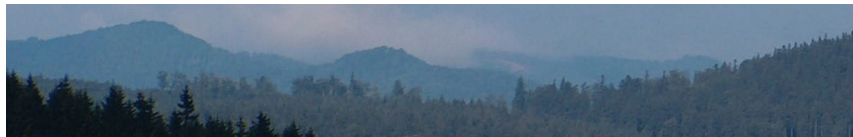


# Moral Horizons



Australian Anthropological Society Conference  
The University of Melbourne, 1-4 December, 2015



# Timetable

## Tue 1 Dec

10:00-15:30	Native Title workshop; Postgrad workshops
13:30-18:00	Reception desk open
17:30-19:00	AAS Distinguished lecture
19:00-20:30	Welcome drinks

## Wed 2 Dec

08:00-18:30	Reception desk open
08:30-09:00	Welcome to Country
09:00-10:30	Keynote (Michael Lambek)
10:30-11:00	Tea/coffee
11:00-12:30	Panel session 1
12:30-13:30	Lunch; AAS Exec meeting; Book launch (Sandy)
13:30-15:00	Panel session 2
15:00-15:30	Tea/coffee; Book launch (McKenzie)
15:30-17:00 and Patrick Wolfe)	Does Morality Need Decolonising? (Ghassan Hage, Tony Birch, Ute Eickelkamp, Chris Healy, Tess Lea, Stephen Muecke
17:30-19:00	Panel session 3
19:30-21:00	Honours 'Zine launch; HOD meeting/dinner

## Thu 3 Dec

08:30-17:00	Reception desk open
09:00-10:30	Keynote (Nancy Scheper-Hughes)
10:30-11:00	Tea/coffee
11:00-12:30	Panel session 4
12:30-13:30	Lunch; ANSA AGM; Book launch (Ottosson)
13:30-15:00	Panel session 5
15:00-15:30	Tea/coffee; Book launch (Bräuchler)
15:30-17:00	Panel session 6
17:00-17:15	Break
17:15-18:45	AAS AGM
19:00-22:00	Conference dinner

## Fri 4 Dec

08:30-16:00	Reception desk open
09:00-10:30	Keynote (Annelise Riles)
10:30-11:00	Tea/coffee
11:00-12:30	Panel session 7
11:00 - 15:00	Creative Practice Panel
12:30-13:30	Lunch; Book launch (Gressier)
13:30-15:00	Panel session 8; Reconciliation Action Plan (RAP) workshop
15:00-15:30	Tea/coffee; Book launch (Bennett & Davies)
15:30-17:00	Engaging the Public plenary (Gerhard Hoffstaedter, Greg Downey, Tess Lea and Nancy Scheper-Hughes)

# **AAS2015**

## **Moral Horizons**

**Australian Anthropological Society Conference**

**1-4 December 2015, The University of Melbourne**

**Organised by Anthropology and Development Studies,  
School of Social and Political Sciences, The University of Melbourne**

## AAS Executive

Chris Houston (President), Ghassan Hage (President Emeritus), Pamela McGrath (President Elect), Hannah Bulloch (Secretary), Christine Helliwell (Treasurer), Gerhard Hoffstaedter (Ordinary Member), Natasha Fijn (Ordinary Member)

## AAS2015 Scientific Committee

Convenor: Catie Gressier; Treasurer: Monica Minnegal; Secretariat: Amanda Gilbertson, Paul Green

## Conference administrators

NomadIT: Eli Bugler, Darren Edale, James Howard, Rohan Jackson, Triinu Mets

## Acknowledgements for financial and institutional support

Our thanks to the Australian Anthropological Society for the provision of seed funding and logistical support at various stages. At the University of Melbourne, we are grateful for financial support from the School of Social and Political Sciences, the Faculty of Arts Conference Support Scheme, and the Venue Management office for a partial waiver of venue hire costs.

## We would also like to thank the following individuals for the time and effort they have put into making AAS2015 a success:

We are grateful to our colleagues in the Anthropology and Development Studies program at the University of Melbourne, and the members of the AAS Executive, for their support in organising this conference. For their intellectual and creative contributions, we extend our particular gratitude to all our panel convenors, and particularly James Oliver and Sarah Pink for curating the film stream. An event like this cannot run smoothly without assistance from numerous volunteers, and we thank our various Honours and Postgraduate students who have stepped up to help. Special thanks are due to Triinu and Rohan from NomadIT, who made preparations run smoothly.

## Wireless internet

Visitors whose home institutions are part of the Eduroam network may use their home institution credentials to access the **Eduroam** wireless network at the University of Melbourne. Those without Eduroam access may use the “Visitor” network provided by the University of Melbourne from 30/11 until 18:00 on 5/12/15. Users will be personally accountable before the law for the use of their (temporary) credentials.

1) Connect your device to the “Visitor” wireless network where available on campus.

Note: ensure you have no proxy configured on your browser, prior to connecting onsite.

2) Once connected, open your browser and attempt to connect to any standard webpage. You will be automatically re-directed to the University of Melbourne Visitor WiFi login page.

3) There are five sets of credentials listed below. To avoid overburdening the system, please use the credentials **corresponding to the first letter of your surname**:

A-E: Username: anthropological Password: Y28nnT

F-J: Username: athropological1 Password: 18DZRo

K-O: Username: athropological2 Password: 8mbk5v

P-T: Username: athropological3 Password: 38bpLs

U-Z: Username: athropological4 Password: 32bRQN

Once connected to the internet you may find <http://lostoncampus.com.au/umelb/parkville/> helpful in orienting yourself on campus. The ‘lost on campus’ app for smart-phones or tablets can be downloaded from that site, or from the App store or Google play store.

## Conference website

<http://www.nomadit.co.uk/aas/aas2015/>

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# Welcome addresses

## From the AAS Executive

Welcome to the annual conference of the Australian Anthropological Society, hosted brilliantly by the Anthropology Program and its hard-working staff here at the University of Melbourne. Anthropology in Australia is a growing discipline, as demonstrated by Western Sydney University's recent decision to establish a new Department of Anthropology over the next few years. It is also an incredibly diverse and broad discipline, as manifest in the breadth of the conference program with its discussion of planetary issues and their regionalization, and its exploration of a huge number of social practices, from music education to political activism, film theory to experiences of cycling, indigenous art to religious speech.

Despite this diversity of research, anthropology in Australia has certain unifying features, not the least being its institutional location in still partially publicly-funded universities that bestow upon its practitioners a core responsibility to develop in students skills of writing, filming and research, as well as curiosity and critical acumen, as apprentices in the discipline. The Australian Anthropological Society is pleased at the great contribution of ANSA (Australian Network of Student Anthropologists) and its members to the conference sessions. It is pleased, too, to welcome Masters and undergraduate students to the conference as well.

The conference theme, Moral Horizons, hopes to provision anthropology with a unifying theme, at least for the duration of the meeting. Its main concern is the ordinary and extraordinary ethics of everyday life, in times of both peace and emergency.

Finally, it is a pleasure to welcome old friends and acquaintances to Australian anthropology's annual talkfest, and to the hope that new intellectual friendships may be made and fostered.

## From the AAS2015 conference organising committee

It is our great pleasure to welcome you to the University of Melbourne for the Australian Anthropological Society (AAS) 2015 conference 'Moral Horizons'. Please join us in acknowledging the Wurundjeri people who are the custodians of the land upon which the conference will be held.

While moralities have long been of interest to anthropologists, the unprecedented scale of the political, economic and ecological crises currently unfolding renders increasingly pressing the need to scrutinise the moral positionings underpinning such crises, and our responses to them. With more than 340 papers, our hope is that this conference will progress understandings of the role of moralities in shaping human action, both across the varied ethnographic contexts in which we work, and within anthropological practices.

In addition to the diverse offerings across the 40 panels, a shared conversation around the moralities theme will be enabled by five common keynote and plenary sessions. Michael Lambek will initiate musings on Wednesday morning through an ethnographically-oriented evocation of the temporalities of moral horizons. Wednesday afternoon will see Ghassan Hage convene a cross-disciplinary collective in querying whether morality requires decolonising. (This session is jointly hosted by our colleagues in Cultural Studies, whose 'Minor Cultures' conference will be simultaneously taking place in Old Arts during the week). On Thursday morning, Nancy Scheper-Hughes will take us to the (dark) heart of the matter in proposing an anthropology of evil. Then, on Friday morning, Annelise Riles probes the nexus of the law and historicity in moral judgements, as revealed through an examination of cultural understandings of WWII's comfort women. In the final common session on Friday afternoon, Gerhard Hoffstaedter will lead a discussion around the perennial question of how anthropology can mobilise more effectively in the public sphere.

The conference is hosted by the University of Melbourne's Anthropology Program. Current staff conduct research in Africa, Asia, Australia, Europe, Latin America, Melanesia and the Middle East. Our theoretical foci include the broad fields of identity, ethnicity and mobilities; environmental change and its cultural dimensions; kinship and gender; and the senses, bodies and emotion. The Anthropology Program forms an administrative unit with Development Studies. Through this partnership, our teaching and research emphasises critical reflection on contemporary political, economic and environmental issues, particularly those affecting the Global South. Martha Macintyre and Hans Baer have provided invaluable contributions to our Program over many years, and we would like to take this opportunity to wish them well in their recent transition from academic staff to honorary fellows.

Finally, we would like to thank all participants for your intellectual and practical contributions to AAS2015, and we wish you an enriching and enjoyable stay in Melbourne.

**Anthropology Program, the University of Melbourne**

*Discipline Chair, 2015: Monica Minnegal*

*Program Academic Staff: Kalissa Alexeyeff, Cameo Dalley, Andrew Dawson, Erin Fitz-Henry, Amanda Gilbertson, Paul Green, Catie Gressier, Ghassan Hage, Tamara Kohn*

## Theme: Moral Horizons

Anthropology's emergence at the intersection between colonial modernity and non-modern cultural traditions has always put it face to face with moral questions unique to its field of study. The various ways of negotiating the relation between cultural and moral relativism is perhaps one of the most important. But there are many others such as the morality of modernisation and capitalist development, the morality of racial classification and the morality of different forms of patriarchal domination. All are as old as the discipline itself and have given rise to a particularly anthropological mode of confronting moral questions. While this engagement with morality began timidly, it has continuously grown to become far more explicit today. It can even be said that since the turn of the century it is one of the growth areas of anthropological research and reflection.

Today, anthropology's moral horizons are continuously expanding. This expansion is related in part to the extension of the spaces of anthropological research, and the multiplicity of moral issues that has arisen within them. These have not only grown geographically to include the entirety of the globe, but have also come to include non-spatially localised phenomena. Topics such as the intensification of, and opposition to, neo-liberal globalisation, the spread of social media, the internet and online social relations, the re-emergence of national and international neo-colonial forms of interventionism, the intersection of religion, anti-colonialism and terrorism, the continuing rise of forced and non-forced migration, and the ecological crisis have all widened the scope of anthropological research, while highlighting new moral questions and dilemmas.

At the same time, the morality of ethnographic and anthropological practices has itself become a wider and more intense space of reflection. It has become so institutionally, as the discipline becomes entangled with the imperative of 'ethics clearance' that faces all university research. It has become so theoretically, amidst an effervescence in ethnographically grounded philosophising. Last but not least, it has also become so politically. The radical object of anthropological attachment, and the bearer of 'the good', continues to move between 'natives', 'colonised', 'exploited', 'oppressed', and 'excluded'; all general categories that remain signifiers of at least one dimension of the lives of a variety of populations. There is, however, an increased acceptance, such as with indigenous governance, that, contrary to what radical anthropologists like to believe, the category of the good can be located, even if ambivalently, among 'investors' and 'bureaucrats', etc.

The 340+ papers that will be presented over the next few days will contribute to widening and multiplying these moral horizons. They represent all the domains of anthropological research – social, cultural, political and economic – that directly or indirectly relate to the above themes, engaging questions including, but not limited to:

- How do moral discourses shape social life in various ethnographic contexts from formal politics and activism to everyday practices of class and gender making?
- Are moral judgements at the heart of all social distinctions?
- Are political values being replaced by moral ones in a post-political age? Should this make us wary of an increasing anthropological interest in morality?
- Is a moral anthropology an applied anthropology, an engaged anthropology or development studies?
- Do we need new ways of considering ethical research beyond the strictures of the university ethics committee?
- Is anthropology conceived as a moral project a departure from a commitment to cultural relativism?
- Do changes in university funding systems and opportunities for employment have moral implications for anthropological teaching?



# Practical information

## Using this programme

This *Practical information* gives guidance on how to navigate this book and the events and venues during the AAS2015 in Melbourne.

The general *Timetable* on the inside front cover gives a quick overview of when receptions, plenaries, panel sessions and other events take place during the conference. The *Events and meetings* section is ordered chronologically and details the activities taking place this week besides the panel sessions, including ceremonies, the opening reception, the keynote lectures, meetings, book launches, the banquet etc.

The full academic programme is detailed in the *Daily timetable* section, which shows what is happening and where at any given moment in chronological sequence. The *Panel and paper abstracts in thematic streams* section provides the actual panel and paper abstracts, with streams in alphabetical, and panels in numerical, order.

At the rear of the book, there is a *List of participants* to help you identify the panels and workshops in which particular colleagues will convene/discuss/present their work. Following this index are advertisements, and then a *Conference planner*. The latter is a blank grid that aims to help you plan your conference attendance by providing space for you to note down which panels or events you wish to go to when. Finally, you will find the grid showing all the streams and panels on the inside rear cover, and the map of the main venue on the outside rear.

If you need any help interpreting the information in the conference book, please ask a member of the team at the Reception desk.

## Timing of panels

Eight ninety-minute panel sessions have been scheduled from 2 to 4 December: three sessions per day on Wednesday and Thursday, two sessions on Friday. Note that while the first session and second sessions begin at the same times on all days (11:00 and 13:30 respectively), the third session starts at 17:30 on Wednesday and 15:30 on Thursday (Friday does not have a third panel session). Most panels last from one to three sessions, depending on the number of accepted papers, with four papers per session, and up to twelve a day.

We are using 13 panel rooms at a time, so any one panel is up against that number of alternatives. The times of each panel's sessions are shown in the respective abstract section, in the grid on the rear inside cover, and they are also indicated in the *Daily timetable*.

## Streams

The panels accepted to the conference programme by the AAS2015 Scientific Committee were divided into thematic streams:

- Creative practice (panel Cre01)
- Citizenship, politics and power (panels Cit01, Cit02, Cit03)
- Dwelling (panels Dwe01, Dwe02, Dwe03)
- Ethnographic theory and practice (panels Ethn01, Ethn02, Ethn03, Ethn04, Ethn05)
- Immoralities (panels Imm01, Imm02, Imm03)
- Landscapes, resources and value (panels Land01, Land02, Land03, Land04, Land06)
- Medical horizons (panels Med01, Med02, Med03, Med04, Med05)
- Postgraduate Showcase (panels PGSDwe, PGSEthn, PGSHier, PGSMed, PGSRel/Cre, PGSTem)
- Religiosities (panels Rel01, Rel02, Rel03, Rel04)
- Social hierarchies (panels Hier01, Hier02, Hier03, Hier04)
- Temporalities (panels Tem01, Tem02, Tem03, Tem04, Tem05)

The conference timetable was drawn up in order to spread each stream's panels over the three days with minimal thematic overlap and, where possible, to consolidate thematically-linked panels into adjacent breakout rooms to facilitate panel-hopping.

## Timing of individual papers

In this programme, you will find panel times, the order of presentations, but **not** the exact times of individual papers. In most cases, each ninety-minute session accommodates up to four papers and a discussion. This can be used as a rough guide in establishing when papers should start and end in any given session. However, considering the fact that convenors have a degree of flexibility in structuring their panels (i.e. in determining the length of individual presentations or discussions), and that last minute cancellations inevitably occur, we cannot guarantee complete success in targeting specific papers. A running order will be placed on the door of each room, so that convenors are able to indicate any late changes there.

If you are keen to hear a particular paper/presentation, but do not wish to sit through the whole panel, we recommend you check with the running order on the door or ask the convenors at the start of the panel to find out when the paper will actually be presented.

## AAS2015 conference venue

AAS2015 takes place on the main campus of the University of Melbourne, located in Parkville, a suburb 3 km north of the Melbourne central business district. The events and the academic programme of the conference are spread over a number of buildings in the centre of the Parkville campus. All the buildings in use have been marked on the venues map on the back cover of this programme.

Panel sessions run from Wed to Fri in three different buildings: the **Old Arts** (building number 149), **Old Quad** (building number 150) and **Babel Building** (building number 139).

The heart of the conference is the **Grand Buffet Hall of Union House** (building number 130) where the Reception desk and conference office are located, and where tea/coffee and lunches will be served. This is also the location for the Book Exhibit and the book launches.

The main venue for academic events is the **Old Arts Building**: keynote lectures (09:00 Wed-Fri), the Welcome to Country ceremony (08:30 Wed), and the final plenary discussion “Engaging the Public: Making Anthropology Relevant” (15:30 Fri) will all be held **at the Public Lecture Theatre** (Room Old Arts-122) of the Old Arts building. The Reconciliation Action Plan workshop (Fri) will be in the **Arts Hall** of the Old Arts building, and the **Macmahon Ball Theatre** will host the Creative Practice sessions (Fri), and the AAS AGM (Thu).

