



Association of Social Anthropologists of the UK and Commonwealth  
Association of Social Anthropologists of Aotearoa/New Zealand  
Australian Anthropological Society

Joint Annual Conference

**Ownership and Appropriation**

University of Auckland, New Zealand 2008

**Conference programme and book of abstracts**



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## Welcome

### From the conference convenors

Along with our colleagues at the University of Auckland, we extend a warm welcome to the participants in the 2008 joint international conference of the Association of Social Anthropologists of the United Kingdom and the Commonwealth, the Australian Anthropological Society, and the Association of Social Anthropologists of Aotearoa New Zealand. It is both a pleasure and an honour to host the first combined meeting of the three associations, and we hope that it will encourage further collaborations.

The conference theme, *Ownership and Appropriation*, was chosen with the expectation that it would be broad enough to elicit diverse intellectual contributions from colleagues in many parts of the world and in many areas of anthropology. Issues of ownership and appropriation are central to social and political relations as well as to human-environmental interactions. They have therefore long been of interest to anthropologists, and have generated a series of lively theoretical debates. There are critical questions about what constitutes property – and how property is constituted. And in a globalising world, in which resources are being increasingly depleted and privatised, ideas about the kinds of things that can be owned are expanding. We hope that this conference will provide a productive and enjoyable forum for discussion of these issues, and that in doing so it will facilitate a range of useful and original contributions to our collective disciplinary project.

We would like to thank the Wenner-Gren Foundation for its generous conference grant, and the Royal Anthropological Institute for its provision of travel assistance to members of the ASA. Both the ASA and the AAS also offered financial back-up as well as much help and advice, and we would like to thank all three of the associations involved for their support, and for entrusting us with their annual conferences. Many other anthropology associations around the world, as well as a number of journal editors, were also helpful in responding enthusiastically to our requests to publicise the event.

Here in Auckland, the conference has gained considerably from the efforts of many people, including our Head of Department, Cris Shore; our colleagues and student volunteers in the Department of Anthropology; and our very hard working co-organisers, Laura McLauchlan, Rohan Jackson, and Melanie Turner. We would also like to thank our keynote speakers for providing sparkling intellectual leadership, and all of the delegates who – we know – have travelled rather more than the usual extra mile to get here.

*Veronica Strang & Mark Busse, University of Auckland*

### From the Chair of the ASA

This conference in Auckland is a landmark event. ASA has held its annual conference outside the UK before, in Zimbabwe in 1997 and in Tanzania in 2002. But this is the first time that we have worked in partnership with ASAANZ and AAS, and the result is an event comparable to ASA's Decennial Conferences in terms of intellectual range and the number of delegates from a diversity of countries participating. ASA membership is open to all professional social anthropologists irrespective of nationality, and a third of our members live outside the UK, but this occasion provides us with an excellent opportunity to think about how much the world of anthropology has changed since the ASA was founded in 1946. Not only was the original ASA a tiny organisation but the entire profession in the UK as a supposed global 'centre' of anthropological knowledge production consisted of little more than thirty people in academic posts, many of whom were born in commonwealth countries. So one of the things we have to celebrate on this occasion is the global expansion and continuing vitality of our subject that the coming together of these three flourishing associations reflects. All our organisations are outward looking and play an active role not simply in promoting anthropology in our own countries, but in the global enterprise of the World Council of Anthropological Associations.

The organisers have shown tremendous vision in choosing a theme that would excite anthropologists working on a diverse range of issues and they have worked extremely hard to ensure that everyone who wished to give a paper could be accommodated in a panel. This book of abstracts offers an exciting foretaste of what is to come, introducing papers that cover both cutting-edge theoretical and comparative issues and questions of great practical and political significance.

*John Gledhill*



## **From the President of the AAS**

It is a special thrill for me to welcome anthropologists from the UK, New Zealand, and fellow AAS members from Australia at this first combined conference of our three societies, being held in my country of origin. I am surely not the only participant looking forward to renewing close consanguinal and affinal ties to each of the host countries, as well as anthropological connections to other places.

And there is more at stake here than renewing Commonwealth ties. The theme of this conference is timely, as questions about ownership and appropriation are raised on the global stage, including ownership of the world's wealth, and appropriation of the moral high ground.

I believe we can also welcome, and participate in, a resurgence of the discipline, as anthropology recovers from imputations of being complicit with colonialism — a process that has been central to our three national identities. As societies throughout the world adjust to new conditions — globalised communications, shifts in world power, economic meltdowns, and the global warming that is realigning the nature/culture divide — anthropology has the potential to make important contributions. The value of robust, ethnographically-based research seems to me enhanced as some of the ideological pillars of an earlier era crumble.

On behalf of the Australian Anthropological Society members I want to thank our colleagues in Auckland who took on the daunting task of organizing an international conference of this scope. And I welcome you all to the wonderful Auckland campus and to a feast of ideas — a rich variety of individual papers in a range of interesting sessions.

*Gillian Cowlshaw*

## **From the Chair of ASAANZ**

The Association of Social Anthropologists of Aotearoa/New Zealand is delighted that ASA has chosen to come to New Zealand for its annual conference. We welcome its members as well as our colleagues from the Australian Anthropological Association who will also join us. The list of those offering papers at this conference — including anthropologists from many other Associations and parts of the world — shows a recognition of the intellectual excitement such a gathering has generated. We compliment the ASA and the New Zealand organisers on bringing this conference to fruition.

ASAANZ was established in 1975. However, a genealogy of social anthropology in this country shows that from the early 1900s there was extensive co-operation between Maori scholars such as Te Rangi Hiroa/Peter Buck, Apirana Ngata and Maggie Papakura, and Pakeha such as Elsdon Best, Raymond Firth, Ernest Beaglehole and Felix Keesing. Another distinguished cohort of Maori anthropologists arose in the mid-1900s, many of whom completed advanced degrees in the United States and the United Kingdom. The co-operation between Maori and Pakeha anthropologists for a century, and our links with the universities of other countries, have created an association of anthropologists in New Zealand that is both grounded here and enriched by our international connections.

Our physical location has meant that many of our anthropologists have worked in the Pacific mapping the languages and cultures of this area. A rich archive of the studies in this area has been provided by The Polynesian Society which was founded in the late 19<sup>th</sup> century and its Journal, established in 1892.

This conference brings many anthropologists to Te Moana Nui a Kiwa/the South Pacific for an exchange of ideas that will undoubtedly enrich our discipline. We welcome you all warmly to Aotearoa/New Zealand.

*Judith Macdonald*

## Theme<sup>1</sup>

The goal of this conference is to extend the area of anthropological theorising which has recently been dominated by the term 'property' by shifting the focus from property and property relations to notions and acts of 'owning and appropriating' which precede, underwrite and inform property relations. This emphasis is highly relevant in a globalising world in which resources are at once being depleted and increasingly privatised or enclosed, and ideas about the very kinds of things that can be property are expanding. Anthropology, with its emphasis on agency and understanding actors' perspectives, is well placed to advance colloquial understandings of such processes.

The past decade has seen renewed anthropological interest in property. Work by Chris Hann and Marilyn Strathern, among others, has demonstrated the relevance of anthropology to articulating the complex relations between people and things, as well as the negotiations between people with respect to things. Similarly, anthropology has made significant contributions to global debates about intellectual, biological and cultural. In this conference, we hope to broaden these discussions with papers that explore the more dynamic and encompassing ideas of ownership and appropriation in both metaphor and substance, in both legal and non-legal contexts, and in relation to both tangibles and intangibles. We note at the outset that appropriation refers to a spectrum of activities, some of which can be framed positively in terms of agency and creativity, some (such as corruption) which are perceived more negatively, and some which are unequivocally nefarious, such as theft, enslavement, and appropriation through violence.

We made a point of inviting papers that examine aspects of ownership and appropriation in everyday life, and the myriad daily acts of production, consumption and social participation through which people construct identity and ownership. This includes the ways in which they express agency and power by making places, products, and practices their own, and their efforts to create claims of ownership by participating in social activities, for example by volunteering for conservation groups or church organisations. Here the investment of self into labour can be seen as a form of appropriation.

Ownership and appropriation have a particular political salience in settler societies such as New Zealand and Australia, where processes of appropriation and claims to ownership are intrinsically linked to issues of identity and belonging for the different participants in the nation state. This is most obviously the case with respect to land and natural resources, where disputes over ownership must confront a history of colonial (and postcolonial) appropriation, as well as contemporary questions about nationhood and how best to achieve the common good. In New Zealand this is evident, for example, in recent and on-going debates over the ownership of the foreshore and seabed in which Māori claims to ownership were rejected by Parliament in favour of common ownership by all New Zealanders. While this can be considered as an act of State appropriation, in the sense of 'making something one's own', some Māori saw it as yet another example of appropriation in its other sense, of 'taking something improperly'. The continuing debate over this issue has highlighted culturally different understandings of ownership, especially in relation to parallel ideas of care, stewardship and belonging.

In Australia, ownership and appropriation remain central to political debates. There are direct conflicts over the ownership of land and resources, and also more subtle issues about the rights conferred by different forms of attachment to land, and the investment of labour and history and identity 'in place'. There are challenging questions as to whether the articulation of non-indigenous spiritual and affective relations to land, and visions of a national 'cultural heritage', constitute an appropriation of the representations underpinning Aboriginal land rights. And as Australia faces urgent problems in relation to the health of its land and water resources, the 'ownership' of environmental management is also increasingly contested.

Related issues around ownership feature in other Pacific countries, as well as in metropolises such as the United Kingdom. The current political situation in Fiji, for instance, demonstrates the continuing effects of colonial policies, as well as the connection between ethnic identity and ownership, both of land and of state institutions. Recent events in Tonga, on the other hand, point to processes and consequences of the appropriation of new resources and new forms of power by traditional indigenous elites. In a variety of contexts, the enclosure of land and the privatisation of resources such as water and marine resources raise issues of ownership and the commons. State ownership (of land and resources, or State-owned enterprises) raises reciprocal questions of who owns the State and – in the case of multicultural or multinational States – whether the nation state can be co-owned. We look forward to discussions which draw on the potentially diverse perspectives that conference participants will bring to these issues, and we especially invite papers from Pacific Island scholars.

Appropriation – both in the sense of making something one's own and in the sense of taking something without permission – is also relevant in discussions of intangibles such as cultural symbols, knowledge and practices. The reification of culturally significant objects and practices (in the case of Māori, for example, as taonga and tikanga) is often a precursor to ownership and hence to appropriation. A critical issue here is how – and to what extent – anthropologists reify indigenous knowledge and thus contribute to its appropriation and alienation.

<sup>1</sup> A statement of the conference themes including scholarly references and a bibliography can be found on the conference website

Appropriation, especially the appropriation of differences, has also been a key concept in feminist politics and the anthropology of gender, in thinking, for example, about the appropriation of gendered domains, the shifting appropriation of ‘traditional’ women’s products, and whether gender mainstreaming (e.g., in social development work) constitutes an appropriation of women’s interests and concerns. As with land and natural resources, the appropriation of difference is closely associated with systems of equality and inequality, and we hope that conference participants will explore the nexus of owning, appropriating, and difference on the one hand and hierarchy, stratification, and power on the other. Appropriation also appears in other areas of gender interest, such as the body, where eating constitutes the first, and possibly prototypic, act of appropriation. There are strong links here with issues of identity, which intersect usefully with a more processual view of ownership and agency.

Metaphorical concepts of ownership are also regularly used to define power and agency in other spheres. Thus one can talk of ‘owning a decision’, ‘owning a process’, or ‘owning an institution or organisation’ to suggest that people have made the decision, process, or organisation their own. In these instances ownership can be contrasted with experiences of alienation resulting from a lack of representation in processes and institutions. It would be interesting to explore these more figurative extensions of ideas about appropriation and ownership, as well as those found in languages other than English, and the mutual influence between euphemistic and non-euphemistic uses of ‘appropriation’ in political and daily discourses.

Running through these various dimensions of owning and appropriating are our concerns with process rather than states of being, with dynamism rather than stasis, with agency and creativity rather than with property and objects, and with the materialisation of social relations and social organisation rather than with the objects that are appropriated and owned per se. We feel that this approach offers a broad range of potentially fruitful investigations.

## The Soul of the University of Auckland Business School

The Owen G Glenn Building, in which our joint anthropology conference will take place, was opened in February 2008. It is the home of the University of Auckland Business School.

In addition to being an award-winning public building, the building incorporates vital Māori symbolism which acknowledges its physical setting in Waiparuru, the Māori name for Grafton Gully, one of three valleys—Horotiu, Waipapa, and Waiparuru—which link the immediate hinterland to the coast and beaches of Tāmaki Makau Rau (downtown Auckland). The building receives its mana (‘power’ or ‘authority’) from the valley and the stream which flows through the valley, while at the same time giving mana back to Waiparuru.

This symbolism is best exemplified by the sculpture Te Toka Kāmaka o Waiparuru in the entrance foyer of the building. The sculpture was designed by two Māori artists—Mike Mason, a master carver of pounamu, also known as greenstone or jade; and Carin Wilson who designed and built the stainless steel plinth upon which Te Toka Kāmaka o Waiparuru sits.

The pounamu in Te Toka Kāmaka o Waiparuru comes from the Arahura River on the South Island of Aotearoa New Zealand. This pounamu is the mauri (‘life essence’) stone for the Owen G Glenn Building, and the wairua, or ‘spirit’, of this pounamu protects traditional Māori values in all ceremonies that take place in the building and its environs. The pounamu was blessed at an early dawn ritual in February 2008 as part of the official opening of the new building. The ritual was conducted by the local tribe, Ngāti Whatua, supported by either Māori religious leaders and two imams of Islam. The religious leaders stood before the pounamu in the foyer and called up the mauri or life force of the pounamu by invoking its name, Te Toka Kāmaka o Waiparuru.

The plinth on which Te Toka Kāmaka o Waiparuru sits incorporates traditional kowhaiwhai patterns, or scrolls, deconstructed using the negative details of the original patterns and then reconstructed into a new story about business and economics. The plinth is symbolic of he tangata, a high ranking human person or rangatira in Māori, with the pounamu as the head, the softer serpentine stone beneath the pounamu as the shoulders, and the plinth as symbolic of a traditional korowai, or cloak of a high ranking person.

The grass area just outside the foyer of the building is named Te Rui o Waipapa, The Glen of Waipapa or the Valley of Waipapa, named after another of the three nearby valleys. The mauri stone of this forecourt is buried in the soil, and its name was invoked in ritual prayer at the time that the building was blessed. The name Te Rui o Waipapa links the Owen G Glenn Building to Waipapa Marae where the powhiri for our conference will be held. In adopting these names— Te Toka Kāmaka o Waiparuru and Te Rui o Waipapa—we have located the building as an integral part of two important valleys—Waipapa and Waiparuru.

*Manuka Henare*

Associate Dean Māori and Pacific Development, Business School, University of Auckland



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## Practical information

### Using this programme

The overall timetable is on the inside cover of this book and gives times of the plenaries, panels, and other main events. Correlate the panel numbers with the *List of Panels* which follows the *Plenaries* section, to obtain panel titles, convenors, timing and location. This is followed by a more detailed list of panels and their abstracts, in numerical order. There is also a set of day-by-day timetables which shows what is happening at any given moment. Finally at the end of the book there is the *List of Speakers* to help you identify the panels in which particular colleagues will present papers.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk.

### Please note:

Each 90 minute session ordinarily accommodates four papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However convenors have a degree of flexibility in structuring multi-session panels, so we cannot guarantee the success of panel-hopping!

### Venue

Most of the conference will take place on the ground floor of the Business School, and the reception/help desk will be located here, in the central meeting area. However, we are also using rooms in nearby/adjacent buildings – Maori Studies, Pacific Studies and others. There will be conference signage giving directions to all rooms. The events section, panel lists and panel details all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

Basic technical assistance (for example in using the electronic lecterns) is available from volunteers at the reception desk, and most University of Auckland staff are also familiar with the system. More advanced technical expertise (from the Lecture Theatre Management team) can be called from the internal phones situated at most lecterns: just pick up the phone and wait for a few seconds, and the call should go through to the service desk automatically (if it doesn't, call ext. 84800).

### Conference team

There is a team of helpful staff, familiar with the programme, university and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their special conference t-shirts. If you cannot see a team member, then please ask for help at the reception desk on the ground floor of the Business School. Any financial arrangements must be dealt with at the reception desk with the conference organisers.

Further help is available from the office staff in the Department of Anthropology, which is on the 8<sup>th</sup> floor of the Human Sciences Building (building 3 on our map).

### Contact number

During the conference, emergency messages or calls can be sent to +64 (0)21 0306121 or emailed to [conference@theasa.org](mailto:conference@theasa.org). There will be a message board for delegates in the central area of the ground floor of the Business School.

### Food

Registration includes refreshments (tea and coffee) which will be served twice a day in the central foyer area of the ground floor of the Business School. Please ensure that your conference badge is visible to assist catering staff. Some food will be available for sale in this area at lunch times. Lunch can also be purchased from the many cafes and shops in the local area, and at the University Food Hall and Cafeteria (building 6 on the map). The conference team can point you in the right direction.

### Eating out

A list of local restaurants and eating establishments follows this section.

**Conference badges, drinks/dinner/tour tickets**

On arrival at the reception desk you will be given this book and your conference badge. Inserted in your plastic badge holder will be any tickets for which you are eligible. All delegates will receive a drink ticket for the Welcome Event on the Monday evening: this ticket can be exchanged at the bar for an alcoholic drink or two soft drinks. If you have booked a banquet ticket this will be included behind your badge: this ticket must be presented to gain entry to the conference dinner on the Thursday night – please do not lose it. Finally, if you have booked to go on an organised tour on the Wednesday, this ticket will also be in your badge holder: this must be shown on boarding the relevant transport, or at the Museum entrance.

The ASA recycles the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

**Internet**

Delegates may access the internet via any computer in the Computer room in Building 274 which is behind the Business School and immediately in front of the Fale Pasifika (building 4 on the map). Please use one of the usernames and their corresponding passwords listed below. To log on, press Ctrl+Alt+Del, enter one of the lower-case usernames with its corresponding password, set the Domain field to EC, and press OK.

**Username - password**

arts9001 – *um5d6m4d*

arts9002 – *th#m47os*

arts9003 – *ir#qu34g*

arts9004 – *jim8n5ki*

arts9005 – *2r5x5r7o*

Printing is also available in the Computer room, by arrangement at the conference reception desk.

**Local travel**

Most of the accommodation on the web site is within easy walking distance of the university. Taxis can be booked from the following firms:

Alert Taxis	309-2000
Auckland Coop Taxis	300-3000
Corporate Cabs	377-0773
Discount Taxis	529-1000
Green Cabs	0508 447 336 (lower emissions and fuel use)

The nearest taxi stand to the University is on the corner of Princes and Alfred Street (see map).

Britomart, the main city bus station, is located at the bottom of Queen Street, as is the Ferry Building (see city centre map). Both are about 20 minutes' walk from the conference site, or there is a free (bright red) Link Bus which leaves every ten minutes from outside the University Library. This also takes 20 minutes.

**Travel to the airport**

Airbus express runs like a regular bus service, and costs \$15 one way. The bus has various set stops in the CBD, but check their website (via the conference site) for the nearest one. No need to book. Regular taxi fares are between \$55 and \$65. The airport shuttle service costs ~\$40 from Central Auckland (a slightly longer, shared ride), and can be booked via <http://www.aucklandairportshuttle.co.nz>, 0800 855-557 (free phone), or using Kiwi Shuttle on 021 203-2228.

**Security in the city**

On the whole, the city centre is pretty safe, but there are occasional pickpockets who prey upon tourists, so some care is needed. The city centre, on and around Queen Street, is only a few minutes walk from the University campus. This is a very pleasant walk down through Albert Park during the day, but this area and the Domain (around the Museum) are best avoided after dark. The Emergency number for police or ambulance is 111.

## Local restaurants

### Inner city restaurants

#### Chinese

##### *Dragon Boat*

Good Chinese food.

Atrium on Elliott, 737 Elliott Street, Auckland City Centre  
(09) 379-6996

##### *Dynasty Chinese Restaurant*

Nice dim sum.

57-59 Wakefield Street, Auckland CBD  
(09) 358-5396

#### European-style formal Dining

##### *O'Connell Street Bistro*

Upmarket, named by *Vanity Fair* in 2007 as one of the top 42 dining spots in the world (the only one in NZ), and named 'best restaurant' by *Cuisine* magazine in 2007 and 2008. Has won many awards for both wine and food. Has only 12 tables, so bookings are essential.

3 O'Connell Street, Auckland City Central  
(09) 377-1884 <http://www.oconnellstbistro.com/1.htm>

##### *Number 5*

A formal dining restaurant with a bit of a New Zealand flavour - local duck, lamb, venison and the like. On *Metro* magazine's list of the top 50 Auckland restaurants.

5 City Rd, Auckland City Centre  
(09) 309-9273 <http://www.number5.co.nz>

##### *Mikano*

Waterfront location set on a heli-pad with views of the Hauraki Gulf. Simple high-quality food. Upmarket.

1 Solent Street, Auckland City Centre  
(09) 309-9514 <http://www.menus.co.nz/mikano>

##### *Cin Cin on Quay*

Upmarket restaurant & bar.

Ferry Building, 99 Quay Street, Auckland City Centre  
(09) 307-6966 <http://www.cincin.co.nz>

#### French

##### *The French Cafe*

This restaurant is consistently ranked as Auckland's top restaurant by *Metro* magazine. Bookings essential. 15 minutes walk up Symonds Street from the University.

210 Symonds St, Auckland  
(09) 377-1911 <http://www.thefrenchcafe.co.nz>

#### Italian/Mediterranean

##### *Gina's*

A great and relaxed Italian restaurant, fun wait staff and good food. Booking not essential but a good idea. 15 minutes walk up Symonds Street from the University.

209 Symonds Street, Auckland  
(09) 302-2061 <http://www.ginas.co.nz>

##### *Toto*

Good food and lots of entertainment - e.g. live opera on Thursday and Saturday nights.

53 Nelson St, Auckland City Centre  
(09) 302-2665 <http://www.totorestaurant.co.nz>

*Vivace*

Mediterranean, upmarket.

50 High Street, Auckland City Centre

(09) 302-2303 [http://www.vivacerestaurant.co.nz/vivace\\_menu.html](http://www.vivacerestaurant.co.nz/vivace_menu.html)

*Wine Chambers*

Upmarket. Mostly Mediterranean .

33 Shortland Street, Auckland City Centre

(09) 309-8191 <http://www.winechambers.co.nz>

**Japanese**

*Ariake*

One of Auckland's top 50 Restaurants. High quality Japanese dining.

Albert/Quay Streets, Auckland City Centre

(09) 379-2377 <http://www.ariake.co.nz>

*Kura*

Also on the top 50 Restaurants in Auckland list for 2008.

315b Queen Street, Auckland City Centre

(09) 379-5656 <http://www.sakebars.co.nz>

*Tanuki's Cave*

Good for a relaxed snack-y dinner - Tanuki's is below ground level (hence cave). They specialise in lovely things cooked on skewers.

319b Queen Street, Auckland City Centre

(09) 379-5151 <http://www.sakebars.co.nz>

**Middle Eastern**

*The Middle East Caf *

Good/cheap Middle Eastern snacks.

23 Wellesley Street West, Auckland City Centre

(09) 379-4843 <http://www.middleeastcafe.co.nz>

**Pub Food**

*Galbraith's*

Good, simple old-style pub food and great ales in a relaxed atmosphere. 15 minutes walk up Symonds Street from the University.

2 Mt Eden Rd, Auckland

(09) 379-3557 <http://www.alehouse.co.nz>

**Sea Food**

*Squid Row*

A laid-back seafood restaurant, 15 minutes walk up Symond's Street from the University.

224 Symonds St, Auckland

(09) 379-9344 <http://www.squidrow.co.nz>

*The Observatory Seafood Buffet Restaurant*

Great view. Brasserie-style buffet and cook-to-order.

Top Of The Sky Tower, Federal Street, Auckland City Centre

(09) 363-6000

[http://www.skycityauckland.co.nz/skycity/auckland/restaurants-and-bars/the-observatory/the-observatory\\_home.cfm](http://www.skycityauckland.co.nz/skycity/auckland/restaurants-and-bars/the-observatory/the-observatory_home.cfm)

*Harbourside*

Seafood, reasonably formal.

Ferry Building, 99 Quay Street

Auckland City Centre

(09) 307-0556 <http://www.harboursiderestaurant.co.nz>

**Thai***Khao Thai Cuisine*

Good Thai food – voted best Thai in Auckland 2006.  
Cnr Chancery and O’Connell Street, Auckland City Centre  
(09) 377-5088 <http://www.khao.co.nz>

*Mai Thai Restaurant*

Good Thai food.  
opposite AA Building, 57 B Victoria Street West, Auckland City Centre  
(09) 366-6258 <http://www.maithai.co.nz>

**Vegetarian***Vegetarian Cafe*

Plain decor, great Chinese vegetarian food (incl. *faux* ‘spare ribs’ and ‘duck’ as well as great vegetables), cheap prices and friendly service.  
Shop 6, 50 High Street, Auckland City Centre  
(09) 302-0616

*Revive*

European and fusion style Vegetarian health food. Lots of salads, and a hot food menu which changes weekly.  
16 Fort St, Auckland City Centre  
(09) 307-1586 <http://www.revive.co.nz>

*Rasoi*

A range of simple but tasty Indian vegetarian foods & amazing Indian sweets.  
211 Karangahape Rd, Auckland City Centre

**Miscellaneous***Rice*

An Asian/European fusion restaurant currently getting really good reviews.  
10 Federal St, Auckland City Centre  
(09) 359-9113 <http://www.rice.co.nz>

*Wagamama*

Trendy noodle house – good food, part of global chain of noodle houses.  
1 Courthouse Lane, Auckland City Centre  
(09) 359-9266 <http://www.wagamama.co.nz>

## Restaurants in nearby suburbs

### Mount Eden

By bus from in front of the Music Department on Symonds Street: Bus #270, 273, 274, 275, 277

Molton - café style: 422 Mt Eden Road, Mt Eden, 638-7236

Escape - café style: 401 Mt Eden Road, Mt Eden, 630-0250

De Poste - café style: 466 Mt Eden Road, Mt Eden, 630-9330

Bowman's – upmarket: 597 Mt Eden Road, Mt Eden, 638-9676

(Bowman's is located just beyond Mt Eden village – either exit at Mt Eden village and walk or exit the stop after the village)

Horse and Trap – pub: 3 Enfield Street, Mt Eden, 630-1977

(The Horse and Trap is located in Enfield Street before Mt Eden village – ask the driver to let you out here)

### Kingsland

By train: from Britomart station on Western line depart Kingsland station.

By bus from in front of the Music Department on Symonds Street: Bus #210, 211, 212, 213, 215, 219, 223, 224 – ask the bus driver to announce the stop.

Bouchon – French café style: 479 New North Road, Kingsland, 845-1680

Canton Café – Chinese: 477 New North Road, Kingsland, 846-7888

Little India – Indian: 501 New North Road, Kingsland, 845-6484

Mekong Neua – NE Thai & Laos: 483 New North Road, Kingsland, 846-0323

### Parnell

10-15 min. walk or short taxi ride.

Antoine's Restaurant – upmarket: 333 Parnell Road, Parnell, 379-8756

Hola! – Mexican: 311 Parnell Road, Parnell, 308-0088

Karin – Japanese: 237 Parnell Road, Parnell, 356-7101

NSP (Non Solo Pizza) – Italian: Voted 2008 best Italian in Auckland by *Metro* magazine - it's just over the other side of Auckland

Domain from University (1.2km from the University): 259 Parnell Road, Parnell, 379-5358

### Devonport

20 min. walk or taxi to Ferry Building at the bottom of Queen Street, ferry to Devonport (15 minutes), very short walk from ferry up Victoria Street.

Buona Sera – Italian: 99 Victoria Road, Devonport, 445-8133

Manna – Thai: 97 Victoria Road, Devonport, 445-2211

Mecca – upmarket in Esplanade Hotel: 1 Victoria Road, Devonport, 445-9559

Monsoon – Thai/Malay: 71 Victoria Road, Devonport, 445-4263

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*Susanna Trnka*

In *State of Suffering*, Trnka shows how Indo-Fijians' lives were overturned as waves of turmoil and destruction swept across Fiji during the Fijian nationalist coup in the year 2000. Describing the myriad social processes through which violence is articulated and ascribed meaning - including expressions of incredulity, circulation of rumors, narratives, and exchanges of laughter and jokes, Trnka reveals the ways in which the community engages in these practices, as individuals experience, and try to understand, the consequences of the coup. She then considers different kinds of pain caused by political chaos and social turbulence, including pain resulting from bodily harm, shared terror, and the distress precipitated by economic crisis and social dislocation.

Pbk 224pp 9780801474989 A\$44.95 NZ\$52.95 2008.10 Cornell University Press

*Susanna Trnka is Senior Lecturer in the Department of Anthropology at the University of Auckland.*



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## Arrente Present, Arrente Past: Invasion, Violence, and Imagination in Indigenous Central Australia

*Diane Austin-Broos*

The Arrente people of Central Australia first encountered Europeans in the 1860s as groups of explorers, pastoralists, missionaries, and laborers invaded their land. During that time the Arrente were the subject of intense curiosity, and the earliest accounts of their lives, beliefs, and traditions were a seminal influence on European notions of the primitive. The first study to address the Arrente's contemporary situation, *Arrente Present, Arrente Past* also documents the immense sociocultural changes they have experienced over the past hundred years.

Employing ethnographic and archival research, Diane Austin-Broos traces the history of the Arrente as they have transitioned from a society of hunter-gatherers to members of the Hermannsburg Mission community to their present, marginalised position in the modern Australian economy.

Pbk 336pp 9780226032641 A\$51.95 NZ\$62.00 2008.12 University of Chicago Press

*Diane Austin-Broos is Professor of anthropology at the University of Sydney and the author of Jamaica Genesis: Religion and the Politics of Moral Order.*



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## Daily timetables

### Monday 8<sup>th</sup> December

#### 11:00-12:00

Conference opening (A)

#### 13:30-15:00 (Session 1)

P14: Appropriating the (In)appropriate: rethinking pageants, contests and the anthropology of emblems (B)

P26: Re-thinking Intellectual Property Rights (J)

P41: Living the Good Life: the ownership of wellbeing on company settlements (F)

P42: Cosmopolitanism and the Appropriation of Culture (E)

P43: Rahui and Local Organizations in Polynesia (D)

P45: Religious Relations in Asia (G)

P47: Housing Relations (H)

Film: SchoolScapes, by David MacDougall [77min] (A)

#### 15:30-17:00 (Session 2)

P14 (2<sup>nd</sup> session): Appropriating the (In)appropriate: rethinking pageants, contests and the anthropology of emblems (B)

P26 (2<sup>nd</sup> session): Re-thinking Intellectual Property Rights (J)

P41 (2<sup>nd</sup> session): Living the Good Life: the ownership of wellbeing on company settlements (F)

P42 (2<sup>nd</sup> session): Cosmopolitanism and the Appropriation of Culture (E)

P43 (2<sup>nd</sup> session): Rahui and Local Organizations in Polynesia (D)

P45 (2<sup>nd</sup> session): Religious Relations in Asia (G)

Film: In Gentle Hands, by Howard Morphy [52 min] (A)

Film: Guraramburk - The Cheeky Dog, by Christiane Keller [22 min] (A)

#### 17:30-18:30

Plenary 1: Marilyn Strathern (A)

#### 18:30-

Investiture of ASA President (A)

#### 19:30-

Welcome Event (The Fale)

### Tuesday 9<sup>th</sup> December

#### 08:30-10:00 (Session 3)

P03: Policy, Power and Appropriation: reflections on the ownership and governance of policy (B)

P22: The Postgraduate Showcase: new ideas, new talent (D)

P39: Risky Environments: ethnographies and the multilayered qualities of appropriation (J)

P49: Owning Identities (H)

Film: Firekeepers, by Rosella Ragazzi and Tromso Uni [57 min] (A)

Film: Aspects of Tourism in New Zealand's Sub-Antarctic Islands, by Eric Shelton [30 min] (A)

#### 10:30-12:00 (Session 4)

P03 (2<sup>nd</sup> session): Policy, Power and Appropriation: reflections on the ownership and governance of policy (B)

P10: Claiming and Controlling Need: who owns development and philanthropy? (F)

P17: Anthropological Relationships as Appropriations and Investments: ASA-sponsored panel in honour of Marilyn Strathern (A)

P18: Appropriating Rurals (C)

P22 (2<sup>nd</sup> session): The Postgraduate Showcase: new ideas, new talent (D)

P27: Indigenous Participation in Australian Frontier Economies (E)

P33: Performance and Vitality: circulation and the value of culture (G)

P39 (2<sup>nd</sup> session): Risky Environments: ethnographies and the multilayered qualities of appropriation (J)



P49 (2<sup>nd</sup> session): Owing Identities (H)  
 P50: Appropriating Land (I)

**12:15-13:30**

‘Ethics of Apology’ meeting (E)  
 Book launch by Aboriginal Studies Press (Publisher space)

**13:30-15:00 (Session 5)**

P03 (3<sup>rd</sup> session): Policy, Power and Appropriation: reflections on the ownership and governance of policy (B)  
 P06: Hot Property: the historical agency of things (J)  
 P10 (2<sup>nd</sup> session): Claiming and Controlling Need: who owns development and philanthropy? (F)  
 P16: Blood and Water: ownership, kinship and conflict (D)  
 P17 (2<sup>nd</sup> session): Anthropological Relationships as appropriations and Investments: ASA-sponsored panel in honour of Marilyn Strathern (A)  
 P18 (2<sup>nd</sup> session): Appropriating Rurals (C)  
 P27 (2<sup>nd</sup> session): Indigenous Participation in Australian Frontier Economies (E)  
 P33 (2<sup>nd</sup> session): Performance and Vitality: circulation and the value of culture (G)  
 P36: Owing Water: elusive forms and alternate appropriations (H)

**15:30-17:00 (Session 6)**

P03 (4<sup>th</sup> session): Policy, Power and Appropriation: reflections on the ownership and governance of policy (B)  
 P06 (2<sup>nd</sup> session): Hot Property: the historical agency of things (J)  
 P16 (2<sup>nd</sup> session): Blood and Water: ownership, kinship and conflict (D)  
 P17 (3<sup>rd</sup> session): Anthropological Relationships as Appropriations and Investments: ASA-sponsored panel in honour of Marilyn Strathern (A)  
 P18 (3<sup>rd</sup> session): Appropriating Rurals (C)  
 P27 (3<sup>rd</sup> session): Indigenous Participation in Australian Frontier Economies (E)  
 P33 (3<sup>rd</sup> session): Performance and Vitality: circulation and the value of culture (G)  
 P35: Gender Mainstreaming: the appropriation of feminist discourses in development? (F)  
 P36 (2<sup>nd</sup> session): Owing Water: elusive forms and alternate appropriations (H)

**17:30-18:30**

Plenary 2: Howard Morphy (A)

**18:30-19:30**

Wiley-Blackwell Reception (Publisher space)

**Wednesday 10<sup>th</sup> December**

**08:30-10:00 (Session 7)**

P09: The Anthropology of Climate Change: a challenge for humanity and the discipline in the 21st century (C)  
 P20: The Appropriation of Coastal Spaces (G)  
 P25: At Home in Mobility: ethics of hospitality and belonging (D)  
 P46: Social and Material exchanges (H)  
 P51: Representing Knowledges (F)  
 Film: Khangai Herds, by Natasha Fijn [90 min] (A)

**10:00-10:30**

Book launch by Palgrave Macmillan (Publisher space)

**10:30-12:00**

Plenary 3: Rosemary Coombe (A)

**Afternoon**

Organised tours or time off.

**Thursday 11<sup>th</sup> December****08:30-10:00 (Session 8)**

- P04: Ethnography and the Production of Anthropological Knowledge: essays in honour of Nicolas Peterson (B)  
 P07: Performing Nature at World's Ends (I)  
 P11: The Value of Land (C)  
 P19: Audible Anthropology: anthropologists in government (F)  
 P22: The Postgraduate Showcase: new ideas, new talent (D)  
 P23: Selling Culture Without Selling Out: producing new indigenous tourism(s) (H)  
 P28: Social Transformation in the United Kingdom: appropriation, class and identity (G)  
 P34: The Missing Majority: indigenous peoples, two way appropriation, and identity in densely colonised spaces (E)  
 Film: Roya and Omid, by Elhum Shakerifar [15 min] (A)  
 Film: Play Jankunu Play: Garifuna Christmas Rituals in Belize, by Oliver Greene [45 min] (A)

**10:30-12:00 (Session 9)**

- P04 (2<sup>nd</sup> session): Ethnography and the Production of Anthropological Knowledge: essays in honour of Nicolas Peterson (B)  
 P07 (2<sup>nd</sup> session): Performing Nature at World's Ends (I)  
 P11 (2<sup>nd</sup> session): The Value of Land (C)  
 P13: Senses and Citizenships: contestations over national and global identities, resources, and forms of belonging (E)  
 P19 (2<sup>nd</sup> session): Audible Anthropology: anthropologists in government (F)  
 P22 (2<sup>nd</sup> session): The Postgraduate Showcase: new ideas, new talent (D)  
 P23 (2<sup>nd</sup> session): Selling Culture Without Selling Out: producing new indigenous tourism(s) (H)  
 P28 (2<sup>nd</sup> session): Social Transformation in the United Kingdom: appropriation, class and identity (G)  
 P32: Rediscovering the Local: migrant claims and counter-claims of ownership (J)  
 Film: Encountering Eloyi, by Richard Werbner [56 min] (A)  
 Film: Telling Fortunes, by Jonathan Roper [13 min] (A)

**12:15-13:30**

- NZ Visual Anthropology Network meeting (E)  
 HoDs meeting (Old Government House, Vice Chancellor's Suite)  
 Book launch by Aboriginal Studies Press (Publisher space)

**13:30-15:00 (Session 10)**

- P01: Modalities, Materialities and Metamorphoses (D)  
 P04 (3<sup>rd</sup> session): Ethnography and the Production of Anthropological Knowledge: essays in honour of Nicolas Peterson (B)  
 P07 (3<sup>rd</sup> session): Performing Nature at World's Ends (I)  
 P11 (3<sup>rd</sup> session): The Value of Land (C)  
 P13 (2<sup>nd</sup> session): Senses and Citizenships: contestations over national and global identities, resources, and forms of belonging (E)  
 P15: Memory, Identity and Cultural Change (G)  
 P23 (3<sup>rd</sup> session): Selling Culture Without Selling Out: producing new indigenous tourism(s) (H)  
 P32 (2<sup>nd</sup> session): Rediscovering the Local: migrant claims and counter-claims of ownership (J)  
 P38: Appropriating Spaces of Leisure and Creative practice (F)  
 Film: Los con Voz (Those with Voice), by Jeff Arak [55 min] (A)  
 Film: On Being Banana, by Risa Madoerin [24 min] (A)

**15:30-17:00 (Session 11)**

- P04 (4<sup>th</sup> session): Ethnography and the Production of Anthropological Knowledge: essays in honour of Nicolas Peterson (B)  
 P08: The Dilemma of Replication (H)  
 P11 (4<sup>th</sup> session): The Value of Land (C)  
 P13 (3<sup>rd</sup> session): Senses and Citizenships: contestations over national and global identities, resources, and forms of belonging (E)  
 P15 (2<sup>nd</sup> session): Memory, Identity and Cultural change (G)  
 P32 (3<sup>rd</sup> session): Rediscovering the Local: migrant claims and counter-claims of ownership (J)  
 P38 (2<sup>nd</sup> session): Appropriating Spaces of Leisure and Creative practice (F)  
 Film: From Honey to Ashes, by Lucas Bessire [47 min] (A)  
 Film: Morokapel's Feast - The Story of a Kara Hunting Ritual, by Felix Girke & Steffen Köhn [26 min] (A)  
 ANSA AGM (D)

**17:30-18:30**

Plenary 4: Eddie Durie (A)

**19:00-20:30**

Conference dinner (The Fale)

Conference 'Alternative' BBQ (Strata, 4th floor, Kate Edger Information Commons - cnr Alfred and Symonds Streets)

**20:15**

Conference Party (Business School Atrium)

**Friday 12<sup>th</sup> December****08:30-10:00**

AAS AGM (A)

ASAANZ AGM (B)

**10:30-12:00 (Session 12)**

P02: Appropriation and Ownership of Artisanal Knowledge: explorations at the interface between craft know-how and institutional codification (C)

P05: Appropriating Childhood: the current state of play (D)

P24: Claiming Space: the new social landscapes of South Asia (F)

P29: The Aesthetics of Diaspora (G)

P37: World, Chaos and Disorder (H)

P44: Miscellaneous (I)

Film: Friends, Fools, Family, by Berit Madsen [59 min]

**12:15-13:00**

Book launch by Cornell University Press (Publisher space)

**13:30-15:00 (Session 13)**

P02 (2<sup>nd</sup> session): Appropriation and Ownership of Artisanal Knowledge: explorations at the interface between craft know-how and institutional codification (C)

P05 (2<sup>nd</sup> session): Appropriating Childhood: the current state of play (D)

P21: Formal Appropriations and Corporate Formations (H)

P24 (2<sup>nd</sup> session): Claiming Space: the new social landscapes of South Asia (F)

P29 (2<sup>nd</sup> session): The Aesthetics of Diaspora (G)

P31: Who Sings the Nation?: aesthetic artefacts and their ownership and appropriation (E)

P44 (2<sup>nd</sup> session): Miscellaneous (I)

Film: Qallunaanik Piusiqsiuring (or Why White Men Are Funny), by Mark Sandiford [47 min] (A)

Film: Secret Hebron: The School Run, by Donna Bailie [29 min] (A)

Film: Last Yoik in Saami Forests?, by Hannu Hyvönen [59 min] (B)

Film: Wittenoom, by Caro Macdonald [14 min] (B)

**15:30-17:00 (Session 14)**

P05 (3<sup>rd</sup> session): Appropriating Childhood: the current state of play (D)

P21 (2<sup>nd</sup> session): Formal Appropriations and Corporate Formations (H)

P24 (3<sup>rd</sup> session): Claiming Space: the new social landscapes of South Asia (F)

P29 (3<sup>rd</sup> session): The Aesthetics of Diaspora (G)

P31 (2<sup>nd</sup> session): Who Sings the Nation?: aesthetic artefacts and their ownership and appropriation (E)

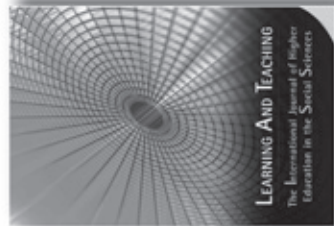
P44 (3<sup>rd</sup> session): Miscellaneous (I)

Film: We Too Have No Other Land, by Jerrold Kessel and Pierre Klochendler [61 min] (A)

Film: Asmara, Eritrea, by Caterina Borelli [63 min] (B)

**17:30-18:30**

Summation and Poroporoaki (A)



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Editors-in-Chief: Claudia Mitchell, Jacqueline Reid-Walsh & Jackie Kirk  
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# Plenary Sessions

## Plenary 1

Mon 8th Dec, 17:30-18:30

Room A

### Sharing, stealing and borrowing simultaneously\*

*Prof Marilyn Strathern (Cambridge University)*

This Lecture takes the occasion of the ASA Conference to reflect on certain styles of anthropological reasoning. The crux is in the title: concepts do their work in relation to other concepts. Yet the terms themselves do not tell you about the relations between them – whether they are versions of or radically different from one another. I invert commonsense understanding that these three must refer to different actions, in order to make another difference, singling out one from the other two. Such analytical choices are at the heart of descriptive endeavour.

There could not be a better guide than the call for papers for the Conference. It asks anthropologists to look specifically at acts of owning and appropriating, and in so doing focus on activities typifying the everyday. And nothing could be more mundane than people standing in a queue or school children losing their things. That two lawyers (of English law) have in these acts discerned fundamental ideas about property, encourages the anthropologist to take equal liberty. The Lecture considers the ubiquitous activity of ‘borrowing’. Very rapidly, however, it comes to seem a little less ubiquitous. Insofar as borrowing implies taking for a time someone else’s property, far from blurring it reinforces the notion of property rights. So if there are situations in which it is not appropriate to talk about property regimes, then is it appropriate to talk about borrowing? It all depends, it seems, on the company that concepts find themselves in. An initial inspiration here is a particular Pacific Island invention that appears to circumvent the implications of thinking in terms of property; as we shall see, it circumvents consequences entailed in other conceptualisations as well.

\*With apologies to John Wendel in the issue of *Anthropological Forum* (2007) on possessive individualism edited by Karen Sykes, and to Bruno Latour’s aphorism about the simultaneity of being real, social and narrated.

**Chair: Richard Fardon**

## Plenary 2

Tue 9th Dec, 17:30-18:30

Room A

### Formed and forming — the articulations of Yolngu art in its contexts

*Prof Howard Morphy (Australian National University)*

Art as a body of practice articulates with many other areas of society, including institutions such as kinship or class, systems of production such as the economy, and with religious belief systems. I use the concept of relative autonomy to examine the various ways in which Yolngu art practice articulates with other aspects of Yolngu society. Yolngu art is both multiply determined and influenced by the nature of its articulation, yet at the same time relatively autonomous as a system of practice — it is both formed and forming. Colonial contexts disrupt existing trajectories of articulation between relatively autonomous domains and require adjustments to be made that can ramify in unpredictable ways. Yolngu people have produced art in different contexts throughout the entire colonial period and engaged strongly with global art markets. The engagement has been continuous and from a Yolngu perspective surprisingly uncontentious — surprising because the theoretical discourse in which Indigenous art is often framed anticipates controversy and failure. Research perspectives that position Indigenous art as a particular kind of unitary object often operate as a kind of cultural critique rather than providing a framework for understanding: in some cases concepts of appropriation, authenticity, even spirituality, are used to position the object either as an alien or as a western artefact. I will argue that the recent trajectory of Yolngu art can only be understood when art is approached as a mode of action and associated body of practice that articulates with many different contexts, rather than as a particular kind of object.

**Chair: Maureen Molloy**

## Plenary 3

Wed 10th Dec, 10:30-12:00  
Room A

### The legal geographies of cultural rights: community subjects and their traditions

*Prof Rosemary Coombe (York University)*

Legal claims made using the rubric of culture appear to be multiplying under conditions of neoliberalism and many of these at first glance appear proprietary and possessive in nature. Intellectual property has been called upon to embrace these claims, to adapt itself to the requirements of new 'stakeholders' and their needs for 'development' at the same time as it has been emphatically rejected by many indigenous peoples' representatives and the environmental stakeholders who support them. Nonetheless, place-based movements are emerging that make distinctive claims in cultural terms, asserting 'local' norms and values that are nonetheless shaped by global networks of influence, NGO energies, transnationally circulating documents, and international treaties on biodiversity, indigenous rights, and intangible heritage. Culturally constituted 'communities' with newly articulated relationships to their 'traditions' are subjects of legal technologies; to what extent and under what conditions may they also be political agents for transforming them?

**Chair: Mark Busse**

## Plenary 4

Thu 11th Dec, 17:30-18:30  
Room A

*The Honourable Eddie Taihakurei Durie DCNZM*

Eddie Taihakurei Durie is of Ngati Kauwhata and Rangitane in Manuwatu. He is one of New Zealand's longest-serving and most-influential judges. He was appointed as a High Court Judge in 1998. Prior to that he was a Judge of the Māori Land Court from 1974 to 2000, and Chief Judge of the Māori Land Court from 1980 to 2000. He is probably best known for his work as Chairperson of the Waitangi Tribunal, Te Rōpū Whakamana i te Tiriti o Waitangi. He was awarded an Honorary Doctor of Law degree by Victoria University of Wellington in 1990, an Honorary Doctorate by the University of Waikato in 1994, and an Honorary Doctor of Literature degree by Massey University in 1999.

**Chair: Cris Shore**

## Events

Apart from the plenaries and panels, the annual conference is an opportunity for various networks and other groups to get together.

### Sunday 7<sup>th</sup> December

#### **Powhiri, the University Marae**

A formal Māori welcome for those in Auckland on the eve of the conference.

### Monday 8<sup>th</sup> December

#### **11:00-12:00: Formal Conference Opening, Room A in the Business School**

The Vice-Chancellor, Stuart McCutcheon, of the University of Auckland will open the conference.

#### **18:30: Investiture of ASA President, Room A in the Business School**

The executive officer of the ASA is named 'the Chair' and serves for a term of four years. But the association has also had three presidents, a lifetime appointment to a distinguished senior scholar who has offered exceptional service to the profession during their career and is willing to continue to act as a public ambassador and advocate for social anthropology as well as offer advice and guidance to the current chair and committee. The first president was Professor Alfred Radcliffe-Brown, who was succeeded by Professor Edward Evans-Pritchard in 1967, and the third Sir Raymond Firth, a native New Zealander, who served from 1973 until 2002. Sir Raymond was a particularly hard act to follow, but in Professor Marilyn Strathern, the ASA has a new President with a similar track record of outstanding and unselfish service to the association and the profession as a whole, whose international eminence makes her the embodiment of all that is best in British social anthropology today. Like Sir Raymond, she has inspired generations of new anthropologists at home and abroad in a way that has had a major impact on the discipline's development in recent decades. The association is honoured that she has agreed to take on this new role following her retirement

from the Chair at Cambridge, and delighted that we will be able to continue benefiting from her wisdom and support in the coming years.

**19:30: Welcome Event, The Fale**

All delegates are welcome. A free drink ticket is included behind your badge in the plastic badge holder.

## Tuesday 9<sup>th</sup> December

**12:15-13:30: 'Ethics of Apology' meeting, Room E  
- an open meeting, chaired by Nayanika Mookherjee, Ethics officer of the ASA**

On 13th February 2008, the Australian government apologized to the 'stolen generations': those children of Aboriginal descent who were removed from their parents (usually their Aboriginal mothers) to be raised in white foster-homes and institutions administered by governments and Christian churches - a practice that lasted from before the first world war to the early 1970s. This apology was significant (in the words of the Australian Prime Minister Kevin Rudd) for the 'healing' of the nation. The issue of saying sorry and apologising for past injustices has become a significant speech act in current times. Why does saying sorry seem to be ubiquitous at the moment? What are the instances of not saying sorry? What are the ethical implications of this era of remembrance and apology? This open meeting seeks to explore the ethical, philosophical, social and political dimensions of this age of apology.

Is apology a responsibility which cannot be, should not be avoided? (Levinas, Emanuele. 1981. *Otherwise than Being or Beyond Essence*. Trans. A. Lingis. The Hague: Martinus Nijhoff) What are the ethical pitfalls of seeking apology or not uttering it? What are the various global and local understandings of apology and forgiveness? What are the processes of ownership and appropriation of saying sorry? These and other questions would be discussed in this open meeting chaired by Nayanika Mookherjee. It would be led by a group of panellists: Professor Gillian Cowlishaw (University of Technology, Sydney), Professor Ghassan Hage (Melbourne University), Dr Lisette Josephides (Queens University Belfast), Professor Nigel Rapport (St. Andrew's University) will each speak for ten minutes before opening the meeting for discussions, questions and comments.

**12:15-13:30: Book launch by Aboriginal Studies Press, Publisher space, Business School Ground floor**

The Aboriginal Studies Press invites delegates to the launch of Melinda Hinkson and Jeremy Beckett's *An Appreciation of Difference: WEH Stanner and Aboriginal Australia*, with refreshments.

**18:30-19:30: Wiley-Blackwell Reception, Publisher space, Business School Ground floor**

The publishers invite delegates to join them for drinks to celebrate the new partnership between the Australian Anthropological Society and Wiley-Blackwell: Wiley-Blackwell now publishes *The Australian Journal of Anthropology*.

## Wednesday 10<sup>th</sup> December

**10:00-10:30: Book launch by Palgrave Macmillan, Publisher space, Business School ground floor**

Delegates are invited to the launch of *Asian and Pacific Cosmopolitans: self and subject in motion*, edited by Kathryn Robinson, with a foreword by Richard Werbner.

**Afternoon: tours**

The three organised tours had to be booked in advance. If you have booked a place on a tour, your ticket is in your badge holder. This must be presented on departure.

Tour 1 (to the West) departs from Wynyard Street, just behind the Business School at 1pm, returning around 6pm.

Tour 2 (to Waiheke Island) departs from Pier 2 at the ferry building at 1pm, returning at 6pm. The ferry is part of the normal public transport service, so will leave very promptly at 1pm – participants should allow at least 25 minutes to walk to the ferry building from the University, to be sure of not missing the boat!

Tour 3 (to the Museum) begins at 2pm – allow 30 minutes to walk from the University. This is a very pleasant walk up through the Domain: just turn left coming out of the front of the Business School, walk down the hill, across the motorway, and there is a path up through the park. The Museum is readily visible on the hill. The transport, for those who booked it, will leave ten minutes before 2pm from Wynyard Street just behind the Business School. There are a couple of nice restaurants near/in the museum: The Pavillion on the path up through the Domain, and the museum café itself, inside the southern entrance foyer.

## Thursday 11<sup>th</sup> December

### **12:15-13:20: NZ Visual Anthropology Network meeting, Room E - this will be chaired by Richard Vokes of Canterbury University**

This meeting will launch the Visual Anthropology Network of New Zealand (VANNZ). The network will create a forum for academics, researchers, and post-graduate students working in the field of Visual Anthropology, or related fields, to share ideas and research. The network also seeks to develop links between New Zealand-based Visual Anthropologists, and those working elsewhere in the world. The purpose of this inaugural meeting is to plan the network's future activities which will include seminar series (both on- and off-line), and conference workshops. . All delegates - whether based in New Zealand, or elsewhere - are welcome to attend.

### **12:15-13:30: HODs meeting, Old Government House**

There will be a joint HOD lunch/meeting: while we anticipate that this will mainly involve HODs at New Zealand and Australian Universities, others are very welcome to attend. Attendance was pre-booked, but a few late additions may be possible – see the conference convenors.

### **12:15-13:30: Book launch by Aboriginal Studies Press, Publisher space, Business School Ground floor**

The Aboriginal Studies Press invites delegates to the launch of Yasmine Musharbash's *Yuendumu Everyday: Contemporary life in remote Aboriginal Australia*, with refreshments.

### **19:00-20:30: Conference dinner, The Fale**

Tickets for the conference dinner were sold at time of online registration and are now sold out.

### **19:00-20:30: Conference 'alternative' BBQ: Strata, 4th Flr, Kate Edger Information Commons (cnr Alfred & Symonds Sts.)**

There will be an alternative informal and inexpensive BBQ arranged for those who are not attending the conference dinner. Menu and price details will be announced during the conference.

### **20:30: Conference Party, Business School Atrium (upstairs from the lecture theatres)**

All delegates are invited to come and party after the dinner and/or BBQ: there will be live (and very lively and danceable) music from a local well-known 'not quite klezmer' group, The Jews Brothers Band, with more foot-tapping material from DJ, Dr Balkanatic.

## Friday 12<sup>th</sup> December

### **08:30-10:00: AAS AGM, Room A**

The Australian Association's AGM - all members welcome.

### **08:30-10:00: ASAANZ AGM, Room B**

The Aoteroa New Zealand Association's AGM - all members welcome.

### **12:15-13:00: Book launch by Cornell University Press, Publisher space, Business School Ground floor**

Cornell University Press invite you to a glass of wine at the launch of *State of Suffering: political violence and community survival in Fiji*, by Susanna Trnka (published October 2008).



# Anthropology Journals from Routledge

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## List of panels

Ref	Panel Title	Convenors	Start Day	Start Time	Location
P01	Modalities, Materialities and Metamorphoses	Patrick Laviolette, Wendy Cowling	Thu	13:30	D
P02	Appropriation & Ownership of Artisanal Knowledge: explorations at the interface between craft know-how and institutional codification	Trevor Marchand	Fri	10:30	C
P03	Policy, Power and Appropriation: reflections on the ownership and governance of policy	Cris Shore	Tue	08:30	B
P04	Ethnography and the Production of Anthropological Knowledge: essays in honour of Nicolas Peterson	Francoise Dussart, Yasmine Musharbash	Thu	08:30	B
P05	Appropriating Childhood: the current state of play	Rozanna Lilley	Fri	10:30	D
P06	Hot Property: the historical agency of things	Jeffrey Sissons	Tue	13:30	J
P07	Performing Nature at World's Ends	Simone Abram, Marianne Elisabeth Lien, Adrian Franklin	Thu	08:30	I
P08	The Dilemma of Replication	Melissa Demian	Thu	15:30	H
P09	The Anthropology of Climate Change: a challenge for humanity and the discipline in the 21st century	Hans Baer, Kay Milton	Wed	08:30	C
P10	Claiming and Controlling Need: who owns development and philanthropy?	Catherine Trundle, Nayanika Mathur	Tue	10:30	F
P11	The Value of Land	Judith Bovensiepen, Almut Schneider, Hans Steinmuller	Thu	08:30	C
P13	Senses and Citizenships: contestations over national and global identities, resources, and forms of belonging	Susanna Trnka, Julie Park, Christine Dureau	Thu	10:30	E
P14	Appropriating the (In)appropriate: rethinking pageants, contests and the anthropology of emblems	Nick Long, Sharyn Davies	Mon	13:30	B
P15	Memory, Identity and Cultural Change	Elizabeth Carnegie	Thu	13:30	G
P16	Blood and Water: ownership, kinship and conflict	Patrick McConvell, Mary Patterson	Tue	13:30	D
P17	Anthropological Relationships as Appropriations and Investments: ASA-sponsored panel in honour of Marilyn Strathern	Lisette Josephides	Tue	10:30	A
P18	Appropriating Rurals	Carolyn Morris, Francesca Merlan	Tue	10:30	C
P19	Audible Anthropology: anthropologists in government	Kathryn Tomlinson, Andrew Garner, Lise Waldek	Thu	08:30	F
P20	The Appropriation of Coastal Spaces	David Anderson, Gro Ween	Wed	08:30	G
P21	Formal Appropriations and Corporate Formations	Benedicta Rousseau, John Taylor	Fri	13:30	H
P22	The Postgraduate Showcase: new ideas, new talent	Nelia Hyndman-Rizik, Hedda Askland, Jennifer Gabriel	Tue	08:30	D
P23	Selling Culture Without Selling Out: producing new indigenous tourism(s)	Alexis Buntin, Chellie Spiller	Thu	08:30	H

P24	Claiming Space: the new social landscapes of South Asia	Martin Fuchs, Assa Doron	Fri	10:30	F
P25	At Home in Mobility: ethics of hospitality and belonging	Hazel Tucker, Donna Keen	Wed	08:30	D
P26	Re-thinking Intellectual Property rights	Antje Linkenbach	Mon	13:30	J
P27	Indigenous Participation in Australian Frontier Economies	Ian Keen	Tue	10:30	E
P28	Social Transformation in the United Kingdom: appropriation, class and identity	Elizabeth Hart, Cathrine Degnen, Gillian Evans	Thu	08:30	G
P29	The Aesthetics of Diaspora	Pnina Werbner, Mattia Fumanti, Mark Johnson	Fri	10:30	G
P31	Who Sings the Nation?: aesthetic artefacts and their ownership and appropriation	Nayanika Mookherjee	Fri	13:30	E
P32	Rediscovering the Local: migrant claims and counter-claims of ownership	Brigitte Boenisch-Brednich, Catherine Trundle	Thu	10:30	J
P33	Performance and Vitality: circulation and the value of culture	James Leach, Alexander King	Tue	10:30	G
P34	The Missing Majority: indigenous peoples, two way appropriation, and identity in densely colonised spaces	Yuriko Yamanouchi, Kristina Everett	Thu	08:30	E
P35	Gender Mainstreaming: the appropriation of feminist discourses in development?	Suzanne Clisby, Maggie Bolton	Tue	15:30	F
P36	Owning Water: elusive forms and alternate appropriations	Veronica Strang	Tue	13:30	H
P37	World, Chaos and Disorder	Jonathan Marshall	Fri	10:30	H
P38	Appropriating Spaces of Leisure and Creative Practice	Tamara Kohn, Adam Kaul	Thu	13:30	F
P39	Risky Environments: ethnographies and the multilayered qualities of appropriation	Sandy Toussaint, Laurent Dousset, Monica Minnegal	Tue	08:30	J
P41	Living the Good Life: the ownership of wellbeing on company settlements	Karen Sykes, Martha Macintyre	Mon	13:30	F
P42	Cosmopolitanism and the Appropriation of Culture	Mark Busse, Jade Baker	Mon	13:30	E
P43	Rahui and Local Organizations in Polynesia	Christian Ghasarian, Bernard Rigo, Tamatoa Bambridge	Mon	13:30	D
P44	Miscellaneous	Susanna Trnka	Fri	10:30	I
P45	Religious Relations in Asia	Christine Dureau	Mon	13:30	G
P46	Social and Material Exchanges	Cris Shore	Wed	08:30	H
P47	Housing Relations	Julie Park	Mon	13:30	H
P49	Owning Identities	Maureen Molloy	Tue	08:30	H
P50	Appropriating Land	Phyllis Herda	Tue	10:30	I
P51	Representing Knowledges	Mark Busse	Wed	08:30	F

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## Panel and paper abstracts

### P01

#### Modalities, materialities and metamorphoses

Convenors: Dr Patrick Laviolette (Massey University); Dr Wendy Cowling (University of Waikato)

Thu 11th Dec, 13:30-15:00

Room D

The movement and appropriation of ideas and influences in cross-cultural situations has never been a one way process, particularly in our (so-called) contemporary 'post-colonial' times. While many foreign concepts and practices may have been imposed during colonial occupations, others have been appropriated and adapted by the subject group and vice versa, resulting in eclectic manifestations or admixtures. A concerted reflexion upon this process is currently obvious in the arts and in anthropology, where there is much combining and blending of genres.

The human body is intrinsic to this process - as creator, performer and as a visceral 'object' that is acted upon. All of the human senses together with diverse cultural constructions of aesthetics, tradition, time and space as well as the powerful significance of language and ritual relate to a rapid mutation in the production of local cultural representations. In various combinations, such representations are to be viewed, experienced and consumed or shunned, defaced and de-placed.

This panel shall address the contested nature by which artists are both the appropriators of, as well as the subjects of appropriation by, anthropological concepts and methodologies.

We seek papers from contributors who wish to explore how ownership and (re)appropriation are variously competed over between artists and anthropologists in the experiential fields of visual, material and sensorial relations. Who appropriates the 'ownership' of creativity, of creative discourses and of creative experience? And how do they do so? These are some of the questions that the panel will attempt to open up.

#### Fieldworks: Ethnographic practices of appropriation in art and anthropology

*Dr Arnd Schneider (University of Oslo)*

This paper critically reviews recent artistic projects using ethnographic practice in their appropriation of other cultures, and compares them with anthropologists adopting artists' methodologies. Are these just cases of neo-primitivism, or indeed 'envy' directed at each other's disciplinary paradigms (cf. Hal Foster, 'The Artist as Ethnographer', 1995)? What are the ethical implications implied in these appropriations? And is there now a genuine possibility to develop a dialogue across disciplinary boundaries in art and anthropology for common projects?

The paper will extend on some of the arguments of *Fieldworks: Dialogues Between Art and Anthropology* (a conference I co-organised at Tate Modern, 2003), as well as my recent books 'Appropriation as Practice: Art and Identity in Argentina' (Palgrave, 2006), and 'Contemporary Art and Anthropology' (co-edited with Chris Wright, 2006).

#### Taking Time: Exploring the interplay between image and identity

*Dr Melinda Hinkson (ANU)*

This paper draws on recent work produced at the interface between anthropology and art theory to consider the significance of time as a social institution that frames engagements with images. A central concern of the paper is to tease out what has been identified as a key characteristic of late modernity: the idea that as fleeting digital images have become a dominant source of symbolic material through which we engage with each other and the world around us, a distinctive form of personhood has emerged. Drawing on cross-cultural materials I will explore some of the ways in which time structures the production and reception of different kinds of images in different contexts, producing what might be identified as distinctive cultures of looking and visibility. John Thompson's notion of mediated intimacy will be mobilised to ask what role might a more sustained visual engagement play in a society that places a great deal of value on new, instantly accessible, and changing images.

