

# EMERITUS

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## New Discipline Rule defines offences

THE VICE-CHANCELLOR, Professor Brian Schmidt AC, has announced a new Discipline Rule relating to sexual assault and sexual harassment as a result of work by the Respectful Relationships Steering Committee and its Working Group, which helps implement decisions. Both bodies have been meeting regularly to review the policies and procedures around sexual assault and sexual harassment.

The [Discipline Rule](#) has been updated to include definitions of sexual assault and sexual harassment. "This ensures that we have clarity on the types of behaviour that constitute misconduct, and the University will act on them if breached," the Vice-Chancellor said. "Additionally, the definition of misconduct now includes a reference to the abusive use of intimate images, which is consistent with newly enacted legislation in the ACT that aims to stamp out so-called 'revenge porn'. The Discipline Rule specifically allows for outcomes, including actions to be taken against the alleged offender, to be shared with the complainants."

In a recent blog, the Vice-Chancellor welcomed Associate Professor Asmi Wood as the interim Director of the National Centre for Indigenous Studies (NCIS) following the retirement of Professor Mick Dodson. He said, "Asmi's leadership as an Indigenous scholar places him well to build on the legacy Mick has built at NCIS, and to lead the Centre during this period of transition."

He also congratulated Professor Jacquie Lo, who is commencing a second term as Chair of the ANU Academic Board. "Professor Lo's leadership has seen the Board focus on strategic and planning matters, working more closely with the University Senior Leadership team and the wider ANU community. I thank Professor Lo for her leadership and look forward to working with her and the Board over the coming two years," he said.

## Censorship deplored

AN ANU STUDENT'S COMMENTS were removed from a booklet on award winners after she refused to withdraw a comment critiquing Australia's refugee policy from her bio. Vice-Chancellor Professor Brian Schmidt AC expressed regret for this, saying, "The ANU prides itself on the principle of academic freedom and I'm always proud to see our students standing up for issues they feel strongly about. I am disappointed this has happened, and everybody has learned from it."

Odette Shenfield graduated from her law degree last year. She received multiple awards at the 2017 prize ceremony, including the Commonwealth Attorney-General's Department and Australian Government Solicitor Prize, and a University Medal. During her time at ANU, Shenfield was Environment Officer and founded *Demos Journal*.

The University, Shenfield told ANU *Observer*, wanted to feature her profile in a marketing booklet, and sent her a number of questions to respond to. Shenfield said she wanted to help other law students with her profile. "I

think if you see people at the end of the degree and they've won an award, you just see the positives ... I wanted to share the highs and lows of my studies," she said. She discussed difficulties she faced during her time at ANU, including isolation and stress.

As part of her bio, she also discussed a course she had particularly enjoyed, "The Public Interest Clinical Program gave me new insights into the human reality behind the government's inhumane refugee policies," she wrote. This is the section with which the University took issue.

Shenfield's original response was 1500 words, she said, which was then edited down. She felt the edit did not capture her meaning, and sent her own cut-down version. ANU accepted her version, but asked her to remove the refugee line, she said, because the booklet was meant to be "politically neutral". Shenfield claimed the University expressed concerns that the line would affect ANU's ability to get prize donations. When she insisted the line should remain, her profile was removed from the booklet.

The ANU Refugee Action Committee told *Observer*, "It is extremely disappointing that this organisation [the ANU], which purports to be a place for 'thought leaders' is all too happy to sacrifice the free expression of an award-winning student because they are worried about upsetting their government donors." When asked for comment, ANU said it "actively encourages freedom of speech among staff and students. Our student speaker at the final graduation ceremony in 2017, Geraldine Fela, gave an impassioned and eloquent speech on Australia's refugee policy," ANU told *Observer*.

The removal, initially reported in *The Canberra Times*, has seen national coverage. The ANU College of Law admitted on Twitter that it had "made a poor call". "We encourage students to speak out on issues they feel are important," the tweet said.

Shenfield encouraged others to speak up for what they believe in. "I hope [this incident] encourages other people to speak out on issues that they care about, and particularly refugees ..."

## Research chairs announced

AUSTRALIAN RESEARCH COUNCIL (ARC) Chief Executive Officer, Professor Sue Thomas, has announced the appointment of eight Research Evaluation Committee (REC) chairpersons who will perform a key role in the 2018 round of Excellence in Research for Australia (ERA).

"I am delighted to announce the appointment of a distinguished group of researchers, who will undertake the role of REC Chairs for ERA 2018. They each bring outstanding experience and expertise which will ensure that ERA 2018 evaluations are of the highest standard," said Professor Thomas.

The REC Chairs for ERA 2018 are:

- [Professor Rose Amal, The University of New South Wales—Engineering and Environmental Sciences](#)
- [Professor Hugh Barrett, The University of Western Australia—Medical and Health Sciences](#)
- [Professor Brenda Cherednichenko, Deakin University—Education and Human Society](#)
- [Professor David Green, Monash University—Mathematics, Information and Computing Sciences](#)
- [Professor Eleanor Mackie, The University of Melbourne—Biological and Biotechnological Sciences](#)
- [Professor Flavio Menezes, The University of Queensland—Economics and Commerce](#)
- [Professor John O'Connor, The University of Newcastle—Physical, Chemical and Earth Sciences](#)
- [Emeritus Professor Graeme Turner, The University of Queensland—Humanities and Creative Arts](#)

A brief biography for each of the above researchers is available on the [ARC website](#).



## Deluge

By Professor Marnie Hughes Warrington, Deputy Vice-Chancellor.  
Originally posted 12/03/2018 at <https://missunitwocents.tumblr.com/post/171789975105/deluge>

It was there on the desk when I got home that night. D20.G756 2002. Ranajit Guha's *History at the Limit of World-History*. Due for return 30 July, 2018. An extraordinary little paperback calling for nothing less than the refooting of my discipline. A book which arguably had its genesis at the university at which I work. Saved.

Relief and grief twirled in me like an eddy, moving with the force of the black water that had turned reading desks into battering rams which punched holes in the walls. Punched.

The rain had been steady, but not too heavy, over the previous days. A blessing, no doubt, to the farmers who had been watching the kangaroos descend on their parched crops and herds. Then over 60mm of rain in an hour took shape in a wall of water that crashed down Sullivan's Creek and burst banks on and off campus. The suburb of O'Connor under water. The city's main road impassable, flooding the car park of our Fenner Hall.

Water lapped into Toad Hall, turned benign by a community bound together by the *Wind in the Willows* edict that there is

nothing half so much worth doing as messing about in boats. But it crept on, up and down hills, insinuating itself into Kambri in a pincer movement that buried the construction site under four metres of water and washed into the neighbouring A. D. Hope, Melville Hall and Chifley Library buildings.