On Tuesday, the **Carillo Gantner Theatre/Room B02** (building number 158) hosts both the AAS Distinguished Lecture (17:30), and the opening drinks reception (19:00). Gryphon Gallery and the Multi function room of **1888 Building** (building number 198) will be used for the Postgraduate Workshops. The Native Title Workshop will take place in **Linkway** of the **John Medley Building**.

The plenary event **Does morality need decolonising? Towards ethnographies of minor moralities** takes place (15:30 Wed) in **Rm B117, Melbourne School of Design Building**, and the Honours researchers ‘Zine launch (19:30 Wed) takes place outside the university campus (but still in easy walking distance), in The Clyde Hotel, 385 Cardigan St, Carlton. The Conference Dinner will be in the Main Dining Room (19:00-22:00 Thu), **University House**.

The Film programme will run in Turner Theatre (Room 124) in **Biosciences 2** (building number 122).

Smartphone addicts may wish to download the handy ‘lost on campus’ app from <http://lostoncampus.com.au/umelb/parkville>.

## Book Exhibit

The publishers’ tables are located in the foyer of the Grand Buffet Hall of Union House (building number 130), near the reception desk area, and where tea/coffee is served. Delegates are invited to browse the titles and talk to the representatives of the publishers present, including Taylor and Francis, Alexander Street Press, Wiley and Bloomsbury.

## Catering

All the conference catering (opening reception, tea/coffee, lunches, and banquet) is mindful of the dietary requirements you have indicated when registering for the conference (vegan, vegetarian, food allergies).

Conference registration includes access to lunches on the three conference days. Tea/coffee and lunches will be served at the Grand Buffet Hall of Union House (building number 130), near the Reception desk area. Please ensure you are wearing your badge when acquiring lunch!

## Recycling

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the Reception desk or to a member of the conference team when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum. With similar concern for the environment, we ask delegates to please be careful to use the recycling bins for paper and plastic.

## Reception desk locations and hours

Located in the Grand Buffet Hall of Union House (building number 130), the Reception desk is staffed by AAS2015 volunteers, most of them students of the Anthropology programme at the University of Melbourne. On arrival at the Reception desk you will have been given this book and your conference badge. Your banquet tickets (if you bought them with your registration) were inserted into your plastic badge holder. Please do not lose them!

The desk will be open: Tue: 13:30-18:00; Wed: 08:00-18:30; Thu: 08:30-17:00; Fri: 08:30-16:00.

## Congress team

In the panel session rooms, at all conference events, keynote lectures, plenaries, etc. there will be a team of helpful volunteers familiar with the programme, the venue and the surrounding area that you can turn to when in need of assistance. The volunteers can be identified by their t-shirts carrying the AAS2015 Moral Horizons imagery. If you cannot see a team member, please ask for help at the Reception desk.

## AAS2015 conference office (NomadIT)

All financial arrangements must be dealt with by NomadIT's Triinu or Rohan in the AAS2015 office located in Union House (building number 130) 'Private Dining Room', a room next door to the Reception desk at the Grand Buffet Hall.

### NomadIT office hours

Tue: 13:30-16:00; 16:30-18:00

Wed: 08:00-11:15, 11:30-13:00, 13:30-16:00, 16:15-18:30

Thu: 08:30-11:15, 11:30-13:00, 13:30-16:00, 16:15-18:00

Fri: 08:30-11:15, 11:30-13:00, 13:30-16:00

### AAS membership admin (Shane Silva) office hours

Wed: 08:00-11:15, 11:30-13:00, 13:30-16:00, 16:15-18:30

Thu: 08:30-11:15, 11:30-13:00, 13:30-16:00, 16:15-18:00

## Emergency contact details

During the Conference, emergency messages should be sent to [aas2015@nomadit.co.uk](mailto:aas2015@nomadit.co.uk). There is a message board at the reception desk for contacting colleagues/other delegates.

A representative of NomadIT can be contacted in emergency situations on the Australian cell/mobile number **+61 498 533 842**. The official number to contact Emergency services in Melbourne is **000** (zero, zero, zero).

## Printing

If you need to print your conference paper, a boarding pass or other documents this can be done at the Baillieu Library, Building 177, southwest of the Old Arts building. Those wishing to copy or print must first purchase a card from a recharge machine. A reloadable card costs \$2.00 and comes with 40c initial credit. You will be able to use it to print from quick-use computers.

## Getting around in Melbourne

### Taxis

Melbourne taxis are all bright yellow, making them easy to spot. Taxis are available at all hours; you can phone one of the many companies to make a booking, wait at a designated taxi rank in the Melbourne CBD (and most major shopping centres, hotels, airports and attractions), or flag one down. Unless unavailable, the driver will usually stop for you: the taxi is available for hire if the sign on the taxi's roof is lit up.

### Taxi numbers:

13 CABS (Ph 13 22 27 – within Australia only) [www.13cabs.com.au](http://www.13cabs.com.au)  
 Silver Top Taxis (Ph 13 10 08 – within Australia only) [www.silvertop.com.au](http://www.silvertop.com.au)  
 Arrow – 13 2211  
 Black Cabs Combined – 13 2227  
 Wheelchair accessible taxis – 1300 364 050

### Melbourne by bike

Melbourne is a very bike-friendly city. You can rent a bike to get around in Melbourne. Be sure to follow the traffic rules and wear bright clothing (recommended) and a helmet (compulsory!) when cycling; when riding at night, remember to check that you have a light for the bike.

Find out more:

<http://www.visitvictoria.com/Regions/Melbourne/Things-to-do/Outdoor-activities/Cycling>  
<http://www.melbournebikeshare.com.au/>

## How to travel to Melbourne University Parkville campus

### Things you should know about public transport

- 01** By ditching your car for a train, tram or bus you are helping to make Australia a little more greenhouse friendly.
- 02** myki is Melbourne's ticket to travel on the city's trains, trams and buses. It is a durable, plastic smartcard which stores value and can be used over and over again.
- 03** If you are a local, full-time student you are eligible to apply for a concession card. You can't buy a concession myki without a public transport student concession card. It only costs \$9 for a card and that will get you travel savings for an entire year. Pick up a form at your student union or any Premium Station and save the extra cash. And remember, you can't use your uni student card to buy a concession myki.
- 04** You can buy and top up a myki at:
  - > close to 800 retailers where you see the myki sign, including all 7-Eleven stores
  - > the customer service centre or ticket window at Premium Stations
  - > myki machines (full fare myki only) at all metropolitan train stations and some accessible tram stops and bus interchanges
  - > online at [ptv.vic.gov.au](http://ptv.vic.gov.au)
  - > by calling **1800 800 007** (6am – midnight daily).
 For a full run down on fares visit [ptv.vic.gov.au](http://ptv.vic.gov.au)
- 05** Before you head out, check what zones you'll be travelling in and make sure you top up your myki with enough value to cover your entire journey.
- 06** Use the journey planner at [ptv.vic.gov.au](http://ptv.vic.gov.au) to help plan your trip. It can do all your thinking for you and give you a customised trip plan from A to B.
- 07** Want public transport info on your phone? Visit [ptv.vic.gov.au](http://ptv.vic.gov.au) for details on mobile phone apps.
- 08** For more information about travelling to uni by public transport visit [ptv.vic.gov.au](http://ptv.vic.gov.au) or call **1800 800 007** 6am – midnight daily.

### Train



<b>City Loop trains</b>	Melbourne Central Station	Take trams 1, 3/3a, 5, 6, 8, 16, 64, 67, 72 along Swanston St. Alight at Melbourne University
<b>Craigieburn Sydenham Upfield Werribee Williamstown</b>	North Melbourne Station	Take bus Route 401 along Dryburgh St. Alight at Melbourne University.

### Tram



<b>1</b>	East Coburg – South Melbourne Beach	Alight at Melbourne University
<b>3/3a</b>	East Malvern – Melbourne University	Alight at Melbourne University
<b>5</b>	Malvern – Melbourne University	Alight at Melbourne University
<b>6</b>	Glen Iris – Melbourne University	Alight at Melbourne University
<b>8</b>	Toorak – Moreland	Alight at Melbourne University
<b>16</b>	Kew – Melbourne University	Alight at Melbourne University
<b>19</b>	North Coburg – City (Elizabeth St)	Alight at Melbourne University
<b>55</b>	West Coburg – Domain Interchange	Alight at Stop 14
<b>59</b>	Airport West – City (Elizabeth St)	Alight at Stop 14
<b>64</b>	East Brighton – Melbourne University	Alight at Melbourne University
<b>67</b>	Carnegie – Melbourne University	Alight at Melbourne University



## Bus

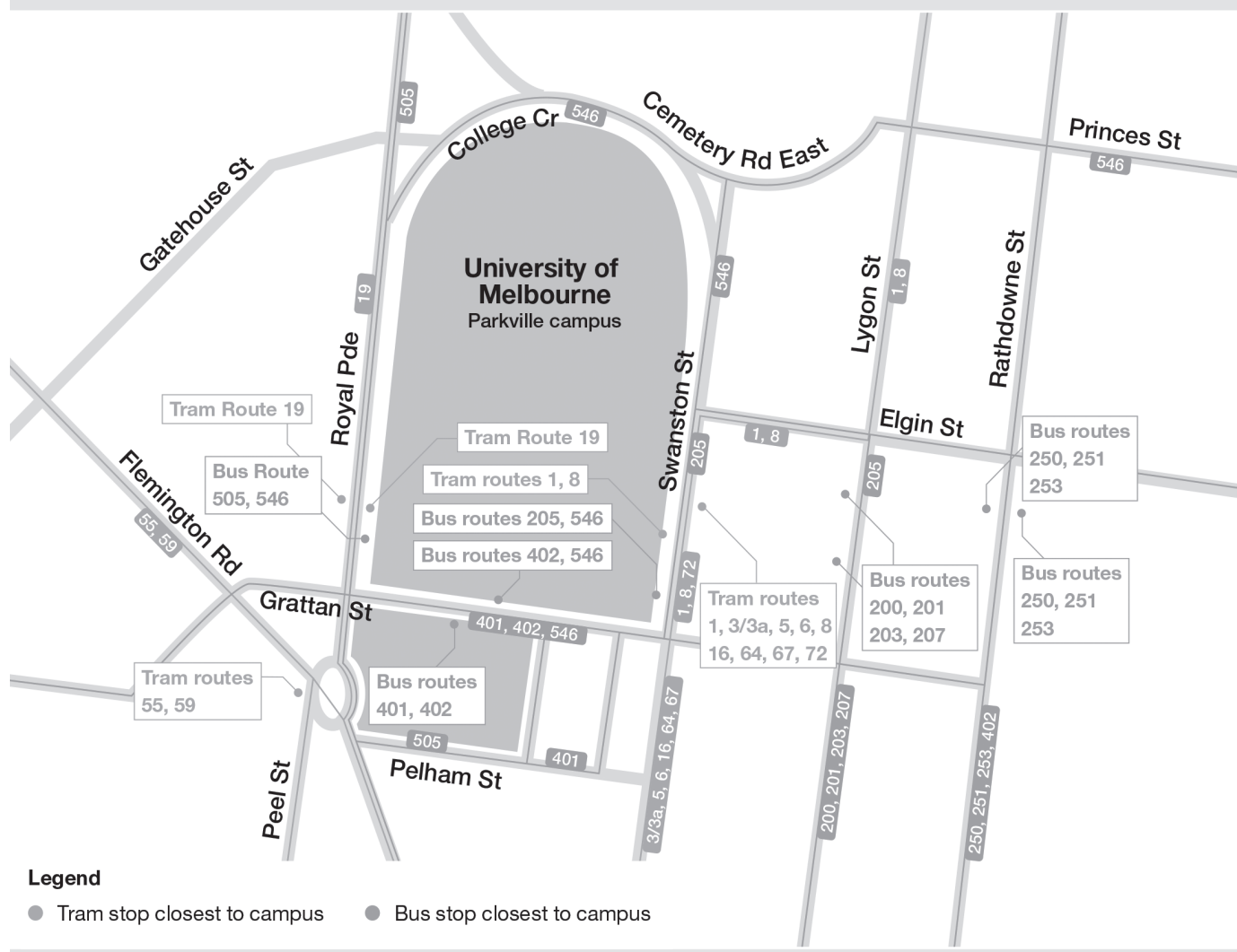


<b>200</b>	City – Bulleen	Alight at the corner of Elgin St and Lygon St	<b>251</b>	Garden City – Northland SC	Alight at the corner of Elgin St and Rathdowne St
<b>201</b>	City – Doncaster Shoppingtown and Lygon St	Alight at the corner of Elgin St and Lygon St	<b>253</b>	Garden City – North Carlton	Alight at the corner of Elgin St and Rathdowne St
<b>203</b>	City – Bulleen	Alight at the corner of Elgin St and Lygon St	<b>401**</b>	North Melbourne – Melbourne University	Alight at Melbourne University
<b>205*</b>	Melbourne University – Doncaster Shoppingtown	Alight at Melbourne University	<b>402</b>	Footscray – East Melbourne	Alight at Melbourne University
<b>207</b>	City – Donvale	Alight at the corner of Elgin St and Lygon St	<b>505</b>	Moonee Ponds – Melbourne University	Alight at Melbourne University
<b>250</b>	Garden City / Port Melbourne – La Trobe University	Alight at the corner of Elgin St and Rathdowne St	<b>546</b>	Heidelberg – Melbourne University	Alight at Melbourne University

\*Peak service only.

\*\*401 operates every 3 to 6 minutes express between North Melbourne Station and Melbourne University Monday to Friday.

## Melbourne University Parkville campus







# Events and meetings

## Tuesday 1 December

### 10:00-15:30 **Native Title workshop**, *The Linkway, 4th floor John Medley Building*

The Centre for Native Title Anthropology, the National Native Title Tribunal and AIATSIS are pleased to co-host this year's Pre-Conference Assembly for Native Title Anthropologists. First held in Perth in 2011, this now regular event provides a unique opportunity for practitioners and others working in the area of native title to meet, catch up with long-lost colleagues, and share information about relevant developments in research, law and practice.

Convened the day before the first day of the Australian Anthropological Society's Annual Conference program, this year's Pre-Conference Assembly will feature an extended presentation by researchers from the South West Aboriginal Land and Sea Council (TBC) about the research program that informed the recent South West Native Title Settlement. There will also be an open forum to enable discussion of issues and developments in the native title and heritage research space and forthcoming professional development opportunities. Contact Pamela McGrath, [pamela.mcgrath\(at\)nntt.gov.au](mailto:pamela.mcgrath(at)nntt.gov.au), for more details.

### 10:00-15:30 **Postgraduate workshops**, *Gryphon Gallery, Mezzanine Floor, Central, 1888 Building*

The Australian Network of Student Anthropologists (ANSA), in conjunction with University of Melbourne postgrads, are hosting a series of postgraduate workshops covering publishing, ethnographic fieldwork, networking and grant writing. For further information on all sessions, check the ANSA facebook page, or email [ansa.exec\(at\)gmail.com](mailto:ansa.exec(at)gmail.com).

### **Workshop 1: Getting published**

#### 10:00-12:00 *Gryphon Gallery, Mezzanine Floor, Central, 1888 Building*

*Facilitators: Martha Macintyre (University of Melbourne); Lara McKenzie (University of Western Australia); and Tarryn Phillips (La Trobe University)*

During this facilitated workshop, participants will learn about the world of academic publication, including how to get published in journals, common mistakes to avoid, tips and tricks, and the process of turning the dissertation into a book manuscript.

Martha Macintyre is currently a Principal Research Fellow in Anthropology in the School of Social Sciences at the University of Melbourne. A former president of the Australian Anthropological Society, she was editor of its flagship journal, *TAJA*, from 2008–2015. In 2012 she was elected a Fellow of the Academy of Social Sciences in Australia. Her publications include: Hildson, A, M. Macintyre, V. Mackie, and M. Stivens, eds (2000). *Human Rights and Gender Politics: Perspectives on the Asia Pacific Region*. Routledge, London. Lahiri-Dutt, K. and M. Macintyre, eds (2006). *Women Miners in Developing Countries: Pit Women and Others*. Ashgate, Abington UK; Patterson, M. and M. Macintyre, eds (2011) *Managing Modernity in the Western Pacific*. University of Queensland Press, St Lucia.

Lara McKenzie is a Research Associate in the Discipline of Anthropology and Sociology at The University of Western Australia (UWA), where she received her PhD in 2013. Her PhD research focused on age-dissimilar, romantic relationships in Australia, exploring themes of gender, age, difference, love, autonomy, and relatedness. Her dissertation was recently published as a book, *Age-dissimilar couples and romantic relationships: Ageless love?* (2015, Palgrave Macmillan, Studies in Family and Intimate Life Series). She has also undertaken research on e-learning and inequalities in education, and is currently conducting a small study on recent PhD graduates' experiences of looking for stable academic work.

Tarryn Phillips is an anthropologist and lecturer in Legal Studies at La Trobe University. With an interdisciplinary focus on power, inequality and social justice, her research interests lie at the nexus between anthropology, legal studies and science and technology studies in Australia and Fiji. Her recent book 'Law, Environmental Illness and Medical Uncertainty: The Contested Governance of Health' (2015, Routledge) examines how our society governs new health concerns as they emerge, and the barriers that face new and uncertain theories seeking recognition in the law.