To echo a question posed by Paul Virilio, 'in an age when our view of the world has become not so much objective as tele-objective, how can we persist in being?' Does our digital appropriation of qualitatively different kinds of images reflect something more broadly about our engagements with each other and the world around us? How does this compare with Australian Aboriginal ways of apprehending images? What can anthropology contribute to the understanding of such circumstances?

#### Drawing on anatomies

*Ms Emily Clark (Massey University)*

In March 2003 Nature Publishing Group published an article referring to a new international ambition called The Physiome Project. 'Physiome' a composite word deriving from 'phsio' (life) and 'ome' (as a whole), and the project is described as

intended to provide a... 'quantitative description of physiological dynamics and functional behaviour of the intact organism' (Bassingthwaigthe, 2000).

It is described in the same paper as a 'multicentric integrated program to design, develop, implement, test and document, archive and disseminate quantitative information' and declares that the 'human physiome' can be regarded as the 'virtual human'.

In this atmosphere of visual information gained about our bodies in scientific discourse as quantitative, my question addresses the place of empathy. This paper will discuss how through examining the contemporary clinical body as visual archive, we are seen and portrayed through collections of increasingly discrete sets of data and must necessarily assume that what is of importance in this field, is not how we are but how we are virtually represented. Looking at some of the relationships between The Physiome Project and Catherine Waldby's critique of the Visible Human Project, as well as the now predominant and urbane screening methods of the medical industry, I shall also be examining where empathy might reside in this creation of these composite representations or 'virtual' persons.

Bassingthwaigthe, J.B. (2000). Strategies for the Physiome Project. *Ann. Biomed. Eng.* 28, 1043-1058.

Keywords: Computational physiology; phenomenology; empathy; ontologies; mathematical models; enframe.

### **Pseudo-anthropology, fetish, fake and ready-made**

*Mr Marcus Moore (Massey University)*

This paper draws upon the work of Francis Upritchard (b. 1976 NZ), a contemporary artist's appropriation of pseudo-anthropological methods. She re-fashions artefacts deliberately crudely, and, in her instance, the works become highly desired and valued art forms in today's mainstream contemporary art world. Upritchard is represented in the Saatchi and Saatchi Collection, London where she is now based, and by high profile dealers in New York. She will represent New Zealand at the 2009 Venice Biennale. Upritchard is not a trained field anthropologist or archaeologist, nor is her background in the social sciences. Rather, she takes fascination in the conventions of material exhibition in museums, and as a maker of pseudo-ritualistic and archaeological artefacts sardonically poses questions of human evolution, where creative cultural ownership becomes contentious. The work is derivative of the historical legacy of assisted and found objects and anthropomorphic representations in Dada (c. 1914-23). Further complication arises because the value of her art is dichotomous: on the one side, the appearance of specific cultural signifier in her work rests upon a fake and the covert ready-made. But, it is precisely because of this that her work is granted value. Playing with in-authenticity partially legitimises why such work operates successfully within the contemporary and corporate art markets. A wider question therefore looms as a starting point for ready-made and material culture. Does the art market's ignominious acceptance of the potential capital locked into the legacy of ready-made and replication in twentieth century art pose a certain conflict for ownership, art and anthropology?

## **P02**

### **Appropriation & ownership of artisanal knowledge: explorations at the interface between craft know-how and institutional codification**

**Convenor: Dr Trevor Marchand (SOAS)**

**Fri 12th Dec, 10:30-12:00, 13:30-15:00**

**Room C**

Artisans worldwide acquire trade skills via apprenticeships and through long-term, direct engagement in communities of practice. Training and knowledge in these milieus typically exceeds language and is seldom recorded or prescriptively delineated. Professional identities, social status and expertise are therefore negotiated and staked through an articulation of know-how that far exceeds technical ability, and often includes distinctive comportment, moral agency, acute awareness of environmental variables, and the possession of trade secrets. This complexity of knowing enables improvisational response and licenses creative innovation, often framed within a discourse of 'tradition and continuity'.

In contrast to the seeming fluidity and dynamic nature of artisan knowledge, the crafted object in circulation is readily amenable to empirical classification and evaluation. Artefacts deemed to possess economic or symbolic worth, or to be 'endangered', have increasingly become the target of Government bodies, special interest groups, museums and vocational institutes who seek to conserve and perpetuate the associated craft by codifying its technique and locating its reproduction within legal, typological and pedagogical frameworks. As a result, the nature of artisan knowledge and its expressions of ownership are transformed.

The papers in this panel explore these distinct ways of appropriating and articulating artisan knowledge and investigate the tensions that arise between craft communities and institutional apparatuses over struggles for ownership, claims of 'authenticity', and the right to reproduce and innovate. Equally, participants are encouraged to consider the bearing of the ethnographic enterprise on the dynamics of artisan knowledge and the sense of ownership within the communities we study.

**Chair: Anna Portisch**

### **Concepts of ownership and originality in Kazakh crafts**

*Dr Anna Portisch (Brunel University)*

In most Kazakh households in western Mongolia, young girls learn to contribute to textile production just as they learn to contribute to other household tasks. Felt carpets and embroidered wall hangings are made in daily life for the home and given as part of wedding-related gift-exchanges. Young girls work together with their elders and other co-learners, learning by watching others, practising, and gradually gaining responsibility. Most families in this remote, mountainous region are dependent on herds of animals for their livelihood and raw materials such as sheep's wool are used to make many domestic crafts. Learning to make crafts is thus part of a more widely relevant set of livelihood skills, and a means of contributing to the often collaborative activities of other family members. Crafts are not approached as an expression of an 'artistic vision' of a single craftswoman, but rather as functional soft furnishings, often the result of many people's work. In an environment of scarcity and poverty, women often innovate and improvise, using new materials, tools and designs. Similar craft are displayed in museum collections in Kazakhstan emphasising planes of meaning that are often absent in the practices of the craftswomen of western Mongolia. This paper looks at contrasting understandings of meaning, heritage, originality, ownership and appropriation, and how these are associated and negotiated in the everyday craft practices of Kazakh women.

### **Choreography of the Hands: Keeping and transmitting knowledge amongst lace makers in Central Slovakia**

*Dr Nicolette Makovicky (Oxford University)*

Based on ethnographic fieldwork amongst lace makers in Central Slovakia, this paper looks at how different modes of knowledge transmission influence shared conceptions of skill, progress, pattern and design. Embracing this notion that craft is learned through an inductive experience that creates social persons, as well as objects, anthropological studies of craft have commonly focussed on understanding knowledge transmission within the context of apprenticeships. This study, however, takes into account that in contemporary society crafts are increasingly taught within the institutional parameters of schools, colleges and evening courses. Thus, this study contrasts and compares two different pedagogical approaches to teaching the craft of lace making (apprenticeship and class-room based teaching) and examines the consequences these have for lace makers' practical and conceptual approaches to craft practice. My approach is informed by the observation that learning is a socially and historically situated process of community inclusion (Lave and Wenger 1991). The different modes of transmission found in the villages and at evening classes in the city are key to the self-perpetuating reproduction of separate communities of lace makers each struggling to define the nature of craft knowledge. These divergent conceptions of the nature of craft knowledge, in turn, form the basis for competing claims of ownership, the right to access and reproduce designs, and commercial benefits.

### **From baskets to full bodies: Agency among Aboriginal fibre artists in Australia**

*Dr Christiane Keller (University of Western Australia)*

The local and global art market with its collective of defining forces including museums, galleries, collectors and scholars have contributed to a classification and evaluation of Indigenous art objects. There is general agreement that the art market has to some extent appropriated artisan knowledge. Over the course of the last two decades this process of appropriation has however been increasingly informed and, I argue, wilfully guided by Indigenous artists themselves. They have not only utilised art market forces, but, in a feedback process, subverted and changed perceptions of Indigenous fibre art and its place in the market. Until the mid 1990s Aboriginal fibre art was categorised by the art market as craft because the main producers were women and most of the works were functional objects including baskets, bags, fish-traps and mats or ceremonial regalia. By providing case studies from central Arnhem Land and the Western Desert this paper will exemplify how some Aboriginal artists have challenged preconceived Western categorisations and perceptions of fibre art. Indigenous fibre artist have invented a new movement in Aboriginal art - that of fibre sculpture. Most fibre sculptures have not existed in this form before and can not be categorised as functional objects. The artists actively engage with sculpture production that specifically targets the fine art market. They often aim at transcending Western categorisations and educating cross-cultural audiences about Indigenous values.

### **On Peacocks, Eiffel Towers and Jacquard Machines: appropriating tradition and innovation in an Indian silk cluster**

*Dr Camilla Roman (Oxford University)*

This paper explores the practices in which weavers and entrepreneurs draw upon their expertise and existing knowledge repertoires for producing and selling silk fabrics. 'Tradition' and 'innovation', continuities and changes intertwine in the making of silk textiles and in the ways people talk about their work and their crafts. The widespread use of the term 'tradition' may be understood in relation to state discourses about the 'authenticity' and cultural significance of Indian handloom fabrics and also to efforts to secure specific market niches. Weavers and entrepreneurs draw upon repertoires of 'traditional' and conventional motifs and weaving techniques and at the same time they continuously adapt, reinterpret and modify their products according to changing consumers' preferences.

Highly innovative practices do exist in this 'traditional' industry. Yet the specific forms and degrees of innovation vary greatly among entrepreneurs. It is weavers-turned-entrepreneurs (as opposed to merchant-entrepreneurs) who display the most far-

reaching innovations. They are better placed to combine in-depth technical knowledge with insights into market trends, which they gain through their direct engagement in sales and interactions with buyers. The links and overlaps between different communities of practice are often sites of change and artisans-entrepreneurs move and act in those areas of contact between practices. However, given their limited capital, the innovative ability of artisan-entrepreneurs could not be realised if substantial financial resources were a requirement for innovations. We need to consider prevailing labour relations and the technologies used in order to explain why the costs of innovation are not barriers for artisan-entrepreneurs.

### **The Australian ‘skills shortage’ and apprenticeship in rural trades**

*Dr Greg Downey (Macquarie University)*

Australia is suffering through a ‘skills shortage’ according to media and government, a labor issue affecting immigration policy, educational expenditures, and even the recent national election. At the same time, apprenticeship trajectories in the ‘trades’ are shifting, with some becoming formalized and requiring specialized education for entry. The perception that there is a ‘shortage’ of skilled labor clashes with the situation in rural areas, where unemployment is high and farmers are profoundly affected by a severe drought.

This presentation explores the political and economic impact of changes to the education of tradesmen, especially in rural trades such as machine repair, masonry, fencing, rural construction, and other farm-related specialist skills. Drawing on interviews and apprenticeship-based fieldwork with rural tradesmen in an area largely unaffected by drought (the Illawarra region of New South Wales), this paper explores how policies intended to increase the supply of skilled labor perversely undermine the labor supply. In part because they affect the entry conditions and social relations of novices and the way in which skill is commoditized, some of these educational programs actually make trade apprenticeship less open and attractive to potential entrants. A close examination reveals large-scale traffic in ‘unofficial’ forms of trade knowledge that is, to some degree, threatened by official attempts to certify and increase expertise in rural trades. This paper also considers the implication of these social changes in labor in relation to rural-to-urban migration, drought, and the transformation of the agricultural economy.

### **Artisan Industrialists: Learning from and Informing Ethnographic Praxis**

*Dr Todd Harple (Intel Corporation)*

Following fieldwork on the southwest coast of New Guinea, I came to know the Kamoro as a community of artisans. Various practitioners were recognized for their ability to interpret events, to link the present with the mythical and historical past, and to exercise some control over their natural and built environment. Like the Kamoro storyteller or master carver, I’ve acquired my ethnographic skills through a variety of “apprenticeships” and long-term direct engagement with a community of anthropological practitioners. The training and knowledge that I’ve acquired over the course of formal education and more than a decade of practice that define me as an anthropologist are not prescriptively delineated means of uniting our field. Like the artisan, my “status” as an anthropologist is staked through an articulation of know-how that far exceeds technical ability and academic training. As “ethnographic methods” continue to be appropriated in market research and business-oriented qualitative research, it leaves the anthropologist to question “What is it about my practice of ‘ethnographic methods’ that allows me to claim status as ‘owner’?” This paper will position the anthropologist in a non-academic environment where “ethnographic methods” are claimed as core competency by a broad spectrum of “industrial” practitioners. Rather than question the “authenticity” of the practice of ethnographic methods by those not trained in the anthropological tradition, I aim to examine areas where the “artisan” anthropologists can draw from the industrial practitioners and how anthropologically-trained researchers can continue to differentiate and contribute to both industrial and academic praxis.

### **Speeds, feeds and variables - a metaphor for the modern apprenticeship**

*Ms Gwen Wanigasekera (University of Waikato)*

The notions of ‘skill’ and ‘knowledge’ feature frequently in the discussions and proclamations of economists, educationalists, business people and politicians. In New Zealand the ‘lack of skilled workers’, the need to ‘up-skill the workforce’ or be ‘part of the knowledge economy/society’ are frequently heard phrases and demonstrate the way these words have been appropriated into everyday and political discourse and presented as a means of economic salvation for the country. In my current research at a precision engineering company I am gaining an insight into what these notions and their accompanying cultural understandings mean to those who are the target of these various institutions - the workers themselves - in this case, precision engineering apprentices.

In New Zealand, the delivery of artisanal training has been the focus of major policy changes during the last fifty years. Presently, a number of organisations, including employers and workplaces, are involved in the delivery of this training. My fieldwork at the company is providing a picture of the way the often conflicting aims of these groups impact on those within this workplace.



**P03****Policy, power and appropriation: reflections on the ownership and governance of policy****Convenor: Prof Cris Shore (University of Auckland)****Tue 9th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room B**

It has become a truism in Anthropology that ‘power remains strong when it remains in the dark’ and that the most effective forms of political control work by disguising the mechanisms of their own operation. When we translate these principles into a public policy context several contradictions are apparent. On the one hand, the power of policy - and the regimes of governance it sustains - lies in the relative invisibility of its operation. Effective hegemony, (‘manufacturing consent’) requires forms of power that cannot be easily identified or contested. On the other, policy is an exercise in legitimation requiring visibility, legitimacy and authority. Public policies are often claimed as exclusive property by particular groups or governments, yet often the ownership of a policy is denied or disguised, not least when it becomes expedient to distance oneself from policy outcomes. These contradictory uses and effects of policy raise interesting theoretical and empirical questions:

1. What exactly is ‘policy’ as a cultural category, and how do policies ‘work’?
2. How is policy implicated in the ownership and appropriation of knowledge?
3. How do policy regimes produce subjects as objects of management?
4. Who ‘owns’ policy and how is that ownership manifest or contested?

In exploring these questions the panel reflects on how ideas of property (understood in both metaphorical and practical senses) might help us understand policy and, conversely, how an anthropological focus on policy might provide new perspectives to disciplinary debates over property.

**On the ownership of policy about property treated as property with properties; or, how Indigenous housing guidelines became contraband property***Dr Tess Lea (Charles Darwin University)*

Taking the highly contested arena of Australian Indigenous public housing as its focus, this paper explores the porosity of policy: as a material artefact which acts; as a transient creation which embeds and exudes moral properties; as property which shapes ideas about the reverence of household property; and most pertinently, as a site where ideas about ownership, property and agency collude and collide. Who ‘owns’ the problem of Indigenous housing, when questions of housing ownership are seen as part of the problem? Why the tremendous effort to garner ‘ownership’ for policy words if such processes create conditions for upstream disavowal? With these questions as backdrop, this case study explores the social life of the National Indigenous Housing Guide (Vol III). The Guide is a collaboratively formed set of guidelines, drawing on the knowledge of advocates, professionals, industry, householders and bureaucrats, to describe ideal technical solutions for the extraordinary material strain typically suffered by Indigenous housing infrastructure (think overcrowding, rust, calcification). They are the Australian Government’s agreed and recommended policy. But the guidelines do not sit passively on call, awaiting mobilisation into the world of practice, but are themselves dynamic - decaying some policy bonds, opening up new debates, and otherwise creating performances in the world. If implemented to their word, the Guide increases both the cost of building properties and the irritation of contractors. Such are the issues behind the transformation of bland policy guidelines about properly displayed forms of property ownership into a new form of controversial hot property.

**‘Policy Societies’: policy, property, and owned persons.***Dr Simone Abram (Leeds Metropolitan University)*

In the pantheon of neo-liberal government (eg in the not-so ‘New Public Management’), the idea of investing ownership in policies is central to creating legitimacy for governing strategies. When these policies involve the demolition of people’s homes, feelings of ‘owning policy’ might be disrupted by feelings of ownership over the property that constitutes home. Whether or not a house is owned by the inhabitants, or whether it is rented from others, feelings of ownership often constitute the house as a person (as Levi-Strauss suggested in his definition of ‘house society’). But can we equally understand policy as person? Does policy have properties or property-like aspects that correspond to house-property, or is it a different kind of person? This paper examines policy as person, property as person, and person as property through a study of urban regeneration policy and ‘housing renewal’ in the UK.

### **Guaranteeing employment to rural India**

*Ms Nayanika Mathur (Cambridge University)*

In 2005 an unlikely coalition of political parties won India's national elections. Estimating that they owed their shock win to the disgruntled 'rural unemployed', the newly formed government's first move was to enact what is retrospectively termed their flagship programme: the National Rural Employment Guarantee Act (NREGA). Hailed as a radical piece of legislation, the NREGA guarantees employment in public works programme at minimum wages for 100 days in a year to a member of any rural household in India. The assets created from this work are deemed the property of the village. Despite my 16 months of fieldwork, confusion over the origins and the authoring of the NREGA remains due to the conflicting claims of various actors. Who or what, then, authored it? Post-enactment, does ownership change hands from, say, the legislature who wrote it to the executive who implements it? A proprietorial attitude is evident from all the stakeholders when it comes to the avowed intent of the Act i.e. the extermination of rural poverty in India. This exists alongside a gentle disassociation from the NREGA's reportedly poor performance. On the subject of performance, it has been two years since its implementation and yet no agreement on its impact can be arrived upon. Is this inherent in the nature of development schemes in this gigantic country or is this, as I argue, publicly acknowledged lack of clarity and the raucous feuding over ownership of the Act, a mode through which power is, silently and invisibly on the side, exercised?

### **Universities as 'self-owning' subjects of governance?**

*Prof Susan Wright (Århus University)*

The Danish university reform in 2003 created 'self-owning' universities. This change of status went unremarked in the Rectors' conference and the parliamentary debates. The concept was central to the policy to change the governance and social role of Danish universities, yet was not clearly defined. Universities were no longer located within the state bureaucracy, and were placed in a contractual relation to the ministry instead. They gained the status of a legal person and could go bankrupt for the first time. But they did not actually come to own anything - the state continued to own the universities' land and buildings. Rectors, realising how tightly university finances are now tied to fulfilment of state priorities, have begun arguing for universities to own their assets to gain more independence.

This paper asks, how was 'self-ownership' implicated in a new system of governance and the production of universities as a new kind of subject and object of management? The paper draws on a four-year research project studying the debates leading to, and the actions following from, the Danish University Law of 2003. Clearly, the Danish reforms are part of what the literature calls neo-liberal governance, but the paper avoids assuming in advance what such a form of governance entails. Instead, taking a 'historical-ethnography' approach to the trajectory of a policy concept, the study makes a detailed analysis of the ways different actors, politicians, civil servants, and rectors have made sense of, contested and contributed to the emergence of a new form of governance.

### **Who owns government schools? an ethnographic study**

*Dr Martin Forsey (University of Western Australia)*

Is it true as some scholars argue that government institutions belong to all of us? My research, a fifteen month ethnographic study of neoliberal policy in practice in a Western Australian Government secondary school, suggests that claims to ownership of decision making in schools is situational. The gap between the ideals of a devolved model of governance and the lived realities was striking. While all tax-paying citizens can claim some stake in government schools, particularly those whose children attend these institutions, the fact is that very few choose to play an active role in the running of them. Teachers are often happy to hand responsibility for major decisions to the Executive and the bureaucrats tended to be "hands-off", until the Principal started to act too independently that is. The Principal was correct to point out that it was she who had to carry the burden of responsibility for decisions taken at the local level. However, this does not mean that she owned the school. As this case study shows, while government officials are often willing to allow key players to act independently in the interests of creating a stronger school, they will do so only so far as those entrusted with taking ownership of the major decisions made at a local level do not exceed the authority granted to them. Ultimately those who govern own government schools.

### **The invisible hand of the State: Does anyone know who owns this policy?**

*Mrs Sarah Robinson (The University of Western Australia)*

Based on ethnographic research within an Australian State Educational bureaucracy this paper explores the parameters of policy from within the bureaucracy. In the initial stages of this study there are indications that policy is formed and created by many hands. Who writes policy? There is no signature, no individual to whom fame or blame can be apportioned making the collective accountable and through which the rationality of the state emerges. Policy texts and directorates are the tools used by bureaucrats to communicate changes in practice, in this study changes in educational practices. With a political focus on classrooms and devolution of funding to the individual schools power and autonomy is supposedly placed in the hands of the educational institutions themselves. This study follows the process of writing a policy. It interrogates the ways in which the management

strategies act on the policy-writers in their struggle to equate political ideology with educational vision. The process of writing and forming a policy can be long and tedious the result of many hours of discussion and decision making and compromises made by a range of people. To what extent does policy have an owner?

### **Who owns state universities? Policy and appropriation in a New Zealand context**

*Prof Cris Shore (University of Auckland); Ms Mira Taitz (University of Auckland)*

Over the past two decades universities in New Zealand have been subject to an almost continuous process of transformation and 'neo-liberalization' as government has sought to harness academic research and teaching to meet its own strategic priorities and commercial goals. Despite claims that universities should be 'learning communities' and not 'businesses', government increasingly demands that universities lead its 'economic transformation agenda' through the commercialization of research, and the marketing of its teaching and intellectual property. Policies introduced since the 1980s have been accompanied by measures commonly associated with New Public Management. These have dramatically changed the structure of university governance as well as the character of the university as a public institution.

This paper uses ideas of ownership and appropriation to examine how these reforms affect universities. Drawing on recent fieldwork in one of New Zealand's leading universities and using an ethnographic analysis of conflicts over the direction of university reform, we ask: who 'owns' or the university? Who speaks for it? What does 'ownership' mean in a university context? Have these reforms protected institutional autonomy and academic freedom or have they led to greater centralization and control - and the 'governmentalization' of university practice?

### **Explorations of policy as text and context; or, what the notion of 'ownership' tends to silence**

*Miss Gritt Nielsen (Århus University)*

In spring 2005, an amendment was passed by the Danish Parliament. With the amendment Danish universities for the first time were required to charge tuition fees from certain non-European students. However, a particular university had charged fees from a group of mainly Chinese students since 2004 and a legal investigation of the fees was put into place. Some of the Chinese students heard about the investigation and wrote directly to the Minister of Science to provide him with 'related information'. They publicly complained about the 'low quality' of their programme and claimed that the university had accepted unqualified students in order to make more money.

The stories of illegal fees and students' complaints were the first public testing or negotiation of the amendment. The incidents make evident different ways of relating to, negotiating and exploring policy. On the one hand the anthropologist can explore policy as a text: as a reified substance that different actors consciously attempt to define in different ways. In this perspective, the notions of policy 'implementation' and 'appropriation' place the 'ownership' in different ends of the process. On the other hand, policy can be seen as much more diffuse constellations of governmental logics or technologies that are evoked as a context for explanation by different actors (the anthropologist incl.). This notion of policy as context brackets the quest for ownership and includes as part of the policy process actors and situations that are silenced when policy is conceived of as a reified entity or text to be owned, implemented or appropriated.

### **Mediating Indigenous knowledges with bureaucratic imperatives: Constituting Australian Indigenous health policy**

*Dr Daniela Heil (University of Sydney)*

Drawing on my work as a consultant for the federal Australian health department, I examine the mediation processes inherent in the production of Indigenous health policy. I explore both previously and newly established institutional relationships designed by Indigenous and non-Indigenous health policy makers to negotiate the politics inherent in federal Indigenous health policy design. The project I focus on is the Aboriginal and Torres Strait Islander Advocacy Brief. This was an attempt by the Federal Health Department to review previous health and well-being projects, which either included or focused on Aboriginal and Torres Strait Islander Australians. The project aimed to elaborate features that worked and those that didn't and, in response, to formulate more constructive and 'culturally appropriate' federal Indigenous health policies. A key focus of the project was ensuring the inclusion of Indigenous people's understandings with input from local, and state and territory levels, as well as national committees, all of which contribute to the health and well-being of Indigenous Australians in one way or another. My analysis shows that socio-cultural inadequacies that are assumed within this process contribute to the reproduction and escalation of Indigenous health problems rather than enabling constructive and sustainable policies for Indigenous people, their well-being and health. I demonstrate how Indigenous ownership and input into Indigenous health policy is hindered by bureaucratic imperatives constituted and maintained within the Federal Health Department.

**The Two-Way Appropriation of Indigenous Traditional Knowledge in Conservation Policies: the World Heritage sites of Tongariro in New Zealand and Laponia in Sweden**

*Dr Asa Nilsson Dahlstrom (Social Anthropology, Linköping University); Ms Carina Green (Institute for Cultural Anthropology)*

Conservation management systems that include indigenous traditional knowledge have increasingly been recognized by international conservation authorities as complementary or even superior to the more conventional conservation approaches. Many indigenous peoples, including the Maori in New Zealand and the Saami in Sweden, have actively promoted their traditional knowledge as pivotal for sustainable development, and are now gaining more control over the management of their traditional areas and natural and cultural resources. However the appropriation of indigenous traditional knowledge in conservation can be seen as a two-way process, in which traditional knowledge is part of an indigenous empowerment process, while conservation authorities gain access to and more control over the use of traditional knowledge. The use of traditional knowledge in conservation is therefore a risky business for indigenous people because it poses a potential threat to the integrity of traditional knowledge, and the way it is used. With the promotion of traditional knowledge also follows a need for indigenous peoples to protect their intellectual property rights and their tangible and intangible natural and cultural heritage by ensuring that there is sufficient indigenous influence on conservation boards and in joint management structures to avoid misuse of their knowledge. This paper will illustrate this process by analysing the current development of formal joint management schemes, including the use of indigenous traditional knowledge, between local Maori iwi and DOC in the Tongariro World Heritage site in New Zealand, and between local Saami and conservation authorities in the Laponian World Heritage site in Sweden.

**The contradictory nature and outcomes of stakeholder models of urban policy ownership in Salvador, Bahia**

*Prof John Gledhill (Manchester University)*

This paper examines an urban area in which rich and poor now live in close proximity as condominiums have grown up around slums established on invaded lands on what was once the periphery of the city. Land values continue to rise not only because of high-income residential development but also due to the area's suitability as a location for "new economy" firms and a state-sponsored technology park. Their prospects for spatial expansion increasingly circumscribed by such developments, poor residents and their organisations nevertheless find themselves invited to the party of participation in the urban planning process as stakeholders whose rights to the city are recognized by government. Yet spokespersons of this same government have argued that the densely occupied slum areas have created major environmental problems best avoided by a policy of non-interference in private property relations, given that the condominium developers and their clients can be relied on to maximise the preservation of the Atlantic forest. Everyone, it seems, now deserves a stake in the city, but their rights are limited by the way ownership over resources relates to ownership of policy, as expression of a transcendent public interest that in practice reproduces a strong class bias. Yet the paper shows that whilst it is easy to dismiss much of what is happening here as a successful exercise in neoliberal governmentality, the outcome is not the production of docile objects of management but a proliferating range of new political subjects.

**Selling collective policy ownership: Bolivarian propaganda and Venezuelan media wars**

*Dr Robin Rodd (James Cook University)*

In state television, newspaper and billboard propaganda, Venezuela's 'Bolivarian revolution' is described as 'a revolution in consciousness', and as a process that results in the country 'now belonging to everyone'. If bringing about '21st century socialism' is the administration's intent, then media policy and programming have become the front line in the fight to maintain popular support amidst ongoing capital flight, stalled social programs and institutional corruption. The government has emphasised a need to democratise access to and representation in radio, television and the press, and there has been a concomitant explosion of community media providers. Nonetheless, many continue to feel excluded from the inclusionary intent of the media democratisation, and of social programs more broadly.

This paper examines the relationship between Venezuelan media policy and the behaviour of media protagonists engaged in a war for access to and influence over the Venezuelan mind. I draw on ethnographic vignettes from a range of media industry contexts, including a pro-revolutionary urban television station, the film set of a nationalist romantic comedy and a series of forums on press freedoms and media terrorism to assess how a sense of collective policy ownership is being sold and unsold in contemporary Venezuela. Analysis of the process of selling collective policy ownership leads to the presentation of metaphors for understanding tensions at the heart of the Bolivarian revolution.

**P04****Ethnography and the production of anthropological knowledge: essays in honour of Nicolas Peterson****Convenors: Prof Françoise Dussart (University of Connecticut); Dr Yasmine Musharbash (University of Western Australia)****Thu 11th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room B**

Celebrating Nicolas Peterson's role in shaping Australian anthropology, this session solicits contributions inspired by the inquisitiveness of his work. Since his original fieldwork in Arnhem Land, Peterson has explored a broad range of issues critical to larger anthropological debates such as: • Indigenous and cultural rights; • The History of Aboriginal Studies and the Production of Social Theory; • Matters of Indigeneity and Citizenship; • Photographs of Aboriginal Peoples and Cultural Appropriation; • Myths, Songs, and Ritual Organisation in Arnhem Land and Central Australia; • The Politics of Fourth World Peoples and The Nation-State; and • The Interplay Between Culture and Economic Factors (including theoretical deliberations on demand sharing and the moral domestic economy). In his own writing as well as in his exemplary and insightful mentoring, Peterson has advocated the intimate connection between ethnographic data and anthropological knowledge. We seek contributions that will build on the dialogical relationship between ethnography and theory. Paper presenters are encouraged to examine mediated processes of ownership and appropriation in light of Peterson's anthropological analyses of the socio-economical, political and visual factors.

**Discussants: Howard Morphy, Françoise Dussart, Fred Myers****Ecological, cultural and social flows: relations to country in the Riverine***Dr Gaynor Macdonald (University of Sydney)*

When Nic Peterson proposed the relationship between ecology and cultural patterns three decades ago, he did so with a broad brush. Yet my historical and contemporary ethnography points to its applicability at a micro level as well. The Riverine region, identified as one of these cultural blocs, is constituted by many localised groupings and 'divisions' which support and give greater value to his thesis. Indeed, it is argued that cultural discriminations are inextricably linked with ecological distinctions and that, in the Riverine, water flows play a large part in these. I will argue that these waterways are kinship written on the land and propose an explanatory for both the distinctiveness of totemic matrimoieties as well as the curious absence of patrilans in the Riverine.

**Domestic moral economies of the borderlands: an analysis of transformations in the social relationships between Torres Strait Islanders and Papua New Guineans***Mr Kevin Murphy (Australian National University)*

Peterson proposes the "domestic moral economy" as a model of the intersection of culture and economy that can account for the persistence of kinship and sharing as fundamentally important to the structure of economic distribution among indigenous peoples. This paper applies the analytical model of the domestic moral economy to consider social interaction and the structure of relationships between Torres Strait Islanders and Papua New Guinean visitors who regularly cross the international border to Australia under the Torres Strait Treaty. I extend the domestic moral economy model by using it to analyse the interface between an indigenous people, welfare dependent and encapsulated in a first world state, and neighbouring citizens of a "third world" country, who are economically independent and experience minimal direct involvement of their own government in day to day life. One of the effects of the introduction of the international border between Australia and Papua New Guinea has been an attenuation of relationships between people from opposite sides of the border. As a result, Papua New Guineans today are largely excluded from the domestic moral economy of Torres Strait Islanders as Islanders have in turn withdrawn from participation in the domestic moral economy of Papuans. I explore how it is that Islanders are now able to say "no" to Papuan demands, and how the possibility of such refusals characterises contemporary social relations in the border area.

**Christianity, personhood, and the domestic moral economy at Galiwin'ku (Northern Territory)***Dr Carolyn Schwarz (State University Of New York)*

Nicolas Peterson's model of the Indigenous domestic moral economy accounts for the ways in which Aboriginal people continue the centrality of sharing practices as they engage with the cash economy to reproduce social relationships. Personhood in this social context, Peterson argues, is constituted through the tensions between Aboriginal individual autonomy and relatedness as opposed to the individualism that emerges from affluence and high consumer dependency. In this paper, I examine the role of Christianity in the coordination of sharing practices and market behaviors in the Yolngu Aboriginal settlement of Galiwin'ku. Over the last six decades, Galiwin'ku inhabitants have taken part in ongoing re-appropriations of missionary Christianity to

produce the “Yolngu-conceived Christianity” that is practiced in the settlement today. I explore how this Yolngu-conceived Christianity responds to new cultural values of individualism and to traditional tensions between autonomy and relatedness. Yolngu-conceived Christianity, I argue, creates new potentials for relation-making and encourages the growth of individualism.

#### **“Nothing ever changes”: historical ecology and environmental memory in Arnhem Land, Australia**

*Dr Marcus Barber (James Cook University)*

This paper describes the results of, and the relationship between, archival and ethnographic research about recent environmental change in Arnhem Land. Historical records of the region were examined for information about past environmental conditions, and these records included; accounts by explorers, travelers, and missionaries; the photographs of the anthropologist Donald Thomson; the records of the 1948 multidisciplinary scientific expedition; and recent aerial photographs and scientific data. This archival review, combined with previous long term ethnographic field experience, provided the foundations for conversations with contemporary eastern Arnhem Land residents about environmental stasis and environmental change in the region. A critical aspect of Yolngu cosmologies is the idea that, at the level of myth and ancestry which is described as the most fundamental form of reality, nothing ever changes. I explore how this belief articulates with memories and observations of stasis and change in important places in the region. The strong indigenous rights regimes in the Northern Territory (NT) situate indigenous people at the centre of local and regional management responses to negative environmental changes, including declines in important species, the impacts of mining, and the more diffuse challenges posed by phenomena such as climate change. This paper considers how such environmental changes are perceived, remembered, and explained. Nicolas Peterson’s influential research, his personal archives, his knowledge of Arnhem Land history and of Arnhem Land environments significantly facilitated the research presented here.

#### **Innovation in Arnhem Land: archaeology and Donald Thomson’s collection of spears and spearthrowers from northern Australia**

*Dr Harry Allen (University of Auckland)*

Archaeological evidence for spear technology in northern Australia is limited to the hard evidence of stone projectile points. This is modified somewhat by the information contained in rock art, where at certain periods, Aboriginal artists choose to emphasise material culture elements in the art, particularly spears, spearthrowers and bodily decoration. Both lines of evidence have been used to produce sequences of changes in spear technology where forms replace each other, with an assumption of increasing efficiency over time. A material culture study of the spears and spearthrowers in the Thomson collection at Museum Victoria, however, suggests that change in these technologies was additive rather than substitutive. The paper concludes with a discussion of the continuing importance of ethnographic and material culture studies to archaeological interpretation in northern Australia and elsewhere.

#### **Demand sharing and unsolicited giving: addressing an apparent paradox with recent data from Arnhem land, north Australia**

*Prof Jon Altman (The ANU)*

Negative and positive reciprocity are diametric opposites. In the former, one looks to benefit from exchange in an asymmetric way. In the latter people give goods or services irrespective of balance in an apparently altruistic way. Historically, this spectrum was covered by Sahlins’ schema explained by kinship distance. But in 1993, Nicolas Peterson introduced the new notion of demand sharing into the anthropological lexicon to describe a particular mode of distribution based on a very direct demand. The term ‘demand sharing’ has now been adopted in policy discourse in Australia to partially explain the absence of individual or household control over resources and to partially justify the quarantining of people’s welfare income in Australia’s Northern Territory.

This paper re-assesses the notion of demand sharing with evidence from Arnhem Land. Examining information about wildlife harvesting by Kuninjku people in 2002 and 2003 the extraordinary effort made by successful harvesters to distribute game to kin residing far way without any explicit demands is documented. And examining information on the earnings of artists producing for the market, it assess why artists would expend effort in arts production if sharing risked immediate dissipation of returns? Is demand sharing a dominant mode of distribution or just one mode among many utilised by Aboriginal Australians today. Demand sharing might be an important corrective to the notion that hunter-gatherers share property altruistically. But has this term now unintentionally become a gloss for any Indigenous forms of sharing that challenges western individualistic notions of property and sensibilities?

#### **The demand-share market: Indigenous economies and Aboriginal art**

*Mr John Carty (Australian National University)*

Aboriginal art is the most successful engagement that Indigenous people living in remote areas have been able to make with the broader Australian economy. Yet Anthropologists have struggled to integrate this economic success with ethnographic

descriptions of cultural transformation or reproduction. Most accounts of Aboriginal artistic production make token acknowledgement of the importance of artistic income, and then proceed to elide the economic to focus entirely on the ritual, religious or aesthetic dimensions of that art object. This emphasis is partly a retreat from the categorical novelty and theoretical challenge that this complex emergent phenomena of Aboriginal art presents; sitting as it does at the intersection of cultural, political and economic systems. In this intercultural context, it has proven difficult for anthropologists to frame, describe and analyse painting for money in terms of cultural practice.

My research in Australia's Western Desert region seeks to preserve the quotidian unity of 'economic' and 'cultural' practice by framing Balgo acrylic painting as a form of Indigenous labour. What is received in exchange for that labour is money, and the power to invest or redistribute it according to social principles and priorities. Inspired by Peterson's notion of the demand-share economy (1993), I examine how the money produced through painting is translated into Indigenous value and the reproduction, testing and transformation of social relationships. By showing how the income from Balgo art circulates in the daily dynamics of Balgo social life, this paper seeks to provide an ethnographic description that reintegrates economic and cultural interpretations of contemporary Desert art.

### **Demand sharing, nutrition, and Warlpiri health: the social and economic strategies of food choice**

*Dr Eirik Saethre (University of Hawaii)*

Despite policies and initiatives aimed at improving Aboriginal health, life expectancy for Aboriginal people in the Northern Territory continues to be almost twenty years less than that of non-Aboriginal people. One of the primary causes of morbidity and mortality among Aboriginal Territorians is chronic and lifestyle diseases. Many health care professionals believe that the rates of Aboriginal ill health could be significantly reduced simply by improving nutrition. In the Warlpiri community of Lajamanu, residents contrast the health benefits of hunting and gathering with the dangers of eating foods containing high levels of sugar and fat, while continuing to purchase large amounts of prepared foods from the takeaway. To explore the ways in which food narratives and choices are situated within the context of social and economic relations, this paper will draw from, and build upon, Nicolas Peterson's contributions to Australian anthropology. Focusing particularly on Peterson's work examining demand sharing, welfare colonialism, and the politics of indigeneity, I argue that while praising bush foods for their health benefits is one way of demonstrating the value of Aboriginal tradition and identity, practical considerations such as a lack of cooking facilities, low income, and reciprocity ensure that prepared foods from the takeaway continue to be a favoured source of sustenance.

### **Some recent changes in the organisation of a Warlpiri initiation ceremony**

*Ms Georgia Curran (Australian National University)*

In a 2000 paper Nicolas Peterson shows that wider regional sociality in the Central Desert of Australia is being constructed through the expansion of initiation ceremonies. Peterson concludes that the reasons for the focus on initiation ceremonies in more recent decades are that "they are neither bound to locality nor to specialised knowledge under the control of senior men" and that they "give prominence to younger men in their thirties as the organisers and key participants" (Peterson 2000: 213). Nowadays, young men no longer go through a secondary phase of initiation rites called Kankarlu which in the past prohibited them from marriage until the age of around thirty. As a result men are having children at a much younger age and may only be as young as thirty when they have to perform the rites for their sons to become young men.

In this paper I will describe the organisation of the initiation ceremonies that I saw being performed in Yuendumu over the summers of 2006 and 2007. I will discuss the emphasis on the active roles of the younger generations through organisation around generation moieties (yulpurru and rdiliwarnu) rather than the owner and manager roles (kirda and kurdungurlu) which are the basis for the site specific ceremonies. I will show that the change in the age demographic in Yuendumu over the last few decades is influencing the organisation of initiation ceremonies such that the active roles of the younger generation of participants are being emphasised more than ever.

### **Women, fire and 'fiends escaped from hades': revisiting Central Australian 'Fire Ceremonies'**

*Dr John Morton (La Trobe University)*

Thanks in no small measure to Nic Peterson, the Warlpiri 'fire ceremony', in its various guises as 'Ngatjakula', 'Buluwandi' and 'Jardiwarnpa', has become ethnographically famous. In his 1970 paper on 'Buluwandi' (in Ron Berndt's 'Australian Aboriginal Anthropology'), Nic clarified the meaning of the fire ceremony's conflict resolution, teasing out the pattern of ceremonial interaction and relating it to tensions between matrikin and patrikin in the bestowal of nieces/daughters. But why should tension between matrikin and patrikin be mediated by the aggressive use of fire? Why is it appropriate for certain people to be 'torched' in a manner which caused Gillen to think of such ceremonies as populated by 'fiends escaped from Hades'? Although Nic once suggested to me that the work of Géza Róheim seemed to be 'right for all the wrong reasons', it is through Róheim's equation of fire and femininity (in 'The Eternal Ones of the Dream') - together with the general association which Aborigines make between (what George Lakoff calls) 'women, fire and dangerous things' - that I seek an answer to these questions.

### **Constructing visible difference: towards an anthropological demography of Indigenous Australian populations**

*Ms Frances Morphy (Australian National University)*

As a subdiscipline, anthropological demography is very underdeveloped in the Australian context. The standard socio-demographic categories of the mainstream invariably frame the collection of demographic data on Indigenous Australians, rendering policy discourse irredeemably ethnocentric. This paper contemplates an anthropologically informed Indigenous demography—nascent in Nic Peterson's 'Australian Territorial Organization'—that would create a 'recognition space', making Indigenous categories visible to the state. There are two distinct projects involved.

The first concerns the 'tyranny of numbers'—it is only that which is quantifiable that is deemed 'real'. Since many of the categories that structure the socio-demographic characteristics of Indigenous populations are invisible to the gaze of the anthropologically uninformed demographer, the view that emerges from data collections such as the national census is fundamentally incoherent. Ethnographic enquiry and anthropological analysis can reveal the categories that pattern Indigenous socio-demographies, rendering them measurable so that they begin to count as 'data'.

The systems of value that underpin these categories are not easily captured through methodologies that rely on measuring what people say they do as opposed to one that observes behaviour in context. The second kind of contribution that anthropology can make to the demographic 'recognition space' is through its systematic methodology for the collection of 'qualitative' data. Such data are no less real, but are devalued in a society that seems able only act in terms of the quantifiable. This is a more challenging project, since it asserts the equality of anthropological analysis rather than accepting its role merely as demography's handmaiden.

### **The "narcissism of minor differences": the appropriation of the other's difference by native title claimant groups in indigenous Australia**

*Dr Anthony Redmond (ANU); Ms Diana McCarthy (Native Title Services Victoria); Simon Correy (NTSCORP)*

Freud (1918) drew on the work of the nineteenth century ethnologist, Ernest Crawley, to explore how intersubjective and intergroup identities are constituted through a focus on seemingly very minor differences discerned against a background of overwhelming similarity with significant social others. Indeed, Freud found that "it is precisely the minor differences in people who are otherwise alike that form the basis of feelings of strangeness and hostility between them". Prefiguring by nearly half a century, Levi-Strauss' notion of the importance of "differences that resemble" in totemic thought, Freud attributed the conflict over minor differences to the threat they represent to processes of individuation and the sustaining of autonomy.

This paper follows in the tradition of Nic Peterson's life-long concern with the irreducible importance of ethnographic data and concomitantly its constitutive role in the production of empirically grounded anthropological theory and often within the context of mediation by the nation state. This concern is present in his early work on Aboriginal tribes and boundaries, the significance of the role of terminological definition in claims under the Aboriginal Land rights (Northern Territory) Act 1976 (Cth) and continued in his contributions to an anthropological understanding of the native title era in both remote and settled Australia. During the native title application process in Australia, the state seeks out iconic differences between groups in the indigenous polity as well as between the indigenous and settler domains as bounded wholes. However, any acknowledgement by claimants of the contingent nature of these domain separations is strongly discouraged since reflexivity on these matters is seen to undermine the claimant group's cultural integrity. This paper explores how claimant groups in north-western and south-eastern Australia produce and respond to the elicitation of differences in native title claims despite their strong assertions of commonality with their close neighbours in many other contexts.

### **Indigenous Education and Citizenship: Ethnographically Investigating State Appropriations**

*Ms Laura Burmeister (University of Connecticut (USA))*

In explaining persistently low levels of indigenous material wealth, Jeremy Beckett (1988) characterized Aboriginal Australia in terms of Thomas Paine's theory of "welfare colonialism" (1977.) Welfare colonialism posits that granting citizenship rights to fourth world peoples is debilitating because it perpetuates State dependence. Nicolas Peterson criticized Paine's concept as inadequate in explaining socio-economic relationships between the State and Aboriginal peoples (1999.) Peterson insightfully identified welfare colonialism as theoretically limited because, amongst other things, it ignores subversive State intentions embedded in policies that recreate indigenous social capital in colonial terms.

In this paper, I illustrate some of the shortcomings Peterson charges welfare colonialism with by drawing on 14 months of research in a Territory school. Following Peterson's emphasis on the importance of theory informed by ethnography, I provide research examples from a culturally diverse educational context outside of Darwin that are intended to demonstrate subversive State goals underlying educational policies. I assert that contemporary State intentions include appropriating Aboriginal childhoods in terms of victimhood, thereby ensuring "responsible" citizenship training and the reproduction of a low-wage Australian labour pool.



### Japanese Anthropology and Nicolas Peterson

*Dr Sachiko Kubota (Hiroshima University)*

In Japan, although the anthropology had been one of the important discipline since the early 1900s, the studies on Australian Aboriginal people were not very active until the end of 1970s, when the scholars in National Museum of Ethnology, Osaka organized the research team on Australian Aboriginal people in accordance with the collection of materials for the museum. At the beginning of this project, the head of the team then visited ANU to seek the possibility of the research and it was the beginning of the long and fruitful connection between Dr. Peterson and the anthropology in Japan. Over the years, he has provided solid and reliable support and practical advices for many scholars and students of anthropology from Japan. He visited Japan for many times helped to organize the symposiums and exhibitions, edited the result of them collaboratively with Japanese scholars. At the same time, through Dr. Peterson, the relationship between Japanese and Australian scholars flourished. All of which, as a result, contributed tremendously for Japanese anthropology especially on Aboriginal Studies.

### Citizenship and Aboriginal differences: discrepancies between the sovereign and the relational self

*Prof Sylvie Poirier (Université Laval)*

In Australia, the granting of citizenship and equal rights to Aboriginal people (in the 1960s), the politics of self-determination and the Native Title have all represented major steps in the recognition of Aboriginal people within this modern Nation-State. However, matters of Indigeneity and Citizenship still remain unresolved and much debated issues. In 1998, Peterson had written that the question of the recognition of membership in their own indigenous social orders had remained unaddressed. Drawing from my ethnographic work in the Aboriginal community of Balgo (Western Desert), I will address that question and argue that such membership draws from ontological and cosmological principles and entails knowledge and set of responsibilities that come into conflict with those found in mainstream society and expected from the State; in other words, they represent differences that disturb. More specifically, I will start with a reflection on the concept of “difference” (and alterity) which is pivotal in our discipline; present an analysis of Aboriginal forms of agencies and subjectivities; discuss the distinction between a “relational self” and a “sovereign self”; and explore avenues for their negotiated coexistence.

### Peterson's Impartye: A short appreciation

*Prof Diane Austin-Broos (University of Sydney)*

I came to Australian anthropology as a practitioner schooled in a Geertzian interpretive method tempered by my own brand of critical anthropology. My first engagement with Australianists was at Sydney and I found them, forgive me, rather foreign. Nonetheless, I determined to pursue field research in Central Australia. This course led me into a new intellectual world in which I picked by route according to concepts and arguments I found engaging. Fred Myers, Nancy Munn, TGH Strehlow and Les Hiatt were important. So was Annette Hamilton's work. Nicolas Peterson, however, engaged me with many ideas spread across a range of ethnographic interests. In this paper I discuss five of these ‘footprints,’ and sketch how each one influenced by own work. These insights range from Nic's critique of Levi-Strauss through issues domestic groups, capitalism, change and land rights.

## P05

### Appropriating childhood: the current state of play

**Convenor: Dr Rozanna Lilley (Children and Families Research Centre, Macquarie University)**

**Fri 12th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room D**

This panel explores the intersection between forms of appropriation and childhood in diverse cultural and historical contexts. Papers are especially encouraged that interrogate the relationship between the State and indigenous communities being contested in the name of preserving childhood. The recent interventions in Northern Australia are a pressing example of this contestation. Such interventions have a lengthy history both in Australia and elsewhere. Other examples of colonial and postcolonial appropriations of childhood under the rubric of various kinds of civilising projects are directly relevant to this theme. Papers are also invited that explore the cultural logic of other kinds of expert appropriations of childhood. A wide range of medical, psychiatric, educational and genetic discourses and practices all invite anthropological scrutiny in this regard. An increasing body of literature is concerned with expertise as a central phenomenon in modern life. How can anthropologies of childhood contribute both to the production of expertise on childhood and to the interrogation of expert discourse and practice about children? How do parents and children position themselves with regard to such discourses and practices? Alongside the notion of expert appropriations of childhood and of individual children, constructivist approaches that focus on how children appropriate society are also sought. Children and adolescents create their own peer cultures, partly through appropriating cultural conventions and symbols from the adult world. How is this process played out in different cultural contexts and historical periods? Finally, how has anthropology, as a discipline, contributed to expert appropriations of childhood, past and present?

### **The plight of Malawian orphans: a need for expert appropriations of childhood?**

*Ms Elaine Donovan (University of Canterbury)*

The magnitude of deaths from AIDS related diseases among the most economically productive generation in Malawi, one of the poorest countries in the world, is intensifying poverty and the consequential escalation in the number of orphans is overwhelming the usual childcare arrangements. Taking in orphaned kin places additional pressure on households that are already struggling to find enough food to satisfy their family's daily needs. The tension this creates frequently results in orphans suffering neglect and abuse. Their future potential is also compromised as they are often used for labour rather than attending school. Owing to financial limitations and under-resourced social welfare services, the Malawian government encourages local community-based orphan care projects. This bottom-up approach involves communities identifying their own problems and administering their own programmes. Not surprisingly, the majority of Malawian communities lack the resources and training for such ventures and so most orphans are left without much protection. In summary, mainly due to lack of funds rather than lack of motivation, there is no nationally co-ordinated programme of interventions and thus no attempt by the state to appropriate [or salvage] the orphans' childhood. This paper questions whether a programme of expert appropriations of childhood could benefit Malawian orphans. It reflects on the paucity of anthropological empirical research focusing on these issues and considers the future role of anthropology in addressing this significant social problem with far reaching consequences which feeds the cycle of poverty and deprivation in Malawi.

### **When children's drawings hail theories: enfolding multiple accounts as ethical anthropology**

*Ms Vicki Macknight (University of Melbourne)*

Sitting with a pile of ethnographic images brought back from the field, I use my eyes and my hands to make piles of sameness and difference. As I do so, I realise that I am remaking theories that I already know: in Althusser's terms I am already/always hailed to recognise data in terms of certain theories. They work to explain what my participants were telling me, because they also already/always know and act in these patterns.

But each way of making sameness and difference is troubling, claiming researcher knowledge that has ethical implications. More, each is partial. I can make these theories differently, just as people at different moments can tell us different things. Because we are always caught up in webs of relations, we can have multiple theories/knowledges that do not contradict but enfold and are dynamic.

I make this argument looking at drawings done by children to express their understandings of what imagination is. I argue that the multiple possible ways of moving from this ethnographic data into theory mean that we need to work within a relational epistemology to make good anthropological theory. Doing so helps us formulate more ethical ways of dealing with other's knowledge that go beyond appropriation.

### **Hokkaido preschools: appropriating the distant other, ignoring their own?**

*Ms Rachael Burke (Massey University)*

Colonised by the Japanese state in the 1860s, the isolated island of Hokkaido is both geographically and culturally distinct from Japan's other main islands. While anthropological research within and about Hokkaido has predominantly concerned itself with studies of the indigenous Ainu, this subject has largely been ignored by the nationally standardised Japanese education system. Despite neglecting ethnic groups within Japan, the Ministry of Education has embraced a vigorous 'internationalisation' programme which promotes the study of foreign cultures and English language skills. This paper examines how this approach has impacted on the early childhood sector in Hokkaido. Based on ethnographic fieldwork conducted at five preschools, it discusses how early childhood educators have appropriated Western fairytales and rituals for pedagogical purposes, yet neglect to examine 'the other' in their midst. Through exposure to foreign teachers, Hokkaido children are learning to perform the Maori haka or make Canadian totem poles yet they cannot recognise the distinctive patterns of an Ainu robe. Christian celebrations like Christmas and Easter are seen by preschools as an arts and crafts opportunity, while children carve Halloween pumpkins and attend collective birthday parties. Throughout the preschool experience any reference to the Ainu is noticeably absent. While cultural appropriation is often harshly critiqued, the lack of any appropriation of local indigenous culture in Hokkaido preschools contributes to a situation of almost total obscurity and invisibility of Ainu identities.

### **Boarding school and the appropriation of childhood? Longhouse children in Sarawak, East Malaysia**

*Dr Jennifer Alexander (Australian National University)*

Under the Bakun Resettlement Scheme in Sarawak East Malaysia, timber, land and water have undoubtedly been appropriated. In this paper I explore the issue of whether childhood also has been and continues to be appropriated. I focus on the implications of the boarding school experience for longhouse children, their parents and the fieldworker. The State and its representatives in the education system have encouraged children at primary, junior and senior high schools to live in boarding school quarters while attending school. In the past this made sense as schools, particularly the junior and senior high schools, were located at some distance from the children's longhouse homes. But in the recent past (1980s) and again in the present (2000s) parents

have been persuaded to allow their children to become live-in students during the week on the grounds that in the longhouse conditions are inappropriate for learning to cope with life in the modern world. In some respects both the State and longhouse parents are in unison in regards to the conflicts between work and formal education. Despite the presence of alternative caretakers, the swidden cultivators of the past and market gardeners of the present have acquiesced in the State's proposal to incorporate upriver peoples into mainstream Malaysian society and provide them with the education to move beyond the longhouse setting. I conclude with a section on the civilizing project of the State and the expert 'appropriation' of childhood from the point of view of both the fieldworker and the education system.

### **Culture as therapy: improving Aboriginal children in Western Sydney**

*Prof Gillian Cowlshaw (University of Technology, Sydney)*

This paper is based on a study of multicultural social dynamics and the governing of Aboriginal people in the alleged cultural desert of western Sydney. Aboriginal culture is frequently being called upon to solve what are known as 'severe social problems', especially those of reluctant, recalcitrant or delinquent Indigenous school children. The notion of culture as therapy has proliferated in institutions, bureaucracies and organizations, and materializes at numerous public sites, promulgated by what Tess Lea calls 'the remediating state', including academic, educational and corrective services. In the face of the statistical evidence that Aboriginal children are seriously underperforming in schools, a series of ad hoc programs have been implemented, founded in the popular understanding of suburban Indigenous people as having lost their cultural roots. Indigenous children are being 'taught their culture' with some extraordinary and interesting consequences. Moreover, it is alleged that it works!

### **For the good of the Aboriginal child? Subverting Aboriginal practices, producing persons of the Australian state**

*Miss Barbara Ellen Baumann (University of Sydney)*

The Australian state plays an active role in producing a person of the state. I examine how it frames the legal requirements of parenting, parents' responsibilities and rights, looking at the extent to which the state claims rights to the exclusion of Aboriginal parental rights.

I focus on the relationship between the NSW government and the Aboriginal Children's Service in the inner city of Sydney, highlighting the contradictions this organisation faced in following mainstreaming policies incompatible with their cultural aspirations and practices.

In 2007, the anniversary year of the Brining Them Home report, the Department of Community Service (DOCS) ceased funding ACS due to organisational 'malfunctioning' and 'inappropriate priorities'. I will show that it was not the quality of ACS' service delivery that was poor, but its operational requirements to DOCS. Aboriginal workers prioritised what they understood as morally appropriate behaviour, such as keeping children out of courts, and out of institutional and culturally-alienating care, rather than adhering to DOCS protocols.

Due to financial dependency on State and Federal Governments, Aboriginal 'self-governance' in this case became another chapter in a process of assimilation, wherein the state subverts Aboriginal institutions so as to retain control. Especially in the light of widespread concern about interventions in remote Aboriginal communities of the Northern Territory, I examine how discourses of power informed this decision to dismantle a successfully operating child care organisation, which had as its overarching concern, the improvement of Aboriginals children's futures.

### **Children, sexuality and corporeal appropriation in Kimberley Aboriginal settlements**

*Dr Anthony Redmond (ANU)*

Throughout 2007 the widespread reports of the sexual abuse of children in the Kimberley Aboriginal settlements of Hall's Creek, Kalumburu and Fitzroy Crossing erupted as a major public issue when scores of men from these communities were arrested and charged with a range of sexual offenses. These arrests seemed to confirm a public and official alarm that such abuses were widespread across the Aboriginal communities of Australia, an alarm that instituted the dramatic major Federal government intervention in neighboring Northern Territory settlements. This paper, continuing on from my discussion paper of late 2007, addresses the appropriation of Aboriginal childhood and children in two senses. Firstly, it is helpful to contextualise the current child abuse furore issue in regard to what Marcia Langton (2008) has called the 'Aboriginal reality show' in the wider public imaginary. However, despite its long history, there is no sense in which coercive sexual appropriation is simply a product of the racial imaginary in Australia - it is undoubtedly a reality as well as a 'reality show'. The second part of this paper looks at how sexualized, corporeal resources are socially and individually appropriated and exchanged in these particular life-worlds.

### **Traditions of childhood and normativity in Australia's Western Desert**

*Dr Ute Eickelkamp (Charles Darwin University)*

How do children in a remote Aboriginal community experience 'tradition'? Rather than focusing on knowledge transfer from the older to the younger generation, this paper explores how children create their own traditions and understandings of the term, especially in their play and through group dynamics for themselves, in relation to their local community, and with a view to non-

Aboriginal Australia. Brief consideration is also given to the memories and paradigmatic views of childhood held by adults, thus highlighting some aspects of continuity and change.

It is argued that an ethnographic analysis of children's experience of tradition in the context of their everyday life is of considerable epistemological value: it can shed light on the production of normativity. Specifically, and drawing on phenomenological and psychoanalytical techniques of interpretation, I outline how an analysis might proceed that shows how children perceive time and power, and generate history, authority and a collective identity. An understanding of children's normative practices and by implication 'deviance' - seems especially needed at a time when the Australian Government has launched far-reaching 'crisis interventions' with the declared aim of combating child sexual abuse in remote Aboriginal communities. The discussion is based on an ethnographic study over three years of children in a remote Aboriginal community on Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in the eastern part of Australia's Western Desert.

### **Narratives of (mis)appropriation, a paediatric hospital and the cultural logic of the child protection unit**

*Dr Cynthia Hunter (University of Sydney), Dimitra Tzioumi*

Each year children present to Child Protection Units in tertiary level paediatric hospitals because their childhood has been interrupted. They are children whose lives and bodies have been (mis)appropriated by adults - adults in the children's lives or in the community. The nature of child protection work within a paediatric hospital focuses on restoring health to child victims and their families after psychosocial trauma. Physical and sexual abuse, and neglect of children may be present. Physical abuse and neglect by definition are perpetrated by people who have responsibility of the child, i.e. 'by the people who care for them'. The clinical team of a CPU includes staff specialists, trainee specialists (registrars and fellows) and therapists who are clinical psychologists and social workers. A consulting child psychiatrist provides the team with external clinical consultation. Other government agencies and NGO agencies are involved in the provision of services to families. Confidentiality is highly respected. This paper, based in ethnographic fieldwork, analyses the process and focuses on the narrative (the incident or story) after the (mis)appropriation is disclosed by the child or young adult to friends, family or responsible adult/s who notify or present at medical services. The narrative form is well known in diagnostic clinical consultations (Mattingly and Garro; Cox). We argue that the telling and retelling of the story by child protection clinicians in their everyday work practices underpins the cultural logic that facilitates the handling and management of children in need of child protection and enhances the quality of care provided.

### **The ABC of autism: parents and pedagogy in Australia**

*Dr Rozanna Lilley (Children and Families Research Centre, Macquarie University)*

The field of autism interventions, as well as advice given to parents on educating children with autism spectrum disorders, is characterised in Australia by competing ideological visions of childhood, parenting, community and citizenship. This paper compares two events targeted at parents, both of which were staged on the same weekend in Sydney in 2007. One centred on Applied Behavioural Analysis, holding out the promise of potential normalisation for autistic children and their families. The other, mobilising civil rights rhetoric, pushed for the educational mainstreaming of all children with disabilities. This paper investigates the assumptions of these seemingly polarised positions and assesses some of the ways in which parents, especially mothers, make sense of and situationally negotiate these emotionally charged claims and counter-claims.

## **P06**

### **Hot property: the historical agency of things**

**Convenor: Dr Jeffrey Sissons (Victoria University, Wellington)**

**Tue 9th Dec, 13:30-15:00, 15:30-1700**

**Room J**

Presenters in this panel are invited to consider ways in which material culture has participated in social transformation, particularly radical transformation. Focussing on colonial and post-colonial contexts, participants are invited to consider ways in which social change has been (or is being) initiated, organised and pursued in, through and around forms of material culture. Influenced by Gell's phenomenological approach, especially in Art and Agency, recent anthropological work has taken seriously the notion that objects might have agency in an abstract sense. However, participants in this panel are encouraged to consider instead the historical agency of things - the ways in which things have re-materialised social relations and fields. Colonial re-materializations of society have entailed: the participation of clothing, houses and churches in Christianization; the participation of muskets, alcohol and commodities in transformations of hierarchy and gender; the participation of art objects in post-colonial indigeneity. Material culture has assumed historical agency not only in relation to the social conditions of its production, consumption and distribution but also through its destruction. Papers on colonial iconoclasm - the creative destruction of material culture - are therefore also encouraged.

### **He tikanga hurihuri: Maori communities and their churches 1830-1860**

*Miss Ngarino Ellis (University of Auckland)*

Whilst Christianity was led officially by English missionaries, on the ground it was the Native Teachers, in conjunction with local leaders, who promoted the faith and its reception. In addition, in some areas it was evangelists from the local community were critical in the dissemination of Christianity. The creation of chapels and churches was a visible statement of their power and the ways in which they were able to negotiate between different leaders in the community.

Within Ngati Porou, it was Taumata a Kura and Rukuata who effectively spread the Word along the East Coast, but specifically in the Waiapu region. Between them they encouraged the building and decoration of a chapel in every community, appropriating the chapels they had seen in the Bay of Islands for their own religious and cultural needs.

This paper examines this phenomena, and its legacy, St Marys Church, built in 1926 in Tikitiki.

### **Samoan houses and their agency**

*Mr Micah Van der Ryn (University of Auckland)*

This paper views Samoan cultural continuity and change during the colonial and post-colonial period through the lens of Samoan guesthouses (faletele or faletalimalo). These structures are “hot property” signifying Samoan chieftain titles, their associated descent groups, socio-political relationships, and Samoan values of community, hospitality and openness. The paper examines how these structures become vested with agency to achieve social goals, both during their construction, and later in their use. The perpetuation of Samoan descent groups through the succession of matai titles is matched materially by the reconstruction of guesthouses. However, as Samoan society has become increasingly transnationalized, guesthouse design and materials have also been affected. This paper uses examples from case studies to highlight these connections. Guesthouses are further seen as an important nexus where Samoan architectural traditions are innovatively continued and adapted, and where Samoans learn, experience and reflect upon their own traditions and cultural distinctiveness.