Uncle Carl was right. Never underestimate the power of the creek.

People are not bounded by the limits of their bodies. You only have to look at a university office to know that. Machines, archaeological fragments, sofas, maps, and piles of paper are extensions of people. And books. Books are made by authors, of course, but they are sustained by readers in afterlives that stretch over millennia.

When you wash away a book, it seems as if you wash away a person, even if it is not the only copy on earth.

I knew early on that afternoon that my books had probably been drowned. D13. Low enough on the shelves to have copped the full force of the water. No mind, I will give the library replacements. It was the loss of other people's books that smarted. Hayden White died this past week. His *Metahistory*, playful, gone. Greg Denning's powerful accusation about leadership, *Mr Bligh's Bad Language*, gone. And countless others in my twin fields of history and philosophy. Not singular copies, but singular people.

People cherish books as they cherish people. I repeat thanks over and again that no one was in the affected buildings when the waters washed through, and that no one made the choice between saving books and other objects, and saving themselves. That's a non-choice. No object is more important than a person.

And I am also mindful that a eucalyptus tree breaks its boundaries after a fire. Sprouts and branches break out in all directions, wilful, off piste, defiant.

Inspiration sprouts in [CIRCLE](#), a project which over four decades has recovered over 20,000 copies and mentions of letters destroyed in the explosion and fire that obliterated the Irish Public Record office in 1922. The Chancery will never be replicated, but it will be reborn. In the last week, too, Katherine Bode gifted me a generous peek at her beautiful new book on Australian novels. She has found traces of over 16,000 nineteenth-century Australian novels that we didn't know existed. She found them through a forensic examination of [digital news archives](#). That we now have more Australian women novelists is due to the strong research boughs that she is building. We are gaining a stronger sense of ourselves from what might be lost.

And I think of Guha's invitation to think differently about what a history is. Rebuild the field, he tells us. But don't use the same foundations. They are more negotiable and more ephemeral than you think. He was right, just like Uncle Carl.

Hold your books tight for a moment. They are safe in your arms. Breathe deeply. Then loosen your grip and let the powerful minds who wrote them carry you to a place in which a branch does not sprout in exactly the same place. Chifley will not be exactly as it was, and it does not have to be. The borrowed books—the saved—will return. But they will take their place in a collection created anew, one that is not just necessarily different, but one that we can choose to be different.

*This blog's shout out is for Roxanne Missingham and our beloved librarians at ANU.*

## Library reopens

THE CHIFLEY LIBRARY has reopened to students and staff just three weeks after a massive flood inundated Level One. ANU Chief Librarian Roxanne Missingham said the Library had reopened for 24-hour operations, and Library services would gradually be restored over the coming days.

“It is wonderful to be able to open the doors to the Chifley Library again,” Ms Missingham said. “I’d like to thank our students and staff for their ongoing patience and support over the past three weeks, and for continued understanding as we resume our normal operations.”

Level One of the Library, which was flooded with water more than a metre deep, remains closed. However, Levels Two, Three and Four are open to students, and computer labs have also been reopened.

In response to a letter from John Molony, the Vice-Chancellor has responded that not all lost items will be replaced but the ANU will design its collection to serve Australia and ANU for the future. The Vice-Chancellor emphasised that if people have items that they think will be of value to the collection, even if it may not be able to take all of them, provide a list to Roxanne Missingham.

## Universities Australia critical of ATAR

FEWER STUDENTS THAN EVER BEFORE are getting into university based on an ATAR, as universities develop more diverse ways to assess student potential, a new report from the Mitchell Institute highlights.

Universities Australia Chief Executive Belinda Robinson said the ‘Crunching the number’ report was an excellent review of the use and usefulness of an Australian Tertiary Admission Rank (ATAR).

“The national data shows very clearly that an ATAR has become less important as a path to an offer as our universities have developed a broader set of assessment tools,” she said. “What is not often well understood is that there are now a number of pathways into university.

“Fewer than half of all new students enrolling at university now come straight from high school. Only one in four students is admitted based on their ATAR.

“An ATAR can still be useful – but it’s important for high school students and parents to know that an ATAR isn’t the only way into a place at university. It certainly can’t tell you everything about a student or their ability to succeed at university.

“In recent years, we’ve been seeing students from a much broader range of ages and backgrounds coming through a variety of pathways to study at university. This is a great thing. And for students who seek to use their ATAR to apply for universities, information on course requirements and cut-off rankings is now easier to access and compare between universities.

“Universities Australia helped to develop this clearer guidance as part of a review commissioned by Education Minister Simon Birmingham and overseen by the Higher Education Standards Panel.”

## All you ever wanted to know about beer

ANUEF MEMBER MALCOLM WHYTE was commissioned recently to prepare a short paper on “The History of Beer” for a U3A course and confesses he had a bit of fun preparing it. ANUEF members might also enjoy accessing what he calls a bit of trivia...by no stretch of the imagination an academic, peer-reviewed piece of work!

Members can find it in ANUEF eTexts which can be accessed through the ANUEF website using the eTexts button.

## Mentors at the ready

AN INVITATION to become mentors of Early Career Academics (ECA) in the inaugural ANU NECTAR Mentoring Program has attracted a matching 100 mentors and 100 “mentees”.

The ECA of ANU include knowledge leaders of the future. Research shows many knowledge leaders of today have reached their potential with the aid of great mentors. This year the ANU will have a mentoring program for ECA from all disciplines, hosted by NECTAR, the early career academic network of ANU, sponsored by all ANU colleges. The program is designed to build a culture of mentoring at ANU and to enhance the competence, competitiveness and connectedness of ECA. The year-long program will run from April 11, 2018 to April 2019. Mentors have been invited to a three-hour workshop on April 13.

For more information on the mentoring program email Sophie Baker, [nectar@anu.edu.au](mailto:nectar@anu.edu.au) or call her on +61 2 6125 7165.

### ANUEF 2018 Projects Symposium - first call for presentations

This is the first call for presentations in this year’s Projects Symposium (formerly “Research in Retirement”), which will be on Wednesday, June 6. Speakers should aim to talk for about half an hour, with a few minutes for comments and questions. We usually have about eight presentations, between 9.30 am and 3.30 pm. Please respond directly to my email. Thanks, Ian Keen [ian.Keen@anu.edu.au](mailto:ian.Keen@anu.edu.au)



# Obituary

## KEN INGLIS AO

October 7, 1929–December 1, 2017

Emeritus Professor Ken Inglis, who died on 1 December 2017, was a member of that impressive group of Australian historians who emerged from the history department at the University of Melbourne in the years immediately following the Second World War. He was arguably the greatest of them. The Melbourne School, as it became known, is often seen as the creation of the leadership Max Crawford, who succeeded Ernest Scott as professor in 1937, but it was equally the product of a city and its reform-minded intellectual culture.