### **Workshop 2: Breaking the ice: establishing and maintaining relationships in the post-degree workplace**

#### 12:15-13:15 **(lunch provided)**, *Multi-Function Room, Second Floor (rear 1888 Building)*

*Facilitators: Yasmine Musharbash (University of Sydney); Gerhard Hoffstaedter (University of Queensland)*

This session is divided into two parts: in the first, Yasmine and Gerhard will talk about relationship building and working in academia. In the second part of the session, students will participate in facilitated networking: academic "speed dating". The intention is to facilitate introductions and relationships which may be of interest and/or useful to participants throughout the conference and into their future careers.

Yasmine Musharbash is an ARC Future Fellow and Senior Lecturer with the Department of Anthropology at the University of Sydney. She researches social relations (intra-family, Indigenous/non-Indigenous, interspecies, and human/monster), focusses

especially on embodiment and the emotions, and in her writing explores themes ranging from the analysis of laughter or birthday parties to boredom, fear, death, and the night.

Gerhard Hoffstaedter is DECRA Fellow in Anthropology at The University of Queensland. He researches the everyday life of refugees in Malaysia and also runs an anthropology MOOC, world101x, on edX.

### **Workshop 3: Successful Grant Writing Skills**

**13:30-15:30** *Gryphon Gallery, Mezzanine Floor, Central, 1888 Building*

*Facilitators: Hannah Bulloch and Bill Fogarty (Australian National University)*

During this facilitated workshop, we will explain the key components of any good funding application, highlight common mistakes in grant writing, provide an overview of the selection process for major funders such as the ARC, and present ideas for funding sources you may not have thought of. There will also be an opportunity to brainstorm the most appropriate funding avenues for your project.

Hannah Bulloch is an Australian Research Council DECRA Fellow in the ANU's School of Archaeology and Anthropology. Prior to taking up her present role, Hannah worked at The Royal Society of New Zealand's Marsden Fund – the country's chief research funding body – where she oversaw funding processes for the social sciences and humanities. Hannah has also acted as an expert panellist and reviewer for a number of grant bodies. She is the current Secretary of the Australian Anthropological Society.

Bill Fogarty is a Research Fellow at the National Centre for Indigenous Studies. He is an anthropologist with a wealth of experience working on the development of Indigenous education, sport and development policy across Australia. Bill has obtained funding from a wide range of sources for his work, including government, private and philanthropic organisations. He is currently leading a number of high level research engagements across Australia including as a Chief Investigator on the Australian Research Council grant.

### **17:30-19:00 AAS Distinguished Public Lecture in Anthropology, Carillo Gantner Theatre, Sidney Myer Building** **Other times, other customs: Islands of nostalgia and hope**

*Martha Macintyre (University of Melbourne)*

This year marks the hundredth anniversary of Malinowski's arrival in the Trobriand Islands. The primitivist nostalgia that he expressed in his conclusion to *Argonauts of the Western Pacific* has been repudiated by numerous anthropologists who have followed in his wake. But this nostalgic view of Melanesian islanders has taken on new forms as anthropology clings to its traditional object – the life-worlds of villagers, the local people who have continued to live in these islands. The apocalyptic forces of globalisation, climate change and environmental devastation have replaced the spectres of 'cultural loss' and the dire effects of colonisation. Drawing on research in the islands of Tubetube, Lihir and Misima, I shall explore islanders' hopes and nostalgia, reflecting upon the ways that these affect anthropological interpretations of contemporary Melanesia.



**Martha Macintyre** is currently an honorary Associate Professor in Anthropology in the School of Social Sciences at the University of Melbourne. A former president of the Australian Anthropological Society, she was editor of its flagship journal, *TAJA*, from 2008–2015. In 2012 she was elected a Fellow of the Academy of Social Sciences in Australia. Initially an historian, her early anthropological research focused on the economic and social effects of colonial intrusion in Tubetube, Milne Bay Province. More recently she has concentrated on gender inequality and the broad social changes associated with resource extractive industries in Melanesia. She has published on land tenure and resource management, human rights and the status of women and local responses to environmental change and degradation. From 1986–2005 she worked also as an independent consultant, preparing social impact reports over several years on two major PNG gold mining projects – Misima and Lihir. Her academic and applied research interests are all concerned with the effects of economic change on local communities. Her publications include: Hildson, A., M. Macintyre, V. Mackie, and M. Stivens, eds (2000). *Human Rights and Gender Politics: Perspectives on the Asia Pacific Region*. Routledge, London. Lahiri-

Dutt, K. and M. Macintyre, eds (2006). *Women Miners in Developing Countries: Pit Women and Others*. Ashgate, Abington UK; Patterson, M. and M. Macintyre, eds (2011) *Managing Modernity in the Western Pacific*. University of Queensland Press, St Lucia.

### **19:00-20:30 Conference Welcome Drinks, Carillo Gantner Theatre, Sidney Myer Building**

Immediately following the AAS Distinguished Public Lecture, we invite delegates to join us for an informal opening reception. Catch up with old friends and meet new colleagues over drinks and nibbles.



## Wednesday 2 December

**08:30-09:00 Welcome to Country and Conference Welcome**

**09:00-10:30 Keynote lecture, Public Lecture Theatre (Room-122) in Old Arts building**

### On Being Present to History

*Michael Lambek (University of Toronto)*

The term moral horizons could not be more congenial. It confers a positive sense to what Richard Bernstein (1983) memorably called “Beyond Objectivism and Relativism.” It frees us from the objectivism latent in nouns like ethics and morality. And it frees us from relativism insofar as the fusion of horizons, as evoked by Gadamer, configures the space at which incommensurable discourses or traditions can meet and begin to understand each other. The concept of horizon indicates our position in the world as one of relative openness rather than confinement. It offers a spatial, and even celestial, metaphor for what is temporal and indeed historical, signaling movement and direction (toward and away from ever receding or expanding horizons). In sum, it suggests that ethics or morality—terms that I use interchangeably—are to be found within rather than external to activity and hence that judgment or discernment is always required of us. This paper will not so much develop these points philosophically as enliven them ethnographically, with respect to an event I witnessed in Madagascar in which spirits from the bush invaded a public space, reinvesting it with moral concern and fusing horizons of past and future through their presence. I attempt thereby a further fusion of horizons, namely between Sakalava historicity and Euro-American historicism.

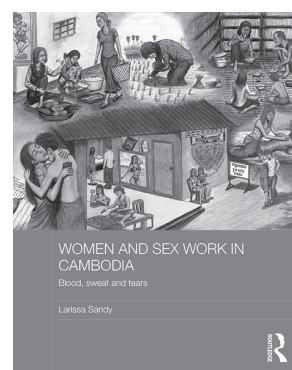
**Michael Lambek** holds a BA from McGill and PhD from the University of Michigan. He has taught since 1978 at the University of Toronto and half time for 3 years (2006-2008) at the LSE. Since 2006 he has held the Canada Research Chair in the Anthropology of Ethical Life at the University of Toronto Scarborough and since 2012 chaired the undergraduate anthropology department there. He is the author of two anthropological monographs based on fieldwork on the island of Mayotte in the western Indian Ocean and one from fieldwork in northwest Madagascar. He edited or co-edited 8 further books, including *Tense Past; Illness and Irony; Ordinary Ethics*; and both *A Reader in the Anthropology of Religion* and *A Companion to the Anthropology of Religion*. Perhaps of greatest regional relevance in Australia are *Bodies and Persons: Comparative Perspectives from Africa and Melanesia* (1998, with Andrew Strathern) and *Ecology and the Sacred: Engaging the Anthropology of Roy A. Rappaport* (2001, with Ellen Messer). In addition, he has just published *The Ethical Condition: Essays on action, person, and value* (University of Chicago Press, 2015) and co-authored *Four Lectures on Ethics: Anthropological Perspectives* (together with Veena Das, Didier Fassin, and Webb Keene; Hau Books, 2015).

**12:30-13:00 Book launch, Grand Buffet Hall, Union House**

### Women and sex work in Cambodia: Blood, sweat and tears (Routledge 2014)

*By Larissa Sandy*

Prostitution is strongly embedded in local cultural practices in Cambodia. Based on extensive original research, this book explores the nature of prostitution in Cambodia, providing explanations of why the phenomenon is so widely tolerated. It outlines the background of the French colonial period, with its filles malades, considers the contemporary legal framework, and analyses the motivations for sex work, examining in particular how women become locked into debt bondage. Overall the book provides significant contributions to wider debates about sex work, sex trafficking and the constrained nature of women's choices.



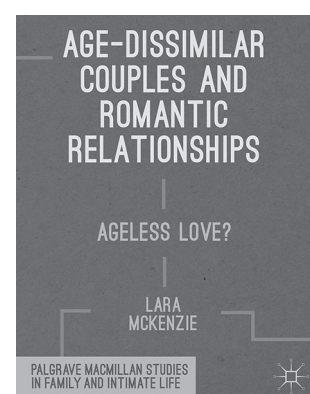
**12:30-13:30 AAS Exec meeting, Old Quad Moot Court room (closed meeting for AAS Executive)**

**15:00-15:30 Book launch, Grand Buffet Hall, Union House**

### Age-Dissimilar Couples and Romantic Relationships: Ageless Love? (Palgrave Macmillan 2015)

*By Lara McKenzie*

In recent years, there has been widespread fascination with age-dissimilar, heterosexual romantic relationships. This interest is not new – these types of couples have featured in Western media for decades, even centuries – yet qualitative research into such relationships has been limited. This book examines how the romantic relationships of age-dissimilar couples are understood. Based largely on interviews, McKenzie argues that historical shifts toward greater personal autonomy in partner selection, within relationships, and in relationship dissolution have been greatly overstated. Through her focus on age-dissimilar couples, whose increasing prevalence has often been seen to be part of this shift, she suggests that these relationships are an avenue through which shared cultural understandings of relatedness, as well as autonomy, might be further analysed. McKenzie argues for an approach that emphasises cultural continuity, and which accounts for complexity and contradiction in how age-dissimilar relationships and romantic love are understood.



This book will be launched by Hannah Bulloch (Australian National University)

**15:30-17:00 Joint Anthropology/Cultural Studies plenary discussion, Rm B117 in the Melbourne School of Design building**

**Does morality need decolonising Towards ethnographies of minor moralities**

*Convened by Ghassan Hage (University of Melbourne), with Tony Birch (University of Melbourne), Ute Eickelkamp (University of Sydney), Chris Healy (University of Melbourne), Tess Lea (University of Sydney), Stephen Muecke (UNSW) and Patrick Wolfe*

The colonial world is grounded historically and structurally in immoral acts such as murder, rape, lying, deceit, racism, plunder and pillaging. It nonetheless continuously portrays itself as the source of the highest moralities. It does so by more or less successfully foreclosing this history. Nonetheless, there are always cracks in the edifice. This panel aims at offering critiques of the way this foundational immorality is diffused throughout the moral universe of colonial societies and at reflecting on the spaces where other/minor moralities (not so much anti-colonial as a-colonial) come into existence.

**19:30-21:00 Honours researchers 'Zine launch, The Clyde Hotel, 385 Cardigan St, Carlton**

Honours is an important step into a career in research, and often the work that comes from it is relegated to faculty archives and bookshelves. The 2015 Honours 'Zine is a way to bring that research off the shelves and into the world of academia. It is a collection of short contributions, reflections and polemics by Honours level students from around Australia. All are welcome to join the launch of the 'Zine over drinks at the Clyde Hotel. For more information contact John Lister ([jflister@student.unimeb.edu.au](mailto:jflister@student.unimeb.edu.au))

**19:30-21:00 HODs meeting/dinner**

## Thursday 3 December

**09:00-10:30 Keynote lecture, Public Lecture Theatre (Room-122) in Old Arts building**

**Toward an Anthropology of Evil**

*Nancy Scheper-Hughes (University of California, Berkeley)*

"It seems to me that when we act in critical situations of the sort that Scheper-Hughes describes, we leave anthropology behind. We leave it behind because we abandon a fundamental axiom of the creed we share, namely that all humans are equal in the sight of anthropology. Though Scheper-Hughes does not put it this way, the struggle she is urging anthropologists to join is a struggle against evil. Once we identify an evil, we give up trying to understand the situation as a human reality. Instead we see it as in some sense inhuman, and all we then try to understand is how best to combat it. At this point we [leave anthropology behind] and we enter the political process." — Paul Reisman (Reisman cited by Scheper-Hughes 1988:456 n. 4)

Evil is not an anthropological subject, except, perhaps, with references to African witches (Olsen and Van Beek 2015) or Amazonian dark shamans (Whitehead 2002). After the Holocaust, social scientists introduced a phenomenology of evil (Ricoeur 1967; Staub 1989). But, the topic was soon abandoned and few anthropologists entered the original dialogue. The field of medical anthropology introduced (via Kleinman, Das and others), an anthropology of suffering and Philippe Bourgois and I introduced an anthropology of Violence, but neither project engaged the possibility of an anthropology of Evil. In my lecture I will take up the challenge to defend (through my ethnographic research on death squads, war crimes, and human trafficking for the organs of the enemy) a politically engaged anthropology that understands evil as an intrinsic aspect of the human, anthropos, if you prefer. I will return to a dialogue (or diatribe) that began in 1995 with Roy D'Andrade on "Moral Anthropology" in *Current Anthropology* in response to my essay, "The Primacy of the Ethical: Toward a Militant Anthropology".

I will do so by responding to Didier Fassin's essay, "Beyond Good and Evil"? in which Fassin argues that evil can be studied like any other anthropological "object" in the world – totemism or sorcery -- neutrally and dispassionately for the knowledge it can give about the phenomenon, such as how different societies categorize the distinctions between good and evil ideologically and emotionally, and how they work them out in their everyday lives and practices. Fassin concludes that just as a medical anthropology does not seek to cure the ill, but to understand local knowledge and healing practices, so, in his view, moral anthropology should not propose "codes of good conduct or offer guidelines toward a better society". I will argue against these propositions and toward a scholarship that includes political engagement with evil as more than a curiosity and neutral object of social science research but rather as a political force and as a force field, in which anthropologists can, and sometimes must, have a stake.

**Nancy Scheper-Hughes** is Professor of Medical Anthropology and Sociocultural Anthropology at the University of California, Berkeley. Scheper-Hughes' lifework concerns the violence of everyday life examined from a radical existentialist and politically engaged perspective. Her examination of structural and political violence, of what she calls "small wars and invisible genocides" has allowed her to develop a so-called 'militant' anthropology, which has been broadly applied to medicine, psychiatry, and to the practice of anthropology. She is perhaps best known for her books on schizophrenia among bachelor farmers in County Kerry, *Saints, Scholars and Schizophrenics: Mental Illness in Rural Ireland*, and on the madness of hunger, maternal thinking, and infant mortality in Brazil, *Death without Weeping: the Violence of Everyday Life in Brazil*. More recent works include

*Commodifying Bodies* (co-edited with Loic Wacquant), *Violence in War and Peace: an Anthology* (co-edited with Philippe Bourgois) and, forthcoming, an exploration of missing patients from a national asylum in the midst of Argentina's dirty war, *The Ghosts of Montes de Oca: Naked Life and the Medically Disappeared*.

Scheper-Hughes has conducted research, written on, and been politically engaged in topics ranging from AIDS and human rights in Cuba, death squads and the extermination of street kids in Brazil, the role of political and everyday violence in South Africa's political transition, the Catholic Church, clerical celibacy, and child sex abuse, to the repatriation of the brain of a famous Yahi Indian, Ishi (kept as a specimen in the Smithsonian Institution) to the Pit River people of Northern California. She has conducted multi-sited ethnographic studies of the global traffic in humans for their organs, which she interprets as a form of invisible and sacrificial violence. Scheper-Hughes has held visiting professorships in several international institutions, including Research Professor in Residence at the Ecole des Hautes Etudes en Sciences in Paris, and Chair of Anthropology at the Department of Social Anthropology at the University of Cape Town. She is co-founder and Director of Organs Watch, a medical human rights project, and advisor to the World Health Organization (Geneva) on issues related to global transplantation. She is currently co-leading a UC Berkeley/UCSF radical medicine project, involving scholars, physicians, patients and community members.

**12:30-13:00 ANSA AGM, Old Arts-204 (ELS)**

**12:30-13:30 Book launch, Grand Buffet Hall, Union House**

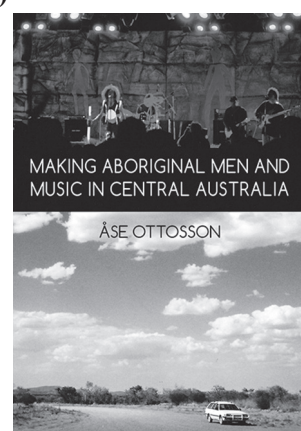
### **Making Aboriginal Men and Music in Central Australia (Bloomsbury Academic 2016)**

*By Åse Ottosson*

This detailed ethnographic study explores the intercultural crafting of contemporary forms of Aboriginal manhood in the world of country, rock and reggae music making. Based on extensive field research among Aboriginal musicians in small towns and remote desert settlements in Central Australia, the book investigates how Aboriginal musicians experience and articulate various aspects of their male and indigenous sense of selves as they make music and engage with indigenous and non-indigenous people, practices, places and sets of values in four different contexts – an Aboriginal recording studio, remote Aboriginal settlements, small non-indigenous towns, and tours beyond the musicians' homelands.

