



THE Q AUSTRALIAN ANTHROPOLOGICAL SOCIETY NEWSLETTER

142:

25 Years of Native Title.....2

Results from 2016 AAS
National Survey.....2

In The Field: Remoteness and
the State, Alka Sabharwal.....3

Capturing the Field: Witchcraft
and Development in Africa,
Matthew Gmalifo Mabefam...6

Catching up with...: Ute
Eickelkamp.....8

Conferences.....11

Books.....17

Events.....19

Notices.....20

Recent Graduations.....28

Welcome to the all new Q!

Along with a new format, we also have a packed issue. We have continued our '*In the Field*' feature. In this issue Alka Sabharwal shares her experiences of traveling through the Indian-Himalayan borderland of Ladakh. We have also introduced a new regular feature, '*Capturing the Field*'. We hope it will give those in or returning from the field an opportunity to share some images of their experiences / work / amusements without having to include an extended narrative. Please do consider sending us a few captioned photos, and a short description of your work and fieldsite. This issue Matthew Gmalifo Mabefam sent us a few snaps of his fieldwork in Ghana. We also catch up with Ute Eickelkamp convener of the 'Placing Spirit, Minding the World' workshop held in April. We have updates from the 25 years of Native Title celebrations, results from the 2016 AAS National Survey of Anthropological Practice, as well as a slew of conferences, books and notices to bring you up to date!

We hope to see you all at the *Shifting States* Conference in December!

- The Q Team

25 Years of Native Title

On 10 February 2017, eminent anthropologists and members of the legal profession congregated in Perth to celebrate 25 Years of Anthropology in Native Title.

Speakers from both disciplines outlined the engagement between native title law and anthropology and the outcomes seen from this collaboration. Many speakers provided anecdotes of evidence collection and on-country court hearings which provided many challenges and successes.

For those unable to attend, or wanting to relive the event, you can now watch it on Youtube, and read the transcript of the presentation.

The National Native Title Tribunal has released video from the 10 February 2017 seminar, "25 Years of Native Title Anthropology", on its public [YouTube channel](#), and the seminar transcript is available [here](#):

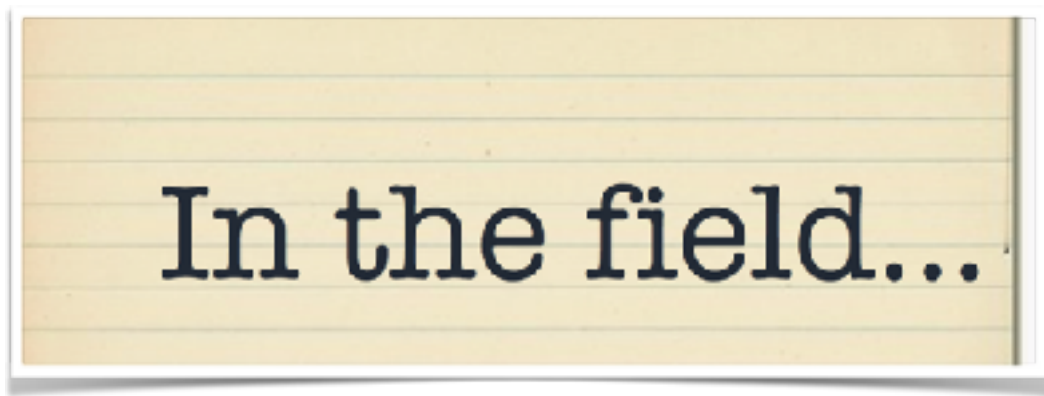


Left to right: Prof John Stanton, Dr Dianne Smith, Dr Katie Glaskin and Ms Kara Dunn

Results from the 2016 AAS National Survey of Anthropological Practice

"In early 2016, the AAS conducted an online survey of Australian anthropologists aimed at building greater understanding of the working lives of Australian anthropologists, and anthropologists working in Australia. Among other things, the AAS 2016 National Survey of Anthropological Practice (the Survey) collected information about the demographic characteristics of practising anthropologists, their qualifications and employment status, the nature of their work, and the thematic and regional focus of their expertise." (McGrath 2017, p. 2)

A link to the report can be found [here](#):



Remoteness and the State: Doing Fieldwork in Government Offices on the Himalayan Borderland of India.

Alka Sabharwal, PhD.

University of Western Australia

This short piece elucidates how an administrative encounter in a District Commissioner's office on the Himalayan Borderline of India encouraged me to reconsider "remoteness" as more than merely a spatial concept or a condition of isolation from state in my fieldwork. During this field encounter, I came to know how along with its vast distance from urban centres, "remoteness" of the Changthang region is also about relative association or familiarity emerging out of the state's bureaucratic imaginaries.

In earlier anthropological studies remoteness was an important methodological criterion of society because that's how the 'other' was created and understood through an evolutionary discourse (See Fabian 1983). The classical (spatial) remoteness of the Himalayan context also usually stood for temporal distance where these mountains were attached with mythical nature and civilisation (See Hussain 2009). When it took me three days on the road from Delhi to reach the district headquarters of Leh in the North Indian state of Jammu and Kashmir and another two days to arrive at my particular field site in Changthang, it highlighted the prevalent conception of the Himalayan remoteness. However, it was my interaction with the Jammu and Kashmir state bureaucrats in the District Commissioner's (DC) office in Leh that made me re-analyse the particular tropes of the remoteness attributed to these Himalayan regions.

