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## Schedule

### THURSDAY 25 March 2010

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<td>Welcome by Simon Tormey (HoS) Introduction by Linda Connor</td>
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<td>Keynote paper by Prof Michael Taussig &amp; discussion</td>
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<td>5.00-6.00pm</td>
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<td>Carla Stang “A walk to the river in Amazonia: Ordinary Reality for the Mehinaku Indians”</td>
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### FRIDAY 26 March 2010

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<td>PANEL 1: Wanting and Denying the End</td>
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<td>9.30-10.00am</td>
<td>Erin Taylor</td>
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<td>Thomas Reuter</td>
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<td>Grant McCall</td>
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<td>10.30-11.00am</td>
<td>Discussant: Terry Woronov &amp; discussion with auditorium</td>
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<td>Discussant: Yasmine Musharbash &amp; discussion with auditorium</td>
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<tr>
<td>11.00-11.30am</td>
<td>Morning tea / coffee</td>
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### Schedule Friday continues

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<tr>
<th>Time</th>
<th>Panel 3: Accepting Death</th>
<th>Panel 4: The Future of Myth</th>
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| 11.30am-1.00pm| chair Linda Connor  
MacCullum Room            | chair Anjalee Cohen  
Cullen Room                              |
| 11.30am-12.00pm | Robbie Peters                                      | Jon Marshall                                    |
| 12.00-12.30pm | Gillian Cowlishaw                             | Sebastian Job                                   |
| 12.30-13.00pm | Discussant: Neil Maclean  
& discussion with auditorium | Discussant: Jadran Mimica  
& discussion with auditorium |
| 1.00-2.00pm   | **Book launch and lunch at the Holmes Bdg**  
Erin B Taylor “Fieldwork Identities in the Caribbean.”  
MacCullum Room |                                                                 |
| 2.00-2.30pm   | **Performance: “And the Meek Shall…” Disabling the Lifeworld**  
John von Sturmer & Slawek Janicki  
Introduction by Sebastian Job  
MacCullum & Cullen Rooms |                                                                 |
| 2.30-4.00pm   | **Panel 5: Aboriginal Ends**  
chair Cynthia Hunter  
MacCullum Room | **Panel 6: Perilous Indigeneity in South America**  
chair Katarina Ferro  
Cullen Room |
| 2.30-3.00pm   | Emma Kowal                                   | Carla Stang                                     |
| 3.00-3.30pm   | Gaynor Macdonald                             | Veronica Quinteros                              |
| 3.30-4.00pm   | Discussant: Vicki Grieves  
& discussion with auditorium | Discussant: Thiago Oppermann  
& discussion with auditorium |
| 4.00-5.30pm   | **Final words**  
followed by afternoon tea / coffee |                                                                 |
| 6.30.00-22.30pm | **Symposium dinner @ Chedi Thai Restaurant** |                                                                 |
"History is a Nightmare from Which I Am trying to Awake": How Will the Human Body Reconnect With the Body of the World?

Fredric Jameson says it is easier to imagine the end of the world than the end of capitalism, and I want to ask why that might be? Is it because the end was always already built into the subliminal mythologies by which we live and is in fact desired—as an apocalyptic rush preceding world renewal? (Note Benjamin’s Angel of History.) Might there not be, however, quite other mythic and poetic resources that we can call upon, involving new “techniques of the body” and re-constellations of the “bodily unconscious” that the crisis brings forth?

**Biography:** Columbia University Professor, Michael Taussig is one of the most innovative, distinguished, and socially engaged voices in cultural anthropology. An interdisciplinary thinker and engaging writer, Taussig’s work combines aspects of ethnography, story-telling, and social theory. His publications include two Spanish-language books on the history of slavery and its aftermath, and eight English-language books on issues of slavery, hunger, commercialisation of agriculture, Marxist economic theory, popular culture, folk healing, colonialisms, theories of ritual, cultural productions of terror, the state and public secrecy, museums and memory, and poor communities in Colombia. In the title essay of his most recent book, the collection Walter Benjamin’s Grave (University of Chicago Press, 2006), Taussig reflects upon his own visit to Benjamin’s gravesite in Port Bou on the French-Spanish border, relays accounts of Benjamin’s travels as he fled the Nazis, and describes the circumstances of Benjamin’s 1940 suicide. Taussig has lectured at universities, conferences, and cultural institutions around the world and has received numerous honors, including a National Endowment for the Humanities Research Fellowship and the John Simon Guggenheim Fellowship. (bio: courtesy of Transforming Cultures)
Abstracts

In alphabetical order:

Connor, Linda
Climate Change and the Challenge of Immortality: Faith, denial and intimations of eternity