Providing new analytical insights for scholars and students in fields such as social and cultural anthropology, gender studies and popular music, the book makes a significant contribution to the study of contemporary indigenous and male identity formation in remote Australia and beyond.

This book will be launched by Melinda Hinkson (Deakin University) and Mark Graham (Stockholm University).



**15:00-15:30 Book launch, Grand Buffet Hall, Union House**

### **The Cultural Dimension of Peace. Decentralization and Reconciliation in Indonesia (Palgrave Macmillan)**

*By Birgit Bräuchler*

The Cultural Dimension of Peace outlines an emerging cultural turn in peace studies. Taking an anthropological view of decentralization and peace processes in Indonesia as its central focus, it provides an informed understanding of the cultural dimension of reconciliation that is essential for the reintegration of societies that have undergone mass violence and long-lasting conflict. Bräuchler's study warns of one-sided instrumentalization or harmonization theories, and promotes a critical stance towards the use of 'culture', 'tradition' and 'the local' in peacebuilding. Her focus is on intra-state violence between groups defined by ethnicity, religion or other sub-national (or transnational) collective identities. Based on multi-sited and multi-temporal ethnographic fieldwork, this book develops an approach that opens up spaces and sets a new standard for peace and conflict studies and the anthropology of peace.

This book will be launched by Richard Chauvel (University of Melbourne) and Sabine Mannitz (Peace Research Institute Frankfurt).



**17:00-18:30 Australian Anthropological Society Annual General Meeting, McMahon Ball Theatre, Old Arts**

All AAS members are welcome. Students and early career anthropologists are particularly encouraged to attend. Agenda items include:

- Reports from the AAS President, AAS Treasurer, TAJA Editor and ANSA Representative
- Announcement of new members of AAS Executive Committee
- Announcement of details for the 2016 AAS Annual Conference



- Proposed AAS Reconciliation Action Plan
- Funding models to sustain future AAS Postdoctoral Fellowships

Come along to support your Society, and have your say!

**19:00-22:00** **Conference dinner, Main Dining Room, University House**

By the time the conference starts, only a limited number of tickets may still be available for the annual dinner, where a three course meal, wine and beer will be enjoyed. The annual AAS prizes for best Honour's and PhD theses, and best article, will be presented during the evening. If you did not buy a ticket with your registration, swing by the conference office located in Union House (building number 130) in 'Private Dining Room', a room next door to the Reception desk at the Grand Buffet Hall and ask if there are any tickets left!

## Friday 4th December

**09:00-10:30** **Keynote lecture, Public Lecture Theatre (Room-122) in Old Arts building**

**Refracted time: from historicity to legal technique in the "comfort women" controversy**

*Annelise Riles (Cornell Law School)*

The past in the present: From Korean-American memorials to comfort women in New Jersey, to demonstrations outside the Japanese embassy in Seoul, to diplomats who link the comfort women issue to nationalist disputes over territorial sovereignty over other spaces from other times, to the Tokyo Women's Tribunal holding the Emperor liable for war crimes, to endless controversies over the status of journalistic documentary and oral evidence, the issue of sexual slavery during World War II pops up again and again, diffused into different locales, beyond the control of states and civil society actors alike. To this, we must add the specific temporality of the human biological body, as the number of survivors who might receive some form of compensation dwindles year by year.

The so-called comfort women controversy is very much an artifact of law. It is an artifact of a legal project of history-making, through war crimes trials, and of history-ending, of putting to rest certain forms of politics and settling all claims, as did the San Francisco Treaty. In the case of the comfort women, this legal project has failed miserably, as what postcolonial theorist Dipesh Chakabarty terms "time knots" pop up again and again, at various places around the globe. And yet even this renewed controversy is also partially an artifact of a new legal regime in which female sexual slavery has recently become legible as a war crime and a violation of international human rights law.

Feminist anthropologists have responded by carefully tracking the way historical narratives are produced to serve nationalist agendas on all sides and in the process erase inconvenient complexities and complicities. Yet the global controversy also evokes questions about the limits of historicity as a technique for making sense of mass denigrations of humanity and calls for enacting a politics of "polytemporality" that might open up new feminist futures. How might a feminist anthropology offer a path beyond the limits of historicity towards a politics of the future?

Beginning from the standpoint that this topsy turvy historicity is already "inside" legal knowledge, I borrow from my own ethnographic investigations into the temporality of legal knowledge in various locales to propose how the conflict of laws--a technical legal field specifically attuned to the multiple diffusions of space and time--may provide a hopeful refraction of the politics of the past in the present. An interpretation of legal technique informed by anthropological investigations of the temporality of agency offers a different vision of how anthropology might engage with the moral horizons of our time.

**Annelise Riles** is the Jack G. Clarke Professor of Law in Far East Legal Studies and Professor of Anthropology at Cornell, and she serves as Director of the Clarke Program in East Asian Law and Culture. Her work focuses on the dimensions of transnational laws, markets and culture that seem to elude ethnographic inquiry on the one hand, and the unique contributions of anthropology to contemporary legal, political and epistemological inquiry on the other. Her most recent book, *Collateral Knowledge: Legal Reasoning in the Global Financial Markets* (Chicago Press 2011) is based on ten years of fieldwork among regulators and lawyers in the Japanese derivatives markets. Her first book, *The Network Inside Out*, an ethnography of transnational feminist activism from the vantagepoint of Fiji, won the American Society of International Law's Certificate of Merit for 2000-2002. Her second book, *Rethinking the Masters of Comparative Law*, is a cultural history of Comparative Law presented through its canonical figures. Her third book, *Documents: Artifacts of Modern Knowledge*, brings together lawyers, anthropologists, sociologists and historians of science to consider practices of documentation alongside the question of anthropology's methodological future. Riles also founded and directs Meridian 180, a global community of public intellectuals deploying ethnographic methods to address the politics of the contemporary moment in the Asia-Pacific region.

**11:00-12:30; 13:30-15:00 Creative Practice Panel**

*Convenors: James Oliver (The University of Melbourne), Sarah Pink (RMIT University)*

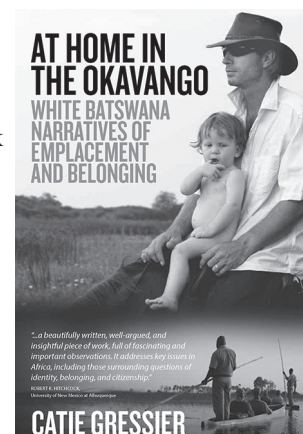
This one-day panel centres on a practice as research workshop, through which participants will present and co-create propositions (statements/performances/video/sound), for a creative public anthropology. Please read more in the Creative stream section of the book.

**12:30-13:30 Book launch, Grand Buffet Hall, Union House****At Home in the Okavango: White Batswana Narratives of Emplacement and Belonging (Berghahn 2015)**

*By Catie Gressier*

An ethnographic portrayal of the lives of white citizens of the Okavango Delta, Botswana, this book examines their relationships with the natural and social environments of the region. In response to the insecurity of their position as a European-descended minority in a postcolonial African state, Gressier argues that white Batswana have developed cultural values and practices that have allowed them to attain high levels of belonging. Adventure is par for the course for this frontier community, and the book follows their safari lifestyles as they construct and perform localized identities in their interactions with dangerous wildlife, the broader African community, and the global elite via their work in the nature-tourism industry.

This book will be launched by Michèle Dominy (Bard University) and Robert K. Hitchcock (University of New Mexico at Albuquerque).

**13:30-15:00 AAS Reconciliation Action Plan development workshop, Arts Hall, 2nd Floor, Old Arts**

As part of this year's annual conference program, the AAS Executive invites conference delegates to participate in a workshop to discuss and contribute to the development of the society's first Reconciliation Action Plan (RAP). RAPs are increasingly being used by all kinds of organisations as a way of building stronger and more respectful relationships between Aboriginal and Torres Strait Islander peoples and other Australians, with a view to achieving greater levels of social equality.

The AAS Executive feels the time is right to develop our own RAP in order to take a closer look at the current relationship between the discipline of anthropology and Indigenous Australians. Specifically, we are keen to implement strategies that encourage greater uptake of anthropological studies and practice by Aboriginal and Torres Strait Islander students and researchers.

The RAP Workshop represents an opportunity for AAS members and other conference delegates—regardless of whether they work with Indigenous Australians or not—to discuss the value of the reconciliation project and contribute to the development of innovative strategies that will open the doors of anthropology to new generations of Aboriginal and Torres Strait Islander scholars.

For more information, or to register your interest in being part of the AAS RAP Workshop, please contact Dr Pamela McGrath, [pammcgrath\(at\)bigpond.com](mailto:pammcgrath(at)bigpond.com), ph (02) 6267 0626.

We look forward to seeing you there!

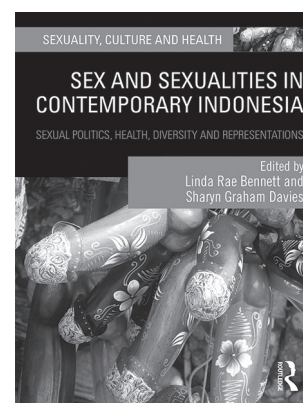
**15:00-15:30 Book launch, Grand Buffet Hall, Union House****Sex and Sexualities in Contemporary Indonesia: Sexual Politics, Health, Diversity, and Representations (Routledge, 2015)**

*Edited by Linda Rae Bennett and Sharyn Graham Davies*

Awarded the 2015 Ruth Benedict Prize for Outstanding Edited Volume.

In its expansive breadth and depth, *Sex and Sexualities in Contemporary Indonesia* offers a multidisciplinary view of the heterogeneity and complexity of Indonesian sex and sexuality during the upheavals of the Reformasi, or post-Suharto, era. The volume's analytical richness results in a sophisticated view of sexuality that remains grounded in the multiple and conflicting everyday experiences and perspectives of Indonesians, while offering insights with applicability across the region and beyond.

One of *Sex and Sexualities in Contemporary Indonesia*'s most important contributions is its inclusive approach to queer anthropology. The volume's contributors offer an analysis of GLBTI life, politics, and language, but also address how Indonesians negotiate a variety of contexts including heterosexual teen sex work, life with HIV stigma, women's fertility, polygamous



heterosexual marriage, electoral politics, heteronormative state regimes, sexual surveillance, public forms of Islam, and the circulation of amateur pornography. This approach to sexuality, fundamentally queer in its aim and scope, reveals how sex itself becomes a generative site for social reproduction and normative disciplining. Careful attention to women's sexualities, gender, and class also offer a critical counterpoint to earlier studies of queer life and politics.

Harnessing an extensive array of ethnography, the volume reflects the collaborative approach and the diversity of its contributors—Indonesian scholars and activists and non-Indonesian anthropologists who have conducted in-depth ethnography in Indonesia. The contributors' long-term investments in Indonesian society and their ongoing participation in lively debates regarding sex, sexuality, and propriety, often spanning decades, provides a nuanced view of the changes, but also the continuities, that mark the sexual implications of major political and economic transitions in the region.

This book will be launched by Gary Dowsett, (La Trobe University).

**15:30-17:00 Engaging the Public: Making Anthropology Relevant, Old Arts 122 Public Lecture Theatre**  
*Convened by Gerhard Hoffstaedter (University of Queensland), with Greg Downey (Macquarie University), Tess Lea (University of Sydney) and Nancy Scheper-Hughes (University of California, Berkeley)*

'Anthropology is not innocent' (Daniel Goldstein). Indeed, our history weighs heavily on our present and future. This plenary discusses the role of anthropology in the media, in our communities (where we work – both in the field and the university) and in the broader public arena. Anthropology as a discipline remains at the margins in many public debates even when we have much relevant data and research to contribute. So, how can we better bring our depth of knowledge to the world and our multiple publics? Can we be activists and researchers, how can we utilise new technologies to communicate with the people we work with and for? We hope you can join us and engage with us to find out some answers to these questions.

# Daily timetable

## Tuesday 1 December

10:30-15:30: **Native Title workshop**, *The Linkway, 4th floor John Medley Building*

10:30-15:30: **Postgraduate workshops**, *Gryphon Gallery, Mezzanine Floor, Central, 1888 Building*

17:30-19:00: **AAS Distinguished Public Lecture in Anthropology**,  
*Carillo Gantner Theatre, Sidney Myer Building, University of Melbourne*

**Other times, other customs: Islands of nostalgia and hope**  
*Martha MacIntyre (University of Melbourne)*

19:00-20:30: **Conference Welcome Drinks**, *Carillo Gantner Theatre, Sidney Myer Building, University of Melbourne*

## Wednesday 2 December

08:30-09:00: **Welcome to Country and Conference Welcome** *Old Arts-122 (Public Lecture Theatre - PLT)*

09:00-10:30: **Keynote**, *Old Arts-122 (Public Lecture Theatre - PLT)*  
**On being present to history**  
*Michael Lambek (University of Toronto)*

10:30-11:00: **Tea/coffee**, *Grand Buffet Hall, Union House*

11:00-12:30: **Panel session 1:**

**Cit01 The moral economy of citizenship in late liberalism**  
*Convenors: Robin Rodd (James Cook University); Sally Babidge (University of Queensland)*  
*Old Quad-G18 (Cussonia Court Room 2): first of three sessions*

**Dwe01 Morality and marketplaces in the Pacific and Asia**  
*Convenors: Timothy Sharp (Australian National University); Mark Busse (University of Auckland)*  
*Discussant: Chris Gregory (Australian National University)*  
*Babel G03 (Lower Theatre): first of three sessions*

**Ethn02 Sex and the field: sex, power, and the production of anthropological knowledge**  
*Convenors: Natalie Araujo (RMIT University); Kalissa Alexeyeff (University of Melbourne)*  
*Discussant: Helen Lee (La Trobe University)*  
*Babel 106 (Middle Theatre): first of three sessions*

**Ethn04 A particularly hairy beast: relativism, relationality and an ecology of moralities**  
*Convenors: Gillian Tan (Deakin University); Monica Minnegal (University of Melbourne)*  
*Discussants: James Leach (University of Western Australia); Jadran Mimica (University of Sydney)*  
*Babel 204: first of two sessions*

**Hier03 Contestations of gender, sexuality and morality in contemporary Indonesia**  
*Convenors: Linda Bennett (The University of Melbourne); Sharyn Davies (Auckland University of Technology)*  
*Old Arts-254: first of two sessions*

**Imm02 The (mis)uses of genocide and other evils**

Convenors: Sarah Quillinan (University of Melbourne); Andrew Dawson (University of Melbourne)  
Old Arts-155 (Theatre D): **first of two sessions**

**Land02 Moral horizons of land and place**

Convenor: Victoria Stead (Deakin University)  
Discussant: Michèle Dominy (Bard College)  
Old Arts-129 (Theatre B): **first of three sessions**

**Land03 Moral economies of food and agriculture**

Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University)  
Old Arts-124 (Theatre C): **first of three sessions**

**Med01 (Un)healthy systems: moral terrains of health equity**

Convenors: Debbi Long (Centre for Ethics in Medicine & Society, Monash); Sarah Kabanoff (Hunter Medical Research Institute); Maithri Goonetilleke (Centre for Ethics in Medicine & Society, Monash)  
Old Arts-103 (Theatre A): **first of three sessions**

**Med02 Indigenous youth futures in the Northern territory: living the social determinants of health**

Convenors: Richard Chenhall (University of Melbourne); Kate Senior (University of Wollongong)  
Old Arts-152: **first of two sessions**

**PGSMed ANSA Postgraduate panel: medical anthropology theory and practice**

Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)  
Old Arts-204 (ELS): **first of two sessions**

**Rel01 The social formation of wonder**

Convenors: Jaap Timmer (Macquarie University); Matt Tomlinson (CHL/CAP, Australian National University)  
Discussant: Michael W. Scott (London School of Economics)  
Old Quad-G17 (Cussonia Court Room 1): **first of three sessions**

**Tem03 At the threshold of the extra-ordinary**

Convenors: Georgina Ramsay (University of Newcastle); Matthew Bunn (University of Newcastle)  
Old Arts-156: **first of two sessions**

**12:30-13:30: Lunch, Grand Buffet Hall, Union House**

**12:30-13:00: Book launch, Grand Buffet Hall, Union House**

**Women and sex work in Cambodia: Blood, sweat and tears (Routledge 2014)**  
By Larissa Sandy

**12:30-13:30: AAS Exec meeting, Old Quad Moot Court room**

**13:30-15:00: Panel session 2**

**Cit01 The moral economy of citizenship in late liberalism**

Convenors: Robin Rodd (James Cook University); Sally Babidge (University of Queensland)  
Old Quad-G18 (Cussonia Court Room 2): **second of three sessions**

**Dwe01 Morality and marketplaces in the Pacific and Asia**

Convenors: Timothy Sharp (Australian National University); Mark Busse (University of Auckland)  
Discussant: Chris Gregory (Australian National University)  
Babel G03 (Lower Theatre): **second of three sessions**

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Convenors: Natalie Araujo (RMIT University); Kalissa Alexeyeff (University of Melbourne)  
Discussant: Helen Lee (La Trobe University)  
Babel 106 (Middle Theatre): **second of three sessions**