On my arrival in Leh town, I was told to apply for an *inner line area permit* in order to access Korzok. This was the specific site of my study located in the Changthang plain along the Line of Actual Control (LAC) between Indian and Chinese border. This permit

had to be presented at the various police check posts on my way to the field site as a proof of my legitimate stay in Korzok. Such restricted access to the Changthang plain also reflects the similar positive discriminatory legacy that had aimed to create 'safe haven for self-contained societies' in certain parts of India during the colonial times (Aggarwal 2004). This deliberate 'othering' of Changthang is however also co-implicated by India's aim of establishing its border territories. Therefore, Changthang as a borderland might represent an archetypal, 'remote place' on the national margins but it is a place of government's desire that rarely vanishes from state's powerful gaze. The inner line inaccessibility of Changthang creates a 'meaningful remoteness' (see Shah & Schneiderman 2013) serving the state's strategic agenda and thus also operates on sociopolitical levels.

The *inner line permit* had to be requested and applied at the DC's office in the district headquarters of Leh. Given my application was for a relatively longer stay than the usual week-long travel permits, the DC, himself, had to personally meet with me in order to assess my eligibility. I suspect it was our common non-Ladakhi background that swayed the permit decision in my favour. In other words, a sort of 'camaraderie' to establish our separateness from the Ladakhi culture. District Commissioners who represent the elite Indian Administrative Services cadre mostly come from outside of Ladakh to serve here and often perceive the Buddhist Ladakh as marginal to the normative cultural ideals of India. This sort of cultural remoteness is also legally reinforced through the government's affirmative action schemes where a sense of Ladakh's remoteness/marginality constantly transpires through the DC's work. While Ladakhi do not see themselves as culturally remote, the Ladakh Autonomous Hill Development Council's demands for an effective affirmative action does substantiate the 'remoteness' to be essentially a 'multivalent relational social field' depending upon who is talking about it and why (Also see Shah & Shneiderman 2013).



Leh, 2010. Photo by author.

Once I was recognised having the privilege of being from Delhi, the Ladakhi permit officials extended their personal guidance to my application at the DC's office. I was offered a range of voluntary suggestions on how I might fill in my permit forms, the details I should consider highlighting and the certain facts that I must de-emphasise to avoid an unnecessary scrutiny of my application. Apart from suggestions about how to best secure a favourable response on my permit, Mrs Thupsthan, the section officer, also made some interesting recommendations. She advised that I may be better off

following the path of foreign researchers who choose commonly well known villages like Alchi, Nyemo, Thiksey or Shey rather than the *unimportant, remote* places such as Changthang. I questioned her as to what was wrong with the Changthang region? Why is it not considered a 'typical' Ladakh area?

Substantiating her counsel Mrs. Thupsthan stated how most of the government bureaucrats were petrified of getting a duty transfer to Changthang. Considered a "punishment posting" the remoteness of Changthang lies not so much in geographical connectivity but more, according to Mrs. Thupsthan, in the immense struggle faced by the government in serving the 'nomadic' peoples. Defined as 'savages', the unfamiliarity and strangeness of the Changthang people proved problematic for the Ladakhi 'civilised' bureaucrats. Meanwhile, Mrs. Thupsthan's colleague, Mr. Tundup also entered into our conversation to approve Mrs. Thupsthan's smug posturing about the Changthang people. According to him, these people were illiterate and "backward" and do not even understand governmental functions. He provided me with a few



Leh, 2010. Photo by author.

instances exemplifying how Changthang people appear to have no knowledge about 'entertaining' the visiting bureaucrats. His main frustration was concerning the complete obliviousness of the Changthang people to recognise and respect the extra efforts made by the state bureaucrats to serve them. No doubt, this sort of perceived recklessness of the Changthang people also carried a potential to both reproduce or challenge the existing imagery of remoteness, only ascertaining it to be not a fixed entity.

My field experiences in Ladakh corroborated how this sense of Himalayan remoteness gets manufactured and finds pragmatic political usefulness for the state as well as non-state actors. I present how besides serving the state's strategic agenda, Changthang's remoteness was not simply a spatial concept but in essence a relativistic social construct invented in the local government offices through the state's bureaucratic imaginaries.

References

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‘Witchcraft and Development in Africa: The Case Study of Northern Ghana’

Matthew Gmalifo Mabefam
University of Melbourne

Matthew’s research focuses on communities in Ghana. In particular, on issues of spirituality practices and beliefs that are a fundamental part of the African sociality. These issues also serve as an instrument that governs their relationship with one another and informs how they navigate their everyday lives. The ethnographic approach gave Matthew a deep insight into witchcraft sociality and its relationship with psycho-social, economic, political and cultural development of the region. The research took place at multiple witch camp-sites, Government and NGOs



Above: Matthew in one-on-one interaction with an accused witch at the Gnani witch camp community (9th July, 2016)



Above: A cross-section of accused witches at a mini political rally in the Gnani witch camp community (10th July, 2016)



Above: An interaction with traditional authority in the presence of some members of the council of elders (facilitated by a research assistant). (20th October, 2016)



Above: An Irish Aid sponsored noticeboard campaign against witch-hunting against women in society. (6th June, 2016)

Catching up with...

Ute Eickelkamp (Convener), of 'Placing Spirit, Minding the World: Towards an Intercultural Ethics of Care', an Eco-care Workshop at Alice Springs Desert Park 18-20 April



©Photographs by Fiona Walsh

How can inter-disciplinarity and intercultural dialogue advance an environmental ethics for Australia? Addressing this question 'hands on' were Indigenous thinkers from Pukatja on the Anangu Pitjantjatjara Yankunytjatjara Lands and from Mutitjulu, and non-Indigenous scholars who came together for a workshop in Alice Springs in April this year.

The University of Sydney's Department of Anthropology and The School for Social and Political Sciences hosted the two-day event. The Anangu delegates were: educators and artists Katrina Tjitayi, Umatji Stevens and Rhoda Stevens, artist and Bible translator Margaret Dagg, Christian seer, dreamer and painter Rachael Lionel, leading international artist Rene Kulitja, and artist Judy Trigger; the non-Indigenous contingent were Sydney University scholars, Dalia Nassar (Philosophy), Jadran Mimica (Anthropology), and Petronella Vaarzon-Morel (Conservatorium of Music & New York University) independent philosopher-poet Luke Fischer, anthropologist Noah Pleshet (Miami State University, Ohio), anthropologist Marika Moisseff (French National Centre of Scientific Research), Alice Springs based environmental scientist and award-

winning photographer Fiona Walsh, Interpreter and Senior Child Health Project Manager at NPY Women's Council Alice Springs, Suzanne Bryce, and community psychologist, artist, ethnographer Craig San Roque.

