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## **Conference Theme**

ANU Anthropology has a distinguished body of alumni who hold academic leadership positions in Australia and globally; many alumni have influential public roles, especially in the Asia Pacific region, and many anthropologists have spent time visiting here. The symbolism of 60 years of anthropological research at ANU provides a focus for reflecting on the development of the discipline at this time of change in Australian universities, and in the discipline. This reflection encompasses the legacies of the past as a platform for a critical debate about the future directions for the discipline, in our local context as well as in regard to the discipline in general.

The conference will provide an opportunity for:

- consolidating work of recent years around the critical themes that have emerged;
- debating the future directions of the discipline;
- engaging as interlocutors our academic colleagues from related disciplines as a way of focusing on future directions.

Associated events will include an alumni reunion, film screenings, a display in the Menzies library (organized in association with ANU archives) and a series of Master-classes.

## **Participating ANU Departments**

Department of Anthropology, ANU College of Asia & the Pacific  
School of Archaeology and Anthropology, ANU College of Arts & Social Sciences  
Centre of Aboriginal Economic Policy Research, ANU College of Arts & Social Sciences  
Research School of Humanities and the Arts, ANU College of Arts & Social Sciences  
State, Society and Governance in Melanesia Program, ANU College of Asia & the Pacific  
Resource Management in Asia-Pacific Program, ANU College of Asia & the Pacific

## **Conference organisation**

Conference Committee: Simone Dennis, Pip Deveson, Sarah Holcombe, Ian Keen, Francesca Merlan, Nicolas Peterson, Philip Taylor

Final Program Co-ordination: Alan Rumsey; Printed Program Production: Ian Keen; Poster: Minnie Doron; Program Cover Design: Minnie Doron, John Keen

Menzies Library Exhibition: Margaret Avard and Kathryn Robinson; Roger Casas, Simone Dennis, Francesca Merlan, Nicolas Peterson

Honours Scholarship Coordinator: Ian Keen

Administrative Support: School of Culture, History and Language, College of Asia and the Pacific. Helen Parsons, Geoff Kelly, Sharon Donohue, Shannon McIntyre, Joanna Salmond



Map of ANU Campus (see following page for key)

## Building Index

## The Australian National University

No.	Building Name	Grid	No.	Building Name	Grid	No.	Building Name	Grid	No.	Building Name	Grid
1	University House	C2	55	Part of JCSMR complex	C4	84	Applied Mathematics Building	B4			
1a	Molly Huxley Building	D2	56	Leonard Huxley Building	C4	85	Field Services	E4			
1b	26 Balmain Crescent	C2	57	Nuclear Physics Building	C4	86	Tennis Court	C3			
2	Menzies Building	D3	58	Cockcroft Building	B4	86a	Tennis Shed	C3			
3	Old Administration Area	D3	58a	Heavy Ion Accelerator Facility	B4	87	South Oval	D4			
3L	Caterinas	D3	58b	Erich Weigold Building	B4	88	South Pavilion	D4			
3t	Fellows Lane Cottage	D3	58c	John Carver Building	B4	89	Fellows Oval	E3			
4	Old Administration Area	D3	58d	Cockcroft/Oliphant Link Building	B4	90	Willows Oval	G3			
5	Law School	D3	59	Le Couteur Building	B4	91	North Road Tennis Courts	G4			
6	Law School—North Wing	E3	60	Oliphant Building	B4	92	Law Tennis Courts	D3			
6a	Sparkle Helmore Law Theatres	E3	61	Jaeger Building	C3	93	Churchill House	C2			
7	Law Link & Law Link Lecture Theatre	E3	61a	Jaeger, Old Hospital Building A	C3	94	International Sculpture Park	A1			
8	Coombs Building—Extension	D3	61b	Jaeger, Old Hospital Building B	C3	95	ANU Enterprise	G4			
8a	Coombs Lecture Theatre	D2	62	M Block, National Centre for Epidemiology and Population Health	C3	96	Linnaeus Cottage	F4			
9	Coombs Building	D2	62a	Bob Douglas Lecture Theatre	C3	99	Baldessin Parking Station	F2			
10	Chancelry Building	E3	63	N Block, Centre for Mental Health Research	C3	100	School of Music	F2			
11	Pauline Griffin Building	F3	64	Gardeners Depot	C3	101	9 Liversidge Street	C2			
12	Melville Hall	F3	64a	Gardeners Cottage	C3	103	Botany/Zoology Field Teaching Store	F5			
13	Crawford Building	F2	65	20 Balmain Crescent	B2	105	School of Art	E2			
13a	Crawford Annex 1	F2	66	18 Balmain Lane	B2	105a	Baldessin Annex	E2			
13b	Asian Studies Demountable	E2	67	16 Balmain Lane	B2	105b	The Shed (Arts)	E2			
13c	J.G. Crawford Transportable	F2	67a	14 Balmain Lane	B2	105c	School of Art Transportable—East	E2			
14	A.D. Hope Building	F3	67b	12 Balmain Lane	B2	105d	School of Art Transportable—West	E2			
15	Chifley Building	F3	67c	1 Liversidge Street	B2	106	Dickson Precinct Parking Station	D5			
16	Arts Centre	F3	68	3 Liversidge Street	B2	108	Computer Science & Information Technology Building	G4			
16a	Arts Centre Transportable	F3	69	5 Liversidge Street	B2	109	Kingsley Street Parking Station	G2			
17	Concessions & Student Services Building	F3	70	7 Liversidge Street	C2	110	Baldessin Precinct Building	E2			
18	University Health Service and Counselling Centre	F3	71	28 Balmain Crescent	C2	113	Jaeger 5 (Shrimp III Building)	B3			
19	Sport and Recreation Centre	G3	72	22 Balmain Crescent	C2	115	Research School of Information Sciences and Engineering	G4			
20	University Union Building	F3	73	Old Canberra House	B2	116	Gould Wing	E5			
21	Hanna Neumann Building	F3	73a	Old Canberra House Block A	B2	117	Australian Phenomics Facility	D3			
22	Haydon-Allen Building	F3	73b	Old Canberra House Block B	B2	118	Graduate House	C3			
23	Haydon-Allen Lecture Theatre	F3	74	HRC/CCR Annex	B2	120	Sir Roland Wilson Building	D1			
24	Copland Building	F2	75	Lennox House	A1	121	Peter Karmel Building	F1			
25	Copland Lecture Theatre	G2	76	Noel Butlin Archives Centre	B2	122	Hancock Building—East Wing	F4			
26	Crisp Building	G3	77	University Accommodation Services	D2	124	Innovations Building	C3			
26a	Manning Clark Centre	G3	77a	27 Brian Lewis Crescent	C2	125	Jaeger 7	C2			
26b	P.A.P. Moran Building	G3	78	Liversidge Court	C2	126	Judith Wright Court	C2			
26t	Crisp Annexes 1–5	G3	82	Boat Shed	C4	127	Centre for Arab and Islamic Studies — The Middle East and Central Asia	E3			
27	John Dedman Mathematical Sciences Building	G3	83	Plant Culture Facility (Glass Houses)	E5						
28	Constable's Cottage	B1	83a	JCSMR (under construction)	C4						
29	Drill Hall Gallery	G3									

## Key to Map of ANU Campus

## **Dining, Transport and Child Care**

(The numbers are for locations shown on the ANU Campus map and key above)

**Dining:** There are many cafes, cafeterias and restaurants on both levels of the University Union Building (20); and in the Sports Union Building (19) nearby, on the other side of Sullivan's Creek. There is a branch of The Gods café in the Hedley Bull Centre (130). Most of these are open throughout the day but not for dinner. Places on campus that are open for dinner include Vivaldi, in the Arts Centre (16), and Boffins at University House (1). Lunch places close to the Coombs Building (8A) and Hedley Bull Centre (130) include the Gods, The Bistro at University House (1) (with pleasant outdoor dining under the trees), Caterina's in L-Block (3K), Chats Cafe in the School of Art (105), the Cafe in the ScreenSound Australia Building just across Liversidge Street from the back of Coombs (in square D2 on the map), and Vanilla Bean in the John Curtin School of Medical Research (54C). Many other restaurants, cafes and bars may be found within easy walking distance of the campus, in Civic to the east, beginning with the area shown at the lower right on the map.

**Transport:** There is a sub-terminal within the ACT bus system (ACTION) at the corner of University Avenue and Marcus Clark Street (F1-2). Inter-city bus services operate from the Jolimont Centre at 61 Northbourne Avenue (H1). For taxis, ring Canberra Cabs, 132227, Elite Taxi Service 6239-3666, or Silver Service Canberra 6239-3555.

**Childcare:** To inquire concerning the availability of childcare, ring Civic Early Childhood Centre tel. 02-6248-5697, or Majura Early Childhood Centre tel. 02-6248-5697.

## 60 Years of Anthropology at ANU: Contesting Anthropology's Futures Program Summary

### Monday, 26 September

- 8:00-9:00    **Registration**  
Foyer, Hedley Bull Centre (130), Garran Road
- 9:00-10:30    **Conference Opening**  
Professor Ian Young, ANU Vice-Chancellor
- Opening Lecture**  
'History for the future'  
Ton Otto (Cairns Institute, JCU and Aarhus University)  
  
Coombs Lecture Theatre, HC Coombs Building (8a), Fellows Road
- 10:30-11:00    **Tea**  
Foyer, Hedley Bull Centre (130), Garran Road
- |             | <b>Panel A</b>   | <b>Panel B</b>  |
|-------------|--|---|
| 11:00-12:30 | <b>Fifty years of kinship studies in PNG</b><br>Convenor: Weiner<br>Panelists: Weiner, Burton, Mimica, Digimrina, Haley<br>Lecture Theatre 1, Hedley Bull Centre (130) Garran Road                     | <b>Asia and Pacific migrants to Australia</b><br>Convenor: Robinson<br>Speakers: Thomas, Lee, Winamita, Robinson,<br>Room 2.02, Roland Wislon Bldg (120) ,<br>McCoy Circuit |
| 12:30-1:30  | <b>Lunch</b>   |   |
| 1:30-3:00   | <b>Cultural epidemiology: a chimera or productive f(r)iction?</b><br>Convenor: Banwell<br>Panelists: Dennis, Lepani, Boulton, Idrus<br>Lecture Theatre 1, Hedley Bull Centre (130) Garran Road         | <b>Visual Anthropology: Session 1</b><br>Convenor: Deveson<br>Panelists: Dussart, Carty, McGrath<br><br>Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit          |
| 3:00-3:30   | <b>Tea</b><br>Foyer, Hedley Bull Centre (130), Garran Road   |   |
| 3:30-5:00   | <b>Gender in Oceania</b><br>Convenor: Jolly<br>Panelists: Macintyre, Jolly, Taylor<br>Discussant: McDougall<br>Lecture Theatre 1, Hedley Bull Centre (130) Garran Road                                 | <b>Visual Anthropology: Session 2</b><br>Convenor: Deveson<br>Panelists: Morphy, Fox, Fijn<br><br>Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit                |
| 5:00-7:00   | <b>Cash Bar</b><br><b>Book Launch:</b> Patterson and Macintyre (eds.) <i>Managing Modernity in the Western Pacific</i><br>Fellows Garden, University House (1), Balmain Crescent and Liversidge Street |   |
| 7:00-8:00   | <b>Public Lecture:</b><br>'Gifts Money Cannot Buy'<br>Marilyn Strathern, Cambridge University<br>Coombs Lecture Theatre, HC Coombs Building (8a), Fellows Road   |   |



