan and Matt Tomlinson (eds)
ANU Press 2016, available online for free download

WITCH-HUNT AND CONSPIRACY: THE 'NINJA CASE' IN EAST JAVA

Nicholas Herriman
Monash University Publishing, 2016

DANCING THE FEMININE: GENDER & IDENTITY PERFORMANCES BY INDONESIAN MIGRANT WOMEN

Monika Winarnita
Sussex Academic Press, 2016

CLIMATE CHANGE AND ANTHROPOS: PLANET, PEOPLE AND PLACES

Linda Connor
Routledge, 2016

ENVIRONMENTAL CHANGE AND THE WORLD'S FUTURES: ECOLOGIES, ONTOLOGIES, MYTHOLOGIES

Jonathan Marshall and Linda Connor (eds)
Routledge, 2016

EXPERIMENTS IN SELF-DETERMINATION: HISTORIES OF THE OUTSTATION MOVEMENT IN AUSTRALIA

Nicolas Peterson and Fred Myers (eds)
ANU Press, 2016. Free download

ASIA, MODERNITY AND THE PURSUIT OF THE SACRED: Gnostics, Scholars, Mystics and Reformers

Joel Kahn
Pelgrave Macmillan, 2016

LAND AND LANGUAGE IN CAPE YORK PENINSULA AND THE GULF COUNTRY

Jean-Christophe Verstraete and Diane Hafner (eds)
Benjamins, Amsterdam, 2016

This volume is a festschrift for Bruce Rigsby, emeritus professor of anthropology at the University of Queensland.

A pre-publication version was offered to Bruce on July 27th 2015, at UQ's Anthropology Museum. A video of the event is available here:

<https://www.youtube.com/watch?v=tnvqcRR3blQ>

Opportunities

[Click on titles for more information]

2017 ALFRED DEAKIN POSTDOCTORAL RESEARCH FELLOWSHIP

Applications close 9am Monday 30 May 2016

Deakin Research-Grants have opened the 2017 Alfred Deakin Postdoctoral Research Fellowship round. Information such as the scheme guidelines (which incorporate the conditions of award), the Expression of Interest form and the mandatory dates are available at:

<http://www.deakin.edu.au/research/researcher-support/grants-and-contracts/find-funding/alfred-deakin-postdoctoral-research-fellowships-2017>

Intending applicants should read all rules and eligibility requirements prior to submitting an Expression of Interest.

Expressions of Interest close at 9am Monday 30 May 2016. Late Expressions of Interest will not be accepted.

Those who have questions on the scheme should forward queries to research-grants@deakin.edu.au after having checked the website and read the scheme guidelines.

JCU - MASTERCLASS IN NATIVE TITLE FOR ANTHROPOLOGISTS

June 10th to June 17th 2016

This unique eight day Masterclass in Native Title for early career anthropologists, is being held at JCU's Cairns campus in beautiful Tropical North Queensland.

Facilitated by The Cairns Institute, this Masterclass could be your springboard to a meaningful career in the important world of Native Title.

Generous scholarship grants, including fee waiver, food and accommodation for the eight days will be available to eligible early career Anthropologists on application.

Places are strictly limited.

Please pre-register your interest NOW by replying to Jennifer.gabriel@jcu.edu.au

INSTITUTE FOR CULTURE AND SOCIETY (ICS) WITHIN WESTERN SYDNEY UNIVERSITY (WSU) DECRA

Applications close 9am Thursday 12 May 2016

Call for Expressions of Interest: Discovery Early Career Researcher Award applications in Cultural and Social Research.

With the continuation of the Australian Research Council's Discovery Early Career Researcher Award (DECRA) scheme in 2018 (see: <http://www.arc.gov.au/discovery-early-career-researcher-award>), ICS is investing in leading cultural and social researchers from Australia and overseas by supporting innovative and outstanding DECRA proposals from applicants who will be 4 to 5 years post-PhD at March 2017.

ICS will offer expert assistance to DECRA applications where these fit closely with one or more aspects of its research program. Please consult the Institute's website (<http://westernsydney.edu.au/ics>) for further details of the Institute's research program.

Please note that applicants seeking the endorsement of ICS need to submit a CV in the first instance to toicsro@westernsydney.edu.au by 9am Australian Eastern Standard Time on Thursday 12 May 2016. Candidates with competitive track records will then be invited to submit an Expression of Interest. Please note that EOIs will be due by 9am Australian Eastern Standard Time on Tuesday 7 June 2016, so please register your interest as soon as possible.

Prospective applicants with further questions may contact Dr Kristy Davidson at icsro@westernsydney.edu.au



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 July 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

President: Pamela McGrath

President Elect: Greg Acciaoli

President Emeritus: Vacant

Secretary: Carly Schuster

Treasurer: Christine Helliwell

Ordinary Directors: Hannah Bulloch, Gillian Tan, Lara McKenzie

Public Officer: Grant McCall

TAJA Editor: Michael Goddard

Postgraduate Representative and ANSA President: Henrike Hoogenraad

Administrative Officer: Shane Silva

Web Editors: Lara McKenzie, Benjamin Hegarty

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

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