### **Three iconoclastic episodes: rematerialising Eastern Polynesia**

*Dr Jeffrey Sissons (Victoria University, Wellington)*

The key question addressed in this paper is: how are we to understand the massive destruction of religious images that preceded the introduction of Christianity into eastern Polynesia? This Polynesian Iconoclasm began in Tahiti in 1815 where the Chief, Pomare, initiated the public destruction of all marae and ‘idols’, replacing these with 67 churches within a year. The majority of the islands of what is now French Polynesia (but with the notable exception of the Marquesas) followed suit soon after. When Hawaiian leaders learned of these events they were encouraged to initiate the destruction, in 1819, of their images and heiau (temples) - this before any missionary had set foot in Hawai’i. Iconoclasts followed in the Cook Islands (1821-1827) and Mangareva (1835). Taken together these destructive episodes during the twenty-year period between 1815 and 1835 radically transformed eastern Polynesia. This paper will explore, in a preliminary way, the nature of this transformation.

### **Tivaivai and the rematerialising of ‘value’: colonialism, social change and the contemporary ceremonial economy**

*Ms Jane Horan (University of Auckland)*

When the Cook Islands were colonised in the late 1800s, so too was the textile system which was based on woven mats and tapa cloth as the elite textiles of ceremony and the gift. This change is seemingly indicative of the ‘extent’ of colonisation that took place in the Cooks. After the arrival of the Europeans, this hierarchy of textiles was replaced with one relying solely on Western techniques and technologies to produce the fabric unquilted quilts known as tivaivai. Effectively, colonisation in the Cooks rematerialised - literally and figuratively - the system of value. The challenge is how to analytically frame this, because how this change is viewed/analysed is critical to understanding what is happening in the contemporary environment. The inherent ‘Cook Islandness’ of the tivaivai made and used by women in South Auckland currently belies the Western derived progeniture of the would-be quilts and has a great deal more to do with dynamic innovation rather than colonial subjugation. This paper looks at the framing of social change via the power of the materiality focus and the agency of tivaivai. It addresses the literature on social change and references the extent of the ceremonial economy that tivaivai operates in between South Auckland, the Cooks and other nexus of Cook Islander populations around the Pacific, and the particular version of Cook Islander prosperity that this economy affords for the participants.

### **Concrete effects: the expected and unexpected agency of religious architecture**

*Ms Sally McAra (University of Auckland)*

This paper investigates how a particular item of monumental material culture exerts spiritual and social agency in a cross-cultural setting. My subject is a 43.2-metre high Tibetan Buddhist stupa (a monumental reliquary that in this case also serves as a temple) being built near Bendigo in southern Australia. Considering the stupa site as a kind of transcultural “contact zone” (Pratt 1992), I analyse some of the social processes and dynamics involved in the planning and early construction phase. While the

stupa's makers aspire to effect radical spiritual transformation upon "all sentient beings," the literally concrete structure also has unanticipated consequences in the mundane world. Exploring the limitations of theories about of the social agency of things (e.g., Gell 1998) with regard to cross-cultural situations, I argue that while this concrete religious monument could effect changes in Australian multiculturalism, its presence could also reinforce power relations that need challenging (cf Hage 1998).

### **Baptism of fire**

*Dr Kristina Everett (Macquarie University)*

Christianity and its material symbols and manifestations including churches and cemeteries have been subjected to radical transformations through the resistant and accommodating practices of those to which it was originally 'applied' as many authors including Comaroff and Comaroff (1991) in Africa, Hill (1988) in South America and Bird Rose (1994) in Australia report. It has, in short, been an important agent in transforming colonised subjects and has been itself transformed through the agency of its 'converts'.

This paper concerns the transmutation of Catholicism through the action of urban Australian Indigenous Catholics, but the action I describe involves particular uses and meanings ascribed to objects. I describe the practices of people who perform baptisms in the confines of a Catholic church which incorporate rituals connected to an Aboriginal cult. The church provides a space for urban Aboriginal people to make things mean something different to how they are understood by the wider Australian society. A key feature of the ceremony for example, is a site smoking in which a reclaimed 1960s aluminium barbeque is used to contain the fire which provides the smoke which cleanses the church of its evil spirits.

My paper describes the 'new' religious practices of a group of people who claim to 'be' Catholics whilst simultaneously claiming to 'have' Dreaming.

### **Artefacts, Artefacts, collectors and the definition of a 'region' in the tropics of North Queensland**

*Dr Rosita Henry (James Cook University); Dr Maureen Fuary (James Cook University)*

This paper outlines some of the ways early artefact collecting contributed to the definition of the region around Cairns now known and marketed as the 'World Heritage Wet Tropics'. Reviewing the collecting activities of Hermann Klaatsch, Walter Roth and Norman Tindale the paper outlines how various factors, including their interpretive frameworks and market demands, contributed to the kinds of 'representative' collections they made. The paper shows how variations in our three collectors' definitions of the typicality and uniqueness of their collections involved changing understandings of the wider 'region'. We argue that these understandings of region, and the now widely dispersed artefacts, maintain a lively, albeit transformed, presence in current debates about Aboriginal regional culture, linking assertions of rights to lost and stolen cultural property with notions of large scale environmental management within the 'Wet Tropics'.

### **Pastel memories: the Carrolup collection and contemporary Nyungar identity in South-West Western Australia**

*Dr John Stanton (University of Western Australia)*

The existence of a historical museum collection from the late 1940s of Aboriginal children's pastel drawings has influenced since their re-exhibition in 2005 the production of Nyungar art in the South-West of Western Australia. This is a region not previously known for its art production. Why have these creative expressions emerged, and how have they been influenced by the role of the participants? These range from internationally based collector, a New York university art gallery bequest, across the world to a university anthropology museum in Perth, a South-West Aboriginal art gallery and, most recently, an Aboriginal art exhibition reflecting on the Carrolup school and its significance to Nyungar people today? Given that much of today's cross-cultural expression of Aboriginality is through art, the Carrolup school has created an environment within which contemporary manifestations of South-West indigeneity can be focussed.

### **From objects of worship to objects of theft: shifting concepts of ownership, competing ways of appropriation**

*Prof Brigitta Hauser-Schäublin (University of Göttingen)*

The notion of property relations presupposes a set of actors who are in a continuous, more or less stable relationship with each other with regard to a tangible or intangible object they have in mind. Globalization has had the effect that different actors, local as well as international, humans as well non-humans, lay claim to one and the same cultural object based on their different motivations or objectives. These competing groups are guided in their action by conflicting principles as to how to deal with these objects and the significance they have. Accordingly, their concepts of 'property' and ownership and the way they establish a relation to such an object may well differ fundamentally from one other. In this way, the object of desire creates and responds to a variety of contexts that lead to disputes over control.

I shall discuss these issues of shifting concepts and strategies of ownership and appropriation by presenting the story of the inscribed copper tablets, kept as sacred heirlooms in a Balinese temple, which were recently stolen in order to channel them into the international art market. They were, however, recovered a couple of months later and reintroduced into their original sacred context.

**P07****Performing nature at world's ends**

**Convenors: Dr Simone Abram (Leeds Metropolitan University); Dr Marianne Elisabeth Lien (University of Oslo); Dr Adrian Franklin (University of Tasmania)**

**Thu 11th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00**

**Room I**

A long history of anthropological focus on nature and culture has alerted us to the contested construction of nature as category. This panel takes a new look at the production and reproduction of nature as a performed category through comparative analysis of the enactment of nature in places constituted as peripheral. Given the central role of nature in nation building, rights of ownership and appropriation and the right to define what is worth preserving are crucial themes. The old truism of identity being located in place can no longer be assumed; we cannot expect the production of nature in any place to be exclusive, nor the sharing of social worlds to be linked exclusively to location. Even for those who do not objectify nature as a categorical object, though, concepts of nature may be thrust upon them. Observation of this conjunction, challenge and resistance form part of the comparative project we seek to explore through this workshop.

We propose the idea of 'world's ends' as a fruitful comparative axis drawing on forms of peripherality and wilderness broadly conceived. Does a proximity to 'wilderness' heighten the contested performance of natures? To what extent are questions of ownership a focus of conflict in territories conceived as peripheral? And how is nature negotiated in relation to the production of indigeneity? How do forms of dwelling involve different kinds of nature-cultures? What particular issues arise over temporary dwellings and holiday homes? And what are the implications of tourism-related exploitation of areas defined as wilderness?

**Introducing Performing Nature**

*Dr Simone Abram (Leeds Metropolitan University); Dr Marianne Elisabeth Lien (University of Oslo); Dr Adrian Franklin (University of Tasmania)*

PN@WE is a series of workshops focused on various ways people 'do nature'. Nature is performed through knowledge practices with different ontic commitments, ideas of order, different materialities and constituting different socialities. The workshops focus on productions of knowledge both within and outside the confines of science and towards the translations that occur between knowledge practices. This paper introduces the outcomes of previous workshops and sets the agenda for the panel.

**Land, culture & identity: comparative studies of indigeneity & belonging in society and nature**

*Prof David Trigger (University of Queensland)*

The paper will outline a research program seeking to deliver understanding of human/land relationships through investigation of diverse senses of cultural belonging. What is the significance of indigeneity as a concept and publicly asserted identity across nations with different histories? How do ideas of autochthonous and settler human identities mesh with notions of nativeness and invasiveness in nature? The project foregrounds ambiguous tensions between negotiated degrees of belonging in society and parallel assumptions about natural versus exotic qualities among plants and animals. While currently based on Australian material, the intention is to propose comparative investigations across several countries, considering possibilities of work in societies with non-European cultural histories (e.g. Malaysia), nations with non-British colonial histories (e.g. across South America), and countries with both entrenched European minorities and a non-White majority that is culturally distinct from the 'indigenous' minority (e.g. South Africa). Are such societies instructive for nations like Australia & New Zealand, in terms of similar and different senses of place and identity, links between ideas of autochthony and belonging, and pressing environmental issues about 'nativeness' in plants and animals?

**Tree of life—tree of death: Eucalyptus in a changing South African landscape**

*Prof Rune Flikke (University of Oslo)*

South Africa is in the middle of a heated debate on alien species, which have spurred efforts to Africanize the landscape through removal of eucalyptus and other imported species. The eucalyptus is blamed for exhausting the already meager supply of clean water. In this contemporary context, eucalyptus is equated with disease and poverty. However, the role of eucalyptus is not new. In the late 1870's discourses on eucalyptus surfaced during 'a sanitation hysteria' that swept King William's Town, on the Eastern Cape. A key figure was J.P. Fitzgerald, who had previously worked as a doctor in New Zealand. He advocated the planting of eucalyptus to combat health problems. The non-European eucalyptus was thus central in South African efforts to domesticate the alien African landscape, and health and prosperity was the rationale. The focus on eucalyptus in efforts to form a colonial home, suggests that the European imagination was concerned with other issues than bringing a known landscape to Africa. The paper will explore how the concept of 'performing nature' is suited to underscore the place eucalyptus trees occupy in efforts aimed at molding emotive connections and securing disjunctures to problematic aspects of the colonial and postcolonial life. I will suggest that the eucalyptus figures centrally in these experiences due to the trees' usefulness to reflect on, and negotiate,

interracial spaces. The particular space eucalyptus occupied for the European settlers, and how it reemerges in post-apartheid imagination is thus intimately tied to identity politics during times of political unrest and uncertainties.

### **An improper nature: introduced animals and ‘species cleansing’ in Australia**

*Dr Adrian Franklin (University of Tasmania)*

This paper investigates the social dimensions of the vilification of introduced species in Australia. While the case against all of the more vilified species (e.g. cats, donkeys, wild horses, camels) is based on the scientific facts of their threat to native species, this paper argues that eradication policies have been (very widely) pursued even where no such evidence exists. Equally, some species that are highly invasive and a danger to some native species (trout, deer, hare) are not subject to the same degree of vilification or intensive eradication policies. It is argued that there is a compelling but unacknowledged social content to such policies and the attitudes that support them. The paper identifies a range of social and cultural factors that weigh into the equation illuminating a powerful relationship between nature and nation formation and nationalism. It illustrates how biopolitics and nature aesthetics are shaped by particular post-colonial configurations. The paper also analyses how taxonomies of proper and improper animals express, and fuel, tensions between aboriginal and non-aboriginal Australians as well as recent anxieties about migrants and refugees.

### **The nature of belonging: the making of an authentic Australian river**

*Ms Stephanie Lavau (The University of Melbourne)*

The Goulburn River in south-eastern Australia has become a battleground between trout fishery and native fish habitat. This very public confrontation between utilitarian and ecological enactments of river is entangled with another, more murky, contestation over these waters. Management of the fish community of the mid-Goulburn has stalled as river managers, river users and local communities debate which fish belong in the river. The threatened, native Murray cod; the eminently fishable, introduced brown trout; and the much maligned European carp: these three species are the key figures in this debate. In Australia, such politics of belonging is frequently configured around geographical origin; that is, on a distinction between indigenous species as natural and introduced species as unnatural. However, in this case other versions of naturalness” are invoked as the final arbiter of which fish should swim in these waters. In this paper, I outline some of the routines and rhetorics of river management and the different “natural” rivers they perform. In doing so, I argue that this negotiation of belonging expresses contemporary concerns with origins, authenticity, integration, and national identity.

### **On the margins: contested and disappearing natures in the Victorian High Country**

*Ms Natalie Myers (University of Melbourne)*

In this paper I consider contestations over the meaning of the Victorian High Country. In a protracted environmental campaign to stop cattle grazing in the Alpine National Park, environmentalists portrayed it as marginal and fragile. Climate Change has heightened this through a fear that the tree line will rise and the High Plains will disappear forever. Alternatively, Mountain Cattlemen and their families talk of the High Country as a place they have actively managed for generations. They say that without their care and presence, the High Country is threatened by large scale bushfires and encroaching weeds, pests and undergrowth. From my fieldwork in the High Country I discuss how bushwalkers and Cattlemen, opposed in this debate, differently experience and perform nature in the High Country. For Cattlemen it is a performance of care and ownership. For bushwalkers it is a performance of minimal impact and physical experience. Land Management is highly contested as these different performances of nature inform different arguments about how to care for the High Country.

### **Appropriations of nature and land in the iSimangaliso Wetland Park, South Africa**

*Dr Knut G Nustad (Norwegian University of Life Sciences)*

The paper examines different appropriations of nature and land in the iSimangaliso Wetland Park in KwaZulu Natal, South Africa. The area epitomizes the highly contested and complex issues involving land in post-apartheid South Africa. More than a thousand people were removed from the area between the 1950s and the 1980s. The rationale for the removals and the alternative use to which the land was to be put, ranged from commercial forestry, mining, national security to nature conservation. Today the area is promoted as a unique natural resort and a holiday destination, and comprises the affluent town of St Lucia, squatter settlements and people having been resettled in newly built villages. After being declared a UNESCO World Heritage Site in December 1999, severe restrictions were imposed on settlement in the area. This heavily impacted on the legal processes of land restitution set in motion after the end of apartheid, with more than 80 per cent of the Park being under some form of claim. Moreover, many of the claims were settled through negotiations with traditional leaders on behalf of their community, hence departing from the conception of land right and entitlement set down in the South African constitution. These different and contesting appropriations of the land - as nature to conserve, as resources under traditional authorities and as individual entitlement - will be examined as the active creation and reformulation of separate but intertwined discourses on land rights, nature and the environment in post-apartheid South Africa.



### **Contesting nature, contesting identities: claiming ownership of a wilderness area**

*Ms Erin Hobbs (University of Western Australia)*

In this paper, I look at how environmentalists and mining developers reproduce and contest notions of wilderness and nature in a dispute over a proposed mining development on the West Australian coastline. If it goes ahead, the salt mine will be the biggest in the world, covering 411 square kilometres of desert and mangrove systems. Upon making the proposal public, the developers created a stakeholder committee, which has provided fertile ground for each group to perform their understandings of nature for each other. Over time, both groups have produced their own distinct theories to describe how the ecological systems of the area are interlinked, as well as how the environment impacts upon the people in the town nearby. These theories have become integral aspects of the public identities of each group, and are frequently used to contest and resist the others' claims.

I will explore how the environmental group and mining developers use these differences in order to claim that they have the more "correct" environmental knowledge. I then ask to what extent do either of these theories help each group to claim a sense of ownership of the landscape? And, how does a sense of ownership give either group the right to decide the future of this landscape?

### **Performing the narrative self on New Zealand's sub-Antarctic islands**

*Mr Eric Shelton (University of Otago)*

Shelton & Tucker (2007) presented various narratives available to be used in describing the environmental status of Aotearoa/ New Zealand, and the place of Polynesian and European *Homo sapiens* within or outside these. The narratives comprised despoliation, indigenous, wise use, and restoration. The sub-Antarctic islands of New Zealand are managed according to a restoration narrative. Within this narrative only six hundred visitors per year are allowed to land on the islands, and in some places only one hundred and fifty. In preparation for landing, visitors are presented with a 'public narrative' of how the islands may be experienced, supported by a well-illustrated book of the area. Once ashore, visitors perform their individual narratives of wild nature. Back on board, the public narrative is repeated and reinforced. This presentation utilises video of such narrative performances during two expedition cruises and explores the tensions inherent in applying a singular narrative to phenomena with multiple available meanings.

### **Hunters on strike - facts, ethics and aesthetics in reindeer hunting and management**

*Dr Knut Haukelid (University of Oslo)*

Hunting is one way of performing nature, but in 2003 a rather strange event took place on Hardangervidda in Norway. The local "reindeer-authority" imposed a ban on hunting that year because they estimated that the reindeer population was too low. The Directorate for Nature Management tried to overrule the local authorities but to no avail. The hunters organized a "strike" and refused to hunt reindeer. Normally you would not expect a "strike" from hunters and many people regard hunters as "blood thirsty", cruel, and not politically engaged. This strike proved them wrong. Also it was an action that gives us direct insight into the struggle between local knowledge and scientific knowledge and thereby larger debates on identity, ethics and aesthetics. Reindeer hunting has a long standing history in Norway and there are cultural values and cultural practices attached to this type of hunting. This paper document how these values and practices are an important part of the Norwegian history and what characterizes reindeer hunting in Norway - its meaning, ethics and aesthetics. The paper also discuss if reindeer hunting is a cultural practice that is loosing ground, and why certain conflicts over wildlife and hunting become global issues, while others remain local.

### **The nature of salmon and the image of the wild: Performing nature in Norwegian salmon aquaculture**

*Dr Marianne Elisabeth Lien (University of Oslo)*

While wild Atlantic salmon are severely threatened in Northern Europe, images of wild salmon are increasingly central to the technoscientific development of the rapidly expanding intensive salmon farming world wide. This paper explores the interface and exchange between the wild and the domesticated in regions of recent Atlantic salmon domestication, such as Norway. I argue that the image of wild salmon takes on important roles in performing nature in several different ways. These include the portrayal of wild salmon in the marketing of farmed salmon, and the continuous exploration of the 'nature of salmon' through scientific investigation of the (wild) species. In particular, I draw attention to the increased emphasis on 'natural salmon behaviour', as a response to recent legal requirements regarding fish welfare, and the enrolment of wild and domesticated salmon to 'perform' nature in laboratory settings. More generally, I seek to explore how nature as a category is reproduced in a setting in which the boundaries between wild and domesticated are increasingly blurred.

**P08****The dilemma of replication****Convenor: Dr Melissa Demian (University of Kent)****Thu 11th Dec, 15:30-17:00****Room H**

This panel asks: when do replication, repetition, reiteration and adaptation become an issue of moral evaluation? We ask how various objects travel, be they utterances, artefacts, a sequence of actions, or some other form of embodied knowledge. The panel draws its inspiration from the linguistic concept of entextualization, in which people produce bounded interactions that are potentially separable from their social and cultural contexts of production. In this panel we will investigate how one creates these objects, texts or bodies of knowledge with an intention to circulate, that is, how they become bounded in a way that anticipates appropriation and adaptation. What moral assumptions are presupposed or entailed when one structures things, texts or knowledge for the purpose of travel between contexts? The aim here is to ask how replication and adaptation are morally evaluated, depending upon how the recontextualization of the entextualized form was anticipated. Subjects in which this issue appears may range from plagiarism in academia, to sampling in music, to forms of evidence in legal and scientific arguments, to concerns about how relationships are mediated through digital technologies, to gossip and rumour. Why is replication evaluated as a form of creativity in some instances, a form of theft in others, and sometimes both at once?

**Disowning cultures, disentangling natures***Dr Michael Goldsmith (University of Waikato)*

This paper will analyse the issue of replication by examining ‘disownership claims’. These include refusals to replicate, proposals to disentangle replication, regrets over previous replication, and suggestions to antagonists that they go replicate themselves.

In New Zealand (and probably also in other post-colonial settler societies), the sorts of texts in question achieve particular salience at moments of heightened tension when indigenous and settler claims to citizenship and property are contested more virulently than usual. In 2004, for example, in the aftermath of Brash’s Orewa speech and at the height of the foreshore and seabed controversy, New Zealanders on opposing sides of the political debates engaged in wrangling over who had benefited from European ‘civilisation’ and by how much. On one view, some non-Maori asserted that if Maori wanted to claim the foreshore and seabed (the patrimony of ‘all New Zealanders’) then they should ‘return’ various items of cultural and technological progress that accompanied colonialism. Conversely, some Maori and their supporters asserted that if Pakeha insisted on reclaiming the goods that they had brought, then they should take back the associated ills of civilisation as well. When the list of cultural exchanges and replications runs out, it is readily supplemented by examples drawn from the natural environment. The locally situated occurrence of such arguments should not be allowed to disguise the fact they have specific antecedents in the genealogy of colonial and counter-colonial discourse (especially, no doubt, at moments of decolonisation).

**Lost somewhere between Sweden and the UK***Dr Jennifer Speirs (Edinburgh University)*

Opinion in the UK has been divided over whether people conceived with donated gametes should be able to access identifying information about their genetic (donor) parent(s). In the debates prior to the passing of the Human Fertilisation and Embryology Act 1990, the medical profession lobbied for permanent anonymity for donors. It was argued that the number of semen donors in Sweden had decreased following legislative change there in 1985 which permitted identifying information about donors to be made available to donor offspring, when they reached maturity. This argument was based on a misquotation of a report by a visiting UK social worker about the effects of the legislation on donor numbers. Although there was a temporary decrease in donors which was partly provoked by some clinicians in Sweden being unprepared to work under the new law, the ‘fact’ that there has been a permanent decrease in numbers has continued to be repeated in the UK by clinicians and politicians opposed to the introduction of regulations in the UK in 2005 which removed previous provisions for donating anonymously. Policies supporting donor identification which allegedly reduce treatment options for people with fertility problems due to donor shortage, are considered unethical, whereas donor anonymity is not.

My paper explores how cultural values, in this case about how forms of relatedness should be constituted and what it means to be a father, are revealed through the appropriation and repetition of a fact which, decontextualised, turns out not to be a replica of the original.

### **Making custom and discovering law in Papua New Guinea high courts**

*Dr Melissa Demian (University of Kent)*

The title of this paper is an inversion of the formula once uttered by a Papua New Guinean judge, that ‘While law is made, custom is discovered.’ Although it is enshrined in the Constitution as part of Papua New Guinea’s ‘underlying law’, custom must be pleaded as evidence to be admissible in court. To do so successfully, those offering customary evidence must make the custom of their ethnic or linguistic group appear far more stable and consensual - and indeed more spoken-about - than it ever is in actuality. So the process of turning custom into evidence is premised on the illusion that custom ever existed in a form that could be imported into a legal context. I aim for a critique of the notion that custom can be entextualised, as a means of reframing traditional debates in the study of legal pluralism to do with how law encompasses custom, particularly in postcolonial settings. Certainly this model has been written into the Papua New Guinea Constitution. But asking how custom becomes an argument allows for an escape from the cliché of encompassment, which is not, I argue, the process at stake in Papua New Guinea case law. Using entextualisation rather than encompassment enables a different set of questions about how custom is simultaneously invented and translated, and how these moments of invention and translation can be observed.

### **Replication and transformation in a sung narrative genre of Highland Papua New Guinea**

*Dr Alan Rumsey (Australian National University)*

Across a large area of Highland PNG, there are traditions of ballad-like sung narratives. Composed and performed by specialist bards, these are a highly valued cultural resource. From a comparative viewpoint they are remarkable both for their scale and complexity and for the range of variation that is found among regional genres and individual styles. I will focus on one such genre, *tom yaya kange*, as performed in the Ku Waru region of the Western Highlands, and in particular on the work of one bard, Paulus Konts. Widely regarded as the most skillful *tom yaya* practitioner in the region, Konts presents an interesting case of ‘replication’, as his compositional techniques and performance style are closely modeled on those of another bard, Paul Pepa, from whom Konts learned his craft via radio transmissions of Pepa’s performances that he heard in the early 1980s through a local government broadcasting service. But Konts transformed the genre by relocating the plots of Pepa’s traditional tales into the contemporary world of Highland PNG, with himself as their half-comical hero. At a workshop on chanted tales that I convened in Goroka 2004, Pepa and Konts met each other for the first time. Drawing on what I learned from the conversation between them and among other bards on that occasion, I will attempt to convey a sense of how they viewed the relationship between Pepa’s work and Konts’s, and assess whether and to what extent they saw it as a case of ‘appropriation’ and why.

## **P09**

### **The anthropology of climate change: a challenge for humanity and the discipline in the 21st century**

**Convenors: Dr Hans Baer (University of Melbourne); Prof Kay Milton (Queen’s University, Belfast)**

**Wed 10th Dec, 08:30-10:00**

**Room C**

This session is a follow-up to the one on ‘The Anthropology of Global Warming: Processes of Adaptation and Mitigation’, convened at the 2007 Australian Anthropological Society conference. Climate change is arguably the most serious environmental issue ever faced, in terms of its potential impact on human societies. Climatologists’ predictions suggest that many currently populated areas could experience major changes to their ecosystems during the next century, making some of them uninhabitable. We are seeking papers that demonstrate anthropology’s contribution to the discourse on climate change from both ethnographic and theoretical perspectives. Anthropologists are well aware that socio-cultural systems do not last for ever, either at the local, national, regional, or even global level. Some anthropologists and other scholars, as well as social activists, have argued that any serious effort to mitigate the effects of climate change requires a paradigm shift in organisation of the present global political economy from a system oriented primarily to profit-making and economic growth to one committed to processes of social parity, democracy, and environmental sustainability. Bearing these thoughts in mind, we envisage papers on the following themes:

- Anthropology of the future: what human societies and cultures will/should be like in a warmer world.
- How communities respond to dramatic changes in their environment on a scale comparable with those predicted to take place as the climate changes.
- What motivates people to change their behaviour and how they might be persuaded to do so.
- Analyses of the discourse of climate change.

**Chair: Kay Milton**

### **Carbon cultures, CDM projects & travelling packages**

*Dr Graeme MacRae (Massey University)*

'Climate Change', until recently the preserve of scientists and well-informed environmentalists, has recently and suddenly taken on new public meanings, rhetorical power, economic value and political currency. On one hand the burgeoning climate change economy has spawned a raft of new consultancies, enterprises, exchange systems and entrepreneurial opportunities. On the other, 'climate change', 'global warming' and indeed 'carbon' itself have become powerful cultural symbols carrying a complex range of meanings.

This paper reports on research which includes a history of the culture and political-economy of carbon, a case-study of a waste management project in Indonesia that has re-invented itself as a 'climate change' project as a strategy to attract funding, and a preliminary attempt to bring them into theoretical focus by drawing on Anna Tsing's notion of 'traveling packages' of knowledge, that move from the places of origin, taking on new meanings as they travel, and often end up taking on unintended forms in unlikely places.

### **Disempowerment and climate change inaction in the Marshall Islands**

*Mr Peter Rudiak-Gould (Oxford University)*

Climate change challenges the habitability and very existence of the low-lying nation of the Marshall Islands, a threat which has been communicated to Marshallese people secondhand via the radio and firsthand via coastal erosion. Nonetheless, local efforts to confront and broadcast this plight have been sluggish. To understand this inaction and suggest how to combat it, I examine Marshallese perceptions of global warming. The country's history of colonial domination, nuclear testing, and foreign aid has fostered a mentality of victimization by, and dependency on, foreign powers. This leads to a widespread belief in cultural and moral decline at the hands of Western money, individualism, and radiation. Against this backdrop, Marshallese people favor two reactions to climate change. The first is disavowal, manifesting either as silence or as Christian faith that the Flood will never be repeated, and bolstered by a nuclear-inspired distrust of scientists. The second strategy is pessimism, manifesting as environmental doomsaying or prediction of a second Biblical Flood. In the first approach, distrust of outside influence extends to Western climatologists; in the second, the master narrative of societal decay at the hands of outside forces provides a ready template for understanding global warming. Both strategies presuppose inaction and stem from a historically inspired sense of disempowered dependency. Encouraging adaptation therefore requires challenging this feeling of helplessness - but this will be as difficult as it is important, because climate change, a malevolent force inflicted by indifferent foreigners, will bolster the same sense of powerlessness that must be overcome.

### **The general and regional scope of anthropological research on climate change adaptation**

*Dr Thomas Reuter (Monash University)*

Anthropologists are well placed to investigate the role of cultural practices, social contexts and ethical considerations in enabling communities and individuals to respond effectively and humanely to the potentially catastrophic consequences of global climatic changes (Parry 2007). This paper provides a model for, and examples of, anthropological research on climate change adaptations. General questions anthropologists are able to address include: 1) How moral considerations need to be incorporated into climate change policies; 2) How such moral considerations are framed within earlier representations of natural or environmental disaster; 3) How such culturally mediated moral considerations inform how communities in our region are already responding to early climate change impacts. These questions highlight the knowledge gap that needs to be filled by bringing the 'ecological humanities' (Griffiths, 2007) to bear on the problem of climate change adaptation. Within our region, and on a more practical level, some of the most pressing questions anthropologists can address include 1) how communities in rural Australia are preparing to face this challenge and how they can best be supported in this. 2) How Pacific nations are responding to displacement due to rising sea levels, and 3) How Southeast Asian nations are responding to climate-change related pressures to revise forestry and agricultural policies as well as dealing with the potential displacement of millions of people who live in low-lying coastal cities or prime agricultural areas. The paper draws on the preliminary findings of a collaborative project (Reuter, Lynch, Rigby, Millner, Rose, Broderick and Williams) on climate change adaptation.

### **The role of the motor vehicle-oil-military complex in generating war and global warming: a political ecological perspective**

*Dr Hans Baer (University of Melbourne)*

The motor vehicle-oil-military complex constitutes the principal engine of production and consumption within the capitalist world-system. It has been estimated that nearly half of the global oil consumption is devoted to the products of the global auto industry. The world now has over 800,000 million registered passenger vehicles and this number continues to grow as certain developing imitate developed societies in their adoption of the culture of auto-mobility. Oil is also a major resource utilised in road construction. In addition to motor vehicles, militaries with their heavy reliance on airplanes, battleships, aircraft carriers, tanks, and other military equipment rely heavily on oil. While states and empires have for long engaged in 'resource wars,' the

discovery of oil in the late 19th century added a new dimension to warfare, as is evidenced in the characterisation of the War in Iraq as a 'war for oil.' While war is contributing to global warming vis-a-vis greenhouse gas emissions, the latter in turn may already be contributing to conflicts in drought-stricken regions of sub-Saharan Africa and threatens to pose larger-scale conflict as the 21st century unfolds. Most analyses of global warming tend not to factor the contribution that war makes to this phenomenon which in turn is having a dramatic impact upon the environment and human societies. Bearing this thought in mind, any proposal for mitigating global warming needs to include a massive restructuring of the motor vehicle-oil-complex into a peacetime global economy committed to social parity, democracy, and environmental sustainability.

## P10

### **Claiming and controlling need: who owns development and philanthropy?**

**Convenors: Mrs Catherine Trundle (Cambridge University); Ms Nayanika Mathur (Cambridge University)**

**Tue 9th Dec, 10:30-12:00, 13:30-15:00**

**Room F**

Development and philanthropy are complex processes that engender diverse relationships between 'donors' and 'recipients.' Such relationships involve often messy flows of objects, expertise, subjectivities and categories of 'need.' This panel will explore these flows and chart how actors within charity and development projects attempt to own and appropriate objects, entitlement, and the authority to cut or control such flows. Four broad questions will be posed.

Firstly, who owns the material objects of charity and development and how do contests for ownership play out? Of interest are how recipients enter into complex relationships of ownership with the state and international bodies and how development and charity categories such as gender or 'suffering' are creatively re-appropriated by recipients in order to lay claims to owning resources.

Secondly, how are aid and charity objects transformed through development and charity flows? Often the meanings and uses of objects are transformed as they move from donors to recipients, while at other times objects are 'misappropriated' though 'corruption' flows.

Thirdly, we ask what subjectivities donors expect recipients to exemplify in order to 'own' need. Often recipients must also display subjective transformation through the use and appropriation of charity/aid support, by embodying such notions as 'empowerment' or 'incorporation' into economic/market spheres.

Finally we ask how anthropological research has been appropriated into development and charity programmes in both colonial and post-colonial settings, and furthermore, how such research has been used by groups to claim entitlement to, or deny the need for, charity and development.

#### **Anthropology, resource development and the appropriation of knowledge**

*Prof Kathryn Robinson (Australian National University); Dr Andrew McWilliam (Australian National University)*

The history of anthropological practice reveals contradictory and countervailing discourses about the appropriation of knowledge in the exercise of ethnography. Discourses associated with varying historical paradigms continue to circulate and inform debates around ethical anthropological research practice. A recent on-line debate conducted on the ASAO listweb is a case in point. An advertisement for a three year Research Fellowship in anthropology at the Australian National University (ANU) funded by mining company Rio-Tinto and directed towards ethnographic 'baseline' social research in preparation for a nickel mine development in Indonesia, prompted a lively and critical discussion over the ethics and limits of such collaboration. Issues ranged from criticisms of working with powerful agents where 'inevitably' anthropological knowledge would be tainted, manipulated or appropriated by the mining company against indigenous interests, through to perspectives that 'applied' anthropology of this kind was now a legitimate aspect of anthropological practice and subject to its own discourses and ethics. This paper discusses ownership and appropriation of anthropological knowledge and practice in the context of research around issues of property ownership (land and mineral wealth) and capital intensive resource development. We ask where anthropological practice fits in the complex intersections that arise between local, indigenous, regional, national and corporate entitlements and responsibilities.

#### **Owing and disowning aid: projects, partnerships and patronage on Siquijor Island, Philippines**

*Miss Hannah Bulloch (Australian National University)*

A certain paradox of partnership is evident on Siquijor. The concept of partnerships between donors and recipients, enabling recipient governments and communities to 'own' development interventions, has become a key component of the international development orthodoxy. According to the governance and participation agendas, by putting local people 'in the driving seat', allowing them to design and manage the development process, a sense of ownership is generated, making interventions more relevant, effective and sustainable. The small province-island of Siquijor in the Central Visayas region of the Philippines has seen an array of international and national development projects operating around the principle of local ownership. But perhaps not surprisingly, reality on Siquijor defies the simplifications of development theory.

While projects on Siquijor seek more than ever to speak the language of partnership, in reality, they increasingly bypass existing structures of government, perceived as corrupt and lacking capacity. Furthermore, while donors and recipients are portrayed as having shared agendas, it is clear that what recipients are expected to 'own' is donor agendas. But politicians on Siquijor have their own agendas, also deeply concerned with the issue of ownership of projects but to quite different ends. In the context of factional patronage politics, local politicians have an interest in 'branding' projects with their name in order to shore up support. This has seen ownership of projects contested and appropriated by local patrons, but perhaps more unexpectedly, so too has it seen ownership disavowed and projects disowned.

### **Who directs development? The contested interface of state authority and donor conditionality in Laos**

*Dr Sarinda Singh (University of Queensland)*

The considerable donor requirements associated with large-scale infrastructure projects support an interpretation of international institutions as wielding authority over development. This paper takes issue with such simplified views of institutional power relations and argues for attention to processes of localisation inherent in development practice. Of particular interest are questions over institutional authority in Laos, one of the most donor-dependent nations in Southeast Asia. I examine these questions in the context of a government agency that was recently established as a condition of the World Bank in order for it to provide loan guarantees for the Nam Theun 2 hydropower project. Significantly, this agency is approached through the experiences of government officials working within it since officials are positioned at a delicate nexus between state authority and donor conditionality, both as agents and as recipients of development.

### **Whose ministry is it? Owning church charity works**

*Mrs Catherine Trundle (Cambridge University)*

This paper explores the philanthropic ministries performed by the American Church of Florence, Italy. These ministries included a weekly food bank, international student dinners, and fund-raising fairs. Focusing on the micro-politics, discourses and daily practices of church volunteers who enacted these 'good works,' this paper uncovers the range of tensions that existed regarding how different actors owned, appropriated or disowned certain ministries. Some volunteers believed the church ministries belonged to God, while others saw the church, as a community and an institution, as the rightful owner. Some believed that hard-working volunteer leaders owned 'their' charity projects, while others saw the recipients of the good works as the true owners. Furthermore, there was much debate and discussion regarding how too few parishioners felt a sense of responsibility and stewardship for the church's ministries, and at times certain volunteers, burnt-out and exhausted, attempted to distance themselves from and disown leadership and responsibility for a charity activity. It is argued that acts and ideas of ownership were seen simultaneously as vital and as dangerous, as inclusive and as exclusive. Engaging with anthropological theories of gift-giving and property, specifically notions of alienability and inalienability, this paper explores how the ownership of charity processes, rather than charity objects, was established and legitimised.

### **Gift and commodity relations in pro-poor private sector development interventions: a case study of rice seed companies in Cambodia**

*Ms Maylee Thavat (Australian National University)*

It is often asserted that aid exists to incorporate peasants into commodity relations. But perhaps the reverse is also true, namely that peasants exist to incorporate aid into gift relations. The first sentence bestows on development activities a type of hegemony and coherence that belies the general befuddlement surrounding development aid implementation, especially in the area of private sector development. This paper will illustrate that far from rationalising subsistence communities, their production and trade, towards the single end of commodity relations, private sector oriented development projects often reinforce and/or transform a range of different gift and commodity relations within the recipient country, strengthen some above others and often with perverse outcomes. Using the case study of private rice seed companies set up by AusAID in Cambodia, this paper will demonstrate how the dual aims of commercially successful rice companies and poverty alleviation resulted in both direct sales and indirect gifts of seed to farmers, both of which undermined the commercial viability of the seed companies yet ultimately bypassed the subsistence farmers the project set out to help. This outcome then precipitated the need for more donor aid to the private companies in the name of poverty alleviation of subsistence farmers.

## P11

### The value of land

**Convenors: Ms Judith Bovensiepen (London School of Economics); Ms Almut Schneider (Ecole des Hautes Etudes en Sciences Sociales, Paris); Mr Hans Steinmuller (London School of Economics)**

**Thu 11th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room C**

The panel will examine how people attribute value to land and how rights to land and land ownership are deduced as a result of this. There are different ways in which the value of land can be constructed: value may be seen as an intrinsic or “natural” characteristic of land; it may be a result of human activity and labour or of ancestral relations with the land; the value of land may derive from the connection between sites in the landscape and supernatural forces or it may be created through legal and economic evaluations by national governments or national and international companies. The aim is to investigate practices of appropriation and ownership through an analysis of different conceptualisations of the value of land. Under what conditions are land and people considered inseparable and hence land inalienable? And when is land perceived to be alienable and subject to commoditisation? The panel’s main goal is to discuss local perceptions about the value of land, how and by whom value is created and appropriated, as well as how local claims to land interact with corporate and government interests. We aim at a discussion and evaluation of existing theories of property relations and land ownership on the basis of ethnographically informed contributions.

**Discussants: James Leach and Christian Lund**

#### Transmission as a value

*Mr David Gibeault (Ecole des Hautes Etudes en Sciences Sociales)*

The general frame of this study lies in a dose of determinism. We can distinguish two situations: plenty of land, scarcity of men, or plenty of men, scarcity of land. The first case corresponds to a valuation of relations between men, while in the second case land is the focal point of structures of authority. China belongs to the second type. Indeed, since at least the Ming, land knows layers of rights in which the fundamental one, inalienable, is owned by the central authority. The land’s surface rights are under a regime where value is the one given by economy: exchange and use. But between those two rights, and their corresponding value, stands a third type: the preemption right. It inscribes the disposal of land in gradual limits, and is defined by two aspects: 1) bought land, once transmitted from one generation to the other, becomes “ancestral land” and 2) “ancestral land”, while transferred, must first be proposed to one’s brother, then to the first degree cousins, then to the second degree cousins, etc., until the end of the descent group. It can then be sold to outsiders. This customary law is not particular to China. But what appears particular is that this preemption right repeats the exact dispositions of adoption right, suggesting a partial identity between men and land with regards to transmission - as adoption in China is made for that purpose. I intend to understand this value of transmission, and its specific place among the diverse categories of exchange (inalienability, gift, commodities).

#### Alternative values: The meaning of land in Australian alternative spiritualities

*Dr Stewart Muir (Manchester University)*

The Australian landscape has enormous significance for many Australian practitioners of alternative spiritualities. It is not only the conduit for recognition of an essential unity between human and non-human nature but also stands in for the perceived deep spirituality of Australia’s indigenous peoples.

This significance is frequently represented, enacted, and understood by reference to sites with purported supernatural associations: places with particular energies, historical associations, or where spiritual beings have been encountered.

Recognition and knowledge of such places - particularly those perceived to have an Aboriginal history - both celebrates and lays claim to the land. That is, the land can render up spiritual values that exist as an alternative to economic values and legal property rights whilst also justifying the non-indigenous presence in - and/or ownership of - the land.

However, although Aboriginal peoples serve as a synonym for the land itself, and thus are intrinsic to much of the land’s spiritual value, their prior claims to the ownership of the land, and seemingly greater spiritual knowledge and connection to place, can sometimes also discomfort the consumption and enjoyment of spiritual value by non-Aboriginal practitioners of alternative spiritualities.

#### Landscapes of life and death

*Ms Judith Bovensiepen (London School of Economics)*

Many of the people living in the central highlands of East Timor were forcibly re-settled during the Indonesian occupation of the country. Since independence, they have started to return to their ancestral lands, despite the fact that these areas are very remote, cut off from water, markets, schools and health facilities. The people say that they become ill if they don’t live on their

ancestral land. The paper explores the significance of ancestral connections to land and seeks to understand why people move back to places that are so remote and inaccessible. It will argue that the value of land in this region is expressed not in terms of subsistence and agricultural produce, but through the emphasis on the spiritual and ancestral connections to the land. On the one hand, people say that they can appropriate the spiritual energies of the land through ritual and turn them into productive and protective forces. On the other hand, the invisible imprints of death and war have turned places in the landscape into sites of danger. The papers will discuss the value of land as a source of life and death and it will juxtapose official and shared descriptions of particular places with personal and sometimes painful memories of loss and death that have been inscribed into the landscape throughout the past.

### **Creativity and value: owning the environment in Guianese Amazonia**

*Dr Marc Brightman (Oxford Brookes University)*

The Trio, Wayana and Akuriyo of southern Suriname are swidden horticulturalists and hunter-gatherers, whose practice of shifting cultivation involves transforming rainforest into temporary gardens, which are eventually allowed to be reclaimed by the forest. This process must be understood in terms of a native cosmology in which the environment is populated by living persons, human and non-human, and where an important distinction is made between human and non-human sociality, situated respectively in the human 'place' of villages and gardens, and in the non-human 'non-place', of the forest. In this context, there exists no neutral or abstract concept of 'land' or 'space' which can be divided up according to value. Here, I will argue that the value of land is not given, but rather created, through social as well as physical action to transform the living environment, suggesting a new perspective on labour theories of value.

### **Mediating relations - making land work**

*Ms Almut Schneider (Ecole des Hautes Etudes en Sciences Sociales, Paris)*

For the Gawigl of the Western Highlands of Papua New Guinea, land is not valued separately from the people living and working there. Rather, a particular piece of land tells something about the people (and spirits) occupying and attending to it - it reflects the relational state of a person or a group. The backbone of relationships lies in exchange feasts where pigs (and money) are given, principally to affines and maternal kin. These prestations can be understood as another expression of land, if we see pigs as land in another form. They are the only "storehouse" people have to stock the continuous harvest of sweet potatoes coming out of the large gardens. Exchange feasts thus make land appear as a mediator for relations between residential groups. Affinal and maternal relationships, cared for by working the land and giving away pigs, were in turn crucial to the performance of a major ritual (at present abandoned). Once every generation, it put a halt to the atrophy affecting the land and reinstated fertility. Relationships with affines and maternal kin act here as mediators between land and people.

So, for the Gawigl land takes many forms: extracting crops from gardens, tending to pigs to be given away in exchange, organising feasts that fill up ceremonial grounds, performing rituals that regenerate the soil for the next generation. If land is nothing without these activities, how does one frame the question of entitlement and thus of property and ownership?

### **Leaving the farm**

*Dr Michael O'Kane (University of Melbourne)*

The appropriation of land for agriculture in modern post-colonial societies, such as Australia and New Zealand, is commonly motivated by the perception of economic benefit. This is often called 'opening up the land', 'clearing', or even 'settling'. Clearly, as this act of appropriation is reflexive, those who are engaged in this activity are also appropriated by the land to an extent that it becomes a part of their identity to varying degrees, depending on the type and intensity of their involvement with it. This paper tells the story of how a farmer in South-Eastern Australia left the dairy farm his family had held for three generations and presents a discussion of how the farm became a discursive arena in which competing perceptions of value were expressed. As few modern land users have a more intensive relationship with the land they farm than those in the dairy industry, the decision by his family to leave the land impacted greatly on the farmer at many levels. Indeed, owing to the particular management practices utilised on the farm, family dynamics made this more than a simple economic decision. This paper seeks, through the telling of this story, to explore the reflexive nature of the relationships that form between farming families and their land. It is primarily informed by eighteen months of field work undertaken by the author with dairy farmers in Victoria, Australia, with a particular emphasis on the field work and interviews carried out on the farm in question.

### **Conflicts in ownership and appropriation over communal land and resources**

*Dr Lee Godden (University of Melbourne)*

In a post colonial world, revisions to the understanding of the role of the State pose particular issues as the old denominators of sovereignty, property, and law are re-worked in the realm of a growing emphasis on globalization and economic modes of regulation. Given this emphasis, the paper explores the extent to which issues of ownership and appropriation for indigenous peoples and local communities over communally-held land and resources progressively are being deflected to questions of



individual title, ownership and the formalization of tenure systems. The particular focus is upon tensions between the values of communal forms of governance related to the underpinning customary law and social norms; and the growing momentum to introduce more individualised forms of 'ownership' as a precursor to 'development'. Ownership and property values in this context are mediated through norm-based systems for the governance of land and resources that are open to challenge at a number of levels; including state based campaigns to replace them. The paper illustrates these themes by reference to case studies in Australia and comparative common law countries.

### **Appropriation of coastal space and community formation on a Philippine island**

*Mr Magne Knudsen (Australian National University)*

Based on fieldwork at the outskirts of the provincial capital of Negros Oriental, Dumaguete City, Philippines, this paper traces the history of land tenure and use along an increasingly contested coastline. First settled by landless fisher-farmers and former sugarcane labourers, the beach has in recent decades become of interest to a rapidly growing number of Filipinos with urban-based careers and work experience abroad who maintain a connection with their island of origin through investment in beach housing. Linked to a broader cultural re-valuation of coastal space, 'beachfront properties' have become the most expensive real estate in the area. With escalating commodity value of land along the coastline and new state created entitlements to the foreshore, eviction cases have flourished.

In this context, relatively poor coastal dwellers without legal tenure claim the status of being the first settlers or natives of the place and distinguish themselves from more recent arrivals and migrant fishers. The changing significance of the indigenous/exogenous social distinction is brought out in negotiations over the status of land ownership claims and regulation of marine resources. Community brokers from long-term settled families play a key role in the politics of defining the appropriate use of space. At the same time, some well-off local residents who have separated themselves from the community of 'village regulars' and outsiders with money challenge the status of customary entitlements in court. The result of the current power-struggle is what I describe as an ostracising process of local community formation.

### **The double movement of property rights and rental regimes in Papua New Guinea**

*Dr Colin Filer (Australian National University)*

People who write about customary land in PNG commonly make the observation that it accounts for 97% of the country's surface area. If they are right, then the 'bare facts' of land tenure have not changed since Independence in 1975. In fact they are wrong, but the appearance of a static division of space continually motivates a seemingly interminable debate about what (if anything) should be done about the 'mobilisation' of customary land to facilitate some process of 'rural development'. Once we drill down beneath the ideological trappings of this argument, we find a rather curious double movement: on the one hand, a substantial increase in the proportion of 'customary' land which is subject to specific forms of modern property right; and on the other hand, a simultaneous increase in the area of 'alienated' land which is subject to successful rental claims by customary landowners. In this paper, I shall investigate one case of this double movement on 'alienated' land claimed by the Kakat Baining people of East New Britain to illustrate some of the contradictions embedded in arguments about the relationship between 'land mobilisation' and 'rural development'.

### **The value of land and local state formation in rural China**

*Mr Hans Steinmuller (London School of Economics)*

In contemporary rural China, farmers are attributing relatively little spiritual or ancestral value to land, but instead land is valorised primarily in economic terms. Land is measured by rule of thumb, social agreement, and mutual control within local communities, and by mapping, census, and statistics within the state bureaucracy. Plots of land are valued according to different and partly contradictory frameworks, like the market, government ideology, and a sense of belonging to a family or a community. These different forms of measuring and valorising of land are fundamental building blocks of local political economies and cultural state formations.

In this paper, I give a historical overview of various state formations since the beginning of the 20th century in Western Hubei province, with a focus on the measuring, distribution, and ownership of land. On the background of this history, I deal with the examples of land disputes amongst neighbours and relatives, and of the appropriation of land by local government for development programmes in Xintang township of Western Hubei Province in 2007, to explore the different forms in which value is attributed to land in rural China.

### **Contesting the value of land in rural Kyrgyzstan**

*Ms Rebecca Reynolds (Glasgow University)*

This paper will explore the changing attribution of value to arable land as enacted in a rural Central Asian context. Based on anthropological fieldwork in a village in Kyrgyzstan, it will focus on the way value is attributed to land and the way these values facilitate villagers' claims to arable land. Specifically, it will address the attribution of values to arable land which are currently

emerging following the post-socialist period of land privatisation. These values cluster around two main ideas: attachment to place through a male ancestor and productivity of the land.

This paper will look at the re-inscription of kinship and social status on place which has accompanied the allocation of arable land according to lineage affiliation and subsequent processes of village re-settlement. It will also address the role of soviet farming infrastructure and personal ability to productively farm the land in creating value. It will examine the strategies used by those seeking to increase their access to arable land following the break-up of the state farm and the subsequent growing economic significance of arable land for family livelihoods. It will explore the competing discourses of kin and economic development which people employ to justify their claims to land.

It will examine how changing social realities and identities both shape and are themselves shaped by competing regimes of value attributed to arable land in post-socialist Kyrgyzstan. It will situate these processes within the discussions of property and land privatisation emerging from post-socialist anthropology.

### **Redeveloping the value of land: a South African case study of how land reform changes local valuations of land**

*Dr Christopher De Wet (Rhodes University)*

This paper considers the impact of various land reform -cum-development projects over time on a rural settlement in a former bantustan in South Africa. It looks at how these interventions have shaped and altered local people's attitudes to and evaluations of land - as well as at their political and economic behaviour in relation to it. The paper traces three major phases of the history of land relations in a settlement established under British colonial rule in the 1850s. It examines the use and evaluation of land under 'communal tenure'. It then considers the transformation of that system by a programme in the 1960s which led to the entire community being resettled, the land use system being fundamentally reorganised, and most people losing much of their arable land in the process. With the democratic government's land reform programme, members of the settlement were in 2000 awarded monetary compensation for the injustices suffered under the 1960s programme. Part of that restitution process has also been a new land use-cum development package. Using detailed case material gathered over three decades, the paper argues that each of these three government interventions has cumulatively constituted and shaped local attitudes to and evaluations to land, including claims to ownership and attempts to exercise control over it. The paper will appeal to literature on the theory of value to develop its argument.

## **P13**

### **Senses and citizenships: contestations over national and global identities, resources, and forms of belonging**

**Convenors: Dr Susanna Trnka (University of Auckland); Dr Julie Park (University of Auckland); Dr Christine Dureau (University of Auckland)**

**Thu 11th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room E**

Recent scholarly attention to the senses has expanded our understanding of the cultural and historical specificities of relationships between personhood, community and sensory experience. In this panel, we would like to further our analysis of this issue by critically examining intersections between the body, sensory phenomena and various forms of belonging and alienation as related to contestations over the ownership and appropriation of national and global communities, identities, memories, histories and cultural/material resources. Some of the issues we aim to consider include (but are not restricted to): relationships between pain or other forms of suffering and claims for national/international rights; pleasure (tactile, visual, auditory, etc) and state and corporate regimes; pain and/or suffering as part of community-building; taste, memory, and emplacement; etc. We invite panellists who wish to engage in discussion over the place of the senses and, more generally, embodiment in various forms of ownership and appropriation.

#### **From sacrifice to citizenship: indenture and the politics of pain among Sanatan Hindus in Fiji**

*Dr Susanna Trnka (University of Auckland)*

Much of Western scholarship on pain has highlighted the alienating and isolating qualities of physical pain, in particular pain's ability to force the social remove of the sufferer from society (cf. Arendt 1958; Scarry 1985), in the process overshadowing cases where physical pain draws individuals together, in some instances, becoming the basis for religious, ethnic, and political identity. This paper considers the place of pain and physical suffering from the latter perspective, examining how physical pain is perceived as both an integral element of religious identity and a platform for assertions of political rights among Indo-Fijian Hindus, Fiji's second largest religious and ethnic group. Specifically, I argue that contemporary Indo-Fijians, the vast majority of whom identify as Sanatan Hindus, emphasize the pain, suffering, and sacrifices of physical labor integral to their historical legacy as indentured laborers in order to highlight their contributions to the Fijian nation. Articulated through the religious idioms of *seva* and *bhakti*, as popularized by sanatani missionaries in Fiji in the 1930s, pain, and in particular pain linked to physical labor,

can be conceptualized in contemporary discourse as a marker of Indo-Fijians' religious and ethnic identity. As part of a rhetoric of national belonging, pain further comes to carry Indo-Fijian claims to political rights. Rather than forcing an individual's alienation from his or her social group, physical pain in this context acts as an index of labor, a marker of sacrifice and devotion, and a bid for national belonging on the part of a marginalized ethnic-religious group.

### **'Strong European emotions': European citizenship and visual pleasure**

*Dr Senka Bozic-Vrbancic (University of Melbourne)*

In 2007, the EU MEDIA Programme, first launched in 1991 to promote cultural diversity in European audiovisual sector, produced 5 video clips that capture the feelings of Europeans (clips could be seen on EUtube). The first clip is titled MEDIA/Cultural heritage and the other four show 'Strong European emotions' (i.e. Friendship, Love, Joy and Sadness) as presented in European films and cinemas. In addition, there is a clip titled 'Love 2' which presents a selection of sexual scenes from different films. Behind the message of strong European emotions is, of course, the message that Europeans, despite their many differences, have similar emotions and express these emotions in their unique way.

Clips have gained considerable interest. They have been seen by 5,015,758 Europeans, more than any other EU video clip (for example, the clip titled 'What will the European Union be in the future?', speech by Jose Manuel Barroso was seen just by 7,346 people). In this paper I analyse the ways such images mobilize the pleasures of fantasmic identifications with embodied agents of love and sex that viewers have enjoyed as consumers of popular culture and how these pleasures are linked to the processes of supranational (European) identity building. In doing so, inspired by Sara Ahmed's work on the cultural politics of emotions and Yannis Stavrakakis's work on dialectics of enjoyment, I open a set of questions about the libidinal character or the affective dimension of identification which texts/images employ or attach to themselves in order to construct identity formations.

### **"Sakit Hati": emotion, the senses, and cannibalism in discourses on ethnic violence in West Kalimantan, Indonesia**

*Ms Anika Koenig (Australian National University)*

In 1996/1997, West Kalimantan was the location of large scale ethnic conflicts between Kalimantan Dayaks and Madurese transmigrants. In Dayak communities, current discourse on the conflicts has a strong focus on cannibalism that is said to have taken place during the conflicts. "Sakit hati" - strong resentment - is usually given as the explanation for the cannibalistic incidents. Caused by this intense emotion, extraordinary sensory abilities, particularly regarding smell and taste, are said to have developed in many of the Dayaks who participated in the conflicts. According to these accounts, certain Dayaks could temporarily smell and trace hiding Madurese, and a peculiar sense of taste enabled many of them to eat Madurese flesh, particularly the hearts.

Accordingly, the local discourses on the conflicts strongly focus on emotion, the senses, and the body and how they are related to Dayak ethnic identity. However, although this seems to be particularly important for local understandings of the conflicts and "Dayakness", these discourses for the Dayaks also serve as a means to position themselves as an (imagined) group in national and international arenas and discourses.

This paper aims to take a closer look at the connection between extreme emotion, the development of extraordinary senses and the meaning of the body in the context of ethnic violence as it can be observed in the West Kalimantan case. Subsequently, it will explore the specific image of "the Dayak" in this exceptional situation and this image's establishment in the local as well as national and international discourses.

### **Cosmopolitan within: some thoughts on substance, affect and space**

*Dr Marta De Magalhaes (Cambridge University)*

Inhabitants of Salvador, Brazil, often refer to their city as "cosmopolitan," in circumstances where the term seems to index a profound attachment to "the local." This may, at a first glance, sound like a familiar story. Yet this attachment is not discursively elaborated upon—not as one may suppose that it should. More often than not, one is simply told that the city's cosmopolitanism lies within its inhabitants. "Within" is here to be understood literally, as in beneath the surface of one's body, out of sight and, unless elicited, beyond the conscious domain. Whilst this may, initially, seem to evoke a form of essentialism, movement away from the city's physical borders was said to lead to a loss of cosmopolitanism, irrespective of the direction such movement might take. If, on the one hand, the city seems to be conceived to be the generative space from which legitimate, cosmopolitan citizenship emanates a priori, on the other, it seems that it can only be so if it is embodied in situ. This poses a series of questions on the relationship between cities, citizenship and the present body of the citizen, so to speak. This paper will seek to examine the paradoxes inherent to my interlocutors' descriptions of cosmopolitanism as constitutive of their claims to the city and ask whether thinking of the latter in terms of affect may yield potentially new questions on the nature of citizenship more broadly.

### **Embodying underdevelopment: phenotype, cosmopolitan aspirations and underdevelopment on Simbo, Western Solomon Islands**

*Dr Christine Dureau (University of Auckland)*

On Simbo, Western SI, many people aspire to participation in an idealized global culture of development, which is typically envisaged as entailing material plenty and reciprocal exchanges with Europeans. Simultaneously, however, they express a sense of racial inferiority, implying that underdevelopment is somehow inherent in “blackness”. The resulting contradictory positions of openness to and shamed withdrawal from global engagement draw upon colonial discourses of racial ranking and Christian fellowship between equal souls as well as state discourses of economic journeys towards development. They also reflect the disappointments of a vexed nationhood, striving to go past the nation-state to more direct connections with former colonizing societies. Entangled in these various accounts are themes of abandonment by, and nostalgia for, former colonizers. In this paper, I consider the dialectic between dreams of reincorporation, with their implications of betrayal, on the one hand, and self-damning claims of inferiority and unworthiness, on the other. I draw upon the literature on “last places”—remote societies whose members describe themselves as last to receive any benefits of state economic policies. But understanding this self-denigration requires looking beyond issues of nationhood and state socioeconomic management. I suggest that we also need to conceptualize Simbo understandings in terms of experiences and memories of the colonial Solomons (1896-1978) and, vitally, of local cultural models of sociality characterized by patron-client relationships of reciprocal, unequal, generosity and loyalty. Crucially, Tinoni Simbo aspire to positions of clientage in their idealized global community.

### **The rasa of belonging: youth and post colonial Timor Leste**

*Ms Angie Bexley (ANU)*

This paper looks at the politics of emotion and belonging in the early years of Timor Leste’s Independence (2002-2005). I focus on the younger generation, known in the Timorese lingua franca as Geração Foun, and their efforts in the production of rasa as an assertion of national belonging. Phenomenological accounts of rasa, as offered by Geertz (1973) incorporate the senses and an emotional ‘feeling within the heart’ which play a crucial role in the ‘surfacing’ of individual and collective bodies. Here, I look at young Timorese’ negotiations of certain emotional and bodily codes, in particular; enjoyment, guilt and suffering in the production of rasa which is at the heart of the Geração Foun’s declaration of rightful ownership of and belonging in the post-colonial nation state.

### **Bird sounds and senses of being**

*Dr Andrew Whitehouse (Aberdeen University)*

This paper is drawn from narratives received through the Listening to Birds project, which explores how people perceive and respond to bird sounds. Many narratives describe how people resonate with birds through sound, that is, how they attend to birds by listening as they go about their own activities. This resonance is integral to emplacement and a ‘sense of being’ and generates feelings of belonging, contentment and home. Listening to birds for some becomes focal to a whole bodily experience of being. But when circumstances change so often do the bird sounds and this paper explores how people respond to these changes. The focus will be on narratives from people who have moved between the UK and Australia and New Zealand, nations with contrasting avifauna. These narratives describe the often alienating initial experience of birds sounding ‘wrong’ and how people then learn to relate to the different sounds of a new home. I also explore the ways in which the sounds of the old homeland are remembered and what feelings this remembering stirs. As people have moved around the world, so they have sought to make themselves feel more at home by taking bird sounds with them, more recently through technology but in the past in the form of the birds themselves. These narratives are intensely personal but they describe aesthetic experiences of place and nation, defining how home should sound. They emphasise that belonging involves sensory engagement with non-human, as well as human, elements of our environment and that the companionship that birds provide through sound can be a particularly powerful way that people learn to resonate with their surroundings.

### **Where fertility and mortality collide: governing maternal mortality in out-of-the-way places**

*Dr Yvonne Underhill-Sem (University of Auckland)*

Fertility and mortality are widely and simply understood as two of the three determinants of a nation’s population dynamics alongside migration. Yet these self-evident understandings belie the importance of the how the conceptual framing of these processes contribute to the framing and subsequent governance of the particular citizen bodies. This is particularly evident when they are intimately connected as in maternal mortality: there cannot be a maternal death without fertility to begin with. This paper begins by examining the abysmally high maternal mortality rates in Papua New Guinea. It considers how they construct a particular citizen body in Papua New Guinea where the call to pay attention to high maternal mortality rates to address the tragedy of a maternal death and to advance overall development, runs in contrast to the importance of fertility as a means of securing membership of a group and growing evidence of sexual violence against women.

**Governing the senses: how New Zealand's biculturalism works through the practice of a Māori healing tradition**

*Dr Tony O'Connor (Auckland District Health Board)*

New Zealand's biculturalism shapes some of the notions about and the uses of the human body adopted by a group of healers that practice the Te Oo Mai Reia tradition of Māori healing. I show how this group of healers take account of the building and administration of New Zealand as a bicultural nation-state in the diagnosis and healing of illness. I then introduce perception, to show that bicultural government played out through not only the way healers and patients made sense of the body, but with the body, especially through how the practitioners saw, touched and felt. I draw on ethnographic data to demonstrate how the nation's government secures penetration into the citizenry by building upon pre-existing knowledge and relations of power, and how the practitioners uses of the body and the way they perceived the world is bear the effects of government.

