

Panel Abstracts: AAS Annual Conference, 2009

*[Note: this panel is **closed** to paper/abstract submissions]*

The Crisis of Culture: Anthropology and the Politics of Engagement in Aboriginal Australia

The Northern Territory Intervention has posed a particular and complex set of challenges to Australian anthropology. Coming at the end of a decade of conservative government and intensified public focus on the apparent failure of self-determination as a policy program, the Intervention is recasting the ground of Aboriginal affairs in ways that anthropology is only beginning to grasp. Through the debates circling around this emergent shift in policy, culture has become a new kind of object—a site of intense, future focussed contestation. As the relationship of academic work to the public sphere continues to be complexified, anthropologists are increasingly being drawn to speak to and for imagined futures of Aboriginal people. The ethical implications of such a focus highlight issues that point simultaneously in (at least) two directions—to our responsibilities to the people with whom we work and to the discipline itself.

This session will explore anthropology's politics of engagement with the NT Intervention and beyond as a springboard to consider more broadly the question of anthropological responses to momentous state incursions into the lives of the people with whom we work. The session is particularly concerned to look beyond the contested politics of the present, to examine how anthropological work on such issues in the present might be understood in the longer tradition of the discipline as well as in the history of the state's governing of its citizenry.

Confirmed participants:

Elizabeth Povinelli (University of Columbia)
Marcia Langton (University of Melbourne)
Jeremy Beckett (University of Sydney)
Jon Altman (The Australian National University)
Diane Austin-Broos (University of Sydney)
Yasmine Musharbash (University of Sydney)
Nicolas Peterson (The Australian National University)
Gillian Cowlshaw (University of Technology, Sydney)
Melinda Hinkson (The Australian National University)
Emma Kowal (University of Melbourne)
Tess Lea (Charles Darwin University)
Tim Rowse (University of Western Sydney)

Organisers: Jon Altman and Melinda Hinkson.

Institutional Affiliation: The Australian National University.

Contact email: Jon.Altman@anu.edu.au or Melinda.Hinkson@anu.edu.au

Contact phone (daytime): 02 6125 2858/02 6125 8246

*[Note: this panel is **open** to paper/abstract submissions]*

Engaged Lives: Towards an Anthropology of Political Economy among Indigenous Australians

In honour of the contribution made by Jeremy Beckett to Australian anthropology, this session calls for papers that engage with the major focus of his work for more than five decades. In his early research with Aboriginal people in western New South Wales and with Torres Strait Islanders, Beckett went against then prevailing anthropological orthodoxy by focussing on engagements between indigenous people and the institutions and forces of colonialism, including missionaries, pastoral and commercial fishing industries, and governments. Over the course of his career Beckett has maintained his interest in indigenous societies, to look at the contextualisation of indigenous identities in the postcolonial world, and the emerging pan-indigenous movement. His analyses of indigenous accommodations and resistances to the changing social environment of the modern nation state have provided a touchstone for anthropological research on indigenous Australians and on questions of indigeneity more generally, as the need for analyses of indigenous social forms to take account of engagements with non-indigenous society has become an anthropological orthodoxy. We seek contributions that extend on Beckett's insights and engage with his work, with a focus on the political economy of Indigenous Australians.

Panel organisers

Kevin Murphy, Australian National University,
kevin.murphy@anu.edu.au
phone 02 6125 3454, mobile: 0429 019 693

Gaynor Macdonald, University of Sydney
gaynor.macdonald@usyd.edu.au
phone 02 9351 3351

Richard Davis, University of Western Australia,
richard.davis@uwa.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Engaging with Indigenous Identities in Cross-Cultural Perspective

Despite criteria for Indigenous status established by the ILO, other UN organizations, and NGOs affiliated with the international Indigenous Peoples movement, the interpretation and application of such criteria are quite variable, prioritising various combinations of ancestry, acknowledgement of Custom or Law, and different positions in histories of colonial and postcolonial interaction. This panel problematises universal frameworks of Indigeneity, interrogating political processes and cultural framings through which Indigeneity is invoked and attributed (or not) in transnational, national and local contexts.

We seek papers dealing with a wide range of countries and local settings and with transnational processes and organisations affecting how Indigeneity is defined, claimed, and disputed at various levels, focusing on such issues as:

- The politics of claims to 'Indigeneity';
- Transnational dimensions of the Indigenous peoples' movement, including human rights issues;
- Impacts of national policies recognizing or denying Indigenous status;
- Uses and contestations of Indigenous status in political/legal contests over ownership/custodianship of land and resources;
- Attributions of 'nativeness' to 'Indigenous' species of plants and animals and attitudes and policies regarding 'exotic' flora and fauna.
- Implications of such factors for the ethics of engagement with Indigenous communities in research, policy formulation and evaluation, 'interventions', etc.

Panel organisers

Greg Acciaoli, Anthropology and Sociology, The University of Western Australia (acciaiol@cyllene.uwa.edu.au); (08) 64882861

David Trigger, School of Social Science, The University of Queensland (d.trigger@uq.edu.au); (07) 3365 3170

*[Note: this panel is **open** to paper/abstract submissions]*

Child Welfare: Indigenous and non-Indigenous experiences of 'Child Protection'

Issues arising from past Indigenous child removals, the intergenerational legacies of these removals and, more recently, concerns over Indigenous child abuse have circulated in the media, public debate, and government policy for over three decades. Some of these debates are unique to Australia, others parallel concerns in Canada, the US and New Zealand. Commitment by the Australian Federal government to create a National Child Protection Framework is the most recent effort to address these issues and their relationship with increasing rates in reporting to statutory child protection systems.