Ken appreciated the worth of this culture, as well as the accomplishments of the Melbourne School, but he also held himself a few paces apart from it. As Robert Menzies said of himself, Ken was ‘not born to the purple’. Ken once told me that as an academic, he had been fortunate enough to live the kind of life that his small businessman father would have liked for himself: that of a scholar. Stan Inglis was a timber merchant whose business had faltered during the Depression, and the family moved from Heidelberg to more humble circumstances in Preston. Unlike several of those who made their mark as historians in his generation, Ken was a product of the state system, matriculating from Melbourne High School after becoming dux of Northcote High in 1944. His involvement in the Student Christian Movement also set him apart from many of the radicals studying at the university in the late 1940s, several of them returned servicemen, and a few – like his future wife, Amirah Gust, and her first husband, Ian Turner – active communists.

He was also ambivalent about the Melbourne School’s emphasis on the theory and method of history, which Ken came to recognise as potentially disabling for anyone with aspirations to write books who took it too much to heart. Ken’s first ambition was to become a journalist, but he was discouraged by a newspaper editor who warned of the likely difficulties of finding a job in that profession at a time when so many returned servicemen would be looking to re-establish themselves. I was amused when I learned recently from Peter Browne at ‘A Laconic Colloquium’ held in Ken’s honour, that he had been inspired in his desire to become a journalist by reading Isobel Ann Shead’s *Sandy*, the story of a boy who becomes a reporter. This was also my father’s favourite book as a child – he would have been half a dozen years older than Ken – and I had also enjoyed it, briefly contemplating that I might follow in Sandy’s footsteps. Perhaps the book has been more successful at producing historians than journalists.

But in many ways, Ken was both. Alongside all those history books and scholarly articles, he produced a distinguished body of journalism, most famously in Tom Fitzgerald’s *Nation*. Among his earliest books is his much-admired study of *The Stuart Case*. His interest in the fate of Max Stuart arose from his journalism while working as a young historian at the University of Adelaide. Ken was heavily involved in the successful campaign to save Stuart, an Aboriginal circus worker accused of raping and murdering a young girl, from the gallows. But Ken’s commitment as a public intellectual – and one who wrote on a wide range of issues – did not seem to detract at all from his work as a scholar and teacher. Indeed, his historical writing, while observing all the academic conventions, had about it a liveliness commonly associated with the high-quality journalism that Ken so enjoyed in magazines such as the *New Yorker*.

Ken’s books cover an extraordinary range, from his earliest on the *Hospital and Community: A History of the Royal Melbourne Hospital* (1958) – which came from his Master of Arts thesis – through the Oxford doctoral dissertation published as *Churches and the Working Classes in Victorian England* (1963) to his later works on the ABC, war memorials and the *Dunera* migrants. His remarkable social history, *The Australian Colonists: An Exploration of Social History* (1974), seemed old-fashioned to some readers amid the new left explosions of the 1970s, and it admittedly still looked a little that way to my twenty-year old self when I first read it in the summer of 1988–89. Yet it has really had a quite remarkable ‘career’ – so many of its concerns with public commemoration and collective memory have moved to centre-stage; I write these words at the end of an Australia Day weekend that has seen contention over the place of 26 January in the nation’s calendar. Ken was writing with curiosity and insight about this topic over fifty years ago, and he turned to national days and monuments more generally in *The Australian Colonists*. Melbourne University Press published a paperback version in 1993. I am the proud owner of a copy signed by Ken and presented to me that May, on my 24<sup>th</sup> birthday.

As a scholar, Ken will probably be recalled most often in Australia as a ground-breaking historian of the Anzac Legend, and both nationally and internationally as the author of *Sacred Places: War Memorials in the Australian Landscape* (1998). This monumental and much-honoured book crowned decades of research and reflection on

what the historical study of war memorials could tell us about the society that had built them. As Ken explained at the beginning of that study, his curiosity about the subject went back to his childhood, but there was also in this engagement a concern with the place of religiosity in modern societies that also found expression in his early scholarly work and journalistic contributions. We can now recognise Ken's famous 1965 *Meanjin* article on 'The Anzac Tradition' as the foundation on which a whole field of Australian research – including his own – would be built. And when considered alongside the work of his great friend and colleague Bill Gammage, we can also discern a much broader cultural influence that would recast how Australians understood their relationship to the Great War and its legacies.

To focus on Ken's scholarly work in this way fails to do his career justice, since so much of his activity was concerned with creating opportunities for others. He did so in a range of university settings that was wide even by the more peripatetic standards of many of the rising academics of his generation. After bachelor's and master's degrees at the University of Melbourne and an Oxford doctorate supervised formally by G.D.H. Cole, but informally and more substantially by Asa Briggs, Ken was appointed to the Department of History of the University of Adelaide in 1956. Here, he established an exemplary reputation as a teacher, scholar and public intellectual. Manning Clark then recruited him to the Department of History in the School of General Studies at the Australian National University, where Ken worked from late 1962, soon being appointed to that department's second chair. In 1967 he went to the University of Papua and New Guinea as Foundation Professor of History, and he was subsequently the university's second Vice-Chancellor (1972-1975). Ken was admired in this leadership role, but he also decided that the administrative path was not one that he wanted to follow. He returned to the ANU as Professor of History in the Research School of Social Sciences in 1975, went to Harvard University as Visiting Professor of Australian Studies in 1982, and retired from the ANU in 1994 as W.K. Hancock Professor of History.

It would be stating the obvious to point out that the young and brilliant ANU history professor could have pursued a perfectly comfortable and conventionally rewarding career with less difficulty in Canberra than Port Moresby. But I do recall one thing he told me about his and Amirah's time there that might provide a clue as to why they went in the first place. In the years that followed, he said, whenever they heard someone say that something was 'true', they would ask themselves: 'Would it be true in PNG?'.

Ken did not seek to cut a figure on the stage as some kind of media celebrity. He was a humble man, but also generous in giving his time and talents to collective projects did much to raise the profile of the profession, to develop its promising research and scholars, and to show the country that historians had valuable things to contribute to its pool of knowledge and understanding. Many readers of *Footnotes* will already be familiar with Ken's role as a champion of the *Australian Dictionary of Biography*, a great collective endeavour that was entirely in keeping with his own view of how historians might work together. Ken was chair of the ADB Editorial Board from 1977 until 1996. Similarly, his leadership of the multi-volume bicentennial project, *Australians: A Historical Library*, with its innovative slice method in the volumes on 1838, 1888 and 1938, was a powerful contribution to the profession. It is a source of pleasure to many, and will be of profit to thousands of scholars, that the entire set has now been digitised and is available on the website of the Academy of the Social Sciences in Australia of which Ken was a fellow. This will bring a great – yet in many ways under-estimated – scholarly enterprise to the attention of new audiences.