**A healthy sense of reality: native medical practitioners' articulations of entitlement and responsibility in colonial Vanuatu**

*Dr Sandra Widmer (University of York)*

This paper will examine how Native Medical Practitioners (NMP's) in colonial Vanuatu used their positions to express their own rights and entitlements to fair treatment from the British-French Condominium. In their reports to the colonial authorities, the NMP's also emphasized that ni-Vanuatu were entitled to better living conditions and adequate health care. Furthermore, the NMP's wrote, ni-Vanuatu were intelligent people capable of positive change to improve their lives. Still, throughout their correspondence, the NMP's expressed frustration at the persistence of 'fatalism' and 'belief in sorcery' that kept their would-be patients from both accepting biomedicine and taking control of their lives. As agents in the colonial project, NMP's were part of colonial medical schemes explicitly aimed at bringing people into centralized forms of state governance. Biomedicine was thus used in the creation of bio-political forms of governance and self governing subjects. In this paper, I examine the relevance of 'Biological citizenship' as a way of relating notions of belonging and entitlement through the articulation and experience of embodied claims to health. In particular, I analyze how bio-political forms of citizenship operate through contesting proper interpretations of reality and how sensory experiences (of illness caused by sorcery or virus) index forms of subjectivity and entitlements.

**Local and global citizenship in the haemophilia community in NZ**

*Dr Julie Park (University of Auckland)*

The sensory experiences of haemophilia are multiplex. Shared experiences of the condition, its treatment and the consequences of that treatment within the nation and across nations motivate a variety of enactments of citizenship. This paper is based on 15 years of fieldwork within the haemophilia community in New Zealand. It explores the relationships between the sensory experiences of haemophilia and citizenship in relation to the themes of this panel.

**P14****Appropriating the (in)appropriate: rethinking pageants, contests and the anthropology of emblems****Convenors: Mr Nick Long (Cambridge University); Dr Sharyn Davies (Auckland University of Technology)****Mon 8th Dec, 13:30-15:00, 15:30-17:00****Room B**

Powerful symbols are created when bodies and persons are appropriated as emblematic of a nation, community or institution's values and aspirations. Although many studies have unpicked and critiqued the ideologies condensed in such symbols, they typically take for granted the processes by which someone or something is appropriated as symbol or emblem. This panel seeks to revitalise the field through the cross-cultural analysis of processes of appropriation in such diverse contexts as beauty pageants and fashion shows, model citizen awards, advertising and diplomacy.

Often associated with agency and creativity, appropriation can also involve more negative issues such as perceived inappropriateness, copying, or inauthenticity. The panel therefore invites papers exploring the relationships between those striving to be appropriated, those undertaking acts of appropriation, and the acts' audiences. It also asks what processes are instigated by appropriations. To what extent do appropriated entities become 'owned' by those they are representing? To what extent do they exhibit 'ownership' over what they symbolise? What happens when their exposure leads them to be (re)appropriated in quite unexpected and unforeseen ways?

A final aim is to explore ethnographically the practices by which social actors render themselves 'appropriate' for appropriation, and how alternative, 'inappropriate', practices might be employed in acts of cynicism, subversion or satire. These practices themselves often involve the appropriation of certain subjects, objects and relations (e.g. clothing, demeanour, tuition) and the panel invites papers that interrogate the often fraught connections between such micro-level practices and the actor's capacity - and desire - to be appropriated.

**Discussant: Dr Matei Candea****Appropriating the feminine: a queer Muslim fashion parade***Dr Sharyn Davies (Auckland University of Technology)*

The increasing popularity of Muslim attire is evident in numerous cross-cultural contexts. For instance, there is now an 'Islamic Barbie' named Razanne who comes complete with a variety of outfits suited to the numerous activities she undertakes. In Indonesia, the popularity of Muslim attire (*busana Muslima*) is seen in the growing number of women adopting the veil and other Islamic accoutrements. An interesting proliferation in the adoption of *busana Muslimah* is also occurring in the male transgender (*waria*) community. A striking example of this proliferation is evident at public events such as fashion parades and beauty contests. The departure point for this paper, then, is a *waria* fashion parade that took place in February 2007. To be eligible to compete, contestants had to have been on the pilgrimage to Mecca and they were required to wear *busana Muslima*. Unlike other *waria* fashion parades, which typically celebrate Western 'hyper' femininity (e.g. short skirts, low-cut tops and overt sexiness), this fashion parade rewarded the presentation of a demure, modest and pious self. This paper thus examines processes of appropriation *waria* undertake in representations of feminine Muslim selves. The paper also explores notions of agency, creativity, and ownership and addresses audience reactions to the parade and claims of inappropriateness and inauthenticity.

**MissAppropriate: queering the queens in Colombia***Dr Chloe Rutter-Jensen (Universidad de los Andes)*

This panel asks how "alternative practices of appropriation are employed in acts of cynicism, subversion or satire." The heteronormative beauty pageant body attempts to erase the difference between representing beauty and representing a model citizen. Yet, the queer body interrogates discourses both of beauty and of the model citizen or of national belonging. These are particularly vexed notions in Colombia where the average citizen does not meet the international standards of occidental beauty in size, shape, or racial formation. Furthermore, the model citizen according to the beauty pageant ignores the rural cultural base of the country and establishes a cosmopolitan city body as the ideal. This paper examines the practice of appropriating the female heterosexual beauty queen from regional and national beauty pageants and the ways in which it is expressed on the queer body in Colombia. I attempt to deconstruct the artificiality of the 'natural' woman to debate identities of gender and sexuality in the Colombian context. To study the traffic of the ideal woman produced in beauty pageants I affirm first that that female beauty queens are in fact women dressed in drag. If such is the case, then for example, the male drag queen body becomes an authentic site to study discourses of female beauty. Second, using feminist visual culture studies I examine the emergence of the queen as a cultural and visual text that circulates in an economy of national identity in which we can propose distinct ways of 'seeing' the body.

### **Appropriating modernity: beauty pageants and spectacle in a Thai Buddhist monastery**

*Dr Joanna Cook (Cambridge University)*

Analyzing a three-day religious festival held in a Buddhist monastery in northern Thailand, I examine contrastive performances of gendered modernity and religious spectacle. I focus on two events: a 'Miss Buddha Dhamma Beauty Pageant' and a chorus-line watched by monastics and laity within the monastic compound. I argue that such spectacles appropriate the standards of modernity linked to cosmopolitan experience and national progress. The chorus-line and beauty contest present the images of sexualized and independent modern women in command of the concomitant joys of autonomy and independence.

The location of the chorus-line and beauty pageant in the monastery, a sacred space home to 200 celibate renouncers, raises important questions about appropriate display, spectacle and appropriation. The images that they present are in stark contrast to the principles of renunciatory self-fashioning embodied by monastics. What are the implications of celibate monks and nuns witnessing such a display of sexualized and gendered modernity so often appropriated in the presentation of national development, cosmopolitanism and commodity promotion? Is it the case that, in more ways than one, monastics are left on the outskirts, to view from afar a process of modernization in which they can hope to have no part? I argue that monastics' passive viewing of the spectacle of festivities may itself be viewed as a performance of appropriate modernity, one that has strong resonance with Thai national identity, albeit in direct contrast to those displayed through the performances of the dancers.

### **"The thinking woman's Legolas": appropriations of an online parody**

*Ms Yadana Saw (University of Canterbury)*

Before his international success in *Flight of the Conchords*, Bret McKenzie found unlikely fame as a movie extra in Peter Jackson's *The Fellowship of the Ring*. Onscreen for the less than three seconds, McKenzie's non-speaking elf role was subsequently named Figwit (acronym for Frodo Is Great... Who is THAT?!?) by a group of online Lord of the Rings female fans. Dubbed "the thinking woman's Legolas", Figwit was created as a parody to lampoon the "swooning, drooling girly" fans who participated in the online LOTR movie fandom and to differentiate his more discerning creators. The creation, dissemination, different reproductions, and eventual atrophy of the Figwit phenomenon provides insight into the potentialities of online discourse and into the dialogic that exists between the online and offline. The architecture of the online readily enables dynamic communication practices such as re-editing, searchability, archivability etc (boyd 2007). Figwit's evolution from a message board 'in-joke' to his ironic recasting as a genuine celebrity heartthrob with dedicated websites also illustrates the varieties of authorship and intertextual discourses that exist online. Beyond online LOTR fandom, offline media interest also disregarded the parody intent of Figwit and his creators, casting the phenomenon within the dominant narratives of adulatory female fandom. Figwit was also conventionally commodified by movie industry interests, appearing in the final instalment of LOTR and in associated merchandising. This paper explores how ideal, affirmative, contradictory and unforeseen potentialities can emerge within online discourses and in online-offline conversations.

### **"You thought we wouldn't notice": graffiti as art form, vandalism, campaign and culture**

*Miss Dianne Rodger (University of Adelaide)*

This paper examines rights over the use of imagery associated with graffiti and is based upon ethnographic studies carried out amongst the hip hop communities of Adelaide and Melbourne. It explores these rights in relation to rifts within the graffiti writing community itself, in particular the emerging division between more traditional graffiti writers and those who employ the 'stenciling' technique. These divisions are typically based upon disjunctures between understandings of graffiti as illegal subculture and legitimated art form respectively. Graffiti and hip hop artists have often argued that the illegal nature of graffiti writing makes it impervious to the dangers of commercialization often associated with other cultural forms and therefore a less likely target for exploitation and wrongful appropriation. However, numerous recent Australian marketing campaigns have utilized graffiti as a selling point, using graffiti style fonts and imagery or settings with graffiti backdrops, both real life and manufactured, a practice that has been vigorously criticized by members of the hip hop community. This paper avoids the depiction of graffiti as a static cultural package which is formed and then appropriated by advertisers. Instead, it advocates a dialogical approach to the analysis of relationships between different graffiti artists and commercial agents in order to understand how multiple actors struggle to define what graffiti actually is and how it should be appropriately used in different cultural contexts.

### **On having achieved appropriation: the anak berprestasi of Kepulauan Riau, Indonesia**

*Mr Nick Long (Cambridge University)*

Anak berprestasi is the Indonesian term used to describe a young person who has accrued many victories in competitive 'achievement-oriented' events, in sectors as wide-ranging as English debating, Qur'an recitation, and beauty pageants. In the newly seceded province of Kepulauan Riau, many such youngsters are publicly appropriated as emblematic of policy-makers' hopes for a post-secession utopia. They are cast as role models to inspire future achievement, and also touted as concrete

evidence of what Kepulauan Riau can achieve. With a 'human resources crisis' a prime factor spurring political secession, anak berprestasi are crucial confirmation that the province's devolution is having the desired effects.

This paper explores the lives and experiences of a number of anak berprestasi following their appropriation as emblems of their province. Their stories point to complex and fraught relationships between their own subjectivity and their understanding of the region they are supposedly emblematic of. Drawing on theoretical interventions in the study of identity, such as Sartre's model of 'bad faith', and Tarde's notion of 'mutual possession', the paper traces the vacillating relationships between province and emblem. In doing so, it moves beyond conventional approaches that examine appropriated persons as 'texts' of state discourse, foregrounding the complex and even devastating consequences of the appropriations for which they once so enthusiastically strove.

## P15

### Memory, identity and cultural change

Convenor: Ms Elizabeth Carnegie (Sheffield University)

Thu 11th Dec, 13:30-15:00, 15:30-17:00

Room G

This session will explore how memories can be appropriated or kept alive for political purposes, to reinforce a 'sense of place' or to create a unified story for cultures. It will consider the location, contexts and effects of remembering, exploring who is doing the remembering, why and with what results. This discussion of memory as discourse and practice might be particularly salient within postcolonial societies such as those in the Caribbean where colonial 'memories' become normalised as the 'truth' about the past. In addition, given that tourism represents the largest socio-cultural global phenomenon to have emerged especially within the last few decades, the session will also explore how memory can operate within tourism as a powerful discourse, silencing certain narratives about the past and privileging others, and further, how these discourses relate to tourism practices. Finally, the impacts of memories on individual or communities' sense of ownership of the past and their role in the shaping of the present may also be examined. Papers are therefore invited that address:

- The reclaiming of cultural memories, sacred memories and stolen memories
- The normalising role of memory especially within postcolonial contexts
- Memory shaping within cultural institutions and organisations such as museums
- The role of memory, myth and storytelling in tourist - orientated performance

#### Performing memory and transforming history in Australian Aboriginal activism

Ms Theresa Petray (James Cook University)

This paper will examine the performance of memories and the importance of history to Australian Aboriginal activists. During field work with Aboriginal activists in Townsville, North Queensland, I noticed the past was called upon regularly in both public and private spaces. Memories are visually and orally performed to make a statement to other activists and to the public. During rallies and protests, activists would remember previous decades of struggle; they recalled specific details of colonialism; and they referred to their own involvement over the years. Meetings and conversations had similar undercurrents, with more reliance on personal memories such as kinship ties to activists from earlier decades. The use of memory to legitimate a movement is not unique. Movements such as the gay movement or the environmental movement may be relatively young, but they constantly remind themselves and the public of the pre-cursors to their movements. A strong connection to history lends a sense of authority and importance to a social movement, and strong memories can be a powerful mobiliser. This paper will look at the ways in which activist performance of memory creates activist history, transforms Australian history, and cements movement identity.

#### Myth, folklore and kitsch: the case of the Black Dog of Bungay

Dr David Waldron (University of Ballarat)

The attack on St Mary's Church in Bungay on August 4 1577 has become a centre piece of community identity and regional East Anglian folklore. The mythology surrounding the attack of the ghost dog Black Shuck have become an integral part of the community's sense of English local identity in the face of the pressures posed by globalization, economic development and rapidly changing ethnic and generational demographics. The mythology has also attracted international attention from ghost hunters, crypto-zoologists, folklorists and novelists leading to an integration of indigenous folklore and globalised popular culture. This paper is based on archival research of the development of the local folklore surrounding Black Shuck in relation to major social and demographic challenges. In particular, this paper will focus on the use of the Black Shuck folklore to create a sense of eternal transcendent English ethnicity tied to the landscape and the use of supernaturalism to legitimate a folkloric construction of ethnic identity.



### **The use of memory as a source of identity and authenticity in crypto-Jewish culture**

*Prof Seth Kunin (Durham University)*

The study of crypto-Judaism in New Mexico has been highly contested, particularly because memory rather than practice provides the primary constituent element out of which individuals provide foundation for models of identity. As a culture of memory, the historical authenticity crypto-Judaism has been challenged by some scholars working within narrow folkloric and historical frameworks. The challenge creates a fascinating ethnographic field in which individuals seek alternative means to provide an essentialist basis for identity and therefore a more secure basis for authenticity.

The use of memory as the salient foundation also provides a fascinating field for examining cultural fluidity. This paper explores the relationship between memory, myth, and history. It suggests memory performs a similar role, creating the a basis for validating models of self. As such, like myth and history (albeit within a much narrower timeframe) memory is characterised by fluidity such that in dialectical relation with constructions of self it transforms (whether over the course of life or as the individual moves within different social and cultural contexts). The discussion highlights the fluidity of identity and the complex process by which identities are developed and transformed. It also demonstrates, in the context of crypto-Jewish practice, the ways in which practices are used and improvised on in relation to the fluidity of both identity and memory.

In a sense the paper suggests that crypto-Jewish identity is a prime example of 'post-modern' identity and further, that properly understood all identities are post modern in a similar sense.

### **"I was instructed not to talk about [those things], but I was never forbidden to do". Relativising the GDR state**

*Dr Sabine Kittel (Newcastle University)*

In my paper I want to discuss the negotiation of memories about a state and society which no longer exist, and the nature of which is highly contentious today. I will focus on recollections of the socialist past within a political education office that deals with the official memory and historiography of the GDR.

In 1991, shortly after the unification of Germany, the new federal Governments installed political education institutions. Initially, their assignment was to encourage liberal and democratic awareness. In the longer run the newly created institutions focused also on historical education to 'overcome' the legacies of a totalitarian Germany and to foster a new democratic culture. This was part of a wider development of an 'authoritative' image of the GDR as a communist dictatorship and accompanying discourses and structures.

The paper explores the tensions between personal memories of employees at this office and the surrounding authoritative discourse which became evident in life-story interviews and participant observation. As ordinary people - neither victims nor members of the civil rights movement - their personal experiences conflict to an extent with official versions of life in socialism. On the other hand, their current personal situation, workplace alliances and public discourses add profoundly to their remembering the socialist past. It will be highlighted how post-socialist experiences and current context patterned these retrospectives, thus creating a 'biographical illusion' (Bourdieu) with new preconditions: now the defense of biographical accomplishments.

The paper explores findings stemming from a research project on 'the social construction of the socialist past'.

### **Who owns a common past? Reflections on a collaborative cultural heritage project**

*Miss Nathalia Brichet (University of Copenhagen)*

Recently, a ruin of a former 19th century Danish plantation in Ghana was excavated, rebuild and turned into a museum. As a so-called 'Common Cultural Heritage Project' the reconstruction and the work on the exhibition were collaboratively led by the Danish National Museum and the University of Legon, Ghana. Besides preserving a physical trace of former Danish engagement on the West African coast, the project's goal was to tell visitors about the 'common past' of Denmark and Ghana - a past neither well known to people in Ghana nor in Denmark.

This paper explores some of the dominant and conflicting ways in which the past has been re-constructed and negotiated in the Common Cultural Heritage Project. One story, based on studies in the Danish archives, archaeological excavations and detailed architectural investigations of the ruin, emphasised the building as a Danish plantation in which local slaves were used as workforce. Another and contrasting story told by the people living around the site, inscribed the building as part of the trans-Atlantic slave trade. By focusing on the negotiation of these stories, I seek to explore the nature of the 'collaborative work' through which knowledge of the past is produced.

### **Distilling the Anzac spirit: the merchandizing and consumption in New Zealand of war images**

*Dr Gabrielle Fortune (University of Auckland)*

Anzac Day has been celebrated in New Zealand since 1916 and survives as a public holiday and national day of commemoration. Anzac Day was designed to remember New Zealand's (and Australia's) casualties at Gallipoli in 1915, but ceremonies have since incorporated the military service of men and women in all New Zealand's wars. Every town has a war memorial and on 25 April war dead are remembered at services at which dignitaries lay wreaths, the public wear poppies, and veterans their medals.

The acronym ANZAC was coined from the initials of the Australian and New Zealand Army Corps made up of soldiers from both countries who fought together in World War I. Out of their joint war experience is said to have emerged an 'Anzac Spirit'; an identity for Kiwi soldiers at the time; and a national identity for their compatriots since.

This paper focuses on the ways in which memory of losses suffered during war is perpetuated and utilized in an atmosphere of growing national awareness and simultaneously is being appropriated and commodified. The memory of ANZAC is being exploited in a competitive commercial environment that is capitalizing on the reverence generated by the sacrifice of war.

Examples of advertising office equipment, property sales, beer, and the promotion of the 'Anzac Spirit' in popular culture, will be discussed and put in the context of current discourses surrounding national identity.

### **Muslims and memory of a legendary rebel leader: to owe is to disown, to appropriate is to disappropriate**

*Mr Moh Alimi (ANU)*

The Muslims of South Sulawesi Indonesia challenge the growing shari'ahisation (Islamic law) in their local public sphere surprisingly through story telling about Kahar Muzakkar - the leader of Darul Islam rebellion from 1955 to 1965, a rebellion which attempted to implement Islamic law in South Sulawesi. Based on a twelve-months ethnographic research in South Sulawesi (2006-2007), In this corner of Islamic world. the memory about Kahar is used by several groups to contest for the public sphere and win a particular regional identity pushed by decentralization applied since 2001 in Indonesia. My focus is on the dominant Muslims who idolized Kahar, but ironically challenge him as well as against his thriving ideas. Through story telling, memory of Kahar, is used to particularly dis-own and dis-appropriate the revival of Kahar's ideas in contemporary South Sulawesi and generally to respond the new social and political circumstances in the province and nation-state.

### **Pictures of the old people: Lamalama participation in technologies of memory**

*Dr Diane Hafner (University of Queensland)*

This paper addresses the role of museums in the shaping of memory. In a current team research project, we are collaborating with the Lamalama people of Cape York Peninsula in investigations of the Donald Thomson Ethnographic Collection held by Museum Victoria in Melbourne. The Collection contains many images of their forebears taken by Thomson in the late 1920s, when they still lived a relatively autonomous bush life before eventual removal by the state.

The Thomson images are the location of memory and associated discourses of recollection which the Lamalama use to plot the historical trajectory of their collective sense of 'family' and unity. In recognition of the close connection between meaning, objects, and their social location, we bring the people to the objects in their museum location and the objects to them on country. In doing so we seek to expand the museum beyond its institutional walls and more easily facilitate the relationship between the Lamalama and the proof of their past. The process of recall and identification so engaged is technologically mediated at all points.

Despite some unexpected difficulties, the Lamalama have remained resolute in their intention towards participation in the research, an active process through which they re-embed the knowledge contained in the Thomson materials in contemporary identifications. The paper focuses on discussion of these processes and the way in which the Lamalama are using the project to sustain their collective sense of self in an increasingly fragile social environment.

## P16

### Blood and water: ownership, kinship and conflict

Convenors: **Dr Patrick McConvell (Australian National University); Prof Mary Patterson (University of Melbourne)**

**Tue 9th Dec, 13:30-15:00, 15:30-17:00**

**Room D**

The late Les Hiatt brought abstract modelling of Australian kinship relations down to earth with analysis of how people actually lined up in disputes over rights. Kinship was paramount but its interpretation and usage was flexible. This panel looks at the pragmatics of kinship assignment and terminology in micro-contexts especially relating to ownership systems, and implications for longer-term changes in systems.

Among general issues that could be discussed are :

\*Micro-analysis of agency and pragmatics in kinship usage and its relation to structuralist models of systems;

\*Variants of kinship systems in one language activated by different discourses related to rights ;

\*In multicultural/multilingual and borderland societies, more than one system operating and hybrid systems emerging

\*Major transformations in kinship linked to changes in ownership and inheritance systems recently and in prehistory,

While ethnographic and historical examples from any part of the world are welcome there is a focus on the Pacific and Australia.

In Australia, kinship terms and ideologies are among the prime ways of articulating traditional ownership, but these may be impacted by Land Rights and Native Title codifications, as well as the influence of English/,mainstream kinship and legal systems, and government pressure to extend private ownership (eg of houses). In a broader Pacific context the interface of state and customary laws and wider and more local kinship systems give rise to similar multiple, flexible and potentially conflicting systems.

#### Contemporary socialities and historical perspectives on differentiation and affiliation among Aboriginal families

*Dr Sally Babidge (University of Queensland)*

The emphasis on proof of connection to place and group in the legal context of native title permeates relationships among interdependent members of Aboriginal families in a northern Queensland rural town. The ideological power of state recognition may be seen in the pervasiveness of a kind of fetish for 'blood' and descent in native title claimants' reckoning of belonging. However, Aboriginal people also use corporate structures and processes relating to native title as opportunities to arrange and play out interpersonal and interfamilial politics which have intended consequences in social relatedness quite outside of native title. The paper will present research into the practice of everyday relations and a micro-history of social action in corporate and bureaucratic contexts. In doing so, I seek in part to elaborate on recent discussions regarding the processes of affiliation and social differentiation among and between Aboriginal families.

#### Making and avoiding trouble: kinship and the management of conflict

*Mr Asher Ford (ERM)*

Concepts of ownership within human societies play an important role in determining the practical distribution of resources. In traditional Australian Aboriginal society the distribution of resources is bound to the ideological concepts of communal ownership rights and responsibilities towards land. Ownership not only determined who had access to resources but was also tied to a religious sense of belonging too and caring for land. These ideas of "ownership" also existed with other user relationships with the land, which were also based on kinship and which held their own responsibilities and rights. Prior to European settlement, Aboriginal society in Victoria had developed a complex multi-layered decentralised political organisation based on kinship and land relationships that had incredible longevity. While this political system was extremely long-lived it was not without social tensions and conflict. Political power in Victorian Aboriginal society rested with old men, who gained their status through personal prestige, retaining key social and religious knowledge and expanding kinship relationships. As kinship relationships were the major way to gain access to resources and political power, individual's attempts to establish or resist the existing social order was shaped by kinship power relations and structures. Using early accounts of European settlers to Victoria, such as James Dawson and George Augustus Robinson, this paper examines the kinship relationships, political structures and the emergence, practice and management of conflict in Victoria Aboriginal society prior to and at the time of European contact.

#### When is a cousin a mother? Skewing strategies and skewed systems

*Dr Patrick McConvell (Australian National University)*

Omaha and Crow skewing are frequently listed in typologies of kinship systems but skewing (eg calling a mother's brother's daughter 'mother') also occurs for contingent contextual reasons. Skewing is often therefore an 'overlay' on other systems rather than a system in its own right (Kronenfeld). Among the Gurindji in Australia Omaha skewed terms are used for 'close' relations and in other places (eg Cape York Peninsula, Thomson) they are interpreted as a device for rendering relations unmarriageable. This is reminiscent of the property of 'semi-complex' skewing systems of dispersing marriage alliances (Heritier). In other parts

of Australia (eg the North Kimberleys) and elsewhere in the world, Omaha systems (of a slightly different kind) seem to link strongly to inheritance patterns in patrilineal descent groups, to the extent that skewing systems are often known as 'lineal'. In Australia historical linguistic evidence points to Omaha skewing playing a role in the transition from 'restricted' exchange (bilateral cross-cousin marriage in Cape York Peninsula) to 'generalised' exchange (matrilateral marriage, North East Arnhem Land) (McConvell & Alpher, McConvell & Keen). This paper attempts to answer two questions: (1) is there a connection between the restriction of marriage and the importance of lineal groups in these cases?; and (2) how and why do patterns of contextual strategies lead to full-scale change in systems? In investigating these questions the new database of Australian kinship terminology AUSTKIN (<http://austkin.pacific-credo.fr>) will be used.

### **Resource conflict and the control of anthropological advice at the Porgera gold mine, Papua New Guinea**

*Dr John Burton (Australian National University)*

A landowner identification exercise carried out among the Ipi people at the Porgera gold mine in Papua New Guinea, over a two year period, uncovered a high level of conflict in the community stemming from intra-community struggles for political recognition, and for protagonists to be included among mine beneficiaries.

A closer analysis shows that episodes of fighting often break out among close relatives such that 'inter-cousin fighting' is a more apt designation. Far from having unfathomable causes, following the 'tribal fighting' narrative of the Port Moresby-based national media, the basis of conflict lies in struggles among spokesmen for rival descent lines to represent themselves and their followers as rightfully among insiders in respect of mining benefits.

The paper discusses the origins of indigenous conflict in Porgera and the implications for indigenous representation of Goodenough's conception of the 'unrestricted cognatic' descent group. This is followed by the mining company's response in the light of its public reporting of compliance with international compacts on Corporate Social Responsibility (CSR).

The paper's concluding discussion examines the potential for breakdown in the assumed three-way bond of trust between experts working in a range of subdisciplines centring on anthropology and social development, the multilateral agencies that create the international CSR compacts, and the corporate signatories claiming to be in compliance. The control of professional advice in anthropology will be contrasted with the situation in other human sciences, and in professions like law and engineering.

### **Kinship matters in Vanuatu**

*Prof Mary Patterson (University of Melbourne)*

The Pacific post colonial nation state of Vanuatu provides a fertile site for a reevaluation of the kinship studies carried out by its first and second wave of ethnographers in the 20th century. Kinship in Vanuatu had been at the forefront of the theoretical heartland of kinship studies but little attention has been paid to transformations at the local level and in the broader context of the nation state. This paper seeks to explore whether there is an emergent Vanuatu kinship, that is developing, like the lingua franca bislama, its own spoken, ritual and symbolic vocabulary. The transformations in north Ambrymese kinship will be the focus of the paper, offering suggestions for further examination of the national context where a creolisation of practice is emerging in the context of inter-island marriage and a reevaluation of specific local practice with increasing conflict over access to resources and symbolic capital.

## **P17**

### **Anthropological relationships as appropriations and investments: ASA-sponsored panel in honour of Marilyn Strathern**

**Convenor: Dr Lisette Josephides (Queen's University, Belfast)**

**Tue 9th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room A**

Marilyn Strathern has said that she has little faith in genealogies. Rather, she imagines her own work as 'contextualized and recontextualized by others'. In this panel the contextualization will be done from several perspectives: vis-à-vis the studied people in the field, in relation to knowledge production and academia, and in relationships with fellow anthropologists - becoming, in Strathern's own words, something that carries forward under its own steam and looks ahead. The panel aims to honour Strathern with contributions from scholars who have worked with her, or on themes connected with her work, and developed aspects of anthropological or general scholarly theory touching on and extending her work. Strathern's work intertwines several themes that are central concerns in anthropology and beyond: the creation/production of gender and society, kinship and relatedness, persons and things, technology and personhood, the new reproductive technologies and bioethics, intellectual property rights, comparative issues of knowledge, interdisciplinarity, audit and accountability. The aim of the panel is not to review Strathern's work but to probe what her work has produced as well as what has produced it and then perhaps diverged from it; thus the papers will also delineate a history of theoretical and ethnographic developments in anthropology and

interdisciplinarity. Taking Strathern's work as a point of departure, contributors will show how the inspiration taken from her is developing in different directions, sideways as well forwards. Strathern herself has argued that there is nothing lineal about the transmission of ideas. Knowledge exchange is about the creativity of relationships.

**Chair: Lisette Josephides**

**Discussant: Nigel Rapport**

### **Recontextualizing anthropological knowledge**

*Dr Lisette Josephides (Queen's University, Belfast)*

My paper is concerned with epistemology (how do we know and what can we know) and ethics (knowing through relationships). Starting from evaluations of theorisations of ethnographic writing as a form of knowledge, I examine some key antinomies, such as the diachronic view of ethnographic comparison as cumulative knowledge versus the synchronic feel of fieldwork, Malinowski's dictum of arriving at an objective truth by understanding another's objective knowledge ('the native's point of view'), and knowing through relationships, which calls for an ethical stance. In response to the question of how ethnography can escape its own referential impossibility, Strathern resorts to the cyborg analogy of understanding through partial connections. My paper will compare this approach to the hermeneutical circle of understanding through appropriation as a transformation of the self, and discuss knowledge exchange as the creativity of relationships. Finally, I consider the relevance of the Heideggerian Dasein in understanding the role of the ethnography in the production of knowledge.

### **'Conjuring Up' Strathernograms through performativity**

*Dr Silvia Posocco (London School of Economics)*

In this paper, I draw on the work of Marilyn Strathern on the ethnography of relations and anthropological knowledge practices, with a view to extend Strathernian insights and theorize the pre-theoretical commitments of inquiries into the study of categories such as 'gender' and 'secrecy'. My aim is to do so specifically in relation to theories of performativity, to both disentangle multiple genealogies of performativity at play in contemporary debates and evoke a realignment of theories of performativity through a Strathernian imaginary. To say, as Strathern does, that our accounts 'conjure up' their own objects, entails acknowledging the pre-theoretical commitments of anti-foundational epistemologies marked by performativity, whilst conjuring up trajectories of theoretical and ethnographic engagement that partially re-connect anthropology to interdisciplinary fields of gender theorising.

### **The apologetics of an apology and an apologia**

*Dr Andrew Moutu (National University of Ireland)*

In expressing her gratitude over the generosity of hospitable Melanesians to the intrusive inquisitiveness of countless anthropologists, Strathern ends her acknowledgements in *The Gender of the Gift* in the following way. "It is not they who need this book or who would need to write one like it. But if any should care to read it, I hope the present tense and the use of 'we' to mean 'we Westerners' will prove not too much of an irritant.... Indeed, the work can be read both as an apology and an apologia for a language and a culture that does not make that particular possibility of central concern to the way it imagines itself". If *The Gender of the Gift* is "both an apology and an apologia", this paper embraces such a moral and epistemological gesture by responding to it with an apologetic commentary that comes from a Melanesian scholar who not only has the "care to read it" but also appreciates the irritation that comes from being a student of a language of description and analysis that works within the confines of its own terms of debate and discourse. Because *The Gender of the Gift* distinguishes two types of socialities oriented around interpretation (commodity) and evaluation (gift), the term apologetics is used here advisedly as a commentary on the logic of recursiveness and the aesthetic decomposition of forms.

### **The sacredness of the gift: Personal partibility and sacrifice in Melanesian Christianity**

*Prof Mark Mosko (Australian National University)*

It could be argued that Marilyn Strathern's *The Gender of the Gift* (1988), rightly credited as the foundational work of the New Melanesian Ethnography, has left unconvinced those scholars who are less interested in gender than other dimensions of Melanesian sociality and also who are primarily concerned with processes of change. In this paper, I seek to extend Strathern's treatment of personal partibility beyond their strictly gendered aspects to additional dimensions of personhood and sociality and also to the dynamics of social transformation. Accordingly, first, I retreat from Strathern's focus on same- and cross-sex aspects of persons/relations in favor of the classic Durkheimian distinction of the sacred and the profane as explored in anthropological treatises on sacrifice, beginning with Hubert and Mauss (1964). Sacrificial rites, I argue, dwell on the dividuality of persons and the transactability of their detached sacred and profane parts to an extent exceeding that which is noted in Mauss's *The Gift* (1967) or Gregory's *Gifts and Commodities* (1982). In this instance, I juxtapose 'traditional' North Mekeo chiefly rituals of mortuary and installation sacrifice and Old and New Testament narratives and Christian rituals of prayer, the confession

of sin, the singing of praise, and charismatic possession of Holy Spirit which have been introduced by missionaries. These materials illustrate, second, the further suitability the New Melanesian Ethnography perspective, reconfigured around sacrificial transactions over sacred and profane, to explain processes of change and transformation.

### **Selves and intersubjectivity: relationality in psychoanalysis and Strathern's theory of sociality**

*Dr Claudia Gross (University of Auckland)*

In this paper I explore parallels and fruitful congruencies between contemporary theories of relational psychoanalysis and Marilyn Strathern's theory of sociality and personhood in Melanesia. Both theoretical positions are concerned with relationality and a conceptualisation of 'object', albeit one is concerned with the intrapsychic world and the other with social life.

Theories of relational psychoanalysis enable an extension of Strathern's approach to address intersubjectivity and the self, the integrated and relationally constituted self. The extension also facilitates the theorising of social systems operating not through the circulation of wealth objects and substance but through the mutual elicitation of non-substantial relatedness and sentiment. In this meeting, relationality emerges as a fundamental of human being rather than as a cultural particular

### **Dividual places on Vanua Lava, Vanuatu**

*Dr Sabine Hess (University of Heidelberg)*

This paper approaches the concept of place through the lens of Marilyn Strathern's notion of the dividual. If Melanesian persons can be described as dividuums, and if land is as crucial to a person's identity as literature on Melanesia suggests, then do not places also have this dividual quality? Thinking of relations to land - and especially ways of inheriting 'rights' to land, - in a dividual framework offers new perspectives on issues and disputes about land transmission. But land is not just inherited for subsistence. The passing on of knowledge about places is equally important. Places, especially magic sites, have agency, and like people have the ability to permeate a person causing them to be dangerous to some, or attractive to others. What a place can do, who will know or be affected, lies at the heart of Strathern's suggestion that cause and agency can be split. Permeability and dividuality go together for persons and for places.

### **The intangible wealth of partible persons**

*Dr Vanessa Lea (University of Campinas)*

Strathern's work, initially instrumental to me in de-essentializing gender and shedding new light on the public versus private dichotomy, also provides insights into the immaterial wealth of the Mëbêngôkre of Central Brazil. This panel provides me with the opportunity to systematize how her writings help to forge a novel perspective on personal names and heritable prerogatives as partible aspects of the person. Strathern's writings have dissolved the dichotomy between persons and things, and in the context of my research the insistence on not confusing adornments with ornaments is noteworthy. Names and adornments are extensions of persons as relational entities. They connect the living to the ancestors, generating individuals as composite, unique constellations, via the network of each person's maternal and paternal relatives. The men circulate in marriage, returning their property to their natal houses, taking with them usufruct of their sisters' names for their daughters. There are some uncanny, inverted analogies between Strathern's material on the patrilineal Hageners and my reading of the matrilineal Mëbêngôkre. The latter have an elaborate system of intangible property that is systematically lent out, returned, stolen and quarreled over. People have usufruct of wealth inherited from paternal relatives, enjoying dispositional rights only concerning the legacy of their matrilineal relatives. Strathern has emphasized the distinctive nuances of property, ownership and possession, but her writings have also enabled me to appreciate the usefulness of the notion of the properties of persons, in terms of the detachable and hence relational elements with which they are constituted.

### **Beyond price, value or worth: Reflections on the theme of investment in 'No Money on Our Skins'**

*Dr Karen Sykes (Manchester University)*

This paper considers one of Strathern's early monographs "No Money on Our Skins" that describes the social dilemma of Hagen youth as migrant workers in Port Moresby, and asks what insights can be drawn from that book for understanding how social relationships become valuable. The etymology of the word 'invest' shows that in the medieval era it referred to the symbolic transfer of the power of office to a specific individual, as when robing a bishop in the vestments of religious office. By the 16th century it meant the transformation of wealth from one form into another, as when people invested money in land and its ownership in processes of capital creation that continued for the last three centuries. It is only in the very last generation that contemporary processes of investment make social relationships themselves into valuables which may ensure specific forms of social life, are convertible into money, or not. In conclusion, I hesitate to suggest that whereas some relationships might be truly priceless, for the rest, 'there is mastercard'.

**'Cutting the network': mobilisations of ethnicity/appropriations of power in multinational corporations***Dr Mitchell W Sedgwick (Oxford Brookes University)*

I understand formal organizations as core sites in the reproduction, and the magnification, of the modernity in which we continue to live. I suggest that a social relations-centred approach to analysis of formal organizations may direct us toward extremely subtle understandings of contemporary forms of 'globalization': an (apparently) vast arena that has tended to confound anthropology's conceptual strength in deciphering 'the local'. In this paper - detailing a failed test of a new consumer electronics product at a French subsidiary of a large, Japanese multinational corporation where I conducted research for 18 months - I take up the problem of accounting ethnographically for the globalization of organization. Specifically, I address communication, authority and the manipulation of culturally-bounded knowledge among and between Japanese and French engineers. I suggest that it is through unpacking problems such as these - and, indeed, through ethnographic practice - that core problematics in 'globalization' may in fact be unfolded.

In the paper I contrast the theoretical parameters of my understanding of 'organizing' with more traditional approaches, and extend the vocabulary of actor-network theory to organizational analysis. I argue, however, that neither traditional organizational analysis nor actor-network theory does sufficient work in explaining the social construction of organizations in light of - increasingly common - cross-cultural dynamics. I offer, instead, an extension of Strathern's notion of 'cutting the network' to more fully account for articulations of power and control within the exigencies of globalization, which are extensively expressed within and across organizational settings.

**P18****Appropriating rurals****Convenors: Dr Carolyn Morris (University of Canterbury); Prof Francesca Merlan (Australian National University)****Tue 9th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room C**

In many European and European-derived settler societies, high moral value has been attributed to the rural. Notions of the rural idyll have deep histories in such places, an enduring aspect of which is the idea that rurals are sites for the production of national goods of various kinds, economic and cultural. In recent decades many rural places have been significantly transformed, with, paradoxically, processes of agricultural intensification occurring in tandem with the reconstitution of the rural as both site and object of consumption. This denaturalisation of the relationship between the rural, the agrarian and the moral has opened up a space for the rural to be reimagined, with ownership of the rural (in a variety of senses from legal tenure through to representation) now contested. As a result of this, new possibilities for the (re)appropriation of the rural emerge.

This panel seeks papers that consider the linkages between rural change and the ways in which rural places and notions of rurality are mobilised in projects that emanate from, and resonate in, realms beyond the rural, and the social, cultural and political struggles that such processes generate. Though this panel originates from work in Western societies, we welcome relevant cases from other places.

**Ambivalent middlemen: representations of the countryside among agricultural experts in western Poland***Mr Dong Ju Kim (University of Michigan)*

During the socialist era in Poland, the rural was always compared and contrasted with the progressive and revolution-leading industrial urban. The countryside represented ideological and material backwardness, although it represented a core element of national identity at the same time. Agricultural products figured in this relationship as key symbols in defining urban-rural relations. How has this relationship changed after market reforms and privatization? How is the rural defined within this new frame of reference?

In this paper, I plan to analyze the urban-rural relationship from the viewpoint of agricultural knowledge on fertilizers and soil elements with an emphasis on rural agricultural experts and their interactions with farmers. After socialism, the hitherto state-monopolized knowledge became institutionally dispersed into companies, state organizations, and private enterprises. By following these positional changes of experts in a private beetsugar factory, I will be able to shed light on how persisting conceptions of the rural are redefined, reinforced, and reproduced through the view of experts on the ground. On another level, the tension between experts and farmers will show how moral claims and negotiations in contracting agricultural products are interpreted differently based on variable understandings of credit, crop standards, and European policy. I will pay special attention to the language and rhetoric that frame these conversations between experts and farmers in public and private, and how these conversations inform practice on both sides. I hope to show that the performative maneuvering on both sides has the effect of reproducing the image of the rural in both material and symbolic ways.

**Digging in: disappearing villages in coal-affected communities in the Hunter Valley***Prof Linda Connor (Newcastle University)*

The term “village” is in frequent use in the Upper Hunter Valley of NSW, particularly in relation to threats to settlements from the large-scale expansion of open cut and underground coal mining operations. In the Singleton and Muswellbrook areas, an area of about 50 kms (more than 17% of the Valley floor), has already been mined since 1987. Bucolic landscapes of “brooks”, “streams”, “arable land”, “whippies” and “commons” are disappearing into the “moonscape” of mine voids and “zones of affectation”. Further expansion is being fuelled by unprecedented prices being achieved for coal exported from the Port of Newcastle. Exploration plans have been unveiled that will impinge on residential communities situated in prime agricultural areas previously not considered suitable for mining; and a large new mine has recently been approved in a bushland area known to be the home of number of endangered species of flora and fauna. In addition, residents living in areas already affected by mining are facing further expansion. This paper explores the ways in which connections to the natural and built environment, as well as historical ties to localities, and moralities of development, are articulated and contested through residents’ and others’ discourses about changes to rural communities and landscape.

**Feral pig hunting and feral pig management in the wet tropics of north Queensland***Ms Carla Meurk (University of Queensland)*

“the feral pig is one of Australia’s most destructive environmental and agricultural pests. ... Some people’s activities are also making things worse. Some hunters have even deliberately released piglets and young pigs into scrub in rural areas!” (EPA/QPWS website 2008)

Feral pigs are widespread in the wet tropics of north Queensland. However, agreement on and implementation of an effective long term feral pig management strategy remains elusive. My research set out to understand one aspect of this management “problem”: pig hunters and their resistance to management strategies. Pig hunters have been held responsible for hunting on state land (hunting is illegal on all state owned land in Queensland), vandalism of pig traps, translocation, release of feral pigs, and other illegal acts judged by managers as undermining effective control. While resistant to managers, many hunters also actively attempt to legitimise their actions. One way in which they do this is by explicitly appealing to the moral, economic, and logistic desirabilities of hunting as a control method for feral pigs.

In this paper, I present this struggle over the management of feral pigs as an attempt, by urban voices, to appropriate the rural. I contextualise claims made by hunters of their right to hunt in opposition to the views of other local and extra-local actors who have succeeded in influencing feral pig management. Specifically, I explore the moral undesirability of hunting (and hunters) in this rural area which is undergoing change from primary production to an eco-based economy.

**Barossa Dreaming: food, festivals and fetishism in rural Australia***Dr Adrian Peace (University of Adelaide)*

It is difficult to imagine a rural region of Australia more thoroughly integrated into the world economy than the Barossa Valley in South Australia. Dominated by a handful of transnational corporations, the wine industry is as thoroughly incorporated into the hegemonic system of global commodity flows as any other part of the country. It is therefore somewhat paradoxical to find that images and representations of heritage, tradition and the authentic community figure pervasively in the intense commodification of the Barossa. In this paper, I detail the representational and discursive processes by which food and festivals are fetishized to constitute the Barossa Valley as a site of nostalgic dreaming. I argue that the advent of the Slow Food movement is the latest addition to these processes. But it is equally important to recognize what is strategically omitted from view.

**Gifting the self: the metro-rural idyll and ideal reflexive individuality***Dr Peter Howland (Victoria University, Wellington)*

‘I think I’ll treat myself.’ ‘Go ahead, treat yourself.’ ‘This holiday is a treat to myself.’

These are familiar refrains that may be overheard in the cafés, craft shops, and vineyards of Martinborough - a popular weekend tourism destination for the new middle-classes of nearby Wellington, the capital city of New Zealand. These narratives emphasis - personally and socially - notions of gifting the self (Howland 2008) and thus give insight into the calculated reflexive individuality of Martinborough’s tourists. Specifically they highlight a reflexive awareness of the self as an object that may be subjected to self-assembly and development regimes. They also underscore an attentiveness to multiple, context-specific selves as evidenced by notions of reward or compensation of the ‘working self’ to the ‘leisured self’. In addition, tourists routinely cast Martinborough as metro-rural idyll - an enchanted, performative setting of leisured consumption that draws upon pervasive notions of the vernacular rural idyll to provide a moral foundation for their urbane consumption activities, social distinction negotiations, and pursuit of ideal reflexive individuality.

Anthropological analysis of kinship-orientated societies often situates reciprocal gifting as the principal mode of economic exchange and vital to social integration and cohesion (Mauss 1972). By contrast, analysis of post-industrial societies often casts commodity, market-based exchange as primary and socially alienating (Carrier 1994). However, gifting the self clearly



articulates the hegemonic ideologies and practices of ideal reflexive individuality and as such contributes to the reproduction of the dominant social structure of the 'second modern' (Beck 2002) - namely the institutionalisation of individualism.

### **Producing the Appropriated Rural: ni-Vanuatu Labour on Central Otago Vineyards**

*Dr Carolyn Morris (University of Canterbury); Mrs Rochelle-lee Bailey (University of Canterbury)*

New World wine growing regions appropriate rural imagery in ways which mask the realities of production and produce such locations as rural idylls. In such idylls productive labour is presented as unalienated: in reality wine production is highly capitalised and reliant on wage labour.

In recent decades the Central Otago region of New Zealand has become a prime site of wine production and consumption, with an expanding number of vineyards. However, the region is finding it increasingly difficult to produce wine and itself as wine region because of the shortage of viticultural labour.

To relieve rural labour shortages the Government introduced the Recognised Seasonal Employer Policy, under which over 200 rural labourers from Vanuatu worked on Central Otago vineyards for the 2007/2008 season. Ni-Vanuatu were understood as fit for viticultural labour because of their rural backgrounds and because their lack of recent opportunity for wage labour meant that they would not expect high wages. Ni-Vanuatu workers were attracted to the scheme by the opportunity to earn cash to pay school fees and for local development projects.

Based on fieldwork with ni-Vanuatu from Ambrym and with vineyard owners, this paper explores the ways in which "Central Otago" is produced. What we see is a double appropriation of the rural: ironically the myth of non-alienated labour on vineyards, a central element of the wine idyll, is only able to be sustained through the (temporary) alienation of the labour of ni-Vanuatu.

### **Rural health - on whose terms?**

*Ms Kristin McBain (James Cook University)*

Historically, rural populations have been defined in ways that are intimately tied to modes of production, population size, and geographic location. Often the idyllic picture of rural life, in contrast to the hectic pace of life in urbanized centers, has crept into definitions of rural identity held not only by rural residents, but also by those beyond the rural boundary. Within health and medical literature and pedagogy, the rural is most often defined in terms of deficit and universal rights: Rural populations traditionally have poorer health, especially in comparison to urban area populations, and the argument follows that rural people should have better access to services for their health and well being.

The question of who defines the "rural" in anthropological and rural health literature, how they define it and the purpose of such definitions is asked in this discussion paper. In Australia, there are competing scales utilized within health research to define where the "rural" is and how it is constructed. These communities are often placed as victims of political and economic forces that prevent their access to better health, due to a lack of funding for rural health development.

### **Beyond appearances: organicism and mysticism in South German rurality**

*Prof Francesca Merlan (Australian National University)*

In the south German region where I have done research in several farming villages and a medium-sized regional town, certain regulatory ideas about human relationship with landscape in the context of farming practice were widely shared by farmers and non-farmers alike. There is a sensitivity to 'density' of settlement, and strong desire to preserve boundedness, homogeneity and categorial clarity of space. Though 'inner' and 'outer' domains of built village and outlying lands, Aussen- and Innenbereiche, are to be kept distinct, an organic link between them is realized partly through the legal, proprietorial and operational unity of each village farmhouse with its outlying lands; and reproduced as a unity through annual Church processions and objects, as well as messages delivered in sermons and Church functions.

Farmers are attentive to the appearance and neatness of their fields, but did not tend to express particular attachment to their lands as such. Rather a more general vein of emotive expression came to the fore in a minority of farmers who had a strong interest in the philosophy and practice of biodynamic agriculture, largely as espoused by Rudolf Steiner, and in experimental agricultural techniques based on biodynamic concepts. In this paper I explore views on farming and relationship to land and nature through this vein of mystical thought expressed by this minority, its relation to forms of Catholicism and spiritualism, and to the more widely shared regulatory spatial concepts described briefly above.

### **Appropriating rurality for military subjectivities: New Zealand servicemen in the 1991 Persian Gulf War**

*Miss Nina Harding*

In New Zealand the national subject is a rural subject. A significant facet of the construction of New Zealand nationhood on rural foundations was the opportunity provided by the Boer and World Wars for the previously isolated nation to display its qualities on the international stage; New Zealand was "good" at war, and this was attributed to the rural character of its soldiers. This rural national character, the "Anzac Spirit", is epitomised in farmer and World War Two hero Charles Upham, and has recently been perpetuated through discourses on Victoria Cross recipient Corporeal Willie Apiata. Through an analysis of interviews

with 1991 Gulf War veterans, it will be shown that military servicemen now tell war stories that are more closely related to narratives of urban-type careers than to traditional discourses of the farmer temporarily leaving his fields in order to patriotically serve his homeland. Nevertheless, even men who do not have rural subjectivities or any investment in such must take on rural characteristics in order to successfully claim a military identity in New Zealand. This rurality may then be at odds with, or reside unacknowledged in, non-rural career narratives. We can understand this state of affairs through the recent shift from warmongering to peacekeeping in New Zealand international policy.

## P19

### **Audible anthropology: anthropologists in government**

**Convenors: Dr Kathryn Tomlinson (DSTL); Dr Andrew Garner (Oxford Brookes University); Ms Lise Waldek (Ministry of Defence)**

**Thu 11th Dec, 08:30-10:00, 10:20-12:00**

**Room F**

The relationship between knowledge and power is a central theme in much anthropological literature. As a consequence, when anthropologists move into the realm of application becoming more than just the owners of a repository of social knowledge, they must engage in challenging dialogues with both theoretical and practical implications. This is particularly the case when the seekers of such knowledge are bound within the power structures of a country's formal governance.

Increasingly we find anthropologists in dialogue with, and directly employed by, the diverse institutions of the State. These anthropologists are not tasked to carry out ethnographic studies on the employing organisation, although this is often an unintended and colourful consequence. Rather, they are sought for their specific skills-base surrounding the understanding of social organisation, culture and change. In the words of Rappaport (1993), this raises 'deep theoretical as well as practical problems' for all those involved in such transactions of knowledge - anthropologist, government organisation and the subjects under scrutiny. However, these practical encounters also allow connection with new ideas and perceptions.

As such engagements push the anthropologist deeper into the role of translator, how do we ensure that the voice of anthropology is intelligible to both specialist and non-specialist, and prevent a 'fight for ownership' in which all involved stand to lose? In this panel Government anthropologists will present the diverse ways in which they are engaging with knowledge ownership and appropriation.

**Chairs: Lise Waldek, Anselma Gallinat**

#### **Anthropology and the state: what kind of handmaiden?**

*Dr Julie Finlayson (Australian Government)*

The first generation of Australian-trained anthropologists conducted fieldwork with Indigenous Australians in areas of remote Australia which required, at that time, access permission from the Protector of Aborigines, State and Territory-based officials with extensive powers of control and coercion over Aboriginal people. For this reason many anthropologists involved in research facilitated by the state were viewed as complicit with the policy objectives of colonial projects. Critics argue that the alliance forged through such research led to anthropological knowledge contributing to detrimental policies and negative outcomes for Aboriginal people. The perception persists where contemporary anthropologists working in Aboriginal Australia conduct research within legislative contexts or via government-funded consultancies.

Based on observations of policy-making in government and a literature offering divergent views of the process I critique the notion of applied anthropology as a 'hand maiden of colonialism' by examining first, theories of policy development, the relationship of knowledge to process in bureaucracies, the nature and sites of power and influence, and finally, suggest reasons why negative views of applied anthropological research have had such longevity.

#### **Modelling culture for the military**

*Dr Kathryn Tomlinson (DSTL)*

In the context of the UK Government's Comprehensive Approach to engagement in conflict and reconstruction, the Ministry of Defence is developing its Effects-Based Approach to operations. Key to this is a deeper understanding of the environments in which military and civilians work. 'Cultural awareness' is thus of increasing importance, although training in this field is still in its infancy. This paper discusses work to improve the representation of culture in role-play-based military training, through development of a tool to create synthetic cultures. It presents a model of cultures that distinguishes between categories of cultural practices and social structures. These categories will be populated using ethnographic examples from a variety of societies, allowing the user to produce a realistic, rather than real, cultural profile.

The paper discusses some of the challenges of this approach, including the need to sufficiently simplify real cultures for categorisation, while retaining complexities and reactions to change within the synthetic cultures produced by the tool. But it also examines the opportunities that this work provides for increasing disciplinary ownership of the contributions of applied

anthropology. While Douglas' and Mars' work on cultural modelling has been influential, Hofstede and Trompenars are better known in the business world and general public for their contribution to helping people interact sensitively with people from other societies. Given that understanding of difference is central to anthropology, it is hoped that this work will contribute towards the re-appropriation of disciplinary expertise in modelling culture.

### **When power looks weak: acts of appropriation inside government**

*Dr Andrew Garner (Oxford Brookes University)*

Over the last decade considerable critical work has examined the effects of Western neo-liberal strategies on communities around the globe. These have focussed on the production of neo-liberal discourse, the structuring and valuing of particular kinds of knowledge, the effects these have on community relations, and the associated technologies and applications of power. Much of this work has taken forward Foucault's analysis of the relations between power, knowledge and their disciplining results, into notions of 'governmentality' and the unintended results of attempts by government bodies, NGOs and other agencies to change things on the ground. This has included strong critical strands in the anthropology of development and environmentalism. In previous work I have analysed the roles and effects of government and NGO discourses on a community of fishers in Jamaica, arguing that these had unintended consequences on the community, and that power itself was fragmentary and multifaceted. I now work for the Civil Service developing research to underpin communication advice on countering terrorist threats. This paper examines how power and knowledge are understood and communicated inside a 'powerful' organisation. How are ideas negotiated and communicated internally and to different public 'audiences'? What are the relationships structuring the ownership of knowledge, and their limitations and possible effects? The paper concludes by outlining how research might best shed light on these relationships.

### **Who controls the work?: Appropriation and restoration the Tokelau village work force**

*Dr Judith Huntsman (University of Auckland)*

The able-bodied men of Tokelau's three atolls villages have long "worked together for the welfare of all" under the control of their elders. As directed by the village council of elders, together they fished and harvested, built and repaired public amenities. But from 1977, most of these same men worked set hours for hourly wages at jobs dictated by absent bureaucrats. They had been made employees of the national Tokelau Public Service for which the New Zealand State Services Commission was the "controlling authority". This change was part of what the NZ Ministry of Foreign Affairs called "administrative decolonisation", designed to lead to Tokelau's political decolonisation.

The anomalies and sheer "lack of fit" of this imposed work regime in the circumstances of atoll village life was immediately obvious to Tokelau villagers, but it took over three decades of negotiation in Tokelau and controversy in New Zealand for control of the work forces to be returned to the village elders, and then in an "evolved" form.

The paper examines the unhappy effects of the new regime on relationships in one of the atoll villages and the local strategies proposed or used to ameliorate them, drawing in part upon the perspicacious commentary of one wise man. The Tokelau villages more or less successfully moderated the imposed regime, but the New Zealand Administration and State Services Commission took years to undo what had so easily been done, constrained as they were by their own public service doctrine.

### **Structures of controlling the uncontrollable? An ethnography of a newspaper editorial office**

*Dr Anselma Gallinat (Newcastle University)*

In Western Europe, journalists are assumed to be inquisitive, critical and independent as they embody the democratic principles of freedom of speech and free media. Media are however commercial companies which requires them to take on particular lines in their publications. At the level of the editorial office these potential tensions are played out between journalists, editors, editors in chief and the publisher's representatives.

The paper will provide an ethnographic exploration of different kinds of control, control mechanisms and open resistance at an editorial office of a regional paper in eastern Germany. Here many journalists began their career during GDR times. This experience of decades of high control and a brief period of 'entire journalistic freedom' following the Fall of the Berlin Wall has led to a particular work ethic which runs counter to publishers' attempts at controlling journalistic output. Control however is exercised in different ways at a number of levels. Between staff there is a level of peer-control as colleagues wish to live up to their own expectations of what constitutes 'good journalism'. Editors-in-chief act as intermediaries who have to reconcile publishers' demands with their staff's as well as their own interests and convictions. The publisher's representative comes for short visits only -metaphorically and literally dipping in and out in a helicopter- and interacts exclusively with the editor-in-chief. The paper will highlight the role of professional identities for journalists in their attempts to delineate what they produce and in the negotiation of production with editors-in-chief.

**P20****The appropriation of coastal spaces****Convenors: Dr David Anderson (Aberdeen University); Dr Gro Ween (University of Oslo)****Wed 10th Dec, 08:30-10:00****Room G**

This panel presents a comparative analysis of how settler states and local communities negotiate access to coastal spaces. It has been generally acknowledged that international statutes on indigenous tenure are better at describing rights to firm land than to the shifting boundaries between land and sea or along the waters itself.

Here a number of anthropologists conducting fieldwork in coastal areas explore the paradoxes that arise when statutes on 'land rights' must interact with local communities where people do not see the sea as a barrier. Instead, they might view the sea as a source of food, a place where people manage complex relationships with animals who use both terrestrial and marine environments. In some regions water is an element that regularly transforms. The sea can facilitate movement in calm weather or become like land when it freezes. In many parts of the world the foreshore - by definition both sea and land - is the focus of economic engagement. In some contexts, firm land might harbour submerged creatures as with aquatic environments. The introduction of new technologies may change perceptions of natural boundaries as new transgressions are permitted. In these cases, new categories can be constituted, and legal and moral categories may be further challenged. Elements of movement, technology and identities are merged as people state their relationship to coastal spaces.

The presenters suggest ways of conceptualising relationships to coastal spaces that co-exist with rights discourses and which extend anthropological analysis.

**Saltwater, Fresh water and the birth of a nation***Dr Patrick Sullivan (Australian Institute of Aboriginal and Torres Strait Islander Studies)*

The Yawuru people of the Broome region of North-west Australia inhabit a watery world. Living on a coastline with one of the most extreme tidal variations in the world large amounts of the land are periodically flooded, creating salt marsh and tidal mangrove creeks. At the other extreme the tides expose reefs and sand bars which hold as much cultural and material interest as the land. Situated in the monsoonal tropics, the land is also periodically inundated with fresh water, though there are few permanent standing bodies of fresh water and no permanent fresh water creeks. The Yawuru people relied on soakages and springs for the fresh water needed to hunt and fish. Consequently, this paper contends, the Yawuru developed a highly labile form of social organisation with the high mobility and social interaction characteristic of the arid areas of the continent. The introduction of the Native Title Act in 1993 allowed the Yawuru to lay claim to their traditional land and waters. The Act foresaw the demonstration of property rights that could be registered. Instead, the court has effectively created a form of ethnic nationality with a right, not to property, but to territory. This paper will examine the tensions produced in this re-description of traditionally labile social practices by the desire of the state for property holders with which to negotiate, on the one hand, and the proclivity of the court to create sub-nationalities which indirectly challenges this desire for fragmentation and individuation.

**A nuclear blot on the horizon: contestations of land and sea between the nuclear state and local fishing communities in Tamil Nadu***Dr Raminder Kaur (Sussex University)*

In this paper, I examine the contested discourses on land and sea in coastal villages on the southern tip of Tamil Nadu around a site designated to be Asia's largest nuclear power plant, Koodankulam. I consider the local fishing communities' perceptions and conceptions of the land and sea, as well as the threat of change that the nuclear power station, backed by the central state, poses to their lives and livelihoods. It is clear that very distinct ideas emerge from local and settler state authorities. The beaches are home to the fishing communities by way of tradition and precedent. Legalistically, however, they are government land, subject to coastal management strictures. The fishing communities are appreciative of the sea, applying almost a religious conception to their view of the sea: it is their /amma/ (mother), their provider of daily sustenance amongst other benefits. The statist view sees the sea as, on the one hand, a resource to be desalinated in order to provide much-needed water to the construction of the nuclear plant in a parched area; on the other hand, it is also a potential waste tip for water coolant can be released into it once the reactors go critical, thereby posing a grave danger to fishing communities. Such views are at loggerheads with each other with profound implications for both sides.

**Indigenous claims and shifting patterns of ownership: Maori appropriation of the foreshore and seabed***Dr Fiona McCormack (University of Hawaii)*

The recent expansion of the aquaculture industry in New Zealand signifies a new form of private property rights in the seascape and thus has implications for productive relations and moral claims of ownership. This technological revolution prompted Maori to claim ownership of the foreshore and seabed in a discourse which emphasised primordial relations of use, customary marine

tenure and the sea as constitutive of identity. These claims were countered by legislation which legally repositioned the state as an elite holder of “public property” rights and created a new synthesis of the land-fisheries dichotomy.

Nevertheless, a simple conception of the state as an immoral appropriator of Maori tenure and by extension identity is an essentialised reading of the multileveled and shifting way resources are owned and valued by indigenous groups in contemporary post-colonial states. Local resistance to the extension of private property is a common theme in the colonial milieu. However, in the context of contemporary indigenous claims such resistance need not necessarily emphasise a return to pre-existing systems of communal owning, a romanticised *gemeinschaft*; resistance may stem from multiple motivations including perceived exclusion from emergent markets, themselves the *raison d'être* of newly created private property regimes.

Whilst Maori claims can be read as a call for a recognition of indigeneity, these claims were simultaneously a call for inclusion in a newly important commercial enterprise. This paper will address how concrete relations of owning have been reconfigured in the process by drawing on recent fieldwork with two coastal Maori communities.

### **The nature of coastlines: among wind mills and reindeer**

*Dr Gro Ween (University of Oslo)*

Coastal Southern Sami keep their reindeer near the fjords in the winter. Winter pastures are meagre and limited by the rocky and fragmented Norwegian coastal landscape. Reindeer subsist on limited shoreline and marsh vegetation. To ensure the survival of their herds, herders limit the time their animals spend on winter pastures in the autumn, and drive their herds into the mountains as early as possible in the spring. Every winter urged by the herders, reindeer cross waters to coastal islands. Increased pressures on their pastures have made the move to these islands a necessity. The reach of the herds across distances of water has improved with the introduction of landing vessels and ferries to ship hundreds of animals across to fresh pastures. Presently, Southern Sami face new challenges as the European energy crisis increases the search for new sustainable power sources. These islands have become highly desired locations for windmill parks. Norwegian perceptions of natural and national beauty exclude other potential sites, such as the high mountains. Down south, coastal areas are excluded as areas with tourism and holiday homes representing strong private ownership interests. Further out in the ocean, windmills are said to ruin the fisheries. Reindeer and windmills are attempting new forms of co-existence along the subarctic foreshore.