**Ethn04 A particularly hairy beast: relativism, relationality and an ecology of moralities**

Convenors: Gillian Tan (Deakin University); Monica Minnegal (University of Melbourne)

Discussants: James Leach (University of Western Australia); Jadran Mimica (University of Sydney)

Babel 204: second of two sessions

**Hier03 Contestations of gender, sexuality and morality in contemporary Indonesia**

Convenors: Linda Bennett (The University of Melbourne); Sharyn Davies (Auckland University of Technology)

Old Arts-254: second of two sessions

**Imm02 The (mis)uses of genocide and other evils**

Convenors: Sarah Quillinan (University of Melbourne); Andrew Dawson (University of Melbourne)

Old Arts-155 (Theatre D): second of two sessions

**Land02 Moral horizons of land and place**

Convenor: Victoria Stead (Deakin University)

Discussant: Michèle Dominy (Bard College)

Old Arts-129 (Theatre B): second of three sessions

**Land03 Moral economies of food and agriculture**

Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University)

Old Arts-124 (Theatre C): second of three sessions

**Med01 (Un)healthy systems: moral terrains of health equity**

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Old Arts-204 (ELS): second of two sessions

**Rel01 The social formation of wonder**

Convenors: Jaap Timmer (Macquarie University); Matt Tomlinson (CHL/CAP, Australian National University)

Discussant: Michael W. Scott (London School of Economics)

Old Quad-G17 (Cussonia Court Room 1): second of three sessions

**Tem03 At the threshold of the extra-ordinary**

Convenors: Georgina Ramsay (University of Newcastle); Matthew Bunn (University of Newcastle)

Old Arts-156: second of two sessions

**15:00-15:30: Tea/coffee, Grand Buffet Hall, Union House**

**15:00-15:30: Book launch, Grand Buffet Hall, Union House**

**Age-Dissimilar Couples and Romantic Relationships: Ageless Love? (Palgrave Macmillan 2015)**

By Lara McKenzie

**15:30-17:00: Joint Anthropology/Cultural Studies plenary discussion, Rm B117, Melbourne School of Design building**

**Does morality need decolonising? Towards ethnographies of minor moralities**

Convened by Ghassan Hage (University of Melbourne), with Tony Birch (University of Melbourne), Ute Eickelkamp (University of Sydney), Chris Healy (University of Melbourne), Tess Lea (University of Sydney), Stephen Muecke (UNSW) and Patrick Wolfe

**17:30-19:00: Panel session 3**

**Cit01 The moral economy of citizenship in late liberalism**

Convenors: Robin Rodd (*James Cook University*); Sally Babidge (*University of Queensland*)  
Old Quad-G18 (*Cussonia Court Room 2*): **third of three sessions**

**Dwe01 Morality and marketplaces in the Pacific and Asia**

Convenors: Timothy Sharp (*Australian National University*); Mark Busse (*University of Auckland*)  
Discussant: Chris Gregory (*Australian National University*)  
Babel G03 (*Lower Theatre*): **third of three sessions**

**Ethn02 Sex and the field: sex, power, and the production of anthropological knowledge**

Convenors: Natalie Araujo (*RMIT University*); Kalissa Alexeyeff (*University of Melbourne*)  
Discussant: Helen Lee (*La Trobe University*)  
Babel 106 (*Middle Theatre*): **third of three sessions**

**Land02 Moral horizons of land and place**

Convenor: Victoria Stead (*Deakin University*)  
Discussant: Michèle Dominy (*Bard College*)  
Old Arts-129 (*Theatre B*): **third of three sessions**

**Land03 Moral economies of food and agriculture**

Convenors: Thomas Reuter (*University of Melbourne*); Graeme MacRae (*Massey University*)  
Old Arts-124 (*Theatre C*): **third of three sessions**

**Med01 (Un)healthy systems: moral terrains of health equity**

Convenors: Debbi Long (*Centre for Ethics in Medicine & Society, Monash*); Sarah Kabanoff (*Hunter Medical Research Institute*); Maithri Goonetilleke (*Centre for Ethics in Medicine & Society, Monash*)  
Old Arts-103 (*Theatre A*): **third of three sessions**

**PGSEthn ANSA Postgraduate panel: ethnographic theory and practice**

Convenors: Michelle O'Toole (*ANSA*); Kara Salter (*University of Western Australia*)  
Old Arts-204 (*ELS*): **single session**

**Rel01 The social formation of wonder**

Convenors: Jaap Timmer (*Macquarie University*); Matt Tomlinson (*CHL/CAP, Australian National University*)  
Discussant: Michael W. Scott (*London School of Economics*)  
Old Quad-G17 (*Cussonia Court Room 1*): **third of three sessions**

**Tem02 Sustainability and resilience as moral orientations**

Convenors: Fiona McCormack (*University of Waikato*); Benedicta Rousseau (*University of Waikato*)  
Old Arts-156: **single session**

**19:30-21:00: Honours 'Zine launch, The Clyde Hotel, 385 Cardigan St, Carlton**

**19:30-21:00: HODs meeting/dinner**

## Thursday 3 December

**08:30-17:00: Reception desk open**

**09:00-10:30: Keynote, Old Arts-122 (Public Lecture Theatre - PLT)**

**Toward an Anthropology of Evil**

Nancy Scheper-Hughes (*University of California, Berkeley*)

**10:30-11:00:** **Tea/coffee, Grand Buffet Hall, Union House**

**11:00-12:30:** **Panel session 4**

**Dwe03 Material moralities of homes and housing**

Convenors: Anna Cristina Pertierra (Western Sydney University); Heather Horst (RMIT University)

Babel G03 (Lower Theatre): **first of three sessions**

**Ethn03 Intimacy & information: dilemmas of power, trust and property in the informant encounter**

Convenors: Carmen Cummings (Yamatji Marlpa Aboriginal Corporation); Timothy Pilbrow (Native Title Services Victoria & University of Melbourne)

Discussant: Jaap Timmer (Macquarie University)

Babel 106 (Middle Theatre): **first of three sessions**

**Ethn05 Morality and material culture studies**

Convenor: Gretchen Stolte (Australian National University)

Babel 204: **first of three sessions**

**Hier02 Morality and class**

Convenors: Amanda Gilbertson (University of Melbourne); Peter Howland (Massey University)

Old Arts-254: **first of three sessions**

**Hier04 The private/public politics of intimacy**

Convenors: Lara McKenzie (University of Western Australia); Hannah Bulloch (Australian National University)

Old Arts-124 (Theatre C): **first of three sessions**

**Imm03 Bio-legitimacy and mobilities 2.0: a challenge to human rights?**

Convenors: Casimir MacGregor (Monash University); Sverre Molland (Australian National University)

Old Arts-155 (Theatre D): **single session**

**Land01 Large-scale resource extraction projects and moral encounters**

Convenors: Monica Minnegal (University of Melbourne); Erin Fitz-Henry (University of Melbourne); Peter Dwyer (University of Melbourne)

Discussant: Phillip Guddemi (Bateson Idea Group)

Old Arts-129 (Theatre B): **first of three sessions**

**Med03 Moral dimensions of health, illness, and healing in a globalised modernity**

Convenors: Martha Macintyre (University of Melbourne); Assunta Hunter (University of Melbourne)

Old Arts-103 (Theatre A): **first of three sessions**

**PGSTem ANSA Postgraduate panel: online identity and worldview**

Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)

Old Arts-204 (ELS): **single session**

**Rel02 New perspectives on Muslim moralities**

Convenors: Christopher Houston (Macquarie University); Irfan Ahmad (ACU); Banu Senay (Macquarie University); Joel Kahn (University of Melbourne)

Old Quad-G17 (Cussonia Court Room 1): **first of three sessions**

**Rel03 In search of faith: itinerant religiosities and negotiated moralities in Asia**

Convenors: Sin Wen Lau (University of Otago); Bernardo Brown (National University of Singapore)

Discussant: Philip Taylor (Australian National University)

Old Arts-156: **first of three sessions**

**Tem05 Righteous futures: morality, temporality, and prefiguration**

Convenors: Assa Doron (Australian National University); Craig Jeffrey (University of Melbourne)

Old Quad-G18 (Cussonia Court Room 2): **first of three sessions**

**12:30-13:30: Lunch, Grand Buffet Hall, Union House**

**12:30-13:30: ANSA AGM, Old Arts-204 (ELS)**

**12:30-13:00: Book launch, Grand Buffet Hall, Union House**  
**Making Aboriginal Men and Music in Central Australia (Bloomsbury Academic 2016)**  
*By Åse Ottosson*

**13:30-15:00: Panel session 5**

**Dwe03 Material moralities of homes and housing**  
*Convenors: Anna Cristina Pertierra (Western Sydney University); Heather Horst (RMIT University)*  
*Babel G03 (Lower Theatre): second of three sessions*

**Ethn03 Intimacy & information: dilemmas of power, trust and property in the informant encounter**  
*Convenors: Carmen Cummings (Yamatji Marlpa Aboriginal Corporation); Timothy Pilbrow (Native Title Services Victoria & University of Melbourne)*  
*Discussant: Jaap Timmer (Macquarie University)*  
*Babel 106 (Middle Theatre): second of three sessions*

**Ethn05 Morality and material culture studies**  
*Convenor: Gretchen Stolte (Australian National University)*  
*Babel 204: second of three sessions*

**Hier02 Morality and class**  
*Convenors: Amanda Gilbertson (University of Melbourne); Peter Howland (Massey University)*  
*Old Arts-254: second of three sessions*

**Hier04 The private/public politics of intimacy**  
*Convenors: Lara McKenzie (University of Western Australia); Hannah Bulloch (Australian National University)*  
*Old Arts-124 (Theatre C): second of three sessions*

**Imm01 Individuality, incivility, immorality**  
*Convenors: Catherine Earl (Federation University Australia); Robbie Peters (University of Sydney)*  
*Old Arts-155 (Theatre D): first of two sessions*

**Land01 Large-scale resource extraction projects and moral encounters**  
*Convenors: Monica Minnegal (University of Melbourne); Erin Fitz-Henry (University of Melbourne); Peter Dwyer (University of Melbourne)*  
*Discussant: Phillip Guddemi (Bateson Idea Group)*  
*Old Arts-129 (Theatre B): second of three sessions*

**Med03 Moral dimensions of health, illness, and healing in a globalised modernity**  
*Convenors: Martha Macintyre (University of Melbourne); Assunta Hunter (University of Melbourne)*  
*Old Arts-103 (Theatre A): second of three sessions*

**PGSRel/Cre ANSA Postgraduate panel: religious moralities and creative practice**  
*Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)*  
*Old Arts-204 (ELS): single session*

**Rel02 New perspectives on Muslim moralities**  
*Convenors: Christopher Houston (Macquarie University); Irfan Ahmad (ACU); Banu Senay (Macquarie University); Joel Kahn (University of Melbourne)*  
*Old Quad-G17 (Cussonia Court Room 1): second of three sessions*

**Rel03 In search of faith: itinerant religiosities and negotiated moralities in Asia**  
*Convenors: Sin Wen Lau (University of Otago); Bernardo Brown (National University of Singapore)*  
*Discussant: Philip Taylor (Australian National University)*  
*Old Arts-156: second of three sessions*

**Tem05 Righteous futures: morality, temporality, and prefiguration**

Convenors: Assa Doron (Australian National University); Craig Jeffrey (University of Melbourne)  
 Old Quad-G18 (Cussonia Court Room 2): **second of three sessions**

15:00-15:30: **Tea/coffee, Grand Buffet Hall, Union House**

**15:30-17:00: Panel session 6****Dwe03 Material moralities of homes and housing**

Convenors: Anna Cristina Pertierra (Western Sydney University); Heather Horst (RMIT University)  
 Babel G03 (Lower Theatre): **third of three sessions**

**Ethn03 Intimacy & information: dilemmas of power, trust and property in the informant encounter**

Convenors: Carmen Cummings (Yamatji Marlpa Aboriginal Corporation); Timothy Pilbrow (Native Title Services Victoria & University of Melbourne)  
 Discussant: Jaap Timmer (Macquarie University)  
 Babel 106 (Middle Theatre): **third of three sessions**

**Ethn05 Morality and material culture studies**

Convenor: Gretchen Stolte (Australian National University)  
 Babel 204: **third of three sessions**

**Hier02 Morality and class**

Convenors: Amanda Gilbertson (University of Melbourne); Peter Howland (Massey University)  
 Old Arts-254: **third of three sessions**

**Hier04 The private/public politics of intimacy**

Convenors: Lara McKenzie (University of Western Australia); Hannah Bulloch (Australian National University)  
 Old Arts-124 (Theatre C): **third of three sessions**

**Imm01 Individuality, incivility, immorality**

Convenors: Catherine Earl (Federation University Australia); Robbie Peters (University of Sydney)  
 Old Arts-155 (Theatre D): **second of two sessions**

**Land01 Large-scale resource extraction projects and moral encounters**

Convenors: Monica Minnegal (University of Melbourne); Erin Fitz-Henry (University of Melbourne); Peter Dwyer (University of Melbourne)  
 Discussant: Phillip Guddemi (Bateson Idea Group)  
 Old Arts-129 (Theatre B): **third of three sessions**

**Med03 Moral dimensions of health, illness, and healing in a globalised modernity**

Convenors: Martha Macintyre (University of Melbourne); Assunta Hunter (University of Melbourne)  
 Old Arts-103 (Theatre A): **third of three sessions**

**PGSDwe ANSA Postgraduate panel: migration, identity, and place**

Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)  
 Old Arts-204 (ELS): **single session**

**Rel02 New perspectives on Muslim moralities**

Convenors: Christopher Houston (Macquarie University); Irfan Ahmad (ACU); Banu Senay (Macquarie University); Joel Kahn (University of Melbourne)  
 Old Quad-G17 (Cussonia Court Room 1): **third of three sessions**

**Rel03 In search of faith: itinerant religiosities and negotiated moralities in Asia**

Convenors: Sin Wen Lau (University of Otago); Bernardo Brown (National University of Singapore)  
 Discussant: Philip Taylor (Australian National University)  
 Old Arts-156: **third of three sessions**

**Tem05 Righteous futures: morality, temporality, and prefiguration**

Convenors: Assa Doron (Australian National University); Craig Jeffrey (University of Melbourne)  
 Old Quad-G18 (Cussonia Court Room 2): **third of three sessions**

**17:00-17:15: Break**

**17:15-18:45: AAS AGM, McMahon Ball Theatre, Old Arts**

**19:00-22:00: Conference dinner, Main Dining Room, University House**

## Friday 4 December

**08:30-16:00: Reception desk open**

**09:00-10:30: Keynote**

**Refracted time: from historicity to legal technique in the “comfort women” controversy**  
*Annelise Riles (Cornell Law School)*

**10:30-11:00: Tea/coffee, Grand Buffet Hall, Union House**

**11:00-12:30: Panel session 7**

**Cit03 Lost in transit: ethnographies of asylum seekers and refugees in Southeast Asia and the Pacific**

*Convenors: Gerhard Hoffstaedter (University of Queensland); Antje Missbach (Monash University)*  
*Old Quad-G18 (Cussonia Court Room 2): single session*

**Cre01 The art and sensibility of being ethnographic: moral responsibility and future orientations**

*Convenors: James Oliver (University of Melbourne); Sarah Pink (RMIT University)*  
*McMahon Ball Theatre: first of two sessions*

**Dwe02 Placing nomads**

*Convenors: Francesca Mosca (Australian National University); Andrew Leary (Australian National University)*  
*Babel G03 (Lower Theatre): single session*

**Ethn01 Research in the Pacific Islands**

*Convenor: Grant McCall (University of Sydney)*  
*Babel 204: single session*

**Hier01 Horizons of life, morals of age**

*Convenors: Bryonny Goodwin-Hawkins (University of Melbourne); Andrew Dawson (University of Melbourne)*  
*Old Arts-254: first of two sessions*

**Land04 The regulation of Indigenous heritage and policy in contemporary Australia**

*Convenor: Pamela McGrath (National Native Title Tribunal)*  
*Old Arts-124 (Theatre C): single session*

**Land06 The politics of resistance against unconventional gas exploration**

*Convenors: Michiel Köhne (Wageningen University); Elisabet Rasch (Wageningen University)*  
*Old Arts-129 (Theatre B): first of two sessions*

**Med04 Managing medical uncertainty**

*Convenors: Tarryn Phillips (La Trobe University); John Taylor (La Trobe University); Celia McMichael (La Trobe University)*  
*Discussant: Susanna Trnka (University of Auckland)*  
*Old Arts-103 (Theatre A): first of two sessions*

**Med05 Disease and goodness**

*Convenors: Jenny Munro (Australian National University); Sarah Richards (Melbourne University)*  
*Old Arts-152: first of two sessions*



**PGSHier ANSA Postgraduate panel: social hierarchies**

Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)

Old Arts-204 (ELS): **single session**

**Rel04 Moral highground? Magic, witchcraft and spiritual encounters**

Convenor: Violeta Schubert (University of Melbourne)

Old Quad-G17 (Cussonia Court Room 1): **first of two sessions**

**Tem01 Technological visions of the future: political ontologies and ethics**

Convenors: Jonathan Marshall (University of Technology, Sydney); Rebekah Cupitt (KTH Royal Institute of Technology)