The relentlessly mounting science of climate change and global warming encourages thoughts of future humanity as “survivors of a failed civilization” (Lovelock, 2007, p. 202) if indeed there are survivors at all. The possible endings of the world as we know it are diverse, as are the technological fixes that might salvage and sustain life on the planet Earth or its alternatives. Theories of human-caused climate change have moved from heterodox to orthodox state-sponsored science in just a few years. This shift is not reflected in many domains of popular discourse, where currents of scepticism and denial run vigorously against the scientific tide, strengthened by the global vested interests of carbon-intensive economic growth. Transnational environmental movements and concerted political commitment in many parts of the world have not achieved the necessary carbon reduction policies, as demonstrated by the failed UN-sponsored Copenhagen climate conference in December 2009. Streams of religionist doomsday movements gain volume and strength, prophesying Apocalyptic endtimes of a quite different order to planetary warming. Climate change is a cultural crisis of lifeworlds that begs critical anthropological analysis. What are the cultural resources that human societies are bringing to bear on the problem of climate change? How do institutional religions, heterodox beliefs and cults figure in the mobilization of action to protect the balance of nature, or accelerate its further disruption? How do forms of environmentalism articulate with religion-based heroic myths and immortality thinking in a world of secular politics and science where Earth, not Other/After Worlds, is the site of human self-perpetuation? How can anthropology enhance understanding of the cultural and psychological processes that sustain scepticism and denial of a warming, deteriorating world? This paper will explore these questions based on ethnographic research with religious adherents and other residents in an intensely carbonised region with high climate change vulnerability – the Hunter Valley of New South Wales.

Room code: P1
Cowlishaw, Gillian
Artificial Resuscitation of Others’ Cultures as Contributing to Their Demise

What if, instead of euphemisms about cultural change, transformations and hybridisation an anthropologist were to candidly announce the death of a culture? Perhaps, like death itself, cultural demise is a necessary phenomenon, not to be feared, ignored and refused. These thoughts are a consequence of observing that the national Australian obsession with breathing life into Indigenous cultures is contradicted by the passion for forcibly rescuing Indigenous people from their allegedly parlous conditions of penury and self-destruction. Such contradictory ideological trajectories are embedded in the whole ‘post-colonial’ condition. Can ‘a people’ be discursively, and operationally, divorced from ‘a culture’? I will consider what political consequences might flow, in various arenas, from a hard-nosed recognition of the ends of Indigenous cultural worlds.

Room code: P3

Job, Sebastian
Without Ends Facing the End:
Of haunted houses, neo-Aztecs, and anthropologists

The most visible face of Aztec revivalism in contemporary Mexico belongs to those dancers popularly known as Los Concheros, or danzantes, as they refer to themselves. The danzantes are responding to a nested series of cultural, psychological, national and international impasses, the most global of which is figured in the portentous Mayan date of 2012, and/or in less famous and vaguer Aztec version. For them 2012 symbolises variously a sense of predestined collective turmoil and a time of epochal rebirth: the emergence of the purportedly Aztec ‘Sixth Sun’.

In relation to what can be ascribed confidently to the Aztecs (Mexicas) themselves, the beliefs and practices of today’s danzantes readily present themselves to the external gaze as what Eric Hobsbawm called an ‘invented tradition’. But two considerations count against centring our analysis on this observation. Firstly, the fact that they bear little resemblance to the original Aztecs is hardly news to thoughtful members of the danzantes – yet this knowledge in no way prevents them from conceiving their project as one of generating an authentic relation to themselves via their ‘abuelos’ (grandparents/originators) and so bypassing the corruption, in authenticity and thoughtlessness of contemporary Mexico.

Secondly and more importantly, to ‘expose’ the proximate historical, political, cultural or psychological roots of Aztec revivalism, and to mistake this necessary empirico-analytic clarification for an adequate exercise of truth-oriented thought, would be to replay the cultural incomprehension of so many (post)modernist analyses of neo-traditionalist movements. The problem, in a nutshell, is that the modern social
scientific and humanistic versions of categories like ‘history’, ‘culture’, ‘politics’ and the ‘psyche’ are all component parts of an image of the human where the intrinsic human relation to the cosmos is befogged by perspectival antinomies (freedom vs. determinism; multiple cultures vs. singular nature; faith vs. science; being vs. becoming; Enlightenment vs. Romanticism; social science vs. hermeneutics; objectivity vs. subjectivity, or however else you care to slice it). Yet these antinomies, and the predatory world-disconnection they arguably instantiate, are exactly what the danzantes seek to set aside or go beyond. Consequently to simply proceed in the usual (contextualising, historicist, anti-essentialist...) manner is to unthinkingly replicate what are by now culturally sanctioned and naturalised modes of academic thought; modes which, from the perspective of those being studied, appear as part and parcel of an alienated world intent on its own destruction.