'Child Protection' and child removals are seen as last measures in order to ensure the 'well being' of children, both Indigenous and non-indigenous. The field of Child Welfare and concerns about child 'abuse' and 'protection' and Indigenous and non-indigenous experiences of these issues needs to be unpacked. On the one hand there is the need to understand why children are being removed. This connects to care practices and the 'failure' to care, which requires an understanding of what constitutes 'abuse'. What are people doing (or not doing) to children? How is past abuse or removal mobilised by individuals in order to address contemporary removals. On the other hand, there is the need to examine policy and practice in the field of child welfare. What models are people using in this field? What assumptions and ambiguities exist in this field? What disjuncture exists between policy and practice?

This panel seeks to turn an anthropological eye to these discussions. What can those with long-term engagement in different Aboriginal and Torres Strait Islander Communities tell us about continuities and discontinuities on these issues? Are there specific ethical quandaries we as anthropologists face in researching child protection regimes? What can critical ethnography do to enhance our understanding of these issues?

Key Words: Indigenous and non-Indigenous Child Welfare Practices, Child Protection, Child Welfare Policy

Organiser: Tiffany McComsey (PhD candidate)
Institutional Affiliation: University of Manchester, UK
Contact Email: tiffanymccomsey@bigpond.com
Contact Phone: +447526305451

[Note: this panel is **open** to paper/abstract submissions]

Applied anthropology in native title in Australia: dilemmas in ‘proving’ connection and continuity in normative systems

Native title in Australia raises dilemmas for anthropologists in its legal requirements for ‘positivist’ approaches to the ‘proof’ of relationships of indigenous people to land, rather than recognising that they may be a matter of negotiation in the conditions in which they are embedded. Indeed, significant numbers of anthropologists have withdrawn, no longer willing to produce ‘connection reports’, thereby creating a significant blockage in the processing of native title claims.

There is a need for fresh approaches in analysing the ‘proof’ of connection and continuity in ‘normative’ systems which are more helpful to the system at large, and particularly to claimants. This includes addressing the over-reliance on early ethnographies such as those of Roth, Mathews and Bates and more recently, Tindale – since, among other things, all ethnographies are ‘partial’.

Sansom has raised the issue of the reliability of Western Desert ethnographic materials in the Yulara native title proceedings in *Anthropological Forum* March 2007, suggesting that earlier ethnographers (Elkin, Berndt, Tindale, for example), and others who assert the primacy of ‘father-right’ are correct as opposed to more recent views (such as those of Sutton and Vaarzon-Morel and Keen) of ‘multiple pathways’. His views were contested in a subsequent edition (*Anthropological Forum* July 2007).

Papers are invited that consider anthropological dilemmas in proving connection and continuity in so-called ‘normative’ systems. What is to be taken as reliable and how are comparative choices to be made or analysed without resorting to false dichotomies of ‘statistical’ and ‘normative’ norms? What kind of alternative alternatives are there? These are constituents of threshold issues in assessments of connection which should allow for the early commencement of negotiations without resorting to litigation. Papers might thus consider how ethnographic texts should be interpreted in tune with the spirit of the *Native Title Act 1993* which is to recognise the rights and interests of Indigenous people.

Panel organisers

Toni Bauman, Research Fellow.

Kingsley Palmer, Member Native Title Research Unit Advisory Committee and Appleby Consulting Pty Ltd.

Institutional Affiliation:

Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies.

Contact information:

toni.bauman@aiatsis.gov.au; 02 62461195; and kingsley.palmer@active8.net.au

*[Note: this panel is **open** to paper/abstract submissions]*

Anthropology Under the ‘Act’: Engaging with Indigenous People under the Government Gaze

To date there has been significant research undertaken to explore the totalising and dehumanising effects of the notorious ‘Qld Act’ on Aboriginal and Torres Strait Islander people in the state of Queensland. This panel, however, focuses on how anthropologists undertaking long-term fieldwork on Queensland reserves from the late 1950s to the mid 1980s were affected by the same legislation. In particular we address the Government controls placed on anthropologists, and look at the approaches, techniques and strategies anthropologists deployed to circumvent government, and to engage with their field companions in friendship and research collaborations.

The fieldwork took place within a political climate in which the DNA & DAIA¹ strove to isolate Aboriginal and Torres Strait Islander people on reserves, and to contain knowledge of what happened on reserves from the eyes of others. To this end, anthropologists represented a particularly dangerous breed of ‘radical’, who through their presence in isolated communities and engagement with Indigenous people, threatened to destabilise the status quo, referred to by many, as a state of apartheid.

In bringing together a number of anthropologists who worked within this milieu, we will demonstrate how the human spirit and a different politics prevailed: how Indigenous and non-Indigenous people managed to engage with each other on these Reserves, across and beyond the boundaries of ‘race’, while under the penetrating gaze of government officials.

Key Words: Anthropology, Queensland, The Qld Act, Aboriginal and Torres Strait Islander People, Reserves, Politics, Engagement

Panel Organiser: Maureen Fuary

Institutional Affiliation: James Cook University

¹ Department of Native Affairs, later renamed the Department of Aboriginals and Islanders Advancement

Email: Maureen.Fuary@jcu.edu.au

Phone Contact: 07 40577752

*[Note: this panel is **open** to paper/abstract submissions]*

Constitutionalism in the Margins of Pacific States

This panel investigates constitutionalism in the margins of Pacific states and in Eastern Indonesia. We understand this kind of constitutionalism as the constitution of a code of super-laws for governing the affairs of a society or nation in disagreement with the central state. These super-laws are generally grounded in interpretations of customary law and, in a region that is pervasively Christian, the Scripture. This subaltern constitutionalism has received little attention in anthropology in general and is overlooked in recent volumes on the anthropology of the state (Stepputat 2001, Das and Poole 2004, and Sharma and Gupta 2006). It appears easier for us to imagine states in which local traditions are largely irrelevant or neglected. The constitutions we look at show similarities with Hammurabi's Code (ca. 1780 B. C.) that later prompted the Roman Consuls to issue the Twelve Tables (ca. 450 B.C.), codifying customary law for the young Republic. In the Pacific and Eastern Indonesia today, subaltern constitutionalism concerns an activity that opens up a powerful window on the pluralism and injustices of the postcolonial state and the sources of its instabilities. It also may cast light on often shady understandings of routes to accommodation of the state by minorities or indigenous peoples.