Old Arts-155 (Theatre D): **first of two sessions**

**Tem04 Queering temporality: rethinking time in/from the anthropology of ageing**

Convenors: Shiori Shakuto (Australian National University); Benjamin Hegarty (Australian National University)

Old Arts-156: **first of two sessions**

**12:30-13:30: Lunch, Grand Buffet Hall, Union House**

**12:30-13:00: Book launch, Grand Buffet Hall, Union House**

**At Home in the Okavango: White Batswana Narratives of Emplacement and Belonging (Berghahn 2015)**

By Catie Gressier

**13:30-15:00: Reconciliation Action Plan (RAP) workshop, Arts Hall, 2nd Floor, Old Arts**

**13:30-15:00: Panel session 8**

**Cit02 Moral politics and the modern state: the crown and constitutional reform in post-colonial settler societies**

Convenor: Cris Shore (University of Auckland)

Old Quad-G18 (Cussonia Court Room 2): **single session**

**Cre01 The art and sensibility of being ethnographic: moral responsibility and future orientations**

Convenors: James Oliver (University of Melbourne); Sarah Pink (RMIT University)

McMahon Ball Theatre: **second of two sessions**

**Hier01 Horizons of life, morals of age**

Convenors: Bryonny Goodwin-Hawkins (University of Melbourne); Andrew Dawson (University of Melbourne)

Old Arts-254: **second of two sessions**

**Land06 The politics of resistance against unconventional gas exploration**

Convenors: Michiel Köhne (Wageningen University); Elisabet Rasch (Wageningen University)

Old Arts-129 (Theatre B): **second of two sessions**

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Convenors: Tarryn Phillips (La Trobe University); John Taylor (La Trobe University); Celia McMichael (La Trobe University)

Discussant: Susanna Trnka (University of Auckland)

Old Arts-103 (Theatre A): **second of two sessions**

**Med05 Disease and goodness**

Convenors: Jenny Munro (Australian National University); Sarah Richards (Melbourne University)

Old Arts-152: **second of two sessions**

**Rel04 Moral highground? Magic, witchcraft and spiritual encounters**

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Old Quad-G17 (Cussonia Court Room 1): **second of two sessions**

**Tem01 Technological visions of the future: political ontologies and ethics**

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Old Arts-155 (Theatre D): **second of two sessions**

**Tem04 Queering temporality: rethinking time in/from the anthropology of ageing**

*Convenors: Shiori Shakuto (Australian National University); Benjamin Hegarty (The Australian National University)*

*Old Arts-156: second of two sessions*

**15:00-15:30: Tea/coffee, Grand Buffet Hall, Union House**

**15:00-15:30: Book Launch, Grand Buffet Hall, Union House**

**Sex and Sexualities in Contemporary Indonesia: Sexual Politics, Health, Diversity, and Representations (Routledge, 2015)**

*Edited by Linda Rae Bennett and Sharyn Graham Davies*

**15:30-17:00: Plenary discussion ‘Engaging the Public: Making Anthropology Relevant’, Public Lecture**

*Theatre (Old Arts-122)*

*Convened by Gerhard Hoffstaedter (University of Queensland), with Greg Downey (Macquarie University), Tess Lea (University of Sydney) and Nancy Scheper-Hughes (University of California, Berkeley)*



# Panel and paper abstracts, in thematic streams

## Stream: Citizenship, politics and power

From belonging to social exclusion, this stream explores citizenship configurations and the state in late liberalism.

### **Cit01 The moral economy of citizenship in late liberalism**

*Convenors: Robin Rodd (James Cook University); Sally Babidge (University of Queensland)*

*Old Quad-G18 (Cussonia Court Room 2): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

As the quality of democracy changes in the 21st century, the nature and practice of citizenship must also be reconsidered. We ask what sorts of citizenship practices, embedded in what sorts of moral economies, are surviving the neoliberal 'waving of death'.

### **Lazy youth and burdensome citizens: pandemics of 'problematised' youth in Panama**

*Bibiana Huggins (University of Melbourne)*

In an international context, the 'punitive turn' in youth surveillance has increasingly pitted youth idleness, joblessness and disengagement against a moralising neoliberal rhetoric of personal unrighteousness and responsibility (Wacquant 2009). Under this logic, the government of young subjects sees moral rationalities transformed so that inactive youth become identified as problematic for society.

Drawing on 13 months of ethnographic fieldwork in Panama, this paper discusses the young Panamanian population known as *ninis* who do not work or study, instead preferring to pass their days playing computer games, sleeping, and acquiring brand name consumables. *Ninis* in Panama are often depicted as lazy and burdensome to a self-proclaimed modernising society whose new catch phrase was to *seguir adelante* (go forward, in Spanish). Viewed as 'parasites' and 'infantile', *ninis*' idleness was often met with anger and resentment from the general population and the media. Contrary to popular opinion however, *ninis* I interacted with exemplified a calculated decision making process and a high level of proactivity when choosing types of employment they preferred, the lifestyles they desired, and in measuring their own commitment to work.

This paper ultimately argues that definitions of activity and inactivity with respect to employment are subjectively being shaped in Panama by a dominant neoliberal-centred ethos. I suggest Panamanian *ninis* do actively engage with the contemporary moral economy through their rejections of work, unsatisfactory employment conditions and 'lesser than' lifestyles.

### **21st century socialism and Hiwi sociality: intersections and alternatives in Venezuelan democracy**

*Emma Scott (James Cook University)*

Popular disillusionment with liberal representative institutions gave impetus to the Bolivarian Revolution and its electoral success may be traced to the promise of a more inclusive, participatory, and protagonistic form of political economy, recently branded as 21st Century Socialism. Due to indigenous activism, part of this re-envisioning of citizenship consists of specific collective rights for indigenous peoples to redress historical marginalisation, reflect their particular political imaginaries and ensure self-determination. I examine Hiwi forms of political organisation and social well-being, through the lens of Overing's concept of the 'aesthetics of conviviality': the everyday production of a sociality through economic activities that balance the key principles of personal autonomy and collectivism. Indigenous sociality offers an enriching alternative to liberalism, which the Bolivarian project draws upon in its symbolic and practical construction of a new distinctly Latin American democracy. However, the State's discourse is often grounded in an essentialised view of indigeneity, which may overlook intergroup diversity and contradict the State's commitment to indigenous self-determination. I explore contemporary Hiwi social ways of being, in light of the national political structures, such as communal councils that offer increased yet standardised democratic participation, and global economic dynamics of the oil industry, which impede the process of territorial demarcation upon which indigenous political autonomy depends.

### **Societies of risk: remote indigenous communities and Norfolk Island**

*Richard Davis (University of Western Australia); Mitchell Low (University of Western Australia)*

In November 2014 the Western Australia Premier announced that his government intended to close around half of the state's 274 remote communities. Four months later in a very different part of Australia, Norfolk Island, the Commonwealth Government decided to abolish the Norfolk Island Legislative Assembly and Executive Council, ending a period, starting in 1979, of autonomous government there. In both cases, government invoked a rhetoric of 'failure leading to crisis', echoing earlier uses of failure to justify government intervention in Northern Territory indigenous communities in the mid-2000s. In all three cases, the revelation of concealed realities became a mobilising trope of government, given substance through official reports, hinted-at-official-information and leaks of classified documents.

Using these case studies we look at the use of secrecy and risk as means to identify concerns about social and individual security against broader characterisations of citizenship, community and sovereignty. We triangulate our discussion through reference to

Tim Rowse's distinction between people and population and Elizabeth's Povinelli's use of social tense in creating societies of risk.

### **The morality of work in a remote aboriginal community**

*Morgan Harrington*

The 'moral' value of work is deeply rooted in Western, capitalist societies (Weber 1930) and the discourse surrounding Aboriginal employment shows that the Australian Government considers it a 'moral' imperative to provide employment in remote Aboriginal communities. However, an economy of resource sharing based on very different notions of what is 'moral' continues to exist in many Aboriginal communities (Gould 1982; Altman 1987), challenging the success of this endeavor.

What are the obligations of remote Aboriginal people, as Australian citizens, to participate in the mainstream economy? How are these obligations undermined through pre-established cultural values? What are the obligations of the state to provide services to these communities, and how are these undermined by neoliberal economic policies?

In this paper I reflect on my role as the coordinator of an employment program – designed by a government underpinned by one set of moral values – in a remote aboriginal community with a completely different set.

### **Revisiting the citizen-subject of Aboriginal (central) Australia through the current neo-liberal paradigm of good governance**

*Sarah Holcombe (Australian National University)*

That the enactment of human rights operates through paradox is now well understood in political philosophy. This paradox is sharply defined in Aboriginal Australia where the governing of Aboriginal peoples was initially predicated on the denial of citizenship rights, now citizenship is itself the mechanism for neo-liberal reform via the paradigms of "good governance" as embodying democracy and elements of human rights (per Hindess 2002). Similarly to international post-colonial and developing States, this governance discourse has become the vehicle through which to channel the political moralities of responsabilisation, representation and accountability to remote Aboriginal communities.

This paper will explore the ways in which this instrumentalist discourse of good (corporate) governance operates in the space of human rights as a poor cousin. While I'm wary of submitting to a triumphalist human rights vision, political activists and development theorists understand the potential of human rights as emancipatory; as a pedagogy for the oppressed through consciousness raising about structural oppressions. In contrast the discourse sponsored by the state is coercive, intolerant of pluralism, dismissive of recognition and substantive rights in their language of entailment and obligation. Nevertheless, both discourses rest to varying degrees on the agentic or public citizen, as Ranciere states; "the Rights of man are the rights of those who make something of that inscription" (2004). This perhaps definitive paradox can be found in the tensions inherent in the self-community and the public-private distinctions and will be examined through a consideration of the Anangu politico-moral discourse of shame (kunta : kuntarringu).

### **Abandonment and citizenship in a Chilean mining town**

*Sally Babidge (University of Queensland)*

Calama, principal inland town of the Antofagasta region and service centre for the mines that surround it, is described by some Chileans as 'botado'; used up and abandoned by the flourishing mining industry. In a series of city-wide strikes from 2011-2013, Calama's citizens, workers and municipal leaders took to the streets to demand their share of the wealth. Partly in response to such demands, a program of corporate-state-citizen participatory developments was inaugurated - 'Calama PLUS' - and the renovation of the decaying Mercado Central building was an emblematic project within it. The case may be used to narrate the political economic conditions of citizenship framed in terms of EP Thompson's moral economy. However, as a corporate-community partnership, the Mercado Central development plan engaged certain rhetorical aspects of participation while working to make vulnerable the place of those citizens whose historical and contemporary activities in the Mercado did not fall within the ambit of the plan. Abandonment as a condition of liberalism and the forms of citizenship made possible are examined here through both the 'social projects' (Povinelli) that Calameño citizens undertake; thereby enduring and belonging, as well as social projects of the neoliberal state that enables and (quite literally) undermines it's citizens.

### **Migration and morality**

*Pauline Gardiner Barber (Dalhousie)*

Citizenship confers (and denies) bundles of rights even in liberal democracies where rights are theoretically universalized. Neoliberal citizenship policies valorize individual autonomy and market initiatives while eschewing state social programming. Canada, one of the few truly immigration-dependent countries has undergone radical restructuring of its immigration program in accord with neoliberal precepts, particularly with regards to neoliberalism's temporal priorities for labor and capital.

This paper examines the neoliberal underpinnings of Canada's restructured immigration program relative to the production of new citizens. Drawing from the ethnographic example of the Philippines, Canada's current top source country for permanent

and temporary migrants, questions of migration and morality will be articulated. Particular emphasis will be accorded: i) the transnational refractions of Canada's "just-in-time" priorities read against the history of Philippine neoliberal labor export; ii) how neoliberalism creates temporal dissonance with regards to past, present, and future potentialities and, iii) migrants' precariousness of citizenship ambition in both countries.

### **Competing notions of 'good citizenship' in the Turkish political arena**

*Sabine Mannitz (Peace Research Institute Frankfurt)*

While the Turkish democratization seemed to gather pace during the first years of the AKP government that has been in office since 2002, the street fighting confrontations in the "Gezi Park protests" in Istanbul and other Turkish cities in 2013/14 revealed a rift between the leadership of the ruling party and considerable parts of Turkish society. Different ideas of citizenship surfaced in these clashes. The political polarization went along with different extents to which the conceptions of good citizenship that protesters and government officials pitched against each other were morally loaded. An analysis of the competing normative discourses and of citizenship practices shows that the ruling AKP – by combining religious politics with a liberal, democratic movement – triggered a liberalization of civic culture in Turkey, as an unintended consequence of the effort to "raise a conservative and democratic generation embracing the nation's values and principles" (then Prime Minister Erdogan, 2012). Exactly the question what makes up the latter is at issue in the ongoing confrontations, and due to the modernization that Turkish politics underwent in the AKP era. With an eye to dismantling the traditional (secularist) principles of Kemalism which had informed Turkish citizenship since 1923, the AKP succeeded in opening up the country's public space for particularistic positions. Yet the resulting increase in the visibility and normalcy of Turkey's societal heterogeneity is being made a core value by those who use the symbolic power of citizenship (Bourdieu) against the AKP's moral authoritarianism.

### **The Good, the Bad and the really Bad: politics and bureaucracy in a post-GFC Iceland**

*Helena Onnudottir (University of Western Sydney)*

In Iceland, political corruption, personal greed and flawed individuals have been popular topics in public media, for decades and with the advent of social media such topics have gained additional avenues which allow the everyday person to become an active participant in the reflections and 'reports' constructed through online forums. This became very evident on the 16th of February, when Sigurdur Einarsson – one of the CEOs of Kaupthing, an Icelandic bank which failed in the course of the 2008 GFC – was sentenced to four years in prison by the High Court of Iceland. Following the sentencing, RUV reported in detail on the sentencing and then contacted Sigurdur via videophone call to London. A supposedly short call, turned into rather farcical conversation, where through bad connection a slurring Sigurdur attempted to express his feelings at the time.

Immediately after, Facebook came alight with emotive postings, expressing everything from personal disgust, to pity and criticism. The initial discussion concentrated on speculations about the possible drunken state of Einarsson, but soon the concentration turned to a debate about ethical conduct: Was it right for RUV and Bogi (the reporter) to interview Sigurdur so soon after he received news of the verdict? In the span of only few minutes, the online discussion turned from revulsion and loathing, to critical, moralistic attack on the oldest television station in Iceland. This paper explores the manner in which the Icelandic bank failures have been cast as moral tales, populated by a cast of greedy and corrupt individuals.

### **Cit02 Moral politics and the modern state: the crown and constitutional reform in post-colonial settler societies**

*Convenor: Cris Shore (University of Auckland)*

*Old Quad-G18 (Cussonia Court Room 2): Fri 4th Dec, 13:30-15:00*

This panel explores the changing nature, symbolism and moral authority of the State in post-colonial settler societies. More specifically, it uses debates on constitutional reform and the discourse of the 'Crown' to interrogate the State's moral claims to sovereignty and legitimacy.

#### **Moral horizons and the modern state: opening up the 'black box' of constitutional monarchy**

*Cris Shore (University of Auckland)*

In his seminar essay, Philip Abrams (1977: 58) argued that the State 'is not the reality which stands behind the mask of political practice. It is itself the mask which prevents our seeing political practice as it is.' Since Abrams, anthropologists have emphasized the importance of studying the 'state idea' and 'state effects' treating the modern state not as a reified given, but as an ideological or cultural artifact that creates the illusion of its own coherence. This paper asks, how is that illusion of coherence created and how are those state effects produced? These questions are particularly salient in post-colonial settler societies that retain Queen Elizabeth II as their head of state. Often referred to as 'the Crown', the state system of constitutional monarchies provides a fascinating exemplar of Abrams's thesis. As conceptual placeholder for the state, the Crown also illustrates key aspects of the way that contemporary sovereignty operates and has adapted the medieval principle of The King's Two Bodies (Kantorowicz 1957).

This paper argues that the Crown in Australia and New Zealand is an enigmatic entity rendered opaque and invisible by its own success and seeming naturalness. It is 'black box' in Latour's (1999) sense of the term. Yet it also provides a lens for analyzing the operation of the state in constitutional monarchies. The paper provides an introduction to the panel, to the methodological challenges of studying the state, and to the Crown's constitutional claims to moral authority.

### **Can the Crown do wrong? The state as a moral actor in New Zealand**

*Jai Patel (University of Auckland)*

The Crown in New Zealand has always occupied a moral position; it is perceived as apolitical, as the fount of justice, and is associated with honour and due process. The Crown is often understood to mean the State, but I suggest that it also bestows a moral character on the State and is central to its legitimacy.

In the 1800s, the King could do no wrong. The Crown's presence in New Zealand was deemed a moral necessity and the concerns of settlers were allayed through Crown Law and Crown Land. Today however, the Crown's moral character is contestable; the Crown can not only do wrong, but has done wrong. This is clear, for example, in *Banks v Queen*, the Crown Proceedings Act, criticisms of the Royal family, in republican discourse and through the Crown's acknowledgement of its breach of Treaty principles. At the same time, the Crown maintains its moral authority by apologising for past transgressions against Maori and by prosecuting in high profile legal proceedings. The Crown upholds moral standards through oaths and the honours system, and has been indigenised and modernised to try to accommodate all New Zealanders.