## Tuesday, 27 September

- 9:00-10:30 **Public Lecture**  
'The Gift in Finance: Debt, Reciprocity and Materiality in the Japanese Financial Markets'  
Hirokazu Mirozaki, Cornell University  
Room 1.02, Sir Roland Wilson Building (120), McCoy Circuit
- 10:30-11:00 **Tea** Foyer, Hedley Bull Centre (130), Garran Road
- 11:00-11:45 **Panel A**  
**Centres, margins and histories in Asia: Session 1 Southeast Asia**  
Convenor: Taylor  
Keynote speaker: High  
discussants Haberkorn, Walker, Taylor  
Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit
- 11:00-11:45 **Panel B**  
**Where to with comparative Austronesia studies?**  
Convenor: Robinson  
Panelists: Fox, Grimes, Yeh, Carson  
Discussant: Donahue  
Scarath Room, University House (1), Balmain Cres. (Above the Stanner Room, near the front entrance on Balmain Road)
- 11:45-12:30 **Centres, margins and histories in Asia: Session 2 The Thai-Yunnan Area**  
Convenor: Taylor  
Panelists: Hirsch, Tapp, Casas  
Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit
- 12:30-1:30 **Lunch**
- 1:30-2:15 **Centres, margins and histories in Asia: Session 3 The anthropology of China and its margins**  
Convenor: Taylor  
Panelists: Kipnis, Lau, Cliff  
Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit
- 1:30-2:15 **Anthropology of development: Australian and Southeast Asian perspectives: Session 1**  
Convenors: Guinness & Holcombe  
Panelists: Fox, Winarto, Gomes  
Lecture Theatre 1, Hedley Bull Centre (130), Garran Road
- 2:15-3:00 **Centres, margins and histories in Asia: Session 4 Mobilising South Asia**  
Panelists: Doron, Gregory  
Lecture Theatre 2, Hedley Bull Centre (130), Garran Road
- 3:00-3:30 **Tea**  
Foyer, Hedley Bull Centre (130), Garran Road
- 3:30-5:00 **East Timor Forum**  
Convenor: McWilliam  
Panelists: McWilliam, Kent, Palmer, Bexley  
Room 1.02, Sir Roland Wilson Building (120), McCoy Circuit
- 3:30-5:00 **Anthropology of development: Australian and Southeast Asian perspectives: Session 2**  
Convenors: Guinness & Holcombe  
Panelists: van Meijl, Altman, Rowse  
Discussant: Heppell  
Lecture Theatre 1, Hedley Bull Centre (130), Garran Road
- 5:00-6:00 **Book Launch**  
Hirsch and Tapp (eds.) *Tracks and Traces: Thailand and the Work of Andrew Turton*  
Cellar Bar, University House (1), Balmain Crescent and Liversidge Street
- 7:30- **Conference dinner**  
Great Hall, University House (1), Balmain Crescent and Liversidge Street



## Wednesday, 28 September

Time	Panel A	Panel B	Panel C
9.00 - 10.30	<b>Interlanguage and inter-cultural articulations in Asia and the Pacific: Session 1</b> Convenors: Rumsey and Stasch Panelists: Fox and Rumsey, Tan, Taylor,  Lecture Theatre 1, Hedley Bull Centre (130), Garran Road	<b>Anthropology, publics and Aboriginal policy: Session 1 Engaged work and identification of issues</b> Convenors: Peterson and Merlan Panelists: Sullivan, Frost Seminar Room 1.04, Coombs Extension Bldg (8), Fellows Road	<b>Religious transformation in the Asia-Pacific</b> Convenor: Phillip Winn Panelists: George, Cao, Eves, Soucy Discussant: Keen  Room 2.02, Sir Roland Wilson Building (120), McCoy Circuit
10.30 – 11.00	<b>Tea</b> Foyer, Hedley Bull Centre (130), Garran Road		
	<b>Panel A</b>	<b>Panel B</b>	
11.00 – 12.30	<b>Interlanguage and intercultural articulations in Asia and the Pacific: Session 2</b> Convenors: Rumsey and Stasch Panelists: Kelly, Hoenigman, Tomlinson Lecture Theatre 1, Hedley Bull Centre (130)	<b>Anthropology, publics and Aboriginal Policy: Session 2 anthropology and policy</b> Convenors: Peterson and Merlan Panelists: Martin, Finlayson, Peterson Seminar Room 1.04, Coombs Extension Bldg (8)	
12.30 – 1.30	<b>Lunch</b>		
1.30 – 3.00	<b>Interlanguage and intercultural articulations in Asian and the Pacific: Session 3</b> Convenors: Rumsey and Stasch Panelists: Ricci, Wierzbicka Discussant: Evans, Stasch Room 1.02, Sir Roland Wilson Bldg. (120), McCoy Circuit	<b>Anthropology, publics and Aboriginal policy</b> Convenors: Nicolas Peterson and Francesca Merlan Panelists: Burke, Merlan, Morton Seminar Room 1.04, Coombs Extension Bldg (8), Fellows Road	
3.00 – 3.30	<b>Tea</b> Foyer, Hedley Bull Centre (130)		
3.30- 5.00	<b>Closing session: The future of anthropology in Australia</b> Coombs Lecture Theatre, HC Coombs Building (8a), Fellows Road		
5.00 – 6.00	<b>Book Launch:</b> Rumsey and Niles (eds.) <i>Sung Tales from the Papua New Guinea Highlands</i> Coombs Tea Room, HC Coombs Building (8a), Fellows Road		

## Masterclasses

Separate registration is necessary for each master class and numbers of places are limited. Please check with the registration desk to see if places are available, if you have not already been offered a place.

### Wednesday, 28 September

3:30- **Marilyn Strathern**  
5:00 'Kinship as a relation'

Seminar Room C, HC Coombs Building (9), Fellows Road, ANU

### Thursday, 29 September

10:00- **Professor Ton Otto**, James Cook University **Dr. Holly High**, Cambridge University/  
12:00 (Cairns Institute)/Aarhus University University of Sydney  
'Film-making and Ethnography' 'Desire, Aspirations and Orientations  
towards the Future'

Seminar Room C, HC Coombs Building (9),  
Fellows Road, ANU

Room 3.03/3.04, Sir Roland Wilson Bldg  
(120), McCoy Circuit, ANU

1:00- **Associate Professor Rupert Stasch, University of California San Diego**  
3:00 'Problems in the Theory and Ethnography of Intercultural Relations'

Seminar Room C, HC Coombs Building (9), Fellows Road, ANU

3:00- **Associate Professor Hirokazu Miyazaki**,  
5:00 Cornell University  
'Hope and Futurity'

McDonald Room, Menzies Library (2),  
Fellows Road, ANU

**Professor Yunita T. Winarto**, Universitas  
Indonesia  
'Developing Collaborative Anthropology: Its  
Potentials and Challenges'

Sir Roland Wilson Bldg (120), McCoy  
Circuit, ANU

## Conference Opening

**Professor Ian Young**

Vice Chancellor of ANU

## Opening Lecture

**History for the future**

Ton Otto, Cairns Institute, James Cook University and Aarhus University.

Human beings make plans for the future all the time. Psychologists have demonstrated that the ability to plan for the future is closely linked to the human capacity to recall past event. My own research in Papua New Guinea shows that human societies need collective memories of their past in order to imagine and create a different future. My central case study is the Paliau Movement in Manus, from the 1940s to the present. Whereas Margaret Mead emphasised that this Movement abolished tradition and broke with the past in order to create a new society (*New Lives for Old* 1956), my focus is on the new history created by Paliau and his followers. This history not only provided a motivation and blueprint for change, it also identified and created the collective agency that could carry out this change. I will further discuss whether anthropology should limit itself to studying cases of social and cultural change like the Paliau Movement or whether it may also contribute to change through participatory processes of knowledge creation and design.

Ton Otto is professor and research leader (people and societies in the tropics) at James Cook University, Australia, and professor of Anthropology and Ethnography at Aarhus University, Denmark. He has conducted long-term fieldwork in Papua New Guinea since 1986. His research focuses on issues of social and cultural change, including religious movements, political and economic transformation, warfare, the politics of tradition and identity, the management of natural resources, and processes of design and intervention. He also writes about methodological and epistemological questions and engages with material and visual culture through exhibitions and films. His recent publications include the co-edited volume *Experiments in Holism: Theory and Practice in Contemporary Anthropology* (Wiley-Blackwell 2010, with Nils Bubandt) and the prize-winning films *Ngat is Dead – Studying Mortuary Traditions. Manus, Papua New Guinea*. (DEF 2009, with Christian Suhr Nielsen and Steffen Dalsgaard) and *Unity Through Culture* (RAI 2011, with Christian Suhr).

Monday 26 September 9:00-10:30 Coombs Lecture Theatre, HC Coombs Building (8a), Fellows Road

## Conference Panels and Sessions

### Monday, 26 September

11:00-12:30

#### Panel A

##### **Fifty years of kinship studies in PNG**

Convenor: James F. Weiner

This informal panel begins by looking back at the history of kinship and social structure studies of PNG societies at ANU since the 1960s. We move from this to commenting on the rise of more contemporary anthropologies such as social mapping and landowner identification, studies of migration, and urban PNG ethnography in the last 20 years. During this later period, the gathering of kinship data on a much larger scale, as John Burton has described it, has reoriented Melanesian anthropologists towards a different view of local and regional relatedness. Studies of ceremonial exchange systems and exchange objects dominated PNG social structure studies in the 1970s and 1980s. But the panelists would like to talk about how that orientation has been transformed in the present by our focus on emerging economies of a different sort in PNG. We may also discuss the role of methodological training in the ANU anthropology departments, how that has changed in the last 20 years, and the manner in which this has affected the extent to which anthropologists are still interested in theorizing about PNG social structure. In the last 30 minutes, we open the discussion up to the audience.

##### ***Panelists:***

James Weiner (Convenor)

John Burton

Jadran Mimica

Linus Digimrina

Nicole Haley

#### Panel B

##### **Asia and Pacific migrants to Australia**

Convenor: Kathryn Robinson

SF Nadel's 1951 research agenda for the Department of Anthropology included a focus on post war European migration. One of the first PhD graduates, Jean Martin, acted on this vision with her PhD on migrants in Goulburn. Her work on migration also reflected Nadel's support for 'applied anthropology', which he had explored on his visit to the USA en route to taking up his ANU appointment. The profile of migration to Australia has changed dramatically since the 1950s, with significant immigration from Asian and Pacific countries post-1975. Jean Martin was a pioneer of studies of this migration stream. This panel explores

the new horizons of anthropological studies of Asian and Pacific migrants in Australia, while acknowledging the contribution of scholars like Jean Martin

### **Jean Martin: a transformation in migration scholarship**

Mandy Thomas, Australian National University

A unique aspect of the work of Jean Martin was that she influenced public policy at the same time as developing cutting-edge academic social science. Her fulfillment of this dual role will be explored in this paper, which will examine her leadership role in migration studies, and her legacy for the generation of scholars that followed.

### **Second generation transnationalism: challenges to transnational studies**

Helen Lee, La Trobe University

Research on transnationalism has tended to focus on migrants, whereas their children have received far less attention. My research on second generation Tongan transnationalism has led me to question not only the category of 'second generation' but also some of the assumptions underlying transnational theory. My paper will discuss the concepts of indirect, intradiasporic and forced transnationalism, which I have developed to describe some of ways migrants' children engage with transnationalism.

### **Migration & the multicultural stage: Chinese Indonesians' performance in Perth**

Monika Winarnita, Australian National University/La Trobe University

This paper investigates how migrants emphasize a trans-local identity to perform as 'ethnic' representatives on the Australian multicultural stage. In performing Jakarta's *Ondel-Ondel* dance, Chinese Indonesians use an Indonesian localised identity as a form of transnational belonging. Migrating to Perth and performing on the Australian multicultural stage provides the space to be 'Indonesian ethnicity' in Australia but representing Indonesia as a Chinese Jakartan dancer/musician. Being Jakartan (local identity) is an important part of identifying as a Chinese (ethnic identity) Indonesian in Australia (transnational identity)

### **Stereotypes and migrant settlement: the stigma of 'Mail Order Bride'**

Kathryn Robinson, Australian National University

In her 1954 PhD thesis, Jean Martin provided a critical analysis of the stereotype of 'Displaced Persons' that attached to migrants fleeing post war Europe, and how this affected their integration into the Australian community. Half a century later, when Australia's immigration profile includes substantial numbers of Asian migrants, women who come to Australia on spousal visas from Asia are subject to the negative stereotype of Mail order Bride, while their Australian husbands (who in the early phases this migration trend included many single male European migrants) are characterised as possessing an inferior masculinity.