Keywords: constitutionalism, state, religion, tradition, customary law, pluralism

Organizer(s): Dr Jaap Timmer and Dr Anna-Karina Hermkens

Institutional affiliation: Leiden University and Radboud University Nijmegen

Contact email: jakob.timmer@gmail.com

Contact phone: +62 21 391 9387

*[Note: this panel is **open** to paper/abstract submissions]*

Engaging the state: new practices and imaginaries

State effects, for most anthropologists, are far more complex than the Weberian notion of centralised authority coupled with legitimate use of physical force. Nor can the state be considered mere ideological construct. It has the effect of power; an effect which courses through society. Boundaries between the state and society are produced and reproduced in everyday practice as well as in state mechanisms such as bureaucracies. While many of the social sciences are concerned with the state and its powerful effects, anthropology (perhaps unsurprisingly) has been particularly successful at pointing out how the state as a social fact subordinates state subjects as 'local' actors, or 'at the local level'. However, in its focus on local resistance to the

central state and concealed techniques of power, anthropology has yet to fully consider the possibilities for a personalised state that is enmeshed in the 'local'.

We are interested in and call for papers regarding recent research into how the state is constituted in practice and the imagination' of different kinds of actors – not just those who are traditionally thought of as 'local' – also 'transnational' actors, those who 'wear different hats' (eg. indigenous bureaucrats) as well as agents and representatives of the state. How do personalised engagements among different actors play out the kinds of tensions in polarised ideas of the state as for-the-people versus against-the-people? We are especially interested in studies of the state which draw the focus onto new forms of state imaginary.

Dr Sally Babidge and Dr Sarinda Singh, University of Queensland

e. s.babidge@uq.edu.au

tel. +61 7 3365 3286

*[Note: this panel is **open** to paper/abstract submissions]*

Migration, Resettlement and Diaspora: Borneo and Beyond

Many communities in Asia and the Pacific have, as part of the modernisation process and local and international conflicts, migrated from their previous place of settlement. This panel will explore the resettlement and migration experience both locally and globally. Starting with Borneo the locus of innumerable planned resettlement schemes, and conflict over resources, the panel will spread out to encompass other parts of the Asia Pacific region including Australia. Contributions which focus on a new life in a new land, labour migration, conflict over resources, emotional impact of exodus and resettlement, and state interventions at all levels are very welcome.

Keywords: Asia Pacific, Migration, Planned Resettlement, Refugees, Asylum Seekers

Panel Organisers: Jennifer Alexander, Traci Smith and Mary Hawkins,

Institutional affiliations: The Australian National University and The University of Western Sydney

Contact email Jennifer.Alexander@anu.edu.au or Traci.Smith@anu.edu.au or M.Hawkins@uws.edu.au

Confirmed participants (to date):

Maria Amigo, Macquarie

Monika Doxey ANU

Traci Smith ANU

Jennifer Alexander ANU

*[Note: this panel is **open** to paper/abstract submissions]*

Southeast Asian Ethnographies of and for Transnational Migration

Although issues of refugees or human trafficking have captured the attention of human rights activists and the international media alike, the diversity of migration in Southeast Asia demands closer analysis. Ethnography offers one methodological approach to fleshing out some of the experiences, cultures, and aspirations of migrants themselves. While this panel will take specific examples from migration within Southeast Asia and emigration from the region to international destinations, it is the goal of bringing these papers together collectively to explore the broader implications of migration ethnography, such as: 1. What are the ways in which migrants construct the history of their experiences, and what are the politics of engagement with both homelands and countries in which they are living? 2. What kinds of implications does transnational migration have for notions of intimacy and cultural authenticity? 3. How are images of 'home'(land) produced and reproduced? 4. How does the hope for a return interrogate or complement the struggles of adjusting to a new social milieu? and 5. How do new ideas about race, gender, class, ethnicity and religious practices affect the ways in which migrants are positioned by others and the ways they strive to be positioned?

Keywords: Southeast Asia; ethnography; migration;

Organiser(s): Dr Ana Dragojlovic & Dr Jane Ferguson

Institutional Affiliation: Department of Anthropology, and Centre for Asian Societies and Histories; ANU College of Asia and the Pacific

Contact email: ana.dragojlovic@anu.edu.au; jane.ferguson@anu.edu.au

Contact phone (daytime): 02 2 6125 3371; 02 6125 3190

*[Note: this panel is **open** to paper/abstract submissions]*

\$exualities: Ethnographies of Sexual Commerce

This panel starts with the idea of challenging the founding discourse on sexual commerce, prostitution studies, and its assumption of a universal category. This propensity for universalisation has meant that specific cultural meanings, enactments and their contexts have often been overlooked. While Agustin (1995, 1997) has called for a 'cultural studies of commercial sex', our call is for research on cultural specificity in the form of ethnographies of commerce sex.

Accordingly, we are interested in exploring the cultural specificity of sexual and commercial transactions, broadly interpreted. Rather than macro overviews, we seek papers on micro processes, from cultural meaning to political economy, such as ethnography illuminates. We are seeking papers covering a continuum, from relatively benign representations such as cross-cultural/transnational marriage, to

more negatively inscribed relationships involving overt commerce, such as sex tourism, and force, as represented in trafficking.