This paper asks: what does it mean when people say the Crown argues a case, or apologises for past grievances? What would be at stake for the legitimacy of the State if the Crown was replaced? I suggest that changes in the Crown's moral accountability arise from its changing meanings and its ambiguous place in New Zealand's constitutional arrangement.

### **Grounding future heads of state in Country**

*Sally Raudon (University of Auckland)*

The Crown in Australia, as embodiment of the state, is largely concerned with executive control and management over resources, minerals and territories – land – but arguably without some of the parallel obligations of honour which underpin the crown in other common law countries. Consequently, the Australian Crown remains a contested notion which sits uncomfortably and reluctantly in public discourse.

Yet Queen Elizabeth II remains Australia's Head of State. This is what most Australians popularly associate with the crown, and rightly so because constitutional monarchy depends on the legal fiction of the monarch's two bodies, corporeal and incorporated. However, any sovereign necessarily requires moral legitimation and ideally should embody the land over which they rule. This task is complicated when that ruler is foreign. Through royal visits and gap years, the Crown's corporeal embodiment – the royal family – regularly circulate through the Commonwealth, reminding Australians of shared histories, genealogies and kinship, worldview and claims on shared cultural treasures.

Royal tours make reciprocating claims on Australia, often through carefully cultivating relationships between individual royals and Australian soil. They go outback to remote stations and settlements, wrestle crocs, and plant trees. Royals participate in events rich with notions of sacrifice, such as Anzac and military memorials, which are understood to have secured Australia's lands from her enemies. By grounding future kings in Country, the taken-for-granted concept of the crown can be reconciled with and naturalised in the land it rules.

## **Cit03 Lost in transit: ethnographies of asylum seekers and refugees in Southeast Asia and the Pacific**

*Convenors: Gerhard Hoffstaedter (University of Queensland); Antje Missbach (Monash University)*

*Old Quad-G18 (Cussonia Court Room 2): Fri 4th Dec, 11:00-12:30*

This panel addresses individual and collective refugee and asylum seeker experiences of lives in limbo in Southeast Asia and the Pacific.

### **Navigating through discretionary and un(der)-regulated transit in Indonesia**

*Antje Missbach (Monash University)*

The absence of an overall legal framework for dealing with asylum seekers and refugees has given way to ad hoc procedures, which often lacked in consistency and sustainability. In particular immigration detention has been un(der)-regulated, which in turn gave way to the development of illicit practices among a number of state officials.

Assuming that asylum seekers would not stay for the long term in Indonesia, the Indonesian government gave way to such laissez faire attitudes and thus for many years has not only refrained from enforcing strict migration control, but also from producing standard operation procedures for immigration detention centres and other forms of community detention. With the



closure of irregular pathways to Australia since September 2013, however, the Indonesian government can no longer afford its 'benevolent neglect' vis-à-vis the asylum seekers, as most of them will remain in transit in Indonesia for much longer. Binding regulations for their handling are necessary in order to prevent corrupt practices in detention centres and unjust 'special treatments' among certain ethnic groups.

The paper sheds light on the discretionary powers held by the heads of Indonesian detention centres in order to explain their impact on the treatment of asylum seekers and refugees in detention and it explains the logic behind the ongoing un(der)-regulation.

### **The role of religion in providing sanctuary in Malaysia**

*Gerhard Hoffstaedter (University of Queensland)*

Malaysia has a mixed track record in providing Muslims with refuge, yet it increasingly lays claims to being an Islamic country. The refugee convention and its protocol, meanwhile, have been under intense scrutiny and their ideals are increasingly ignored or circumvented by some of their signatories. This paper explores alternatives to signing up to the convention in providing protection spaces for refugees outside of the convention. Using Malaysia as a case study the paper argues that the Islamic concept of sanctuary has historical application and potential to allow for the temporary and long term integration of vulnerable populations in the region. This also comes with numerous caveats and problems of its own, but considering the large refugee case load in the Muslim world it offers one alternative based on practice in one OIC country.

Ethnographic vignettes from fieldwork with Somali, Rohingya and Afghan refugees demonstrates the limitations of such an approach as well as the possibilities it affords. This paper argues that refugee policy in the region needs to move beyond the conventional durable solutions based on a rights framework that is increasingly meaningless.

### **Being undocumented: strategies of Rohingya families to secure their lives in Malaysia**

*Josee Huennekes (Swinburne University of Technology)*

Rohingya in Malaysia live a life of precariousness. Fieldwork among Rohingya families living in the suburbs of Malaysia's capital Kuala Lumpur reveals they develop strategies to make their lives less precarious.

The UNHCR in Malaysia has been working towards integration for the Rohingya, who have been fleeing Myanmar for decades as a response to the ongoing conflict in its Rakhine state. However, successful integration of the Rohingya community in Malaysia faces a number of basic impediments. Without legal status, without being able to send their children to school, with difficulties obtaining health care and without work rights, Rohingya are essentially living a life of informality. Officially they cannot work, save money in a bank, rent an apartment, drive a car or even a motorcycle.

Yet, Rohingya have developed resourceful ways to overcome these obstacles and to make life more robust. What is more, as much as their undocumentedness limits the Rohingya, being undocumented also creates opportunities to carry out vital activities that take place outside official frameworks.

Based on extensive field research among four Rohingya families living in the suburbs of Kuala Lumpur this paper explores how these Rohingya families experience being undocumented in their daily lives as well as the ways in which Rohingya build more secure lives for themselves and their families.

### **'NO WAY. You will not make Australia home': the moral and political paradoxes of NGOs and volunteers providing services to asylum seekers in Melbourne**

*Tess Altman (University College London)*

Since the 2013 Regional Resettlement Arrangement, public commentary has focused on the inhumane conditions of Australia's offshore processing centres. In fact, most asylum seekers (approx 29,000 out of 33,000) are precariously positioned onshore, in the Australian community. Having arrived since the 2012 policy decision that 'unauthorised' migrants would 'never be settled in Australia', they remain on temporary visas and may eventually be resettled in a third country. Living below the poverty line under controlled conditions that deny work rights and provide a stipend less than a welfare benefit, many depend on NGOs and volunteers to help make ends meet.

This paper is based on ongoing fieldwork exploring the political and moral subjectivities of such volunteers and NGOs working with asylum seekers in Melbourne. I examine the neoliberal conditions that have led to the rise of a mixed economy of welfare provision that disproportionately places NGOs and volunteers at the centre of service delivery to asylum seekers. I also grapple with the moral and political paradoxes of providing humanitarian aid to asylum seekers, paradoxes that have been explored elsewhere by anthropologists such as Didier Fassin and Miriam Ticktin and involve tensions between humanitarianism and securitisation; compassion and repression; hospitality and hostility; governance and resistance. I end by considering whether NGOs and volunteers have the potential and capacity to challenge current policy settings and advocate for progressive political and social change.

## Stream: Dwelling

Emplaced relationships, both mobile and sedentary, are investigated, from the moral dimensions of nomadism, to those of the home, marketplace and prison.

### **Dwe01 Morality and marketplaces in the Pacific and Asia**

*Convenors: Timothy Sharp (Australian National University); Mark Busse (University of Auckland)*

*Discussant: Chris Gregory (Australian National University)*

*Babel G03 (Lower Theatre): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

Marketplaces are central in the lives and livelihoods of urban and rural people in the Pacific and Asia. This session will explore these spaces of contestation, belonging and exclusion, and the moral considerations market actors negotiate in their daily interactions with known and unknown others.

### **Morality and the concept of the market seller among Gahuku-Gama**

*Mark Busse (University of Auckland)*

In his 1955 article “Morality and the Concept of the Person among Gahuku-Gama”, Kenneth Read argued that moral evaluation among Gahuku-Gama of the Eastern Highlands of Papua New Guinea in the early 1950s did not operate from a fixed perspective of universal obligation but instead depended on social context and the particular social, and especially kinship, relations involved. On the basis of this, he argued that Gahuku-Gama conceptualize persons as “social individuals” rather than as persons distinct from their social statuses and social relationships. Discussions of Melanesian personhood have, of course, been prominent in the anthropology of the region in the 60 years since Read’s article, a period which has seen enormous social and economic change in Melanesia, the Papua New Guinea Highlands, and indeed among people who Read called Gahuku-Gama. In this paper, I take up themes of morality and personhood in the contemporary context of the Goroka fresh food market where Gahuku-Gama, and their culturally-similar neighbours, transact food both with people with whom they have, and do not have, previous social relations. In particular, I examine contemporary moral evaluations of production and work, gift and commodity exchange, and social obligations to kin and non-kin, and the implications of those evaluations for contemporary concepts of personhood.

### **Money matters: market moralities and the Vietnamese personhood in the context of irregular migration to Russia**

*Lan Anh Hoang (University of Melbourne)*

Drawing on an ethnographic research on Vietnamese migrant traders in Mafia-controlled wholesale markets in Moscow, Russia, I seek to reveal the complexities and contradictions in the ways the Vietnamese personhood is imagined and negotiated at the intersection of mobility, class, and ethnicity. The vast majority of the estimated 150,000 Vietnamese immigrants in Russia live in irregular status for indefinite periods of time with minimal settlement prospects. Post-communist Russia with a fragile economy, an extremely restrictive (and heavily corrupt) migration regime and disturbing levels of hostility towards foreign migrants proves to be a particularly unwelcoming host society. The routinisation of uncertainty and precariousness in everyday life holds both productive and destructive potential for social relationships. Through the conceptual lens of the notion of uncertainty, I discuss how Vietnamese men and women negotiate their collective identities as well as construe themselves as distinctive individuals in the course of migration. Central to my inquiry is the question of how money features in people’s meaning making of the moral self and their navigation of market life. Money, Zelizer (1997: 19) notes, is a socially created currency, ‘subject to particular networks of social relations and its own set of values and norms.’ In the transnational life of Vietnamese irregular migrants, money emerges as a new anchor against which social relationships are benchmarked and around which social values and norms are redefined.

### **Market places, belonging and exclusion: Malaysian Borneo**

*Jennifer Alexander (Australian National University)*

This paper discusses market place research in Malaysian Borneo primarily from the viewpoint of belonging and exclusion. I examine how market place actors, interact with each other, taking note of their language usage and ethnicity.

The most important markets in regard to this paper are the recently established Asap fresh foods market, and the even more recently established open air fish and game market at the Bakun jetty. The latter two are of prime importance because they were both set up in response to a government scheme which displaced fifteen longhouses from the Balui River to a new location. Their river became a lake and their land was largely submerged beneath the waters of the lake. Recent events have enabled the displaced people to claim exclusive rights to the numerous fish in the lake and game in the remaining forest, but contestation from government bodies and other ethnic groups with only tenuous ties to the area make the position of the indigenous Orang Ulu of the Balui/Rejang River rather precarious. Sovereignty over their domain, officially degazetted in the late 1990s, once again becomes an issue but this time the Orang Ulu of Asap/Koyan are united in their claims, and each and every longhouse in the Bakun Resettlement Scheme is striving to capture its share of the market as well as repossess the land and waters they involuntarily surrendered to the State for the ‘good of the nation’.

## **Morality of sellers at corner markets in Goroka Town, Papua New Guinea**

*Kinagita Yasi (University of Goroka)*

Selling at corner markets is an important economic activity in Papua New Guinea. Corner markets refer to smaller markets that are operating along the road sides or in the settlements. Corner markets are very common in both the urban centres and the rural areas of the country. People sell their own fresh food crops or either buys other producers crops in large quantities and resells to earn money in turn to buy store goods such as soap, oil or salt. In Melanesian societies, people help each other through contributions in cash or kind to sustain the social aspects of their lives. People also sell at the corner markets to meet their other obligations such as hospital bills, school fees, bride price, compensation and other exchanges. This research paper is based on face to face interviews with vendors in Goroka's corner markets. The presentation will discuss the findings of this research and in particular the reasons why the seller's sell at the corner markets and thus, elaborate on the beneficial aspects of selling at the corner markets. Furthermore, the research paper will morally clarify on the accusations of the black market that are made, unjustly, against the people selling in the corner markets.

## **Equality and morality in Melanesian markets**

*Elizabeth Cox*

Public markets in Melanesia are traditionally planned, managed by rural or urban councils. During the colonial period they operated with standard by-laws and taxing regimes adapted from the Commonwealth tradition. But the bylaws, rules and regulations have commonly fallen into decline and disuse post independence. Women have always dominated markets as vendors while men have tended to assume control of day-to-day management and finance. Weak local governance combined with low recognition of the importance of markets in local and household economies, and women's pivotal role within that, have resulted in neglect, stagnation and decline of market facilities, conditions and governance. Heightened disempowerment of women and criminal impunity have become the 'new normal'. The propensity of men located at every level of local government structures, systems and staff, to exploit the gender relations of power and weak market governance for their own gain, reveals the immorality that underpins enduring inequality. Recent efforts to research, analyse, address and change the discriminatory status quo and enable women's economic and political empowerment in a new era for marketplace development are presented and appraised. Key principles for a renewed development paradigm centered on equality, participation, morality, and civility are proposed.

## **Morality in a Mosbi market**

*Fiona Sonia Karejo Hukula*

This paper presents findings from several months of ethnographic research at the Tokarara Village Court. The focus of the research has been on the Village Court, however given that the Village Court is situated at the Tokarara Market various issues relating to morality are presented. The market provides a specific space where issues of moral concern are raised in a very public manner. Considering that matters of sexual indiscretion is one of the top two reasons why people access the Tokarara Village Court, the Tokarara market becomes a lively hub of community conversation on a Monday morning and on other days when mediation is taking place.

In addition to housing the local Village Court and community mediation processes, the Tokarara market hosts vendors who publicly sell the prohibited betelnut (buai). The sale of buai adds another dimension to ideas of morality as buai sellers and their customers openly disregard municipal authority by continuing to sell and buy buai. This disregard for the recently introduced law has led to frequent, often violent raids and clashes between police and buai sellers. To this end, this paper will examine the moral dimensions of the Village Court, the buai ban and police brutality in the context of the Tokarara market.

## **The Goroka market: contending masculine notions of shame and aspirations for modernity**

*Olivia Barnett - Naghshineh (Auckland University)*

The Goroka marketplace has been a space occupied mainly by women selling their fresh food produce since its beginnings in 1957. Highland's ideologies of gender have contributed and legitimised this, whilst the state's management of the space is entirely carried out by men – engendering the marketplace with multiple power hierarchies. To sell fresh produce in the market is something perceived as shameful to many men in the highlands. However men make up roughly 10% of market vendors and this appears to be on the increase. The men that do sell food in the market often justify overcoming initial embarrassment through terms of making 'a good life'. This paper will examine the kinds of narratives that are used to justify why marketing of fresh produce is the pursuit of women, particularly mothers, and not men and how these are contented with modern discourses of aspiration. Overall the notion of 'sem' (Tok Pisin for shame or shyness) that is given to explain why men do not sell in the market is due, in part, to concerns about a public recognition of poverty. Yet the men gaining a monetary income from selling in the market is understood as preventing them from suffering such poverty that others are shameful of. Selling in the market does not necessarily challenge broader constructions of gender, but does demonstrate some of the ways in which gender as actions, as understood by Strathern (1988), can be blurred through economic activity.

### **Women making value in urban informal settlements in Port Moresby, Papua New Guinea**

*Michelle Rooney (Australian National University)*

For many women living in urban settlements in Papua New Guinea, childcare, waiting in queues to fetch water, collecting firewood and attending to domestic and community engagements, means that local settlement public market spaces are not a practical avenue for making money. Low incomes and dynamics of crime and violence in cities create local economic conditions that are rather insulated from the broader city economy. In this context small house-road stalls, located at homes or on nearby roads, because of their proliferation and availability to the public, provide a similar function to public market places as spaces to make money.

House-road vending stalls are at the same time public and intimate spaces where the vendor, usually a woman, embodies and leads contestations between spheres of value. In a context of scarcity and inequality, making money, morality and local ascriptions of value involve tension between the public ethos of what custom says about helping others and personal morality in which daily budget dilemmas are reasoned. House-road stalls are sites where the intimate and gendered sphere of household money making, marked by male wage employment and female house-road vending, comes head on with the public ethos of sharing and supporting others during times of scarcity. These interplays between money making spheres, money scarcity and value as they unfold at house-road stalls are the focus of this paper.

### **Haggling highlanders: marketplaces, morality and middlemen in the Papua New Guinea betel nut trade**

*Timothy Sharp (Australian National University)*

Early studies of modern Melanesian marketplaces emphasised the suppression of competitive trade practices, including the absence of haggling. The character of marketplaces has changed since these early observations. Competitive practices, if sometimes subdued, are now a feature of marketplace exchange. In the Papua New Guinean betel nut trade, characterised by long-distance wholesaling and the proliferation of intermediaries, competitive trade practices are especially prominent. Highland betel nut traders pride themselves on their ability to push buying prices down, much to the frustration of lowland betel nut producers. But while competitive practices are now prevalent, they are not without moral contestation. In this paper I explore the morality of negotiations around price and value in contemporary betel nut marketplaces. In doing so, I examine the social relationships and power asymmetries between transactors, the specificities of the trade, and betel nut's moral ambiguity.

### **Discussant**

*Chris Gregory (Australian National University)*

## **Dwe02 Placing nomads**

*Convenors: Francesca Mosca (Australian National University); Andrew Leary (Australian National University)*

*Babel G03 (Lower Theatre): Fri 4th Dec, 11:00-12:30*

This panel aims to explore the moral, political and affective dimensions of 'nomadism', a categorisation that does not account for emplacements that are temporally and spatially complex and often at odds with the imperatives of modernity.