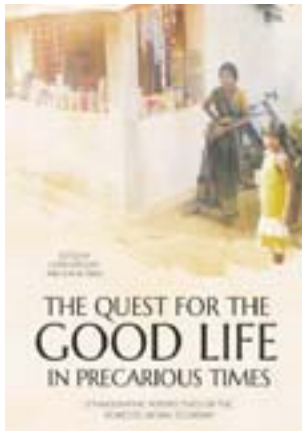
I last saw Ken at his home in Melbourne in late September last year, just a few weeks before his death. A Richmond supporter, he was much looking forward to the grand final about to be held, the first his Tigers had contested for 35 years (and they won). Personally, I am not alone in owing Ken a great debt. With the late Barry Smith, he was a conscientious and supportive PhD supervisor who taught me much about the writing craft. He was also a model for anyone interested in having an impact beyond the academy, in the wider world of ideas, and he encouraged me to think in terms of how I could contribute to public debate. He was an advocate of his students' wares, too – helping me, as he had others, to get my first book published. And he continued to take an interest in the activities of his former students. I was deeply touched when, in his wheelchair, he attended an event at Reading's Bookshop in Melbourne to mark the publication of a book of mine. He was a wise, kind and generous man, who will be remembered not only for his great achievements as a scholar, but for the rare personal qualities that made him an inspiration to so many – and not just within universities.

Ken was amused and delighted when, as a PhD student, I produced a draft that unwittingly quoted his grandfather W.J. Inglis, a Melbourne carpenter. Testifying before a royal commission on factories and shops just after the turn of the century, Inglis had complained about the decline of his trade as regards 'all round men' due to the decline of the apprenticeship system. The trend was 'detrimental to the workers, and gets the man into the way of working on one line', Inglis explained. No one could accuse his grandson of only 'working on one line'. 'An absolute champion', an economist of my (and Ken's) acquaintance told me a few months before Ken's death. I can only agree.

*Frank Bongiorno*

Acknowledgement: An earlier version of this obituary appeared in *Biography Footnotes*, Issue 8, No. 5. 2018.

# BOOKSHELF



## ***The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy***

Edited by: [Chris Gregory](#) and [Jon Altman](#)

Published by: ANU Press

Series: [Monographs in Anthropology](#)

ISBN (print – rrp \$45.00): 9781760462000

ISBN (online - free): 9781760462017

DOI: <http://doi.org/10.22459/QGLPT.03.2018>

The study of the quest for the good life and the morality and value it presupposes is not new. To the contrary, this is an ancient issue; its intellectual history can be traced back to Aristotle. In anthropology, the study of morality and value has always been a central concern, despite the claim of some scholars that the recent upsurge of interest in these issues is new. What is novel is how scholars in many disciplines are posing the value question in new ways. The global economic alignments of the present pose many political, moral and theoretical questions, but the central issue the essays in this collection address is: how do relatively poor people of the Australia-Pacific region survive in current precarious times? In looking to answer this question, contributors directly engage the values and concepts of their interlocutors. At a time when understanding local implications of global processes is taking on new urgency, these essays bring finely honed anthropological perspectives to matters of universal human concern—they offer radical empirical critique based on intensive fieldwork that will be of great interest to those seeking to comprehend the bigger picture.

## ***Skin, Kin and Clan: The dynamics of social categories in Indigenous Australia***

Edited by: [Patrick McConvell](#), [Piers Kelly](#) and [Sébastien Lacrampe](#)

Published by: ANU Press

ISBN (print – rrp 65.00): 9781760461638

ISBN (online - free): 9781760461645

DOI: <http://doi.org/10.22459/SKC.04.2018>

Australia is unique in the world for its diverse and interlocking systems of Indigenous social organisation. On no other continent do we see such an array of complex and contrasting social arrangements, coordinated through a principle of ‘universal kinship’ whereby two strangers meeting for the first time can recognise one another as kin. For some time, Australian kinship studies suffered from poor theorisation and insufficient aggregation of data. The large-scale AustKin project sought to redress these problems through the careful compilation of kinship information. Arising from the project, this book presents recent original research by a range of authors in the field on the kinship and social category systems in Australia. A number of the contributions focus on reconstructing how these systems originated and developed over time. Others are concerned with the relationship between kinship and land, the semantics of kin terms and the dynamics of kin interactions.

## ***Hybridity on the Ground in Peacebuilding and Development:: Critical Conversations***

Edited by: [Joanne Wallis](#)  [Lia Kent](#)  [Miranda Forsyth](#)  [Sinclair Dinnen](#)  [Srinjoy Bose](#) 

Published by: ANU Press

Series: [Pacific Affairs Series](#)

ISBN (print – rrp \$55.00): 9781760461836

ISBN (online - free): 9781760461843

DOI: <http://doi.org/10.22459/HGPD.03.2018>

*Hybridity on the Ground in Peacebuilding and Development* engages with the possibilities and pitfalls of the increasingly popular notion of hybridity. The hybridity concept has been embraced by scholars and practitioners in response to the social and institutional complexities of peacebuilding and development practice. In particular, the concept appears well-suited to making sense of the



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mutually constitutive outcomes of processes of interaction between diverse norms, institutions, actors and discourses in the context of contemporary peacebuilding and development engagements. At the same time, it has been criticised from a variety of perspectives for overlooking critical questions of history, power and scale. The authors in this interdisciplinary collection draw on their in-depth knowledge of peacebuilding and development contexts in different parts of Asia, the Pacific and Africa to examine the messy and dynamic realities of hybridity 'on the ground'. By critically exploring the power dynamics, and the diverse actors, ideas, practices and sites that shape hybrid peacebuilding and development across time and space, this book offers fresh insights to hybridity debates that will be of interest to both scholars and practitioners.

## ***Made in China Yearbook: Gilded Age***

**Edited by:** Ivan Franceschini and Nicholas Loubere

Co-published by: ANU Press and [Australian Centre on China in the World](#)

ISBN (print – rrp \$55.00): 9781760461980

ISBN (online - free): 9781760461997

DOI: <http://doi.org/10.22459/MIC.04.2018>

Series: [Made in China Yearbook](#)

According to the Chinese zodiac, 2017 was the year of the 'fire rooster', an animal often associated with the mythical *fenghuang*, a magnificently beautiful bird whose appearance is believed to mark the beginning of a new era of peaceful flourishing. Considering the auspicious symbolism surrounding the *fenghuang*, it is fitting that on 18 October 2017, President Xi Jinping took to the stage of the Nineteenth Party Congress to proclaim the beginning of a 'new era' for Chinese socialism. However, in spite of such ecumenical procla-

mations, it became immediately evident that not all in China would be welcome to reap the rewards promised by the authorities. Migrant workers, for one, remain disposable. Lawyers, activists and even ordinary citizens who dare to express critical views also hardly find a place in Xi's brave new world. This Yearbook traces the stark new 'gilded age' inaugurated by the Chinese Communist Party. It does so through a collection of more than 40 original essays on labour, civil society and human rights in China and beyond, penned by leading scholars and practitioners from around the world.