This paper investigates the profound effect these stereotypes have on the ways in which these men and women seek to build marital and (often transnational) family relationships.

1:30 - 3:00

## **Panel A**

### **Cultural epidemiology: A chimera or productive f(r)iction?**

Convenor: Cathy Banwell, Australian National University

### **Smoking in legislated spaces**

Simone Dennis, Australian National University

This paper concerns the complexities associated with exploring a morally positioned and emotive practice –that of smoking cigarettes. Smoking is bound up with a multiply of issues and positions, including (but not limited to) the role of the state in the regulation of bodies and their practices and in the moral positioning of those practices, and the rights of the individual. It is about particular understandings of bodies and their relations with other bodies. In an antismoking positioning, smoking practice is situated within frames of corporeal boundedness and individuality, and particular emotions and moral positions are drawn upon to locate the smoking body relative to other (non-smoking) bodies, and to the practice of smoking itself. Based on ethnographic research, I explore the profound experiences of sociality, corporeal connection and rupture, and the wide range of emotional experiences that are central to practices of smoking. I also draw attention to the ways in which public policy and action regarding smoking might be understood, acted upon, resisted and altered, in ways that make it meaningful in the lived experiences of smokers, especially in the context of public spaces and engagements, in a present in which there is scarcely a behaviour more regulated than smoking. The responses of smokers to new legislative reconfigurations of public space, and to other cessation policies, are not those intended by policy makers, and demonstrate both the creativity of responses, and the dangers of assuming too much about how people will behave.

### **Accounting for culture: the place of ethnographic research in “evidence-based” responses to HIV**

Katherine Lepani, Australian National University

The UNAIDS global catch cry “Know your epidemic, know your response” appeals to national HIV programs to improve efforts at generating evidence of HIV prevalence and transmission dynamics based on behavioural surveillance surveys and the epidemiological mapping of risk. In this presentation, I draw on my ethnographic research in the Trobriands Islands of Papua New Guinea, and my involvement in HIV policy development at the national level in PNG, to question the dominance of quantitative methodologies in the global mission to know local epidemics. I consider the persistent tension between the “cultures of measurement,” to use Philip Setel’s term, and the cultures of meaning and lived experience that shape sexual geographies and local understandings of HIV. I examine the bounded

notion of culture as an epidemiological category of risk for HIV transmission, with particular reference to the Trobriand context. I juxtapose key behavioural surveillance concepts for identifying and targeting individual risk with cultural forms of sexuality and sexual practice that reflect values of relational personhood predicated on kinship and networks of exchange. I aim to demonstrate the importance of cultural knowledge and ethnographic insights for informing HIV policies and programs, not merely as supplements to quantitative data but as comprising the theoretical and ethical framework for evidence-based practice.

### **Cultural epidemiology: an oxymoron?**

John Boulton, Kimberley Health / University of Sydney

Culture describes the emergent response of a society to the circumstances of their environment, and the 'standardized ways of acting learned through membership of a human group'. During the Anthropocene adaptation in human societies has been biological (acquisition of lactose tolerance) or cultural through changes in behaviour to overcome bio-maladaptation. Its failure has been camouflaged by the protection from a structural response including healthcare. Epidemiology describes the patterns of disease and provides evidence-based constructs of causality that inform health intervention. Although its method is grounded in biologically plausible relations between independent variables, beyond bio-measures the validity of analysis depends on an implicit consensus of the value of the variable within a Western belief system. In Aboriginal society, belief systems about causality from sorcery, the place of retribution, and respect for the autonomy of the person (including the child) acting as a barrier to inter-personal intervention for health-threatening action, are in conflict with Western beliefs and subvert the implicit assumption of epi-analyses. For example, the lack of perceived nexus between a child's food intake and future physical health undermines the validity of analysis of causality of malnutrition. Epigenetic mechanisms add yet another dimension of complexity to constructs of acquired patterns of maladaptive behaviour from the effects of structural violence mediated through intergenerational trauma. In remote Aboriginal Australia, endemic hygiene-related diseases of post-streptococcal Acute Rheumatic Fever and nephritis, and growth faltering from lack of food in infancy, represent a failure of conventional intervention. This, and the dismal distant past record of epidemiology in remote Australia<sup>3</sup>, means that 'Cultural Epidemiology' will be an oxymoron unless we acknowledge the complexity of causality from beliefs in Aboriginal society.

### **HIV and the cultural epidemiology of stigma from within PLWHA**

Nurul Ilmi Idrus, Hasanuddin University, Makassar Indonesia

Indonesia has one of the fastest growing HIV epidemics in Asia, and stigma is an issue for people living with HIV and AIDS (PLWHA). This is particularly evident within the most-at-risk groups (MARG), which according to IBBS (2009), are injecting drug users (IDU), males who have sex with males (MSM), female sex workers (FSW), and transvestites (*waria*). It cannot be denied that since the beginning, the epidemic of HIV has been connected to a psychological epidemic of fear, ignorance, and denial, which leads to stigma and discrimination against PLWHA. This non-illness component tragically continues to be a crucial problem, despite the fact that HIV treatment has become more accessible, and HIV



prevention more possible as well as critical. Not surprisingly, in the National Action Plans and Strategies (SRAN 2010-2014), stigma is one of the challenges in the effort to control HIV and AIDS, since stigma has inhibited people from seeking HIV testing and treatment because of fear of others' reaction. The discussion in this paper is based on my fieldwork carried out in Makassar, South Sulawesi, which explores the cultural epidemiology of HIV-related stigma from within PLWHA, the challenges faced in research on this topic, and their policy implications for HIV prevention and control.

## **Panel B**

### **Visual Anthropology**

Convenor: Pip Deveson, Australian National University

#### Session 1

Session Chair - Melinda Hinkson

### **Far from iconophobia: Warlpiri acrylic paintings 'for sale' as archival performances in neo-colonial Australia**

Françoise Dussart, University of Connecticut

In this paper I reflect on how and why certain painting practices have emerged in the Central Australian Aboriginal settlement, Yuendumu. A study of acrylic paintings 'for sale' as performances illuminates how contemporary Aboriginal paintings are impacted and constitutive of local and global histories. I argue that acrylics produced by Warlpiri painters from Yuendumu leave archival traces of dynamic social transformations and profound negotiations of identity. Painters and paintings tell stories of struggle, resistance, connectedness, appropriation, and change. They are stories of a neo-colonial world, of which we are all a part.

### **The arc of abstraction in a Western Desert graphic system**

John Carty, Australian National University

The phenomenon of Western Desert painting in Australia has been underpinned by the dynamic tensions of concealment and revelation, conservation and experimentation. These tensions are increasingly manifest on the surface of the canvas in terms recognisable to Western traditions as 'abstraction'. But it is, perhaps surprisingly, at this point of convergence that the analysis of desert painting runs dry. Over the past 30 years there has been a clear statistical decline in the occurrence of iconographic and geometric forms in Balgo acrylic painting, and significant increases in the proliferation of those aesthetic elements that used to accompany such iconography: outlining, concentricity and dotting. Dotting in Balgo art has been transformed from the means by which semantic elements of a painting were highlighted, to becoming the very grounds of that meaning itself. Dots, like form itself for the cubists and their modernist progeny, have become the subject or content of Balgo paintings. Although these processes of abstraction are commonly acknowledged, there

has been no sustained ethnographic analysis of abstraction in contemporary desert painting. Anthropologists have continued to measure the visual forms of desert painting as an abstraction *from* other more (seemingly) static traditional media (rock art, body painting, sand drawing). But this comparative tendency is no longer as self-evidently applicable as it once was; over decades acrylic painting has evolved its own logic as a cultural practice, its own rules and aesthetic patterns and possibilities, within which abstraction can be understood as part of a culturally coherent artistic strategy.

### **How we were in life just then: recovering intangible social knowledge of the past through the ‘re-documentation’ of historical films and photographs**

Pam McGrath, Australian National University

Twenty-five years ago the anthropologist Fred Myers reflected on Western Desert social organisation that focusing on “outward form alone” reveals little about the dynamics of Aboriginal life. The comment seems to speak directly to the normative confusion that continues to exist between the appearance of Aboriginal lifestyles and the invisible social forces that shape them. Films and photographs, despite their compelling sense of reality, have little capacity to transcend outward appearances to offer insight into the social relationships that informed their making. This does not, however, necessarily render photographic images redundant in the writing of historical ethnographies. Drawing on examples from a collection of images taken by native patrol officer Robert Macaulay in the area of the Ngaanyatjarra Lands in the mid-1950s, I demonstrate how in the right hands photographic images can in fact convey a great deal about the intangible stuff of life. Many of Macaulay’s images are of Ngaanyatjarra people he met on the road as they journeyed between various camps and settlements. Superficially his subjects present as impoverished parties of disparate wanderers. But when re-documented with familiar audiences these portraits triggered the recollection of a diversity of people and events. In particular, Aboriginal people’s explicit attention to the relationships of care and companionship inadvertently documented in these photographs opens up new knowledge about the structural responsiveness of family groups to unexpected and sometimes tragic events during an extraordinary period of uncertainty and change.

3:30-5:00

### **Panel A**

#### **Gender in Oceania**

Convenor: Margaret Jolly, Australian National University

#### **Female subjects in Highlands anthropology: from ‘sexual antagonism’ to ‘violence against Women’**

Martha Macintyre, University of Melbourne

When anthropologists from The Australian National University first studied the lives of people in Melanesia, the political context was that of a parochial colonialism. For

administrators and the people of Papua New Guinea, it was a form of domination quite different from that experienced in Africa, or the New World. In the words of Mervyn Meggitt '... they tried with some success to regulate the activities of European missionaries, miners, planters and traders in order to minimize or at least delay their disturbance of the indigenous highlands cultures.' He and other anthropologists were '... on hand to exploit the situation and study these tribal societies while they remained in something like their pristine state.' (Meggitt 1969:1) The pervasive scientism, and the emphasis on social organisation and cultural norms as the appropriate subjects for anthropological inquiry, produced ethnographies that had enormous influence on the discipline more broadly. In these, women's lives and experiences were often subsumed in generalisations about roles, status, normative cultural constraints and the institutions of men. From the 1970s, feminist critiques, new theoretical directions and dramatic political and economic changes within Papua New Guinea transformed the scope of anthropology – its interests, subject matter and the circumstances of research. Women first emerged as subjects and increasingly their subjectivity has come under ethnographic scrutiny. Papua New Guinea is part of a globalising world and the illusion of a dyadic colonial/colonised divide has been shattered. The global concern with female disadvantage, manifest in numerous United Nations conventions, has generated new concerns about women's human rights, violence against women and discrimination against them in specific countries. Papua New Guinea's women are now anthropological subjects in quite different contexts – politically and academically. I shall present some thoughts on the changing views of women and the ways that human rights discourses have shaped contemporary research.

### **Plotting genealogies of gender in the Pacific: a view from ANU**

Margaret Jolly, The Australian National University

In this presentation I will consider changing approaches to gender in the Pacific evinced in anthropological scholarship from the ANU from the 1980s to the present. In the wake of the tumultuous wave of the feminist movement coursing through scholarship across several disciplines, Roger Keesing, then Head of Anthropology in the Research School of Pacific Studies, together with Michael Young and Marie Reay, instigated a major research project from 1983-4, entitled *Gender Relations in the Southwest Pacific: Ideology, Politics and Production*. This engaged several Australian and international scholars. Many important publications emerged from that including Marilyn Strathern's *The Gender of the Gift* (1988) which proved enormously influential within anthropology and beyond in fields such as of philosophy, law and sociology. Through a magisterial review of ethnographic materials from Papua New Guinea and beyond, Strathern plotted a world of Melanesia in which Western capitalist binaries of nature and culture, subjects and objects, persons and things did not prevail. It challenged dominant Western models of gender as a cultural layer on sexed bodies and individuated persons, insisting rather on the irreducible character of the relation and a model of the 'dividual', persons who were rather permeable and partible, 'multiply constituted', composed and decomposed in event cycles, incorporating aspects of other persons and personified objects. That book generated much debate then and since, and continues to be a foundational text.