The panel focuses on the cultural analyses of sexuality especially in the context of cross-cultural and/or transnational encounters. However, any account of sexuality is an account of gender, and mobility and border crossing will often involve racial identity being activated. Therefore we seek papers that consider the specificities of sex, gender and racial identity.

We encourage papers that explore how the ethnographer articulates the ways in which sex/gender matters – including for their own identity – and how it informs fieldwork and ethnography.

These are arenas in which ethnographers often deal with topics which might be shameful and/or illegal, with sometimes reluctant or even hostile subjects. We are interested in the methodologies that are employed, and how these issues are articulated in – or omitted from – the ethnographic text.

Keywords: sexuality/gender, commercial sex, transnational relationships, sex tourism, trafficking, methodology, ethnography.

Organisers: Dr Rosemary Wiss & Dr Sverre Molland

Institutional Affiliation: Anthropology, Macquarie University

Contact email: rwiss@scmp.mq.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Living with resources: the social consequences of extractive economies

The extraction of resources—mining, drilling, and logging—generates distinctive social relations, communities, and conflicts just as these activities remake the natural world. This panel seeks to explore the ethnography of resource extraction, including community anticipation and resistance to planned projects, the settlements and social arrangements that surround extraction, and the long-term effects, even after the mines or closed, the pumps stop, and the saw mills collect dust.

Although political and economic discussion of ‘resource-based economies’ focuses primarily on the value of the natural resource itself, the cost of these resources can also be measured in the effects that they have on the people involved, producing both boomtowns and ghost-towns, prosperity and devastation. In Australia and elsewhere, developing a ‘resource-based economy’ also means becoming a resource-centred community, one at the mercies of global markets for commodities.

The organizer of this panel invites a broad discussion of the social consequences of resource extraction and asks whether, like other modes of production, these activities shape a distinctive profile of social relations, organization, worldview, and symbolic

universe. Especially in boom and bust price cycles, the rush of discovery and the slow decay of depletion, communities are shaped in part by what lies under the ground or grows beside them.

Panel organiser:

Greg Downey
Macquarie University
greg.downey@mq.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Climate Change and Social Dis/ordering

Climate change is producing large scale disruptions in the ways that many societies function, as well as engendering new forms of engagement with the world and with other people. Reactions to changes in ecology can produce new problems and ethical challenges, as well as new tests for social orthodoxy and conventional power relations. New types, or revitalised types, of social movement can emerge. Climate change and other ecological issues cross, and challenge, boundaries and conceptions. They may replace individual persons or groups in ways which they find disruptive, empowering or exciting. Patterns of communication, blame, 'magic', risk allocation and economics may be affected with wide spread organisational consequences. Some groups may maintain their customs at the cost of their existence; others may throw away the conventions that have previously given life meaning for them.

This panel aims to investigate social responses to climate change and disruption. It asks participants to consider a) how people's social modes of ordering life have produced disorder when confronted with change, and b) to engage with the new forms of order and disorder which are emerging politically, ethically, religiously, conceptually or psychologically in different societies.

[Keywords: Climate Change, Social disorder, Ecology, Social Movements]

Panel organiser:

Jon Marshall
University of Technology Sydney
Jonathan.Marshall@uts.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Engaging ethically with animals

This panel explores ethical engagement with animals. The panel is predicated on Ingold's (1993:xxiv) point that animals' involvement in Western societies is a 'continuous life process'. Humans undoubtedly impact upon non-human animals just as

such animals continue to influence the ways that humans live. The panel will explore the extent of the human-animal mutual relationship in an effort to problematise that distinction and to address the practical policy implications of how we understand this relationship. The premise that animals and humans are mutually constituting categories raises a number of questions which participants are invited to explore. What do we classify as animals? How have animals been shaped to benefit their use-value to humans? Do animal ethics apply to humans? What is the relationship between animal consumption and the ethical use of non-animal resources such as water and grain? How do humans who aspire to ethical animal engagement see the limits of their impact on the world? Are 'happy' animals necessarily being treated ethically? These questions take a fresh approach to existing questions about the relationships and borders between human and non-human animals and seek to prompt discussion which engages the applied implications of such considerations to human practice and policy.

Panel Organisers:

Tanya King. Deakin University. e: tanya.king@deakin.edu.au. p: 03 5227 2149.

Peter Mewett. Deakin University. e: peter.mewett@deakin.edu.au. p: 03 5227 2573

*[Note: this panel is **open** to paper/abstract submissions]*

The Politics of Emergent Forms of Life: Bioethics, Power and Subjectivity in an era of Late Modernity

In the last decade the biosciences and biomedicine have generated great hope with their promise to develop human embryonic stem cells, regenerative medicine and a utopian vision of the regeneration of new body parts. At the same time, these new possibilities for human lives have produced many dystopian imaginaries about a future world where science is uncontrolled, producing fantasies of clone armies and reliving the horrors of Nazi medicine. In this context the role of bioethics as a politics of engagement is critical. This panel seeks to explore the changing cultural meanings and relationships between biosciences, biomedicine and the human body. Many of the changing relationships relate to subjectivity – how we experience and imagine our bodies. These changing relationships can also be seen at the level of society where governments harness human biological material for their own economic and national agendas. Papers in this panel should consider the changing cultural relationships and understandings of the human body and the challenge of the sociopolitical role of bioethics in the biosciences and biomedicine in late modernity

Keywords: Bioethics, Biopower, , Biotechnology, Biosociality, Biological Citizenship, Anthropology of Science

Organizer: Casimir MacGregor

Institution: Macquarie University

E-mail: casimir.macgregor@scmp.mq.edu.au

Contact Ph: 0420523587

[Note: this panel is **open** to paper/abstract submissions]

“No escape from reality”¹: S(t)imulating experiences in Web 2 social networking sites and three-dimensional virtual environments (3DVE)