With this salutary notice in mind we come to the question: how to truthfully approach the vista of the apparently accelerating destruction of much of that world to which we are related? This paper explores the intuition that in the mirror of neo-Traditionalist movements, particularly of an apocalyptic/revelatory kind, the contemporary stakes of the perilous human situation are indeed revealed in a way that bears on how anthropologists might understand their own responsibilities and possibilities.

The most salient dimension of the neo-Aztec project in this respect, I think, is simply their practice of attempting to make the cosmic whole experientially present. The felt revelation of what truly is, is what the ‘Aztec dance’ does or wants to do. And the anthropological task here cannot only be to ‘get inside’ this dance or to write ‘about it’. Nor is it simply a matter of aiming at a judicious dialectical combination of ‘subjective and ‘objective’ perspectives so as to generate a more accurate interpretation. Rather, in this and so many other cases, our descriptions and analyses belong to something more essential: an effort to get to grips with the more or less insightful attempts of fellow humans to transcend their distress and expose themselves to what really matters; an encounter we find ourselves driven ever more urgently towards the more we appreciate the absolute will of the dominant global culture not to know itself and not to overcome itself.

Room code: P4

**Kowal, Emma**

**Perpetual Ends and Perpetual Beginnings:**

**Temporalities of Indigeneity in Australia**

The beginning of colonisation was the beginning of the end of Indigenous cultures. They have been in a perpetual state of ending ever since. From the nineteenth century to the present, every generation, in some part of the country has proclaimed the last holders of classical Indigenous culture. Theories of the end of culture have ranged from social evolution to assimilation, while a counter-discourse
of continuity and self-determination contests the notion that culture is ending. But there is complete agreement over what is ending or will never end: the oldest living culture in the world.

This paper will explore the strange temporality of Indigeneity within the settler-colonial imaginary. Fabian and others have demonstrated the ways that ‘anthropological time’ produced a secularised, naturalised and spatialised temporality of the ‘primitive’ who by definition has no future. Through the anthropomorphising of culture and the culturalisation of individuals, the Indigenous person/culture becomes the 40,000 year history of human occupation of the continent.

The paper will explore the manifestations of this thinking among white anti-racists concerned with why Indigenous lives end too soon. Drawing on an ethnography of non-Indigenous people working in Indigenous health in the Northern Territory, I show how there is a kind of cultural Lamarckianism in operation. Western individuals are seen to inherit the cumulative cultural knowledge, acquired over centuries, of germ theory and responsible alcohol consumption. By contrast, Indigenous people are seen to struggle with banking and infectious diseases because they have not had sufficient time to develop the appropriate cultural knowledge. Practices common to Indigenous communities over three generations, such as petrol sniffing, are seen as eternally new. The melding of culture, time and Aboriginal personhood produces both the perpetual ending of Indigeneity and the perpetual newness of modernity.

Room code: P5

Macdonald, Gaynor
When death means the end of the future

Anthropology in Australia has been criticized, not always fairly, for its apparent lack of engagement with crises emerging in Aboriginal communities, as reflected in responses to the Northern Territory Emergency Response. The nature of these crises, however, is multi-faceted and anthropologically gained understandings do not always lend themselves to media-bites. This symposium offers an opportunity to reflect on one largely unacknowledged experience emerging in communities suffering social crises: that of older people living through the death of their children, their grandchildren and their cultural heirs. Ancestors are a common theme in anthropology, so too are the ways in which different peoples think about and develop ways of dealing with death. The ‘end’ that is encountered in the death of descendants cannot be encompassed by notions of culture as meaningful practice because it represents the denial of meaning. I explore the various impacts of such deaths in Aboriginal contexts I am familiar with, and their implications for anthropology.

Room code: P5
Marshall, Jon  
Technology, Disorder and the Ends of Work

Technology opens a mythic field. It is often perceived as a mode of salvation, a set of procedures by which any problems can be solved or even a new humanity created. Cultures have been ranked in terms of a linear technological development. Alongside this vision there has been a long-standing tradition, which sees technology as a form of damnation, as a way whereby humans are alienated from themselves, from spirit or soul, and from nature. In both cases, what is held to be special about technology is that it seems to ‘end worlds’, either through ‘advancement’ and control, or through apocalypse or decay. In this paper I explore this duality in the world of labour, through a series of interviews with, and brief studies of, people attempting to engage with software and work. Originally technology was to end work and produce leisure, nowadays technology seems devoted to the ends of work, to furthering the spread and demands of work. However, again, there is a shifting dialectic: in extending and intensifying the orders of work, technology disrupts those orders. The networks of capitalism become all-encompassing at the same time as being made more precarious and disruptive, bad information drives out good, ordering generates disorder, and dogma replaces the pragmaticism it is supposed to express. These ambiguities may well serve to make technology even more mythic and magical, in the way it is approached in Western cultures, and further intensify these effects.