A vigorous research program on gender in the Pacific (and Asia) was reanimated at the Australian National University from the 1990s to 2010, primarily but not exclusively

through the Gender Relations Centre in the then Research School of Pacific and Asian Studies. Over these two decades anthropological scholarship on gender in the Pacific at ANU has been characterized by three related developments (a) a growing stress on gender as a relation, embracing men and transgendered persons as well as women and interrogating the link between gender and sexuality (b) an emphasis on dynamic transformations of gender relations in both past and present (c) more reflexive, dialogical and collaborative research practices. These trends will be illustrated through specific examples of publications by staff and graduate scholars over the last two decades and situated in the broader context of global trends.

### **Masculinity, sacred power and modernity in Vanuatu: the Melanesian Brotherhood**

John P. Taylor, La Trobe University

This paper explores masculinity, sacred power and modernity in Vanuatu through an ethnography of the Melanesian Brotherhood. Established in 1925, the Melanesian Brotherhood is an evangelical sect of the Anglican Melanesian Mission. In present day Vanuatu, Melanesian Brothers (or Tasiu) are believed to wield and control considerable and sometimes terrifying sacred powers, and in particular are able to directly channel the power of God in effecting conversions, exorcisms, clearances, healings, and numerous other miraculous acts directed against 'dark powers'. Sequestered away from the general population in 'households', and adhering to strict rules of sexual abstinence, poverty and obedience, the efficacy of this sacred power is clearly linked to indigenous understandings relating to ancestral reproduction, and particularly to previous spatial concerns and practices associated with the sacred fires of 'graded societies' and of 'men's houses.' It is also connected to contemporary concerns by which ideas about 'loose' sexuality and increasing inequalities of wealth are linked to sorcery accusations.

**Discussant:** Debra McDougall, The University of Western Australia

## **Panel B**

### **Visual Anthropology**

#### Session 2

Session Chair - Nicolas Peterson, Australian National University

### **Why is a painting, like an exhibition, like a film: visual anthropology as dialogue**

Howard Morphy, Australian National University

In recent years two apparently separate theoretical interests of mine have come together in sometimes surprising and productive ways: my interest in film as ethnographic method and archive and my focus on ritual as action through art. In this presentation I will consider the insights that have arisen from my involvement in filming Yolngu ritual and on their use of film-making in the process of cultural transmission. The topics of the paper will range from the materiality of different representational

processes, through the agency of Yolngu people in the making of their cultural record to the relationships between material archives and cultural memory.

### **Turning a lens on the past: the beginnings of ethnographic filming in RSPacS anthropology**

James J. Fox, Australian National University

This presentation will look at the beginnings of ethnographic filming in RSPacS Anthropology with the arrival of Tim and Patsy Ash in 1976. Discussion will focus on initial start-up efforts of this filming program: early visions and ambitions, the quest for equipment and funding, diverted field efforts, and then will proceed to look at the eventual succession of filming that occurred – particularly the films on eastern Indonesia and on Bali and thereafter the video-filming on Java – and how this filming accorded with research directions of the time.

### **A multi-species, etho-ethnographic approach to filmmaking**

Natasha Fijn, Australian National University

When embarking on fieldwork in Mongolia, I intended to use a video camera as an ‘objective’, scientific tool for studying the social behaviour and communication between humans and other animals, much as video would be used in zoological fieldwork. I significantly modified my use of a video camera in the field through both the theoretical and practical guidance of observational filmmakers, David and Judith MacDougall and Gary Kildea, based at the Australian National University. This paper features video segments from etho-ethnographic footage filmed in the Khangai mountains of Mongolia in 2005. Through a description of the stylistic and logistical techniques employed while filming key video segments, this paper demonstrates an original approach to the study of humans and other animals in the production of video-based etho-ethnography; accompanied by a description of how filmmaking can be used in conjunction with participant observation as a methodology for this kind of cross-disciplinary fieldwork.

7:00-8:00

### **Public Lecture:**

#### **Gifts money cannot buy**

Marilyn Strathern, Cambridge University

How might one consider debt in a highly emotional situation where its discharge is not possible? In the UK arena of bodily material procured for research or medicine, donations cannot be reciprocated. What are called ‘gifts’ are not only to diffuse entities such as society or science; the procurement and treatment process often creates specific, if anonymous, recipients who are burdened with / grateful for a gift they cannot repay. Indeed the ability to pay – and thus pay-off – the perceived debt is usually against the law. The gift entails, and thus summons, the absence of money. This Lecture offers a comment on gifts in a context where money forever hovers on the margins of the imagination, and where the more it is banned from sight, the more it creeps back in. In endless discussions about remuneration or

compensation payments that are meant to fall short of outright purchase, people tend to focus on the problematic characteristics of diverse organs and tissues, including gametes, and assume they know what money is or does. This Lecture offers some reflections on the way money enters the debates.

Marilyn Strathern is at present chair of the Nuffield Council on Bioethics' Working Party on *Human Bodies in Medicine and Research*, and will talk briefly to its remit, to which this topic obviously relates. However, the Lecture will draw on independent materials.

**Marilyn Strathern**, DBE, Emeritus Professor of Social Anthropology, Cambridge University, has been made Life President of the (UK and Commonwealth) Association of Social Anthropologists. Her interests have been divided between Melanesian and British ethnography. She is probably most well known for *The gender of the gift* (1988), a critique of anthropological theories of society and gender relations applied to Melanesia, which she pairs with *After nature: English kinship in the late twentieth century* (1992), a comment on the cultural revolution at home. Her most experimental work is an exercise on the comparative method called *Partial connections* (1991). Projects over the last twenty years are reflected in publications on reproductive technologies, and intellectual and cultural property rights, while 'critique of good practice' has been the umbrella under which she has written about audit, accountability and interdisciplinarity. Some of these themes are brought together in *Kinship, law and the unexpected* (2005). She was associated with ANU at two very formative moments (for her) – in 1965 during the course of initial fieldwork in Mt Hagen, PNG, and in 1983-4 as a member of the Gender Relations research group, when *The Gender of the Gift* was begun.

## **Tuesday, 27 September**

9:00

### **Public Lecture:**

#### **The gift in finance: debt, reciprocity and materiality in the Japanese financial markets**

Hirokazu Miyazaki, Cornell University

In the aftermath of a global financial crisis of an unprecedented scale, an ethnographically informed analysis of the workings of financial markets and their socio-cultural consequences is an urgent anthropological task. In this lecture, I seek to address several unexpected ways the classic anthropological subject of the gift may contribute to ongoing debates about financial markets and their regulation. Drawing on my longitudinal study of the Japanese financial markets, I examine how theoretical insights about the nature of debt, reciprocity and materiality in the study of the gift may be extended to the understanding of corporate debt and ownership and associated financial transactions. Ultimately, I illuminate how the anthropological impulse to extend the gift to a broader range of phenomena itself finds its analogue in the logics of finance.

**Hirokazu Miyazaki** received his Ph.D. in Anthropology from the Australian National University in 1998. He is currently Director of the East Asia Program and Associate

Professor of Anthropology at Cornell University. He has conducted ethnographic research on indigenous Fijian gift giving and Japanese financial derivatives trading. He is the author of *The Method of Hope: Anthropology, Philosophy, and Fijian Knowledge* (2004) and *Arbitraging Ambiguity: Japan, Finance, and the Critique of Capitalism* (forthcoming).

11:00-12:30

## **Panel A**

### **Centres, margins and histories in Asia**

Convener: Philip Taylor, Australian National University

Anthropological research on Asia at the ANU is a dynamic, continuing project that extends from early ethnographic engagements with orientalist scholarship to the study of contemporary political subjectivities. As members of a multidisciplinary area studies institute, ANU anthropologists have had lively exchanges with Asia scholars from many disciplines, bringing to life the practical meanings of texts, faiths, nations and bureaucracies. Their ethnographies make central the experiences of rural people, petty traders, religious adepts and ethnic minorities in the peripheries of nation-states, telling the stories of borderlands and of people whose worlds are not contained within national boundaries. The histories charted have been plural, from processes of centralisation to resistance to marginalisation; from religious re-enchantment to demotic modernities. Scholars from Asia at the ANU have been central to mapping the cosmopolitan landscapes of their homelands and in helping to chart the futures of the anthropology of Asia.

The panel is divided into four 45 minute sessions.

#### Session 1: Southeast Asia (11.00-11.45)

This session consists of a keynote presentation followed by comments by specialists on mainland Southeast Asia and open audience discussion.

#### **Keynote: Desire and the ethnography of Southeast Asia**

Holly High, Sydney University, University of Cambridge

The ethnography of Southeast Asia has recently featured debates about centres, peripheries and histories in terms of non-state spaces and the encroachments of “markets”. In this debate, thick ethnographic accounts of local desire for (among other things) states and markets have been a reliable source of complications to any simple narrative of domination and resistance. However, desire has typically remained an implicit commitment or taking off point rather than a subject of explicit theorization. In this paper I use my own changing analysis of the desires that I encountered in the south of Laos to consider some of the potentials and pitfalls of desire as an analytic concept for ethnographers.

**Discussants:** Tyrell Haberkorn, Andrew Walker, Philip Taylor  
Australian National University



## Session 2: The Thai-Yunnan Area (11.45-12.30)

This session will address anthropological research on the Thai-Yunnan area and the borderlands of China and Southeast Asia. Each speaker will talk for about 10 minutes leaving 15 minutes for discussion and questions.

### **Yunnan in the Mekong region: from periphery to centre?**

Philip Hirsch, Australian Mekong Resource Centre, University of Sydney

In the 1980s and early 1990s there was a flurry of interest in Thailand about Xishuangbanna / Sipsongphanna as a kind of repository of ancient Tai culture. This was a time when China was still an “opening up” destination for tourism and academic collaboration, when Yunnan was geographically peripheral both within the Chinese and Southeast Asian contexts, and when Xishuangbanna was similarly a kind of cultural frontier for both. Thirty years later, the tides have turned. The lower Mekong countries are something of a resource frontier for China, and both Yunnan and Guangxi Provinces are integral to the Greater Mekong Subregion’s program of economic integration. This talk explores the changing motifs that have been part of a growing interaction that places Yunnan within the Southeast Asian realm.

### **The Thai-Yunnan project and the region**

Nicholas Tapp, Australian National University; Centre of Ethnicity and Development, East China Normal University

This paper reflects on the history of the Thai-Yunnan Project at the ANU in the light of wider considerations about area studies in the Southeast Asian context and the emergence of Thai Studies. It raises questions about global history and cultural areas with some reference to recent discussions of ‘Zomia’. In conclusion it stresses, and calls for, the importance of cross-regional ties and international collaborations in contributing to deeper academic and personal understandings and involvements in the region.

### **Some reflections on the anthropology of Buddhism in the Upper Mekong region**

Roger Casas, Australian National University

For centuries, Theravada Buddhism has been a fundamental part of social interactions within the upper Mekong region. This presentation will summarily examine the character of the existing literature on Buddhism in the area, exploring as well the potentialities of anthropological engagements with diverse local traditions in terms of *practice*, and emphasising the role Buddhism has historically played, and continues to play, in the establishment of the cultural hierarchies determining relations among the different ethnic groups inhabiting the borderlands of the so-called “Economic Quadrangle”.