## **P21**

### **Formal appropriations and corporate formations**

**Convenors: Dr Benedicta Rousseau (University of Otago); Dr John Taylor (Manchester University)**

**Fri 12th Dec, 13:30-15:00, 15:30-17:00**

**Room H**

This panel invites participants to investigate ethnographically the proposition that access to power resides in strategic appropriation of the range of bureaucratic, legal and governmental forms and structures that originate in, but now circulate beyond the ownership of the modern state. The process of appropriating, perhaps a particular committee structure or certain epistolary style, may involve the attachment of alternative meanings to forms and structures, informed by differing ambitions and judgments of efficacy that rest in a specific cultural logic.

Our aim is to pay attention to the role of form in negotiations over access to power and resources, with particular reference to group or corporate formation. How do persons and groups promote themselves, their interests and their potential actions through form and structure? How is the group appropriation of certain formal properties encouraged through development processes initiated by the state, NGOs or other non-state actors, particularly through the portrayal of networks and possibilities - in terms of recognition, affiliation and access to resources - that may be opened up through their adoption? How are claims to representivity, authority and/or coherence framed through form or structure? And how can the intent of forms and structures be subverted through alternative interpretations of the range of actions they enable and resources they make available?

#### **‘Our submissions come from the heart’: Becoming Inc. without compromising who you are**

*Miss Tiffany McComsey (Manchester University)*

Incorporation and gaining gift recipient status are two elements which are seen as integral factors in the development of an Aboriginal community organisation. Incorporation allows for financial independence from an auspicing body and the eventual expansion of the organisation by enabling it to apply for its own grants and therefore run its own programmes. ‘Gift recipient status’ allows for funding to come from the private sector, the benefit of which is seen as the ability to manoeuvre outside of the confines of government grant monies and an independence from government policy, and yet government restrictions limit the types of organisations that receive ‘gift recipient status.’

The process of incorporating, that is adopting a certain structure and vision for the organisation, and how to function as an Inc. are not necessarily straightforward processes. Incorporation does not necessarily challenge the identity of an organisation but it provides a framework for action which can re-structure an organisation. Nor are the benefits of incorporating immediate

- the need to prove oneself as independent functioning incorporated structure and competing within a network of other like organisations becomes more challenging.

This paper will follow the progression of an organisation 'for' the Stolen Generations into an organisation 'of' the Stolen Generations and the tensions involved in articulating and being 'who we are,' 'what we do' and 'who we represent.'

### **Appropriating the corporation, transforming landscape and escaping taxes: the global real estate industry in Vanuatu**

*Dr Gregory Rawlings (University of Otago)*

Globalisation is transforming the way property is imagined, classified and commodified. Transnational networks, flows and linkages now enable wealthy and sometimes not-so-wealthy citizens of post-industrial societies to own and possess property including the most tangible form of all - land - across borders outside of their own countries. This has contributed to the rise of a global real-estate industry which is redesigning not only landscapes, but also notions of domicile, citizenship and the corporate form. In the South Pacific nation-state of Vanuatu investors, advisers and financial planners in the country's offshore industry have appropriated specific legal instruments (Torrens titling) and established particular corporate entities (tax free companies and trusts) to embark on the most ambitious program of land tenure conversion since European colonisation. In this process a named Indigenous landscape is being layered with multiplex meanings and ideas of land ownership, appropriation and use. These processes of tenure conversion have been facilitated by redesigning the corporation to maximize the arbitrage between Vanuatu's tax haven status and its 'high' taxing regional neighbors. In doing so bureaucratic, legal, governmental and bureaucratic processes intersect and become entangled in stories of land alienation, tax evasion and money laundering. As a consequence Vanuatu is experiencing one of the most profound changes in land ownership it has ever seen, with 55 percent of all land on the country's main island of Efate now in foreign hands, and 80-90 percent of all coastal land leased out to sea-changing expatriates. This paper charts these propertied transitions and transformations.

### **Prayers and performance indicators: efficacy and hierarchy in Vanuatu provincial government**

*Dr Benedicta Rousseau (University of Otago)*

This paper examines the creation of parallel hierarchical structures at a provincial government headquarters in Vanuatu. While undertaking a "restructuring" programme the province was simultaneously involved in a court case regarding land boundaries. In this context, those considered structurally least important were able to assert their efficacy through participation in daily prayers aimed at strengthening the province's position in court proceedings. Focussing on assignations of efficacy, I examine the tensions between the structural imagining of the province made explicit in the form of a staff handbook, and the restructuring of these imaginings on a daily basis through prayer.

### **Playing the advocacy game: new settlers and the ethno-politics of successful community advocacy**

*Dr Steve Francis (University of Melbourne)*

[Attendance unconfirmed.]

This paper provides an insight into the contrasting ways in which two migrant settler communities in Australia have sought to adopt, adapt and appropriate organisational and committee structures in response to the demands of bureaucratic funding requirements and 'legitimate' forms of engagement between government and non-state actors.

### **Strakja: depictions of organisation and community in Vanuatu.**

*Dr John Taylor (Manchester University)*

This paper explores the visual representation of organisations and communities in Vanuatu. The creation of abstract images depicting social or political-economic institutions is not new to Vanuatu, but pre-dates European arrival, and can be found for instance in sand-drawings, architectural designs, and as mapped onto biological forms - particularly trees and root crops. In post-independence Vanuatu the creation of a viable strakja ('structure'; organisational structure), visually represented in the form of a diagram or organisational chart, is typically considered a prerequisite to the formation and effective functioning of any organisation or group. This includes state-related 'official' bodies (such as national and local councils, political parties and related organisations), businesses and co-operatives, and a great range of local interest groups (sports, youth, women's groups, etc). While internally generating 'the effects of their own realities by reflecting on themselves' (Riles 2001:3), such technologies express local imaginings and expectations regarding the constitution of legitimate political-economic form, hierarchy or sociality. This is particularly the case for those organisations seeking to appropriate funding, 'development' or other services from Government, NGO, and other 'external' sources. Related social reifications, found in festival programs, meeting agendas, and official speeches, etc, are also of interest for the way in which they aim to complete an image of society that is both ideal and holistic. This paper discusses a range of visual strakja that depict the changing imaginings and expectations of formal appropriation within contemporary Vanuatu.

## P22

**The postgraduate showcase: new ideas, new talent**

**Convenors: Ms Nelia Hyndman-Rizik (ANU); Ms Hedda Askland (Newcastle University); Ms Jennifer Gabriel (James Cook University)**

**Tue 9th Dec, 08:30-10:00, 10:30-12:00**

**Thu 11th Dec, 08:30-10:00, 10:30-12:00**

**Room D**

At the 2007 annual AAS Conference at the Australian National University, ANSA (Australian Network of Student Anthropologists) hosted a successful Postgraduate Showcase, which featured new and upcoming talent in Australian anthropology. Based on the popularity of this event, ANSA would like to host another Postgraduate Showcase in New Zealand for the combined ASAANZ, ASA and AAS Annual Conference. Abstracts will be called for from postgraduate students and early career anthropologists who have recently submitted their dissertation or graduated. We encourage postgraduate students in anthropology across Australia, New Zealand and the United Kingdom who have finished their fieldwork to present a completed portion of their research or emerging theoretical arguments grounded in their ethnographic material. The development of conference presentation skills are an essential part of the PhD process. This forum offers an opportunity for postgraduate scholars to present their research to an international audience, gain conference experience, form contacts with peers and benefit from the advice of established academics in a supportive environment. The intention of this session is to encourage postgraduate scholars to view themselves as part of the international anthropological academic community and to inspire them to consider the potential of their research beyond the purposes of their dissertation. The session will be grouped by sub-themes and by the regions in which the research was undertaken.

**Chair: Nelia Hyndman-Rizik**

**Making a Mark: value creation in an Aboriginal art dealership**

*Ms Barbara Ashford (University of Queensland)*

Aboriginal art dealers regulate and mediate categories of value through particular practices of representation and the social relationships they foster. In conducting the sale of Aboriginal art in the fine art market, the dealer must also mark a specific formulation of culture through processes of mediation and negotiation. Such social practices raise interesting questions about issues of appropriation and collaboration between artists, art workers and buyers.

This paper discusses localised, ethnographic research undertaken in an Australian dealership selling Aboriginal art. Influenced by the ideas of Gell, it concentrates on relationships that facilitate the circulation and marketing of art works, rather than the production of art forms. In so doing it focuses on personal, communal and market interests, which are evident in the mediation of exchange. It explores how the dealer negotiates these interdependent yet unstable and contested value regimes.

**Contested categories: conceptualizing an Australian Aboriginal photography in the early 21st century**

*Ms Marianne Riphagen (Radboud University, Nijmegen)*

Questions concerning the definition and conceptualization of art have occupied arts professionals at all times and places.

Curators, critics, academics, collectors and dealers have regularly sought to characterize so-called 'queer' art, 'black British' art or 'women' art. Nevertheless, such attempts at classification remain contested and subject of debate.

In Australia, art world participants have similarly grappled with categorizing Indigenous Australian photo-media. From the 1980s onwards, when Indigenous Australian artists increasingly began working in the medium of photography, art cognoscenti have posed questions such as: what is Indigenous photography? What defines an image as Indigenous? What constitutes the category 'Aboriginal photography'?

This paper problematizes the conceptualization of Indigenous Australian photography. I will discuss recipients' changing approaches to defining and framing photographic art, while considering the vexed issue of Indigenous' ownership of cultural production. My paper argues that the amalgamation of Aboriginal and cosmopolitan experiences, concepts and influences, ever more apparent in Indigenous photographic art since the turn of the century, commands a new approach to characterizing Aboriginal photography. I suggest that to resolve recurring questions of conceptualization, we need to reconcile the nature of photographs as 'Indigenous cosmopolitan objects'.

**How museums remember and forget**

*Mrs Tanja Schubert-McArthur (Victoria University)*

Cultural institutions such as museums are "the products of the society that supports them" (Janes 2005: 1) and indicators of social and cultural change (Kaeppler 1996). In preserving memory, museums also shape a nation's collective memory, identity, and culture, and influence the thinking of individuals deeply: "For better or worse, individuals [...] have no other way to make

the big decisions except within the scope of institutions they build” (Douglas 1987: 128). Investigating museums and how their institutional thinking changes provides us with a valuable perspective on the social and cultural changes of a nation.

This paper examines The National Museum of New Zealand Te Papa Tongarewa as a case study of a bicultural institution in a post-colonial country. It will analyse how the representation of memory, identity and culture has changed in the first ten years and what this says about the New Zealand nation. How are “big decisions” made about what is displayed in permanent exhibitions? And how are the decisions around what should be remembered or forgotten negotiated? An understanding of these processes can provide us with clues about the wider institutional intentions and memory shaping within the museum. This leads to the bigger questions surrounding the politics of exhibitions, strategic forgetting and ownership in the museum.

### **One year on, the Northern Territory intervention**

*Mr Peter Stewart (James Cook University)*

In this paper I will examine the government’s adopted theory that the contemporary social pathology was caused by welfare. The Federal Government justified intervention based on constructions of widespread Aboriginal community dysfunction and in particular child sex abuse as outlined in the Northern Territory report, *Little Children are Sacred* (Ampe Akelyernemane Meke Mekarle) (Wild 2007). Media reports were numerous in the lead up to the intervention contributing to a national moral panic concerning Aboriginal children.

An analysis of consequences of intervention that sought to implement a number of changes, including: restructuring economies, test children for STDs and restrict alcohol sales. Quantitative and qualitative data will be presented to explore the consequences of these government programmes.

### **Tabu shell money as cultural property for the Government**

*Mr Yoshinori Kosaka (Australian National University)*

Pacific countries have often presented particular objects as cultural properties for the formation of national identity in cultural policy. This paper explores another approach to cultural property, which brings economic benefit, rather than identity formation. My focus is on tabu shell money, which is used by Tolai people in East New Britain Province, Papua New Guinea. In the province, as I will outline, the Local Level Government has been accepting tabu shell money for fines, taxes, and school fees. The Provincial Government, moreover, has attempted to legalize tabu shell money as secondary money in the province since 1999. In this paper, I will show how both levels of the government have redefine tabu shell money as cultural property or ‘legal tender,’ which benefits not only the constituents, but also the government.

### **Saints, ancestors and self-government among a Greek speaking community in South Italy**

*Ms Stavroula Pipyrou (Durham University)*

The ethnography of this paper is set up to explore the pivotal role of ancestors in the lives of the Grecanici - Greek speaking populations - in Reggio Calabria, South Italy. Ancestors, it has been argued, act as mnemonic devices that give meaning and continuity between the past and the present. Furthermore, ancestors are implemented by the locals in order to explain their own versions of law and self-government. The substance of blood plays an important role, for it is believed to transmit cultural traits and values. Thus strict forms of endogamy have assisted in the establishment of the mentality of self-government as one which denigrates other forms of government, such as the Italian state. In the life of my informants the ‘Divine entities’ are believed to be the community’s ‘living’ and ‘tangible’ ancestors and their worship exceeds religious representation. In this paper I will reveal how my Grecanici informants portray their Saints to be ‘acting’ as the guarantors of self-government of the Grecanici territories and interests, thus bringing together heterogeneous elements of justice and self-perpetuation. The Calabrian Mafia - known as the ‘Ndrangheta and at present the most successful network of political power and representation in Reggio Calabria - draws on both the notions of kinship and saints in order to exercise its claim to self-government and justice. The ‘Ndrangheta is presented as a political figure, one who articulates its rhetorical opposition to state politics. Kinship is thus posed as the par-excellence sphere that conditions any possibility to politics.

### **Projects of hope: women organising for grassroots community development in Kolkata (India) and Lae (Papua New Guinea)**

*Ms Lorena Gibson (Massey University)*

This paper addresses ethnographic research conducted among women organising for community development in urban poor areas of Kolkata (formerly known as Calcutta) and Lae. In Kolkata I worked with two groups led by young, Muslim women in some of the poorest slums of the city. The two predominantly Christian groups I worked with in Lae are located in peri-urban areas. Despite different social, economic and cultural contexts, there are similarities in the ways in which these women work to achieve their goals of individual and community development. The kinds of educational and income-generating initiatives they organise around, while being grounded in the present, reveal their hopes for the future and the possibilities they envisage for themselves and their families. When women at the grassroots level work collectively they can achieve a powerful agency, but



does this agency lead to realised hope? This paper discusses some of the wider structural factors affecting the social opportunities available to these women, including the pressure placed on grassroots and other civil society organisations to provide community development in the absence of state intervention, and the very real discrimination faced by marginalised groups (such as Muslims) within society.

**Project title: changing culture and gendered identities: a study among female employees at work in call centres in Bangalore**

*Mrs Swati Mishra (Massey University)*

The rapid growth of the information technology sector in India has thrown open numerous opportunities for young women to work for attractive salaries in international call centres in cities of India. This has led to the migration of young women from different parts of the country to cities like Bangalore for the purpose of employment. Call centres present a site where young women come under the direct influence of US-centric cultural values and norms in their work lives. They are given training to inculcate these values and norms to facilitate their dealings with their American customers. These women also reside in a city that is undergoing rapid socio-cultural transition due to the forces of globalisation.

While the work lives and residence in the city symbolises a context for Americanization, the middle class background of the women employed in the call centres reflects their socialisation within a family culture that may differ completely from the values they encounter in their current lives. Thus the influence of diverse values and expectations in the lives of the women creates a situation of conflicting demands and aspirations. Against this backdrop, my ethnographic research explores the ways in which women working in call centres understand, behave and cope with these tensions in their personal lives.

**Transitional spaces and ambivalent identities: Korean adoptees (re)inventing themselves**

*Miss Jessica Walton (University of Newcastle)*

Korean adoptees are often viewed as ‘anomalies’ in South Korea and their adoptive countries because while Korean adoptees have physical characteristics that superficially categorise them as Korean or simply as Asian, they often identify with the white Western culture in which they were raised rather than South Korea, the country where they were born. Therefore, Korean adoptees can be seen to occupy a liminal space through which they experience their identities as ambivalent and subject to negotiation and contestation. This does not mean that Korean adoptees are necessarily sentenced to a postmodern hyper-existence of uncertainty and confusion, nor are their identities simplified in terms of celebratory postmodernism that glorifies hybridised identities. Based on data gathered from in-depth interviews and ethnographic research conducted in South Korea, this paper will analyse how Korean adoptees enact and (re)invent their identities in transitional spaces on the edge of ‘here’ and ‘there’ by focusing specifically on their lived experiences as they negotiate what it means to be a person whose lives were irrevocably altered by transnational adoption. The aim is to contest immutable assumptions about identity and to suggest ways that Korean adoptees experience identity as a process of negotiating transitional spaces, which are always on the verge of change.

**Celebrants and changing rites of passage: what changes and what stays the same?**

*Ms Julie Macdonald (Massey University)*

Independent celebrants are contemporary ritual-makers. They actively engage in ritual invention and change. In their role as agents of their clients, celebrants openly appropriate fragments of cultural customs and ritual traditions relating to the individual beliefs and life experiences of their clients and reconstruct these in pastiche forms of ritual. In this way their role is relatively passive, responding to the desires and demands of their diverse mix of clients by creating and performing for them personalised rites of passage and other ceremonies.

Despite this openness by ritual-makers and their clients around appropriating and inventing ritual, when we observe the rituals which take place, traditional ritual forms can be seen to be performed again and again. Are celebrants intentionally protecting or preserving these important ritual forms (and if so why?), or is there an intrinsic resilience to ritual form which ensures it maintains integrity and continuity in the face of rampant individualism, eclecticism, and consumerism?

**A short cyber-ethnography of international gestational surrogates**

*Ms Erika Somogyi*

This paper investigates the cyberworlds and representations of gestational surrogates. It deals specifically with those who have chosen to carry pregnancies for intended parents (IPs) who are from locations which are not of the surrogate’s country of origin. To do so, it draws on interviews with intending and actual surrogates, encountered by the author in cyberspace through various forums. These include virtual advertisements, discussion lists, facebook and question and answer sites such as Yahoo Questions, Yedda, and Wikianswers. The results suggest that stereotypical views of international surrogates as oppressed globalised workers forced to ‘rent a womb’ are inadequate descriptions of an extremely complex situation. Instead the women experience the embodiment of pregnancy in artful and pleasurable ways, actively working to create distance between themselves without necessarily denying the experience of the pregnancy.

### **Trauma and destiny in post-conflict Aceh**

*Ms Catherine Smith (Australian National University)*

In post-conflict/post-tsunami Aceh, the term 'trauma' signifies a fragile and temporary state of being in which a person is unable to accept hardship or loss as an individual's predetermined destiny (qadha). 'Trauma' inducing events are commonly described as 'that which cannot be accepted' as qadha, leaving the sufferer in a perpetual state of fear (ketakutan) and sadness (kesedihan). 'Trauma' is said to be deepened by ongoing 'disturbances' (gangguan) which remind people of Aceh's history of conflict and relieved primarily through religious practice aimed to 'strengthen the self' (menkuatkan diri-sendiri). While 'trauma' and its relief are expressed most strongly in the language of Islam, 'trauma' is equally informed by the Acehnese ideal of being strong and brave, and always discussed in direct relationship to the political context through which it was induced and which makes it seem necessary for Acehnese to be continually 'strengthening themselves'.

Here I discuss the ways in which Acehnese people commonly compare 'trauma' in relation to the tsunami, with 'trauma' in relation to the conflict. The popular narrative of the tsunami as an act of God to stop the conflict informs the ways that people experienced the tsunami, understand the current peace agreement and ascribe meaning to ongoing 'trauma' in the post-conflict environment. Here I explore this narrative as a means through which to illustrate the current meanings of 'trauma' in post-conflict Aceh and the ways that Aceh's fragile political environment and the emotional and religious lives of Acehnese people continue to inform each other.

### **Cronulla 2005: sons of beaches, incarnations of Australian Agnosia**

*Miss Kylie Tobler (University of Sydney)*

The Cronulla 'riot' on December 11, 2005 was an eruption of white Australian national consciousness that articulated the deeply ambivalent relationship between multiculturalism and Australian national identity. This paper argues that the lack of recognition of this ambivalence, perpetuated by the then current political and public discourse, can be traced to the ideological roots of the 'State of Agnosia' that has prevailed since the inception of Australian society. Cronulla's combined local, historical, geographical and cultural-political features embody an intense magnification of the highly sensitive terrain of Australian class, gender, race and cultural issues that permeate our society. Hence I propose that the Cronulla 'riot' was the perfect homunculus of the national body, a condensed representation of these social issues that remain unacknowledged by the Australian State. This unarticulated white national ambivalence, when crystallised into the physical and symbolic 'racist' violence that characterised the 'riot', was perceived as an ugly distortion of the nation rather than recognised as a caricature of its ontological truth. I propose that the participants' celebratory and violent actions were the local cultural embodiment of the universal processes of collective identity formation, which were shaped by our national exclusionary ideology.

### **Contemporary community life of the Austronesian-speaking Amis of Taiwan**

*Ms Shu-Ling Yeh (RSPAS, CAP, ANU)*

In this paper, I will explore community life of the Amis in the contemporary era based on my field investigation undertaken in several Amis villages of the eastern coast area. Through the study of Amis community life in particular historical and cultural milieus which involve certain dialectic processes between the indigenous culture and the foreign economic and political forces, I call into question the previous notion that culture is a heritage and that the indigenous culture is going to disappear under powerful influences from the outside world. In a globalising era of the rapid movement of people, objects and ideas, it is nonetheless necessary to consider the notion that culture is a philosophy of life, and is an inexhaustible reservoir of responses to the world's challenges (Sahlins 1999:21). The notion of culture as a project will help us to make sense of the vitality of the local community in the face of changing politico-economic circumstances. I shall show that the ways in which the local people confront, negotiate with, selectively incorporate, and even actively adapt to different foreign forces are in accord with their familiar socio-cultural notions and logic, such as their village-wide kinship system. Their active changes and creativity should also be regarded as the continuity of their living tradition rather than its utter loss or abandonment.

### **Bringing the world home: understanding young backpackers' adaptations and appropriations of 'local' knowledges, spiritualities and world views**

*Dr Amie Matthews (University of Western Sydney)*

With increased secularisation, a movement away from traditional structuring influences and a growing distrust of, and disillusionment with, expert knowledge systems, in many Western societies contemporary journeying myths are vigorously circulated as a basis for identification. Indeed, a number of social commentators have recognised that these personal narratives of transformation and growth, of self-discovery through physical, psychological and spiritual journeying, are particularly salient among young independent travellers. However, what is striking is that through this process localised systems of knowledge (both secular and spiritual) are often adopted, adapted and souvenired by the global traveller.

Situated within a larger research project which examines the role of extended international travel in the lives of young Australians, this paper explores the valorisation and privileging of the authentic 'local' that occurs within the backpacking culture

and the subsequent appropriation of 'local' spirituality, worldview, lifestyle and/or belief that commonly takes place. Drawing on ethnographic fieldwork, interviews with young Australian backpackers and discourse analysis of key travel guides and literatures, particular attention will be given to the way in which foreign cultures and/or landscapes can impact on the individual traveller's understanding of the world and their sense of self. With special emphasis on the interaction between minority world and majority world populations, the paper will further explore the way in which the journeying narratives and spiritual discourses that emerge in the young person's representation of their travelled identity can be understood as an attempt to reconcile self and other.

### **Relationships of belonging and foreignness on Vella Lavella, Western Solomon Islands**

*Ms Sarah Krose (University of Auckland); Dr Christine Dureau (University of Auckland)*

Of the 53 matrilineages (toutou) represented on Vella Lavella, over half are not indigenous to the island; a legacy of the early period of migration and headhunting in the Western Solomon Islands. Inter- and intra-island adoption, marriage and migration are still commonly practised. Such relationships between 'foreign' and 'local' are double edged - foreign lineages are needed to keep matrilineal lines strong, yet outsiders are perceived to bring many cultural practices which are often met with fear and suspicion by locals, materializing in stereotypes of place and sometimes accusations of witchcraft.

Subsumed within the distinctions of 'foreign' and 'local' are more subtle and locally pertinent differentiations of 'same' and 'different' people- a categorization that speaks more to kin relationships and the intertwining of matrilineal identities than a difference in custom and belief systems.

These social relationships are mediated informally by 'talk' and community gossip and secondarily by local councils who respond to local dissent. With the rising population and the influx of logging companies to the island chiefs have rallied for a renewal in matrilineal representation on local community councils, an aspect which had taken a back seat to colonial- and church-sanctioned governance since the early 20th century.

I consider how foreigners are accepted and incorporated, both into local communities and matrilineal systems. Concentrating on Southeast Vella, I examine the meeting points between concepts of 'foreign' and 'local' and 'same' and 'different' people, exploring how boundaries are formally and informally negotiated.

## **P23**

### **Selling culture without selling out: producing new indigenous tourism(s)**

**Convenors: Dr Alexis Bunten (Humboldt State University); Mrs Chellie Spiller (University of Auckland)**

**Thu 11th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00**

**Room H**

In the past, tourism has served as a crucial site where members of dominant societies consume and appropriate the cultures of subaltern groups often forced through necessity to participate in an industry that capitalizes on difference. Today, sustainable tourism is poised as an economic panacea for communities whose traditional ways of life have been compromised by the dominant societies to which they belong. Indigenous communities are responding to this opportunity (or threat depending on perspective) in innovative ways that set them apart from their non-Indigenous predecessors and competitors.

Indigenous participation in tourism forces collective introspection. With the choice to commodify one's culture comes great responsibility over cultural, material and spiritual resources. Developing a model for Indigenous cultural tourism that is competitive within the dominant political economy and upholds cultural patrimony is not an easy task. Beyond the practicalities of daily operations, Indigenous leaders must measure the potential for political, financial and cultural benefits of participation in tourism against cultural degradation that can result from packaging culture according to outside tastes and consumptive patterns. Approaches that support economic growth in tourism can be in direct conflict with traditional protocols governing cultural resources, intellectual property and secrecy, a tactic employed by many Indigenous communities to survive generations of physical and cultural genocide. Drawing from a range of case studies in New Zealand, Australia and beyond, this panel explores the innovative solutions that Indigenous leaders have developed to boost local economies through cultural tourism while upholding traditional values that govern cultural patrimony.

**Discussant: Manuka Henare**

#### **More like ourselves: ethics, representation and commerce in indigenous tourism**

*Dr Alexis Bunten (Humboldt State University)*

Drawing from case studies of indigenous-owned tourism operations in the US and New Zealand, this paper explores emergent cross-cultural business models rooted in non-Western values. Indigenous leaders are challenged with developing the strategies to succeed within the political economy of tourism, a system that is often in conflict with traditional protocols governing cultural resources and social relations. Indigenous values that reflect a commitment to the needs of the community are a core component of the business models of the case studies presented. Profitability may go hand in hand these values, but it does not trump them.

Unlike tourism enterprises operated by non-Natives, indigenous tourism is almost always tied to strategies that employ identity politics in larger arenas of concern for the host community. A system of checks and balances regulates operations to ensure the stewardship of tangible and intangible community property for present and future generations. This process often results in a highly competitive product that reflects the real lives of its workers rather than a simulacrum that blindly accommodates the tourist gaze. As a critical locus where ethics, commerce and representation cross-pollinate, an examination of indigenous tourism models offers great insight into contemporary practices in which economic independence, self-determination, cultural sovereignty and the maintenance of tradition are interwoven.

### **Embedded enterprise: issues surrounding cultural tourism development for diasporan Pacific cultures**

*Ms Jenny Cave (Waikato University)*

This paper discusses some of the critical issues that surround proposals for tourism attractions and enterprise development under consideration by Pacific peoples resident in New Zealand. Unlike other projects initiated from a standpoint of redress, this work was premised upon belief that societal marginality can be a positive position from which to preserve cultural uniqueness and develop a competitive place for Pacific enterprise in the mainstream marketplace.

A team of Pacific and non-Pacific researchers from Waikato University's Management School completed ten studies over a five year period. Responsive throughout to Pacific community concerns, these explored a hermeneutic -like circle of aspirations, interest in and capacity for cultural tourism amongst nine Pacific ethnicities; balanced against local, regional and international consumption of Pacific cultural product. Analytical techniques were primarily social constructionist, aimed at creating common meanings between several cultures.

Issues identified include: dynamics of protecting ethnic uniqueness and traditional cultural producers from commercialisation, inter-generational diffusion of values and language, precedence of diasporan familial and cultural obligations, misconceptions about and distance from potential markets, and notions of future wealth based upon current relationships. Each community encounters its own challenges, yet place and culture-specific solutions were identified which reconcile preserve cultural embeddness and ensure business viability. This work has implications for understanding of the issues that enable and inhibit community enterprise development, for both western and non-western contexts.

### **The commodification of Dogon culture: recycling, emulating, faking and displaying material identities**

*Dr Laurence Douny (University College, London)*

As classified in 1989 by UNESCO as a World Cultural Heritage site, the Dogon region and more particularly the Bandiagara escarpment stands as a highly 'touristified' place (Lane 1988, Doquet 1999, Ciarcia 1998, Cisse 2003). Its appeal rests on the elaboration of an 'authentic' cultural landscape that is nurtured both locally and worldwide through notably a mass tourism, anthropology, NGOs and the Malian government's Cultural Mission. Dogon villagers as entrepreneurs increasingly venture into business activities through notably performances such as masquerades (Doquet 1999, Richards 2000) and the production of craft. Both strongly contribute to the re-creation and consolidation of Dogon material authenticity and identities. In this paper, I propose to examine the emancipation of a local market based on the 're-cycling' of traditional and folkloric elements that are no longer used by the villagers and that leads to the development of a local economy that does not compromise people's cultural, intellectual and spiritual property. This is explored here through on the one hand, the production of craft (textile, wood carving and smithing) by the dyers and blacksmiths and on the other hand, the performance or 'self display' of spiritual figures in a village of the escarpment. I shall focus on the production, emulation, faking, display and selling of Dogon culture by Dogon people through strategies of adapting and transforming local material culture in order to suit the expectations of the tourists and by concealing Dogon's cultural values.

### **Tourists and the Batek of Peninsular Malaysia: who's exploiting whom?**

*Prof Kirk Endicott (Dartmouth College)*

The Batek De' are a group of about 800 hunter-gatherers and traders of forest products living in the tropical rainforest in Peninsular Malaysia. The Batek, like other Semang, have a long tradition of trading with farming peoples, including other Aboriginal (Orang Asli) groups and Malays, but they have also maintained social and cultural barriers between themselves and outsiders. During the eighteenth and nineteenth centuries especially, when they were subject to slave-raiding by Malays, they avoided contact with outsiders, except trusted trading partners, while living in small, nomadic groups deep in the forest. They also deliberately concealed their beliefs, customs, and even their names from outsiders.

Although logging since the 1980s has destroyed the forest in much of the Batek's traditional territory, many of them still live in the National Park (Taman Negara), where the forest has been preserved. There they come into contact with local and international tourists, especially near the park headquarters at Kuala Tahan. Over the last several decades, Malay tourist guides began including Batek camps in their tours of the wonders of the rainforest, and recently Batek established a special camp on the Tembeling River just above Kuala Tahan where they demonstrate their bush skills, such as making fire with sticks, and sell handicrafts, such as miniature blowpipes, to parties of tourists. In this paper I explore how the Batek represent themselves and their culture to outsiders for profit without compromising their own values or revealing the true meanings of their beliefs and practices.

### **The touristic packaging of Sydney 'Dreamings' at the expense of local Aboriginal custodial knowledge**

*Prof Dennis Foley (Newcastle University); Ms Jill Barnes (The University of Sydney)*

This paper draws historical links between Spencer and Gillen's transmission of the concept of 'totemic' landscapes to Australia from the United States and coining of the term 'dreamtime', controversy surrounding early touristic renderings of Aboriginal 'dreamings' at Uluru and contemporary conflict in Sydney between traditional custodians and Aboriginal organisations who have been empowered by governments to act as knowledge gatekeepers in the packaging of Aboriginal cultural heritage. It raises issues including the silencing of traditional owners and cultural re-invention, and explores some creative responses that have emerged out of collective introspection.

A case study shows how Indigenous usurpers of land and culture within NGO's supported by local and state governments have used the concept of 'The Dreaming' for their own political, financial and social gain at the expense of traditional custodians. It reveals that Aboriginal people who relocated from rural to metropolitan NSW now control the packaging of Indigenous cultural heritage for the tourism industry and outlines how once adversarial clan groups of the Sydney basin are beginning to unite to contest this generalist approach to Aboriginal knowledge and the claims that Sydney's original peoples are extinct.

### **Experiments in Inuit tourism: the Eastern Canadian Arctic**

*Prof Nelson Graburn (University of California, Berkeley)*

Tourism in the Eastern Canadian Arctic has been operating sporadically for half a century with an attractive combination of hunting, fishing, and Inuit art and crafts. The earliest organized efforts to the Eastern Canadian arctic were made by Austin Airways and the Povungnituk Inuit Cooperative spearheaded by Father Steinmann and NSO Pat Furneaux, and on Baffin Island by the West Baffin Island Coop originally led by Jim Houston. In the 60's, American sportsman Bobby May, married to an Inuit woman, ran a hunting lodge at Kangirjjuallukjuak flying his own plane. These operations can be considered in terms of intimate collaborations between Inuit and non-Inuit entrepreneurs working side by side to accommodate (intermittent) guests.

Since Inuit gained control of available capital resources through land claims and the creation of Nunavut and Nunavik, tourism has re-emerged as a tool for economic vitalization. This has been realized through the controversial licensing of Polar Bear sport hunting by many villages, scattered lodges providing hunting, fishing, and excursions (by ATV and sled dog), and artist coops. Many businesses are self-financed and subsidized and follow a cross-cultural pattern of operation and ownership characterized by intimate Inuit/non-Inuit ties. This paper explores the potential futures for Inuit tourism, and queries the notion of "selling out" considering the Inuit and non-Inuit cooperation in the mixed economy that characterizes Canada's far north. The common form of ethnic tourism: Inuit "acting" their culture for a passive audience only emerges with Inuit artists and the rare arrival of cruise ships.

### **How Maori cultural tourism businesses create sustainable wealth: the five well-beings model**

*Mrs Chellie Spiller (University of Auckland)*

The fundamental research question this multi-case doctoral thesis addressed was "How are Maori cultural tourism businesses creating sustainable wealth?" The purpose of the research was to assist Maori tourism businesses to more effectively respond to the need for sustainable development in the tourism sector from within their own contexts.

In addition to the environmental, social and economic dimensions of sustainable business, which are often referred to as the triple bottom line, this research identified two further key dimensions for sustainable tourism businesses: the cultural and spiritual dimensions.

By bringing these dimensions together in cultural tourism, Maori businesses demonstrate that businesses can succeed in not only creating financial wealth but also wealth across the spiritual, cultural, social and environmental realms. These realms can be summarised in the word “ora” which is the Maori term for wellbeing. Sustainable wealth creation involves Maori cultural tourism business increasing ora for all their stakeholders including shareholders, clients, employees, suppliers, communities and the environment.

The Five Well-beings model also provides clear guidelines for non-indigenous tourism businesses that incorporate indigenous cultural tourism aspects in their activities and shows how they can adopt approaches that are sensitive to the needs of indigenous communities and ecologies.

### **Indigenous culture in a ‘real’ Embera community of tourist professionals in Panama**

*Dr Dimitrios Theodossopoulos (Bristol University)*

In many respects Parara Puru is a typical Embera community: it is built in the rainforest, next to a river, it has a school (the only visible state institution in the community), and thatched roofed houses on stilts. However, unlike most other Embera communities in Panama, Parara Puru receives regular visits from groups of international tourists, and its inhabitants, unlike the Embera in non-touristic communities, enact, with remarkable consistency, an increasing number of Embera cultural traditions.

This paper investigates a number of transformations in the representation of indigenous (Embera) tradition as these become apparent in the cultural presentations performed for the tourists in Parara Puru, a community of Embera tourism professionals. Within the safety of their immediate community, the inhabitants of Parara Puru become authors of their cultural performances and celebrate their indigenous identity with artistry and respect, exploring new routes to cultural authenticity. They are also in a position to make a relatively comfortable living without having to leave their community, migrate to the city, and compromise their Embera identity through assimilation into the surrounding Ladino culture and society. Adopting a non-essentialist approach to the notion of cultural authenticity, I explore (a) the opportunities offered by tourism for transmitting indigenous culture to the next generation, (b) the possibility of obtaining knowledge about ‘authentic’ Embera practices through tourist performances, and (c) the new visibility of Embera culture realised through the tourism encounter.

### **Maori cultural tourism or just being ourselves? Validating cultural inheritance**

*Mrs Keri-Anne Wikitera (AUT)*

Tourism forms one of four major Maori economic development sectors in Aotearoa/New Zealand. The importance of indigenous tourism development is not limited to indigenous peoples as global influences impact on every nation’s ability to differentiate themselves as unique destinations.

This paper extends on a domestic tourism study that looked at the economic impact of educational trips to three different marae destinations. Marae are the cultural centers of tribal indigenous people of Aotearoa, the Maori. The study focused on the economic impact of marae visits. In addition to the economic impact findings other significant factors emerged. Marae operators (tribal owners, guardians) rely heavily on a complex ‘informal economy’ that includes cultural processes such as kaitiakitanga; koha and manaakitanga (these concepts include notions of reciprocity, cultural obligation and guardianship). These processes are not measured in traditional tourism development indices however the findings from the visitor experiences in the case studies show that they are significant to the cultural tourism product and the enhancement of indigenous mechanisms of guardianship and protection of cultural property. Visitor responses such as “a life changing experience”, “a spiritual awakening” and “a never to be forgotten experience” present a snap shot of the common themes of the survey respondents. The cultural processes embedded in traditional tribal practice on marae are not easily replicated, unable to be delivered by non-indigenous peoples and maintain cultural integrity of the hosts while at the same time regenerating the ‘authentic’ tourism product the emergent global travelers are seeking.

## **P24**

### **Claiming space: the new social landscapes of South Asia**

**Convenors: Prof Martin Fuchs (University of Canterbury); Dr Assa Doron (Australian National University)**

**Fri 12th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room F**

Social relationships in South Asia are increasingly negotiated via the public realm, both in urban and rural areas. Control of and access to public resources, spaces and common goods constitutes part of everyday life struggles. Many such struggles are over basic “civic amenities” (e.g., water, electricity), while others concern appropriation of and contestation over lucrative urban land. These developments coincide with state beautifications schemes, and bourgeois environmentalism (Baviskar 2002), involving

displacements and the disruption of earlier modes of livelihood. The informal sector is growing, economically, socially and politically. Marginalized groups are constantly forced to resituate themselves, either trying to defend spaces they had occupied earlier or looking out for new spaces and niches to occupy, both physically and symbolically.

Scholarship has emphasized both continuities with tradition (the modernity of caste) as well as new unanticipated forms of social and political empowerment amongst the marginalised - "the silent revolution" (Jaffrelot 2003). The challenge of understanding and analysing modern social structures has been taken on by anthropologists with respect to specific fields and issues (anthropologies of the state, of violence, etc.). What we now require is to rethink both the emerging forms of South Asian societies and the concepts we employ to understand those transformations. How do the new forms of public debate and struggle affect identities and subjectivities? How are social groups, actors, and places redefined? How do people on the margins negotiate the modern sectors? What becomes of the "subaltern" in places where traditional forms of domination are increasingly being challenged?

### **Plundering the Golden Temple: from princes to paupers in post nation-state Varanasi**

*Dr Sheleyah Courtney (University of Sydney)*

In approximately 1784, Ahalya Bai, Holkar Queen of Indore raised the Kashi Vishvanath mandir - the Golden temple of Varanasi - that which Aurengzeb the mogul emperor had razed and afterwards replaced with the mosque known as Gyanvapi masjid. For this and other Hindu restorations she acquired enduring fame in Varanasi and beyond as a great and valiant queen.

The Golden temple has been destroyed more than once alone. In its numerous incarnations, the Kashi Vishvanath mandir is a site that has been and continues to be highly contested, a locus now reflecting both local and national communal tensions between Hindus and Muslims that share parallels with neighbouring Ayodhya. In 1992 militant Hindus tore down its Babri masjid because it had (allegedly) been built over the birthplace of Rama.

In 1984 the UP Government seized control of the Kashi Vishvanath temple from the priests who were formerly its custodians. Barbed wire separates mosque and mandir, police appointed by the government to guard the temple daily interfere with movement of priests, pilgrims and populace, this escalating since 9/11 and its aftermath. This has all created ongoing economically pauperizing and culturally disruptive effects on pandits who have been displaced to margins of temple operations and pushed into mercantile domains, largely the silk trade. Yet these Brahmins fiercely defend their identity, one intimately involved in relationship with the temple and the formation of masculinity on the basis of continuity of high status in Varanasi via self-assertion against police, verbal struggle and occasional strikes.

### **Toilets, temples and holymen: the politics of place in Banaras, India**

*Dr Assa Doron (Australian National University)*

The sacred city of Banaras is well-known as the city of temples. Still, it was surprising to find a public toilet which also functioned as a temple, with the caretaker said to be a powerful tantric. During my fieldwork in Banaras, the toilet-baba (holymen), as he was known, became increasingly controversial as he began to expand his territory, turning the public latrine into a small "empire". I use the term "empire" to denote not only the number of assistants and devotees he had under his jurisdiction and guidance, but also the considerable spatial expansion of the toilet space on one of city's most sacred and frequented ghats (landing steps into the river) - Assi ghat.

This paper examines the controversy that has accompanied the development of this public latrine and the complex dynamics that were revealed in what eventually turned out to be a very violent contestation of ghat space, involving government officials, local boatmen and priests. The ultimate disgrace of the toilet-baba and razing of the toilet - cum temple - constitutes the climax of this story.

Using this case study I attempt to address wider concerns pertaining to the relationship between place, identity and power. Following Escobar (2001), I argue for the need to consider how 'culture sits in places', and examine the complex ways in which people continuously negotiate, redefine and assert their identities through everyday experiences, practices and perceptions of place.

### **Picnic on the beach of Cox's Bazar: claiming a public space or an exercise of citizenship by a Bangladeshi minority?**

*Mr Than Tun (University of Western Australia)*

Rakhaing people of Cox's Bazar, southern Bangladesh, have "Htama-baung" (picnics) on every Friday between the full moon days of May and July, on a shady area of the world longest beach. The development in tourism from the late 1990s has transformed the beach areas, making Rakhaings to shift one place to another for their collective picnics. On Friday, Rakhaing in their friendship groups gather on the beach to drink alcohol, sing and dance, while both males and females dressed in western cloths. Htama-Baung, which involves activities not common in majority Bangladeshi community, can be seen as Rakhaings, the Buddhist minority, are claiming a public space through an enactment of ethnicity against the tourism infrastructures, as well as political and cultural dominances of Bengali majority. In this sense, Htama-Baung is Rakhaing's claim to a public place to conduct cultural activities, against the forces of domination, which include the state, economic interests, and Islamic

conservatives. At the same time, an ethnographic study of the picnics also reveals that Rakhaings see Htama-Boung as an act of expressing their belonging to the nation-state of Bangladesh. It is a claim of their rights to use the beach for their distinct cultural activities, as much as the domestic Bengali tourists have their claims to a territory of Bangladesh. Htama-Boung is the appropriation of a space by Bangladeshi Rakhaings to express their ethnic distinction and national belonging.

### **Can't find nothing on the radio: access to the radio frequency spectrum in Nepal**

*Dr Michael Wilmore (University of Adelaide); Mr Pawan Prakash Upreti (Equal Access Nepal)*

This paper contributes to theorization of the relationship between state and civil society institutions in South Asia through an examination of radio broadcasting regulations in Nepal. The development of new forms of media and wider media access are often regarded as instrumental to the transformation of social and political identities, especially through the roles media play in the construction of civic institutions, of new relationships with the nation-state, and in the emergence of information as the basis for many common goods and services. This paper argues that the theorization of these transformations must encompass an understanding of the state's role in the regulation of media activities, especially the licensing of broadcasting and publication, if we are to evaluate people's ability to take advantage of the potential that media may offer in bringing about political empowerment within the social landscapes of South Asia. This paper examines these issues in the context of the dramatic increase in independent radio activity in Nepal, which has been lauded as an all too infrequent sign of positive social change in a country beset by chronic poverty and political instability. However, Equal Access, a non-governmental organization producing radio programs focused on social change in Nepal, has recently produced the first survey of broadcast signal reach for independent radio organizations, which indicates that inadequate coordination of the licensing of broadcasters has led to signal interference in many locations due to unregulated competition over the use of the radio frequency spectrum.

### **Iconic Dharavi: slum as contested space**

*Prof Martin Fuchs (University of Canterbury)*

The paper centres on Dharavi, the prototypical slum in Indian discourse. It combines a look from afar with a look from inside. "Slums" represent key experimental sites with governmental projects, economic interests and middle class sensitivities on one side, and the social engagement of people considered marginalized, and their strategies of resistance, on the other. Slums are under contradictory pressures, to get "normalized" as also to contain and preserve difference. Those considered marginalized engage with the state and the public sphere in new ways, including creating their own modalities of governance. The concepts of "political society", "civil society", or "social movement" cannot adequately grasp this new constellation. People engage with the larger world in a wide range of ways, helping create new political possibilities, but also interlinking with a wide range of other networks, including various religious ones. They are exploring new livelihood prospects, but also new ways to gain respect, give life a new horizon, and find security and a place. Many of these engagements happen on the borderline of what is conventionally being distinguished as public and private. We have to rethink the usefulness of this distinction, as we have to rethink our ideas of sociality. The paper takes "slums" as exemplars of informality, economically and socially, considering informality as both constraining and enabling, but also as in peculiar ways intertwined with the "formal" sector. The paper will suggest the concept of "translation" to access this complex new and undertheorized area of relationship and interaction.

### **Appropriation and acculturation: the theft of 'Islamic' identity by the state in Pakistan**

*Dr Ian Bedford (Macquarie University)*

Public spaces, rallying points for public discourse in Pakistan where Islam is concerned have favoured the public inculcation of forms of Islam considered fundamental to the 'ideology of Pakistan'. From 1947, and most particularly since the rule of the military dictator Zia-ul Haq through the 1980s, much of the actual patrimony of the regions included in the nation has been overlooked or marginalized. The language of state in Pakistan is Urdu - which has little or no vernacular tradition inside the country. In the Punjab and Sind in particular, Islamic traditions are bound to vernacular languages and cultures, and are far from 'fundamentalist'. But in many areas of policy - ranging from the provision of textbooks to schools (a theme explored by the historian K.K.Aziz) to the administration of shrines - a public re-definition of Islam has been undertaken which seeks (not always with success) to override what 'is' in order to equip Pakistan with an Islam more responsive to the supposed requirements of a national ideology. This project aims at a radical 'replacement' of identity for the new nation. The paper will consider ways in which public sites and arenas become controversial.



## P25

### At home in mobility: ethics of hospitality and belonging

Convenors: Dr Hazel Tucker (University of Otago); Ms Donna Keen (University of Otago)

Wed 10th Dec, 08:30-10:00

Room D

Notions of home have become increasingly complex within a highly mobile world (Jackson 1995; Morley 2000). Historically, the western notion of home as a fixed, permanent location has been used as a colonising mechanism to appropriate the spaces of the colonised. For example, the practice of Terra Nullius signified land as without ownership regardless of the presence of nomadic groups. However, in a post colonial context in which increased mobility has continued to displace and transform the notion of home, the ethics of belonging has increasingly been called into question. Subsequently, also, notions of host and guest are increasingly reconfigured and contested. The panel thus seeks to address questions such as: Where do the bounds of hospitality lie?; Who decides or has the right to claim sovereignty in order to offer or create the home?; How are citizenship and national identity materialised through appropriation of spaces and what are the ethical implications of claiming a home to host?; Within settler societies who can be host and who is guest?

Contributions to this session will engage with issues of home and hospitality such as the use of land and resources within a post colonial context and the performance of individual acts of hospitality. The panel thus aims to provide opportunity to explore ways in which contested notions of home, belonging, host and guest are negotiated and performed within and across various sites of house, region and nation.

#### Walking home: weaving together a sense of belonging

*Dr Katrín Lund (University of Iceland)*

[Attendance unconfirmed.]

This paper explores how a sense of belonging is created through the co-constitutive act of walking in different situations and environments. It examines how space is narrated and correlated through the activity of walking which provides different senses of 'being at home'.

#### Leaving home for home: Southeast Asian boarders and their conceptions of home

*Mr Wee Loon Yeo (University of Western Australia)*

In 2007, I carried out ethnographic research on a group of Southeast Asian international students who have called St Andrew's Grammar School, a private all boy's boarding school in Western Australia, their home away from home. The boarding school, located in an affluent, leafy suburb appeared to be a cynosure of multicultural harmony, where the students live highly regulated lives. The research sought to find out how international students came to terms with cultural differences and positioned themselves in a complex environment such as a boarding school. Conversations revealed that this highly mobile group of students were constantly confronted with the dilemma of belonging and where home was for them. For these boarders, 'home' became as Baldassar (2001) describes, a shifting centre which does not stabilise. Hence, this centre was wherever the boarders were not.

Drawing on my experiences in the fieldsite, I discuss the international students' search for 'home' and their gradual acceptance of calling the boarding house a place where they belong. This discussion will also explore the boarders' reaction to cultural differences and its influence on their demarcation of home.

#### 'The Philippines welcomes you!' - hospitality as industry; sex tourism and expatriation in a Filipino community

*Dr Rosemary Wiss (Macquarie University)*

In national tourist promotions the Philippines is represented as having a history of welcoming strangers with Filipinos excelling in hospitality. Colonial history muted, foreign tourists are welcomed to the ongoing cultural mix with hospitality represented as unconditional. Derrida (2000) argued that unconditional hospitality is impossible, to be hospitable it is necessary to have the 'mastery' to host others, to deny particular visitors and to close off boundaries (ibid: 151). It is this tension that makes for the potentiality of hospitality; hospitality contains the notion of inhospitality. This paper considers the ways hospitality and belonging are articulated, and circumscribed, in a Filipino community which is home to a sex tourism industry and a foreign male expatriate population. It argues that in the sex tourism economy is produced out of foreigners' desires for an unscripted island Utopia, imagined as uninhabited except for the necessary extras - the welcoming natives and accommodating women. Some foreigners who came for the transient and anonymous experience of sex tourism have married and produced children entering into enduring and intimate kinship relations. These marriages occur between two kinds of outsiders - foreign men and non-local bar-girls or 'stranger women'. Hence, while foreign men seek harmonious gender relationships and a more

traditional sense of community and belonging they have entered into networks of multifaceted and intricate political and kinship connections - and disconnections.

### **The Shuf mountains as 'Junblatt's place'. Hospitality and the political construction of regional estates in Lebanon**

*Dr Isabelle Rivoal (CNRS)*

During the war in Lebanon in the summer of 2006, scores of Shi'as endangered by Israeli bombings in South Lebanon fled from their homes to the north. Thousands sought refuge in the Shuf mountains, a traditionally mixed Christian-Druze area, where they are said to have been "welcomed by Walid Junblatt" the Druze leader.

This paper questions the presumed linkage between communal leaders and particular places in present-day Lebanon where controlling a stronghold is no longer about owing the land and subjecting sharecroppers to the landlord's domination. My main focus is to explore the range of sociological patterns that constructs Junblatt's unchallenged appropriation of a territory he does not legally own.

I will demonstrate how the space is politically constructed in the Shuf and how most of the significant relationships there revolve around Mukhtara, the alleged sacred place where the Junblatt have been living for more than 300 years. Moreover, when people say that "Walid Junblatt is the door of the Shuf", they express the very idea that the entire region is a private place for Junblatt and that, as the "lord of the house", he is the only one entitled to display hospitality.

The concluding part of this presentation will address the 2006 situation that failed to challenge Junblatt's legitimacy in the Shuf. Indeed, some of the "guests" claimed to be labelled as "refugees" instead of "guests" asserting that they were previous owners of the place or proclaiming that resistance and Lebaneseness were the real notions at stake here.

## **P26**

### **Re-thinking intellectual property rights**

**Convenor: Dr Antje Linkenbach (University of Canterbury)**

**Mon 8th Dec, 13:30-15:00, 15:30-17:00**

**Room J**

Scholars from various disciplines have contributed to the debate on IPR discussing issues of bio-prospecting, patenting and commoditization of local knowledge and biological resources. Critical voices draw attention to the conflicting agendas of the actors involved (traditional communities, private and public users of biological resources, states, transnational alliances) and highlight the contested areas of debate (ownership, access, compensation, conservation). Discussions focus on legal and ethical aspects.

However, the current debate limits the scope of reflection by bracketing context and using concepts restrictively. Traditional knowledge and biological "resources" of nonwestern communities are discussed referring to the concepts of "property" and "ownership" – applying modern legal frameworks. Criticizing appropriation by outsiders turns into an (often patronizing) debate about "protection" and "compensation" according to (inter)national legal specifications. Even by acknowledging the rights of traditional communities, the IPR regime is a tool to control decision making processes, concealing structures of power and hegemony.

The panel intends to open up the debate by reflecting existing concepts and their implications while searching for alternatives. Scholars are invited to discuss the following questions theoretically, starting from particular social contexts: Can biological resources and knowledge of traditional communities be seen as property or are concepts of stewardship, unique gift, public good more adequate? Can we assume cultural knowledge to be bounded and exclusive? Should local knowledge be "protected", are IPR the adequate means? What do the notions of "protection" and "compensation" imply? How are we to conceive the connection between the right to knowledge and resources and the right to self-determination?

### **Culture and property in the Waitangi Tribunal**

*Dr Hal Levine*

When the Waitangi tribunal finds an item of property or other aspect of a claimant's way of life to be a treaty protected taonga it recommends that government act to protect that taonga. This approach has enabled Maori groups to successfully advance claims that they have rights additional to those of ordinary citizenship to a variety of specific resources and less tangible things. Ten years ago I said that this "cultural strategy the tribunal adopted would, if taken up effectively incorporate Maori culture into the public domain and give its interpreters considerable power (as "partners" in a bicultural state) to frame governmental policy." (Levine 1997). Culture and Property in the Waitangi Tribunal, examines the situation today as the cultural approach is being applied to intellectual property claims. The paper particularly looks at parallels between anthropology and the Waitangi tribunal as organizations with a interest in ownership and control of the concept of culture.

### **Let's abandon intellectual property rights**

*Dr Owen Morgan (University of Auckland)*

The intellectual property regime provides a problematic form of protection for indigenous peoples. Intellectual property rights (IPRs) are a Eurocentric construct increasingly important in protecting the European and United States entertainment and information technology industries. Even the primary justification for IPRs - the economic incentive theory - has little relevance for indigenous people. IPRs, which are essentially commercially oriented and protective of individual interests, are not well suited to protect the interests of peoples who may have a non-commercial and community orientation.

In New Zealand, the debate has involved discussion of how IPRs can be used to satisfy Māori demands. Some progress has been made, as witness the safeguards under the Trade Marks Act. However, this paper proposes an alternative solution that would consign IPRs to a subsidiary role. It does, however, recognise the primacy of the rule of law.

(i) Identify elements in Māori culture that Māori wish to protect. This paper will report on the outcome of preliminary focus groups.

(ii) Develop sui generis legislation drafted from the perspective of Māori.

(iii) Allow IPRs to co-exist with the new sui generis regime to provide parallel protection for Māori.

The proposal mimics the protection recently given, with the overwhelming support of the Parliament, to the economic interests of overseas owners of events such as the Rugby World Cup. Such legislation is a model for similar sui generis legislation that could easily be enacted to protect Māori.

### **“Like a second skin”: a step towards a sui generis protection of intangible cultural property in Fiji**

*Dr Guido Carlo Pigliasio (University of Hawaii)*

The flow of new legal ideas associated with traditional knowledge and cultural expressions (TKEC) in an era of cross-national ideologies of culture, tradition and authenticity represents a real challenge for the modern ethnographer, in terms of following their agency, architecture and effects. Multiple ideas, voices, agendas, and interests produce contemporary engaged ethnographic practices. A few centuries ago, indigenous songs, dances, performances, rituals and ideas did not need any intellectual property protection, for people maintained ‘physical control’ over their identity and cultural heritage. The issue of ownership of cultural property is becoming a prime moral issue in legal anthropological parlance, a condition sine qua non to understand the sociocultural evolution of TKEC. The combination of the two notions, cultural heritage and cultural property, is particularly relevant to the reification of identity in the case of intangible, immaterial TKEC ownership. Pacific islanders had their concept of ‘intellectual property’ for centuries. Several landmark cases recognize a pre-existing system of law among indigenous peoples inseparable from the concept of ‘identity’. These cases also suggest that neglected non-western epistemologies may provide us with new concepts and modes of organizing and protecting the appropriation, misrepresentation and misuse of their cultural heritage. Collaboration with the stakeholders, and legal anthropological research points to an intensification of the meta-locale, cross-border interactions and growing interdependence between local, national and transnational actors through a de-localizing process in which social spaces, borders and customs lose some of their previously overriding influence.

### **Appropriation of plant related knowledge under the EPC – an illustration with a European patent on the processing of Teff flour**

*Ms Abeba Gebreselassie (Aarhus University, Denmark)*

States are dependent on each other for plant genetic resources. A company's knowledge as to the actual or potential use of the resource can be a decisive factor to start negotiating on access. In a more general statement, a company will be more interested to access a plant genetic resource if the company knew the uses and method on how to use the plant genetic resources. Teff is an Ethiopian plant genetic resource with many identified uses such as, being gluten free; it can be used for the preparation of food for people who are gluten intolerant. Besides, there is an ‘Ethiopian way’ or a ‘traditional way’ of processing Teff flour, and the flour can be used among others for baking flat bread like pancake.

In 2004, the Ethiopian government and the Netherlands Company, Health and Performance Food International B.V. signed the Agreement on access to and benefit sharing from Teff plant genetic resources. In 2007, the European Patent Office granted a patent on the processing of Teff flour to the Netherlands Company (EP 1646287B1). The company claims to invent a new method to process Teff flour. This paper examines as to whether the company's claim is an invention which is different from the Ethiopian way of processing Teff flour or whether it is a ‘misappropriation’ of Teff plant related knowledge. This discussion indicates that the patentability requirements supported by practical factors may allow a patentee to misappropriate plant related knowledge, especially, when the knowledge is outsourced from another country such as Ethiopia.

### **“Compensation” and “self-determination”: a contradiction?**

*Dr Antje Linkenbach (University of Canterbury)*

Ownership of indigenous and traditional knowledge is formally acknowledged in the Code of Ethics of the International Society of Ethnobiology. The Code states that these groups “must be fairly and adequately compensated for their contribution

to ethnobiological research activities and outcomes involving their knowledge". The need for compensation and sharing of benefits was enforced in the United Nations Convention on Biodiversity. Especially the pharmaceutical industry has pioneered approaches to compensation and benefit-sharing. The paper will critically evaluate these approaches under the following main questions: who decides about forms of compensation, who are the beneficiaries, whose interests are guiding the compensation schemes?

The paper will further reflect on contexts and implications of the notion of compensation; this includes looking at the semantics of the term and asking about meaning and use of compensation in different social fields (law, labour, risk management). Does the concept a priori exclude equal participation of the two sides in negotiations? The concept of compensation will then be confronted with the concept of right, in particular the right of self-determination. Indigenous people clearly link control over their knowledge to land rights and self-determination and the question is whether a hegemonic notion of compensation might clash with the idea of self-determination as having control over one's life and resources and being able to freely decide about and pursue one's own economic, social and cultural developments.

### **The impossibility of invention: designer fashion , copyright, and cultural appropriations**

*Dr Catherine West-Newman (University of Auckland)*

It is customary in European cultures to identify works of art and design as creations that spring from the imagination of named individuals, and are therefore taken to constitute their own personal property. This assumption grounds a claim to ownership of copyright in law, the capacity to control the terms and conditions under which the image or object may be reproduced. In an increasingly extensive global fashion market there are issues here of authenticity, originality, and ownership in an industry which demonstrates increasing economic significance. In this paper I argue that the distinctions between 'original' designer fashion, street style, and 'ethnic dress' are irretrievably blurred in the 'original' garments of designer fashion. I look at what it means to claim ownership of fashion when themed collections and individual designs are in fact assemblages of diverse elements of (often) unnamed origin drawn from a style vocabulary of multiple sources and influences. I question whether, in the postmodern, self-conscious discourse of fashion as an irrational and self-referential recycling of image and message in the free play of consumer style, fashion designs are inevitably and always in the public domain? If they are indeed a communal resource, freely available for emulation, adaptation, mutation, and appropriation then they share the nature of those artefacts of non-European cultures that are commonly understood as collective representations that exist outside the protections provided by copyright laws. Finally I explore the implications of these propositions for the possibility of claiming legal protection for 'ownership' of individual designs.

## **P27**

### **Indigenous participation in Australian frontier economies**

**Convenor: Dr Ian Keen (Australian National University)**

**Tue 9th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room E**

Indigenous Australians have been largely invisible in many economic histories of Australia. Where they have been mentioned, topics include differences in concepts of property, frontier violence, and the pastoral industry. Variation both in Indigenous economy and Indigenous participation in colonial and national economy has been generally neglected, and Indigenous people are regarded as having been largely excluded from the market economy, except for the pastoral industry. There is now a sizeable gap between the economic histories that largely omit Indigenous participation in the colonial economy, and the large number of individual studies that document this involvement. The proposed panel will examine Indigenous involvement in the Australian economy and resulting hybrid economies, across a broad range of times and places from historical and anthropological viewpoints. The panel arises from an ARC linkage project on the topic, and interim research results will be presented. Themes will include changing exchange networks, conflicts over property, comparative settler economies, and engagement in coastal economies. Other papers on this broad theme are invited, including research on other settler economies including New Zealand.

**Discussant: Jon Altman**

### **The emergence of Australian settler capitalism in the 19th Century and the disintegration/integration of Aboriginal societies: hybridization and local evolution within the world market**

*Prof Christopher Lloyd (University of New England)*

Australian settler capitalism emerged under the tutelage of the British state within its geopolitical and capitalist dynamics in the early 19th Century. The landmass of Australia was 'cleared' of impediments to pastoral and other extractive capitalism and the Aboriginal inhabitants were marginalised and decimated. But the great barrier to unfettered capitalist accumulation within the settler mode of production was that of labour, as Wakefield and Marx understood. Labour was far from homogenous and the search for suitable supplies roamed across the world. Meanwhile, the Aboriginal Australians managed to remain as a living

presence in the frontier districts and recent research and understanding is rediscovering the hybrid local economic forms that emerged in many places, often in the interstices of the settler world and in an uneasy oppositional alliance with local settler communities. Aboriginal people supplied labour and developed other economic relations with settlers in many places. This paper examines some of this recent research and writing and develops an argument about how these hybrid local economic formations were able to emerge and survive within the expanding world market of the 19th Century. This new account has important resonances for contemporary debates about the nature of 19th and 20th Century settler capitalism in Australia and the place of Aboriginal people in Australia today.

### **Conflicts over property at King George Sound**

*Dr Ian Keen (Australian National University)*

Certain accounts of conflict over property on colonial frontiers use a metalanguage that assigns similar values and motives to actors of radically different cultures. Anthropological approaches to property, however, tend to emphasise cultural differences. Are there universal concepts underlying property concepts across cultures, and if so how are they developed in contrasting institutional frameworks? The paper explores these issues with reference to conflicts over property recorded by Captain Collett Barker at King Georges Sound in the southwest of Western Australia, where Aboriginal people entered into exchange relations with the British garrison in the late 1820s. A key issue for Barker was 'trust'.

### **The appropriation of Aboriginal land and labour at Karunje Station, north western Australia**

*Dr Anthony Redmond (ANU); Dr Fiona Skyring*

This paper describes how a major pre-colonial centre for Aboriginal ritual and economic exchanges in north-western Australia became transformed into a labour camp for the pastoral and sandal-wood economies which evolved in this area in the early 1920s in the wake of settlement by de-mobbed veterans of the British Army. The analysis combines the perspectives of an anthropologist and an historian to explore how indigenous and settler notions of spatiality and temporality in the north-eastern Kimberley region became articulated to sustain an uneasy accommodation for over forty years. This approach is intended to counter a strong tendency in Aboriginal studies to privilege experiences and imagery of spatiality over temporality as though these two could be considered in isolation from each other. The issue of transformations of indigenous trading networks alongside the rapid commoditisation of time and space in the colonial context allows these two imaginary schemata to be treated as interdependent.