Pitched between the field and the book, the event had grown out of my four-year-long ethnographic inquiry as ARC Future Fellow, into the idea of Nature that the Anangu are forging in relation to existential challenges and new paradigms of knowing and being in their lives. Given the philosophical nature of the question, this fieldwork (preceded by three years of living at Pukatja over two decades) was highly discourse-oriented – we talked and found questions, met in creek beds to talk again, examined plants growing in the bush and along the road, puzzled over Bible passages and endangered species that once were 'good meat', traveled to the Holy Land of Israel, and shared childhood memories of a different ecology, nocturnal dreams and hopes for the future. To articulate what Nature might mean in one cultural context is difficult enough, let alone across lingual, cosmological and indeed ontological boundaries that, moreover, are shifting. The exchanges with particular individuals became so complex and rich that a larger conversation needed to be had – a workshop. And since we had entered the fields of philosophy and creative thought, a direct encounter with philosophers, anthropologists, psychologists and artists was called for.

Given how wide the disciplinary and cultural net of the meeting had been cast, a workable format was of the essence. Taking the lead from the Anangu partners who are all veteran intercultural frontline workers, I developed a staged approach, with a strong emphasis on the social dimension of the meeting. In accord with the preference of the Anangu delegates to meet close but not too close to home, we chose the desert urban hub Alice Springs (450km 'down the road'). The delegates shared accommodation and meals, and we spent half a day introducing ourselves – showing images and speaking of our life histories and cultural and ecological homes. The workshop itself followed a two-stage format: small teams of two to three *malparara*, black and white teams, worked on a specific 'smaller' Anangu-led topic on the first day; the teams shared their observations on the second day in order to see if and how a larger narrative could be crafted towards an intercultural ethic of care.

Together with me, the Anangu delegates had prepared their 'stories' well in advance, titled and translated them from English into Pitjantjatjara and back, and these were pre-circulated to the non-Anangu partners to give impetus for them to develop a 'story' in response – *ngapartji-ngapartji*, meaning 'to give and take'.

The small team exchanges were socially and multimodally productive – on account of the stream of ideas that flowed in what had become a familiar setting and intimate work process, we now have many mud maps and illustrations on butcher paper, handwritten notes, photographs (Fiona Walsh), and sound recordings (Noah Pleshet).

A compilation of a visual-audio text is in the making, to be published online through the Sydney Anthropology Symposium website; this multimedia document will offer a lively dialogical journey and reflections on the notion of 'creation', on the temporality of care, on the centrality of 'looking after' people and place, on the existential need for a sense of continuity of being, on coping with loss of lives, on the problems and potentials of translating 'deep' concepts (time, history, memory, care) across languages and world-views, on dialogical thinking-with and collaboration, and the social and intellectual pros and cons of the workshop format. As a further collaborative outcome we are considering a co-authored Position Paper, *Towards an Intercultural Ethic of Care: Anangu and non-Indigenous Explorations of Life in Precarious Times*.

We were kindly given permission by Nena Serafimovska to republish this piece originally featured in the SSPS Review: The School of Social and Political Sciences Magazine.



Shifting States



Shifting States - Tripoli, 2011, Luis Cruz Azaceta

As most of you will know by now, this year three anthropology associations (AAS, ASA and ASAANZ) are collaborating to put on an international conference in December 2017. It will bring together anthropologists and members from across Australia, New Zealand, the UK and Commonwealth and beyond on the theme of 'Shifting States'. More details about this theme can be found [here](#). The call for papers is now closed. The call for funding applications is open until *11 September 2017* and registration is also now open. We encourage you to check out the website (<http://shiftingstates.info>) and save the dates for what is sure to be an exciting week. The conference is convened by Richard Vokes and Alison Dundon of the University of Adelaide.

The University of Sydney Department of Anthropology Presents: The Monster Symposium.



Monsters are not just part of the popular imaginary, stalking movie screens and the pages of books. They manifest in socio-culturally specific ways across the world, and haunt humans no matter where they live. These local monsters—Mamu, Mulukwausi, Lau, Kalopaling, Tikoloshe, Fylgjur, Pompéro to name a few—have distinctive appearances, particular traits, their own agendas. They exist alongside humans and at times they cross into the spaces of home and community. Anthropology is key to exploring the indeterminacy of monster realities in cross-

cultural lived experience, and thus towards understanding what it means to have monsters in your life.

Monster-human encounters are telling; how one would placate ghosts in Fiji, avoid being taken by *Anito* in Taiwan, or how to co-exist with *Pangkarlanga* in central Australia, is locally contingent. We invite ethnographically rich explorations of living with monsters that illuminate how monster-human entanglements contour social relations, notions of personhood, politics, inequality, or theories of justice, ethics and morals.

Keynote Speaker: Professor Jeffrey Jerome Cohen, Professor of English, Director of Medieval and Early Modern Studies Institute, George Washington University, D.C
Convener: Dr Yasmine Musharbash

Hosted by the Department of Anthropology, School of Social and Political Science, University of Sydney, between the 7-8 Dec 2017.

To find out more about submissions and registration please visit the [conference website](#).



The popular anthropology website PopAnth is currently seeking contributors. Everyone is welcome to contribute: you don't have to be an anthropologist, you just need to bring a curiosity about the things us humans do and why we do them.