## **Panel B**

### **Where to with comparative Austronesian studies?**

Convenor: Kathryn Robinson

Panel theme: The Comparative Austronesian Project (1989-1991) brought together researchers from around the world including participants from Southeast Asia and Oceania. Under the leadership of James J. Fox in the Department of Anthropology, the Project was interdisciplinary, involving archaeologists, linguists and historians. Comparative Austronesian studies have been a continuing focus of research within Research School of Pacific and Asian Studies (now Research School of Asia and the Pacific in the ANU College of Asia and the Pacific). Building on this body of comparative research, what are the prospective research issues for this field of study?

### **A dozen audacious propositions on the ‘Austronesians’**

James J. Fox, Australian National University

It is a sign of some success to come out of a research project with different ideas than when one began. In the case of the Comparative Austronesian Project, however, critical research continues and this research has a long way to go. From time to time, it is useful to point out where this research is going. In this presentation therefore, I venture a number of incautious observations on Austronesian issues. Each of these observations is ‘audacious’ in the sense that it goes against the grain of various accepted wisdom in the field.

### **Rethinking Austronesia—again: conflicts and convergences between assumptions, methodologies, and the data**

Charles E. Grimes, Australian National University, Australian Society for Indigenous Languages (Darwin, AuSIL), Language & Culture Unit, Kupang (UBB)

In the past, assumptions about concentrations of language diversity, and a lack of Formosan data have influenced assumptions about the Austronesian homeland and dispersal patterns. Recently more and more scholars are finding some widely accepted ideas about Austronesian subgrouping are not matching the data in important ways. Other subgroups, like Oceanic, remain very solid. The data force us to ask questions such as:

- Do widely accepted claims about Austronesian subgroups reflect ‘best practice’ in the Comparative Method?
- If we cannot reconstruct parent languages for certain subgroups, and cannot draw a tree with simple branches, then how should we view them? If not subgroups, what are they?
- If certain higher-level subgroups are problematic, does this help explain why we are unable to identify lower-level subgroups *within* them?
- What happened in the middle? Can a better understanding of *contact issues* inform our discussion?

- If high-level subgroups do not stand up to scrutiny, then shouldn't the distribution of the data also require a re-examination of much vocabulary that has been assigned to the level of PMP?

Selected anthropological data nicely illustrate some of the problems. As we refine the comparative linguistics of Austronesia, this will also better inform comparative anthropological discussions on things like symmetric and asymmetric marriage alliance, clans and origin groups, material culture, and contact between Austronesian and non-Austronesian societies (which could include both Papuan and Aboriginal societies).

### **Linking research of Taiwan aboriginal cultures to the Austronesian world—the Amis as a case study**

Shu-Ling Yeh, National Taitung University

Taiwan is widely recognised as the homeland of the Austronesian societies now dispersed over the island world from Madagascar to Easter Island. Yet anthropological knowledge of the aboriginal peoples of Taiwan has long been divided between two bodies of scholarship which, by virtue of language difference, have unfortunately been largely inaccessible to one another -- that conducted in Japanese and Chinese by specialists in Taiwan, on the one hand, and that conducted over the rest of the Austronesian region mainly by anthropologists and historians writing in English on the other. From 1988 to 1992, the Comparative Austronesian Project of the Research School of Pacific and Asian Studies at the ANU under the leadership of Professor James Fox published an impressive series of volumes which explore comparatively a wide range of topics, including leadership and hierarchy, origins, precedence, settlement history, house, locality, and so on. However, the path-breaking Project did not include a single significant contribution based upon Taiwan's aboriginal populations. Similarly, many comparative Austronesian insights developed in Australia have yet to impact strongly upon the studies of Taiwan's aboriginal cultures. In this paper, I use my reinterpretation of the Amis paternal/fraternal grade system as a case study to exemplify cross-fertilisation between earlier ethnography of the Amis and Anglophone anthropology of Southeast Asia and the Pacific. While the comparative Austronesian perspective can shed new light on the study of the aboriginal Taiwanese societies, these Taiwanese societies can also provide interesting points of comparison with other Austronesian societies outside of Taiwan.

### **Ancient Austronesian settlement of the Pacific**

Mike T Carson, University of Guam, Visiting Scholar in Department of Archaeology and Natural History, CAP, Australian National University

Austronesian exploration and settlement across the Asia-Pacific frontier began more than 3000 years ago. The earliest archaeological records reveal Austronesian origins in Taiwan and coastal China, undergoing a number of important transformations while people moved for the first time into the previously uninhabited remote Pacific Islands. Some of these transformations can be understood in terms of physical geography and sea-level conditions, while others can be understood in social-cultural context.

**Discussant:** Mark Donohue, Australian National University

1:30-3:00

## **Panel A**

### **Centres, Margins and Histories in Asia**

Convener: Philip Taylor, Australian National University

(For panel description see the entry for session 1)

### Session 3: The Anthropology of China and Its Margins (1:30-2:15)

This session will discuss some of the ways in which an anthropology of China and its margins might enrich the discipline of anthropology more broadly. Each speaker will talk for about 10 minutes leaving 15 minutes for discussion and questions.

### **How the study of China helps us rethink ‘Modernity’, ‘Development’ and ‘Governing’**

Andrew Kipnis, Australian National University

In this paper I will discuss some of my planned research in a part of China that is developing rapidly. I focus on how this research might inform some of the big questions that anthropology asks about “modernity”. I examine the ways in which aspects of what has been considered “first order modernity” intersect with forms of social change that have been theorized under the rubrics of liquid modernity, risk society and second order modernity.

### ***Being a part of the world: cosmopolitanism, Christianity and diaspora in Shanghai***

Sin-Wen Lau, Australian National University

This paper centres on the anthropological study of cosmopolitanism. It aims to move beyond scholarly focus on the pluralisms of cosmopolitanism and unpack the ‘nuts and bolts’ of what it means to be a part of the world. Focusing on the diasporic Chinese in Shanghai, this paper examines cosmopolitanism as lived through Christianity. It also moves to set out the contours of a new research direction that investigates how the Christian faith grounds cosmopolitanism in the Chinese context as a strategy of governance through globalised business interactions.

### **Is a colonial framework a self-fulfilling prophecy or a point of departure? The case of Xinjiang**

Tom Cliff, Australian National University

In this presentation, I suggest that demonstrating (or disproving) the colonial nature of a given situation is of value only if the study moves beyond such a comparison. Recognising

that an ethnographic approach has the potential to complexify such dichotomies as colonialism/not-colonialism, I propose that such complexity is a *necessary but not sufficient* condition of avoiding the dangers of making our models our conclusions.

#### Session 4: Mobilising South Asia (2.15-3.00)

This session aims to chart recent examinations of social mobility in South Asian society over the last two decades. The question of social mobility has occupied generations of anthropologists in South Asia, with particular attention to the hierarchical underpinning of its social structure. Since the advent of globalisation, and India's enthusiastic embrace of the neoliberal project, domains of investigation such as caste, kinship and ethnicity – the fundamentals of social life – are said to be diminishing in favour of class as the structuring principle for everyday life. Free from the strictures of 'tradition', South Asian society is experimenting with new modes of social motility, with peoples' aspirations, anxieties and hopes profoundly affected and reconfigured by global consumption trends, media worlds, and the transnational forces of capital. This session looks at the way in which anthropology remains relevant for studying such events and everyday experiences as they exist at both local and global levels.

The session consists of short presentations on research directions by Assa Doron and Chris Gregory of the Australian National University and includes open discussion.

### **Panel B**

#### **Anthropology of development: Australian and Southeast Asian perspectives**

Convenors: Patrick Guinness and Sarah Holcombe

Panel theme: ANU Anthropology has from its foundation been concerned with the anthropology of public policy and practice supported by quality academic research. The anthropology of development draws on anthropologists' skills in undertaking the social and economic processes of local communities as foundational practices for effective development strategies and involves a critical gaze on institutions that are concerned with engineering development. The papers in this session will 1) deal with cases of anthropologists involvement in interventions concerned with ecologies, local economies and governance and 2) critically analyse development institutions and state actors. Papers will draw on case studies from the Asia Pacific region and from Indigenous Australia and New Zealand in order to move beyond critique and map out the key questions for the future in regard to the anthropology of development. The debate on this issue is critical in the current context of Australian universities where the ERA process is putting negative pressure on applied scholarship.

## Session 1

### **Can national policy be anthropologically grounded?: some personal observations from Indonesia**

James J. Fox, Australian National University

To be appropriate and effective, national policy, especially in a country as diverse as Indonesia, should be inclusive, non-discriminatory, and general enough to meet the needs of all citizens. Anthropology, by contrast, is concerned with cultural specific knowledge and understanding that is relevant to particular populations. How then can anthropology contribute to national policy? For this presentation I draw on personal experiences in Indonesia and I try to pose (but do not, I admit, properly answer) the question of how anthropological knowledge can be used to inform national public policy.

### **Towards an increasing vulnerability in Indonesia: what can the anthropologists do?**

Yunita T. Winarto, Department of Anthropology, Faculty of Social and Political Sciences, University of Indonesia

It is a reality that the planet and the people in Indonesia are now facing a great threat for their sustainability and livelihood. The environment and people's life are now becoming more vulnerable due to the interplay of various factors of both the state's policy and governance, the business and people's interests, and the natural risks of environmental degradation and climate change. It is no longer possible for the anthropologists in Indonesia to stick on the approach developed by Koentjaraningrat in the late 1970s of seeing people as either supporting or constraining the state's development programmes. It is now a high time to shift the approach towards a stronger 'Sustainability', 'Pro-vulnerable Groups', or 'Farmer First' Paradigms and develop the collaborative anthropology instead of only carrying out the conventional *mis-en-scène* ethnographic fieldworks. In the presentation, three cases of working with farmers in the efforts of alleviating vulnerability and improving their dignity and prosperity will be examined: 1) collaborating with farmers to be officially recognized as farmer-plant-breeders; 2) developing inter- and trans-disciplinary research in improving farmers' agrometeorological learning to cope better with climate change; and 3) returning to the integrated pest management paradigm in controlling pest/disease severe outbreaks.

### **Alter-native 'development': indigenous forms of social ecology**

Alberto Gomes, La Trobe University

The quest for an alternative to the purportedly destructive and exploitative development founded on a capitalist or neo-liberal focus on economic growth and market integration has a long history. The pressing problems confronting humanity at large, be it poverty, social inequality, collective violence, or climate change, demand a re-thinking and re-structuring of

the current normative order. Richard Peet and Elaine Hartwick note that ‘While utopian thinking has a role to play in outlining the great alternatives in their purest, most contrasting forms, such debate must draw on practical experience...’ This paper in a way answers their exhortation by offering such a ‘practical experience’. Drawing from my ethnographic work on the Orang Asli, Malaysia’s Aborigines, my goal is to outline a holistic model of an indigenous social ecology, which I contend represents a radical shift from the growth-fetish economism of mainstream development to an ecological imagination that can bring about real sustainability. Reciprocally and implicitly, I intend to demonstrate the value and relevance of anthropology in the development of alternative paradigms.

3:30-5:00

## **Panel A**

### **East Timor Forum**

Convenor: Andrew McWilliam

As Timor-Leste approaches 10 years of sovereign independence, this panel offers a forum on future research directions for ethnographic social science. The discussion is set against the background of earlier Portuguese studies into the *usos e costumes* (customs and traditions) of Timorese society, and more particularly ethnographic research in the 1960s-and 1970s led by US and French anthropologists whose work was showcased in the now classic volume, *The Flow of Life: Essays on eastern Indonesia*, edited by James J. Fox (ANU). This period of flourishing anthropological enquiry led, in the 1990s, to broader considerations of comparative Austronesian ethnography. In East Timor however, the Indonesian occupation of the territory resulted in what historian Geoffrey Gunn describes as the ‘ethnographic gap (1975-99) when field based social research was severely restricted. Subsequently and in marked contrast the unexpected emergence of East Timor as an independent nation has seen a lively expansion of social enquiry across many fields of interest by a younger generation of scholars. A decade on, we ask where to now for ethnographic research in Timor? How might ethnographic approaches of the kind associated with longer term, inter-personal, field-based social enquiry, contribute in different ways to our understanding of Timorese society and the region.