Room code: P4

McCall, Grant  
The End of the World at the End of the Earth: Retrospective eschatology on Rapanui (Easter Island)

There are two stories about the end of the world, as the Rapanui knew it, one from long ago and the other more recent. Just as it was the dream of Haumaka that showed the way to the first inhabitants of Rapanui, perhaps two thousand years ago, so it was the dream of Toporio that foretold the end. Toporio was a seer/priest like Haumaka and one morning he excitedly told his fellow islanders that large houses, strange people and outlandish animals would come to Rapanui and that their way of life would change forever. People who remember and tell this story say that Toporio saw the coming of Europeans with their buildings and different animals in the 18th century, although it was to be about 142 years after the first contact before one of those odd visitors would come to stay, bringing his peculiar ways that were to overtake the comfortable Rapanui ones. The other story about the end comes from 1965 and was not a prediction, but many people think a statement of fact. The skull of Hotu Matu’a, the founding culture hero
who turn voyaging Polynesians into Rapanui had been kept in a secret place. It gave the Islanders the mana of protection, even ameliorating the effects of the resident outsiders. However, in 1964, a French author and adventurer persuaded three Rapanui to let him borrow that skull. When the adventurer departed and became the most widely published French author about the island, so departed the mana of the place. People began to die, their lost their language and what had been Rapanui for so long began to dissolve and slip away.

Foreign visitors and Rapanui who live in foreign parts alike have been sent to find the skull, which if it returns to Rapanui will restore the old order or peace and harmony. The title? Apart from Rapanui, Easter Island also is known as Tepito o tehenua, which many translate as the navel of the earth. Just as many Rapanui use Polynesian polysemy and render the translation as ‘the end of the earth’.

Room code: P2

**Peters, Robbie**

**Death and the city:**

**Mortuary rituals and urban renewal in Surabaya.**

Death ceremonies have long constituted a rich vein of analysis for ethnographers of Indonesia. During my recent fieldwork I observed the continued centrality of these ceremonies, as well as a strong philosophical orientation towards death and the end of life among poor Javanese city dwellers. Keeping in mind the centrality of the politics of commemoration in Southeast Asian state building and citizenship formation, my paper focuses on funerals in a poor inner urban neighbourhood of Surabaya, Indonesia. Through this focus, the paper attempts to understand how commemoration for the city’s poor and often partial citizens provides them with recognition in a city increasingly configured by the destructive forces of urban renewal – forces that offer little more than controlled public simulations of already destroyed social practices.

In more conceptual terms, this paper seeks to understand how an enduring and very localised social institution that consolidates and validates the social relationships that bind poor neighbourhoods can be reconciled with a view of the city as fuelled by a logic similar to Baudrillard’s notion of perpetual death, redundancy and simulation, and Marx’s vision in which all social relations melt into air before they can ossify. Seen in the context of a city that destroys and a municipal government that increasingly intervenes in the commemoration of death, this paper poses the notion that the control of the city hinges on the control of death.

Room code: P3
Quinteros, Veronica
The Mapuche of the South of Chile 1845:
An ethnography written by Ignacy Domeyko - Implications for the end of world scenarios provided by today’s cultural and environmental degradation

This paper concerns an old ethnography written in 1845 by a Polish Aristocrat and exile named Ignacy Domeyko who lived in the new republic of Chile between 1838 and 1884. The ethnography describes the Mapuche people - primarily referred to as Araucanos - who had at the time successfully resisted three centuries of war with the Spanish conquistadores, and continued to resist the post colonial powers that later claimed the vast territory that today constitutes the southern part of Chile, called: La Araucania. Domeyko’s ethnography - requested by the president of Chile - temporarily protected the Mapuche from greater offensives. Domeyko’s relation with the Mapuche people seems to have been influenced not so much by the general perception of the time, which included a clear sense of their inferiority and of their ‘lack of civilization’, but by an important epic poem written by Alonso de Ercilla. The conquistadores had brought with them a poet that would be able to write history in situ with the idea of glorifying and recording for the future generations the bravery of the imperial Spanish forces. The poem titled ‘La Araucana’ is dedicated instead to the Mapuche or Araucano people and to their bravery. The poet that writes-as-he experiences-the-conquering of ‘the new world’ is immersed more and more into the Mapuche world that ends. Perhaps it is a world that doesn’t completely end, but begins to end, one of the issues to be discussed here. Domeyko’s identification with the qualities the poem attributes to the Mapuche people speak to his own experience of alienation and oppression lived as Polish exile, at least this is one of the connections this paper intends to explore.