See the PopAnth [website](#) for further details



The Society for Applied Anthropology (SfAA) invites abstracts (sessions, papers and posters) for the Program of the 78th Annual Meeting in Philadelphia, PA, April 3-7, 2018. The theme of the Program is "Sustainable Futures." The meeting will also feature their second annual film festival

The Society is a multi-disciplinary association that focuses on problem definition and resolution. They are welcoming papers from all disciplines. The deadline for abstract submission is October 15, 2017.

The Indian Anthropological Society wishes to announce a call for panels and papers for a conference in January 2018 that is jointly being organised by the IUAES Commission on Human Rights and West Bengal State University.

Indigenous People, Human Security and Sustainable Development: Emerging Challenges in the Present Global Context

Organised by: Commission on Human Rights, International Union of Anthropological & Ethnological Sciences, and Dept of Anthropology, West Bengal State University, Barasat.

The concept of 'human security' has been defined and pursued in different ways by different nation states as a means of reducing the human costs of violent conflicts, as a strategy to enable governments to address basic human needs and offset the inequities of globalisation, and as a means to provide social safety nets to impoverished, marginalised people. Within Indian society itself the intra-societal and

inter-regional imbalances are significant. While the infant mortality rate in urban Kerala is about 12, it is still as high as 146 in Kishangunj in Bihar. Percentage of child births under skilled health staff is 93% in Kerala and 3% in Uttar Pradesh.

Going beyond 'security' in the military or political context, human security also requires environmental, resource and livelihood security. Security and Equality are prerequisites for stability and sustainability. Anthropology and the social sciences have a vital role to play in clarifying and developing principles, norms, rules and institutions to undertake action towards such an understanding of security, and in participating in the dialogue among citizens and policy makers. This conference seeks to create a platform for interdisciplinary research with cross-cultural data to contribute to transformations to a sustainable world.

Venue: West Bengal State University, Department of Anthropology

Date: January, 17-19, 2018

Session proposals and paper abstracts should be sent to the Conference Conveners with a copy to : wbsuiuaes@gmail.com, by October 15th 2017.



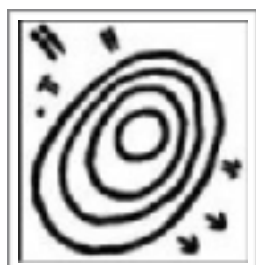
The 18th World Congress of the International Union of Anthropological and Ethnological Sciences (IUAES) has the following general subject: *The past, present and future of anthropological knowledge*. It will be hosted by the Federal University of Santa Catarina, in Florianópolis, the capital city of the Brazilian southern state of Santa Catarina, with the support of the

Brazilian Association of Anthropology (ABA). This will be the first world congress of anthropology to be held in South America since a first meeting in London in 1934.

The submission period for panels at the 18th International Union of Anthropologists and Ethnographic Sciences (IUAES) World Congress (held in Florianópolis, Brazil, on July 16 - 20th, 2018 at UFSC) is open until October 30th. Find the link [here](#).

The panel proposals must be made by two anthropologists linked to institutions from different countries, find more info [here](#). The panels should be related to one of the thematic lines of the event, which can be found [here](#). The approval of the panels will be announced on November 15th. Therefore the coordinators of the panels must pay their registration fee between November 15th and 30th 2017 so as to not be excluded

from the program. After this date the panels will be released for the proposals of the international anthropological community.



Journal of the Anthropological Society of South Australia

2018 December Edition Call For Papers

Special Edition: Culture Contact in Indigenous Australia

Editors: Amy Roberts and Daryl Wesley

For more information about the journal see [here](#)

This special edition of the Journal of the Anthropological Society of South Australia will be devoted to the exploration of the transformative experiences of contact between Indigenous Australians and others, beginning with South-East Asian contact, through to early European colonisation and the recent past. The edition seeks to expand our knowledge of the multiple and complex ways in which individuals, families and groups lived through and negotiated the contact and post-contact eras. We welcome papers from a range of disciplines and perspectives. Articles presenting case studies through to the application of theories in this field will be considered. The journal particularly welcomes papers on South Australian studies but also we encourage submissions from further afield. To express an interest in contributing to this volume please email Amy Roberts (amy.roberts@flinders.edu.au).

Note that papers for review for this edition will need to be submitted by 30th of June 2018.



Conference Theme: Belonging in a Mobile World

Location: The University of Western Australia, Perth

Date: 27-30 November 2017

Convenors: Farida Fozdar

farida.fozdar@uwa.edu.au

and Catriona Stevens

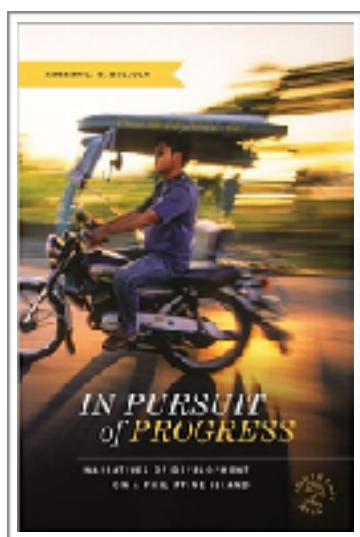
catriona.stevens@research.uwa.edu.au

The TASA (The Australian Sociological Association) 2017 conference Early Bird registration opens on the 2nd of October 2017. The conference theme is 'Belonging in a Mobile World'. The mobilities turn in sociology has generated questions about different modes of belonging in a world characterised

by global flows and precarities. The media report growing levels of permanent and temporary migration, undocumented migration, and movements of people seeking asylum. Governments respond, opening borders, curtailing movement. While becoming hypermobile, superdiverse, and cosmopolitan, immobility is a lived reality for many.

TASA 2017 welcomes an extraordinary set of keynotes/plenaries including Professors Mimi Sheller, Anthony Elliott, Sharon Pickering, and Matthew Tonts. Special features include sessions on being sociological in multidisciplinary research, criminal justice and Indigenous peoples, and decolonising the ethics of research. In addition, a social research methods half day will be held on the Friday after the conference.