## ***East Asia Forum Quarterly: Volume 10, Number 1, 2018***

Published by: ANU Press

ISSN (print): 1837-5081

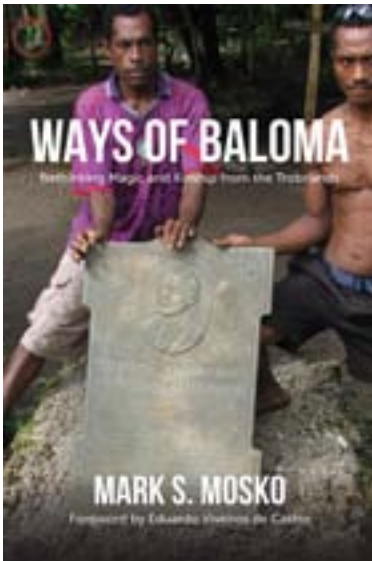
ISSN (online): 1837-509X

DOI: <http://doi.org/10.22459/EAFAQ.10.01.2018>

*East Asia Forum Quarterly* has grown out of East Asia Forum (EAF) online which over the past year has developed a reputation for providing a platform for the best in Asian analysis, research and policy comment on the Asia Pacific region in world affairs. *EAFAQ* aims to provide a further window onto research in the leading research institutes in Asia and to provide expert comment on current developments within the region. The East Asia Forum Quarterly, like East Asia Forum online, is an initiative of the East Asia Forum (EAF) and its host organisation, the East Asian Bureau of Economic Research (EABER) in the Crawford School of Economics and Government in the College of Asia and the Pacific at The Australian National University.



# BOOKSHELF



## *Ways of Baloma: Rethinking Magic and Kinship from the Trobriands*

Professor Margaret Jolly, Deputy Director, Research, School of Culture, History and Language; ARC Laureate Fellow 2010-2015; Gender Institute Management Committee 2010-2016; Gender Institute Convenor 2016-7; ANU College of Asia and the Pacific, launched *Ways of Baloma: Rethinking Magic and Kinship from the Trobriands* by Mark Mosko, *Malinowski Monograph Series*, Hau Books, Chicago, 2017. Launching the book on February 28, she said:

The Trobriand Islands in Papua New Guinea have been portrayed as a unique and sacred place in the genealogy of the discipline of anthropology, and especially that lineage which reveres Bronislaw Malinowski as one of its founding fathers. Mark Mosko's recent book, *Ways of Baloma*, insists on the centrality of *baloma* (ancestral spirits) as palpable, perduring presences in the lives of contemporary Trobriand Islanders. We might say that this book also animates the *baloma*, the ancestral spirit of Malinowski, not so much through rituals of reverence but through iconoclastic arguments which erode the empirical and theoretical foundations of Malinowski's corpus and much of the voluminous anthropological literature on the Trobriands.

Perhaps this is why in his Introduction Mark describes the Trobriands not just as a 'unique and sacred place in anthropology' but also as a 'ground zero for [our] ethnographic field methodologies' (p.1). That image – used for the central terrestrial point of impact of a nuclear detonation and later applied to the World Trade Centre in New York after the 9/11 attacks – is surely problematic for a beautiful group of islands where Trobriand people live and practise their distinctive, vibrant cultural forms. But it does evoke how this book aspires to *explode* received anthropological knowledge, to clear the terrain of this place sanctified in an anthropological imaginary, in both empirical and theoretical terms.

Mark's fieldwork for this book involved ten seasons over a decade from 2006 to 2016, in the dry season from May through October, a longevity which he celebrates as encouraging rigorous research and sustained reflection. He was, like Malinowski before him, based in the village of Omarakana, in Northern Kiriwina, home of the Tabalu Paramount Chief, presently held by Pulayasi Daniel. He authors a generous preface and assures readers that Mark's books are 'perfectly written under my authority and justification' (p. xxxi). Mark was adopted as his younger brother and 'sequestered' in Pulayasi's 'elaborately decorated *ligisa*, his personal hut standing at the very centre of the most sacred [*bomaboma*] space of the entire Trobriand cosmos' (p.29). Mark kept the same ritual restrictions as Pulayasi – not eating with women or even commoner men in public – and not allowing women, even high-ranking Tabalu women into his house. Omarakana-based interviews with women and commoner men had to be held on the visitor's ceremonial platform. These ritual restrictions pertained to Mark's wife Cassandra (Cassie) who joined him during some fieldwork seasons and worked as a volunteer nurse at the Losuia health centre near the Kiriwina lagoon. He joined her there at weekends or they stayed in the less sacred wives' house in Omarakana. Cassie was adopted into another high-ranking *dala* (sub clan) which has customary affinal alliances with the Tabalu *dala*, but that did not give her the right of entry into the *ligisa* where Mark lived.

Mark speculates that his married status, in contradistinction to the solo bachelor status of Malinowski, meant he was more able to receive the 'authentic', privileged knowledge of the Trobriand 'sacred traditions' held by the Tabalu chiefs. Not only their marital status differed. Whereas Mark drank only 'clean', moving water drawn from distant limestone caves or collected as rain, Malinowski insisted on drinking from a well dug by Fijian missionaries, water seen as 'stagnant' and tainted by the elite Tabalu, thus affirming his status as a *tokai*, 'commoner'. Moreover, among Malinowski's interlocutors was the man Bagido'u whom Mark's confidantes described as 'crazy', as exchanging magical spells (*megwa*) for sex with women and giving Malinowski incomplete spells (while allegedly hypnotised by Malinowski), thus helping to disqualify him from becoming the next Tabalu or Paramount Chief. Mark proclaims that, unlike Malinowski, he never sought such powerful secret spells, since that would surely have yielded suspicions about his motives and derailed his research.