There is an attempt to discuss Domeyko’s own position as social critic, ethnographer and intellectual, in relation to a particular spiritual dimension that is proposed here as essential to any exercise that deals with the analysis of ‘reality’ and the questioning of ‘knowledge’ as fixed categories, as well as the assumptions and implications of those in the contexts of different cultural life-worlds. This is another connection that may be drawn in regards to the discipline of anthropology, in the context of environmental destruction and the threat of loss of worlds.

Room code: P6

Reuter, Thomas
The Time of Madness and the Return of the King:
The prophetic imaginary and societal change in Indonesia

Most Indonesians are familiar with prophecies attributed to 11th century king Jayabaya and 14th century king Brawijaya V, and consider prophesy as a means both to apprehend and to shape the future. While my research has shown that these texts
have been in circulation for at least 300 years, they have drawn no Western attention to date, except briefly from Dutch colonial administrators who noticed the centrality of these texts as a motivation for participants in Indonesia’s armed struggle for independence. The popularity of these prophecy texts consistently increases in response to a crisis such as the recent political upheavals in Indonesia and the threat of global warming.

The wide-spread popular use and high public profile of prophesy as a means of articulating political and spiritual aspirations for the future has few parallels in contemporary Western societies. Science has given us such a powerful description of the world, as it (supposedly) really is, that any other interpretation we may have is quickly dismissed as ‘mere belief’ or ‘subjective bias’. There are as yet few scientists who recognize that we, as human subjects, may need to integrate the objective knowledge we have gained from science into our personal experience. This is because such integration implies there are alternative means of apprehending reality, other than through reasoning. While such alternatives are familiar, they are largely dismissed as pre-modern mysticism and not afforded any epistemological status. Popular prophecies such as those of Nostradamus thus tend to be marginalised, or they are given unofficial recognition among select groups, as in the case of the highly politicised prophesies of Fatima.

The use of prophecy as a cultural practice challenges the science’s hegemony over truth and power to define reality in two ways: 1) Even from a conventional perspective, prophecies and other forms of creative imagination rely on positing a belief of what the world will, could or should be, and motivate us to act in such a way as to change the real in line with what is imagined. Science tends to ignore this teleological dimension of reality, and thus tends either to exclude the imaginary from the real, or seeks refuge in the layered reality concept of phenomenology in a vain attempt to escape the paradox. 2) Prophecy in Java, more specifically, is imbedded in an ancient and profound mystical tradition whose proponents seek direct access to the truth through rigorous spiritual practices. These practices aim to cultivate the conscious exercise of ‘intent’, a human faculty that is said to differ from language-based reasoning and produces a form of awareness incorporating up to eleven dimensions rather than the usual three dimensions of human language-based consciousness. From the perspective of this form of awareness, the future can be apprehended because time is recognized as a ‘curve’ rather than a linear trajectory of movement through three-dimensional space. From this perspective, ‘intent’ is a direct encounter with the real beyond the confines of linear time, and the capacity to prophesise provides evidence that the person has achieved mastery of intent.

This paper provides a brief account of the sources, social history and philosophical underpinnings of prophecy in Java, leading on to a critique of modernist rationality.

Room code: P2
Stang, Carla
Approaching the End

The Mehinaku Indians, an Amazonian people, believe, put simply, that the current state of affairs is destroying their lives and if it continues the entire world will soon be completely destroyed. This paper will look at the ways that such a belief can be approached, and the methodological and philosophical ramifications of taking people seriously.

Room code: P6

Sturmer, John von & Slawek Janicki
‘And the meek shall …’ Disabling the Lifeworld

Not with a bang, a whimper. Eliot’s prediction.

No, the thunder does not roll or roar.

It is doubtful that there has ever been a ‘wild anthropology’ – not that one wishes to fetishize ‘the wild’. However, the alignment of anthropology with strategies of containment, ‘taming’, domestication, administration, remediation, forms of ‘reasonableness’, involves a commitment to a culture of ‘wanness’.

It is far from reasonable.

The Wik admired their own capacity to ‘fire up’. Pama kulinydya (from kuli, angry), the mobilisation of anger in social challenge and interpersonal confrontation, had what we might call a total value, as opposed to the mistrust accorded the pama ngangk waya (the weak-spirited).