Panel contributors will present brief highlights of their own research interests in Timor-Leste and considerations of future research directions for discussion.

### **Presenters:**

Andrew McWilliam (Anthropology, ANU)

Lia Kent (State Society and Governance in Melanesia – ANU)

Lisa Palmer (University of Melbourne)

Angie Bexley (Anthropology, ANU).

Dionisio Babo-Soares, Secretary General CNRT Timor-Leste



## **Panel B**

### **Anthropology of development: Australian and Southeast Asian perspectives**

Convenors: Patrick Guinness and Sarah Holcombe

#### Session 2

### **Settling Maori Colonial Grievances: Historical, Cultural and Legal Complexities of Indigenous Issues**

Toon van Meijl  
University of Nijmegen

Since the New Zealand government made a beginning with redressing long-standing Maori grievances some fifteen years ago, it has come to light that any resolution creates new problems. The settlement process in New Zealand is hampered for two reasons. First, the government negotiates settlements only with tribal organizations, whereas 80 % of the Maori population is currently living in urban environments in which tribal connections have lost a great deal of meaning. Second, the socio-political organization of Maori society has changed radically since the nineteenth century, which raises the question of the representation for descendants of the Maori who were originally dispossessed. This question is preceded by the more fundamental question about the nature of property rights in the nineteenth century. Who used to own the land and other resources: extended families, sub-tribes, tribes, or super-tribes? Subsequently, the issue of who are the rightful heirs of the original owners may be addressed. In this paper, a legal anthropological perspective will be applied in order to refine the quest for the right balance between categorical and concretized property relationships in past and present, or between historical justice and social justice.

### **Development dead ends in remote Indigenous Australia**

Jon Altman, CAEPR, ANU

From time to time the lexicon of development creeps into the discourse to 'Close the Gap' in indigenous disadvantage in Australia. As with much else in Indigenous policy, proposals to deliver development are poorly conceptualized and implemented. In this panel provocation I critically engage with two examples of development thinking, the Miller Review of Aboriginal Employment and Training Programs in 1985 and the Australian Government's current Closing the Gap approach, to highlight how our involuted national thinking on these issues has regressed in the last 25 years as policy has swung from 'self determination' (or soft assimilation) to neoliberal assimilation.

My argument is that a development approach might have applicability in part of regional and remote Australia. But to have any prospects for success, such an approach will need to engage with the subjects of the project of improvement; and to clearly identify populations targeted for development assistance. The current dominant policy goal of moral restructuring fails to engage with the diverse intercultural circumstances and economic hybridity, let alone production limitations, in many remote situations. Lessons from the 'anthropology of development' and its critique of the Washington consensus and structural

adjustment programs will need to be learned quickly if the ‘Canberra consensus’ is to make any headway in addressing Indigenous precariousness in remote Australia.

### **The Coombs experiment**

Tim Rowse, University of Western Sydney

One of the foremost practitioners of applied Anthropology at the ANU in the last 60 years was Dr. H.C. Coombs who spent much of his retirement as a Visiting Fellow at CRES. More recently, his activism and influence has been negatively characterised in the phrase 'the Coombs experiment'. I will talk about why the phrase 'The Coombs Experiment' need not be taken in a polemical and pejorative way. I will make the argument that public policy towards Indigenous Australians is inescapably 'experimental' and that to acknowledge this helps to clarify our intellectual responsibilities.

**Discussant:** Mike Heppell

Day 3: Wednesday, 28 September

9:00-10:30

### **Panel A**

#### **Interlanguage and intercultural articulations in Asia and the Pacific**

Panel convenors: Alan Rumsey and Rupert Stasch

#### Session 1

#### **Linguistic anthropology at ANU: past, present and future**

James J. Fox and Alan Rumsey, Australian National University

In keeping both with the overall theme of our 60<sup>th</sup> anniversary conference, and the panel theme of ‘articulations’, we will briefly review the history of anthropology and linguistics at Australian National University, reflect upon the relation between the two, and consider its future. Anthropology and linguistics have been linked at ANU for as long as linguistics has existed here, the first linguist on its staff – Stephen Wurm – having been appointed to the RSPacS Department of Anthropology in 1957. With the later development of separate Departments of Linguistics – first within RSPacS and then within the School of General Studies – a wider range of theoretical orientations and sub-disciplinary specializations came to be represented. But to a greater extent than at most other universities, linguistics at ANU has remained ‘anthropology friendly’, through its central focus on field research on a wide variety of languages, and the attempt to understand language in relation to other aspects of culture and social life. Conversely, since the mid seventies there have always been anthropologists at ANU whose attempts to understand culture and social life have focused on

language and discourse as key aspects of them. These have included Roger Keesing, James Fox, John Haviland, Adam Kendon, Geoffrey Benjamin, Alan Rumsey, Francesca Merlan, James Weiner, Ian Keen, and Andrew Kipnis. Reviewing just a few of the major strands of that work, and of recent and current collaborations between ANU linguists and anthropologists, we conclude with some proposals for the future development of linguistic anthropology at ANU.

### **Language-ideological processes in the resistance against language policy and standardization: the case of Mandarin Chinese and Chinese ‘dialects’ in Singapore**

Sherman Tan, Australian National University

The sociolinguistic situation in Singapore is extremely complex and involves language ideologies that are “created, sustained, and ultimately abandoned in favor of alternative ideologies” (Wee, 2006), through official language policy and planning. This is evident in the government’s attempts to promote *Putonghua* as the official Chinese variety in various domains, whilst discouraging the use of other Chinese “dialects” – seeking to eradicate these codes from the overall linguistic landscape. This paper examines online discourses taken from Singaporean citizens’ comments in web-blogs and discussion forums concerning the value/relevance of these stigmatized dialects. Interestingly, these online “discourses of resistance”, which seek to re-value these linguistic codes, trade on the same language ideologies that are sustained through the official discourses aimed at their de-valuation. Both of these discourses tend to view language as an alienable commodity and as a reified object, as something that can be actively manipulated, controlled and which possesses a specific value. Both discourses also involve the construal of linguistic difference through the semiotic processes of iconization, recursivity and erasure (Irvine & Gal, 2000). Overall, this paper suggests that although these discourses may differ in content, they presuppose a common ground of language ideology and its related processes, confirming the view that “movements to save minority languages are often structured around the same received notions of language that have led to their oppression and/or suppression” (Woolard, 1998). Indeed, these shared language ideologies might be important for various agencies and actors, especially in their bid to enlist language for the purposes of sociopolitical action.

### **‘As our wise people say...’: the role of Sanskrit verses in a Bhāgavat-saptāh, a contemporary vernacular performance of the Bhāgavatapurāṇa**

McComas Taylor, Australian National University

The Bhāgavatapurāṇa is the foundational, normative text for millions of Hindus in the Vaiṣṇava tradition and is one of the few, if not the only, purāṇic texts with a substantial living tradition. While the text itself has been the subject of considerable scholarly attention, little has been written about the role of the Bhāgavatapurāṇa in contemporary practice. As part of a long-term study of processes of empowerment, textuality and purāṇic discourse, I have been investigating the role of the Sanskrit text in the vernacular oral performance of the Bhāgavatapurāṇa. A seven-day oral performance of the Bhāgavatapurāṇa was held at Naluna, Uttarakhand, in November 2009. Some Sanskrit verses of high narrative value were the basis for detailed explication in the vernacular, in which the emphasis was on meaning-creation. Other verses, which were briefly explained if at all, appeared to be of high performative

value, and were employed at key pivot-points in the narrative, to mark breaks between narrative units, and to provide variety in the pace and texture of the oral delivery. Both of these modes can be interpreted further as adding to the overall empowerment of the discourse.

## **Panel B**

### **Anthropology, publics and Aboriginal policy: evidence and engagement**

Convenors: Francesca Merlan and Nicolas Peterson, Australian National University

#### Session 1: Engaged Work and Identification of Issues

Session chair – Nicolas Peterson

#### **Hearing and seeing violence**

Jane Lloyd: Applied social anthropologist, central Australia

This paper addresses one of a number of questions about how problems such as violence in Indigenous communities can be properly identified. Specifically how violence can be heard, seen and understood through applied anthropology and engaged work with Indigenous communities and organisations. The paper draws on examples from central Australia from the early 1980s through to the present to illustrate how violence has been represented, understood and responded to on a personal, community and regional level.

#### **The three rules of being Aboriginal**

Malcolm Frost: Private practice

The Violence Intervention Program at the Ingkintja (Male Health) Branch of Central Australian Aboriginal Congress was set up in Alice Springs in early 2006 to treat Aboriginal offenders and victims of all types of inter-personal violence. Using a public health approach and strengths-based interventions the program has treated over 500 clients (99% indigenous), male and female of all ages, with an average staff of two psychologists. Community problems of ongoing violence and trauma, distortion of traditional cultural practice, superstition, abuse and neglect will be discussed in the context of the three rules of being Aboriginal. The advantages of being white when working in this field will be discussed and several brief case studies will be presented to illustrate some of the complexities of the current cultural climate. Some cautious suggestions for long-term change will be made.

**Discussant:** John Boulton, Kimberley Heath / University of Sydney

## **Panel C**

### **Religious Transformation in the Asia-Pacific**

Convenor: Phillip Winn, Australian National University

Panel theme: Anthropological research amply demonstrates it is no longer tenable to claim religion is antithetical to modernity. But the unfolding role of religion in relation to normative values and institutional configurations in 21st century Asia-Pacific remains uncertain. Contemporary transformations of religiosity in this region are tricky to consider for many reasons, not least because of their multilayered engagements with both universal and indigenous epistemes. At the same time, translocal religions such as Christianity, Buddhism and Islam are themselves products of diverse socio-historical formations, and therefore far from being singular or stable objects of analysis. The lingering impact of colonial constructions of orthodoxy, alongside historical specificities of locality, status and political culture add to the complexity. Nevertheless, issues of efficacy and intelligibility are increasingly prominent in local contexts, as are tensions between what is specific and what is shared within and between particular cultural expressions of religious tradition.

This panel invites reflection on the manner in which ethnographic accounts of religious practice in the Asia-Pacific contribute to research agendas that illuminate human responses to the challenges posed by regional, sectarian, political and practice-based religious differences; the localising of universal ideas through vernacular traditions and the implications this holds for particular religions as a whole; the role of new media in shaping trajectories of orthodoxy and interpretation, struggles for coherence and the embrace of ambiguity; and the ways in which religious practice articulates with and disarticulates from specific configurations of politics and modernity.

### **Ethics, iconoclasm, and the photograph in the material religion of an Indonesian society**

Kenneth George, University of Wisconsin

Religious projects, understood as ways of world-making and dwelling-in-the-world, disclose themselves not just in words or ideas, but in visual and material things. As religions change, so too do their visual and material aims and hierarchies. This paper explores the ethical aims of iconoclastic and photographic gestures in the making and unmaking of the tau-tau, the celebrated funeral effigies and soul-doubles once central to the religious life of the Toraja (Sulawesi, Indonesia). The arrival of photography and the withdrawal of the effigy from graveside locations signal a shift in the “distribution of the sensible” —the way visibility is figured and deployed—as well as a shift in conscience and one’s comportment with effigies and images as translocal social formations (Christianity, tourism, art markets) refigure Torajan culture.

