

INTRODUCCIÓN

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Issue No. 5 of the World Anthropologies Network's e-journal is devoted to the cultures, emphases, ideas and epistemologies of anthropologists working in a mix of Australasian and Pacific settings. Read on their own or in conjunction with each other, each article represents a particular aspect of socio-cultural, ecological, material and political life, as well as insights into the interrelated matters that engage, inspire and sometimes frustrate anthropologists, many of which will resonate with anthropologists elsewhere. Cautiously drawing on the sub-heading 'southern anthropologies' as a means of defining and distinguishing, rather than spatially, intellectually or socially containing, the Issue, the focus of each contribution circumvents at least two interrelated issues: firstly, by exploring matters of interest to anthropological practice, ethics and thought in an increasingly globalised world and, secondly, by conveying at least some insights into the richness and the distinctiveness of anthropology in Australasian and Pacific settings. Keeping in mind the collective interests, knowledges and languages of WAN as a network concerned to contribute to 'other anthropologies and anthropologies otherwise' (WAN, 2003, p.265), Issue No. 5 also shows how anthropological and other *redes*, or networks, can be usefully expanded by electronic means in a way that was not realizable a decade or so ago (Toussaint 2006, 2007).

WAN was conceptualized as being an evolving network (Ribeiro and Escobar 2006; Poblocki 2009; Thompson 2008; WAN 2003) that would facilitate the extension and production of knowledge claims and the exchange of ideas both within and beyond nation states, academies and independent groups, including non-government organizations. Issue No. 5 is part of that 'becoming process' (to draw on Bakhtin's [1981] emphasis) as it introduces the work of emerging and established scholars whose background, research and contribution has been fostered within

a spectrum of socio-cultural, geographic and political settings. Issue contents do not, of course, cover all ethnographic areas and topics being explored by anthropologists in so-called 'southern...' (for the current purposes) settings, but they hopefully indicate at least a few contemporary directions.

The Issue opens with a cogently argued article by Thomas Reuter who canvasses the theoretical, epistemological and practical value of cultural critique as a means to address thoughtless modern consumption and its implications for climate change. Reuter's defining piece concludes with a beautiful visual image symbolizing *Hope* (a theme embedded in each article) by Rita Reuter. Reuter's article is followed by Graeme MacRae's rich description and analysis of a project in Bali, Indonesia, where the adoption of measures to combat climate change reveal not only a set of contradictions but also challenges for anthropologists. Christine Pam is also concerned with environmental issues (perhaps indicating a primary Australasian and Pacific concern, as well as a world-wide emphasis). Via Bruno Latour and others, and with reference to ethnographic settings such as Australia, Bangladesh and the Solomons, she explores the extent to which anthropology can not only assist work in this field in its own right, but also in integrated and cross-disciplinary projects, especially where Geographic Information Systems are involved. As Pam makes plain, integrated projects provide the best possible frameworks to ensure the inclusion of indigenous, scientific and other knowledge forms. Nor Azlin Tajuddin's reflective article echoes the concerns of many doctoral candidates who are drawn to particular topics of inquiry for reasons that are a mix of emotional, practical and intellectual reasons. As Nor Azlin shows, personal responses to environmental issues in Malaysia impacted on her research in a way that has fruitfully liberated, as well as made more difficult on occasion, thesis production. Marco Cuevas-Hewitt concentrates on diasporic social movements, in particular Filipino American activists in the San Francisco Bay area of North America. Drawing on anthropology and philosophy, Marco canvasses complex, global notions of belonging within diasporic contexts as a means to explore identity, ethnicity and power relations more broadly. Mandy Wilson's emphasis is on the complexities of gender and culture in an Australian context. She draws thoughtfully and constructively on the work of Mary Douglas and Victor Turner to contemplate the experience of social, emotional and cultural gender fluidity that fosters a 'betwixt and between' liminality for the people among whom she worked. Michael O'Kane's work considers a very different

domain, practice and vantage point where he investigates both the value and the limitations of anthropological work in a multi-disciplinary context. Concentrated on an agricultural project in regional Victoria, Australia, O'Kane deliberates the challenges for anthropologists who work in such situations, especially the tensions that arise as an anthropologist attempts to straddle power disparities, as well as the expertise and knowledge embedded in project foci and process. Brendan Corrigan's article focuses comparatively on indigenous groups in the Kimberley region of northern Western Australia, and the Aru Islands of Indonesia. Concerned to assess not only the value but also the impact and accessibility of 'different stories about the same place', at the heart of Corrigan's discussion is an issue of central concern to WAN: how, when and why some knowledge constructions are privileged more so than others? In Corrigan's case, the example focuses on concepts of place and the interaction between archaeological, indigenous and other knowledge claims to explore the intertwined relationship of knowledge, power and authority.

The Issue concludes with two book reviews of Peter Sutton's (2009) *The Politics of Suffering*. As the opening commentary to the reviews by Pat Lowe and Triloki Pandey explains, the book's publication generated a great deal of debate in print and electronic media, including via the Australian Anthropology Society's interactive network, the AASnet, an exchange that varied in quality, grace and emphasis. Whilst not everyone will agree with Sutton's approach, the book remains an important one, in part because he contemplates certain aspects of contemporary indigenous life, including indigenous people's relationship to anthropology and sectors of government. These matters not only have relevance in Australian settings; they are also relevant way beyond Australasia and the Pacific.

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