### **Dingo scalping and the frontier economy in the north west of South Australia**

*Dr Diana Young (Australian National University)*

During the early decades of the twentieth century intrepid bushmen made a living from collecting the government bounty on wild dog (dingo) skins. These men, so called doggers, were the first non indigenous people to take up residence, albeit illegally, on the last tracts of Aboriginal land left unleased to settlers in the central reserves. Doggers needed the skills of Aboriginal people whom they paid in goods such as tea, tobacco, flour, metal axes and clothing, to hunt the dingo. Exchange with doggers was frequently the way that Aboriginal people obtained settler goods. H.H. Finlayson wrote that dingo skins were a sort of currency in central Australia. In 1937 the newly established Ernabella Mission intervened in this trade by offering Aboriginal people the full bounty thereby obviating the need for doggers as middle men.

For Pitjantjatjara and Yankunytjatjara people hunting for dingo on an annual seasonal basis continued into the 1960s. This enabled both returning to their own country and the receipt of cash payment for the scalps that they could translate into store bought and highly desired goods.

This paper considers the role of dogging in a frontier economy but also in an economy of images. It examines the role that dingo scalping played for Anangu in re imagining themselves at a time of cataclysmic change.

### **The Torres Strait pearling industry: sheltered workshop or cultural hothouse?**

*Dr Jeremy Beckett (Sydney University)*

As an 'Internal Colony' the Torres Strait Pearling industry enabled the continuation of a marginal industry in an otherwise high labour-cost economy, and enabled several decades in which the 'new' Torres Strait culture could be consolidated. A majority of workers in the industry had no direct contact with the Anglo-Australians who controlled it, effectively 'at arm's length'. Rather the relation was mediated by a few Islanders, effectively indigenizing the industrial system as far as Islanders were concerned. The decline and eventual collapse of the industry in the 1960's initially forced men back into the subsistence economy, but with a sense that they needed and were entitled to the commodities to which they had become accustomed over the preceding three generations. The opening up of employment opportunities on the mainland provided not only an alternative avenue, but cash incomes which did not depend on subsistence production to be sufficient. However, much of the work could be achieved through adapting pre-existing ties among Islanders, dealings with employers being mediated by a few individuals.

**Realities, simulacra, and the appropriation of Aboriginality in Kakadu's tourism***Mr Chris Haynes (Charles Darwin University)*

The tourism economy of the Northern Territory's Top End is estimated to generate about \$400 million annually, of which I estimate Kakadu National Park generates about \$100 million. Yet my estimates also show that traditional owners and other employees of the park receive less than \$3 million annually, about ninety percent of which is paid in park wages and rent to traditional owners, with the remainder being generated directly from tourism sources.

In this paper I problematise how Kakadu's Aboriginality has been appropriated as a means of promoting both the Park itself and the Top End generally, yet how representations of 'Aboriginal culture' are difficult to reproduce for park visitors. I argue that what passes for Aboriginal culture in the promotional material has very little to do with contemporary Aboriginal culture or contemporary Aboriginal economy in the Park region. The thin nexus that existed when Kakadu was declared nearly three decades ago has become even more tenuous – with the Park's famous Seasonal Aboriginal Calendar, for example, being no more realistic as a signifier of contemporary culture than the park's ancient rock art. I use this example to explore ways in which more realistic connections might be made between tourism and the Aboriginal economy.

**'Who you is? Work and identity in Aboriginal NSW'***Dr Lorraine Gibson (Macquarie University)*

Ideas and practices relating to work, productivity, leisure and consumption are a source of much disagreement and ill-feeling between Indigenous and non-Indigenous people in Australia. For dominant western cultures, labor in its most common guise of 'work' offers a cogent means through which people come to know themselves and become known to others (Crawford 1985). How does this notion translate to Indigenous social realms? This paper will offer an ethnographically grounded examination of the intersections between work/employment and identity for Indigenous people living across rural, regional and urban locations in New South Wales, Australia. What does it mean to be a productive and valued person within Aboriginal society and in what ways is this tied to and/or antithetical to participation in the mainstream economy? How are Aboriginal people appropriating ideas of work and productivity as a means to forging a particular identity?

**The Aboriginal heritage industry: ka-boom or busted!***Mr Kado Muir*

Mining is not a sustainable industry. It is exploitative, destructive and unstoppable. Yet it is powerful, it is the lifeblood of the Boom in Western Australia and is fueling the prosperity of the Australian Nation. In most cases mining operations are located at the modern day Australian frontiers. Mines are developed where Aboriginal people are the main if not the only long term residents of localities. The developments of mines often come at a cost to Aboriginal residents and people are forced to consider weighing up the opportunities against the losses and at the end of the day resign themselves to the inevitability of mining. In most cases participation in an Aboriginal Heritage Survey for anything ranging from \$300 to \$600 per day is the only income community members may derive from a mining project. This income is paid begrudgingly on behalf of the miners and the community people are often compromised on their ability to maintain the integrity of their culture, their sacred sites and their responsibility for future generations. This paper will consider the real costs and shed light on the lack of benefits flowing from mining in Australian frontier environments to the long term Aboriginal residents of those areas. It identifies Aboriginal Heritage as an Industry and considers the issues and implications of Aboriginal participation in this integral yet under valued aspect of mining and resources development.

**Aboriginal entrepreneurialism in the context of land use (mining) agreements***Dr Sarah Holcombe (ANU)*

In this paper I'd like to explore the issue of Aboriginal entrepreneurialism in the context of a remote economy that is dominated by a regional mining boom. In the Pilbara region of Western Australia Aboriginal people, as Native Title holders, are today enmeshed in a political economy that hinges on the individual's relationship between their Aboriginal 'community' and a series of complex land use agreements over their lands. The land use agreements made between Aboriginal groups and mining companies, and related commercial opportunities, have inspired a class of Aboriginal business people or entrepreneurs. By analyzing the strategic engagement of several of these entrepreneurs with various mining company interests, it is clear that there is no 'type' of Aboriginal entrepreneur, rather there is considerable entrepreneurial diversity. However, the socio-cultural milieu within which these entrepreneurs operate suggests that there are parameters that structure this engagement. An analysis of these parameters offers insight into the motivations of these entrepreneurs and the tensions between 'success' and 'community' membership.

## P28

## Social transformation in the United Kingdom: appropriation, class and identity

Convenors: Dr Elizabeth Hart (Nottingham University); Dr Cathrine Degnen (Newcastle University); Dr Gillian Evans (Manchester University)

Thu 11th Dec, 08:30-10:00, 10:30-12:00, 13:30-15:00

Room G

The aim of this panel is to synthesise ideas about social transformation and identity which in different but related ways are the subject of ongoing discussion and debate amongst anthropologists and others concerned with social change in the UK (see for example, Macdonald et al. 2005).

Appropriation is conceptualised as the creative process of coming to terms with - narrating, remembering, sense-making and learning about - the profound implications of socio-economic and political change.

Themes include:

- how notions of belonging and of self are mediated through discourses of 'knowing' and about place in the former coalfields of South Yorkshire (Degnen)
- how recent interest in Family History and genealogical research in the UK deepens contemporary understandings of social class and renders class identity more arbitrary (Edwards)
- the social and political position of the white working classes in contemporary Britain (Evans)
- narratives of loss and displacement amongst former pottery workers (Hart)
- how forms of low-status hospital work and a discourse of working-class masculinity are individually reconstrued to express intimacy and solicitousness, even gentleness (Rapport)
- the formation and inheritance of interracial identities (i.e 'mixed-race') (Tyler)

References

Macdonald, S., Edwards, J. and Savage, M. (2005) Introduction: Community, Continuity and Change in the Study of Britain: A Festschrift for Ronnie Frankenberg *Sociological Review*, 53, 587-602.

**Chair: Pnina Werbner**

**Discussant: Marilyn Strathern**

### 'Max' and 'Wardy': Masculine porters appropriating gentleness and solicitude in a Scottish hospital

*Prof Nigel Rapport (St. Andrews University)*

This essay offers an interpretation of the intimacies and attachments expressed in the working practices of hospital porters as they go about their daily rounds in a Scottish medical institution. In this overwhelmingly male, occupational grouping, undertaking tasks deemed largely peripheral to the skilled and prestigious purpose of the institution that employs them, a gentleness and a solicitousness can be found which might be seen to belie the rude, masculine forms in which it is expressed. In the form of teasing and reciprocal challenging that takes up much of the spoken interaction among porters during the working day --who is the laziest, the most effeminate, the best at drinking, sex, skiving off work, fighting or playing football-- can also be found the ambiguous expression of knowledge and affection for one another. In the intricate forms of mutual teasing and challenging, heads and bodies metaphorically touch: intimate emotions and relations are given ambivalent expression.

Indeed, there is a distinct discourse of porters openly reaching out to one another in the Hospital, in friendship and mutual support: hope, warmth, love, fear, grief and pain are quite explicitly adverted to. In the context of two porters' stories in particular, the essay recounts a more gentle discourse of mutual solicitude, exploring how it sits alongside the more conventionally masculine teasing and bravado in an uneasy partnership.

### FOR SALE: housing market, labour market and community relations in Endcliffe, Sheffield

*Dr Massimiliano Mollona (Goldsmiths College)*

Endcliffe is an area of 'urban deprivation' of Sheffield where relations between the white, Pakistani and Yemeni 'working-class' communities are fraught with tensions and conflicts revolving around job opportunities and housing allocations. The paper explores local notions of housing and labour markets, two 'mechanisms' through which relations between people, things and environment are made visible and durable, often leading to unequal forms of appropriation and distribution. In particular, the paper discusses two registers of appropriation in Endcliffe – one based on cultural identity and the other based on class stratification – and claims that the interlocking discourses of class and culture (here in the specific form of 'race') in Endcliffe led to local political tensions and to ineffective council-level policies.

### **Cultural politics and the white working classes in Britain**

*Dr Gillian Evans (Manchester University)*

Whilst Bermondsey people lament the death of an industrial, inner-city community based on closely knit ties of kinship and residence or 'born and bred' criteria of belonging - and are preoccupied with trying to defend their way of life - learning 'how to have an explicit cultural identity', to be a 'new ethnic group' in order to compete in a multicultural social climate - the political and economic struggles which have historically defined what it means to be working class in Britain are forced into the background. This highlights the present danger, which is that even as we celebrate multiculturalism in Britain or wonder whether it has past its sell-by date, little emphasis is placed on those institutions - political or economic - through which relatively poor people - black, white and Asian - might once have come together to know themselves collectively as working class.

Eager to capitalise on this shift in the political landscape the British National Party promotes an agenda of racial and cultural nationalism, gaining votes in areas of the country where the white working classes feel increasingly at unease about a Labour government which no longer speaks their language and whose policy makers focus, meanwhile, on 'community cohesion' and national integration. Exploring recent media controversies about the alienation of the white working classes in Britain, this paper analyses contemporary cultural politics in order to consider the analytical utility of concepts such as class and culture now that they have become common ethnographic terms.

### **Museum mediated memories and the urban working class**

*Ms Elizabeth Carnegie (Sheffield University)*

This article examines the complexities inherent in creating museum displays which honestly represent working class communities in contemporary and post-industrial cities, whilst at the same time remaining sensitive to participant's needs and fears of exposure. It considers ways in which working class memories may be appropriated or actively sought to serve the wider aims of local government-funded museums and shows how community consultation to inform displays is subject to self-censorship, community collusion in 'stigma management' and the curatorial decision making process of local government officers. Drawing on material collected for the People's Palace, Glasgow and elsewhere it analyzes the ways in which individual responses are used to create notions of community identity and it considers the impacts of such histories on local, tourist and Diasporic visitors when the context for such memories (and objects) has been changed by their relationship to the museum.

### **Ancestors, class and contingency**

*Prof Jeanette Edwards (Manchester University)*

This paper focuses on the recent and burgeoning interest in Family History and Genealogical Research (FHGR) in the UK (a 'pastime', it is said, second only to gardening). In the north of England, local family historians are not only intent on 'finding' their ancestors but in adding 'flesh' to the bones of genealogy. They are as interested in the social lives of their ancestors as they are in family trees and, through their research, they excavate particular social histories which juxtapose land, labour and love. As well as deepening a sense of class identity (as Paul Basu argues for Australian genealogists), FHGR in England also renders class identity a more arbitrary phenomenon - a result of 'fate' or a 'chance event' unearthed in the search. From this perspective, genealogical research acts as a leveller, smoothing out differences and inequalities between people which, in other fora, are construed as innate. From another perspective, it firms-up existing social distinctions imagined now in the provenance of one's ancestors.

### **Interracial genealogies and memories of slavery**

*Dr Katharine Tyler (University of Surrey)*

This paper explores how the narration of slave histories, ancestries and memories come together in the genealogical and autobiographical accounts of members of mixed-race families. To do this, I draw upon my recent anthropological study with members of mixed-families of white and black African Caribbean British descent. I am interested in the role played by the creative remembering and appropriation of slave histories and ancestries in the weaving of genealogical accounts about who 'we' are, where 'we' come from and how 'we' are connected in the postcolonial present. In so doing, I draw on the 'new' kinship studies within anthropology and sociological work on 'race', diaspora and genealogy to analyse how images and scripts of the slave past can be put to work to confront racism through the making and breaking of relationships across colour-lines. In this way, my work shows how the idioms of genealogy, such as ancestry, origins, inheritance, biology and culture have the potential both to reinforce and destabilise ideas about the constitution of racial identity. My account reveals how the theoretical lens of genealogy illuminates the slippages and chains of transactions between poetics and politics, memory and history, the colonial and the postcolonial, autobiography and wider social critique, the biological and the social, and nation and diaspora within British mixed-raced genealogical imaginations.



**'Knowing', being and self in post-industrial South Yorkshire***Dr Cathrine Degnen (Newcastle University)*

The former coalfields of South Yorkshire are undergoing profound socio-economic transformation, mirroring post-industrial shifts experienced across the UK. Locally, people speak vividly and at length about the changes they encounter in their daily lives, whether it be in forms of sociability, characteristics of living places, the landscape, technologies in the home and at work, or in ways of being. Thus, the 'what was' is held within the 'what is', co-residing in both comforting and uncomfortable ways. This paper seeks to better understand such everyday experiences and forms of meaning through the concept of 'knowing'. 'Knowing', used to refer to both people and places, is about more than prior relationships. It has special resonance to experiences of self and of belonging, and is inescapably traced by temporality.

**P29****The aesthetics of diaspora****Convenors: Prof Pnina Werbner (Keele University); Dr Mattia Fumanti (Keele University); Dr Mark Johnson (University of Hull)****Fri 12th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room G**

This session will look at relations of property in the diaspora seen through the prism of popular and mass aesthetics - by analysing the symbolic props of self-decoration, celebration, the renewal of links with home and investment back home. Transnational relations are asserted in these appropriations by claiming ownership of 'culture' in its material and symbolic forms as well as in the shape of monetary and property investments. Important in the consideration of diaspora aesthetics, and especially in their mass produced form as food imports, clothing, films, videos, cassettes, popular music, CDs, and so forth, are the possibilities such objects open up are not only for celebration of community in the diaspora but also for communication between ethnic groups who may otherwise be divided by language, nationality or prior hostilities. This is particularly evident in the African, Middle Eastern, South Asian and other Asian diasporas. In these, crossovers in art, music, performance and food facilitate shared interaction and common focus. They also allow for the emergence of an ethnic economy based on widely shared aesthetic tastes.

**Discussant: Pnina Werbner****Theorizing the aesthetics of diaspora: towards a translocal field of distinction?***Dr Mark Johnson (University of Hull)*

Bourdieu's notions of social and cultural capital have been used to think through some of the issues involved in the complex movements of people and their social projects and relationships. However, there has been no systematic attempt to critically assess Bourdieu's complex model of Distinction (1984) in relation to the aesthetics of diaspora. Bourdieu's model provides a multi-dimensional and processual account of social struggles and reproduction that takes seriously the role of taste and aesthetics. At the same time that model relies on the static fiction of a national cultural space. In fact, the application of Bourdieu's ideas in migration and diaspora studies have tended to focus on processes within particular ethnic groups that paradoxically reproduces the idea of a bounded social space. The question is whether or not Bourdieu's model can be reconceptualised in a way that does not depend on a delimitation of a social space in ethnic or national terms, and more particularly whether or not we can usefully speak of a translocal field of distinction. I argue that at the very least thinking through the limitations and possibilities of a translocal field of distinction encourage anthropologists and other social scientists to think about the aesthetics of diaspora in ways that treat ethnicity not as necessary starting or end point of cultural practice but as one among a variety of ways that differently positioned social agents struggle for and contest the terms of symbolic capital or social legitimacy.

**"Being in the world": ontology, aesthetics and the construction of diaspora subjectivities among Ghanaian migrants in London***Dr Mattia Fumanti (Keele University)*

For Ghanaians in London attending public events and rites of passage is fundamental for the process of socialisation and for the formation of a diasporic subjectivity. Naming ceremonies, christening, birthdays, weddings, associations' parties, church services and funerals all play a very important role in the life of Ghanaian migrants as they define life in the Diaspora, as spaces for recognition and distinction, and provide a way to re-establish and reinforce material and symbolic connections with Ghana. In this sense these events acquire an ontological dimension as they represent a way of reasserting one's presence in the world, 'of being in the world' in Heidegger's sense. That is being visible and distinct within an otherwise invisible context. In this paper I want to argue that Ghanaian migrants' ontology is best understood when seen in dialectical relation not only with Ghanaian aesthetics, but more broadly with West-African aesthetics both in the African Diaspora and Ghana. This is realised in linguistic

terms, through proverbs, mottoes and wise sayings, in material terms, through the use and display of elaborate dresses and other material objects and through the consumption of food, and finally in visual terms, through the use of videos and photographs. By using a range of ethnographic examples from London and Ghana I will show how the complex overlaps of the linguistic, the material and the visual in Ghanaian and West-African Aesthetics contribute to the formation of an African migrant's subjectivity and to the reassertion of one's place in the world in the London Diaspora

### **Balinese aesthetics in postcolonial Netherlands**

*Dr Ana Dragojlovic (Australian National University)*

This paper, based on ethnographic fieldwork among Balinese migrants in the Netherlands, analyses various forms of visual and performing art forms, and aims to explore the Balinese notion of aesthetics by examining how contemporary encounters inform the performance of cultural identity both in artistic expression and in the (individual) experience of everyday life of Balinese individuals living in the Netherlands.

Throughout history performing and visual arts in Bali have played a significant role, not only in religious ceremonies but also in defining and creating relationships with outsiders - other islands, the Indonesian nation state and tourists from various parts of the world. These displays of various forms of art, which are not necessarily 'traditional', are also performed and exhibited both in the contemporary Netherlands and at different cultural festivals and exhibitions around Europe. They are spaces in which the relations between selves and others are played out, but also occasions on which Balinese assert and negotiate what it means to be Balinese outside of Bali. I scrutinise not only how visual and performing practices play an important role in the realm of personal passions in performance and popular culture, but also how they distinguish Balinese from other foreigners in a socio-political environment which stresses the integration of foreigners who reside in the Netherlands.

### **Production and reproduction of locality: shifting inhabited spaces of Filipino migrants and their families**

*Dr Alicia Pingol (University of Hull)*

From a year long ethnographic study in Saudi Arabia it is observed that the production of neighbourhood succeeds where power is deployed in the colonization of space putting order to those chaotic elements, socio-physical, needing conquest. Although moving from one villa to another is routine, a consequence of "end of contract" with employers or at the start or end of relationships, this move from place to place confirms or demolishes identities which are in the making since with these transitions come violent actions in respect to physical structures or to a hostile environment.

This paper, employing Appadurai's production of locality in delocalized world, compares the process of production of these localities by migrant workers in a foreign soil and that of their own families as remittances provide them the capacity to relocate in new neighbourhoods. As producers of these localities they also evolve into new subjects since their community is built in contrast to or similar to existing neighbourhoods. Be they the migrant worker or their families living in their own homeland, there is an observed alienation from their ethical roots. Their imagined communities come into play, and get embedded into their locality-producing activities.

### **Appropriating the black part of the White City: Filipinos' making of home in Tel Aviv**

*Ms Claudia Liebelt (Keele University)*

When thousands of Filipino domestic workers arrive at the Tel Aviv central bus station on Saturday nights, the beginning of their weekly day off from work, the neighbourhood resembles a Filipino barrio rather than a part of Israel's so-called White City. While inside the station, pawn shops, travel agencies and Karaoke bars cater to a large Filipino clientèle, street vendors sell home-made Filipino dishes, newspapers and Tagalog movies in front of it, an air of roasted pork in the air. Filipino domestic workers have clearly appropriated the Tel Aviv central bus station and its neighbourhood aesthetically, even though their own legal status in the country is fragile and ownership of shops and shared weekend apartments here remain in the hands of Israelis. Herein, the Tel Aviv bus station is similar to other public meeting places in the Filipino diaspora, such as in Hong Kong or Singapore. Within the social geography of the White City of Tel Aviv, the central bus station area is a socially segregated space, so to speak its black underside. In my paper, I will give an ethnographic description of Filipinos' appropriation of this 'Black Part' of the city. In narrating the neighbourhood as Little Manila it becomes clear that Filipinos relate to it similarly ambivalent as to the capital: positive in the sense that it evokes 'home' and negative in the sense that it is a space which signifies their social and economic exclusion from riches and the West which they hoped to reach by migrating.

### **Bollywood: transnational dialogues and the aesthetics of diaspora**

*Dr Gabriele Shenar*

Research on Bollywood Cinema's increasingly global presence and its worldwide consumption and celebration among minority diasporic audiences such as the Bene Israel, the largest Indian Jewish community now mainly settled in Israel, identifies the genre as a significant cultural domain for the articulation of diasporic 'Indian' identity and its constitution. Indeed, consuming

South Asian popular culture in the form of Bollywood cinema has helped to sustain a link with India, and this despite it being predicated on fantasy and modified by contingent realities (Kaur & Sinha, 2005:19).

The paper argues that while written texts and powerful political speeches are crucial for memory and its transmission, other, often neglected media also play a vital role in shaping diasporic identity, sometimes in tension with religious or nationalist convictions (e.g. in the case of Judaism). I suggest that the force of South Asian aesthetics produces diaspora identity and community through its potential to evoke shared emotions and a sense of place and subjectivity, as mediated by the qualities of objects, styles or etiquette, among diasporic communities who may otherwise be divided by religion, language, nationality or even hostility. Furthermore, as the increasing visibility of NRIs (non-Resident Indians) in Bollywood films shows, Bollywood Cinema is a significant force in mediating ongoing and new dialogues between India and her diaspora(s). Indeed, Bollywood films offer spaces in which a widely shared South Asian aesthetics is celebrated, challenging thereby also the senses in which 'Indianness' may be claimed by various local diasporic communities.

### **Imaging, performance and ownership in the Indo-Caribbean**

*Dr Leon Wainwright (Manchester Metropolitan University)*

Drawing from long-term fieldwork since 2004, this paper will explore Indo-Trinidadian or 'East Indian' contributions to the aesthetic dimension of diaspora experience, focusing on image-making, celebration and performance in the Southern Caribbean. Trinidad has a large community of those descended from South Asians who came shortly after Emancipation as indentured labourers, alongside an equally large number of the descendants of enslaved Africans. Against the background of this unusual demography, Trinidadian nationhood has become a space for the production of ethnic signifiers condensed in forms of official 'culture'.

This paper will ask how the prevailing, state-sanctioned forms of Trinidadian 'Indianness' are being renegotiated in popular contexts, in ways that throw light on contemporary, counter-hegemonic ownership of cultural practices within diasporic space. How do image-makers, wedding performers, and the singer-songwriters of Chutney and other identified 'East Indian' musicians, struggle to offer alternatives to the legacies of 'Indianness' instituted during decolonization?

Much research in anthropology and visual and material culture studies continues to insist on framing cultural objects as significations of national place, transnational connection, political position, or ethnic 'belonging'. This has yet to confront the allure of a commoditized aesthetic of diaspora culture in which cultural practices are assigned the singular role of media of representation. A closer discussion of their aesthetic presence under the rubric of ownership reveals how the cultural might refuse such a status.

### **Neo-Lockean post-war reconstruction and transnational aesthetic intervention**

*Prof Andrew Dawson (University of Melbourne)*

The Dayton Peace Accord (DPA) that brought an end to the war of Yugoslav succession in Bosnia and Herzegovina left a contradictory legacy. It sought to bring lasting peace, by recognizing the division of the country into ethno-nationalist homelands. Contrastively, it also sought to reverse ethnic cleansing by promoting 'minority return.' Central to this was a reconstruction process that placed property restitution at its core. This has created a large property owning expatriate population that struggles alongside other agents, such as locally-based ethno-nationalists, international aid donors, and Middle-Eastern Islamic states, in redefining the 'post-domicidal' spaces from which it was displaced. This paper considers the aesthetic dimensions of this struggle. It highlights how the forms that transnational aesthetic interventions take are contextually contingent, in this particular ethnographically informed case, on the histories of diaspora, immigration and their management in Australia and UK.

### **Owning a national dance that only exists in migration**

*Monika Winarnita (Monash Asia Institute & RSPAS ANU)*

Anthropologists have interrogated the nature or even the existence of an Indonesian national culture (Accaioli, Widodo and Yampolsky). In this paper, I discuss the creation of a national dance (called "Unity in Diversity" or "Bhineka Tunggal Ika") by the Silk Veil Indonesian Community dancers of Perth, Western Australia. In this dance, the migrant group adapts dance moves from various Indonesian ethnic groups, an international belly dancing style as well as an Indonesian national aerobic campaign. All this is choreographed to a popular 'traditional' song imported from Malaysia. What the dancers try to achieve by appropriating these different elements is ownership of an Indonesian trans-national identity. This ownership is performed for Indonesian migrant community and the Australian multicultural audience. As Indonesian migrants they project their aspirations to be 'cosmopolitan patriots' (Appiah). In other words, they believe they are educating the Australian audience about Indonesian culture as part of the diplomacy of culture between the two nations. The Indonesian migrant community, however, is constantly engaged in debates as to whether this and other 'Indonesian' dances represent their identity as Indonesians in Australia. This paper thus illustrates that by owning and appropriating a recreated national performance, the dance provides an opportunity to reflect on and reconsider their migrant identity in 'multicultural' Australia.

**P31****Who sings the nation? Aesthetic artefacts and their ownership and appropriation****Convenor: Dr Nayanika Mookherjee (Lancaster University)****Fri 12th Dec, 13:30-15:00, 15:30-17:00****Room E**

The idea of a nation is a powerful concept through which claims of citizenship and ownership of discourses of identity are made. The intangible knowledge of the nation is kept alive by governments and communities through a range of aesthetic sources, namely memorials, museums, visual art, literature, songs, films, advertisements, landscapes and the heritage industry. Recently, the debate over repatriation of artefacts appropriated during contexts of imperialism has brought to the centre stage the issue of ownership of cultural property by nation-states.

Again, the representation of various conflict situations and contested pasts by governments and communities through various aesthetic artefacts seeks to evoke and regulate multiple senses. Through the acts of production, consumption and social participation in the aesthetic representation of these ruptured national pasts, the multi-sensorial responses of people enable them to contest and/or make claims of ownership on the idea of the nation, construct identity and citizenship.

The role of the affective senses in mediating the nation and its aesthetic manifestations is thereby crucial in identifying the role of the latter in political practice. This would highlight 'the limits of aesthetic interpretation, the workings of objects in practice, the relations between meaning and efficacy' (Pinney, C and N. Thomas. 2001. *Beyond Aesthetics: Art and the Technologies of Enchantment*. Berg Publishers) and the politics of postcolonial aesthetics. Finally, how do the sensorial engagements with the idea of the nation and its affective aesthetics create cosmopolitan citizens and allow a reconceptualisation of property and the relation between people and things?

[The panel draws from the title of the book by Judith Butler and Gayatri Chakravarty Spivak's (2007) *Who Sings the Nation-State?: Language, Politics, Belonging*. London and Kolkata: Seagull Books].

**Chair: Howard Morphy****Discussant: Arnd Schneider****Ownership and appropriation of artifacts: a case study of recent events in Bangladesh***Ms Lala Rukh Selim (University of Dhaka)*

Bangladesh is a country with a multicultural and syncretic past reflected in its unique art. The Musee Guimet of France planned an exhibition of about 200 masterpieces from the five major museums of Bangladesh in 2007. The process began in 2005. Citizens filed lawsuits voicing their concerns about the terms of the contract and security measures. The Government formed an investigation committee, which reported diverse irregularities in documentation. Despite demonstrations and lawsuits, the second consignment left for the airport where two priceless sculptures of the fifth century were stolen. The process finally halted and the Bangladesh Government cancelled the show. The Cultural Attaché of the French Embassy audaciously said that the protesters against the show were behind the theft. This debacle brought up the controversy between the national and the universal. The protesters demanded cancellation of the show because of the risks they foresaw, the disregard for the constitution of Bangladesh, and international laws. The proposed benefit of the show for Bangladesh was image improvement by exhibiting its cultural richness. The objection was why it was so important to improve the image to the world, i.e. the west? The existence of the artifacts is most important, as they are not 'objects' but the patrimony of the people. They are most significant in their context and not empty museum pieces. They embody the highest achievements of a people and may not be 'used' or risked for any objective. Their existence continues to affirm the self-worth, identity and history of the people.

**Epistemo-patrimony: speaking, and owning, in the Indian diaspora***Prof Christopher Pinney (University College, London)*

There are undeniably, calls by Indians for the repatriation of objects (such as the Koh-i-noor diamond). Other objects have been repatriated and have been the centre of ritualized homecomings (eg. The return of Guru Gobind Singh's sacred weapons in 1966, which was documented by Mildred Archer). Nevertheless, what is most striking about the politics of ownership in the Indian diaspora is its focus on issues of knowledge and enunciation. Diasporic pressure groups are largely concerned with "knowledge" rather than "artefacts". This has been dramatized by recent controversies surrounding the work of scholars such as James Laine and Wendy Doniger. This paper explores the reasons for this and suggests that an affective and material epistemo-patrimony is articulated in these contests over enunciative authority.

### **Reclaiming the past: re-appropriation and the ethos of memory in post-authoritarian Chilean cinema**

*Dr Walescka Pino-Ojeda (The University of Auckland)*

In Chile, the return to “the democracy of agreements” settled between the military and the political elite, entailed not only the enforcement of the Amnesty Laws set up by the authoritarian regime, but also the imposition of strategies for reconciliation that attempted to regulate cultural memory through political means. The suppression of anti-capitalist cultural projects and individuals carried out by state-sponsored terrorism since September 11, 1973 has been continued by the four democratic administrations since 1990. Instead of resorting to political violence, however, these administrations have checked these endeavours by displacing or burying communal memory. Chilean popular art articulates this void and allegorizes a fragmented nation facing its own displaced affects and traumas, as well as its longing for recovery. Moreover, aesthetic languages, in particular film, has taken up the monumental task of filling the gaps created by 17 years of terror by imagining a possible continuation and evolution of socio-cultural projects previously forced, suddenly and violently, to disappear.

### **‘Dancing off-stage: nationalism and its ‘minor practices’ in Tamil Nadu, India**

*Dr Kalpana Ram (Macquarie University)*

‘Attam covers an integral aspect of Tamil constructions of the body, a term derived from the Tamil verb meaning ‘perform’ or ‘dance’. Yet it is not a figure on the stage of nationalism, either at the regional or national level. What does a phenomenological exploration of attam and of its unacceptability, reveal to us about the implicit aesthetics and affect that underlie the cultural practices that have been taken and recognized by the nation state as ‘dance’ in the twentieth century? Indeed, how does attam, which figures as in various states where there is no recognizable subject, challenge conventional understandings even of what it means to ‘perform’?

### **‘Never again’: ‘genocidal’ cosmopolitanism, affective citizenship and the Bangladesh Liberation War Museum**

*Dr Nayanika Mookherjee (Lancaster University)*

This paper seeks to explore the affective aesthetics that is generated through the perceptions of ‘genocidal’ horrors in relation to tropes like ‘never again’, accounts of sexual violence during wars, engagement with war memorials and museums commemorating such atrocities. The search for juridical and moral justice linked to events of conflict and violence in the 20th and 21st Century is aptly captured by the phrase ‘never again’ first evoked in the context of the Holocaust and thereafter articulated in various instances of conflict. The paper examines the cosmopolitan moral and aesthetic orientations through which such tropes come to represent the horrors of the Bangladesh War of 1971 in the case of the Bangladesh Liberation War Museum. Established on the basis of a template of Holocaust Museums the paper hopes to highlight the cosmopolitan connections implicit in the accounts of sexual violence and the representation of atrocities in this museum and its implications on Bangladeshi citizenship. Through a study of exhibits and visitors to this museum, the paper examines how links and identification with global ‘genocidal’ tropes arising from other instances of violent conflict - namely the Holocaust and Rwanda, alter the processes of ownership and appropriation of emotions towards, belonging to and claims on the nation-state. Does cosmopolitan recognition and linkages with such ‘genocidal’ horrors lead to the development of an affective, panhuman citizenship? What ethico-political implications does this have for engagements with instances of violence and conflict?

### **Actualized affinities: the nation’s memory as accumulating artifacts and appropriating aesthetics from the times of reconstruction**

*Dr Timothy Luke (VPI&SU)*

This paper will evaluate the aesthetics of presenting historical artifacts, cultural documents, and ideological narratives at three regional museums in the USA as efforts to “reconstruct” the nation after the Era of National Reconstruction (1865-1877) following the War Between the States. That war and this historical turn of events often are seen as a “second founding” of the USA, and this interpretation is reflected directly in the museum exhibits analyzed in this study. The three museums under analysis here will be the National Afro-American Museum & Cultural Center in Dayton, Ohio, the Museum of the Confederacy in Richmond, Virginia, and the National Cowboy & Western Heritage Museum in Oklahoma City, Oklahoma. While allegedly about the past, each of them also embody very contemporary cultural, economic, and political tensions in the USA during the late 20th and early 21st centuries.

### **Dis-possessing the past: contesting sites of sacrifice in post-apartheid South Africa**

*Dr Lindi Todd (University of Technology, Sydney)*

Stories of the nation unite and divide: those who are perceived or who perceive themselves authorised to speak from those who are not, those who belong ‘within’ from those who fall without. Within the context of the completed Truth and Reconciliation Commission in South Africa and the move to rethink the history of the Anglo-Boer war more inclusively beyond purely ‘white’ South African involvement, stories, narrations and memorialisations of the past had come to play a significant role in the

government's projections of a new and reconciled South African nation. Within these projections, a recurring theme had been the need to create a common stock of stories about the past within which the country's people would find their voice and so identify with the newly united 'nation'.

This paper explores the limits of this process, focusing on responses catalysed by a planned artistic appropriation of a Fort of symbolic importance to the Afrikaner resistance. Affective responses to the appropriation limited its aesthetic relevance and drowned out the possibility of its further interrogation. The event transformed the site of conflict into a site of contestation over who could claim ownership of its past sacrifice and who was so authorised to tell the stories of the Afrikaner present. This case reminds us of the fallacy of believing in the existence of a detached history into which detached subjects are willing and able to insert themselves. Significantly, it considers the implications of dis-owned histories on its possessors and their relationship to 'nation'.

### **Building a "Taj Mahal" in Peppermint Grove: contesting notions of belonging in an upper-class suburb**

*Miss Jessica Kops (University of Western Australia)*

This paper sets to look at local contestations over a controversial residential development in Perth, Western Australia. Pankaj and Radhika Oswal are in the process of constructing Australia's most expensive residence, a 'Little India' on the Swan River in Peppermint Grove. The distinctive Indian architecture coupled with the sheer scale of the development, worth over \$70 million, has elicited strong responses from the local community and has attracted significant media attention over the past year. In an Australian architectural landscape that is strongly reflective of assimilationist tendencies that masquerade behind a multicultural façade, the construction of a 'little India' in Perth's most exclusive suburb has torn through the social fabric of Perth's elite. The Oswal construction project has been the subject of much speculation, gossip and media coverage because it touches on so many contentious issues - superwealth, multiculturalism, the changing structure of the Australian upper class and the social impacts of the resources boom in the North-West of Western Australia. The media coverage surrounding the Oswal construction project in Peppermint Grove is illustrative of processes of inclusion and exclusion within Perth's social elite. These processes are dynamic and are contributing to the changing face of the city's high society in a time of economic prosperity. Contestations over what, or what is not, an appropriate home to build in Peppermint Grove point to broader anxieties over the power and the value of consumption as a means of expressing social status, class, ethnicity and wealth in an anxious nation state.

## **P32**

### **Rediscovering the local: migrant claims and counter-claims of ownership**

**Convenors: Dr Brigitte Boenisch-Brednich (Victoria University); Mrs Catherine Trundle (Cambridge University)**

**Thu 11th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00**

**Room J**

Recent studies of migration have focused on the emergence of transnational and mobile migrant identities. Labels such as hybrid, Creole and cosmopolitan abound. Yet, in rejecting all notions of 'the local', such approaches often ignore the complex interaction between immigrants and host societies that centre on ideals of 'the local'. Resistance to immigration frequently relies on symbols and resources declared to be immobile and localised: jobs, state resources such as welfare, 'local heritage' and land are often seen to be under threat from immigrants.

The recent focus on fluidity also obscures the responses that migrants make to such challenges, ones that often do not rely on notions of mobility and 'global citizenship', and instead articulate complex reconfigurations of the claims against them, expressing emplaced ownership and entitlement, and appropriating local or place-specific symbols. Far from seeking to re-essentialise 'the local', this panel aims to uncover how groups utilise diverse and specific ideas of 'the local' for particular ends. The key question of this panel is: how do migrants and members of host societies lay claim to owning place, legally and symbolically? Immigrants' ownership and use of land can come into conflict with localised claims regarding 'common' ownership or use rights, or indigenous peoples' claims to ownership. How are certain places 'sacralised', imbued with history or physically occupied in such claims over ownership that include or exclude immigrant groups? How do migrants make claims to own distant 'home spaces' through places in the host society? How might migrants make simultaneous claims to local connectedness and global mobility?

#### **Introduction**

*Mrs Catherine Trundle (Cambridge University); Dr Brigitte Boenisch-Brednich (Victoria University)*

This 20 minute presentation will introduce the theme of the panel.

**Local entitlements: Pacific Islands migrant youth in Australia***Dr Kalissa Alexeyeff (University of Melbourne); Dr Steve Francis (University of Melbourne)*

This paper explores the localising strategies adopted by Pacific Island migrant youth in Australia. As Pacific Island youth have limited access to economic resources, issues of belonging and ownership are often played out in public and prosaic places such as the shopping mall and the street. While this behaviour is often classified by the broader community as gang-like activity, from the perspective of the young people themselves these acts are viewed as ways of claiming entitlement to particular local spaces. These 'gangs' utilize multiple notions of 'the local' to effect these appropriations. They draw variously on ideologies about Pacific Islander ways of being and doing, the real and imagined 'local' of homeland, the contemporary mobility of the people of the Pacific region, and the insignia of global expressive forms. The various localities adopted and reworked by Pacific Island young people demonstrate the ways in which the local is simultaneously grounded and mobile, parochial and cosmopolitan.

**Land and plants appropriation during migration. A case-study in Vanuatu***Dr Sophie Caillon (CNRS); Dr Sabine Hess (University of Heidelberg)*

In an event of migration, the question is how the separation from the original place affects land appropriation. We choose to focus on small scale contemporary migrations of people from the overpopulated island of Mota Lava who began to migrate from the 1980s to the feebly populated Vanua Lava (Banks islands, Vanuatu). Combining cultural geography and social anthropology, we have highlighted how the host community and migrants differ in their customary practices. Disputes occur frequently, because Mota Lavans have not participated in mortuary payments for the deceased ancestor, and have no knowledge which matriline they belong to. They only use their family tree to assert their land rights, and justify their migration as rightfully re-establishing links that already existed. The actual migration would be the reciprocal of an old migration undertaken by an ancestor from Vanua Lava.

In order to understand how the migrant's identity is affected by a change of place, we studied their living space. If it is sometimes difficult to ask to migrants to speak directly of their migratory experience that can be painful and hidden, we analysed migrants' identity through their plants' history. Vegetatively propagated plants are the only immutable objects from this landscape marked by a humid and cyclonic climate, in which no object can resist to deterioration through time. Transported plants are the memory of their land of origin and ancestors, whereas the ones found or exchanged on the settlement site are the tangible proof of their "integration".

**Making their home in Australia: St Joseph's Anglo-Indian Rest Home***Dr Robyn Andrews (Massey University)*

St Joseph's Anglo-Indian rest home in Melbourne, Australia, is home to a group of elderly Anglo-Indians. This community has rapidly increased its migration out of India since 1947, the year of Indian Independence from Britain. In 1995 the Melbourne Anglo-Indian Association, displaying considerable foresight and initiative, built a rest home to care for their increasing elderly population of Anglo-Indians. To do this they drew on local funding opportunities offered by the Hawke-led government. To this date it is the only Anglo-Indian Home out of India and represents for residents and others in the community, a pocket of 'Anglo-India'. I describe the ways in which the founders seek to simulate the lives these elderly Anglo-Indians would have had if they had remained in (an unchanged) India, as well as providing care in other ways. In addition I draw on research of three Anglo-Indian Homes in Kolkata (formally known as Calcutta), India. Aspects of the Calcutta Homes appear bordered and bastion like, I suggest, because of the increasingly Hindu setting in conjunction with the decline in the population of Anglo-Indians. In both situations I examine the claims to ownership of space legally and symbolically. I also make comment on notions of placement and displacement, appropriation, mobility and transnational networks (including the electronic).

**'We're not expats; we are not migrants; we are Sauliaçoise': laying claim to belonging in rural France***Dr Michaela Benson*

This paper examines the ways in which British lifestyle migrants living in rural France variously lay claim to (albeit idealized) sense of belonging in the local. In their daily lives they actively reject stereotypes of expatriates, stressing the ways in which they are different, and are actively involved in, and in some cases, have revived, the local community. Simultaneously, they distance themselves from their transnational ties, often underplaying the extent to which these are a feature of their lives. But further to this, they highlight their cognizance of local history, architecture, and landscape, often stressing that this is knowledge that they have gained through their extensive interactions with the local French. And armed with this knowledge, they become fervent advocates for the preservation of local stories, architecture, and landscape, alongside many local actors.

This desire to preserve the local cannot simply be explained, as others have argued, as the preservation of incomers' ideals. Rather, their belief that they have transcended the boundary between incomer and local operates to distance migrants from negative associations with 'expatriates', while at the same time, drawing the similarities between the lives that they lead and those of their French neighbours. In this manner, these Britons justify their continued presence in rural France and reinforce their initial reasons for migrating, 'to become as much French as we can'.

### **Constructing house and home: residency, locality, and social mobility in Santo Domingo's barrios**

*Ms Erin Taylor (University of Sydney)*

Santo Domingo's central barrios are populated by poor rural migrants who are materially and symbolically excluded from city life. Their socio-economic mobility is limited by a range of factors, including lack of land titles and an urban moral geography that represents the barrios as a threat to the city's social order. Given these constraints, control of land and the construction of housing over time are key methods by which barrio residents endeavour to carve out a legitimate place in the city. This struggle to control and craft the 'local' has gained importance for the poor as their position has been further undermined by the insertion of the Dominican economy into the global order. Building a house allows residents to create their own social worlds that are seen as antithetical to the impersonal middle class, while engaging in consumption to express their right to a stake in progress and modernity. It is a conservative rather than a radical mode entailing social reproduction rather than revolution. Nonetheless, the construction and elaboration of housing arrangements over time stands as testimony to the creativity and determination of the poor when faced with shrinking options in a beleaguered economy. This paper explores the process of housing construction and the importance of the local for some of Santo Domingo's poorest residents.

### **Ambiguous foreigners: neighbours share more than geographical space**

*Dr Jacqueline Waldren (Oxford University)*

Resident foreigners own the majority and the largest properties in Deia, a village of 700-1000 inhabitants on the northwest coast of Mallorca and draw on their 'superior' wealth, knowledge and cosmopolitan experience to manipulate or orchestrate what they deem as 'village' landscape and activities, often in contrast to those experienced by Mallorquins. Foreigners have appropriated local and space-specific symbols as their own ( landscape, climate, architecture, celebrations, food, cafes, etc) and 'share' these with other foreign visitors. The diverse and expanding foreign population claims to represent 'local people and a particular place' and it is these images that are projected in conversations, and in the British, German and other European press.

In anthropology landscape has been used to refer to the meaning imputed by local people to their cultural and physical surroundings - how a particular landscape looks and feels to its inhabitants. It is important to clarify from the beginning that the landscape in Deia means different things to the diverse population of this cosmopolitan village. To some it is not just land but families, work, social and religious associations, time, space and location carried in the mind and mediated in experience. For others it is leisure, beauty, myth, and social encounters with like minded people. Deia is formed and reformed overtime. The landscape is redolent with past actions, history, ancestors and myth which are used in defining social groups all of whom inhabit their various creations of 'the village'

### **'Indian hot or Kiwi hot?': appropriating the local in constructions of Kiwi Indian identities**

*Ms Amanda Gilbertson (University of Oxford)*

Multicultural discourses currently prevalent in New Zealand encourage ethnic 'others' to maintain distinctive, highly idealised and depoliticised 'ethnic cultures'. Unable to fade into a majority backcloth, it is only as sanctioned or acceptable 'others' that members of minority ethnic groupings are able to claim status as 'Kiwis'. Drawing on interviews and focus groups with New Zealand-born Gujarati Indians, this paper explores the ways in which participants described themselves as selectively appropriating aspects of the local cultures and identities of both India and New Zealand in order to position themselves as 'appropriate' local New Zealand 'others'. After briefly discussing the particular constructions of 'culture' that this process entails, I examine the ways participants' descriptions of being Indian in New Zealand differed from their descriptions of being Indian in India. The disjuncture between the two was particularly evident in participants' discussions of visiting family in India and of recent immigrants from India. This is followed by examination of the ways in which participants talked about negotiating their dual identities as both Indians and New Zealanders. These narratives suggest that participants' claims to New Zealandness are fundamentally intertwined with their claims to Indianness, and that the construction of a Kiwi Indian identity involves not just the appropriation certain aspects of 'New Zealand culture', but also the subordination of certain Indian cultural elements (such as caste and 'traditional' gender roles) to others (such as food, festivals, dress and language).

### **Provincial Pakeha women's practices in 'their place' - creating belonging**

*Dr Penny Robinson (Penny'sWorth)*

This presentation discusses how a small group of women migrant settlers of British and Northern European ancestry engaged with space and place in provincial New Zealand, creating their own practices of belonging, integrating aspects of the past into the present.

Studies in Aotearoa New Zealand often consider the impact of translocation upon the recent transnational migrant, or the impact of British colonization upon the indigenous population. During the past forty years, efforts to redress the imbalance between the indigenous Maori and migrant Pakeha have been made. This has included discussions about the impact of colonization upon the indigenous person, what it means to be Maori and what it means to be Pakeha in the Aotearoa New Zealand context. As the profile of the discussion increased nationally, a tension developed around the migrant Pakeha 'right' to belong.



This paper focuses on how a number of Wanganui-domiciled Pakeha were responding to the challenges facing them as descendants of Pakeha settlers. In telling their life stories, engaging in everyday life, in public, private and semi-public places, and deliberately photographing their own lives, the participants revealed their practices of engagement with 'place and space' and showed how they were developing their own 'belonging'. They did so legally and symbolically, imbuing place with aspects of their collective and individual histories through memory, emplacement, and physical engagement.

### **Negotiating the "local" in Dhërmi/Drimades of Southern Albania**

*Dr Natasa Gregoric Bon (Scientific Research Centre SASA, Slovenia)*

The fall of communism and ensuing economic and sociocultural changes in 1990 led to massive migrations of people living throughout Albania. Similar depopulation can be observed in Dhërmi/Drimades, the village in Southern Albania where migrations were accelerated also by the growing minority and landtenure issues. In contrast to the Albanian government the Greek foreign policy considers the people of Dhërmi/Drimades to be of Greek ethnic origin. With massive migrations of local youth to Greece the village is now mainly populated by the elderly. Besides them the village is also inhabited by families of seasonal workers coming from other parts of Albania. Many of them moved to Dhërmi/Drimades after 1990, while some already lived here in the period of communism. In the past few years following the processes of the decollectivisation of property many local people, who live in emigration in Greece, started to return regularly to their natal village, where they have built weekend houses or/and their tourist facilities on the village's coastal plains. Parallel to these migrations the landtenure issues are becoming more important as the basis for the construction of social and spatial boundaries. The paper illustrates a very complex nature of categorizations such as "local" and "foreigner" and explores how they are used by people who present claims of owning places or belonging to them. The paper will question in which social contexts such categorizations and claims become salient and contested and in which they are silenced and covered within the everyday practices.

### **Negotiating religious expression and secular belonging: a case of Bosnian migrant experiences in Australia**

*Ms Lejla Voloder (Monash University)*

Migrants inevitably adjust and adapt to places of settlement. They become involved in, and interact with various social institutions, networks, and discourses of the society in which they reside. It is through these processes of engaging in various realms of society, that they attempt to identify and create 'spaces' for themselves, to become members of society and to 'belong'. Bosnian migrant attempts to establish belonging in Australia has involved engaging with discussions around questions of the place of religion in Australian society. In these discussions, Bosnian migrants debate public displays of religion, that is, the visibility of religion in 'public' spaces and through them relay their understanding of what is, or should be, 'appropriate' religious expression in Australia.

Drawing on data collected from fieldwork conducted with Bosnians in Australia, in this paper, I discuss the ways my participants drew on issues of the visibility of religious symbols as part of their process of negotiating with the host society, and creating spaces of belonging for themselves. Participants' judgements on the appropriate places for religious expression were based on their understanding of Australian society. The dominant discourses which framed expectations and enactments of belonging were of Australia as a secular society, and Australia as a Christian nation. By negotiating their religious expression between 'public' and 'private' spaces, Bosnians migrants lay claim to their connectedness with and belonging in Australia.

**P33****Performance and vitality: circulation and the value of culture****Convenors: Dr James Leach (Aberdeen University); Dr Alexander King (Aberdeen University)****Tue 9th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room G**

Intellectual and Cultural Property laws clearly recognise traditional and contemporary cultural expression as creating value, yet all too often the registers of value in these regimes obscure the diverse and complex values people themselves recognise. Propertization has the effect of transforming socially created values for participants, and audiences, into (economically based) value contained by objects which can be simply attributed to a creator, or owner, as if this were the extent of people's interest in them. As such, their circulation is facilitated, but under specific conditions, thereby creating different kinds of social relation from that of their original context (which may in turn be appropriative). We invite contributions which explore the language available for expressing and affirming diverse kinds of value. We look to contribute to developing more nuanced descriptions of people's attachments to, and ownership of, cultural expressions. We invite paper proposals on all aspects of cultural expression and performance. As an example we mention one such form, without intending to limit contributions to that focus. Dances are often at the centre of the commodification of tradition for tourist consumption, or for appropriation by a state that wants to parade a harmonious pluralism of traditional cultures. The contemporary valuation of dances and dancing thus presents an opportunity to examine transformation, ownership and appropriation of cultural expressions. While acknowledging the value form of property, we seek to expand the possible register of value to include the constitution of persons and social roles, to cosmological action, and to cultural vitality itself.

**Discussant: Alexander King****Introduction- circulation and vitality***Dr James Leach (Aberdeen University)*

A short introduction to the panel drawing on recent work with Lorraine Aragon on articulating the value of artistic practices in Indonesia and PNG.

**The de-valuing of circulation and contradictions in the rise of property on Woodlark Island, formerly Muyuw, Milne Bay Province, Papua New Guinea***Dr Frederick Damon (University of Virginia)*

This paper explores the development of Woodlark Island and the rise of Western ideas about property from the middle third of the 19th Century to the present. "Woodlark," a Western identity, is becoming the defining force for an island that has increasingly been placed at the originating end of Western commodity chains rather than one of the strategic nodes in the interisland Kula Ring through which its original place, "Muyuw," was reciprocally determined. On the one hand the paper traces the key moments in the making of Woodlark stemming from the (English) King's formal appropriation of roughly 95% of the island in the 1890s to the indigenous populations treating its land as a commodity today. On the other hand it discusses the alternative systems of circulation from which many actors have their original orientations. The paper concludes with a hypothesis about the coupling of these two dimensions showing how a consciousness is created that is more thrilled by the experience of new sources of power than by the articulation of earlier forms of action and lulled by the purchase of beer as a new circulatory process comes to a full stop.

**The values of traditional dances in Kamchatka and Alaska***Dr Alexander King (Aberdeen University); Ms Hiroko Ikuta (Aberdeen University)*

Dancing among indigenous peoples of the arctic presents an ideal case for examining transformations of value across different contexts and value systems. This paper compares the values of dancing and associated activities among indigenous Kamchatkans in the Russian Federation and indigenous Alaskans in the United States. Koryak (Kamchatka) or Eskimo (Alaska) dancing is usually labelled 'traditional', and foregrounds analytical problems of understanding the operation of creativity, tradition, agency, structure, individual and group in everyday life. While anthropologists have rejected the opposition of tradition and modernity, it remains a powerful dichotomy for 'natives' on both sides of the Bering Strait. The movement of dances in different contexts highlight the processes of value creation and circulation, and the creation of property, which is about making that socially created value stick or inhere in objects which continue to circulate under different parameters. Dances are often at the centre of the commodification of tradition for tourist consumption of exotic others or appropriation by a state that wants to parade a harmonious pluralism of differentiated groups. We define tradition as the background of practices upon which people innovate new figures. 'Ethnic' dances have become iconic performances of 'culture' in a figure-ground reversal that makes 'traditional' arts figures against the ground of 'modernity'. This paper describes the character of these transformations, noting a similar

operations of modernity on both sides of the Bering, but with some interesting contrasts that seem to have more to do with local priorities than differences between ‘post-Soviet’ Russian and ‘capitalist’ America.

### **Christening ‘drama’ in two Pacific island communities**

*Dr Wendy Cowling (University of Waikato)*

The performances of versions of ‘drama’, seen in church-sponsored, public presentations in Tonga and in the Cook Islands, unite the sacred with the social, foreign theatre styles with indigenous forms, including dance genres, and generate deeply-felt cathartic experiences. In the Cook Islands there is invariably a ludic element and some utilization of the theatrical norms inherent in group performances of traditional dances. In contrast, the ‘dramas’ and other religious narratives performed in Tongan Wesleyan church services, whether in the home islands or in diasporic communities, and which commemorate special events, are solemn. The performance modes have evolved locally, with minimal influences from western theatre styles. Any ludic elements are left at the church door, but seen in other presentations, including dance.

### **Conflation and critique: transnational articulations of artistic value in international development**

*Ms Polly Stupples (Massey University)*

In the last 15 years, a new space for cultural production has emerged from the coming together of artists in ‘developing’ countries with funding from a handful of European development organisations interested in promoting a more holistic approach to development. In this context art ‘projects’ operate as sites for the articulation, contestation and transformation of diverse values associated with artistic expression.

Based on fieldwork undertaken with independent artists’ associations in Central America in 2006 and 2008, this paper explores the ways in which diverse values are articulated and transformed in this transnational arena of arts funding and artistic production. It focuses on the values articulated by artists working in contemporary visual arts in Nicaragua who operate independently of the state, outside of mainstream gallery spaces and who receive almost no recognition for their practices within their own regional context. It emphasises the situated, historical and strategic aspect of these articulations and examines how they may be transformed and/or appropriated by their positioning within the discourses and structures of international development. Finally it discusses some donors’ attempts to articulate non-instrumentalised and non-economic values for artistic practices as part of their monitoring and evaluation systems, and their intention to use these articulations strategically to influence cultural policy within international development.

### **Free software and a vitality of circulation**

*Mr Gregers Petersen (Copenhagen Business School)*

When you encounter a free software project certain things can make one wonder. There is the fundamental aspect of turning copyright upside-down, through the reproduction of the copyleft license. There is a whole other, and not less puzzling, question: Why are people placing so much of their life, time and work in a free software project? In these days and times it seems more logical to expect that individuals would invest their valuable skills in much more market oriented activities, e.g. selling ones craft to the highest bidder. Instead the work is placed under a license which proscribes free access, rights to use and change and enforces constant re-distribution. It is all very odd.

This paper will explore different kinds of acts of owning, based on ‘giving-while-keeping’. The setting is located within a free software project and the subject is the projects particular kind of cultural expression which goes against a conflation into commodities. This is a dividual world - the merging and emerging of relations - and this makes one wonder, what it is which is given and what is kept? Free software is in constant circulation, it stands out with a robust vitality and efficiently fends against appropriation. This vitality of circulation pushes different aspects of value and hereby social relations and persons are transformed.

### **“Expressive heritage and cultural revitalisation: Haka and Kapa haka in contemporary Aotearoa/New Zealand”**

*Mr Simon Valzer (Waikato University)*

This paper aims at understanding how the forms, the practices and the meanings of the set of ritual dances known as “haka” and their scenic form, “kapa haka”, can differ according to the social context in which they take place. In fact, haka today has world visibility, being relayed by powerful vehicles such as sport, diplomacy and advertising. It is used as a symbol, or even as an icon of Maori culture: but like every icon, it carries its own myths, anachronisms and misunderstandings, especially when it is taken overseas.

In New Zealand, these traditional Maori dances -and like Maori culture as a whole- underwent major developments during the twentieth century, developing in three different contexts: they became central to national performing arts competitions, along the way being “rationalized” and “normalized” to be evaluated on the same basis, yet many tribal traditions entered in conflict. Kapa haka has also been “nationalized” by entering in the general New Zealand educational system: today it is taught early to young pupils, without differentiating between Maori, Pakeha, or other ethnic groups. It is also integrated in high schools, because

each institution has its own haka and often performs for public occasions. Finally, it also entered universities and is today part of the academic teachings offered by Maori and Pacific studies programmes. I will try to see if the uses and significations of these dances differ across these three different contexts.

### **Exceeding appropriation: meanders in the field of Waiwai translations**

*Dr Evelyn Schuler Zea (University of São Paulo/Free University, Berlin)*

As there are many and specific “yesamarí” (ways, paths, or detours) linking one household to another, there are also many and specific ways among the Waiwai to translate the relations with beings who live close or far to them, permanently or temporarily, humans and non-humans. In Waiwai translations a direct and immediate relation constitutes a minimal form, a kind of level zero of relatedness and not much more than the instance from which knowledge only starts to develop. There is no appropriation of knowledge without translation - this is the maxim that seems to prevail among them. Far from being a pour of possessions, Waiwai translations renounce to the logics of property and identity to expose themselves to “transformation” (Derrida) and to achieve modes of “afterlife” (Benjamin). Supplementary, this Waiwai way of translating indicates that the limits are not anterior to translation, but phenomena of it, showing in the same movement the scope of translation in every appropriative connection.

### **Dreaming in thread: from ritual to art and property(s) between**

*Dr Katie Glaskin (University of Western Australia)*

This paper draws on a case study in which a genre of dreamt material, locally understood as ancestrally revealed and incorporated into ritual form, is transformed into artworks and sold. The commodification of one ritual component and the failure to ‘bring out’ the others - and the (apparent) accompanying transition from rights embedded in a society to those exercised by the individual, can, I argue, be interrogated further than this apparent societal/individual divide, to reveal more nuanced understandings of property, creativity and intersubjectivity in an Indigenous Australian community.

### **Shifting relational possibilities by making culture a resource for peace: some observations from Bougainville**

*Dr Katharina Schneider (Silliman University)*

Anthropological research on cultural property shows that the language of property can more adequately register some relational processes and their outcomes than others. Reliance on this particular register of value can therefore intervene in relational processes in ways that alter the relational capacities of participants significantly. This paper offers an ethnographic investigation of such an intervention by discussing two cultural performances staged in Bougainville, Papua New Guinea, as part of the ongoing peace process in 2005.

The participants and audience’ commentaries on the first performance, the installation of “traditional chief” during the regional election campaign, suggest that some Bougainvillean relational processes and their outcomes were being re-evaluated here as locally owned and transactable resources for promoting peace. I argue that this particular register of value was integral to specific trans-Pacific circulations of persons, things and knowledge, which Bougainvilleans re-entered during the peace process and valued highly. Regional relations were increasingly re-conceptualized in their terms.

However, certain Bougainvillean relational processes refused such re-apprehension. In a second cultural performance in 2005, a group of people attempted to draw attention to these. But the audience reduced the event to just another demonstration of locally owned resources for peace. The increasing dominance of a specific register of value, then, rendered ineffective other possibilities of making value apparent, and correspondingly reduced the relational capacities of those who insisted on them. The paper aims to suggest how the register of culture as a resource for peace could be modified so as to avoid its reductive effects in Bougainville.

**P34****The missing majority: indigenous peoples, two way appropriation, and identity in densely colonised spaces**Convenors: **Dr Yuriko Yamanouchi (Tama University); Dr Kristina Everett (Macquarie University)****Thu 11th Dec, 08:30-10:00****Room E**

In response to some on-going observations that Indigenous ‘culture’ in rural and urban centres is still not generally discussed enough in anthropological discourses, our panel addresses the fact that cities and country towns are sites of creative agency that see Indigenous appropriations and re-appropriations of cultural discourse, beliefs and imposed social systems. These ‘centres’ of dominant and dominating nation states can, however, proscribe Indigenous efforts to resist hegemonies while negotiating appropriations and re-appropriations under the gaze of urban governance. Indigenous Corporations, as some of our panel describe for example, have been used by Indigenous groups, especially in urban and rural spaces, to subvert the reportage, organisation and surveillance strategies that they could potentially impose. Indigenous groups have taken neo-liberal / modern corporations and turned them, or attempt to turn them, into Indigenous social networks. These issues will be discussed in this session from various perspectives in different national contexts.

**Identity and indigeneity in Urban Performance***Ms Angel Bright (University of Canterbury)*

Within anthropological literature there has been minimal research into the ways urban indigenous Australians are creating their own forms of public performance in relation to the state. As such, this paper examines the indigenous performance “Woggan-magule: Farm Cove Morning Ceremony”, performed in the Sydney botanic gardens as part of the Australia Day celebrations. This paper will show how issues surrounding Australia Day and its colonial legacy are negotiated by urban performers through this performance.

In addition, this paper will acknowledge the unique situation of indigenous performers, who find themselves performing aboriginality in an urban setting. It will outline how their individual creativity is compensating for a sense of cultural loss. This paper will show that through performance, urban indigenous Australians are actively seeking out an identity and piecing together a cultural heritage that has been fragmented during colonial processes.

In this paper, I propose that performance in an urban setting is no less significant than its rural counterpart, though it may be significant for different reasons. The conference presentation will include footage and images from the performance and draw on the personal experiences of the performers.

**Two way appropriation and beyond: Aboriginality and organisation in South Western Sydney***Dr Yuriko Yamanouchi (Tama University)*

Not much discussion has happened on the role of organisations in Aboriginal people’s socialities. In some studies of remote areas, the contrast between the government design of these organisations and Aboriginal peoples’ mode of social operation is often pointed out. In urban contexts the dynamics are slightly different.

This paper will discuss the urban dynamics of Aboriginal people’s socialities and identity by focusing on the role of organisations and their workers with Aboriginal designated positions in south western Sydney. South western Sydney has the second largest concentration of Aboriginal people in Australia. It is a low socio-economic working class suburb, where people are residentially dispersed in ethnic terms. □ They do not have the characteristics of kinship, strong ties to the locality, or shared histories that one commonly encounters as the base of social relationships in rural and remote areas. In these areas organisations dealing with Aboriginal issues employing Aboriginal workers play a significant role in creating and maintaining Aboriginal peoples’ social relationships. □ However, it is a double-edge sword. On one hand, Aboriginal people use these organisations to create their own ‘Aboriginal space’. On the other hand, the government assumption of the concept of community and Aboriginality often distracts Aboriginal people from creating and maintaining their social relationships. Exploring this two-way appropriation will not only show how this confusion and ambiguity are the part of experience of being Aboriginal in urban areas but also question the boundaries between ‘Aboriginal’ and ‘non-Aboriginal’.