The online environment presents a site of exception from the rules of behaviour that we are more familiar with from the physical world. Until recently, the participants of an online world have engaged at what many have considered the periphery of mainstream communication and research environments. Such worlds were not considered worthy of serious investigation. Yet now, the introduction and expansion of Web 2 environments, digital social networking sites and 3D virtual environments into everyday workplaces and homes, a deeper awareness of the evolving ethical and political responsibilities of participants and providers, has offered a new, rich area for anthropological and ethnographic study. For example, as with all 3D worlds, SL is an online three dimensional constructed space in which individuals represented by avatars (3D visual representations of themselves) can learn, create, explore, play and gather information collaboratively and individually in their simulated virtual world. In such virtual learning spaces individuals communicate by text and/ or voice chat, instant messages and through non verbal communication such as gestures, movements and the facial expressions of their avatars. Individuals and their communities communicate and negotiate their worlds ‘at one step removed’, as it were. But is this truly, **an ‘escape from reality’** or rather, are these new worlds simply new reflections, dimensions and refractions of our first lives?

Our larger study² encompasses Web 2 and 3D environments such as Second Life (SL) as new cultural and learning environments. The presenters here will attempt to answer the question above by focusing on four aspects of this project: the ways in which Web 2 environments complicate our understandings about the relationship between the self and ‘other’.

The papers will be:

- SL and medicine: Using Second Life for medical understanding of hallucinatory experiences (Amy Morgan presented by Gerry Bloustien)
- Intelligence training in responses to vandalism and terrorism in Second Life (Jen Seifert), and
- I-Robot: Using Facebook to understand and educate others about Cochlear Transplants (Elizabeth Christie and Gerry Bloustien)

Keywords:

Second Life, 3D Virtual Learning Environments (3DVLE), Ethics, Political Responsibility

Panel Speakers:

² These studies are preliminary investigations from our international cross-disciplinary A.L.T.C. (formally known as the Carrick Institute) funded study ‘Facilitating flexible, enquiry-based experiential learning through an accessible, three-dimensional virtual learning environment (3DVLE)’.

Dr Denise Wood, UniSA and Dr Anna Hickey Moody (University of Sydney) – to be confirmed.

Ms Amy Morgan, UniSA (to be presented by other panel members as Amy will be living in the Democratic Republic of Congo at time of conference)

Ms Jen Seifert, Hawke Research Institute, UniSA

A/Prof Gerry Bloustien, Hawke Research Institute, UniSA

Ms Elizabeth Christie, University of Sydney

Organiser: Associate Professor Geraldine (Gerry) Bloustien

Institutional Affiliation: Hawke Research Institute, University of South Australia

Contact Email: Gerry.Bloustien@unisa.edu.au

Contact Phone: (08) 8302 4638

*[Note: this panel is **open** to paper/abstract submissions]*

Sleeping around the world: towards a comparative anthropology of sleep

Sleeping is something all humans do, yet it is not something all humans do the same way. Much anthropological work has focussed on dreams as a dimension of sleeping experience; less on sleep as what Mauss called a ‘technique of the body’ (1979[1934]:113), and on its social and cultural connotations. Steger and Brunt (2003:16) distinguish between cultures on the basis of their sleeping patterns: monophasic (sleeping primarily in a lengthy bloc of time at night), biphasic (having two main sleep periods, a long nocturnal sleep and a shorter afternoon one), and polyphasic, evident in so-called ‘napping cultures’ like Japan and China. It is clear that there are many dimensions of sleep practices and experiences that link with concepts of personhood, ontology, cosmology, kinship, the body, emotions, sexuality, intimacy, temporality, spatiality, emplacedness, work and leisure, socialisation, and more. How do we sleep, when and where do we sleep, and with whom? What are the experiences that we have while sleeping, or between sleep and waking? How does sleep reflect on important aspects of our societies and cultures more generally? We invite ethnographic contributions exploring any aspect of sleep that will, in combination, provide a richly textured and comparative contribution to the anthropology of sleep.

Panel conveners:

Richard Chenhall (Menzies School of Health Research)

Email: Richard.Chenhall@menzies.edu.au

Ph: 08 8944 8027

Katie Glaskin (University of Western Australia)

kglaskin@cyllene.uwa.edu.au

Ph: 08 6488 3884

*[Note: this panel is **open** to paper/abstract submissions]*

Philosophical Anthropology and Ways of Knowing in Oceania

What possibilities does the recent philosophical turn in anthropology bring to our understanding of traditional ways of knowing and knowledge production in Oceania?

The early anthropological project (partly informed by Continental philosophy) was concerned with the way people classified, organised and thought about their world. In the 21st century, when anthropology is characterised by an increasing preoccupation with social change, Westernisation and development, we may be in danger of neglecting these important early goals. This panel seeks to refocus attention on the ways knowledge is embedded in particular lifeworlds; in places, in cosmologies and in bodies. Ways of knowing may be secret, specialised or available to everyone; made explicit in certain rituals or extraordinary events, or implicit in the routine activities of the everyday. We presuppose a rewarding partnership between ethnography and philosophy, and that to bring our own ways of knowing to bear on those of others is to better understand the lived experience of change without losing sight of fundamental continuities with the past. We invite papers that contribute to the advancement of a philosophical approach to theorising ways of knowledge and knowledge production in Oceania.

Keywords: philosophy, knowledge, cosmologies, Oceania, change, continuity

Panel organisers:

Dr Deborah Van Heekeren
Anthropology,
Macquarie University
Email: Deborah.VanHeekeren@scmp.mq.edu.au
Ph. 9850 8622

Dr Michael Goddard
School of Humanities,
University of Newcastle
Email: Michael.Goddard@newcastle.edu.au
Ph. 4348 4053

*[Note: this panel is **open** to paper/abstract submissions]*

'An Anthropological Existence': Conversations with Michael Jackson

In a long and productive career, anthropologist Michael Jackson has shared his distinctive ethnographic sensibility, an interest in existential issues across cultures, and a creative, poetic voice exploring what it means to be human. This panel seeks to explore the diverse facets of Prof. Jackson's work, both inside and outside of anthropology, and his influence on our discipline.