For more information, visit the conference website [here](#)



Hannah C. M. Bulloch

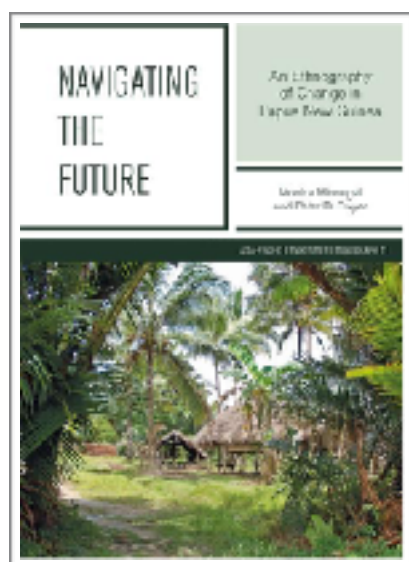
In Pursuit of Progress: Narratives of Development on a Philippine Island

2017, The University of Hawai'i Press

How are meta-narratives of development entangled in people's identities and life trajectories? How do they inhabit people's histories, their understandings of their place in the world, and their dreams for the future? The idea of development has been deconstructed and scrutinised as a "Western" metaphor ordering global difference and as a banner under which diverse schemes for societal improvement find legitimacy and common purpose. But how is development assimilated into the world-views of

development's subjects? How does it reshape identities and in what ways is it reshaped in the process?

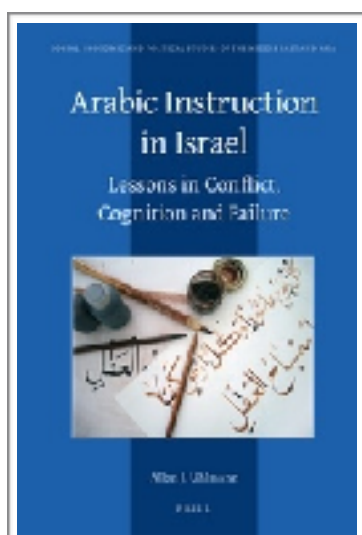
Drawing on a decade of ethnographic research on the Philippine island of Siquijor, *In Pursuit of Progress* explores myths, meanings, and practices of development and its counterparts, progress and modernisation. It does so not only by considering development as planned, community-wide interventions aimed at society-wide improvements in living standards, but by recognising that, as a cognitive tool for organising relationships between people, development is personal. For Siquijodnon, development, or *kalamboan*, is also a process of self-transformation concerning changes in knowledge, body, roles, and cultural orientation. Emblems as diverse as skin colour, Christianity, infant formula, and infrastructure make statements about development on Siquijor. *Kalamboan*, is bound up with social mobility, consumption, and status, but so too is it imbued with ideals of the "simple life," a life of austerity and attention to social relationships, and with other assumptions about how people should live.



Monica Minnegal & Peter D. Dwyer
Navigating the Future: An Ethnography of Change in Papua New Guinea.
2017, Australian National University Press

Navigating the Future draws on long-term ethnographic fieldwork with Kubo people and their neighbours, in a remote area of Papua New Guinea, to explore how worlds are reconfigured as people become increasingly conscious of, and seek to draw into their own lives, wealth and power that had previously lain beyond their horizons. In the context of a major resource extraction project—the Papua New Guinea Liquefied Natural Gas (PNG LNG) Project—

taking shape in the mountains to the north, the people in this area are actively reimagining their social world. This book describes changes in practice that result, tracing shifts in the ways people relate to the land, to each other and to outsiders, and the histories of engagement that frame those changes. Inequalities are emerging between individuals in access to paid work, between groups in potential for claiming future royalties, and between generations in access to information. As people at the village of Suabi strive to make themselves visible to the state and to petroleum companies, as legal entities entitled to receive benefits from the PNG LNG Project, they are drawing new boundaries around sets of people and around land and declaring hierarchical relationships between groups that did not exist before. They are struggling to make sense of a bureaucracy that is foreign to them, in a place where the state currently has minimal presence. A primary concern of *Navigating the Future* is with the processes through which these changes have emerged, as people seek to imagine—and work to bring about—a radically different future for themselves while simultaneously reimagining their own past in ways that validate those endeavours.



Allon J. Uhlmann,
Arabic Instruction in Israel: Lessons in Conflict, Cognition and Failure
2017, Brill

In *Arabic Instruction in Israel* Allon J. Uhlmann confronts two conundrums, namely the persistently poor level of Arabic proficiency among Jewish Arabic students and teachers, and the traumatic alienation of Arab students by university Arabic grammar instruction.