**Appropriation, reappropriation and the Maori Struggle for Rangatiratanga/Autonomy 1945-1960s***Prof Richard Hill (Victoria University, Wellington)*

From 1945, Maori voices for legal and socio-economic equality with whites/pakeha grew louder. The state was prepared to address this, but for it the corollary for such affirmative action needed to be assimilation. But Maori continued to maintain their own cultural and organisational traditions, worldviews and aspirations - despite the three decades after the War being a time of massive urban migration and supposed ‘detrribalisation’. Most troubling to the state (and pakeha) was the Maori quest for

the rangatiratanga (roughly, autonomy) promised them by the Crown in Article Two of the founding document of the nation, the Treaty of Waitangi of 1840. The state had always declared that Crown sovereignty was 'indivisible', but had been forced from time to time to make 'concessions'. More of these were instituted at the end of the War, with the Crown providing state institutions (committees of the Maori Welfare Organisation) by which Maori could pursue Maori causes. This appropriating of Maori organisational energies was designed to both divert Maori from autonomist pursuits (recognising that indigeneity remained a force, but doing so in a way which attempted to control and steer it) and to assist assimilation. In turn, Maori sought to make use of these organisations to pursue equality, but also - and more significantly - to reappropriate them and turn their energies into agencies of rangatiratanga. When the Maori Renaissance occurred from the late 1960s onwards, the groundwork had partly been laid by the Maori committee system established by the state and complemented and reappropriated by Maori.

## P35

### **Gender mainstreaming: the appropriation of feminist discourses in development?**

**Convenors: Dr Suzanne Clisby (University of Hull); Dr Maggie Bolton (University of Hull)**

**Tue 9th Dec, 15:30-17:00**

**Room F**

Gender mainstreaming' is heralded as a major global strategy for ensuring the incorporation of gender perspectives and the promotion of equality in all areas of social development. Placing gender mainstreaming on the international development agenda can be perceived as a successful outcome of feminist/GAD and anthropological discourse and activism. The question is, how has this policy been translated in terms of practice and what are the real consequences of that discourse? The incorporation, for example, of 'gendered' terminology into policy without the corresponding implementation at all levels can serve to blunt women's calls for change on the grounds that their concerns have already been addressed. More critically, is gender mainstreaming being subverted as a tool for the appropriation of women's knowledge, interests and concerns in social development arenas? Does the terminology of gender obscure women and facilitate the continuation of male dominance over development processes? Does it impose an inappropriate model of womanhood on non-Western women? Has, then, the incorporation of feminist critiques into international development discourse subverted feminist theories of ownership and appropriation? Finally, to what extent has the requirement for 'gender mainstreaming' in international development discourse become an extension of a neo-liberal/neo-colonial project to control and 'civilise' developing economies? Is a putative concern for gender equality in development being used as another means to distinguish between the modern, civilised One and the colonial, traditional Other? We invite papers that explore one or more of these questions: we would especially welcome contributions from feminist anthropologists engaged in development.

#### **The ownership and control of 'Gender Mainstreaming': feminist transformation or neo-colonial appropriation?**

*Dr Suzanne Clisby (University of Hull)*

This paper provides a critical introduction to this panel. It initially explores the emergence and growth of gender mainstreaming in global development and suggests that the success of international feminist movements and analyses in forcing gender onto the development agenda should be celebrated, but with some caution. The second part of this paper then outlines a number of reasons for caution. This is a critical period in the 'mainstreaming' debate, and without continued vigilance, gender mainstreaming could become - or, more critically, remain as - a purely mechanistic, semantic 'reclotting' of WID as GAD (Pearson, 2005:160). As I have argued elsewhere (Clisby, 2005:32), it is all too easy to provide a gendered discourse at the policy level, but with little concomitant 'engendering' of development processes. Moreover, questions need to be raised as to the extent to which the requirement for 'gender mainstreaming' in international development discourse has become an extension of a neo-liberal/neo-colonial project to control and 'civilise' developing economies. Is a putative concern for gender equality in development being used as another means to distinguish between the modern, civilised 'One' and the colonial, traditional 'Other'? Through raising and beginning to explore these questions, this paper provides an introductory framework for the subsequent panel papers.

#### **Force of circumstance: feminist discourse in a matrilineal society**

*Dr Eleanor Rimoldi (Massey University)*

My paper will discuss some of the ways feminist discourse was articulated on Bougainville during, and after the secessionist war that took place on the island between 1989 and 2000. Inspired by feminist discourse, NGOs have appropriated Bougainville women into newly organized spheres of influence (as moral agents, peacemakers or victims) that have in turn the potential to distort the matrilineal structure of their society which is the true source of the women's power and authority. The feminist analysis of male-female relationships is at odds with the way in which these relationships are traditionally negotiated in Bougainville society and expressed in their central significance in the mutual construction of kinship, clans and authority on the island. Gender mainstreaming has become a major platform for social and political change managed by outside agencies in

what is now the Autonomous Region of Bougainville, Papua New Guinea. However, there is often little understanding of the traditional power of women by political and economic advisers which frequently results in a tokenism which falls far short of their central position at the very heart of Bougainville culture. The problem for feminist anthropology is the recognition that many contemporary Bougainville women now advance their own, and their family's interests through and with such agencies, along with education and business enterprise. The contradiction is in the potential for a dissembling of the traditional obligations that both privilege and constrain Bougainville women in a society built on matrilineal principles where women were secure as "mothers of the land".

### **Expectations for couple relationships among Maori and Pacific peoples living in New Zealand**

*Dr Gabriele Schaefer (AUT)*

This research explores what kinds of expectations and ideals Maori and Pacific peoples (Maori, Samoans, Tongans and Niueans) in New Zealand have about their couple relationships. The intercultural as well as interdisciplinary nature of the research informed my decision to apply several research methodologies including participant observation techniques and in-depth interviews with 51 participants. Findings indicate that the majority of participants perceive that honesty, loyalty, trust, openness, and a good sex life was essential for a good relationship. They stressed that fulfilling obligations towards the extended family and mutual respect are important for them. The notion that one has to be willing to work on the relationship was also a dominant theme. The research also investigates how integration into a modern society has impacted on the expectations Maori and Pacific peoples have about their intimate relationships. Most women mentioned that they now wanted equality in their relationships and expected their partners to communicate with them on an emotional level.

### **To have and to hold: the appropriation of women's llama-herding expertise**

*Dr Maggie Bolton (University of Hull)*

An NGO working in Bolivia draws attention in its literature to the potential of women's labour as a resource for the commercialisation of llama-herding. The statement is an effort by the NGO to incorporate gender into its development initiative. This paper looks at the implementation of the livestock husbandry project and at its implications for indigenous Andean women. It notes that, in spite of the NGO's rhetorical attention to the value of women, its expert vets and agronomists direct their efforts largely towards men in the communities concerned.

The discrepancy between promise and practice, regarding gender, is partly due to a failure by scientifically-trained experts to appreciate the nature of animal-human relations in Andean communities and to recognise women's expertise with llamas. Western and scientific expertise with animals relies on tactility - handling animals - and domination. Andeans attribute a higher degree of agency to animals, care for them rather than dominate them and watch over them rather than handle them. Watching over animals is a daily task often performed by women, who thereby acquire a detailed knowledge of individual animals, their habits and states of health.

NGO experts teach Andeans to handle animals. Those receptive to such training are often men who come to profit politically from prestigious involvement with the NGO. The paper considers how attachment to Western ways of knowing and models of expertise leads developers, who initially attempt to mainstream gender, to appropriate women's roles as llama experts, and allows men to dominate new political openings.

## **P36**

### **Owning water: elusive forms and alternate appropriations**

**Convenor: Prof Veronica Strang (University of Auckland)**

**Tue 9th Dec, 13:30-15:00, 15:30-17:00**

**Room H**

Water is difficult to own: it can only be contained in large quantities with difficulty, and is prone to moving about, running away, or evaporating. It is therefore difficult to pin down as 'property'. This physical elusiveness presents a challenge to notions of ownership, which are more readily applied either to intangible abstractions, such as intellectual property, or to more concrete objects, such as areas of land, timber, minerals, or material culture.

Coupled with the reality that humans cannot exist without it, water's fluid nature has tended to ensure that, over time, people have persisted in regarding it as a collectively owned 'common good'. However, water resources are finite and, in a globalising market, this view is increasingly at odds with economically 'rational' attempts to reconstitute water as private property, or as the commercial product of privatised industries. Around the world, this push for enclosure has been manifested in a variety of ways, and it has generated many kinds of resistance, ranging from largely discursive protests over the privatisation of the water industry in the UK, to more extreme demonstrations of discontent in Bolivia. Also emerging is a range of subtle counter-movements promoting alternative forms of water ownership and appropriation: for example, through the creation of mechanisms for community control in environmental management; or through the assertion of indigenous rights and the development of co-

management schemes. This panel invites papers that explore these issues in diverse ethnographic contexts, and which consider their implications for anthropological theories of ownership and property.

### **Fluid forms: owning water in Australia**

*Prof Veronica Strang (University of Auckland)*

Drawing on recent ethnographic research with river catchment groups and other environmental managers in Queensland, this paper considers notions of ownership in relation to water. Building on the precept that human-environmental engagements are mutually constitutive in both material and metaphorical terms, it observes that, as a relation between persons and things, concepts of property require some degree of material stasis. It suggests that the material qualities water elude such conceptual fixity, and enable - indeed necessitate - more fluid forms of ownership.

Making comparative use of some of the principles of Aboriginal Law, it considers subaltern 'ways of owning' that are processually acquired: through the accumulation of knowledge; through creative processes of identity construction; through the construction of aesthetic and emotional attachments to place; and through imaginative and physical engagements with a material environment. More phenomenological ways of owning are implicitly or explicitly connected to wider social and cultural processes, and thus subvert the concept of enclosure and separation on which conventional notions of property depend.

Water ownership in Australia, as elsewhere, is central to a longstanding ideological tensions between collective rights, and the desire of individuals and elite groups to enclose and gain control of water 'resources'. There is a parallel divergence in values with, on the one hand, a commitment to sustaining social and ecological needs and, on the other, an approach dominated by competitive short-termism. As well as challenging conventional notions of property, alternate forms of water ownership draw attention to the specialised nature of economic activities and their separation from wider social and ecological processes. This paper suggests that, although currently subsumed by dominant discourses and values, alternate claims therefore have some potential to support a more integrated and thus sustainable approach to environmental management

### **Appropriation of urban space and water supply in informal urban settlements of Papua New Guinea**

*Dr Jaka Repic (University of Ljubljana)*

The paper examines inter-group relations in Port Moresby's informal urban settlement Two Mile through perspective of appropriation of space and water supply. Illegal settlements, home to numerous small communities or social networks (wantok system), are marginal urban spaces of intense social interactions where identities are being reconstructed and redefined. As clusters of interactions between different social groups, every part of these settlements is consciously and carefully transformed into a place where familiar relations are established. Relations between the communities are manifested in the settlements' (illegal) water supply network. Water pipes are clearly visible, laid on the surface and form an extensive network, which represents organisation and division of space in the settlements. Because there are many small groups in Two Mile, the network of water pipes has become extremely chaotic. Due to unprofessional water connections there is an enormous leakage. Hence, the name of the national water company Eda Ranu, which in Hiri Motu means 'our water', is perfectly justified.

Appropriation of water connections is a common practice in Port Moresby's urban settlements with even political campaigns sometimes revolving around legalizing old or establishing new connections. Among different groups in the Two Mile settlement the network of water distribution and appropriation of space represent spatial conceptions of home and system of urban socio-cultural identity (wantok network). Appropriation of water connections thus symbolizes delineating, organising and appropriating of urban space in the settlement.

### **Enlivening development: Water management in the post-conflict city of Baucau, Timor Leste**

*Dr Lisa Palmer (University of Melbourne)*

This paper explores how the state and others involved in the 'development enterprise' in Timor Leste are (mis)recognizing the potential of the existing governance and exchange capacities of local customary institutions and practices in relation to water supply and management. Examining the problematic of water supply in a post-conflict city, it ponders how these customary institutions might be better supported to extend their range of political and economic credibility and contribute to a reconfiguration of dominant community-managed water supply agreements. The paper draws on the political and economic theory developed by Gibson-Graham (2006) and draws out in a particular place based instance the workings of a diverse economy where a customary economy is enmeshed with, and to some extent undermining, a weak capitalist sector. The paper argues that a failure to address issues of resource ownership and control and to engage the strengths and import of local customary institutions will have serious ramifications for the successful implementation of Timor Leste's national development objectives in the city of Baucau and elsewhere in Timor Leste. As such the paper also seeks to critique approaches to a customary recognition space which are based on a rural/urban divide—the customary economy admitted to some extent in the former but elided in the latter. Instead it argues for an enlivened development approach wherein locally socialised landscapes are recognised as key political sites with which 'development' can engage and power relations can shift.



### **The water is ours. Local conflicts on ownership and appropriation of irrigation water**

*Mrs Filipa Fernandes (Technical University of Lisbon)*

In this rural village, located on the southwest coast of Madeira Island, peasants (heréus) share irrigation water, a common right acquired due to the land purchase. In that place, conflicts, discussions and strains build up around water, always have been frequent. The purpose is to analyse the social dynamics associated with the management of water resources, which transform the Levada do Moinho (water cannal) into a contestation space, more precisely, identify and analyse the places, actors and situations of internal conflicts, recorded during the giro (rotation of water). Knowing that water resources are a common good, this case shows the obstacles on maximizing the resource by the creation of several mechanisms which turn the water a target of several manipulations.

### **Down the drain: control and ownership of the ‘problem’ of storm water**

*Ms Kathryn Scott (Landcare Research)*

Water is often regarded as a common good. Anthropologists have undertaken valuable analysis of values and meanings that shape contestations over water, with a focus on water supply. Conventional urban environmental management differentiates ‘3 waters’ (potable, waste and storm) based on models of infrastructure provision. Storm water, that is, surface water run-off, is generally considered a ‘problem’ to be managed rather than a resource. No-one claims ownership of storm water. Local governments manage storm water against risk of flooding and contamination of waterways. Urban residents pay for storm water (and potable and waste) services via rates and have limited engagement with water source and destination issues.

This paper investigates management and control of storm water, drawing on ethnographic research undertaken as part of the Low Impact Urban Design and Development (LIUDD) research programme. LIUDD employs natural systems and new low-impact technologies to manage storm water. Low impact approaches potentially transform storm water into a resource rather than a problem and shift responsibility from the expert domain of ‘hard’ engineering to a broader range of stakeholders. While council planners support low impact approaches, asset managers are often resist to devolving responsibility for storm water into more localised (and privatised) forms of management. They are concerned, for example, that while on-site devices (rain gardens, rain tanks, permeable paving, vegetated areas) can adequately treat run-off, efficacy is reliant on owners installing, maintaining and retaining the devices over time. This paper explores storm water issues with reference to anthropological theories of ownership and property.

### **Creating ‘un-natural’ groupings to appropriate an ancestor**

*Ms Marama Muru-Lanning (University of Auckland)*

Maori have a long history of settlement and movement along the Waikato River and, for many, the river is a tupuna, an ancestor which can’t be ‘owned’. In recent times Maori have been re-territorialised in a way that is better understood in ‘metaphorical’ terms as, rather than being physically separated from the river by forced land sales and public works developments, they are being alienated from the river by the creation of modern iwi identities. To broker compensatory agreements with the Crown, Maori have to demonstrate that they are robust iwi entities who occupy ancestral territories. This paper examines the emergence of contemporary subjects and spaces of the Waikato River such as ‘iwi authorities’ and ‘iwi-stakeholders’.

While the new iwi structures created to manage tribes and administer their finances have had some success, the prevailing modus operandi of tribal self governance has been questioned (see Cheater and Hopa 1997; Poata-Smith 2004 and van Meijl 1990, 2003). The State’s reconstruction of iwi as the singularly most important unit of Maori identity has excluded long-time Maori city dwellers from Crown reconciliation monies and tribal customary rights. The Government’s ‘large natural groupings’ policy and legislation such as the Waikato Raupatu Settlement Act 1995 has seen power captured by tribal members who in the past may not have been eligible to hold influential tribal positions. Consequently, a number of Maori living in traditional settlements along the Waikato River feel that their whanau (family) and marae (family clusters) are not represented by the sanctioned iwi authorities.

**P37****World, chaos and disorder****Convenor: Dr Jonathan Marshall (University of Technology, Sydney)****Fri 12th Dec, 10:30-12:00****Room H**

Anthropology usually theorises processes of disorder as pathology (anomie or failure), as a temporary result of conflict, as short-term outlet for repression, as side effect of change, or as residue of what we cannot explain by our theoretical schematics. However, order and disorder are not necessarily givens, and perceptions of disorder may be socially distributed and have effects on social action and the construction of culture and the politics of order. This session aims to explore how modes of ordering create, or are related to, modes of disorder and, in particular, to query the disorder produced by the orderings of appropriation and enclosure.

Questions for consideration might include: Does the contemporary sense of disorder stem from the effects of neo-liberal economic and political order or the confused relations between States and corporations? Do socially enforced processes and categories of ownership and appropriation create a disorder which reinforces or challenges those categories? For example, do regimes of copyright produce actions then classified as theft \*and\* challenge ideas of property? Do the types of technology, such as computers and software models, which are used to structure workplace and social organisation, produce disorder? Is the disorder, which is produced, used to justify extension of the disorder-producing ordering? Or are paradox and contradiction inherent in systems of explanation and thus just a product of our attempts to theorise anything?

**Customs of customs: social production of disorder through order***Dr Jonathan Marshall (University of Technology, Sydney)*

This paper explores the paradoxes in communication and ordering; especially those which are displayed in theories of the 'information society' and in the disorder produced by attempts to produce order through software. These issues are explored through a study of the attempts to change the Australian Customs' "Integrated Cargo System". It shows how the supposed technical disorder produced expressed social and political divides between the groups involved, epistemological features of capitalist world-view, and disorders inherent in the system of ordering through the application of what I call intensification and compounding. The paper also investigates the allocation of blame, and the ritual magics of management shown in the attempts to explain away chaos as failure and to maintain the orthodox world-view.

**Disordered social movements: info-technologies, public emotions and the network swarm***Dr James Goodman (University of Technology, Sydney)*

Information technology is often said to have invited new players into the political process. Social movements are said to have taken a creatively subversive role in constituting virtual activisms, charting new communicative channels and hubs to challenge dominant power relations. Hierarchical representative structures are said to have given way to horizontal expressive forms. Where representation gives access through legitimation, expressive politics give access through an assault on the senses, creating a swarm effect. A paradoxical process of personalised mass disorganised political engagement can emerge. Driven by expressive dynamics of public emotion, and mediated by interactive second-generation web info-technology, social movement politics become highly episodic, disjunctive, unpredictable and destabilising. Rather than helpfully offering rational solutions to social disorders, such movements provoke mass public sentiment, figured by the powers-that-be as mass disorder. The effect can be to induce radical disorientation, for targets to lash out and reach for coercive controls, heightening the resonance of the expressive affect. In revealing the price of order, such movements pre-figure future transformations and radical possibilities, generating new political orientations and directions, from neo-communist to neo-communist. The paper explores these themes through specific interventions channelled through info-technologies.

**Creative derivatives within bare markets***Ms Francesca da Rimini (University of Technology, Sydney)*

The logic of advanced capitalism prizes order, with profits not prophets heralded in information society. Order is manifold, from password-protected pastimes to flexible contortions of globalized labour. In contrast, disorder is unruly, inefficient, politically dangerous and downright unproductive, according to dominant business class rhetoric. However, tidy minds hovering in the archipelagoes of the knowledge economy are not so productive. Order does not satisfy info-capital's hunger for the latest version of the new (markets, territories, goods). Moreover, the imposition of order obstructs the sub-economy classes working towards radical social change. This global project of projects requires rebellious creativity and co-operative disorder. Disorder, creativity and social change are examined using fieldwork and interviews around three geo-spatially diverse examples of cultural activism. The iStreet lab is a miniaturised multimedia media production facility housed in a wheelie bin. Developed in a impoverished Jamaican township by the Container project, iStreet lab wheels technology with attitude to underprivileged youth 'on the

corners'. Hong Kong In-media is a semi-open citizen journalism and 'action media' project. The participants combine symbolic and discursive forms of expression to effect local political change, and develop regional spaces of communication and co-operation. Netmonster is a generative social software built by UK-based Mongrel art group. Thriving on information overload, it generates interactive environments out of the net's disordered sprawl. These 'social laboratories' and 'semi-permanent autonomous zones' (SPAZ) generate experimental, experiential, social, processural and political outcomes, and are constituted by info-capitalism itself.

### **The witches have surveillance cameras**

*Ms Jennifer Badstuebner (ANU)*

[Attendance unconfirmed.]

Surveillance cameras intended to bring a law and order presence into Cape Town quickly gained a reputation as being infested by witches. Witchcraft transformed the technologies of surveillance into a localized occult system. Through this relationship the cameras were revealed as a potentially menacing presence in the South African urban landscape.

## **P38**

### **Appropriating spaces of leisure and creative practice**

**Convenors: Dr Tamara Kohn (University of Melbourne); Dr Adam Kaul (Augustana College)**

**Thu 11th Dec, 13:30-15:00, 15:30-17:00**

**Room F**

Interested in papers that are grounded in ethnography and range in their focus from the individual embodied appropriations of cultural, artistic and/or leisure practice to the corporate takeovers of touristic places, the panel will begin to address the following questions: How are hierarchies of embodied practice constructed through the appropriation of 'place-experience' or 'practice-experience'?; How are the apparently contradictory notions of appropriation and 'authenticity' expressed and manifested through discourse and practice?; How might various anticipations of place or experience affect subsequent experience and in what ways do these processes shape the appropriation of spaces of leisure and creative practice?; How do authority and power emanate from variously defined 'successful' appropriations of place and/or cultural/artistic practice?

Through empirically based examples this panel aims to explore ways in which changing ideas of self and community emerge out of the appropriations of leisure spaces and/or creative practices. It provides an opportunity to explore the relationships between identity, agency and appropriation.

**Chair: Hazel Tucker**

### **The village that wasn't there: the narrative appropriation of a tourist destination**

*Dr Adam Kaul (Augustana College)*

Corporate and government appropriations of tourist destinations are often characterized as exploitative of local people who are often displaced, commodified and/or essentialized. But what happens when it is the local people themselves who appropriate their own spaces by transforming a collection of grassroots tourism-related commercial interests into a fully-fledged corporated tourism industry in a matter of only a few years? What impact does the appropriation of the physical spaces of a destination have on the narrative about what the place is 'about'? Conversely, how do changing discourses about a place change physical spaces?

In 2003, locals in the village of Doolin in County Clare, Ireland began a months-long process to create a development plan. Since then, more development has occurred than ever before in the history of the village. Using ethnographic accounts of the planning process and its subsequent implementation, this paper tracks the transformation, the essentialization, and the auto-appropriation of a tourist destination. I analyze not only the corporate appropriation of the physical spaces of the village, but more importantly, the narrative appropriation of the definitions of the place, and how contestations over those definitions literally and figuratively created a village that wasn't there before. In other words, I examine a process of discursive 'emplacement' that began long before it culminated in the concrete reality of development.

### **The politics of emptiness: on space, agency, and appropriation**

*Miss Ema Pires (ISCTE, Lisbon)*

Based on fieldwork in progress (2006 to 2008), this paper addresses the problem of place identities and appropriation of space in Kampung Portugis, a tourist-oriented neighbourhood facing the Straits of Malacca. Planned under colonial rule (as a low-income residential area for the minority group of Portuguese-Eurasians), Kampung Portugis has also become, in post-Colonial Malaysia, a Gazetted Heritage Site. Due to the agency of multiple actors, this spatial and symbolic appropriation for tourism and leisure purposes has been followed by a land reclamation process of the seashore, in line with the urban growth policies in the region.

In the national context, celebrating the 50th anniversary of Independence in 2007, Malaysian government launched a tourism campaign (entitled «Malaysia, truly Asia»). Among the discursive politics of representation, underlying this campaign was the multicultural context of the country, within which Malacca's Portuguese Settlement was also represented. Locally, however, the opening of a Government-owned Hotel (named after the Portuguese capital, Lisbon) has given rise to open contestation and debates over ownership and appropriation of public space. Located near the symbolic centre of community gatherings, the Hotel is perceived as a space of alterity. Using a constructivist approach, some of social and rhetorical aspects of this spatial transformation are discussed here, focusing on the role public space plays, within process of imagining local (as well as national) cultures.

### **Appropriations in the air: hot-air ballooning and changing tourism relationships**

*Dr Hazel Tucker (University of Otago)*

Urry (2005) earlier posed the question as to what the implications are of tourists' increasing visual appropriation of places. Related to that, this paper asks how changing tourism practices and ways of appropriating space affect how tourists and local people consider themselves and their relation to each other.

In tourism promotions of Cappadocia in recent years the region has become synonymous with hot-air ballooning. This recently developed tourist practice in the region has grown, in other words, to the point that ballooning is now considered necessary in order to experience the place of Cappadocia properly or 'authentically'. This paper considers not only this point in itself but also the ways in which this idea has led to tourism's new appropriation of various spaces. The balloon flights are orchestrated so that tourists perform, and in turn appropriate, village-scapes and valley-scapes in new ways. Whilst floating through air-space, for example, tourists are able to look into private courtyards and upper-storey windows that were previously inaccessible to the tourist gaze. Also, since the particular points where balloons land cannot be fully controlled, any flat space, including the market-place, a private garden or farmer's field, is always a potential landing site. Ballooning practice thus creates new ideas about the relationship between tourism and place because ballooning compounds the idea that places and people are there simply to be gazed upon and consumed by tourists and that they should always be available for appropriation through new forms of tourism consumption practice.

### **Waitangi Day, Okains Bay: contest and co-operation in the celebration of New Zealand's National Day**

*Dr Patrick McAllister (University of Canterbury)*

While conflict and controversy characterise New Zealand's annual commemoration of the Treaty of Waitangi in the Bay of Islands, an aura of calm, unity and co-operation appear to be features of a local celebration of the Treaty held at Okains Bay near Christchurch every year since 1976. On closer examination, however, this local event is marked by a variety of historical and contemporary challenges which revolve around questions of ownership and appropriation. These have to do with a number of things. There is the land on which the Treaty commemoration is held, in and around Okains Bay itself, linked to questions about who controls and has a right to utilise that land, and in what ways. Secondly, there is a significant collection of Maori artefacts housed in the local museum which hosts the commemoration, with questions about who has the right to these. Thirdly, there is the commemoration itself, and the bi-cultural celebration of identity that it entails. The paper explores the negotiations and manoeuvres that surround these three areas of contestation, and shows how they have been at times, and at least partly, resolved.

### **Ownership and appropriation in dance creation: a process of trial and error and collaborative minds**

*Ms Yoko Demelius (University of Melbourne)*

The notion of authenticity is highly elusive in a performing art production of ballet and contemporary dance. First, a process of dance creation involves multiple forces of appropriation. Although there exist designated roles of choreographers and dancers, creative ideas are collaboratively thrown and bounced back during a creation session between those who choreograph and perform in the piece. Negotiations between movements that derive from both accidental improvisation and a carefully planned framework are the core interests of dance professionals' creative practice. The experiential nature of dance creation becomes the most stimulating motivational factor for dancers' career choices.

Second, a 'completed' artwork is interpreted by individual performers' minds, and two dancers will never dance the same choreography in an identical way. Choreographers often expect that the ownership of a danced piece should 'belong to the performers.' When an interpreted artwork is blended with individual performers' characteristics and quality, the shifting of 'ownership of dance' from choreographers to dancers occurs.

Third, the ephemeral nature of performance never allows an exact replication of an artwork. Dance professionals often observe the absence of a clear notion of a 'finished and identical product' as 'the beauty of dance.'

Based on empirical data, this paper will discuss examples of dancers' creation processes and demonstrate how creative practice allows individuals to experience a strong sense of agency with shared ownership and 'authenticity.'

**Voices from the margins? Women at the footy***Dr Peter Mewett (Deakin University), Kim Toffoletti (Deakin University)*

Based on focus group and single person interviews with women Australian rules football (AFL) supporters this paper explores the issue of how women articulate their support of a male dominated sport. We demonstrate that women supporters (widely overlooked in studies of sports) express their support of AFL with as much power and passion as is credited to male supporters. Moreover, women have formed about a half of AFL at-ground spectators for over a century with the historical record suggesting that the passion of their support was no less then than now. Yet to what extent have women supporters emerged from the metaphorical margins of AFL to appropriate distinctive spaces in their consumption of this sport? Using their voices and accounts of their at-ground actions, we argue that women fans perform an appropriation of supporting practice that is clearly gendered - in being a feminine discourse of support constructed by women - while giving the appearance of being genderless through their appropriation of discursive frames to legitimate their support of a male dominated sport. We conclude that in consuming football women fans perform doxic actions that reproduce, in leisure spaces, wider processes of gender inequality while, in a contradictory manner, contesting them through the appropriation of their own places in these spaces.

**Appropriating authentic practice: competing discourses of 'being there', 'having been there' and 'virtually being there'***Dr Tamara Kohn (University of Melbourne)*

Drawing from multi-sited fieldwork (in Japan, Europe, the US and Australia) with 'foreign' (non-Japanese) martial artists, some of whom have at different times in their lives travelled to Japan to train with Japanese masters in the 'homeland' of the art of aikido, this paper discusses how hierarchies of embodied practice are constructed through discourse that includes the physical and/or metaphorical appropriation of 'place experience'. The joy and enskilment that emerges from rigorous practice for its own sake (ala Sennett's recent tome on craftsmanship) that any aikidoist can indulge in anywhere, is often qualified by reference to personal experience with particular masters and revered sites. Ideas about how practitioners' embodied appropriations affect their own senses of enskilment will be explored through a comparative analysis of these martial artists' discourses of 'being there', 'having been there', and 'virtually being there'.

**P39****Risky environments: ethnographies and the multilayered qualities of appropriation****Convenors: Prof Sandy Toussaint (University of Western Australia); Dr Laurent Dousset (Ecole des Hautes Etudes en Sciences Sociales); Dr Monica Minnegal (University of Melbourne)****Tue 9th Dec, 08:30-10:00, 10:30-12:00  
Room J**

Humans everywhere experience the environment by physically and/or vicariously interacting with it in a range of culturally attuned ways. In an age when the implications of climate change, global warming and ecological risk are features of contemporary life, political debate, and scientific research, such interactions have increasingly intensified bringing with them familiar experiences alongside the added dimension of ecological risk. Anthropologists are regularly contributing to academic and applied research in this field, generally referred to under the rubric of human/environment studies. Within this sphere of thought and practice, research is often concentrated on the various ways in which people use, transform, make meaningful and/or privilege the ecological environments of which they are a part. By way of ethnographic examples, this panel aims to extend foci to broader epistemological issues that include attention to how these terms and concepts are constituted and claimed. Topics could include how, and to what extent, local responses to the 2004 tsunami have been appropriated, by whom and for what purpose? In what way has indigenous knowledge been adopted or refined when explaining people's positive, negative or disengaged responses to landscape transformation, such as when urban waste areas are re-constructed into tourist-friendly wetlands, natural environments are turned into commodities, forests are degraded by mining, and introduced species generate unanticipated stress? We are especially interested in papers that emphasise the value of epistemological transparency, and integrate theory with ethnography.

**Discussant: Laurent Dousset****Appropriating fish, appropriating fishermen: tradable permits, natural resources and existential uncertainty***Dr Monica Minnegal (University of Melbourne); Dr Peter Dwyer (University of Melbourne)*

In this paper we ask what happens to fish and to fishermen who are subjected to modern forms of risk management. On the first count, we are asking how fish are being or have been reconfigured in the imagination of, at the least, all those who have some tie to the fishing industry. On the second count, we are asking how the imagination of fishermen is being reconfigured by the imposition of management strategies that, ultimately, translate the uncertainties inherent in macro-level biological and

economic systems into lived experience. The two trajectories of meaning are connected. Each influences the other and each entails an appropriation of understandings. We shall argue that the two trajectories are driven by the same process; a process, that, in summary, may be understood as disembedding and, more precisely, as implicit in an imposed ideology and logic that are underwritten by reification, commensurability, categorization and anonymity.

### **Jumping fish, rice and sago: the language of ecological risk and appropriation in rural Papua New Guinea**

*Dr Alison Dundon (University of Adelaide)*

This paper explores understandings of ecological risk and environmental transformation among the Gogodala of Western Province, PNG, through an analysis of local discussions about two events that occurred in the 1990s. The first was the drought of 1997, which resulted in a series of devastating fires that swept through the Province and wiped out several large stands of sago palms. Sago is the staple of village-based Gogodala and the destruction of such important sources of sago poses a considerable threat to their livelihood. While in general villagers have met recent attempts by regional and national politicians to counter the paucity of sago with the cultivation and consumption of rice with little enthusiasm, there has been some concern about what such changes in diet and practice may represent. The second event was the appearance of a small hardy species of fish in the local waterways, which quickly came to dominate the traditional habitats of local fish species. Known as the 'stone' or 'jumping fish', it has become part of wider discussion about transformations of the local environment. In this dialogue, jumping fish, sago and rice have come to embody not only ecological and communal change but to represent potential attempts to appropriate indigenous connections to the local landscape that derive primarily from a daily interaction with ancestrally derived and constituted sago and certain species of fish and game.

### **Responses to heightened ecological risk among fishers in the Philippines**

*Mr Michael Fabinyi (The Australian National University)*

Fishers in the Calamianes Islands, Philippines, have seen declining fish catches and progressive environmental degradation in their fishing grounds since the late 1960s, when commercial fishing first began in the area. Since this period, fishing households have adopted strategies that usually have resulted in increased fishing pressure. Such strategies have included the use of destructive fishing techniques such as dynamite and cyanide; the expansion to new and more remote fishing grounds; the use of new gears and technologies; and the targeting of different species. In this paper, I focus on local responses to various forms of marine resource regulation that were implemented at the time of fieldwork. In particular, I analyse the significance of fishers' values that informed their opposition to such regulations.

### **Risky places: climate change discourse and the transformation of place**

*Ms Christine Pam (James Cook University); Dr Rosita Henry (James Cook University)*

Scientific predictions of climate change that place small islands 'at risk' from sea-level rise and an increase in the frequency and intensity of extreme climatic events are well accepted by Small Island States. This paper discusses results of a recent study on responses to climate change discourse on Moch Island, a coral atoll in the Mortlock Islands of Chuuk State, Federated States of Micronesia. Whilst a past history of human resourcefulness in response to social and environmental change in the Pacific is well documented in the literature, the contemporary phenomenon of climate change introduces the notion of risk and encourages doomsday scenarios. We examine climate change research that is focused on adaptation, vulnerability, and resilience, in terms of how such research contributes to the constitution of 'risky environments'. Our focus is on how the concept of 'risk' contributes to changes in the way that people engage with and understand their island places.

### **The land was smashed: who will fix it?**

*Dr Judith Macdonald (Waikato University)*

In 2002 a serious cyclone devastated part of Tikopia, a small and isolated Polynesian outlier. Because of ethnic tension in the Solomon Islands at the time, the usual sources of relief (plant and building materials from other islands) were not supplied and the island was slow to recover. The Tikopia make an explicit connection between the bodies of the chiefs and the body of the land, the health of one reflecting and predicting the health of the other. This cyclone destroyed the villages and property of three of the four chiefs and scattered the bones of their dead. While other cyclones have caused destruction the villages were previously rebuilt on the same sites. This time, the chiefs lost confidence in the safety of their traditional sites and had to redefine their place on the island, both physically and in terms of power. The fact that the fourth chief had no damage to his village has caused some discussion of power, potency and status. A further complicating factor has been the intervention of some wealthy European yacht owners who, after seeing the destruction, decided to raise money and find expertise to repair the breach the cyclone made between lake and sea which caused the lake to become saline and freshwater fish to die. This private charitable enterprise was put into practice in 2006. The issues I will discuss cover identification with the land and damage to this identity as well as the effect of external eco-charity on internal power relations.

**Board of pollution: the new search for the perfect wave***Dr Patrick Laviolette (Massey University)*

Surfers have recently been identified as perpetrators of a certain hypocrisy. Most abide by an ethos that pronounces the glorification of alternative lifestyles and a loving respect for nature, yet eschew to acknowledge a fundamental contradiction - that the contemporary pursuit of riding waves relies on an apparatus which is inherently offensive to the environment. The modern surfboard, made up of a toxic cocktail of plastics, resins, glues and fibreglass, is being held up as a model demon of unsustainability in a world of growing ecological awareness. Hence, a niche for eco-friendly designs has opened up. Internationally, a handful of organisations have accepted the challenge of devising prototypes for green substitutes which are as light, durable and high performing as their synthetic counterparts. But benign alternatives, made up of biodegradable materials like hemp, potato peelings or wood veneer, face many public perception challenges. This paper outlines the development of certain task-networks amongst environmental campaigners, charity groups and corporate surf companies who are searching for green surrogates. Through ethnographic comparisons between Cornwall and New Zealand, I have begun research on the surf cultures of both these regions, mostly by examining such environmental pressure organisations as Surfers Against Sewage and Surfbreak Protection Society. Theoretically, the paper explores the relationship between risk perception, attention to consumption, awareness for the environment and appropriation of materiality when using benign vs non-benign products. The eco-surfboard thus stands as a material metaphor for the paradox that exists in terms of realigning behavioural change with shifts in public perception.

**P41****Living the good life: the ownership of wellbeing on company settlements****Convenors: Dr Karen Sykes (Manchester University); Dr Martha Macintyre (University of Melbourne)****Mon 8th Dec, 13:30-15:00, 15:30-17:00****Room F**

The industrial exploitation of natural resources has invariably generated migration of people from village to settlement in pursuit of a better life. Life on company settlements, whether attached to the industries of mining, plantation, or timber raises key questions about well-being and happiness of the residents there. While the immediate aims might be to acquire a house, furniture and to possess the accoutrements of urban life, what is not so clear is how one comes to own a good life? Companies may plan settlements, housing and services to their workers, yet often the settlement grows more organically-through networks of aspirant people seeking specific forms of happiness in their lives, such as rich husbands, housing, education, health care, electricity and running water. Life on settlements can be known by the specific experience of people on them, where they benefit from the working life and its specific services, and yet also find their return to home villages complex if not impossible.

From classical to modern philosophy it is often assumed that a good life is won through work; that corruptions of working life prevent the wellbeing of homo faber, entailing the assumption of specific relations to the natural world, to each other, and to a trajectory of social economic development. This panel focuses on wellbeing and the good life as it is circumscribed in ethnographic description of work and settlement life. We invite research into aspirations that lead people to migrate in order to work, the experience of happiness and discontent at work, and most importantly how the experience of life on the work place settlements bears witness to the possibility that the good life is accessed through working.

**Living side-by-side: discourses on the meaning of space and belonging for fly-in-fly-out and residential workers in a remote mining town in Australia***Dr Catherine Pattenden (University of Queensland)*

Many contemporary mining communities within Australia and internationally comprise a mixed population of residential and long-distance commute workers - that is, those who co-locate their primary residence and that of their families to mining settlements, and those who move in and out of mining settlements according to work-based rotations but whose primary domicile lies elsewhere. The problems associated with these two radically different lifestyles living side-by-side is usually embedded within analysis and debates around economic and sustainable development. In contrast, there has been little attention paid to the respective groups' conceptualisation of space and belonging, and the ways in which the variant degrees of fragmentation of the two lifestyles lead to differing articulations of relationship to spatial and temporal spheres.

In this paper I explore the experience of fly-in-fly-out workers and residents living side-by-side in a remote and "closed" company town in Australia and the differing ways they conceptualised and articulated their social, spatial, and temporal relationship with the town. This paper is based on extended fieldwork exploring notions of belonging and community within a highly transient and mobile population of mining workers and their families, and the ways in which residents' rallied around the concept of "community" as a means of resistance to the emerging dominance of fly-in-fly-out. I argue that the fly-in-fly-out and residential lifestyles entail fundamentally oppositional conceptualisations of work/domestic spatial distinctions, and that these oppositions informed discourses on the significance of space and belonging.

### **The 'good life' at work: 'energy' and 'skills' as competing parameters of wellbeing in contemporary China**

*Dr Anna Lora-Wainwright (Manchester University)*

Since the start of market reforms in the 1980s, increasing numbers of Chinese villagers have been migrating to more prosperous urban areas in search of work. While the economic implications of their activities has been widely debated, little is known about how diverse parameters for well being are constituted through embodied experiences of farm work and wage labour. Based on long-term fieldwork in rural China, this paper will critically examine the processes by which divergent attitudes to the body have been produced by the moral and political economies of the Mao (1949-1976) and post-Mao (1976-present) periods. It will take perceptions of farming and wage labour in terms of 'energy' (you jin) and 'skills' (you benshi) as emblematic of this transition both in ideology and in socio-economic conditions. I show that given the rising cost of living, the value of farming has consequently decreased, and therefore the bodily qualities associated with it are no longer sufficient to constitute a 'good life'. Yet farming remains central to the local economy, alongside wage labour, and offers a supplementary (if not fully alternative) definition of well being based on energy, family values and family produce. By unpacking how different types of work redefine the contours of a 'good life', I challenge the simplistic assumption that wage labour eradicated the value of farming as foundational to well being. Local attitudes to well being highlight an active engagement with the contradictory demands of collectivism and market, communism and neoliberalism.

### **Urban dreams, village realities and corporate funding in Lihir, Papua New Guinea**

*Dr Nick Bainton (The University of Queensland)*

Since at least the 1960s, many Lihirians have imagined a future existence characterised by the trappings of modern urban life. For a long time, isolation and limited economic engagement ensured these dreams could not be met. When the early stages of mining activities commenced in the 1980s, visions of this imagined future were expressed through prophecies like 'da lo mon na moni' (we will just throw away money), 'Lihir nitel a city' (Lihir will become a city), and 'Anoikaka nitoi Ladolam' (a ship will come ashore at Ladolam). The ensuing development that accompanied mining activities has brought partial fulfilment; in particular, the provision for permanent housing, and assistance for housing improvement, through the mining company's Village Development Scheme (VDS). For many this scheme has not transpired as anticipated; nor have Lihirians used this program in the ways the company expects. This paper will trace the history and complications of the VDS - its failures and successes - with attention to various local desires and hopes for village transformation, and the realities that inevitably follow.

### **Work, kinship and material goods: pursuing the good life in Londolovit Township, Lihir**

*Dr Susan Hemer (University of Adelaide)*

In Londolovit township in Papua New Guinea, purpose-built to house workers for the Lihir Gold mine, just what constitutes 'the good life' is a matter of much debate. Lihirians, for example, often locate the good life in the material wealth accumulated by expatriates and PNG nationals (non-Lihirian Papua New Guineans) living in the township. Comparing their lives unfavourably with the latter, they express a desire for large, well-provisioned houses available to expatriates and non-Lihirians. While many expatriates working at the mine spend some years in overseas mining employment with its high salaries in order to secure the good life for themselves and their families, many female expatriates, generally not employed by the mine express dissatisfaction with their lives citing lack of connections to family, boredom and lack of services and facilities. Non-Lihirian Papua New Guineans living in the mining camp or government housing compare their lives unfavourably with those living in the superior mining company housing. For many Papua New Guinean citizens, access to the good life is seen as a question of race rather than the result of hard work. Just who has access to 'the good life' and what this concept represents is subject to dispute. For Lihirians such disputation was part of their critique of the mine more generally, while for expatriate women discussions about quality of life occurred in less public forums. For numerous people in Londolovit township, expatriates and PNG citizens alike, it seems the good life is elusive.

### **Forty years on... migrant lives in west New Britain**

*Dr George Curry (Curtin University of Technology); Ms Gina Koczberski (Curtin University of Technology)*

New Britain Palm Oil Limited (NBPOL) began operating at Hoskins, West New Britain Province (WNB), Papua New Guinea (PNG) in 1967. The plantation and milling company was the nucleus in an ambitious nucleus estate-smallholder development in which state leasehold land was developed for estate plantations and a smallholder land settlement scheme with settlers recruited from other parts of PNG. On the 15 September, last year NBPOL and smallholders celebrated the fortieth anniversary of the Hoskins nucleus estate-smallholder settlement scheme. The celebrations ran for a week as company employees and local and migrant smallholders enthusiastically joined in the festive events.

Most migrants who settled the land settlement scheme or worked for the company in the initial development phase saw themselves as intimately involved with bringing 'progress' and 'development' to WNB and contributing to nation building more broadly. Thus, the anniversary of the company was a cause for much celebration. Settlers not only viewed themselves as crucial players in the progress and development of the province and nation, but they also initially saw the scheme as being imbued with





transformative powers and had high expectations of what the scheme would deliver them in terms of modernising lifestyles and advancing their standards of living. The paper examines migrants' attraction to the Hoskins nucleus estate development and their desire for a transformation of their social and economic lives as they began a new life where indigenous authority, social structures, clan identity and kinship networks were weak, and ideologies of work, progress, individual autonomy and national development were paramount.

### **The pursuit of happiness through work in the logging concessions of the Western Province, PNG**

*Dr Michael Wood (James Cook University)*

Lots of people, including many who reside there, think Kamusi - the headquarters for operations in the Wawoi Gauvi concession - is not a good place to work or live. Despite this consensus many people continue to migrate there. In this paper I review ideas about Kamusi held by single female migrants and by married women who have moved to Kamusi with their families. These migrants, and existing residents, encounter divisions of labour that create new and complex relationships between the kinds of 'good' produced by men's and women's work. Some of these relationships are defined and negotiated by reference to family, church and the home village. Often the production of the good life in Kamusi requires women to enact continuity with what may surround or would otherwise be excluded from the Kamusi enclave (for example, the peaceful rural village home). However migrant single women reveal a quite intensive concern with discontinuity and present freedom from tradition and the village as constituting, if not exactly a 'good life', then one more associated with a radical disjuncture with the past. I outline the very different understandings of gender relations that underlie these quite different experiences of women's work at Kamusi.

### **Ideal homes and dashed hopes on Misima 1985-2006**

*Dr Martha Macintyre (University of Melbourne)*

The gold mining project on Misima has now finished. The mine has been decommissioned and the various commitments made in respect of closure are almost all completed. While there were some relocated villages, the housing that grew up around the mine was mainly self-built and the people who lived there were mostly mine employees. The new houses required that the owners earned money or received cash benefits from the mine in order to buy or have access to new materials. People invested their newfound cash, hopes and dreams of the future in these structures. They were symbols of new aspirations and achievements. This paper will explore the design and construction of these houses, comparing it with conventional village housing and examine the changes in everyday life that these new houses represented. The paper will examine the forms of sociality that are both presumed and excluded in the new Misiman 'ideal home' and the ways that these reveal tensions about the nature of 'the good life' as it is manifest in the accumulation of material goods and 'the virtuous life' expressed through sharing work and wealth.

## **P42**

### **Cosmopolitanism and the appropriation of culture**

**Convenors: Dr Mark Busse (University of Auckland); Ms Jade Baker**

**Mon 8th Dec, 13:30-15:00, 15:30-17:00**

**Room E**

In a chapter of his 2006 book *Cosmopolitanism*, provocatively titled "Whose Culture Is It, Anyway?", Kwame Anthony Appiah argued that objects of cultural value "belong in the deepest sense to all of us" and "are of potential value to all human beings". While reminding us of our common humanity, cosmopolitan claims to a universal connection to art (what Appiah called "the connection despite difference") are also an appropriation—a claim to pan-human ownership that sidesteps political and economic inequalities in the contemporary world. These inequalities privilege people living in metropolitan centres who have access to public museums and art galleries, and allow only the wealthiest individuals to enjoy valuable cultural objects on a daily basis. This panel will further debates arising from cosmopolitan claims of universal ownership of cultural objects, and the on-going appropriations underwritten by such claims. It will do this by comparing and contrasting connections "despite difference" with what Appiah called "the connection to art through identity" (the connections people feel to objects that were created by their ancestors), as well as the concrete manifestations of such connections in art markets, histories of cultural objects in museums and private collections, the significance of repatriation in a globalizing world, and arguments against the cosmopolitan position which emphasize the entanglement of objects, persons, communities and places.

**Chair: Mark Busse**

**Discussant: Andrew Moutu**

**Coding memory: whose culture does it serve, anyway?***Ms Jade Baker*

In her book *The Carpathians* (1988) Janet Frame posits memory as “a naked link, a point, diamond-size, coded in a code of the world” (p. 171). Like memory, objects too emerge naked, then begins a cumulative process of linking to the code of a culture-specific world. Object memory is salient because it solidifies associations between people, as actors with memory, and in this discussion, taonga, objects created by Māori.

In Aotearoa New Zealand, colonial attitudes facilitated the relocation of taonga from tribal stewardship to public and private ownership, whilst re-coding object memory. Furthermore, colonizing practices circumvented relationships between objects, between cultures and between people, leaving a unique historical imprint upon object memory that is still of consequence today. In discussion with taonga from Ngāti Awa, what ‘new’ memories were cast, as other complexities were subsumed, and who did this ‘new’ code serve?

In considering Appiah’s chapter ‘Whose culture is it, anyway?’ (2006), it is tempting to regard cosmopolitanism as another ‘code of the world’ thereby re-coding object memory as befitting the metropole gaze. However, to examine this idea further, do pan-human ownership of objects, presented as the connection “despite difference”, address the disparities described above, and if so, how? Following on, do taonga then ‘fit’ in the matrix of cosmopolitanism or are they more receptive to other types of ideas and relationships? Accordingly then, who will be the stewards charged with respecting object memory, potentially multiple layers of memory, as who determines which culture these codes will serve?

**The appropriation of Inuit heritage - past and present perspectives***Ms Mille Gabriel (The National Museum of Denmark)*

Heritage ownership disputes are often characterised by colliding cultural perspectives on material culture: on the one hand a cosmopolitan position based on notions of universal moral values and on the other hand ethnic, national or otherwise communitarian perceptions of material culture as inextricably constitutive of cultural identity.

Through an analysis of three Danish repatriation cases, this paper will explore how Inuit in Greenland, Canada and Alaska are connected to material culture through identity, but in very diverse ways conditioned by differing colonial experiences. While the Greenlandic claims were aimed at the return of representative collections for museum purposes, Canadian and Alaskan Inuit were primarily concerned with human remains and the right to rebury the ancestors. While Greenland owing to the introduction of Home Rule are mimicking Western state formation processes appropriating symbols as ‘national heritage’ and ‘national history’, Canadian and Alaskan Inuit claims are embedded in post-colonial Indigeneity, including processes of cultural revitalisation and political empowerment.

In expressing reservations towards reburial and in the formulation of prerequisites to be fulfilled prior to repatriation, Danish cultural institutions were drawing on cosmopolitan notions on the universal value of cultural heritage preservation. I will argue that this self-proclaimed universalism, most clearly expressed in documents such as the 1972 World Heritage Convention and the 2002 Declaration on the Importance and value of Universal Museums, are imposing Western cultural heritage perspectives on non-Western peoples and thereby failing to recognise past as well as contemporary inequalities inherent in the colonial history of appropriation.

**Wrong is an addictive, repetitive story; right is where the movement is***Ms Ngahiraka Mason*

‘Wrong is an addictive, repetitive story; right is where the movement is’ is a compelling idea and Paul Hawken’s recent book *Blessed Unrest* (2007) charts radical and brilliant ideas, inspirational strategies and hidden histories that recognize how grassroots organisations and larger networks of people re-imagined relationships to planet Earth. He potently describes how things are starting to go right in the world.

In Appiah’s *Whose culture is it?* (2006) is a radical and timely telling of the extractive practices of collectors and keepers of art and antiquities across the ages, yet raises the notion that we can also re-imagine relationships and their powerful connections to cultural objects, in ways that we do not practise today. He asks that we recognize other ways to view cultural treasures in the twenty-first century.

I will discuss how inspirational ideas are vital to the way Maori ‘stewards’ and artists see a place in the world of cultural exchange including relationships, with ancestors, with humanity and with the planet. And, that the biggest movement in present history has more to do with the ability of human culture to rise above the addictive repetitive stories of wrong and focus on what is going right. I draw on my understanding of ideas that senior Maori artists have shared with me through the making of the exhibition and catalogue *Turuki Turuki! Paneke Paneke!* 24 May-24 August 2008 Auckland Art Gallery Toi o Tamaki.

**Words escape us***Dr Joan Metge*

Over the last twenty years increasing numbers of Maori words have entered the lexicon of New Zealand English as Maori fighting to keep their language alive use both important and everyday words when speaking English, and non-Maori accept and use them too. Is this appropriation, exchange or something else? In the early stages of the process, these words are given one or two word glosses in print media; these reduced meanings become entrenched in usage and the range and connotations of the original meanings are lost. Sometimes these reduced meanings are fed back into Maori usage. In time non-Maori speakers experiment with these 'borrowed' words, giving them new including metaphorical applications. This paper explores this process and its positive and negative consequences and asks: to whom do words belong? Can 'borrowing' be controlled and by whom? What responsibilities do anthropologists carry? Or are words ultimately unownable wealth?

**Throwing Spears at <http://www.spearchuckasart.com>***Dr Huhana Smith (Museum of New Zealand Te Papa Tongarewa)*

Throwing Spears at <http://www.spearchuckasart.com> explores the difficult and tenuous relationships the indigenous museum curator has between the national and international auction house, the auction website, and the dealer acting for the vendor. They often interact in contested, tense, in strange and uncertain ways. This paper investigates a range of difficulties experienced in determining ways through the convoluted nature of relationships had over indigenous cultural material, particularly taonga Māori at auction both nationally and internationally and for the way taonga or other Pacific material may be inappropriately treated by dealers lacking greater understanding or insight into indigenous cultures and their social realities.

**Rethinking appropriation of the indigenous: a romanticist approach to cultural imperialism within neo-Pagan communities***Dr Janice Newton (University of Ballarat); Dr David Waldron (University of Ballarat)*

Since the origins of contemporary neo-Paganism in the 1950s, neo-Pagan communities have been riven by conflicts surrounding the appropriation of art, ritual, music and identity from colonised indigenous cultures. Fundamental views of ethnically owned cultural property and heritage are juxtaposed with notions of universal ownership reflecting post modern cosmopolitanism. These perspectives of cultural appropriation and belonging are profoundly shaped by the twin concerns of needing to maintain a sense of authenticity in ritual, symbolism and belief, and by access to public representation which is shaped by a long history of colonial and post-colonial engagement with indigenes. Furthermore, issues of wealth, power and representation and the structural issues of cultural transmission within indigenous and neo-Pagan communities further complicate the issues surrounding cultural ownership and identity. The paper argues that the experience of romanticism and empire are central to understanding the appropriation of the indigenous by neo-pagan communities but also recognises that deep connections and genuine commitment to shared communicative discourse in a contemporary cultural context are part of this relationship. This paper negotiates these issues in relation to the engagement of neo-Pagan discourses with colonial indigenous culture in relation to romantic constructions of ethnicity, community, language and cultural property.

**Engaging with a 'global' morality: the moralised language of protection in the issues surrounding the illicit transactions of antiquities***Dr Eisuke Tanaka (ANA Strategic Research Institute)*

This paper will explore how the idea of protecting 'heritage' operates by focusing on international disputes over the illicit antiquities trade. It will specifically compare various claims against the illicit illegal exports of Turkish national 'heritage' by Turkish collectors and archaeologists with claims against the destruction of 'heritage of humanity' through which are made by Euro-American antiquities dealers, collectors, and archaeologists. Discussions concerning control over things marked as 'heritage' suggest that cultural manifestations are considered to belong to two collective or communal entities i.e. 'heritage' of a particular community (i.e. a nation or an ethnic group) and 'common heritage' or 'heritage of humanity.' However, it is important to note that these two points of view do not simply oppose with each other. Seen as a good practice, the protection is assumed in both approaches. Analysing various claims against the international illicit antiquities trade, this paper will examine the ways in which the moralised language of protection is used by those who show their interests in the control over cultural objects marking them as 'heritage'. It will demonstrate that these groups articulate their commitment to the protection of 'heritage' by portraying it as a good. The paper will also reveal that their claims are differentiated through the idea of protection. Through this, it will argue that viewed as a moral position, the idea of protection works both to connect and differentiate specific claims to cultural property across local, national and international levels.

**Cosmopolitanism, ownership and the appropriation of Papua New Guinea's cultural property***Dr Mark Busse (University of Auckland)*

In his book *Cosmopolitanism*, Kwame Anthony Appiah recognised the power of the connections people feel to objects that are “symbolically theirs” because they were produced in “a world of meaning created by their ancestors”. But he also argued for the importance of a universal connection to, and ownership of, art “despite difference” because that connection allows people to have what he called “a cosmopolitan aesthetic experience”. In this paper, I draw on my experience working at the Papua New Guinea National Museum to explore cosmopolitan claims of pan-human ownership of culturally significant objects from Papua New Guinea in the context of international art markets, and the way in which such claims underwrite the appropriation of art objects. I will argue that what is needed is not a faith in property and the market as politically neutral ways of adjudicating the distribution of art objects, but rather a critique of the straightforward application of ideas of property to cultural heritage and an acknowledgement and respect for non-property forms of connection between persons and objects.

**P43****Rahui and local organizations in Polynesia**

**Convenors: Prof Christian Ghasarian (Université de Neuchâtel); Prof Bernard Rigo (University of New-Caledonia); Dr Tamatoa Bambridge (CNRS)**

**Mon 8th Dec, 13:30-15:00, 15:30-17:00**

**Room D**

This panel analyses ancestral cultural concepts and current practices related to the usage and appropriation of the land and the sea in Polynesia. It particularly focuses on the institution of the *rahui*, a formal and sacred community prohibition placed on resources in some specific coastal area of the Islands. This consensual decision allows people to manage their food resources carefully, by allowing the marine fauna in especially designated areas to develop without human predation during a defined period.

The historical perspectives consider the importance of the *rahui* in pre-European Polynesia, stating its relationship to cultural notions of *mana*, hierarchy and group orientation in social organization.

The contemporary perspectives, based on anthropological fieldwork, address how local communities in Polynesia manage the ancestral custom of the *rahui* in a different social context. In remote and more or less autonomous communities, such as Rapa or Moorea in French Polynesia, the inhabitants, neglecting the official French laws and sometimes acting in contradiction to them, may organize their economic life and appropriation of natural sea resources in a way that takes into account their possible limits. This requires the definition of rules and moralities. Self-imposed in a sacred manner, with ceremonial public prayers, these rules require each individual to be fully responsible for their respect of what is defined as a common good. Every fishing activity in the *rahui* outside its official and temporary openings exposes the infractor to both social reprobation and supernatural sanction; two reasons strong enough to invite people to comply with the prohibition.

**The rahui, as modality of an economy of sacredness***Prof Bernard Rigo (University of New-Caledonia)*

[Attendance unconfirmed.]

The notion of ‘rahui’ can’t be dissociated from Polynesian societies’ structure which existed before the contact with European. It can’t neither be distinguished from the nature of political power which is in fact a way to perform societal sacredness.

**Rahui in oriental polynesia, an ethno historic perspective***Dr Tamatoa Bambridge (CNRS)*

Rahui en Polynésie orientale, une perspective historique

Le rahui polynésien est aujourd’hui devenu une notion à la mode dans les milieux environnementalistes dans le Pacifique.

Les institutions internationales s’en sont également saisi le considérant comme un principe de gouvernance et de gestion des ressources naturelles.

Pourtant, une analyse historique montre que le rahui tel qu’on peut l’appréhender à partir de l’analyse des documents des premiers observateurs et missionnaires au XVIIIème siècle, est très différent de celui qui sera retenu sous la période missionnaire puis à l’époque coloniale dans les établissements française de l’océanie (EFO), devenu aujourd’hui la Polynésie française.

Ce travail propose donc d’analyser d’un point de vue ethno historique l’évolution du concept de rahui, du XVIIIème siècle à nos jours, en Polynésie orientale.

### **Plan de gestion des espaces maritimes et rahui à Teahupoo (Tahiti)**

*Mrs Magali Verducci*

Afin de préserver la biodiversité et de permettre une exploitation durable des ressources marines, la Polynésie française s'est dotée d'outils réglementaires « modernes », comme le Plan de Gestion des Espaces Maritimes (P.G.E.M.). Cet outil de gestion participative semble en théorie parfaitement adapté aux lagons de Polynésie française. Or, le P.G.E.M. se heurte à de nombreux obstacles et se révèle en réalité très difficile à mettre en place. Au niveau de la commune de Teahupoo, une part non négligeable des pêcheurs semble être défavorable à la mise en place d'aires marines protégées et/ou de P.G.E.M., qu'ils associent notamment à la privation d'un espace. En revanche, bon nombre d'entre eux serait favorable au rahui, qui constitue un concept de gestion traditionnelle auquel ils semblent adhérer, et parfois même par principe : certains d'entre eux, qui y semblent favorables, peinent à le définir. Notre intervention propose donc d'analyser les raisons qui poussent les pêcheurs de la commune de Teahupoo à rejeter ou à être réticent à la mise en place d'un P.G.E.M., et s'interroge sur ce qui les pousse à préférer les mesures qu'ils qualifient de rahui. Nous précisons notamment en quoi, dans la catégorie des acteurs, le rahui pourrait être une forme de P.G.E.M. et en quoi celui-ci s'en distingue nettement.

### **Evolution and institutional re-appropriation of the rahui on the atoll of Fakarava in the Tuamotu Archipelago: From a traditional management to moderns' models**

*Mr Lorin Thorax (Université de Neuchâtel)*

The paper I intend to present will address the evolution of the rahui on the atoll of Fakarava in the Tuamotu Archipelago (French Polynesia). On the basis of a fieldwork I completed in Fakarava during four months to realize my final paper for the Ethnology Institut of the University of Neuchâtel (Switzerland), I will show how the concepts and the practices of the rahui are, on this atoll like any others, related to the specificity of the topography and the environment of the world in which the population lives. Therefore, the way natural resources are dealt with relates to models of exploitation entirely associated to the environmental particularities. If the local rahui was above all a sea matter and had important sacred dimension before the coming of Europeans and the implementation of coconuts grove for coprah, it slowly became dependant of the land element before to be abandoned for a sedentary life imposed by the colonial constraints. Currently a new tool used by governmental institutions in order to sensibilize the populations to the preservation of the ecosystem, the rahui also regulates the access to natural wealth. I can be specific, spatial or temporary but not "sacred" anymore. This modern re-appropriation works as a system of regulation at the level of the country. Yet this new form and conception of the rahui forgets the ecological, social and traditional specificities, in brief, the local specificities of the population living of the exploitation of their natural resources.

### **Protection of natural resources through a sacred prohibition: the Rahui in Rapa**

*Prof Christian Ghasarian (Université de Neuchâtel)*

This paper addresses why and how the Insulars of Rapa in the Australes archipelago (French Polynesia) have decided to edict a rahui on fishing in some defined coastal spaces around the Island. It first replaces this current institution in relation to sacred conceptions and a general concern on keeping natural resources available to ensure the community's food supply and therefore its survival. Then, it explores the way this consensual self-imposed prohibition is managed by the community in the current practices. Anthropological fieldwork and data allow to enter into the logics and organizations around this protection of the marine fauna everyday of the year except one when, during eight hours (and no more), the sacred prohibition is raised and the fishermen can catch as many fish they want in the previously forbidden areas. The paper finally addresses how the created rules around the rahui imply and is sustained by a morality that implicates each individual who is socialized to consider that any infractions to this prohibition can expose him/her to both social reprobation and structural sanctions.