### **Renegotiating locality and morality in a Chinese religious diaspora: Wenzhou protestants in Paris, France**

Nanlai Cao, University of Hong Kong

This paper explores the social and economic implications of indigenous Christian discourses and practices in the Wenzhou Chinese diaspora in Paris, France. Popularly known as China's Jerusalem, the coastal Chinese city of Wenzhou is home to thousands of self-started, home-grown Protestant churches and a million Protestants. Drawing on multisited fieldwork, the study provides an ethnographic account of a group of Wenzhou merchants who have formed large Christian communities at home, along with migrant enclaves in Paris. It shows how these Christian migrant entrepreneurs and traders have brought their version of Christianity from China to the West and how they perceive and deal with issues of illegality, moral contingency, native-place based loyalty and national belonging. Finally, it highlights the intertwined relationship between an indigenized Chinese Christianity and the petty capitalist legacy of coastal southeast China in a secularized European context.

### **Looking after God's temple: Christian asceticism and governmentality in Papua New Guinea.**

Richard Eves, Australian National University.

This paper deals with some of the connections between religious beliefs and practice, politics and modernity. In particular, I discuss the way that evangelical forms of Christianity, with their emphasis on moral reform and the regulation of conduct, resonate with aspects of neoliberal forms of governmentality. Taking the case of the Lelet Pentecostals of central New Ireland, Papua New Guinea, I examine the asceticism their church advocates and its convergence with public health discourses that emphasise individual responsibility for personal health.

### **Zenning Vietnamese Buddhism: discourses and orthodoxies of global Vietnamese Buddhism**

Alexander Soucy, Saint Mary's University (Halifax, Canada)

Studies of Buddhism in Vietnam have, on the whole, tended to center on Zen Buddhism as the core of Vietnamese Buddhism. However, Zen practices have not, and probably have never been, a significant part of the way that Buddhism has been practiced and experienced by all but a very few Vietnamese. The roots of the Zen myth lie in elite fascinations with, and concerns of, the Chinese other. Pan-Asian Buddhism revival movements of the early twentieth century sought to turn Buddhism into a "world religion" that could stand up against Christian missionary incursions and hegemonic colonial power. By the late twentieth century and the first decade of the twenty-first century this movement has resulted in a new Zen orthodoxy that is now being popularized throughout Vietnam and the Vietnamese global diaspora. This new Zen draws heavily on Western notions of Buddhism and Buddhist practice that take individual cultivation as the core of Buddhism and meditation as the quintessential practice. This paper will rely on ethnographic work done in Vietnam and Canada to examine how Zen is being constructed as a new Vietnamese orthodoxy by engaging with the Western discourse on religion and Buddhism.

The panel will conclude with a discussion of all the papers by a discussant:

**Discussant:** Ian Keen, Australian National University

11:00-12:30

## **Panel A**

### **Interlanguage and Intercultural Articulations in Asia and the Pacific**

Panel convenors: Alan Rumsey, Australian National University and Rupert Stasch, University of California San Diego

#### Session 2

### **True Visayan and the reification of an imagined speech community**

Piers Kelly, Australian National University

No sooner had the Filipino nationalists declared the independence of the Philippines in 1898 than they found themselves at war with the United States, former allies in their struggle against Spanish rule. The nationalists were quickly defeated, but the province of Bohol refused to recognise US sovereignty and operated as an island republic for over a year. Though Bohol eventually surrendered, the highland village of Biabas continued to assert its independence in an uncompromising way. Governed by Mariano Datahan the community produced its own flag and codified a system of laws. More remarkably, Datahan was said to have discovered paleographic evidence of ‘true Visayan’, Bohol’s original and uncorrupted language, which he retransmitted to his followers. With its own elaborate writing system, ‘true Visayan’ (now called Eskayan) was attributed to the ancestor Pinay who was said to have used the human body for linguistic inspiration. My research into the grammar and lexicon of Eskayan indicates that it was most likely devised after Spanish contact, and that Pinay and Datahan are alternate manifestations of the same individual. Further, the particulars of *how* Eskayan was designed have an important bearing on *why* it was necessary to (re)create it. Implicit notions of linguistic materiality, boundedness and interchangeability are reflected in the relexification process they undertook, and in the functional identification in Eskayan literature of language as a ‘national flag’. In defiance of all imperial claimants to the island, Pinay and Datahan effectively reified an imagined speech community whose territorial rights were corporeally inscribed.

### **A battle of languages: spirit possession and a changing linguistic ideology in a Sepik society (PNG)**

Darja Hoenigman, Australian National University

In late 1980s linguistic anthropologist Don Kulick predicted the imminent demise of Taiap, a language with approximately 100 speakers in northeastern New Guinea, in favour of the national lingua franca, Tok Pisin. Around the same time, linguist Bill Foley made a similar prediction about Yimas, then spoken by about 250 people. Twenty-five years later, the Yimas language is still alive, though not spoken by children, and Kulick reports that Taiap is more



actively spoken than he had expected. While sociolinguists have tried to model ways in which such small languages will die, this paper offers a perspective on what can keep them alive. It reports on a dramatic event in 2009 that represented a significant change to the existing sociolinguistic landscape of Kanjimei village in East Sepik Province of Papua New Guinea. Possessed by a Christian spirit, a woman harshly reproached the most important village leaders. The ensuing verbal fight between the spirit and the village prayer leader became a battle of languages: the Christian spirit spoke the community's native language, Awiakay, and overpowered those in authority, who were the most frequent users of Tok Pisin. Up until then, Tok Pisin had been used as the main language of Christian services and prayers. All the indications were that it would replace Awiakay as the language of authority more generally. I discuss the reasons for which the sudden reversal of that expectation became possible.

### **‘You’re gonna speak in a language that you do not know’: translation in a Fijian pentecostal altar call**

Matt Tomlinson, Monash University

In December 2008, the United Pentecostal Church International of Fiji held a week-long crusade in Suva featuring preachers from the USA. In this paper, I analyse one of the performances, a sermon and altar call by a preacher named Kenneth Colegrove. His sermon was preached in English to a largely Fijian audience, and was not translated. In it, he characterized his audience in negative terms: they were afflicted, addicted, and suffering. However, when he gave the altar call, in which the audience was called to come to the stage to ‘receive the Holy Ghost’ and be freed from sin, a translator rendered Colegrove’s exhortations into Fijian phrase by phrase. Colegrove approached repentance pedagogically, not only instructing his listeners how to repent, but also even voicing a generic prayer for them in the first person singular. He also told his audience how they should expect glossolalia to work. Ironically, during the altar call he exhorted people to embrace the mystery of untranslatable language that would speak itself through them. Taken as a single performance, the sermon and altar call presented a model of repentance and divine connection that was meant to be performed in the instant it was taught. Here, I analyse the logic and significance of one of the event’s vivid paradoxes: the fact that translation from English into Fijian only occurred during the part of the performance in which people were being instructed in how to surrender to an apparent lack of linguistic meaning.

## **Panel B**

### **Anthropology, publics and Aboriginal policy: evidence and engagement**

Convenors: Francesca Merlan and Nicolas Peterson, Australian National University

#### Session 2: Anthropology and Policy

Session chair: Francesca Merlan

## **Speaking to policy, or about policy? Anthropology's languages, audiences, and engagements**

David Martin, Anthropos Consulting

AASNet, the internet discussion forum auspiced by the Australian Anthropological Society, was recently stirred from its habitual torpor by a lively debate on anthropological writing practices. While some argued for the use of accessible language, others were of the view that the complexity of the phenomena which are anthropology's concern requires an equivalent complexity in its theories and language. Yet, it seems to me, much of the debate, on both sides, proceeded on the implicit assumption that our audience is ourselves and others of our ilk. But if anthropology is to speak truth to the human condition in all its diversity and circumstances, I argue, we must also render our truths and insights accessible to others, including those who are the subjects of our analyses. From this perspective, the languages, mediums, strategies and circumstances of communication of anthropological insights assume a critical importance. In making this argument, I present four short case studies from my own anthropological practice outside the academy illustrating issues of language, audience, and engagement. These concerned the incorporation into legislation of measures to deal with high levels of alcohol consumption in a remote Aboriginal community, developing a participatory process to ascertain if there can be 'informed consent' around a particular development proposal on Aboriginal lands, working with the boards of Aboriginal corporations managing native title, and lastly examining implicit assumptions of causality in government programs designed to address high levels of domestic violence in some Aboriginal communities.

### **The great silence: Australian anthropology and 'the state'**

Julie Finlayson: Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA)

I will be addressing the following questions:

- . Where have anthropologists made contributions to policy?
- . What may anthropology contribute to policy, and in what senses may the discipline be well- or ill-placed to do so?
- . Why is anthropology relatively marginal in contributing to policy, compared to a range of other disciplines?

On-going debates in anthropological circles argue that applied forms of anthropological practice influence public policy in Australian Indigenous affairs. Less is said about how- including the extent to which- anthropological knowledge in general impacts on policy development. Having worked in the arena of Indigenous public policy over the past 8 years I reflect on questions like those above by describing what I observe as the cultural logic underpinning the practice of public policy formulation and Indigenous program development giving particular emphasis in my presentation to the status of research and the nature of the knowledge economy in bureaucracies.

## **What to do about difference? Civil society, and community government in the future of remote Northern Territory growth towns**

Nicolas Peterson, Australian National University

The Northern Territory government has designated a number of remote Aboriginal communities as growth towns. It seems safe to assume that for the foreseeable future the population of most of these towns will remain predominantly Aboriginal. While such communities will continue to be centres of change, the co-residence of large populations of Aboriginal people also facilitates the reproduction of values and practices some of which create a 'seemingly intractable gulf between policy goals and actual community life' (M and R Tonkinson 2010:68). One of these gulfs relates to the emergence of any commitment to civil society. How important is the form of community government in these towns to them becoming growth centres in which civil society and community development might play a key part?

**Discussant:** Yasmine Musharbash, University of Sydney

1:30-3:00

### **Panel A**

#### **Interlanguage and intercultural articulations in Asia and the Pacific**

Panel convenors: Alan Rumsey, Australian National University and Rupert Stasch, University of California San Diego

#### Session 3

#### **Citing as a site: translation and circulation in Muslim South and Southeast Asia**

Ronit Ricci, Australian National University

Networks of travel and trade have often been viewed as pivotal to understanding interactions among Muslims in various regions of South and Southeast Asia. What if we thought of language and literature as an additional type of network, one that crisscrossed these regions over centuries and provided a powerful site of contact and exchange facilitated by, and drawing on, citation? Among Muslim communities in South and Southeast Asia practices of reading, learning, translation, adaptation and transmission helped shape a cosmopolitan sphere, which was both closely connected with the broader, universal Muslim community and rooted in local and regional identities. In this brief presentation I draw on examples from texts written in Javanese, Malay and Tamil between the sixteenth and early twentieth centuries, and preserved in manuscript and print forms. I look at a series of what I envision as "citation moments" or "citation sites" in an attempt to explore one of the many modes of inter-Asian connections. I wish to highlight how citations, simple or brief as they may often

seem, are sites of shared memories, history and narrative traditions and, in the case of Islamic literature, also sites of a common bond to a cosmopolitan and sanctified Arabic.

### **Translatability – a key issue in Linguistic Anthropology**

Anna Wierzbicka, Australian National University

If anthropology aims at “understanding ‘others’ ” (Geertz 2000:96), then obviously anthropologists must be interested in the meaning of what those ‘others’ say. But to understand what speakers of a language other than our own say, we need to be able to translate it, or to have it translated, into our own language. For this, we need to know what their words – especially, their cultural key words – mean.

Thus, cross-linguistic and cross-cultural understanding requires translatability; and the limits of translatability place limits on cross-linguistic and cross-cultural understanding. My own work and that of my colleagues suggests that despite the limits of translatability, languages are commensurable because they share a common conceptual core – a set of fundamental human concepts and their inherent grammar. This shared core, which can be articulated by a reduced version of any language, makes accurate translation of meanings and ideas, including those encoded in cultural keywords, in principle possible. In this talk, I will show how complex meanings and ideas can be accurately translated across language boundaries by means of an extended illustration: a text formulated in four different languages (English, Tok Pisin, Chinese, and Russian) without any differences in meaning whatsoever. The content of this text is highly culture-specific, yet the way it has been explicated makes it accessible to cultural outsiders. At the same time, this explication is intuitively verifiable by cultural insiders because in each case it has been formulated “in their own words”. Thus, the four versions of the text in question illustrate the possibility of “understanding ‘others’” via shared human concepts lexicalised, evidence suggests, in all languages.