Prof. Jackson's ethnographies have consistently sought to make thought answerable to the world – to show how reflection and research can engage with the everyday issues, exigencies and struggles that characterise human life in every society, irrespective of their historical and cultural differences. His innovations in writing ethnography reflect his determination to make anthropology speak directly to contemporary concerns and to reach an audience beyond the academy. Although his ethnographies capture diverse ways of being in exquisite detail, his theoretical sensitivity highlights the way that individuals in a variety of contexts struggle with shared existential, moral and ethical quandaries.

As Prof. Jackson's own memoir observes, 'We do not own our own lives – we are not in sole possession of the truth about ourselves.' We are fortunate to be able to discuss his life and work with Prof. Jackson himself on this panel.

Organised by Greg Downey, Macquarie University, greg.downey@mq.edu.au

*[Note: this panel is **closed** to paper/abstract submissions]*

'Writing With' as Ethnographic Engagement

Ethnographic writing oscillates between being a 'writing about' which instrumentalises the culture of the other for its own ends to produce text and knowledge, and a 'writing with' that is sensitive to the subjectivity of the written-about and sees itself as 'helping' or 'supporting' or 'in sympathy with' the culture of the other. 'Writing with' is a writing that operates with a Deleuzian ethics of minimizing relations of 'capture' that prevails when forms of 'writing about' dominate. This panel discusses the politics and ethics of 'writing with' and the extent to which it can or should stand in opposition to an unavoidable and perhaps necessary 'writing about'.

Confirmed Participants:

Gillian Cowlishaw (UTS) - Ghassan Hage (Melbourne) - Michael Jackson (Harvard) - Stephen Muecke (UNSW)

Panel organiser:

Professor Ghassan Hage
Future Generation Professor of Anthropology and Social Theory
University of Melbourne
ghage@unimelb.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Having a Voice: Subaltern Politics and Academic Engagements

This panel focuses on dissent as a social force. We wish to produce a nuanced understanding of the social dynamics of opposition that moves beyond the typical framing in dichotomies of subaltern/elite or power/resistance. The discussion appears timely considering the massive social transformation afforded by structural adjustment. Economic liberalism encourages the perception of poverty and disadvantage through the prism of individual responsibility, thus significantly weakening traditional forms for articulating protest, in unions, through appealing to the reasonability of the state etc. At the same time there is a proliferation of novel forms of “voices”, through human rights discourses, courts of law, mass media etc. The panel concentrates on investigations of subaltern voices and protests, the tension between marginalization and articulation, as well as the relation between emancipation and power. How does an effective social “voice” form? How do “voices” travel and how do they get transmuted while traveling? The panel offers a platform for interrogating the efficacy and strategies of subaltern agency through the prism of academic debate.

Panel organisers:

Dr Ursula Rao
Senior Lecturer, Sociology and Anthropology
University of New South Wales
Tel.: 0061-(0)2-9385 2608
Fax: 0061-(0)2-9385 1824
Email: u.rao@unsw.edu.au

Dr Kalpana Ram
Associate Professor of Anthropology
Head Of Department
Department of Anthropology
Macquarie University

*[Note: this panel is **open** to paper/abstract submissions]*

The Politics and Poetics of 'Voice'

As anthropologists we get very close to our ‘subjects’; yet we are not them. This relationship in speaking for or about our research subjects is not well understood and throws up a number of questions: what strategies do we employ in the discipline of anthropology in representing our ‘subjects’ through our methodologies? How can we strike a balance between allowing the individual to speak for themselves and analysis of what is being said and its context? How can researchers – Indigenous or otherwise -

ensure that anthropological insight reflects the voices of our subjects - rather than usurping or exploiting them to meet the needs of the academy, government policy agendas, legislative requirements, and the political needs of non-Government organisations?

Whilst these questions may seem hackneyed for 'old school' anthropologists, changed contexts have thrown up significantly new and challenging issues concerning the management of knowledge and its ownership. This can be considered both in terms of the issues of representation and positionality above, and in terms of the intellectual property regime. The increasing trend toward developing research agreements and engaging with research protocols has begun to confront these complexities. Collaboration, however, is a rarely examined issue and this panel will interrogate how the Indigenous voice can be inserted and negotiated in this emerging field, whilst maintaining our own needs for an independent voice.

Keywords: knowledge management, methodology, research independence

Panel Organisers:

Dr Sarah Holcombe (Research Fellow) Australian National University, National Centre for Indigenous Studies

Toni Bauman (Research Fellow) Australian Institute of Aboriginal Torres Strait Islander Studies, Native title Research Unit

Contact email(s): sarah.holcombe@anu.edu.au and toni.bauman@aiatsis.gov.au

Contact phone (daytime): 02-61258111 and 0418601286

*[Note: this panel is **open** to paper/abstract submissions]*

Located aesthetics: experiments between art and anthropology

This panel is motivated by a sense of ethnographic research as a deeply aesthetic practice; a long-term, lived method of becoming-in-relation with other lives and other worlds that enables experiential understandings that are often not well-served by the detached, scientific conventions of conventional ethnographic writing. We propose the term 'located aesthetics' as a way of indicating the ways that ethnography entails an on-going cultivation of sensibilities; the ways in which participation in the social requires sensuous and affective attunements as much as linguistic skill. The panel is concerned with the creative possibilities and challenges this raises for ethnographic practice.