Since the state takeover in the mid-1970s, Aurukun has been characterised in the media as a site of riot and mayhem. Yet it is precisely through the public performance of ‘rage’ that Wik identity continues to assert itself.

Aurukun under MacKenzie (the famous missionary) was characterised as a site of violence and servitude by, among others, the anthropologists McConnel and Thomson, but it was a culture that contained and structured the ‘predilection to violence’. McKenzie himself was admired for his willingness to return the violence of the frontier with direct counter action, and to make himself available to local challenge.

The cataclysmic need not be conceptualised as ‘the traumatic event’; it may just as easily be thought of under the head of attenuation.

The importance of performance resides in its capacity to focus and to enliven: to engage. Whether successfully or not my own performance hopes to exploit these attributes – to provide an echo of what is lost to or resists the ‘academic’.

Room code: MacCullum & Cullen Rooms
Taylor, Erin B.
‘Crisis is Coming’
Visions of material and immaterial ends

This paper explores secular and spiritual responses to recent economic and social crises within one Santo Domingo barrio. An examination of Dominican history - slavery, two revolutions, two American occupations, a violent dictator and a series of economic calamities - suggests that crisis is in fact an ongoing feature of Dominican experience. The latest crisis relates to perceived loss of moral values and social integration, which Dominicans attribute to rapid urbanization, the rise of mass consumption, widespread corruption, and the Dominican Republic’s marginal position in the global economy. These events are blamed for the nation’s underdevelopment, the growth of violent crime, and the breakdown of a society that prides itself on being close-knit.

Residents of Santo Domingo’s poor urban barrios feel this shift keenly as they struggle to buffer themselves against crisis and are widely viewed as emblematic of contemporary Dominican problems. The material conditions of barrio life and perceptions of moral degradation within them mean that residence in barrios is highly undesirable. It is a means to an end, allowing residents to construct their own home in the centre of the city where there are more opportunities. In a survey that I conducted in La Ciénaga, one of the poorest of these the barrios, approximately 90% of residents wanted to leave, despite having invested heavily in the construction of the material environment and social relations within it. They never really wanted this particular world to begin, and continue to yearn for its ending, though not all believe that this coveted ending will occur within their lifetime.

Two dominant visions of endings currently emanate from this local manifestation of crisis. The first proposes the end of the local material world, either through shifting the population to another part of the city, or transforming the barrio an ideal modern community through widening streets, demolishing shacks, and creating parks. This redevelopment plan would require the relocation of large numbers of residents, and it is supported by the Catholic church and its congregation. It posits a return back to a former definition of modernity that centred upon the house and family. It does not entail the abandonment of consumption, but rather a reformation of values according with social imaginaries of an idyllic past.

The second vision concerns the end of the entire material world through the second coming of Christ. This vision is a shared among the almost-universally Christian community, but it is particularly the domain of the Pentecostal churches. Practitioners are highly visible in the community due to their evangelising: the barrio is covered with spray-painted slogans such as ¡Cristo viene, prepárate! (Christ is coming, prepare yourself!), and they use trucks, microphones and loudspeakers to deliver their message throughout the community at dawn and in public cultos (sermons). They preach that there is no worldly solution to the unfolding crisis and salvation is achieved by individuals.

The two main groups who espouse these visions share the contradiction that the
majority of their efforts go into constructing place when they aspire to be elsewhere. In the process of meeting basic needs, residents embed their lives, their hopes, and their sense of crisis within the material environment of the barrio. In this paper I will focus on these material manifestations to discuss their implications for life in a very poor community while its residents wait for, work towards, or give up on, different ends.

Room code: P1
**Presenter Biographies**

**Connor, Linda**  
Department of Anthropology  
The University of Sydney  
Linda.Connor@sydney.edu.au

Linda Connor has a BA (Hons) (1974) and a PhD in Anthropology (1982) from the University of Sydney. She has undertaken research over three decades on healing, ritual and cultural transformation in Bali, Indonesia. Since 2003 she has been part of a research team undertaking research on environmental change and local communities in the Hunter Valley of NSW, and she is currently an investigator on an Australian Research Council-funded project on Climate Change, Place and Community: A Regional Ethnography of the Hunter Valley. She moved from the University of Newcastle NSW to the University of Sydney in 2009, and is currently Chair of the Department of Anthropology, and President of the Australian Anthropological Society.