The panel will conclude with a discussion of all the papers in sessions 1-3 by two discussants as follows:

**Discussant 1:** Nick Evans, Australian National University

**Discussant 2:** Rupert Stasch, University of California San Diego.

### **Panel B**

#### **Anthropology, publics and Aboriginal policy: evidence and engagement**

Convenors: Francesca Merlan and Nicolas Peterson, Australian National University

#### Session 3: Anthropology and Public Debates

Session chair – David Martin, Anthropos Consulting

## **Ethnographic agendas for and against policy readiness**

Paul Burke, Australian National University

In my diagnosis of why anthropology is not well-placed to contribute to policy questions I see two processes as important. The first is that when anthropologists become engaged in policy work they typically have to abandon ethnography and learn other methods. Understandably they tend to become state-centric and underemphasise people's capacity for action outside government funded programs. The second important process is how the topics of pure anthropological research are formulated and more specifically how the method of participant observation tends to lead anthropologists away from an account of transforming intercultural engagement. There is capture by elites in two senses: indigenous elites capture the anthropological fieldworker who reproduces their already dated view of their world and future generations of fieldworkers are captured by elite anthropologists who are committed to a certain style of cultural analysis which they feel under pressure to reproduce. So over time there is an increasing distance between culture as described by ethnography and actual practices. Another way of looking at this is to ask why anthropology has, generally speaking, not been able to successfully thematise generational differences, increasing practical dependency and deskilling of the younger generation, the decline in active socialisation of the young, not to mention rising alcohol abuse, violence and sexual abuse. Misguided or craven self-censorship may explain some of this, but not all. Cultural analysis that assumes radically dichotomised cultural fields inevitably tends towards problem deflation. More sophisticated intercultural analyses are difficult to project simply in the public sphere where a radically dichotomised view of culture tends to be the lingua franca.

## **Working together? Shaping experience at interfaces**

Francesca Merlan, Australian National University

It is now more than 35 years since some of the main land claim activities were initiated in the region of Katherine town, and more than 20 since many were determined. Associations set up in the wake of those claims have had varying trajectories. I will briefly raise questions about the extent to which these organizations have provided forms of civic association on behalf of successful claimants, and the conditions under which they do so. In an effort to focus on the effects of these processes on the lives of indigenous people, I will also consider and exemplify forms of relationship of ordinary members of grassroots communities to these association, but also consider (especially in the town area itself) developing kinds of involvement in other locally-based forms of organization (e.g. churches, sporting associations) which depend much less explicitly on the land-related kinds of identity politics.

## **Useless anthropology**

John Morton: La Trobe University

Australian anthropology finds itself positioned between two polar extremes, particularly in relation to its relevance to matters Indigenous. On the one hand, the discipline is enjoined in a post-positivist age to be reflexive and critical; on the other hand, it is enjoined to occupy a

collective role heavily conditioned by bureaucratic and legal dispositions, which tend to be highly objectivist in tone. Either way, the discipline is defined as 'relevant'. For those aligned more or less exclusively with one side of the divide, the other side is invariably heavily compromised, but it is probably true that most of us are not skewed, theoretically or practically, towards an extreme position. This, so I argue, is how it should be, because overreliance on either critical reflexivity or compliant objectivism tends to make anthropologists morally and intellectually ineffectual, and therefore in some sense irrelevant and useless.

**Discussant:** Kirk Dombrowski, City University of New York

The panel will conclude with a discussion of all the papers in sessions 1-3 by Kirk Dombrowski,

## **Closing Plenary Session**

### **The Future of Anthropology in Australia**

Coombs Lecture Theatre

3:30-5:00 pm

The closing plenary will debate principal issues arising in the panels.

## Masterclasses

**Professor Marilyn Strathern**, Cambridge University  
'Kinship as a Relation'

Wednesday 3-5

Seminar Room C, HC Coombs Building (9), Fellows Road, ANU

Anthropological formulations of kinship are necessarily contingent on and reinvented by the knowledge of the moment. Today we have an opportunity to benefit from a generation of work on the recursive nature of relations that illuminates the motherhood / fatherhood pair. Each term is implicated in the other, but that this mutual implication should be imagined as a 'relation' that can then be compared to other 'relations' is a Euro-American formulation. It can, however, be widely and generally applied. At the same time it can only be known through specific epistemological devices, and these may be as foreign to other contexts as much as they may run up against devices foreign to them. Drawing on Anglophone materials, the assigned reading confronts a comparative approach to motherhood and fatherhood.

***Main reading:***

Strathern, Marilyn forthcoming. 'Kinship as a relation' To appear in Houseman, M, Laurent Barry and Klaus Hamberger (eds) *La parenté en débat: Penser la parenté aujourd'hui*.

***Relevant background reading:***

Strathern, Marilyn 1992. *After nature: English kinship in the late twentieth century*, Cambridge Univ. Press

or

Strathern, Marilyn 2005. *Kinship, law and the unexpected: Relatives are always a surprise*, Cambridge Univ. Press.

***Format:*** It would be very interesting for me to learn how – or indeed whether! – the issues in the reading might relate to your own research. Please bring a short piece (1-2 pages) to contribute to the discussion.

**Professor Ton Otto**, James Cook University (Cairns Institute)/Aarhus University  
'Film-making and Ethnography'

Thursday 10-12

Seminar Room C, HC Coombs Building (9), Fellows Road, ANU

***Format:*** Presentation of recent film (Newest one 'Unity through culture' and/or 'Ngat is dead') and discussion of film-making and ethnography.



**Dr. Holly High**, Cambridge University / University of Sydney  
'Desire, Aspirations and Orientations towards the Future'

Thursday 10-12

Seminar Room 3, Hedley Bull Centre (130), Garran Road, ANU

This workshop will address orientations towards the future and how these can be approached ethnographically and anthropologically. The set readings ask us to unpack "desire" as an analytic concept, but workshop participants are also invited to reflect on local understandings of aspirations and hopes; future-oriented techniques of the body; global crisis (economic, environmental, food etc); or other themes arising from the theme of "the future".

### **Readings**

Kulick, D. Language and Desire. In J. Holmes and M. Meyerhoff (eds.) *The Handbook of Language and Gender*. Oxford: Blackwell. Pp.119-141. (but only part 3, 'What is Desire'?)

Moore, H. (2007). *The Subject of Anthropology: Gender, Symbolism and Psychoanalysis*. Cambridge, Polity Press. Chapter 1 "Body, Mind and World".

High, H. (2010). Ethnographic exposures: Motivations for donations in the south of Laos (and beyond). *American Ethnologist* 37(2): 308-322.

**Format:** Workshop participants should prepare a short piece of writing drawn from their own ethnographic research that engages with this theme.

**Associate Professor Rupert Stasch, University of California San Diego**

'Problems in the Theory and Ethnography of Intercultural Relations'

Thursday 1-3

Seminar Room C, HC Coombs Building (9), Fellows Road, ANU

Today most anthropological research projects are focused on subjects that are fundamentally "intercultural," involving close social articulations between people separated by major differences of cultural understanding. Often these social relations are politically, morally, and emotionally troubled and troubling, as well as specially valuable or attention-drawing. In this class, we will seek to clarify and deepen the research questions we are pursuing in our different research settings (including my own current work on primitivist tourism in New Guinea), by comparing our cases specifically with respect to their intercultural aspects. Themes we address might include: (1) *stereotypes of the other, which flourish in many intercultural formations*: what do we learn by looking closely at their content, the pragmatics of their genesis and circulation, their rootedness in cultural sensibilities of the stereotypers or structural features of the intercultural nexus, and their roles in structuring people's actual intercultural actions? (2) *specialist mediators and special social zones of interface*: what do we learn about the structure of an overall intercultural formation by giving analytic primacy

to its interstitial elements as well as its polar elements?; (3) *ways people exceed themselves*: do any aspects of an intercultural formation lead people into forms of social being that are not encompassed by their received understandings?; and (4) *methodology*: what special practical challenges are posed by approaching intercultural research topics non-reductively, requiring fieldwork on multiple cultural orders, and on social processes that are systematically plural and unstable in their definition?

### **Readings**

Stasch, R. n.d. "Toward Symmetry in Study of Tourists' and Visited People's Experiences: Nudity and Payment in a New Guinea 'Cannibal Tours' Setting." Manuscript.

Stasch, R. 2009. "Introduction: Otherness as a Relation." *Society of Others: Kinship and Mourning in a West Papuan Place*, pp. 1-23. Berkeley: University of California Press

Merlan, F. 2005. "Explorations towards Intercultural Accounts of Socio-Cultural Reproduction and Change." *Oceania* 75(3):167-182.

Rumsey, A. 2006. "The Articulation of Indigenous and Exogenous Orders in Highland New Guinea and Beyond." *The Australian Journal of Anthropology* 17(1):47-69.

**Format:** Our meeting will be an open-ended discussion of points of commonality across our different research problems. To introduce me to students' topics and help me structure the discussion, participants should submit in advance a 2-3 page overview of their research topic (or some subpart of it), engaging with themes outlined in the above class description and/or readings.

**Associate Professor Hirokazu Miyazaki**, Cornell University  
'Hope and Futurity'

Thursday 3-5

McDonald Room, Menzies Library (2), Fellows Road, ANU

My recent work has been driven by a very simple question: how do we keep hope alive? I am interested in this question because of ongoing efforts to claim and even instrumentalize the category of hope in a wide spectrum of genres of knowledge from psychotherapy to conservative and progressive political thought. I have investigated the question in two radically different field sites, a peri-urban village in Suva, Fiji and a trading room of a major Japanese securities firm in Tokyo. In the class I will be discussing this work and inviting students to consider how it might relate to their own.

### **Required readings:**

Miyazaki, Hirokazu, 2006 "Economy of Dreams: Hope in Global Capitalism and Its Critiques." *Cultural Anthropology* 21(2): 147-172.

Miyazaki, Hirokazu, 2005 "From Sugar Cane to 'Swords': Hope and the Extensibility of the Gift in Fiji." *Journal of the Royal Anthropological Institute* (N.S.) 11(2): 277-295.

**Background reading:**

Miyazaki, Hirokazu, 2004. *The Method of Hope: Anthropology, Philosophy, and Fijian Knowledge*. Stanford: Stanford University Press.

**Format:** Students should read these works and write a two page response that engages with their own work.

**Professor Yunita T. Winarto**, Universitas Indonesia

‘Developing Collaborative Anthropology: Its Potentials and Challenges’

Thursday 3-5

Seminar Room 3, Hedley Bull Centre (130), Garran Road, ANU

As a scholar living and working with the people in their own habitat, the anthropologist is used to being challenged by the problems and the increased vulnerability the people's experience. Can the anthropologist just stick on the conventional way of doing ethnography and leaving the people at the end of his/her research? It is hard to do that any longer. Following Marcus (1998, 2001), Borofsky (2002), Holmes and Marcus (2005), and Lassiter (2005), I propose to develop a stronger collaborative anthropology now and in the future. Addressing the complex issues, it would not be easy, however, for the anthropologist to work solely on his/her own. Collaborating with experts from other disciplinary backgrounds, and with local people or other stakeholders needs to be seriously taken into account in line with the emerging issues and problems. In this Master Class I will examine two cases I have been working in the past years: 1) collaborating with farmer plant-breeders in gaining state's recognition of their new skills and capability; and 2) collaborating with an agrometeorologist and farmers in improving farmers' agrometeorological learning to cope better with climate change.

**Format:** An ethnographic film: *Bisa Dèwèk* (We Can Do it Ourselves) will be presented first followed with a lecture and a discussion.

## Notes