We seek presentations by theorists and practitioners working within the (once distinct) spaces between art and ethnography: researchers who are experimenting with visual and other media as a means of engendering rather than simply representing the ethnographic encounter.

What new forms of collaborative ethnographic methods and practices are required in

order that we might attend to aesthetics as they are encountered in the precise terms that bodies, places, sounds, and images demand? What is at stake—politically, ethically, aesthetically—in this kind of work? How might we begin to describe and theorise the layered inter-cultural investments, the mutualities, recognitions, and mis-steps that these kinds of inter-cultural projects refract and mediate? How might experimental practices enable ethnographers to express the dynamics of culture in new and different registers, to new audiences, and to engage with the new forums that increasingly seek anthropological expertise and perspective: the art gallery, the cinema, and youtube?

The panel will feature participants in the exhibition Interventions: experiments between art and ethnography to be held concurrently with the conference at the Macquarie University Art Gallery. Presentation proposals by other researchers are also most welcome. We especially encourage presentations that take up some of the above questions with practical examples from recent research projects.

Panel organiser:

Dr Jennifer Deger (UNSW) j.deger@unsw.edu.au

*[Note: this panel is **open** to paper/abstract submissions]*

Revelatory moments of fieldwork engagement

Papers should present one or more accounts of a significant fieldwork event or encounter. We encourage a language of description that exposes turning points or critical junctures in the social relationships of fieldwork. If personal engagement with research subjects is central to fieldwork-based learning and ethnographic analysis, how are the politics and ethics of qualitative inquiries instructive for understanding the social and cultural worlds we explore? What is it about the intensity of personal experience in ethnographic fieldwork that distinguishes this form of empirical description and cultural analysis from other approaches? Can we use depictions of revelatory moments to speak to an audience that both includes and goes beyond the academy?

Panel organisers:

David Trigger (University of Queensland) d.trigger@uq.edu.au

Rosita Henry (James Cook University of North Queensland)

Martin Forsey (University of Western Australia)

*[Note: this panel is **open** to paper/abstract submissions]*

Beyond the Collector: social relations, politics and objects

This panel will explore museum collections of ethnographic objects as repositories not just of objects but of social relations. By focussing on the objects (rather than the collectors who donated them) these collections reveal a wealth of information about the politics of collecting from the perspective of Indigenous agency. The papers will investigate how Indigenous artists, craftspeople and traders are central in the complex interactions that lead to the formation of public and private collections. We also invite papers that provide examples of how collections are being re-vitalised and re-interpreted by contemporary communities.

Keywords: museum, ethnography, agency, history

Organiser: Jude Philp, Macleay Museum, University of Sydney

Contact email: j.philp@usyd.edu.au

Contact phone (daytime): 9036 6486

*[Note: this panel is **open** to paper/abstract submissions]*

The Cultural Life of Taste: Tourism, Consumption and Identity in a Globalized World

Taste is both taken for granted and a universal feature of social life. A distinction between sweet and bitter taste is inherent in culture (Pelto, 1989). Equally so, despite the economic downturn, tourism is arguably the largest economic sector in the world. Tourism and other forms of consumption are intertwined as social practices and aspects of the anthropology of the senses. Several authors have called for a sensuous anthropology, including Stoller (1989), Classen (1997), Desjarlias (2003), and Howe (2003).

Rather than conceptualise changing tastes, migrant movements, foodways practices, and tourist experiences, as appropriations, and (in) authentic experiences, this seminar aims to elucidate how established and sometimes transient cultural practices enhance social life and identity. For instance, wine tourism and festivals celebrate and engage the phenomenology (sensuous experience) of the life world. Silverstein says that wine can be both prestigious and an “almost sacralized comestible” (2006:483). Movement and social interaction between locals and others is obvious in the 21st century. Do ecstasy users, migrants, tourists, or refugees affect local tastes? While, “Leisure behaviour [and tourism] is part of the complex system of representation and signification which organises life with others” (Rojek, 2000:3), the cultural life of taste is cross disciplinary as taste is both biological and cultural. The panel welcomes papers from other disciplines and a range of ethnographic sites.

Panel organiser:

John Claridge (PhD candidate), Anthropology, Adelaide University

john.claridge@adelaide.edu.au

83035730

Mobile: 0415560472

[Note: this panel is **open** to paper/abstract submissions]

Pilgrimage in the age of globalisation: constructions of the sacred and secular in late modernity

Pilgrimage became a significant focus for anthropology after the publication of *Image and Pilgrimage in Christian Culture* (Turner & Turner 1978), which developed concepts of liminality, communitas, structure and anti-structure as integral features of pilgrimage. This conceptualisation was critiqued, however, for being ‘transhistorical’ and scholars then sought to situate the particularity of pilgrimage within historical and political contexts (Coleman & Eade 2004; Dubisch 1995; Eade 1992; Eade & Sallnow 1991; Swatos & Tomasi 2002). As the field developed, the role of gender in pilgrimage was considered in the classic book *In a Different Place: Pilgrimage, Gender, and Politics at a Greek Island Shrine* (Dubisch 1995), although the early contribution to this field by Mernissi (1977) should not be overlooked. From here the anthropology of pilgrimage evolved to consider tourism and travel as part of the secularisation of pilgrimage in ‘late modernity’ (Badone 2004; Eade 1992; Reader & Walter 1993; Tomasi 1998; 2002), but also the blurring of the sacred and profane, and secular pilgrimage as a kind of resistance to “modernity, technology, and consumer society” (Eade & Sallnow 1991:xvii). The study of medical and spiritual tourism as forms of pilgrimage (Rocha 2006) can be seen as an extension of this field. A recent development has seen the framework of pilgrimage applied to the study of migration and return visits to the ‘ancestral village’ (Baldassar 2001; Hyndman-Rizik 2008) as a form of spiritual renewal and as a rite of passage for the second generation, but one which is characterised by liminality, rivalry and disorientation. This panel will ask presenters to explore the enduring role of pilgrimage as a form of resistance to the alienation of late capitalism by addressing, among others, the following themes:

- intersections between sacred and secular pilgrimage
- migration and return pilgrimage
- New Age, Paganism, environmental movements and pilgrimage
- Medical and Spiritual pilgrimage
- Pilgrimage and tourism
- Pilgrimage and nationalism
- virtual pilgrimage
- Cultural and economic impacts of pilgrimage on the sacred land

Keywords: Pilgrimage, sacred, spirituality, healing, migration and return

Convenors/Organisers:

Dr. Cristina Rocha, ARC Postdoctoral Fellow
Centre for Cross-Cultural Research, UWS
C.Rocha@uws.edu.au
Tel: (+61 2) 9685 9535
Fax: (+61 2) 9685 9610
Mob: 0410 324971

Nelia Hyndman-Rizik, PhD Candidate
School of Archaeology and Anthropology, ANU
Nelia.hyndman-rizik@anu.edu.au
0437600157
02 6230 2565

*[Note: this panel is **open** to paper/abstract submissions]*

Islamic Piety and Gender Relationships among Contemporary Muslims

Recent work by Saba Mahmood and others has pointed to the positive role of Islamic ‘piety’ as a personal and social ideal in the lives of Muslims, particularly among the younger generation. This writing has demonstrated how the adoption of new forms of Islam among Muslim populations, along with associated behaviours such as the use of Islamic dress styles among both men and women, represents a positive choice of a moral identity that affects all aspects of personal and social life, including the sphere of gender relations. The new Islamic piety is played out in terms of sex and desire in everyday life, in how unmarried men and women interact, and within actual marital relationships. It may be associated with openness to polygamy, and also has implications for attitudes to same-sex relationships. In our own current work we are exploring these issues in relation to young Bangladeshis both in Bangladesh and in the UK. We invite other papers exploring the role of new forms of Islamic piety and observance in relation to gender issues and personal relationships, among Muslim populations both in Muslim-majority countries and in diasporic populations.

Keywords: Muslim, piety, gender, marriage, relationships

Organisers: Santi Rozario and Geoffrey Samuel

Institutional Affiliation: Cardiff University (UK)/University of Newcastle (NSW)

Contact email: RozarioS@cardiff.ac.uk

Contact phone (daytime): +44 29 20641241

[Note: this panel is **open** to paper/abstract submissions]

Radicalised alterity: anthropological positions on religious extremism and the counter-radicalisation agenda

The London bombings of 7 July 2005 opened up a new ‘home-front’ in the ‘war-on-terror’. ‘Counter-radicalisation’ has since emerged a key a domestic policy agenda for governments convinced that ‘home-grown’ terrorism poses a real threat to national security *from within* the multicultural nation-state. According to a ‘grievance’-based model of risk, the socio-economic marginalisation of young Muslim men, the second or third generational descendents of Muslim immigrants (the ‘at risk’ profile provided by the London bombers), has been understood to increase their vulnerability to the influence of extremist ‘recruiters’. This kind of assessment has seen domestic social policies traditionally associated with migrant welfare co-opted to the ‘counter-radicalisation’ agenda. For example, the Australian Government’s *National Action Plan to Build Social Cohesion, Harmony, and Security* funds programs and research targeting unemployment, disadvantage, and experiences of racism and discrimination among young Muslims not (only) because these are worthy social justice issues in their own right, but because social exclusion is understood to increase the risk of radicalisation leading to violent extremism and thereby threaten national security.

The ethics and politics of ‘engaging Muslim communities’ in this context are complex and need to be carefully disentangled from the moral and conceptual safety-nets laid down for us by governmentalist discourses of social inclusion. This panel asks if it is possible to critically engage the counter-radicalisation agenda as marginalising political discourse, yet also take the issue of ‘radicalisation’ seriously – as a problem, risk, or process upon which anthropologists or other social scientists might be able to shed some light. What does, or would, an anthropology of religion at the extreme limits of liberal multicultural tolerance involve, and what kind of ethnographic engagement would it demand? What might studies of other types of extremism – like violent radicalism within environmental, animal liberationist, or other ideological movements, or (non-Islamic) religious cults and sects turned violent or suicidal – teach us about the vaguely defined concept of ‘radicalisation’? And who would this knowledge serve?

Panel Organiser:

Malcolm Haddon, Macquarie University
malcolm.haddon@scmp.mq.edu.au
02 9850 8121

*[Note: this panel is **open** to paper/abstract submissions]*

“The Post-Graduate Show Case” - Australian Network of Student Anthropologists (ANSA)

The 2008 combined annual AAS, ASANZ, and ASA conference held in Auckland, New Zealand featured another very successful post-graduate showcase by ANSA, which presented new and upcoming talent in Australian Anthropology. Based on the popularity of this event ANSA would like to host another Post-Graduate Show Case for the Annual Conference in Sydney. Presentations are called for which outline the fundamentals of the project according to its stage of development – from the conceptual, through planning, tentative conclusions and right up to the stage of analysis and argument if relevant. Presenters can also include those who have recently submitted their dissertation or graduated. This forum offers an opportunity for postgraduate scholars to gain conference experience, form contacts with peers and benefit from the advice of established academic in a supporting environment. The intention of this session is to encourage postgraduate scholars to view themselves as part of the anthropological academic community and to inspire them to consider the potential of their research beyond the purposes of the dissertation. The session will be grouped by sub-themes and by the regions in which the research was undertaken.

Panel organisers:

Jennifer Gabriel, ANSA Chairperson for 2009 and Jessica Walton, ANSA Secretary

Contact Email: Jennifer.Gabriel1@jcu.edu.au

Contact Phone: (mob) 0437761512