**Cowlishaw, Gillian**  
Department of Anthropology  
The University of Sydney  
Gillian.Cowlishaw@sydney.edu.au


**Janicki, Slawek**  
Bass player, filmmaker, curator  
slawek@arhythmicperfection.com

He started his activities in the beginning of the 80s, playing in many bands that often had only one live performance. Since January 2009 Janicki started work with John
von Sturmer. They prepared a few shows, featuring video work, drawing and performance act. Recently they set up Association for Contemporary Music and Performance Inc. The Association aims to promote contemporary music and performance in conjunction with but not limited to visual arts, theatre, literature and film. At 2010 Slawek Janicki & John von Sturmer received a grant from Australia Council for the Arts - Developing excellence in cross-disciplinary arts-towards a definition of performance.

**Job, Sebastian**  
Department of Anthropology  
The University of Sydney  
sebastian.job@sydney.edu.au

Sebastian Job teaches in the Department of Anthropology, University of Sydney, specialising in political, psychoanalytic and philosophical anthropology.

**Kowal, Emma**  
Department of Anthropology  
The University of Melbourne,  
e.kowal@unimelb.edu.au

Emma Kowal is a cultural anthropologist with two main areas of research: white anti-racism and indigenous governance, and the intersection of genetics, biomedicine and indigenous Australians. She is the co-editor of Moving Anthropology: Critical Indigenous Studies and her work has been published in American Anthropologist, Social Science and Medicine, The Asia Pacific Journal of Anthropology and in national and international medical journals. She is currently a National Health and Medical Research Council Postdoctoral Fellow in Anthropology at the University of Melbourne.

**Macdonald, Gaynor**  
Department of Anthropology  
The University of Sydney  
Gaynor.Macdonald@sydney.edu.au

Gaynor Macdonald joined the Department of Anthropology at the University of Sydney 12 years ago. Her research and teaching focuses on the engagement of Wiradjuri Aboriginal people of central western NSW with their colonial subjectivity over time, with a particular interest in social and ontological change over time, and on governance and management. Recently she has extended her interests into the Kimberley region of the North West, working with health personnel on ways to
strengthen intergenerational relations between women that can better support young mothers. She works as a consultant in contexts such as environmental/cultural impacts, land rights and native title, and organisational change.

**Marshall, Jonathan Paul**
Social and Political Change Group  
Technical University of Sydney  
Jonathan.Marshall@uts.edu.au

Is an ARC research fellow at UTS writing about technology and disorder. He has previously written about online life, in particular the uses of online gender. His ethnographic work focused on the internet mailing list 'Cybermind'. He has also written about the history of Western science and the occult, in particular alchemy.

**McCall, Grant**
Department of Sociology & Social Anthropology  
The University of NSW  
g.mccall@unsw.edu.au

Grant McCall researches in the Pacific Islands and tries to teach at the University of New South Wales.

**Peters, Robbie**
Department of Anthropology  
The University of Sydney  
Robert.Peters@sydney.edu.au

Robbie Peters is a lecturer in the Department of Anthropology at the University of Sydney. His current research concerns issues of surveillance and mobility within Southeast Asian cities, with particular reference to female service sector workers.

**Quinteros, Veronica**
The Sydney University Research Community for Latin America  
University of Sydney  
veronica.quinteros@sydney.edu.au

Main areas of interest are knowledge and creativity; Lately working with an old ethnography of the Araucano/Mapuche written by Ignacy Domeyko - Chile, year 1845. This interest in historical texts anthropology is developed through comparative anthropological analysis drawing on sociology, philosophy, psychology and
psychoanalysis at the level of thought. Interest extends to continuing research on Eastern Island’s traditional music and language. At the moment participating in an interdisciplinary project with the Department of Spanish Latin American Studies, Sydney University, looking at the Chilean community in Sydney. Teaching experience has been on migration, ethnicity, multiculturalism, gender and sexuality.

**Reuter, Thomas**  
Department of Anthropology  
Monash University  
Thomas.Reuter@arts.monash.edu.au; thor2525@gmail.com

Prof Thomas Reuter is a Future Fellow (Australian Research Council) at the University of Melbourne’s Asia Institute. After obtaining his PhD from ANU in 1997, he taught at Heidelberg University, held post-doctoral and QEII Fellowships at Melbourne, and a Research Fellowship at Monash University. He was President of the Australian Anthropological Association (2002-2005) and is the chair of the World Council of Anthropological Associations. Research has focused on Indonesian ethnology (Bali, Java, Kalimantan), New Social Movements, Religion, Political Anthropology, Social Organization, Status, Globalisation and General Theory. Thomas has authored seven books and numerous articles.

**Stang, Carla**  
University of Columbia  
carlastang@hotmail.com

Carla Stang received her undergraduate degree at the University of Sydney and was awarded the Frank Bell Memorial Prize for Anthropology for her studies there. In 2005, she took her doctorate in Anthropology at the University of Cambridge. Presently she is a Visiting Scholar in Cultural Anthropology at Columbia University. She carried out her ethnographic fieldwork in the Upper Xingu area of the Brazilian Amazon.