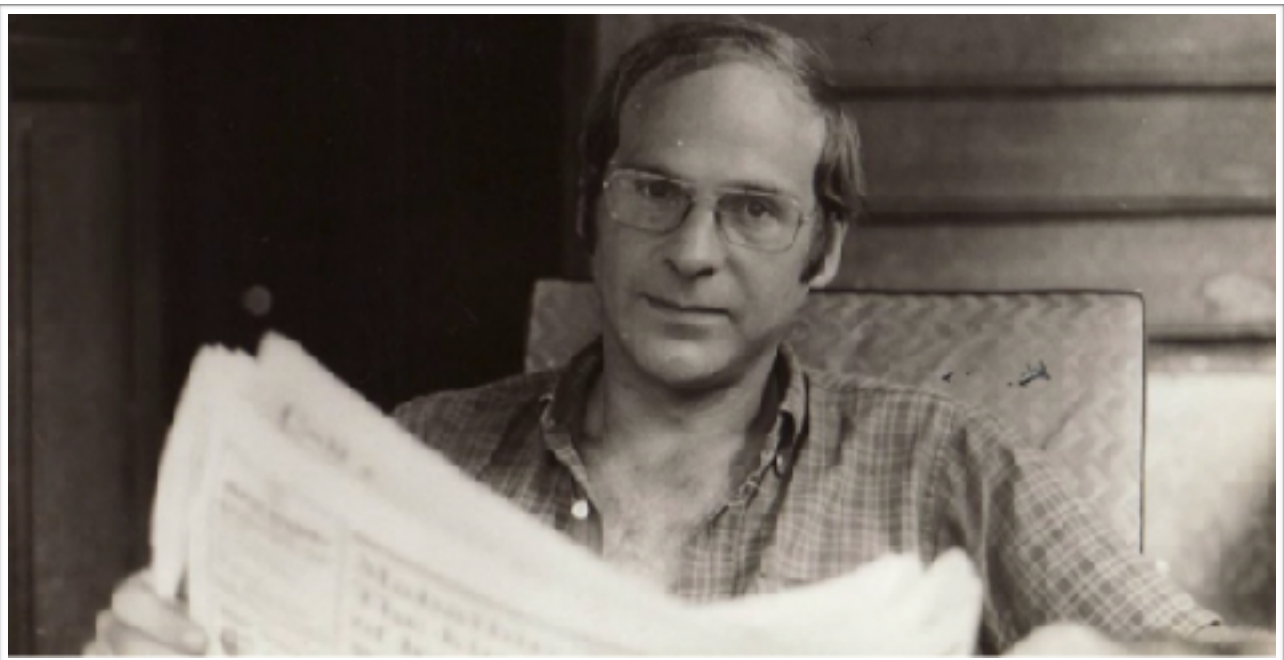
These are not aberrations but rather direct, albeit unintended, systemic consequences of the field of Arabic

instruction, where Jewish students encounter Arabic as a dead, hostile language; Jewish hegemony devalues native Arabic proficiency; and Arab students are locked into a fractured educational trajectory – encountering two alienating and mutually unintelligible grammars of Arabic at school and at university.

By tracing systemic variabilities in cognition and learning Uhlmann exposes hitherto mis-recognised dynamics that hinder Arabic instruction in Israel, thereby offering new avenues for possible change.



The European Association of Social Anthropologists (EASA) will hold its 2017 AGM together with the seminar: *On Politics and Precarities in Academia: Anthropological Perspectives* at the Institute of Social Anthropology, University of Bern from: November 16-17, 2017. There is no fee to attend. For more information see the website [here](#)



In Fond Memory of...

Joel S. Kahn passed away after a long illness on 1 May, 2017.

Joel had a remarkable career, one marked by an enduring commitment to anthropology, Southeast Asian studies, and comparative social sciences. In recognition of his achievements, Joel was elected a Fellow of the Academy of the Social Sciences in Australia in 1995.

Foremost in our minds, though, remains his commitment to the nurturing of young scholars in the field. His considered advice and counsel, dispensed with wisdom and farsightedness, marked his impact on students. As a supervisor he was the calm captain steering PhDs, sometimes at the risk of going astray, back on course to

successful completion. Joel's generosity of ideas and professional support continued beyond our PhDs, as Joel maintained close intellectual and personal ties with many of his former postgraduates.

Joel received his own PhD in Social Anthropology from the London School of Economics and Political Science in 1974. He taught briefly at Goldsmith's College, London from 1972-1974, and at University College London from 1974 to 1986, before moving to Australia to take up the Chair of Anthropology at Monash University from 1986 to 1992. He was appointed Professor of Anthropology at La Trobe University in 1992, a post he held until his retirement in 2007.

As an anthropologist he was always 'at home' in multiple places and his fieldwork took him to Indonesia and Malaysia often. In Southeast Asia he found academic collaborators and students to work with him, making lasting friendships and leaving intellectual legacies. In addition, Joel held a number of visiting positions, including Professor of Anthropology at the University of Sussex (1998-2000), Visiting Professor, Asia Research Institute, National University of Singapore (2004), Visiting Professor in the Department of Sociology and William Lim Siew Wai Fellow in Cultural Studies, National University of Singapore (2010), as well at Humboldt University, Berlin, and Universitas Gadjah Mada, Yogyakarta, Indonesia.



Anthropology can be a solitary endeavour and Joel was blessed to have found a partner in life and academic pursuits in Maila Stivens. From the early work amongst the Minangkabau in Sumatra to later work in urban Malaysia, they managed to work together, travel together, and remain together.

After his retirement, Joel was appointed Emeritus Professor of La Trobe University and Honorary Professorial Fellow at the University of Melbourne from 2011-2016.

He never stopped working, or pursuing the great questions of our time. Joel's scholarship was marked by a critical, comparative approach to modernity. An abiding concern in his work was the need to apply a critical and comparative approach to the analysis of the social and cultural constitution of modernity. Joel did not spare anthropology and modern social theory from his critical gaze; emblematic of his writing is an appreciation of how anthropology is implicated in the culture of modernity and its exclusionary dynamics. His critique of universalising logics, concepts and rights was a hallmark of his work. This led on to further endeavours to make room for alternative world-views, be they based on class, race or cultural differences.

These themes are apparent across the spectrum of Joel's writings and were a uniting thread across the breadth of interests apparent in his monographs. In general, Joel's writing can be grouped under the following themes: critical, comparative studies of class and economy (*Minangkabau Social Formations: Indonesian Peasants and the World Economy*, Cambridge University Press (1980)); the anthropology of modernism and modernity (*Constituting the Minangkabau: Peasants, Culture and Modernity in Colonial Indonesia*, Berg (1993); *Culture, Multiculture, Postculture*, Sage (1995); *Modernity and Exclusion*, Sage (2001)); cosmopolitanism and nationalism (*Other Malays: Nationalism and Cosmopolitanism in the Malay World*, Asian Studies Association of Australia in association with Singapore University Press, NIAS Press and University of Hawaii Press) (2006)) and modernity and religion (*Asia, Modernity, and the Pursuit of the Sacred: Gnostics, Scholars, Mystics, and Reformers*, Palgrave (2015)).