# BOOKSHELF

Mark's main interlocutors were a respected and reliable team of high-ranking Tabalu men – he calls them his 'first string'. His second and third strings included less elevated men and women, even 'commoners', whom he dubs 'the rank and file' from other villages (though few young people, it seems). But the ethnography is primarily grounded in daily conversations with that elite team – a trio of male intellectuals whom Mark likens to Plato's 'philosopher kings' (Molubabeba Daniel, Pakalaki Tokulupai, Yogaru Vincent). The title page of the book credits them, along with Tabalu Pulayasi Daniel, as writing 'with' Mark, if not as full co-authors. He typed as they spoke, rather than recording and laboriously transcribing, thereby generating digital files and recuperable search words at a fast clip and facilitating collation and synthesis in the field. Given their fluency in English and his lack of Kilivalan, the local language, they spoke in English, although often pursuing deep discussion and debate about Indigenous words and concepts (p. 53). These conversations followed the puzzles emergent from their earlier conversations and from questions which Mark derived from an exhaustive but he says invigorating search of the published and unpublished sources on the Trobriands. He combed the archives of the ANU, the LSE, the Tuzin Melanesian archive of UC San Diego, and the Digital Ethnographic Project dedicated to the Trobriands – DEP in Sacramento.

The ethnography is framed by two powerful theoretical lenses – which in conjunction Mark sees as bringing 20/20 bi-ocular vision to Trobriand realities. They can be distilled, as Eduardo Viveiros de Castro does in his celebratory foreword, as the two Ps – *partibility and participation*. De Castro suggests that the synthesis of the theories of partibility and participation 'converge to dispel the profound anthropological misconception – an expression of the bizarre politico-philosophical imagination of a certain group of people who came to dominate the planet – of the atomic and autonomic Self and its spectrally magnified version, the Society as a super-Individual' (xix).

'Partibility' has been passed down through a Strathernian lineage of which Mark has long been a core member. From its origins in Marilyn Strathern's *The Gender of the Gift* (1988) and ramifying into what has been called the New Melanesian Ethnography (NME), this challenges the dichotomy of individual and society foundational for much Western social theory (and several other binaries central to a commodified view of the cosmos – subjects and objects, nature and culture). Strathern and her followers rather suggest that 'Melanesian' persons are 'dividuals', the composite of their relations and that persons are partible, parts of persons are detached and attached in ongoing transactions of gifts which are themselves personified. Mark has extended this perspective to argue that 'Trobrianders see themselves and other persons as composed of detachable transactable components' (p. 56), both images and powers, sacred and profane. He argues this creates a novel nexus, indeed an isomorphism between magic and kinship.

'Participation' has a longer French lineage, which Mark traces back to Lévy-Bruhl (I would rather emphasise his close friend Maurice Leenhardt writing about the Kanak of New Caledonia). Lévy-Bruhl speaks of beliefs in, experiences of and relations of participation with 'mystical' or 'suprasensible' forces. For Trobrianders Mark sees this as including 'spirits, deceased ancestors, deities and totemic species' (p. 79), all of whom humans 'consider in certain respects to be consubstantial with themselves; that is, as persons' (p. 79). This posits that humans are not a distinct, privileged part of the cosmos but participate in a 'mutuality of being' with other living creatures and even non-sentient entities like rocks and rivers. Cognate theories have been revived recently in what has been called 'the ontological turn' in contemporary anthropology, a kind of disciplinary vertigo which has involved a thorough-going interrogation of *anthropos* in the era of the Anthropocene.

In combining these two theoretical lens Mark argues that the 'persons' participating in Trobriand life extend 'beyond the bounds of living people' (p. xix), including crucially the souls of the dead, the *baloma* inhabiting Tuma, the invisible, spiritual inverse of the visible, material world or Boyowa. The bodies of living people are animated by an indwelling, immaterial soul. 'In short, living people *are* their ancestors embodied' (p. 57, emphasis in the original). *Baloma*, the souls of the dead may be disembodied and invisible but they are still inherently human with agentive capacities. They are omnipresent in the daily activities of the living. Mark thus marks Strathern's 'dividual' as a *divine* dividual in what he calls his Newborn Melanesian Ethnography – acronymised as NBME.

This is a long, dense book so I here offer only a few vignettes of how Mark challenges prevailing anthropological representations of Trobriand life. He frames his book as a correction to decades of 'ethnographic misrecognitions' (p. 385) and in particular as a rejoinder to Malinowski's 'individualist pragmatism' (p. 387). His critiques are perforce focused on Malinowski himself – 'a litany of his mistakes' – but many subsequent and more recent authors are also implicated.

First, he refutes Malinowski's claim (and that of Stanley Tambiah) that the efficacy of the magic in spells resides in the words themselves, arguing that the agency of ancestral *baloma* and other spirits is 'utterly critical' (p. 56) in all magical performances – the words and breath of the magician invoke and capture the images and powers of *baloma*, impregnating them in the act, summoning their capacities.

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Second, he disputes the conception that Trobrianders are ‘flatly matrilineal’, denying physiological paternity and entertaining notions of virgin birth. Elaborating on his earlier arguments, Mark insists that the Trobriand father or *tama* is not a stranger, not just the mother’s husband, but an intimate, nurturing kinperson. Moreover, headmen or chiefs are seen as *tama* or fathers to their matrilineage; they nurture and protect their kin with their repositories of magical spells. The oral cavity or mouth of the headman/father is akin to the vaginal cavity of a woman, open to the impregnation of the spirit children of *baloma*, in the form of spells. Spells are not passed down matrilineally but patrilineally from father to son.

Third, he thus argues for a radically new view of Trobriand gendered personhood. He critiques Annette Weiner (and far less persuasively Katherine Lepani) as adhering to an individualist conception of Trobriand personhood and women’s autonomy, and suggests that it is not just women as mothers who are privileged in the eternal spirals of life and death, but men as fathers and chiefs. The reincarnation of a *baloma* spirit is effected in the wombs of women, but the reincarnation of the images and powers of a person is effected through the mouths of men – and thus men are engaged in parallel and complementary ways in the ahistorical cosmic regeneration Weiner credited solely to women.

Fourth, Mark suggests that what has been viewed as daily mundane gift-exchange is better construed as sacrifice, involving reciprocal relations with *baloma*. Even in daily family meals ancestral spirits are offered the ‘shadows’ of the food, the fruits of the labour of gardening and cooking and in consuming these ‘shadows’ deposit their potent saliva. Thus, the relation of the visible and the invisible, of the living and the ‘ghosts’ of the dead is seen as mutually enabling and animating. He also discerns sacrificial elements previously overlooked in the processes of copulation and birth, death and regeneration.

Fifth, he argues that *baloma* are crucial to Trobriand taboos or *kikila*, underpinning both adherence to ritual restrictions and their violation. Such violations are tantamount to incest, an inappropriate ingestion of ‘images that are already components of a person’s maternal and paternal *dala* [sub clan] identities’ (p. 59). Illness and misfortune as a result of such violations are punishments effected by ancestral *baloma* or other spirits. This relates to the supreme taboo on incest or marriage between brother and sister. These *kikila* restrictions pertain not just to maternal kin but also to some patrilineal relations. And here gender articulates with hierarchy such that quasi-incestuous relations are ‘positively enjoined amongst those occupying the most elevated ranks of society’ (p. 59).