**Taylor, Erin B.**  
Department of Anthropology  
The University of Sydney  
Erin.Taylor@sydney.edu.au

My research in the Dominican Republic explores how residents of Santo Domingo’s squatter settlements respond to their poverty and low social status through placemaking. While the middle class experience increasing mobility resulting from skill demands and capital flows, the poor remain bound to their social position and
locality. Although the city offers greater mobility for the poor than the countryside, it is also the site at which socioeconomic stratification is most profoundly experienced. I examine how residents who have limited material and symbolic resources invest value in place to survive in the urban milieu and attain a measure of socioeconomic mobility. I argue that control over space and the ability to invest it with value is essential to the poor in their attempts to contest a stratified global order as well as find a place within it. I am about to commence a new project on migration, technology and trade on the Dominican-Haitian border.

**Sturmer, John von**
Institute of Postcolonial Studies  
johnvon@bigpond.com

John von Sturmer conducted extended anthropological fieldwork in Western Cape York Peninsula, Eastern Cape York Peninsula among the Kugu-Nganhtyarra, Thaa’yorre and Wik- speaking people during the late 1960s and 1970s. In 1970 he was appointed to the first lectureship in Aboriginal Studies at the University of Queensland. In 1978 he was asked to make himself available as director to monitor the social impact of uranium mining on the Aborigines of the Northern Territory, based at the Australian Institute of Aboriginal Studies and Oenpelli in Western Arnhem Land. From 1984 - 1994 John taught at the School of Sociology, University of NSW. Since that time he worked on the Wik Native Title claim and the PNG gas pipeline, as research director and principal advisor, agreement implementation committee and the First Nations Joint Company. In more recent times, John has pursued an experimental practice around art, art criticism, writing and performance.
Functions

Book launch
Thursday 25 March 2010
MacCullum Room

A WALK TO THE RIVER IN AMAZONIA
Ordinary Reality for the Mehinaku Indians
Carla D. Stang

248 pages, 29 ills, bibliog., index

Our lives are mostly composed of ordinary reality — the flow of moment-to-moment existence — and yet it has been largely overlooked as a subject in itself for anthropological study. In this work, the author achieves an understanding of this part of reality for the Mehinaku Indians, an Amazonian people, in two stages: first by observing various aspects of their experience and second by relating how these different facets come to play in a stream of ordinary consciousness, a walk to the river. In this way, abstract schemata such as ‘cosmology,’ ‘sociality,’ ‘gender,’ and the ‘everyday’ are understood as they are actually lived. This book contributes to the ethnography of the Amazon, specifically the Upper Xingu, with an approach that crosses disciplinary boundaries between anthropology, philosophy, and psychology. In doing so it attempts to comprehend what Malinowski called the ‘imponderabilia of actual life.’

The book will be launched by Prof. Mick Taussig

Book launch
Friday 26 March 2010
MacCullum Room

FIELDWORK IDENTITIES IN THE CARRIBBEAN.
Erin B. Taylor


“This book emerged from a simple question posed to me by a graduate student in anthropology. She asked me, 'But what exactly is it that you do all day in the field?' Despite a plethora of methodology books addressing this very question, the minutiae
of everyday life in the field remain a mystery to students…. This book does not pretend to provide a recipe for fieldwork; rather it provides examples of how researchers negotiate complex social relations with the participants of their studies. …[and] gives students insights into the kinds of issues they may encounter in the field, provides established scholars with a point of comparison with their own experiences, and compels anthropology to move further away from the division between the west and the rest.”

The book will be launched by Prof. Diane Austin-Broos

**Symposium Dinner**
Friday 26 March 2010
6.30 pm

The symposium dinner will take place at Chedi Thai Restaurant.
74-78 King Street, Newtown, NSW 2042

Please bring your dinner voucher along!
## Participants

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<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Affiliation</th>
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<tr>
<td>Yao</td>
<td>Akaash</td>
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Long  David  Kobe University
Kubota  Sachiko  University of Melbourne
Kowal  Emma  University of Sydney / Anthropology
Kondos  Vivienne   University of Sydney
Kelkar  Amit  University of Sydney
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Hunter  Cynthia  University of Sydney
Hough  Brett  Monash University
Harrison  Alice  School of Law
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Graham  Ellie  University of Sydney / Anthropology
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Britton  Katherine  University of Technology Sydney
Brick  Jean  Macquarie University
Bowen  Gillian
Betz  Stephanie
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Bagshaw  Brian
Badami  Sumant  Macquarie University
Allen  Michael  University of Sydney