### **I uta i tai -a whole of island approach to ra'ui in the Cook Islands**

*Ms Sylvia George (WWF COOK ISLANDS), Rod Dixon (University of the South Pacific, Cook Islands)*

In Rarotonga, rau'i is understood to be a seasonal closure on resource harvesting and in contemporary usage is understood as "effectively a marine protected area or reserve." (Williams, 2000; np). Passfield (2006; 14) in her review of Cook Islands ra'ui today, notes "There has been insufficient attention to activities on the land, which have probably had at least an equal, if not greater effect on Rarotonga's lagoon. One drawback of the ra'ui system as it is currently practiced is the lack of links to land-based activities.." This paper presents evidence of an earlier whole-of-island approach to resource management in the Cook Islands, with special reference to Mangaia island, and discusses obstacles to and opportunities for reintroduction of a wider understanding of rau'i as a contemporary resource management practice.

References: Tiraa, A., (2006) "Ra'ui in the Cook Islands - today's context in Rarotonga" in SPC Traditional Marine Resource Management and Knowledge Information Bulletin No19, April

<http://www.spc.int/Coastfish/News/Trad/19/Tiraa.pdf>

Williams, L., (2000) "Harvesting the ra'ui" Cook Island News, January 22,

<http://www.spc.int/coastfish/News/Trochus/Trochus7/Trochus7-08-Lisa.htm>

**P44****Miscellaneous****Convenor: Dr Susanna Trnka (University of Auckland)****Fri 12th Dec, 10:30-12:00, 13:30-15:00, 15:30-17:00****Room I**

This panel presents papers which do not fit in the other panels, but address the conference theme in various ways.

**From land to book and finally to money, a history of the sense of property of the Romanians in the XXIst century***Dr Gabriela-Mariana Luca (Victor Babes University of Medicine and Pharmacy)*

The contemporary Romanian urban society itself is the result of population homogenization politics and often leaves behind in the trains the strong smell of the bags stuffed with onion, meat and potatoes “from home”. In most cases, for more than 40 years, the sons and daughters, regardless of age, will bring from the town with almost empty groceries (basic food being rationalized) only symbolic gifts, bread or some sweets “from town” and they will bring back from their visit supplies as much as they can carry. The obsession of heavy baggage, illustrated by the expression “not to leave from me with empty hands”, this circuit of aliments, a true strategy in the subsistence economy, consolidated on a very well articulated ritual, still follows us.

We witness today the confrontation between the traditional family model, which gathers cyclically or pyramidally on several generations power, influence and money and the pioneer’s model, belonging to the ones taken from the country side to the (university or industrial) city. They are the ones who exchanged the land for the salary, the late being used for accumulating goods and consolidating identities.

Now, unemployed, or retired without a reasonable economy, they found themselves useless in the world that they built. Creeping an incomplete existence, they acquired the status of “venetic” (unwanted alien).

Our study follows the transfer of the property along this migration complex, after, which crossed three regimes: monarchy, communist dictatorship, democracy.

**Buginese super-natural resource tenure arrangements in the shrimp frontier of the Mahakam delta, East Kalimantan, Indonesia***Dr Jaap Timmer (Van Vollenhoven Institute)*

This presentation departs from the observation that Buginese resource tenure regulations have failed to ensure sustainable use of resources in the delta of the Mahakam River. Over the last two decades, deforestation and extensive shrimp farming have caused sedimentation and pollution as well as a sharp decline in shrimp pond productivity. Declining shrimp harvests now increase social tensions and are becoming a particular concern of local people who moved to the region to profit from the high shrimp prices following a boom in shrimp sales following the 1997 Asian Financial Crisis. The shrimp rush has created a volatile situation with previously relatively worthless land now privately owned with the single purpose of producing a high-value portable resource. In that situation there are few, if any, relations between people and the natural world that may be classified as reciprocal. The use of the natural environment for sustaining the livelihood of a growing amount of people whose hunger for modern wealth is mounting can hardly be sustained. In my presentation I analyze the failure of Buginese resource tenure regulations in terms of its distance to nature and spirits, increasing antagonism between older settlers and newcomers, mounting individualism, and declining trust in customary regulations. Many feel that there is an urgent need for the kind of legal certainty that one should expect from the state. The absence of such a responsive state protracts a tradition of frontier culture bringing about specific acts of owning and appropriating land and water resources.

**Failing State tenure arrangements for the Mahakam Delta, East Kalimantan, Indonesia***Mr Rikardo Simarmata (University of Leiden, Netherlands)*

This presentation departs from the observation that Indonesian state tenure arrangements have failed to ensure sustainable use of natural resources in the delta of Mahakam River. This failure may be examined either from ecological, economic or social points of view. Perhaps most significant are the effects of a shrimp rush that was largely market-driven with short-term economic motives and concurrent population growth and the introduction of a new technology. Another factor that is important but largely overlooked in analyses of the shrimp frontier in the delta is the failure of state or government laws and policies. On paper these laws and regulations often contradict each other. In practice, legal implementation and legal enforcement are effectively absent. The 1999 decentralization of central state power has made the implementation and enforcement of laws and regulations even more problematic because central and local government began to debate about who has responsibility to protect the state mangrove forest in the delta. Disguising behind the argument that shrimp production has boosted the local economy, government officers prefer to keep supporting the shrimp pond owners while knowing that they operate within an area that is designated as state mangrove forest in which no such economic activity is allowed to take place. At the same time, pressured by local interests, sub-district officers legitimized the property rights of the shrimp ponds owners. Next a district and appellate state court legalized

the illegal status of property rights in the delta. In my presentation I identify and analyze state laws and regulations and the ways in which bureaucrats and judges interpret, implement, and enforce those laws and regulations. This will allow me to specify the failures of state tenure arrangements and possible future improvements.

### **Revisiting the Jesuit reductions in terms of their indigenous communities: missionary utopias and colonial settlements in frontier Brazil 1550-1750**

*Dr Roberto Gonzalez-Casanovas (University of Auckland)*

Since the Quincentenaries of Columbus' 1492 and Cabral's 1500 encounters with America and Brazil, various scholars have advanced significant revisions of the established models of European conquest, conversion, and colonisation. In particular, recent studies have emphasised deeper exchanges of cultural models so that certain types of settlement are seen as complex forms of mixed traditions. One such case involves the famous Jesuit reductions along the frontiers of Brazil, which have long been the subject of pious propaganda and critical controversy. What recent approaches to these missions highlight is the need to redefine the nature of cross-cultural forms, deconstruct mission myths, and reevaluate intermediary roles. Key examples reveal cross-cultural understandings of 'marginal' native settlements and 'autonomous' communities, whose justification and representation continuously change as they come into growing conflict with missionary projects and colonial expansion. Who 'owns' the native convert communities? Although missionaries claim to promote native autonomy, when church and state contend for control of the frontier missions, utopian models of mixed communities are sacrificed to pragmatic colonial interests. However, cross-cultural forms and roles that integrate native contributions do survive in frontier settlements themselves during and after the dissolution of Jesuit reductions.

### **Medical tourism in India: for richer or poorer?**

*Ms Kristen Smith (University of Melbourne)*

Medical tourism links two areas that have long inspired the anthropological imagination; however it also underscores new trends and patterns of power and inequality emerging across the globe. Widely promoted as 'First World Care at Third World Prices', it has been estimated that medical tourism as a global trade is worth US\$60 billion. Although promoted as a rational economic development strategy for countries such as India, beyond the burgeoning sanitary corporate hospitals advertised as 'islands of excellence' are populations facing critical health issues that are unable to access this level of treatment. Additionally, government subsidies, public-private partnerships and the establishment of medical visas to facilitate the entry of medical tourists into India bring about questions of ownership of the corporate hospitals catering to the medical tourists, the health professionals often siphoned from the public-system and, more widely, health services themselves.

From international trade agreements through to national and state policies, the economic impetus for Third World countries with the capacity to cater for health-seeking travelers is increasing. The demand creating this industry is premised upon deteriorating social and economic equity within health systems abroad such as the United States and the United Kingdom. Consequently, this paper questions whether medical tourism is a physical manifestation of the increasing gaps in equity between the poor and the non-poor, transversing borders, where those with stronger foreign exchange currencies can still gain access to care, albeit through the further entrenchment and widening of inequity.

### **Desiring and performing carnivalesque bodies: emancipation and appropriation in the transatlantic market of sex and culture in Salvador da Bahia, Brazil**

*Dr Samuel Veissiere (University College of the North)*

By focusing on what I term the 'transatlantic cultural economy of desire', through the sexual interaction of gringos and mulatas in Brazil, I look at how the legacy of colonialism and the cultural and economic dynamics of late-capitalism mediate the desire for and the performance of "carnavalesque" sexualities between different global actors who are disempowered by different aspects of postmodernity and postcoloniality.

Here, the term "carnavalesque" is used neither as the classical Bakhtinian notion of "grotesque" nor strictly in the commodified eroticized sense of the Brazilian carnival, but hints at something in-between: an image and praxis of the body that remains pre-modern and collective (and hence untainted by the sexual restrictions that emerge with the modernist fragmentation into different bodies) and is also intensely exoticized by the discursive apparatuses of colonialism.

I examine on the one hand, the motives of disillusioned gringos who, arching under the weight of competitive capitalism in their own countries, come to seek power and prestige through sex and patriarchy in what they imagine to be a "masculinist paradise" (Gregory, 2003); from the other side of Atlantic, in turn, I explore the strategies of the women of colour who seek to escape their place at the bottom of the Brazilian racial pyramid by strategically emphasizing certain aspects of their 'blackness' and performing the fantasies of sexualized mulatas the gringos have come to consume.

In this global market of sex and performance, I pay particular attention not only to the strategic (and compulsive) appropriation of different cultural, racial and sexual colonial stereotypes by the gringos and mulatas seeking different forms of liberation, but also to their appropriation of different forms of cultural discourse and cultural critique.

Thus, I closely examine the gringos' critique of post-feminist late-capitalism, and the "mulatas'" appropriation of Black-feminist discourse and body-praxis. By looking at these appropriations (both genuine and strategic), then, I begin to sketch the outline of contradictory but complimentary vernacular critiques of (post)modernity articulated by mostly subaltern global actors who are attempting to carve alternative niches through North-South cultural flows.

**"It's only a game, so if you don't like it just leave!": Discourses on 'rape' in Second Life and the appropriation of public leisure cyber-space**

*Dr Tanya King (Deakin University)*

This paper explores accusations of rape in the internet based social networking environment, Second Life (SL), drawing on case studies and blogger responses. Worldwide, adults participant in SL by creating 'avatars', or digital-representations of themselves, and use a keyboard to control their movements and social engagement with other citizens in a digital world modelled on urban leisure spaces. As in Real Life (RL), social engagement in SL involves power dynamics; accusations of rape are not uncommon. An investigation of rape accusations in the absence of a penis-in-vagina act reveals discursive similarities with Real Life (RL) rape accusations, including the argument that it is the responsibility of females who do not wish to be harassed or assaulted to avoid particular public spaces, and that failing to do so constitutes tacit consent. The very notion of 'online rape' prompts passionate debate around the ontological status of such acts. Some argue that the mediated corporeal experience of participating in SL is more emotionally intense than in RL, and that experiencing simulated rape can result in psychological trauma akin to RL rape. Many argue that entering SL requires consent and therefore all encounters must be considered consensual; people who do not like the sexualised encounters possible in SL should alter their future use of the space, restricting their avatars to 'safe' regions, or leaving SL altogether. Examining discourses surrounding rape accusations, without the distraction of verifying a penis-in-vagina act, enables a fresh approach to the relationship between consent and the gendered appropriation public spaces.

**Analysis of opinions and experiences of Australians involved in disaster response overseas to enhance effectiveness of humanitarian assistance**

*Dr Fernanda Claudio (University of Queensland); Ms Bronwen Blake (University of Queensland)*

In recent years humanitarian disaster relief has moved away from historically ad hoc approaches to a more professional response. Many Australians have participated in disaster response, both within the Asia-Pacific region and further afield. In Australia there has been a great impetus by the public for humanitarian reasons, and by the Australian government for additional strategic reasons, to play a significant role in regional disaster responses, especially within the health sector. Previously, research in this area has focused on technical guidelines for the provision of emergency relief, including in the health sector. Much less work has focused on the capabilities of those who provide the relief, including individual skills mix and personal characteristics. In our research we investigate how we can best use the individual and organisational experiences of Australians in disasters and humanitarian emergencies to improve the effectiveness of the Australian health sector humanitarian response in the future. We address issues such as the particular skills needed to improve relief worker efficiency in health aspects of disasters and aim to compile a list of individual characteristics and desirable skills for prospective relief workers to inform recruitment of workers for international disaster situations in the health sector. We also aim to devise an information dissemination strategy for lessons learnt regarding effectiveness and desirable skills at individual and organizational levels concerning health aspects of disasters. In this paper we present preliminary results of interviews with Australian humanitarian workers who have responded to disasters within the last 5 years.<sup>4</sup>

**The dolphin and the sextant': the conflict between traditional knowledge and modernity in Polynesian navigation**

*Dr Luke Strongman (TOPNZ)*

This paper provides an introductory account of the differing ontologies of Polynesian and European navigation techniques in the Pacific. These heuristic tensions are examined in terms of the ontological differences in forms of engagement with navigational problem solving and inhabitation of the Pacific through an analysis and critique of both historical and contemporary narratives.

**Dr. Augustin Krämer's Die Samoa Inseln, a critical history on an oceanic-ethnological classic**

*Mr Sven Mönter (University of Auckland)*

The two volume monographs Die Samoa Inseln were first published in 1902-3. They are generally referred to as a major and highly comprehensive treatment of Samoan genealogy. Written by Dr. Augustin Krämer (1865-1941), a German Navy surgeon and ethnologist, these monographs are not only used by anthropologists and Pacific scholars alike, but also create the basis for claims at the Land and Title Court in Samoa. Their increasing use has been facilitated by an English translation, which was published in the 1990s.

This paper will explore the history of these volumes which were Krämer's first major ethnographic publication and saw his interest shift from natural science towards ethnology. Special attention will be given to Krämer's fieldwork in Samoa which he began during a naval cruise in 1893-5 and intensified during a second Oceanic voyage from 1897-9. The paper will consider



Krämer's relationships with Samoans and the fieldwork methods he developed. Although *Die Samoa Inseln* remains an ethnological classic, it also characterises the nexus between European anthropological discourses and field experience at the beginning of the twentieth century.

## P45

### Religious relations in Asia

Convenor: Dr Christine Dureau (University of Auckland)

Mon 8th Dec, 13:30-15:00, 15:30-17:00

Room G

This panel is concerned with religious practices in Asia. It considers hegemonic and subversive uses of religious rituals; the appropriation of myths, spiritual knowledge and ancestral authority; and the use of religion to stabilise cultural identity in a fast-changing social and economic environment.

#### **Appropriating spiritual guardianship in the periphery: Bugis migrants' reconceptualisation of Lindu locality (Central Sulawesi, Indonesia)**

*Dr Gregory Acciaioli (University of Western Australia)*

Analyses of the position of Bugis migrants in local communities have usually stressed their achievement of economic success, involving subordinating members of host societies in patron-client hierarchies and marketing networks in the localities they come to occupy. However, such a focus obscures other cultural means by which Bugis have sought to exercise their dominance. As migrants throughout the Indonesian archipelago, Bugis bill themselves as agents of progress, carriers and disseminators of national ideologies and even transnational orientations. While they have often served as innovators in the introduction of national development programs (e.g. rice intensification) in some new locales and established mosques and prayer houses as venues for the maintenance of their own Islam and its dissemination to others in the region, they have also sought to transform local traditions. This paper examines the process of how Bugis migrants to the Lindu plain of Central Sulawesi have used the conceptualisations of hierarchy and genealogy they have brought from South Sulawesi to refashion the beliefs and traditions of the indigenous Lindu people among whom they have settled and have attempted to establish themselves as the proper intermediaries to the local spirit world in a process of attempted cultural appropriation. Such a strategy parallels their roles as political brokers to government officials and as economic mediators through intermediate marketing, demonstrating how Bugis migrants use spiritual as well as political and economic means in a multimodal hegemonising strategy to gain dominance in areas of settlement.

#### **Disowning creative authority in the production of syncretic cosmogonic myths in Sikka, Eastern Indonesia**

*Mr David Butterworth (ANU)*

The Sikkinese of eastern Indonesia describe the origins of their world with reference to indigenous and Catholic cosmogony. Although a distinct corpus of mythology can be identified for each tradition, Sikkinese ritualists are increasingly synthesizing the two. These syncretic forms combine thematic and stylistic elements from each tradition, and are viewed locally as a unification and legitimization of indigenous and Catholic world-views. However, in the production of these myths the ritualists distance themselves from personal authorship. Instead, ritualists assert that new knowledge is a gift from supernatural beings given in dreams and visions.

Over seven consecutive nights in 1993 Klemens Hago, a senior Sikkinese ritualist, dreamt of a 'truth' of the origin of the world. This truth is characterized by typical indigenous themes, such as the segmentation of an original unity, and is recited for the most part using the poetry of canonical parallelism. The myth also speaks of Adam and Eve, the tree of knowledge, and humanity's fall from grace. Hago does not claim to have created or own this version of the origin of the world, rather he positions himself as a messenger of spiritual powers.

As Hago disowns authorship of the new myth he promotes the myth's legitimacy within the wider religious context. Hago appropriates the authority of spiritual beings that is established throughout a complex of other religious practices, such as indigenous and Catholic rituals. The sanctity (i.e., religious truth) of Hago's recitations is enhanced by the act of disowning personal authorship of the syncretic myth.

#### **Of dragons and demonesses: Tibetan oral myths recast as history**

*Miss Gillian Tan (University of Melbourne)*

In his *Apologies to Thucydides*, Sahlins critiques approaches to history that do not acknowledge that culture and its differences matter. The historian, in her quest for the definitive narrative of a momentous occasion, appropriates the past by creating its written legacy in the present. She chooses what is collectively remembered and recorded.

Tibet's historical narrative is heavily contested between the Tibetan government-in-exile and the Chinese Communist Party. Interpretations of momentous events and key decisions influence present-day claims on the legitimate ownership of Tibet. Reaching back into Tibet's long and variegated history, where past events signify less on the present conflict, another concern remains: Tibetan history focuses mainly on divine incarnates, religious syntheses and fortune-turning events, leaving no room for "history from below".

The paper examines Tibetan culture through the oral accounts of myths and legends among people who are neither great nor powerful. It engages the ethnographic present and seeks to identify those stories that continue to circulate among local Tibetans. The legend of Ling Gesar, a mythical hero modeled on a historical figure, is an example of those stories that are told to Tibetans as children and live in their hearts and imaginations to be altered and changed in the re-telling. Similar stories of dragons in lakes and demonesses in caves are found in local historicity.

The continued transmission of myths and legends shows that common persons create a history that is different from the written legacy and demonstrates the importance of understanding history through ethnography, and vice-versa.

### **Owning people, owning things: rethinking genealogy in Gerai**

*Dr Christine Helliwell (Australian National University)*

In the 'egalitarian' Dayak community of Gerai in southern Kalimantan Barat (Indonesian Borneo), people display little interest in human ancestry, with most individuals unable to name their own direct ancestors beyond two generations. Instead, they stress their attachment to ritual hearths, sets of ritual items that are believed to have descended from mythical ancestors; anyone with guardianship of a ritual hearth is able to recount much, if not all, of its ancestry (often going back many generations). Through affiliation to a 'hearth descent line' (keturunan dapur) Gerai people are able to locate themselves within an origin structure and thereby within a formal hierarchy that underlies and orders life within the community (so giving the lie to the conventional depiction of this community as 'egalitarian'). This paper argues that the differential treatment of human forebears and hearth forebears is crucially connected to the differences that Gerai people see between the agentic capacities of persons and things and between the ways in which each may therefore be owned and appropriated to particular ends. In the process, it problematises the concept of genealogy, as well as the conventional anthropological understandings of kinship to which it is linked, showing how these are rooted in western ideas about society and nature (and the relationship between them), and so are of little help in coming to terms with 'descent' as this operates in Gerai.

### **Shifting spaces: an ethnographic account of a house church in Shanghai, China**

*Miss Sin Wen Lau (RSPAS, ANU)*

This paper explores how religion enables a sense of stability in a state of high mobility. I examine the processes through which place is centered at a point of tension where individual desires, state projects of development interlocking a global capitalist system and a treacherous religious landscape converge. Ethnographically, I investigate how and why the private home of a hyper mobile family is transformed into a house church and what it means for them. I argue that it is by inhabiting a house suspended in motion that moving families find stability, a groundedness made real through faith. The data discussed in this paper is based on eighteen months of fieldwork within an unofficial Christian network operating in the Chinese city of Shanghai. The Christians I discuss are overseas Chinese who were drawn to China in the reform period for economic reasons and viewed by the Chinese state as foreigners.

### **The appropriation of biblical knowledge in traditional ritual format among the Rotenese of Eastern Indonesia**

*Prof James Fox (Australian National University)*

Among the Rotenese, ancestral knowledge of origins is recounted orally in ritual compositions based on the strict pairing of words. These ritual language compositions are concerned with the beginnings of cultural objects such as the origin of fire and cooking, of the house, its various components and the tools used in its construction, of weaving and dyeing, of rice and millet and of various prominent features of the landscape. Much of this knowledge is also embodied in long mortuary chants.

This traditional knowledge has been preserved even as the Rotenese have converted to Christianity, a conversion that began in the early 18th century with the introduction of the Malay Bible. To this day, Malay - Indonesian - remains the principle vehicle for the scriptural knowledge. Although ritual language is also used in church services and Christian preaching, there has been, in most parts of Rote, an acceptance of a conventional separation between Christian and ancestral ideas of origin.

Increasingly, particularly in east Rote, there has been a tendency to blur this conventional separation of channels of knowledge and to concentrate on the 'retelling' of scriptural knowledge in ritual language format. This paper examines this appropriation of Biblical knowledge in the retelling of origins in Genesis.

### **Owning Religion in Banyuwangi: NU Islam and Beatty's *Varieties of Javanese Religion***

*Nicholas Herriman (Monash University)*

Situated in far-east Java, Banyuwangi is a district where more than 95% of the population professes Islam. Andrew Beatty's *Varieties of Javanese Religion* is based on ethnography in Banyuwangi's Bayu village. Beatty describes Bayu's Islam as having a 'purer' version and an animist/mystical version. He writes "villages like Bayu...make up well over half of [Banyuwangi] district" (124). I provide four objections to this generalisation. First, during one year's fieldwork in Banyuwangi, I visited and interviewed people in dozens of the 167+ villages in Banyuwangi, and found evidence of Beatty's mystical version only in Bayu village. Related to this is a second objection. Bayu is unique—it was established as a tourist destination by the district government with the intention of promoting and preserving its unique cultural characteristics. Third, over the past decades a relative decline in mystical/animist beliefs might have resulted from Muslim revitalisation (*dakwah*), state education, commercialisation, increased communications, and the relative strength of orthodox Islamic organisations, both modernist (Muhammadiyah) and traditionalist (Nahdlatul Ulama or NU). Fourth, in villages I visited, Islam is largely traditional and orthodox, emphasising ritual meals, preaching, magic, and the role of Islamic scholars. My research participants associated their traditional orthodox religious culture with the NU, referring to 'their' Islam as "NU Islam". A major contribution to studies religion in Java, Beatty's work might nevertheless tell us more about the exceptional type of Islam in isolated mountain villages in Java, rather than Islam in Banyuwangi.

## **P46**

### **Social and material exchanges**

**Convenor: Prof Cris Shore (University of Auckland)**

**Wed 10th Dec, 08:30-10:00**

**Room H**

This panel considers exchanges and the ways in which people use material culture to establish identities and negotiate social relations.

#### **Plasticization and its discontents: the alchemy of waste in the construction of China's capitalist-communist identity**

*Ms Alison Hulme (Goldsmiths College, University of London)*

This paper examines the ways in which western 'waste' is providing valuable raw materials for the Chinese economy; how this waste is then re-sold to the west in the form of commodities at 'China price', and how other types of waste emerge in the form of pollution. It will therefore examine how waste is re-appropriated as a valuable resource in a globalising world and how the discontents of such an alchemy involve collateral damage and raise new social, political and ecological risks. It will also tackle issues of identity. I will discuss how people and places gain identity through products due to the concentration of highly specified skills in certain areas; how the creation of 'value' through material things is impacting upon older traditions and networks; and how loss of identity means rural practices are transposed (normally with terrible consequences) to urban situations. The 'dump towns' of Shanghai will be explored here as a case study of the influx of rural peasant farmers to urban areas and livelihoods. Finally, this paper attempts to understand how, despite embroilment in free-market economics, manufacturing in China retains benefits through agglomeration practices rather than economies of scale, and how this relates to the desire to create and portray capitalist-communism.

#### **Appropriation, obligation and exchange in East Timor**

*Dr Andrew McWilliam (Australian National University)*

The collapse of the market economy and most employment opportunities that accompanied the withdrawal of Indonesia from East Timor in 1999 has prompted the revitalisation of customary exchange practices that were heavily attenuated during the Indonesian interregnum (1975-99). For many Fataluku communities, the strict internal security regime that accompanied military occupation, curtailed opportunities for enacting the vital exchange relationships that inform and reproduce social relations between kin, affines and ancestors. As they rebuild their lives in a now independent East Timor, a renewed attention to exchange and the reciprocal flow of gifts, goods, labour and blessings is once again engaging Fataluku households in culturally intensive relations of exchange and obligation. In this context ideas of ownership and appropriation are constitutive elements of social constructs and entitlement.

#### **Satisfaction in a horse: the assimilation of an exotic animal into Māori customary usage**

*Dr Hazel Petrie (University of Auckland)*

Prior to the arrival of Europeans, New Zealand Māori had only two species of mammal: the dog and the kiore. Yet within a very short period of time, introduced horses were not only prized possessions but also had spiritual significance and featured in

'customary' practice. Like sailing vessels, they were frequently demanded as items of exchange in land transactions or removed by taua muru (punishing raids) but it is particularly notable that, from about 1840, horses became something of a standard fine for the serious crime of adultery.

An 1849 dispute between shareholders in a trading vessel, jointly owned by sections of Te Arawa, illustrates the process in which the communal nature of Māori society, proprietary rights, and perceptions of ownership were transformed towards more individualist ones through the agency of Christianisation and British law. However, it is also one of several examples where demanding horses as payment for an act of adultery was described as being a customary response. Tohi Te Ururangi, a Ngāti Whakaue leader of great mana, attempted to mediate in this incident, advising government that he had demanded the horse on three separate days 'according to the right of the law'. On various other occasions, too, the 'fine' for adultery was agreed to be a certain number of horses.

This paper represents a tentative consideration of the significance accorded to horses in the years following their introduction into New Zealand and will discuss some of the ways in which they were incorporated into Māori usages.

## P47

### Housing relations

Convenor: **Dr Julie Park (University of Auckland)**

**Mon 8th Dec, 13:30-15:00**

**Room H**

This panel considers the ways that dynamic constructions of space manifest changing ideas about social inclusion and exclusion.

#### **Ownership, appropriation and the reproduction cycle of Afro-descendent Houses in Salvador, Bahia**

*Dr Maria Gabriela Hita (Federal University of Bahia)*

The house in the physical sense is a scarce resource in Brazil, yet the locus of identities and belonging for those who inhabit it. In the context of the poverty and precarious urban development of slums in Salvador, a city with eighty percent Afrodescendent population, I analyse the mode of reproduction of a matriarchal type of extended family common among poor Bahians. The analysis of the transformations of the houses - in both the physical and symbolic senses - of such families captures processes that are central to inter-family relations, the life course of family members, and the emergence of new identities. I examine a case in which four new semi-independent households emerged from an original matriarchal nucleus in the original geographical space, either through donation of space while the matriarch was alive, inheritance after her death, non-consensual appropriation of part of the terrain, or exclusion of members of this kin group from their rights in the house. These transformations reveal the dynamics of group relations in terms of conflicts, alliances, belonging and identities, which are repeatedly renegotiated, stigmatizing some members of the family and empowering others. The analysis aims to show that far from breaking the logic of matriarchal family organization, these processes lead to its reproduction in a new life cycle in which new households replicate the original by incorporating grandchildren and the partners of the matriarch's children in new houses that remain connected to the master network of kinship and affinity of which they are part.

#### **Residence, intimacy and resilience: urban poor housing and kinship in Tatalon 1953-2007**

*Dr Michael Pinches (University of Western Australia)*

Urban poor housing in the Philippines is variously looked upon by outsiders with revulsion, fear or sympathy. Alongside the mansions, apartments or townhouses of well-to-do urban dwellers, or even the nipa hut of the rural peasant, urban poor housing is rarely taken seriously, except as a problem. This paper seeks to challenge that perspective by examining the rich social and creative life that is acted out through housing in an urban poor neighbourhood in Tatalon, Manila. Focusing on kinship, community and residence, the paper examines the material and symbolic ways in which poor rural migrants have inscribed themselves in urban space in the face of hostility from outsiders. It further considers the major factors that have contributed to change and continuity over half a century in this neighbourhood.

#### **Shoestring democracy: private governance in coops and gated communities in New York City**

*Dr Setha Low (CUNY)*

Do middle class cooperative housing residents have similar motivations for moving to coops as gated community residents? Do they experience the same kinds of conflicts and modes of conflict resolution with their coop boards and as gated community residents with their Homeowner Associations? What can be learned about the impact of private governance on diversity, exclusivity, and daily social interactions of residents living in coops and gated communities? The paper begins with a summary of the gated community/coop projects, outlining how the research has progressed from a study of signification, that is, of the symbolic order and modes of discourse that support private governance, to an analysis of the political, economic and legal institutions that produce the normative regulation of private housing. A description of the recent study of coops and the history of

cooperative housing in New York City follows with a brief review of the original gated community study. Excerpts drawn from interviews are then used to illustrate the various dimensions of the comparison, focusing on the new areas of discourse found in the coop interviews and the differences in the interpretation of regulation and participation at each research site. Examples of these subtle differences include that coop residents are concerned with safety rather than security, while gated community residents want to feel safe and secure; and coop residents emphasize that they feel comfortable in their homes because they know they are with people like themselves, while gated community residents move to secured communities, hoping to find people like themselves.

## P49

### Owning identities

**Convenor: Prof Maureen Molloy (University of Auckland)**

**Tue 9th Dec, 08:30-10:00, 10:30-12:00**

**Room H**

This panel is concerned with issues of identity and ownership.

#### **Appropriating the Self: the experience of self-sovereignty**

*Prof Ghassan Hage (University of Melbourne)*

To what extent do we ‘own ourselves’? Such a question links up with both folk and academic debates on ‘free will’. Rather than asking the eternal question ‘do we or don’t we have free will?’, this paper begins with the experience of ‘self-sovereignty’: the experience that we are in some ways in control of ourselves, regardless of whether or not we are. However, it begins by examining the fact that this sense of ‘ownership of oneself’ varies across cultural spaces. It also examines how this experience co-exists with rather than negates the contrary experience of being ‘determined’ by forces on which we have no control. Using ethnographic details of the way drivers in Beirut and Sydney relate to traffic laws that differ in their capacity to impose themselves as such, the paper examines how this dialectical experience of freedom and determination plays out differently within different cultural contexts. It concludes by examining the extent to which such an investigation helps us understand what is culturally specific and what is universal about a sense of control over the self.

#### **Return of ‘the Native’: imagining and reimagining identity as iterative appropriation of culture and space**

*Dr James Oliver (University of Edinburgh)*

I intend to ponder on how the intangible may be imagined as a resource, and thus as a subject of ownership... part of what people have at their disposal in organising and thinking about their lives. (Strathearn, unpublished)

What processes rather than essences are involved in present experiences of cultural identity? (Clifford, 1988: 275)

This paper is cast from participant-observation exploring how people ‘do’ identity in the Scottish Gàidhealtachd. The Gàidhealtachd can be described as the Highlands and Islands of Scotland but it is more intangible and unbounded than that, it is also a cultural space or imagining. This is also an area of Scotland with a strong tradition of out-migration, and a more recent history of generational language-shift and in-migration, particularly from the rest of the UK, and more recently from continental Europe. In his book *The Predicament of Culture* James Clifford (1988) argues that culture (now in a globalised, ‘post-modern’ and technologically advancing context) is less about a site of origins and rooting than of translation and transplanting. We might add, for clarification, that tensions between these can still persist (i.e. between origins and translation). With this in mind, in this paper I situate identity as an iterative ‘process’. I use concepts of the ‘liminal’ and ‘communitas’ to explore negotiations of cultural identity as appropriations of intellectual property, in terms of space, including articulations of ‘rights’ and belonging/s. I also explore epistemological issues with regard to the researcher as ‘native’.

#### **Is it appropriation or exploitation of sameness? Victimization among migrants and immigrants in Asia and the Pacific**

*Miss Katie Shaw (University of California, Los Angeles), Victor Shaw*

As elsewhere, applicable to migrants and immigrants is a general law that the more people are similar to one another, the more they interact with each other; and the more they interact, the more they experience conflict, including exploitation and criminal victimization.

On transportation lines, migrants may feel close to each other by just learning that they are the same group of people: being on the move for jobs and having no roots in the local community. Out of a spontaneous trust developed in the natural attempt to identify with others, some migrants may leave their belongings in the care of their newly made acquaintances. However, by the time they return from the toilet or a ticket office, they may find everything gone, as if with the wind. There are, of course, more sophisticatedly orchestrated schemes.

In a locale where they stay, migrants naturally turn to those who come from the same place, speak the same language, or belong to the same ethnic or racial group for service or assistance. As for exploitation and victimization, first-come migrants tend to prey

on their newly arrived counterparts knowing that newcomers are inexperienced and dependent upon external assistance. Most commonly, the former misinforms the latter, overcharges the latter on goods, rental properties, and services, keeps the latter on low-paying jobs or even in servitude, and prevents the latter from assimilating into the larger society.

### **Mediation, peacebuilding and the intercultural: native title and Aboriginal Australia**

*Ms Toni Bauman (Australian Institute of Aboriginal and Torres Strait Islander Studies)*

Mediation and peace-building approaches often see 'culture' and cultural groups as bounded entities of absolute truth and stereotypical beliefs. Meaning, however, is produced inter-subjectively and negotiated out of the conditions in which it is embedded. This paper seeks conflict management praxis in which processes involving Aboriginal people are also seen as 'intercultural' and takes the relational idea of 'fields of inter-subjectivities' as an appropriate starting point for theorising and designing conflict management processes amongst Indigenous peoples. The paper questions conflict resolution practitioners who suggest that cultural generalisations can be useful starting points in analysing stereotypes in a 'politics of generalisation' which recognises contingency and suggests that a more useful approach is to think of culture's 'work of differentiation' (cf Weiner 2002) and to see culture as a process of meaning making. In this paradigm, meaning is available only through the space created by participating subjects, as opposed to a view of rights and interests in terms of a social ontology of groups and individuals in a liberal discourse where rights are seen to be absolute and groups as homogenous. The paper suggests that mediator capacity, including fetishized understandings of 'culture', is often the cause of failures in Indigenous mediation or peace-building processes rather than, as is commonly suggested, 'cultural difference'.

### **"Gender trouble?" or propaganda, pwè, performance under current regime**

*Ms Ma Khin Mar Mar Kyi (Australian National University)*

The Burmese modern nation state has created an 'imagined community' which systematically uses a combination of traditional gender power beliefs, in particular hpon and modern nation state hierarchical masculine power. Hpon is often assumed to be an essential and unchanging condition of 'Burmese-ness' and 'maleness' and is understood in all sectors of Burmese society. Hpon is a widely referenced concept in scholarship on Burma, seen as men's birthright which all men are born with on their right shoulder, defined by a leading Burmese writer as the 'glory, the holiness of a man'...(1962: 71).

Hpon is used in contrast to a colonial ideology of feminising women which created new 'ideals' of Burmese womanhood. Nationalists used a combination of 'borrowed' and 'traditional' ideas about women to meet political needs and the current regime has continued to strategically and systematically use these gender constructions for their own narrow political purposes, especially to attack Aung San Suu Kyi. By focusing on hpon I will discuss how traditional values have been used to empower men and legitimise male superiority in public and politics. However, the regime's gender constructions have also been subverted, most recently in a 'panty power' campaign which seeks to ridicule the Burmese generals.

## **P50**

### **Appropriating land**

**Convenor: Dr Phyllis Herda (University of Auckland)**

**Tue 9th Dec, 10:30-12:00**

**Room I**

This panel focuses on the appropriation of land, articulating the discursive and representational processes through which land is evaluated, and its ownership asserted or contested.

### **Property, memory and emotions in narratives about village forests**

*Dr Monica Vasile (University of Bucharest)*

My paper brings into focus recent property reforms in the post socialist context of Eastern Europe. Land, forests and pastures were devolved into the hands of private owners, namely individuals, associations or municipality structures. In Romania, the whole process was characterised by a strong emphasis on restoring social justice through restitution of the 'same' land that was taken away by the communists.

The paper will analyze the value and meanings that people attribute to recently restored community-owned forests in rural areas of Romania, based on a fieldwork research pursued in a micro-comparative setting (10 villages).

The anthropological literature suggests that both rational self-interest and emotional commitments are needed in order to act properly in the economic field. In my case, the symbolic dimension is the one that keeps people interested and involved in the processes related to their forests. I will show that property in its collective forms might contain a very strong affective and symbolic dimension, based on the memory of former practices and the historical legitimacy that keeps the resource significant in people's mind and life, although mostly deprived of its material value.

The paper will deploy different types of narratives produced by different types of actors, like the “narrative of deprivation”, the “narrative of collectiveness”, the “narrative of continuity” and furthermore by showing the way in which these narratives might influence actions.

### **Owning community-based ecotourism development: business Va’avanua**

*Ms Trisia Farrelly (Massey University)*

In 1988, Vanua Boumā (the Boumā tribe) of Taveuni, Fiji approached the New Zealand government to help them find an economic alternative to commercial logging on their communally-tenured land. As a result, in 1990, the Boumā National Heritage Park was established with each landowning clan developing a community-based ecotourism enterprise. This was a project supported by the Fijian state’s neoliberal agenda to generate revenue via the establishment of this and other community conservation areas in Fiji. The projects were developed with funding and consultation from NZAID and their New Zealand-based management services consultants. While the success of community-based ecotourism projects are normally measured by their economic and environmental sustainability, living life va’a vanua (the vanua way) is Vanua Boumā’s measure of ‘success’ and implies social integrity and harmony. Although management under external advice provided a solid foundation for the development projects, this presentation discusses the ways in which Vanua Boumā are facing the challenges of redirecting and hybridising these ecotourism initiatives whereby they feel they can truly ‘own’ them as their ‘life projects’ (Blaser, Feit & McRae, 2004). The people of Boumā are attempting to do this by creating an indigenised form of entrepreneurship based firmly on the principles and practices of vanua as a complex localised, historicised, and politicised human-environment relationship and way of living. Contrary to the traditional treatment of indigenous communities by development practitioners and researchers, the Boumā people are not passive recipients of change but are determined to reinvent the business of community-based ecotourism as a more meaningful and sustainable ‘business va’avanua’.

### **Ownership and marginalisation in a Punjab village**

*Dr Daljeet Singh Arora (BECON)*

A large body of anthropological research and literature exists that focuses on land appropriation in tribal communities across the world. While there are historical reasons for such a focus, it is also arguable that these communities faced impact of colonial policies on land most severely. In comparison, the impact of appropriation of land by the colonial administration on ‘peasant’ communities has been drastic and long term, if not as traumatic.

In my article, I wish to explore a situation in a village called Raigarh in the Ludhiana district of Punjab, a province in India. I argue that appropriation of land by the colonial administration impacted quite differently on peasant communities in Punjab during the colonial period and afterwards. I further emphasise that while tribal communities in some areas have managed to regain communal rights on land, for example through a recent law in India, a movement back to pre-colonial land relationship has not appeared for the landholding and non-landholding communities in Punjab. This aspect has resulted in extreme marginalisation of landless communities, especially the Dalits, despite land reforms set in Punjab.

My article is based on the information I collected as part of my doctoral fieldwork in 2001-2. In my article I discuss the existing relationship between people and land within the context of twin aspects of value attached to land in Raigarh. While land remains fundamental to Jat social and individual identity, it has also become an asset with commercial value, sometimes leading to social conflict.

## **P51**

### **Representing knowledges**

**Convenor: Dr Mark Busse (University of Auckland)**

**Wed 10th Dec, 08:30-10:00**

**Room F**

This panel considers diverse approaches to the construction and communication of anthropological knowledge.

### **Digital dreaming: the practice of digital storytelling with Indigenous youth**

*Ms Zoe Dawkins (University of Queensland)*

This paper will investigate the ways in which autoethnography can develop the confidence of young Indigenous people through self-expression. This paper will present the first outcomes of a digital storytelling project implemented in a local high school in urban Australia, working with Indigenous students. Armed with handheld digital cameras and equipped with basic skills in storyboarding and filmmaking, the students will participate in a guided digital storytelling program over 18 weeks from July to November 2008. Building on previous research undertaken with youth at risk in Vietnam, the project adopts and expands on creative development practices such as PhotoVoice utilised by development practitioners in the Asia-Pacific region. Through the

presentation of digital stories created by Indigenous students participating in the project, this paper aims to explore the ways in which creative practice can be utilised to foster the social and emotional wellbeing of young people.

### **Ownership of knowledge: issues affecting indigenous education and pedagogy in Australia and Melanesia**

*Mr Raymond Nichol (La Trobe University)*

This paper examines theoretical and pedagogical issues affecting Indigenous Australian education. It also analyses comparative dimensions, mostly Melanesian. The major objective is to analyse issues of education and pedagogy and to suggest forms of reconciliation between the dominant Western or mainstream education and Indigenous forms of education. The work is grounded in ethnographic case studies, Australian and Papua New Guinean, and wide-ranging interaction and consultation with Indigenous people and their community organisations.

We can learn a great deal from Indigenous cultures, however their knowledge and methodologies are often ignored or discounted by metropolitan, industrial societies. Conversely, a theoretically and methodologically ethical and inclusive anthropology is increasingly vital as Indigenous people are often suspicious of, even opposed to, anthropological research (L.T. Smith, 1999). The provision of the most appropriate education for Indigenous students is extraordinarily complex and presents an enormous analytical and professional challenge. The implications are profound; continued ignorance and arrogance from dominant cultures will lead to even greater resentment, social alienation, poverty and divisiveness. The presentation and paper explore and analyse these issues in broad historical and localized forms, each informing the other.

### **Teaching tutors to teach social anthropology: an Otago learning experience**

*Dr Ruth Fitzgerald (University of Otago)*

This paper uses the tool of critical reflection to analyse my previous five years of working with senior students to enhance the quality of first year tutorials for both my first year students and their tutors (my senior students). As Brookfield (1995) notes, the possible sources of reflection for such a study are fourfold. They are formed from my autobiographical experience and also my student's eyes (through an analysis of five years of feedback forms collected for the last three years after each tutorial). It also includes my colleague's experiences (drawing on the results of targeted quality improvement intervention into tutoring with a selected first year course) and the theoretical literature on tertiary teaching. This large body of data is analysed within the historical context of changing tertiary teaching fashions in New Zealand (Robertson and Bond, 2004). It also considers the nature of social anthropology as a distinctive disciplinary context of anthropological knowledge and how this affects learning outcomes for tutorials. In doing so I take a critical view of Neumann, Parry and Becher's (2002) characterisation of anthropology as a 'soft, pure' knowledge system in their typology of teaching and learning in disciplinary concepts. My findings suggest the importance of including a political economy perspective into any critical reflection on course design, the value of including individual teacher ideologies into any tutorial teaching programme and a summary of the most successful initiatives produced from teaching and learning with my tutors.

### **Stethoscopes: the ethnographic ear and listening to anthropological knowledge**

*Dr Tom Rice (Cambridge University)*

The paper is the product of a year of ethnographic fieldwork carried out at the cardiology unit of a London Hospital. The research involved participant observation with a group of expert stethoscopic listeners or 'auscultators', following them as they went about their work and taught the subtleties of their skill to medical students. The aim of the research was to examine the value of auditory knowledge and acoustic skill within the sensory economy of a modern Western hospital - an environment which theorists have tended to characterise as being pervaded by visual methods of clinical gazing. The research methodology involved an experiment in turning a medical technique of investigation into an ethnographic one. It took the stethoscope as a model, and organised brief moments of focused listening to structure an engagement with hospital life. Stethoscopic listening also provided the key juncture at which social interactions between doctors, patients and students were analysed. The resulting written ethnography was informed by a growing body of research in social anthropology which concerns itself with sensory perception and, in particular, with auditory culture. The proposed paper thus uses ethnographic material to inform and shape a discussion of listening as an ethnographic technique, and to raise questions about the sensory underpinnings of anthropological fieldwork and theory. As anthropologists become increasingly conscious of and sensitive to sensory politics, what will be the consequences for forms of anthropological knowledge? This paper seeks to turn the stethoscope back on the body of anthropological theory itself.





## Inviting submissions for

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**The ASA is delighted to announce ASAonline, a new online publication series launching with its first article in June 2008.**

ASAonline offers high quality free-to-download publication, with the potential for incorporation of multi-media elements. The series will specialise in long in-depth articles in any field of anthropology and will be available online on a free-to-read/download basis. All publications in the series will be evaluated by anonymous peer-review.

ASAonline invites submissions from any field of social/cultural anthropology, and grouped special-series are also welcome. Articles may be short or up to 15,000 words and can be illustrated.

Details at [www.theasa.org/asaonline](http://www.theasa.org/asaonline)



# online

The ASA committee has been increasingly concerned that public accessibility to journals of quality has not improved in recent years. While most of our research is publicly funded, results are seldom freely accessible. As academic journals are increasingly being transferred to commercial management, costs increase and library budgets come under increasing pressure, access to anthropological research has become increasingly privileged. As the committee wish anthropological research to be widely available, we have decided to launch our own online publication series to complement our existing book publications. We also seek to expand our publication range to include digital media and to adopt new technologies. Our aim is to publish in-depth ethnographic work in pamphlet-style with a wide potential readership. Pamphlets will be available to be read online, and a downloadable version will also be available.

# ASA

# online



The Association of  
Social Anthropologists  
announces the

**first ASA**

# Ethnographic Film Competition

Short ethnographic films invited  
Submission deadline: January 31st 2009

Winning films screened at  
The ASA 2009 Conference in Bristol &  
The 11th RAI International Festival of Ethnographic Film

For more details visit [www.theasa.org/film](http://www.theasa.org/film)



## Film programme

**Monday 13:30-15:00**

**Room A**

### **SchoolScapes (77 min)**

*David MacDougall*

A film composed of long shots showing life in an Indian school.

**Monday 15:30-17:00**

**Room A**

### **In Gentle Hands (52 min)**

*Howard Morphy*

A film of a circumcision ceremony made by Howard Morphy and Pip Deveson in collaboration with the Yilpara community (NE Arnhem Land). The film is centred on the emotional experience of a Yolngu circumcision focussing on the boys undergoing the ritual. In the film moments of dramatic tension are balanced with moments of high comedy. Throughout the process the boys are treated with care and reverence.

*Filmmaker will be present.*

### **Guramburrk - The Cheeky Dog (22 min)**

*Christiane Keller*

*Guramburrk - The Cheeky Dog* is part of a series of nine films accompanying the doctoral thesis *This Is My Idea: Innovation and Creativity in Contemporary Rembarrnga Sculpture*. The aim of this series of films is to provide a close view into the development, production and materiality of contemporary sculptures by Rembarrnga sculptors from the Maningrida Region in central Arnhem Land.

Rembarrnga artist use a range of materials and techniques including wood, all kinds of fibre and even cast metal to produce idiosyncratic and quirky sculptures that tell stories about Rembarrnga ancestors, spirits and the animated environment of central Arnhem Land. *Guramburrk - The Cheeky Dog* features the production of a large dog sculpture made of twined pandanus. Pandanus fibre sculptures are a recent invention that lead to national and international acclaim of Rembarrnga artist Lena Yarinkura. Having made her first fibre sculpture in 1994 from bound paperbark, Yarinkura soon developed the technique used in making so called 'dilly bags' to produce full bodied sculptures of mainly life-size spirits, animals and humans. Her sculpture group Family of Yawkyawk won the Wandjuk Marika Three-dimensional Award at the 1996 Telstra Art Award. Since then her work has progressed in many directions and is always marked by the artist's inventiveness and versatility.

The film not only follows the genesis of the 'monster'- dog, detailing each necessary step in its production but also contextualises the working environment of the artist. While working at the sculpture Yarinkura also comments on the story of Guramburrk a big ancestral dog that roams the home country of her husband and fellow artist Bob Burruwal.

*Filmmaker will be present.*

**Tuesday 08:30-10:00**

**Room A**

### **Firekeepers (57 min)**

*Rosella Ragazzi and Tromso Uni*

The joik, a traditional Sámi song form, has recently become more widely heard, mainly due to the popularity of the band Adjagas. This documentary film explores a fascinating, evolving mode of performance that is a healing force for the Sámi people. The documentary follows young joikers Sara Marielle Gaup and Lawra Somby of Adjagas from the stage to their homes to reveal how issues of colonization, identity, endangered language and spirituality are bound up with their music.

**Aspects of Tourism in New Zealand's Sub-Antarctic Islands (30 min)***Eric Shelton*

Until 2007, Heritage Expeditions offered a seven-day Expedition Cruising product that involved visiting New Zealand's sub-Antarctic islands. Shelton and Tucker (2007) illustrated how despoliation, indigenous, wise-use, and restoration narratives are used to frame environmental management debates in Aotearoa New Zealand. Shelton has argued that, in the case of the sub-Antarctic islands, material emanating from a wide variety of sources is shaped to fit within a particular, temporally-sequenced narrative of discovery, exploitation and subsequent restoration and appreciation and that the production of this narrative, which eminently suits the development of a tourism product, may legitimately be formulated as a process of representation which leads to a distillation of meaning. However, this author also argued that the distillation of meaning is not in fact the most profitable way of representing or understanding the multiple and varied stories produced by the group of individuals who supply or purchase this product. The material presented in this film demonstrates the multiple and varied processes, both frontstage and backstage, involved in visiting the islands, and situates the product within larger personal and economic contexts.

*Filmmaker will be present.*

**Wednesday 08:30-10:00**  
**Room A**

**Khangai Herds, by Natasha Fijn (90 min)**

The film *Khangai Herds* focusses on herding families and the herd animals who live amongst them in the Khangai mountains of Mongolia. The herds consist of horses, cattle (including yak), and a combination of sheep and goats. In a land of extreme conditions, both herder and herd animal depend upon one another as a means of survival. Within broad river valleys, beneath steep slopes with patches of forest, herd animals are free to roam, existing within their own complex social structure and hierarchy. Herders successfully integrate themselves within this herd social structure by taking the role of lead animal within the herd, socially engaging and communicating daily in a constant cross-species, cross-cultural, human-other animal dialogue. This is achieved through herders and herd animals growing up amongst one another from birth. Each herding family works hard to nurture and provide for the animals and in turn the herd animals nurture and provide for the herding family, allowing them to live mutually interdependent, happy and prosperous lives.

**Thursday 08:30-10:00**  
**Room A**

**Roya and Omid (15 min)***Elhum Shakerifar*

*Roya and Omid* is an exploration of transsexuality in the Islamic setting of Iran. Bardia, a young female-to-male transsexual reflects on his childhood spent in the wrong body, when he was known as Roya ('dream' in Persian), but wished to be Omid ('hope' in Persian). His narrative is crossed the insightful comments of several male-to-female transsexuals in Iran Donya, Handry, Leila and Shirin, who have to endure the daily scorn of society in their new roles as women.

**Play Jankunu Play: Garifuna Christmas Rituals in Belize (45 min)***Oliver Greene*

The Garifuna are a Central American people of West African and Native American descent. One of their most popular rituals is wanaragua, a three-fold system of masked Christmas processions commonly called Jankunú. This ritual is a unique blend of African, European, and Native American (Arawak and Carib) art traditions in which social and cultural identities are expressed through music, dance, and costume. As dancers adorn themselves in colorful regalia to mimic past foreign oppressors they symbolically affirm their identity. They perform stylized movements to the accompaniment of drums and social commentary songs composed by men. Descriptions of the three processions and dance styles are interspersed with interviews by Garifuna singers, drummers, dancers, cultural advocates, and scholars on the significance of rituals.



**Thursday 10:30-12:00**  
**Room A**

**Encountering Eloyi (56 min)**

*Richard Werbner*

Of all the faith-healing churches in Botswana, Eloyi is the most controversial. Sensational stories in newspapers and on television have made Eloyi notorious for so-called witch-busting and for exorcising demons. Known as tokoloshi, they appear like a nightmare image of an overwhelming consumer society. While attacking traditional ritual as Satan's work, Eloyi brings back, in a Christian or even more remarkably Old Testament guise, many old Tswana practices. Rarely in the ritual of other churches is empathy for others' and their mortal frailty so powerfully realised as in this Apostolic church during a séance.

The film shows the impact of such empathy and the demonic in the lives of a childless couple, Martha and Njebe, originally from the countryside and now settled in Botswana's capital city. After a long quest for healing by traditional doctors and gynaecological treatment by Western hospitals, Martha chooses to seek help from Eloyi. Her choice widens the gulf between her own faith and her husband Njebe's scepticism. It also involves her in tensions between Eloyi's city branch and its village headquarters, between the church's city bishop and his father, the archbishop.

*Filmmaker will be present.*

**Telling Fortunes (13 min)**

*Jonathan Roper*

A fortune teller talks about her life and work.

Location: Slovenia

**Thursday 13:30-15:00**  
**Room A**

**Los con Voz (Those with Voice) (55 min)**

*Jeff Arak*

*Los Con Voz* documents current efforts in the Southern Mexican states of Oaxaca and Chiapas to produce what social scientists have dubbed "indigenous media."

A pacifist group of radio engineers travel days to man the transmitter cabin in the hills of Chiapas, providing the surrounding communities with information about current events, family health, and national politics. An archaeologist in Massachusetts explains how his field has changed throughout the twentieth century. And an international film festival brings together visionaries from twenty-three countries including a girl from Finland searching for love and a Cree man working to keep his peoples' oral history alive. These stories illustrate the complexities of the indigenous experience today while at the same time they promote the universality of the human spirit. Through it all we find the undeniable desire to speak and be heard.

**On Being Banana (24 min)**

*Risa Madoerin*

Three Koreans living in the West talk about their identity.

Location: South Korea

**Thursday 15:30-17:00**  
**Room A**

**From Honey to Ashes (47 min)**

*Lucas Bessire*

In March 2004, one of the world's last voluntarily isolated groups of hunter-gatherers walked out of the forest in northern Paraguay, fleeing ranchers' bulldozers. They formed a new village with their more settled relatives, where they confronted the complexities of learning how to become "Ayoreo Indians" and more critically, how to survive in a rapidly changing world.

This documentary provides an intimate portrait of a divided community four months after this historical event, and their efforts to chart a collective future in a context shaped by deforestation, NGO activity, anthropologists and evangelical Christianity. Self-consciously engaging a history of ethnographic representations and tropes of "first contact," the reflexive video uses the filmmaker's narration to reflect on the experiences and confusions of a process that remains ultimately opaque for the "new people," for their relatives, and for the anthropologist.

This film contributes to the visual anthropology of lowland South America by putting a human face to critical questions about “contact,” “indigeneity” and the ways certain narrow ideas of “modernity” continue to be presented as the only options for Native peoples in the Gran Chaco and beyond.

**Morokapel’s Feast—The Story of a Kara Hunting Ritual (26 min)**

*Felix Girke and Steffen Köhn*

Traditional hunting ritual in a modern world.

Location: Ethiopia

**Friday 10:30-12:00**

**Room A**

**Friends, Fools, Family (59 min)**

*Berit Madsen*

Worldwide, Jean Rouch is known to many as a French anthropologist and innovative filmmaker. Much of his work is linked to the birth of *cinéma vérité*. However, Rouch’s fifty-year involvement with a particular group of people in Niger shines a more personal light on his work – one of friendship and collaboration. Together with this group, Rouch made numerous ethnographic films and developed a unique cinematographic style. These films have been termed “ethno-fictions.”

In 2003, two Danish anthropologists and filmmakers traveled to Niger to make a film with Rouch’s friends. Their film was going to be an exploration of the methods of the group. It became a story about how this unique collaboration came to change the lives of both the filmmaker and his friends.

**Friday 13:30-15:00**

**Room A**

**Qallunaanik Piusiqsiuring (or Why White Men Are Funny) (47 min)**

*Mark Sandiford*

In the spring of 2005 renowned Qallunologists from around the world gathered for the first-ever Qallunaat Studies Conference. Qallunaanik Piusiqsiuriniq is the record of that historic event.

The conference was hosted by the Qallunaat Studies Institute. The director of the Institute, Mammariakuk, acted as chair. He allowed that the following terminology for Qallunaat would be recognized by the conference: Kudluna, Kabloona, Kodlunarn, Kabloonack, Kaduna, Qablunaat and Naluarmiit (and Alaskan term meaning “bleached white”).

The agenda was a full one and included fascinating papers on the following topics: Kai-Kai on Qallunaat Greetings; Nutaraaqjuk on Qallunaat Tribes, Social Structures and Naming Systems (including a technical presentation on the Qallunizer 2000); Ittupasaaq on Qallunaat Knowledge of Things They Have Never Seen; Mammariakuk on Civilized Savagery; Niaqunnguak on Qallunaat: People of the Clock; Sijjariaq on A Proposed Voyage of Discovery and Assimilation to Europe; and Tarralik-Qunngaatallurittuq on The Department of Qallunaat Affairs’ New Q-Number System.

**Secret Hebron: The School Run (29 min)**

*Donna Bailie*

The subject matter of this documentary was the struggle of Palestinian children in the West Bank city of Hebron to get to school safely. They were regularly prevented from going to school by Israeli soldiers, and had resorted to scabbling across the roofs of the old city as they were not allowed to use the ‘Israeli-only’ streets below. The only way to film their inevitable encounters with soldiers was to use a hidden camera.

Themes of ownership and property are writ large in the continuing conflict in the West Bank, and nowhere more-so than in Hebron, where Palestinian Arabs and Israeli Jews live right next to each other but in completely separate worlds. The control of territory is officially exercised by the Israeli army, but this film demonstrates how Palestinians struggling to keep their schools running found ways of subverting the loss of public space (which had become the private domain of Israeli settlers) by making previously private space public by turning the rooftops of houses and the houses themselves into public thoroughfares through which children could travel to school.

The filmmaking process itself involved a subversion of what had become private space – the soldiers had banned the use of cameras in the areas where they were stopping the children from going to school – into the very public space of international media through the use of hidden camera footage.



**Friday 13:30-15:00**  
**Room B**

**Last Yoik in Saami Forests? (59 min)**

*Hannu Hyvönen*

This documentary chronicles the logging damage that has taken place in the forests of Finnish Lapland over the past 50 years, its effect on the indigenous Saami peoples, and the ongoing conflicts between the government and activists.

**Wittenoom (14 min)**

*Caro Macdonald*

“Wittenoom is a beautiful snapshot of human resilience, optimism and a place to belong” Megan Spencer, Revelation Perth International Film Festival.

In outback Wittenoom, life is becoming increasingly insular. The government claims this ex-asbestos mining town is polluted, attempting to shut the town by bulldozing buildings and cutting off power. Now nature is taking over. Yet eight determined residents of the once boom-town remain.

**Friday 15:30-17:00**  
**Room A**

**We too have no other land (61 min)**

*Jerrold Kessel and Pierre Klochendler*

A winning soccer-based film diary played out within a democracy in conflict. Against all odds, the tiny Arab soccer club Bnei Sakhnin (literally “the Sons of Sakhnin”) won the Israeli State Cup. The first Arab club in the top league battles for survival in the league, a metaphor of the Arab minority’s battles for survival in the “League of Acceptance” of Israeli society. The soul of Arab Sakhnin takes on the soul of Jewish Israel in the mother of all contests, Minority versus Majority: it’s the ultimate match for equal rights and co-existence.

The filmmakers’ book, entitled *Goals from Galilee*, should be published during the Spring of 2009.

Location: Israel

**Friday 15:30-17:00**  
**Room B**

**Asmara, Eritrea (63 min)**

*Caterina Borelli*

Asmara - capitol of the East African nation of Eritrea - is recognized as an architectural gem. In this film Asmarinos from different walks of life guide us through the streets of their city and bring us to places of their choice. In doing so, and by talking about ‘their own’ Asmara, each person locates personal memories in public spaces investing the urban environment with individual meanings. Through their narrations - a chorus of different experiences embodying the nation - the country’s history from colonialism to independence comes to life.



## Changing Roles, Responsibilities and Relationships in Learning and Teaching: The Future of Social Sciences in the University

***C-SAP 6<sup>TH</sup> Annual Conference  
Wednesday 25 to Friday 27 November 2009  
Jurys Inn Hotel, Broad Street, Birmingham***

The conference brings together people engaging in learning, teaching and assessment in the social sciences and those wanting to enhance the staff and student experience within higher education today.

The central theme of the conference is the recognition that the provision of higher education, and the institutions through which it takes place, as well as the students it serves, are changing rapidly, offering new demands and opportunities for us all. Social scientists are, perhaps, uniquely well placed to research, understand and respond to these changing roles, relationships and responsibilities. At this conference we will examine:

1. The roles of students, the University, of academics, and social scientists in particular in the present era.
2. The rights and responsibilities of teachers, students, Higher Education Institutions and the sector as a whole.
3. The relationships that create learning communities within the sector and determine the engagements of social scientists with both wider politics and our publics.

### **Roles**

- The changing role of the academic - how we can manage the role of the traditional researcher with the new opportunities and challenges of teaching in HE today:
- The development of new roles to shape teaching – are social science academics really changing or are our perceptions just shifting?
- The roles social scientists play in Universities - Are we limiting the academics of the future with a model of the past?
- How do we reflect on and respond to recent innovations in learning and teaching?

### **Rights & Responsibilities**

- What are the responsibilities of the student and teacher to each other?
- What responsibilities do students and teachers have in encouraging good learning practice?
- How should social scientists use their critical voice in debates around the changes taking place in HE?
- Do HEI's have a responsibility for developing the critical thinkers of the future?





## **Relationships**

- How do social science academics respond to government and public agendas around HE?
- What are the relationships between the HE sector and the world beyond?
- How do social science teachers respond to the 'personalization of the student experience' agenda?
- What does personalization mean for the student-staff relationship?
- How do we balance the growing recognition of the need for research on student learning and our own teaching with other discipline based research activities?
- How do we create learning communities across the range of students that learn in modern universities?

## **Audience**

The conference welcomes participation from academic and academic related colleagues in further and higher education, both nationally and internationally. We especially encourage social science students to consider presenting and attending this conference. We are particularly keen to encourage staff to use the conference as an opportunity to disseminate developments in their learning, teaching and assessment practice in the social sciences, and to share and discuss ideas, evidence and learning about pedagogy.

## **Keynote speakers and featured presentations**

We are delighted to announce that Professor Kevin Bonnett, Deputy Vice Chancellor of the Student Experience at Manchester Metropolitan University, will offer one of the keynote presentations.

## **Contact Us**

Further information will be available soon through the C-SAP website.

To register an interest in this conference at this stage, please email Frances Worrall, [f.l.worrall@bham.ac.uk](mailto:f.l.worrall@bham.ac.uk).

C-SAP website: <http://www.c-sap.bham.ac.uk>



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**Notes**



**Notes**

# City Map



-  **Business school**
-  **Foodtown**
-  **CBD**
-  **Cinema**
- A Aspen House**
- B Quest on Eden**
- C Copthorne Hotel**
- C Unilodge**
- D Langham Hotel**
- E Hyatt Regency**
- F The Quadrant**
- G Princeton Backpackers**
- H Columbia Urban Central**
- I Quest on Mount**
- J Arena Hotel**