The mythic charter of an incestuous cosmic union is reconfigured in the diarchy of the two chiefly *dala* who intermarry: the Tabalu and the Osapola-Bwaydaga. They supply each others’ husbands and wives through reciprocal bilateral cross-cousin marriages (*tabu-tabu* or *tama-latu* marriages), in alliances tantamount to incest but described as *gulagula*, sacred traditions (p. 370–371). Such marriages ‘produce children whose [*kekwabu*] images and [*peu’ula*] powers are duplicated and compounded. This would amount to sibling incest *except* that the redoubled personal components of each child are conceived as not being the result of intra-*dala* transmission along matrilineal lines of connection. They have been acquired by inverse pedigrees. What one child has taken from its mother the other has received from its father and vice versa’ (p. 382, emphasis in the original).

The intermarrying *dala* are led respectively by the Tabalu (a sacred chief, passive, distant from the living but intensely communing with *baloma*, and in possession of the most powerful magic that controls the weather, agricultural fertility and famine, health and epidemic illness) and the Katayuvisa (an orator or advisor, who mediates with the living, with the chiefly following) – a chiefly diarchy in Mark’s words resonant of ‘more familiar Polynesian and Austronesian forms’ (p. 59). When a Tabalu chief dies he passes on his spells usually to his son or else to his sister’s son (likened to an ‘adopted son’), but it is ultimately the Katayuvisa who chooses the apt successor and suggests his ideal first wife. Their alliance is one of intimate support but also potential deadly rivalry (p. 381). Their alliance materializes the mirrored relation between the visible material world of the living in Boyowa and the invisible spiritual world of *baloma* in Tuma.

Here, as in the several other chapters of the book, what Malinowski understood as contradictions, dialectical tensions (e.g. between mother love and father right) or the consequence of natural passions like sexual desire exceeding rules, Mark rather construes as a coherent, tightly logical structure, enshrined as sacred traditions plotted in creation myths of a cosmic union: ‘All began with an androgynous divinity of dual personhood, a male and a female who were both brother and sister and husband and wife’ (p. 383). Their coupling and their separation created all else in the universe.

Given the book’s intense focus on continuity and especially a continuity of *gulagula* ‘sacred traditions’, promoted by a cultural elite from a political capital configured as a cosmic centre, it is important that in the final chapter Mark confronts critics of ‘continuity thinking’ like Joel Robbins and the challenges of discontinuities and ruptures. In the conclusion he offers an approach to how we might construe Trobrianders’ conversion to Christianity.



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Against the verdict of Malinowski and others that the patriarchal religion of God the Father entailed a major rupture with an indigenous matrilineal culture which revered women as mothers, Mark points to the way in which indigenous Christianity assimilates many of the principles of partible personhood and participation inherent in indigenous structures of the divine. Good sermons and prayers like good spells can change minds; Mary's virgin womb is likened to that of an indigenous ancestor, Marita, whose vagina was opened up with dripping water; church tithing is akin to the annual tribute given to local leaders at harvest time; maleficent *baloma* are now refigured as 'devils', and the principles of sacrificial reciprocity with *baloma* are transferred to God. Mark challenges those Christians (especially Pentecostalists) who see their conversion as a rupture, preferring the 'continuity thinking' of his interlocutors who see Christian conversion as similar to indigenous adoption, adding new parents but sustaining natal ones. He quotes the words of an Indigenous theologian 'Jesus must have been a Trobriander' (p. 410).

This final telegraphic analysis of indigenous Christianity is framed by a spirited defence of how any major social transformation perforce embraces both continuity and rupture, and the assertion that 'it seems to me perfectly logical that the nature or state of that which is undergoing the change *at the outset of its unfolding*, be understood as completely as possible' (p. 396). But can we presume that the logically coherent and powerfully collaborative view of 'sacred traditions' offered by Mark's philosopher kings between 2006 and 2016 is a simple retelling of what existed prior to the combined forces of Christianity, capitalism and colonialism, rather than a contemporary reconfiguration formed in relation to, and even some resistance to, those external forces? Can we believe that the indigenous cultural forms of 2016, are primarily those that Malinowski observed in 1915 and those of Trobrianders who first settled these islands in past millenia? What is the moment of that state – *the outset of its unfolding*? I suspend these critical questions here and give Mark his last concluding words:

[O]ther dimensions of post-contact transformation which have accompanied Islanders' conversions to Christianity—commodification, colonialism, electoral politics, formal education, egalitarian gender ideologies, Western medicine and legal institutions, and so on—cannot be accurately grasped without a sound grasp of the dynamics of partibility and participation inherent in their indigenous sociocultural precursors, where concerns over magic (or religion) and kinship have been predominant.

Of course, this is not all that is required to account for the course of change in any specific context. But neither can the attentiveness to endogenous understandings of personhood, sociality, and cosmology be dismissed as items of mere antiquarian ethnographic interest or as irrelevant to Islanders' contemporary lives. Even in their currently transformed guise, the ways of *baloma* remain as pertinent today as they were in Malinowski's time, and most assuredly before (p. 411).

As Eduardo Viveiros de Castro suggests in his foreword, this book is obviously not 'the whole story' (xiii) about the Trobriands, but it is a holistic story. It offers a particular perspective from a 'privileged sociopolitical section' (xxiii)—arguably the Brahmins of the Trobriands, with a distinctively abstract and coherent view. It subordinates or marginalizes the views of the less powerful, the less privileged. But it is still a very interesting, a very provocative, even an explosive story.

So, let me now launch *Ways of Baloma*. It is a fitting culmination of Mark's anthropological corpus and a splendid example of what our hyper-productive Emeriti can do in retirement. Echoing a canonical Trobriand botanical idiom, I declare that the base has risen through the body to the tip and has borne fine fruit.



# BOOKSHELF

## *Titles on the way*

Scribe Publications has issued its July–December 2018 catalogue. If ANUEF members would like to review any of these titles for *Emeritus*, please contact the editor by email: [ian.mathews7@bigpond.com](mailto:ian.mathews7@bigpond.com)

### **Selected fiction**

- Successful journalist, and bestselling author of *High Sobriety*, **Jill Stark**, got everything she ever wanted — a fairytale ending. But it all went wrong. *Happy Never After* is a forensic examination of our age of anxiety. What if we all just stopped chasing and stayed still? (Due in August)
- *The Bootle Boy* sees **Les Hinton** detail his journey from the blitzed docklands of Bootle to a reporter and senior executive for the Murdoch media empire. This wandering Liverpudlian newspaperman will be visiting Australia on publication in July.