Joel helped shape a path forward for anthropology to be critical and situated firmly within its ethnographic field, putting the onus on anthropologists to engage seriously with their interlocutors in an intercultural field or interstitial space we create together. His call for a cosmopolitan anthropology has been heeded and anthropology continues to push the boundaries of what that can mean. Many of Joel's writings on this subject have had a

profound impact on Southeast Asianists and projects to rediscover cosmopolitan histories in times of heightened national and exclusionary discourses. His focus on the quotidian rather than elite cosmopolitanism also redirects how anthropologists in the region have thought about identity and multiculturalism. More importantly, it drew attention to the long history and continued ability of ordinary people to transgress state sanctioned identities.

Joel was a prolific writer. In addition to publishing 60 journal articles and book chapters, he wrote six sole-authored monographs and edited six books, including (with J.R. Llobera) *The Anthropology of Pre Capitalist Societies*, Macmillan (1981); (with F. Loh) *Fragmented Vision: Culture and Politics in Contemporary Malaysia*, Allen and Unwin (Asian Studies Association of Australia series), US edition, University of Hawaii Press (1992); and *Southeast Asian Identities: Culture and the Politics of Representation in Indonesia, Singapore, Malaysia and Thailand*, Institute of Southeast Asian Studies (jointly published with Taurus, UK and St Martins Press, USA) (1998).

Joel has left a rich and deeply textured set of writings that will continue to resonate and provide insight in the future. His profound knowledge of anthropology, social theory and popular culture gave rise to Joel's singular ability to see their entanglement in the social and historical processes of modernity both here in the global North as well as the global South.



Joel's former postgraduates and colleagues will miss his generosity, support, and intellectual acuity. Our lives, too, will be duller without his sense of humour and keen, wry observations on life. Our deepest sympathy go to Joel's wife and fellow anthropologist, Maila Stivens, as well as to their daughters, Sophie and Jess. Joel cherished his family and, in recent years, the addition of two young grandchildren brought him great joy.

Dr Gerhard Hoffstaedter is Senior Research Fellow (DECRA) at the University of Queensland.

Dr Wendy Mee is Senior Lecturer and Convenor of Sociology at La Trobe University.

We were kindly given permission by Liam Gammon and the Authors, to republish this piece originally featured in New Mandala on the 26th of May, which can be found [here](#).

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In Fond Memory of...

Klaus Peter Koepping passed away in Berlin on 17 June, 2017

Prof. Dr. Klaus-Peter Koepping was a German anthropologist, born in Cottbus in 1940 into family with artistic and academic background. At the end of World War II his family was evacuated and eventually resettled in Kassel, and later to Aachen. Koepping developed an early interest in literature, music and foreign cultures. After finishing school in 1959, he began to study Law at the Rheinische Friedrich-Wilhelms University in Bonn, but also attended lectures on Art History and Japanese Studies, and



courses at the Institute for Ancient American Studies and Ethnology, where Hermann Trimborn was among his teachers.

In 1966 Koepping moved to Cologne and studied at the Department of Social and Cultural Anthropology under Helmut Petri, Enno Beuchelt and others. Koepping deepened his knowledge on Chinese and Japanese culture and went on a study tour to Japan in 1966/67. There he worked as a journalist and collected ethnographic data on modern millenarian movements and nativist religious cults.

In 1969 Koepping moved to the USA and took up an assistant professorship in Fullerton, California, and after completed his PhD thesis in 1971 he was promoted to associated professor.

Koepping moved to Australia in 1972, where he became senior lecturer at the Department for Sociology and Anthropology at the university in Brisbane, Queensland. He lectured and continued his fieldwork in Japan. In 1984 Koepping took up a professorship at the Melbourne University, as the Baldwin Spencer Chair of Anthropology. Apart from lecturing and researching, he was tasked with establishing the School of Asian Studies. Ultimately, however, his lasting legacy at Melbourne was the establishment of a very successful anthropology program. One of the many undergraduate students he trained at Melbourne was IUAES Senior Vice-President, Prof Thomas Reuter.

Koepping also held visiting professorships, for example in Aachen and Mainz, reflecting his continuing ties to Germany. In 1991 Koepping took up a professorship, first at the South Asia Institute and later at the newly reopened Institute of Ethnology, both at the University of Heidelberg. In the following years he taught and completed a number of research projects.

Koepping held visiting professorships in Japan until his retirement in 2005. Between 2005 and 2007 Koepping was Visiting Professor at the Goldsmiths College in London, where he lectured in Post-Colonial Studies and the Centre of Cultural Studies with his former student, John Hutnyk. He was also a visiting fellow as part of the international research project »Interweaving Performance Cultures« in 2008/09.

Thomas Reuter

A memorandum of his life and work has been created by one of his daughters, and can be found [here](#).

Shane Silva is Moving On

In July 2017 the AAS said farewell to our long-time administrator, Shane Silva, who has worked with successive Executives since he was first employed by the society over a decade ago. Despite being an accountant by profession, and stubbornly refusing (with a wry smile) to admit any understanding of anthropologists or anthropology right up until the last, over the past ten years Shane has, nevertheless, made an enormous contribution to the AAS. He has helped steer us into the 21st Century and ensured we are in a great position to continue to respond to the changing needs of our discipline and our membership into the future.



Shane Silva speaking about his experiences as administrator for the AAS through the years.

Shane has been crucial to building the society's long-term financial security, helping us develop new business systems and an online presence. He constructed much of our first website, and often worked late into the night developing 'plug-ins' and 'fixes' to deal with unforeseen glitches. He patiently educated four successive treasurers (David Martin, Pamela McGrath, Christine Helliwell and Patrick Guinness) on the nuances of balance sheets and accrual accounting, and helped ensure that almost every conference we've held since 2007 came in at a profit.