### **Selected Australian non-fiction**

- *Trace*, the story behind the number 1 Australian podcast of 2017. **Rachael Brown**, Walkley Award–winning journalist, is on the trail of a murderer in a 38-year-old cold case. This account of a thrilling investigation with serious implications is due out in August.
- As the second decade of the 21st century draws to a close, people appear to be experiencing unparalleled levels of social inequality. Writer, editor and broadcaster **Jeff Sparrow** examines why in *Trigger Warnings: Political Correctness in the Age of Trump* to be published in October.
- Academic (and winner of the 2015 Scribe Non-fiction Prize) **Patrick Mullins** examines the life and times of Australia's 'worst' prime minister, William McMahon, whose life was, at times, a comedy and a farce. But he also withdrew troops from Vietnam and established the first Department of the Environment. Mullins provides an account of this unique politician in *Tiberius with a Telephone: The Life and Stories of William McMahon* due out in November.

### **Selected international non-fiction**

- **Thomas Frank**, founding editor of *The Baffler* and author of *What's the Matter with Kansas*, takes a tour around present-day America — the winners and losers; the mansions and the fast-food employees. A sardonic, outraged and scathing exploration of the collapse of a middle-class democracy titled *Rendezvous with Oblivion*, due out in August.
- **Deborah Lipstadt**, historian and author of *Denying the Holocaust*, examines the spike in anti-Jewish violence plaguing Europe in *Anti-Semitism Here and Now*. The publishers describe it as an argumentative, controversial yet accessible book that addresses important and uncomfortable questions. It is due out in December 2018.

For Scribe's catalogue access <https://www.scribepublications.com.au/>

# ***MATTERS OF POSSIBLE INTEREST***

– access website or paste in browser

## **Modernising Australia's copyright laws**

The Department of Communications and the Arts has released a consultation paper and is seeking views on copyright reform.

<https://www.communications.gov.au/departamental-news/modernising-australias-copyright-laws>

## **Comment wanted on Aboriginal and Torres Strait Islander heritage strategy for the Great Barrier Reef**

Keeping Aboriginal and Torres Strait Islander heritage of the Great Barrier Reef strong, safe and healthy is the goal of the Great Barrier Reef Marine Park Authority's latest action-based initiative.

<http://www.gbrmpa.gov.au/media-room/latest-news/sea-country-partnerships/2018/aboriginal-and-torres-strait-islander-heritage-strategy-for-the-reef-open-for-public-comment>

## **Bush Blitz: the hunt for new species continues**

Australia's largest species discovery project, Bush Blitz, is set to continue discovering flora and fauna across the country supported by the Government and project partner.

<http://www.environment.gov.au/minister/frydenberg/media-releases/mr20180309.html>

## **Report released into fate of HMAS AE1**

Australia's first submarine was most likely lost during an underwater operation off the coast of Papua New Guinea as it returned to Rabaul, according to the findings of a report from the expedition that found the wreck of HMAS AE1. The submarine was discovered during an expedition led by Find AE1 Limited in December 2017, more than 103 years after it disappeared near the Duke of York Islands in PNG, ending one of Australia's longest naval mysteries.

<https://www.minister.defence.gov.au/minister/marise-payne/media-releases/report-released-fate-hmas-ae1>

## **Council of the National Museum of Australia appointment**

The Government has appointed Mr Tony Nutt as a part-time member of the Council of the National Museum of Australia (NMA) for three years. Mr Nutt is currently an Adjunct Professor at the School of Arts and Social Sciences at the University of Notre Dame (Australia).

[http://www.minister.communications.gov.au/mitch\\_fifield/news/council\\_of\\_the\\_national\\_museum\\_of\\_australia\\_appointment](http://www.minister.communications.gov.au/mitch_fifield/news/council_of_the_national_museum_of_australia_appointment)

# DIARY DATES

ANUEF inquiries; Adrian Gibbs [adrian\\_j\\_gibbs@hotmail.com](mailto:adrian_j_gibbs@hotmail.com) / ANU Events 02 6125 4144 E: [events@anu.edu.au](mailto:events@anu.edu.au)

**Wednesday 18 April, 4 pm: Vicki Luker on, “Chiefly Polygamy in Early 19th century Fiji”**

**Saturday 5 May, 7.30pm: Premier Screening**

*Llewellyn Hall, School of Music, 100 Childers Street, ANU*

Join Apollo 16 Astronaut and Moonwalker Charlie Duke live on stage and watch the Australian premiere screening of *Mission Control: The Unsung Heroes of Apollo*.

**Wednesday 6 June, 9.30am-3.30pm: Projects Symposium (formerly “Research in Retirement”).**

For more information, contact Ian Keen [ian.Keen@anu.edu.au](mailto:ian.Keen@anu.edu.au)

## **ANU/Canberra Times Meet the Author events**

**Thursday 12 April, 6pm: Jennifer Rayner**

*Auditorium, The Australian Centre for China in the World Building, 188 Fellows Lane, ANU*

Jennifer Rayner will be in conversation with Frank Bongiorno on Jennifer’s new book, *Blue-collar Frayed. What’s not working for Australian Men*. Humane and clear eyed, *Blue-collar Frayed* contribution to our national conversation. Free event. Book signings before and after the event. Bookings at [anu.edu.au/events](http://anu.edu.au/events) or 6125 4144.

**Thursday 26 April, 6pm: Robyn Cadwallader**

*Auditorium, The Australian Centre for China in the World Building, 188 Fellows Lane, ANU*

Internationally acclaimed local author for her first book, *The Anchoress*, Robyn Cadwallader, will be in conversation with HarperCollins Head of Fiction Publishing, Catherine Milne, on Robyn’s new novel *Book of Colours*, set in London in the 14<sup>th</sup> century, a book about power and the place of women in the world. Free event. Book signings before and after the event. Bookings at [anu.edu.au/events](http://anu.edu.au/events) or 6125 4144.

# ADMINISTRATION

## *ARRANGEMENTS FOR ANUEF ROOM BOOKINGS*

Requests for booking the Molony Room should be addressed to Secretary of the ANU Emeritus Faculty Jan O'Connor at [jantancress@gmail.com](mailto:jantancress@gmail.com) or Tel: 6247 3341

Supporters of ANU Archives can find updated news on the ANU website at <http://www.archives.anu.edu.au/news-and-events-1>

## *FINDING THE MOLONY ROOM*

The Molony Room is on the south side of Balmain Crescent almost opposite University House. It is building 1c on <https://tinyurl.com/yckuknbj> set back between No 22 Balmain Crescent, which is the Acton Early Childhood Centre, and No 26 Balmain Crescent, which is the Academy of the Social Sciences. There are four free car parking spaces reserved for ANUEF members visiting the Molony Room in the Balmain Lane Car Park immediately south of the Molony Room. The room is marked on: <https://tinyurl.com/y7gsyqgh>



**The next edition of Emeritus, the ANUEF Newsletter, will be published in May 2018.**