Over the years, Shane's deep corporate knowledge of AAS business has proven invaluable to members of the Executive, all of whom are volunteers and who rarely have an opportunity to get their head around all the issues, especially financial ones, before their tenure in office is finished. His positivity and good humour were very much appreciated and contributed to the remarkable collegiality that we have experienced during our times serving on the Executive since in the last decade.

Shane has also performed a crucial role in liaising with AAS annual conference organising committees while serving as the our administrator. His keen eye for finances has been invaluable in inspecting the budgets presented by these committees to the AAS Executive and suggesting appropriate registration fee levels so that the conferences could at least break even. He has been an effective (and often jovial) presence at the actual conferences as well, overseeing daily registrations and troubleshooting various problems arising for conference volunteers.

When we first employed Shane, he was still a university student; he leaves us a successful financial and IT advisor who knows how to rock a suit and tie. We as members of the present and past Executives would like to take this opportunity to

once again thank Shane for his contribution to our society and wish him well with his future endeavours, professional and personal.

Pamela McGrath and Greg Acciaioli (on behalf of the AAS Executive)



Past and present members of the AAS executive raising their glasses in a toast to Shane Silva at the end of David Martin's tribute to him.



President Emerita Pamela McGrath presenting Shane Silva with a card and present

Farewell from UWA

Dr Debra McDougall left UWA Anthropology and Sociology to take up a position as senior lecturer in the Anthropology and Development Studies, School of Social and Political Sciences, The University of Melbourne.

Here is Debra giving her farewell speech to members of Anthropology and Sociology Discipline of UWA and friends.

Good luck in your new position Debra!





The World Society of Anthropological Associations is pleased to announce the new bilingual Japanese/English website forum is now available [here](#). This new forum has been launched under the editorship of Prof. Akinori Hamada, with Dr. Ryuju Satomi and Dr. Miki Namba as assistant editors.



The Australian Anthropological Society now has a twitter profile, hurrah!

Our Twitter handle is **@AustAnthSoc** and you can also find us at **DoubleA-S**.

The profile was created by our Secretary, Dr Carly Schuster, with a view to extending the vibrant conversations of the AASNet listserve. Don't forget to include the hashtag **#AASnet** to connect with other anthros on this list. We look forward to continuing the conversation ... 140 characters at a time.

Invoices for 2017/18 Membership Fees

The AAS is currently transitioning to a new membership database and financial system. In the coming weeks, Jo will be issuing membership fee invoices for the 2017/18 financial year.

Keep an eye out for 'new look' invoices that will be issued via the financial package Xero. You will be able to view and pay your invoice online.

More information on these system changes to come.

Changes to Your Membership (Category or Financial Status)

If you need to make any changes to your membership category (Fellow, Ordinary, Associate) or to your financial status (Retired, Unsalariated) please contact Joanne Thurman, AAS Membership Officer aas@anu.edu.au.

Do not use the change/upgrade link on the website (it's not working).

Recent Graduations

Schooling Gender in Rural Pakistan: an ethnographic study of the primary school and its role in gender construction

Abdul Razaque Channa

Australian National University, Canberra.

Abstract:

This thesis focuses on the contribution of schooling to gender construction in rural Sindh Province. It focuses on the Government Main Primary School Khuda Bukhsh Soomro. The school is in Shahdadkot, a rural town in Sindh Province, Pakistan. In principle, education is considered a means to provide knowledge in terms of literacy, numeracy and civic awareness. I analyse whether, in addition to the formal knowledge taught in the school or produced in and through textbooks, the schooling enables improved gender relations or merely strengthens the existing gendered norms of society. I analyse how gender is constructed amongst the students through disciplinary gaze and practices and through their own agency in more informal ways.

Previous scholarly contributions regarding this topic are scarce. The unique offering this thesis present is an in-depth understanding of the construction of gender at the micro level of rural Pakistani society. In this context, despite the idealism of the Pakistan Constitution and government policies, textbooks and teachers do little to promote critical thinking and there is barely any space for questioning the dominant patriarchal gendered knowledge system, thus ultimately strengthening the already established gendered stereotypes. Although individual expression and educational gender equality is encouraged at the national policy level, rural schools in Pakistan essentially leave untouched the foundational structures of gender. This results in children largely seeing their future in terms of traditional Pakistani values. The thesis questions why it has proved so difficult to inculcate principles of gender equality into rural society.

Theoretically, this thesis adds to the postmodern literature specifically regarding the Foucauldian work on panopticism, gazes and disciplinary practices. The gaze is

generally focused on vision; but the ethnographic evidence presented here suggests that it also includes an aural dimension. Furthermore, my findings suggest that individuals have particular degrees of agency to negotiate gender identity and to make their voices heard. The discontinuous gaze enables pockets of resistance among boys and girls and alternative perspectives that create a hope that despite the conservatism of rural Pakistani society, schooling can encourage new options for both female and male children in constructing more positive and equal gender relations.

Keyword: education, gender, gaze, panoptic, textbooks, policy

Congratulations Dr. Channa!

Brunei Malay Traditional Medicine: Persistence in the Face of Western Medicine and Islamic Orthodoxy

Virginie Roseberg

University of Western Australia

Abstract:

This thesis analyses the continuing demand amongst some Brunei Malays for practitioners of traditional medicine, although they are increasingly vilified by representatives of Western medicine and Islamic reformists. Their traditional multi-dimensional approach to illness etiology and treatment has survived the encroachment of Western medicine. The campaigns conducted in Brunei by the State-backed reformist movement since independence against the “superstitious beliefs” and “heretical practices” of Brunei Malay traditional medicine have only had a limited success, as the services traditional healers offer respond to social, personal and psychological needs that Western medicine, orthodox religion and Islamic medicine fail to fulfil.

Congratulations Dr. Roseberg!