### **Deleuzian nomadic movement on the Thai-Burmese border**

*Ruth Constantine*

In this paper, I will discuss some of the complexities around issues of undocumented movement and rhizomatic nomadic crossings along the Thai-Burmese border. In considering Deleuze and Guattari's concepts on nomadic movement and rhizome theory, I look at how my participants are indeed individual rhizomes who are acting out of response and reaction to the state apparatus that has failed them in a number of ways. In each participant's migration narrative, their nomadic movement is impelled or explained by a specific set of circumstances that are intrinsically linked to state failure (i.e. their movement is merely an innovative solution to their predicament or difficulty). I suggest that this resistance to the state apparatus is a largely un-noted consequence of nomadic action, rather than a deliberate product of nomadic conscious thought. In this view, the state's re-territorialising of the concept of migration is a way to sanction and control the innovative nomadic movement. These efforts often create a criminalization framework around migration regulation issues, which is explicitly moral in tone and practice as it presents the nomads as transgressors from the controlled and approved methods of movement. However, these irregular movements and nomadic crossings exist outside of the state apparatus largely because the state has failed those populations most vulnerable that exist on its periphery.

### **Moral confrontations: mobility, sedentarism and the struggle for place**

*Andrew Leary (Australian National University)*

For many, the term Bedouin congers images of nomads navigating vast oceans of sand in an insatiable search for water. Bedouin were characterised as the scourge of farming communities on the desert-fringe and the human representation of the war between the "desert and the sewn" the struggle for survival of arable lands against the inexorable encroachment of the desert. For those



who ruled the sedentary populations of the desert fringe Bedouin have always represented chaos. But this point of view is embedded in ways of life and forms of social order quite different to those that shaped Bedouin life. They carry a morality that does not contain the morality of Bedouin social life. Indeed the characterisation of Bedouin as nomads does not contain the historical diversity of a way of life in which mobility figured as one option among many, including sedentarism, available for meeting the changing socio-political conditions of life on the fringes of empire. Often those settled communities on the desert fringe that fell prey to marauding Bedouin were Bedouin themselves and where, perhaps, liberated from Ottoman rule; for a time at least.

These views of Bedouin mobility and lawlessness have carried on into the modern era, and are often used as a moral justification for the forced displacement, settlement and “development” of Bedouin. This paper investigates the struggle of the Bedouin of Petra as they fight for their homeland against the imperatives of the tourism-industry, aspirations of the Jordanian state and competing claims to Petra.

### **Is nomadism amoral? Sedentarisation and ‘nomad’ identity among Romani people in Rome**

*Francesca Mosca (Australian National University)*

The stigmatisation of nomadism has a long history in Italy, which predates Giuseppe Mazzini’s infamous definition of people without a country as “the bastards of humanity”. To this day, ‘nomads’ is the everyday and legislative name that non-Roma Italians use to refer to Romani people. The mass media, policy, and everyday understandings of Roma/Gypsies suggest that they are untethered from the land on which they reside, and that they do not belong because their culture entails uncontrollable mobility. One of the important consequences of the stigma of nomadism is the institutionalisation of ‘nomad camps’, where approximately a third of Italy’s Roma are made to reside. Here, disconnected from the social fabric of the city, apart from day-to-day interaction with Italians, people live lives of forced emplacement, which contrast sharply with the popular image of the carefree wanderers the nomad label conjures. One of the implications of nomadism is that it is amoral, because morality is implicitly tied to emplacement in Italian ways of framing discourses of belonging. This paper analyses some of the ways in which the Italian state, and non-Roma Italians, frame nomadism, and the responses this elicits from the inhabitants of the ‘nomad camps’.

### **Dwe03 Material moralities of homes and housing**

*Convenors: Anna Cristina Pertierra (Western Sydney University); Heather Horst (RMIT University)*

*Babel G03 (Lower Theatre): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

This panel seeks to bring together new research that takes homes, houses and housing as central objects of ethnographic inquiry. What particular contributions can anthropologists make to understanding how houses are imagined, constructed, distributed, inhabited, furnished, improved or discarded?

### **Vernacular modernities: exploring housebuilding practices in Latin America and the Philippines**

*Anna Cristina Pertierra (Western Sydney University)*

This paper presents a series of vignettes to reflect upon how and why building or renovating a house is a process through which people materialise urban modernities that – despite their diverse contexts – appear remarkably consistent in terms of aesthetics, form and function. Across three different examples drawn from longstanding ethnographic work in Cuba, Mexico and the Philippines, I consider a number of recurring features in vernacular housebuilding practices that appear to achieve an aesthetic of emerging lower-middle class modernity. In all three case studies, bunker style ‘starter homes’, flat roofing, and enclosed air-conditioned spaces are worked towards over periods of years through intermittent renovation, such that renovating the home often becomes the central material marker through which family prosperity, or lack thereof, can be measured. This paper is a starting point for work in progress which suggests house-building and renovation practices in large cities of Southeast Asia and Latin America as one possible location from which vernacular modernities – versions of modernity as they are lived and practiced on the ground – can be investigated and theorised.

### **The materiality of aspiration**

*Heather Horst (RMIT University)*

Within the discipline of anthropology the relationship between homes and aspiration have been commonly noted. Yet there remain few studies of the ways in which building aspirations are imagined and realized through the material culture of the home. This paper draws upon ethnographic research in Jamaica to understand the role of materiality in shaping, structuring and making evident possible futures. From the accumulation of building materials such as cement blocks, concrete, tiles, steel and paint to the imagined designs and structures of home, I discuss three core ethnographic examples that highlight the pathways to personhood that are part and parcel of the experience of aspiration. These pathways include property acquisition practices for rural Jamaicans living in and around family land, the provision of housing and home ownership in the national imagination through the development of major urban developments in the 1970s and 1980s; and finally the role of migration as a route to home ownership through a focus upon the increase in return migrants and return migrant communities. I conclude by reflecting

upon the ways in which collecting building blocks, concrete, tiles, steel and other materials become part of the personal and national narratives of progress and development.

### **Sustainable homes? Messy futures in a contingent world**

*Sarah Pink (RMIT University)*

In this paper I explore the relationship between how people aspire to live in environmentally sustainable ways in their homes, how they imagine possible sustainable activities, and the contingencies of everyday life that frame the ways in which everyday mundane forms of sustainable living actually emerge.

In doing so I unpack the messy and contingent ways through which particular forms of environmentally sustainable activities become part of people's imaginary, practical or possible lives. I will argue that environmentally sustainable everyday life in the home is usually necessarily partial. It is constituted and navigated through a range of practical material, sensory and imaginary activities, narratives and desires. However it is always entangled with the contingency of life as it is lived out, wider ambitions and complex socialities.

What then does an equally messy and contingent future mundane everyday life look like – and how does it compare with the visions driven by the technological 'possible' that features so centrally in futures initiatives.

### **Taking shelter at home: cyclones and decision making in the Australian tropics**

*Hannah Swee (University College London)*

Far North Queensland, a region in the Australian tropics, experiences a cyclone season between November and April which is part of its annual cycle of weather. For the people who inhabit this region cyclones are regular events and many aspects of life are influenced by the anticipation that cyclones will occur. In particular, the home plays an important role since, in the majority of cases, people stay at home to shelter from cyclones. Thus, the decisions that relate to the home are crucial. In this paper I will discuss how cyclones influence decision making in relation to the home in Far North Queensland. I will focus on both the decisions that are made when a cyclone is imminent as well as those that are made throughout the year that often get overlooked as things that "go without saying". From the maintenance of the home to purchasing the objects within it or pruning the trees in the garden, these decisions can have serious consequences when a cyclone makes landfall not only for the person who made the decision but for their neighbours and local community as well. For instance, regularly pruning trees may make the difference in whether its branches fall and destroy a neighbour's roof or window. Through my discussion, I will explore how these decisions involve negotiations in which moral choices are weighed against perceived future outcomes for both the individual and their local community.

### **Navigating distance and proximity: the moral value of homes, housing and the long distance work commute in a neo-liberal era**

*Aileen Hoath (Curtin University); Fiona Haslam McKenzie (University of Western Australia)*

Housing, viewed through the lens of accommodation shortages, equity issues, wealth accumulation, development potential and associated labour and infrastructure requirements in Western Australia related to the recent globally driven mining boom has been a central concern for policy makers and industry, employees and impacted communities, and various social commentators. Solutions to the twin mine related issues of housing and labour scarcity have frequently been contentious.. The geography of Western Australia results in major mining projects located in sparsely populated remote regions distant from urbanised population centres. While the construction of company towns provided a solution from the 1960s, increased aviation capacity, government retreat from remote interventions and a corporate turn toward greater labour flexibility, saw a rise in Fly-in Fly-out (FIFO) workforce arrangements from the 1980s. The arrangements, where workers leave home and family to live in on-site camp accommodation for regular intensive compressed shift rosters, has been interpreted through a hegemonic neoliberalism lens, as disruptive and disempowering of labour solidarity, community, and the norms of family life. Housing emerges as a crucial normative element of modern domestic life. FIFO participants are simultaneously represented as victims and agents of disruptive capitalist development. Aligning with scholars who reject 'strong or idealised theories' of neoliberal globalisation for a theory of contingency and hybridity, allows this the authors of this paper to seek out and explore the spaces around dominant policies and practices in which FIFO workers and families navigate the challenges of intermittent separation and intimacy, and enact particular notions of housing, home and domestic life.

### **Morality and marketplace in the Auckland housing market**

*Jane Horan (University of Auckland)*

The Auckland housing market is superheated. The distillation of value as price that takes place in the intensity, drama, and performance of housing auctions, and the discursive affective space that this marketing is part of in terms of the creation of value that is happening in the Auckland housing market, speaks to an explicitly neoliberal version of morality as per 'late capitalism' that is evolving in New Zealand.

The New Zealand residential housing market is considered to be one of the most expensive in the world. House sales in Auckland constitute more than three quarters of this market and the monetary value of houses in the region is escalating at almost three times the rate of the rest of the country. The commentary about the Auckland housing market, depending on to whom or which organisation you listen to, tells a story of the triumphant prosperity of the New Zealand economy at one extreme, or is a case in point of rampant and growing inequalities in New Zealand at the other.

Standard economic analysis looks at the increase in value as a question of capital in supply-and-demand and either negates or ignores what Guyer calls “the socio-political dynamics that frame both the spectrum of monetary values and the transactional practices [in superheated housing markets – like Auckland]” (2015: 498). Such transactional practices and the spectra of that neoliberal morality are exemplified in the context of house auctions which are the focus of this paper and a particular version of ‘morality and marketplace’.

### **Going up: vertical living, middle classes and urban futures in a Jakarta Mega Complex**

*Suzanne Naafs (University of South Australia)*

Vertical living has become increasingly part of middle class life in Jakarta, mostly in the form of upscale condominiums and, more recently, high-rise units in vast residential housing complexes. While the trend towards vertical living mirrors similar developments in other cities in East and Southeast Asia, relatively little is known about social life inside Jakarta’s mega housing complexes.

Drawing on six months of ethnographic research conducted in 2015, this paper discusses middle class residents’ understandings and experiences of vertical living in Kalibata City, a high-rise mega complex consisting of 19 towers and approximately 14,000 residents. On the one hand, vertical living offers Kalibata residents privacy and anonymity, ample speculation and investment opportunities, and a claim to modern city life with all its moral ambiguities. At the same time, many residents anticipate that they will temporarily live in Kalibata, as they own other property elsewhere or hope to use Kalibata as a platform to launch their professional careers and branch out into the wider city. This paper considers residents’ views and experiences with vertical living, as well as their various attachments, detachment and circulations within Kalibata and its surroundings as they try to establish themselves in the wider city.

### **Aspirational tensions: young couples and homemaking in a tightly regulated ecology**

*Crystal Abidin (University of Western Australia)*

Owning a house is an exciting milestone for young couples. In Singapore, heavily-subsidised public housing is a viable albeit tightly regulated option for first-time homeowners administered by the Housing Development Board (HDB). Young couples often embark on bureaucratic navigations that can take up to four years. As a result, marriage, childbirth, and homemaking is closely tied to the transience of their interstitial housing arrangements. Naturally, ‘the big move’ that eventuates has become a ritualised spectacle in which young couples can finally enact their homemaking aspirations. Based on personal interviews with recent first-time homeowners in their mid-20s, this paper outlines young couples’ trajectories of home ownership in Singapore, their narratives of prolonged expectancies and delayed gratification, and their first makings of a shared domestic space.

### **Probing the moralities of remote area indigenous public housing**

*Tess Lea (University of Sydney)*

This paper calls upon fieldwork gathered during the unfolding of Australia’s largest remote area Indigenous housing and infrastructure program, the Strategic Indigenous Housing and Infrastructure Program (SIHIP), to explore the hidden moralities of housing. It argues that houses are expected to exert a moral force on Indigenous people, transforming their lifeworlds towards the habits of institutionalised existence (routinised school attendance, employment and most importantly, financialised indebtedness), but there is more to it than this. While such moralities are certainly the justification for (providing or withholding) interventions, the moral pedagogy of housing can also be located in the anarchic conditions of policy assemblage and implementation. Switching attention to these infrastructural moralities, I probe the affective conditions under which a construction program, meant to deliver well-designed and robustly-built housing to create a fixed and orderly population, has to be wilfully and doggedly pulled into place. Attention is also turned to the moral framings within housing analyses: what moral forms are in play when housing policy can only be analysed in terms of the householder and not its construction agents?

### **Housing, charity, collateral and change: negotiating reform in northern Australia**

*Richard Martin (University of Queensland)*

Debate about remote Australian livelihoods and futures have increasingly focused on the creation of transferable interests that can be used as collateral for commercial loans. In these debates, property is seen to possess a kind of magical power to lift people out of poverty, helping them realise a particular form of modernity and ‘development’. In the Gulf Country, these ideas have led to a proposal to transfer houses currently owned by an Aboriginal charitable organization to their current tenants, gifting them assets with a considerable market value. This paper examines the progress of this proposal through meetings in the affected community, focusing on the complexities of the proposal, the politics of disputes that have arisen around it, and the negotiation of values about what such housing can and should do for its current tenants and future owners.

### **Swags, bunks, and beds: on the materiality of sleeping in and out of houses at Yuendumu, NT**

*Yasmine Musharbash (Sydney University)*

The crux of my paper lies in ethnographically exploring the materiality of age-graded sleeping practices of Warlpiri people at Yuendumu, central Australian Aboriginal town. I focus on a currently observable trend among younger Warlpiri couples to invest in large, solid beds on which they sleep inside bedrooms in the houses of Yuendumu. This sets them apart from older Warlpiri people, who tend to sleep on bunks or mattresses, more easily moveable and which allow them to sleep in different locations in and around the house depending on weather, social composition of the household, and personal preference. While this age-graded distinction in sleeping materiality highlights a general trend of the younger generations towards utilising the inside of houses in novel ways for desert towns, it gets complicated through the issues surrounding swags. The latter are used by Warlpiri people of all ages, especially for sleeping in ritual camps and out bush, but, importantly, new children-sized swags enable a new kind of mobility for children between the outside and the inside of houses and moving between parental and more senior kin. I analyse these sleeping materialities as emergent forms of modernity, and push this analysis further by examining the ways in which beds, bunks, adult swags and children's swags, respectively, are or are not swapped, borrowed and given away. In my conclusion, I ponder the interconnectivities between the age-differentiated phenomenological experiences of living inside or outside the house and novel ways of owning material household items.

## **Stream: Ethnographic theory and practice**

The moral complexity of fieldwork relationships are probed, from the awkward to the amorous, along with relationality and historical dynamism in regional ethnographic practice.

### **Ethn01 Research in the Pacific Islands**

*Convenor: Grant McCall (University of Sydney)*

*Babel 204: Fri 4th Dec, 11:00-12:30*

The focus of this panel is areal: The Islands of Oceania. Topical and theoretical approaches of the presenter's choosing are sought. People may wish to reflect on the "moral horizons" of their own or other's fieldwork experiences as well as what they discovered from their research.

### **Bwekasa: the life-giving sacrificial rites of Trobriands Islanders, living and deceased**

*Mark Mosko (Australian National University)*

Malinowski observed that in the Trobriands virtually all public ceremonials performed by chiefs, leaders and ritual experts were formally initiated by the presentation of specific 'oblations' (ula'ula) donated in the first instance by community members at large to the officiating magician, portions of which (termed bwekasa) are then given by him sacrificially to those baloma ancestral and other spirits of Tuma, the land of the dead, with whom he is personally connected through dala lineage and other ties. Unfortunately, neither Malinowski nor his numerous ethnographer successors has presented an interpretation or analysis of ula'ula or bwekasa offerings other than to suggest that such rites serve to maintain generally harmonious relations between the living and the dead. This is puzzling insofar as Malinowski staunchly maintained that the spirit recipients of those oblations, which are mandatory preliminaries to virtually all magico-ritual acts, are not considered to be the effective agents of those activities. In this paper, based on recent field studies at Omarakana, I attempt such an analysis, describing how, through ula'ula and bwekasa sacrifices humans and spirits give mutual substance and form to the life upon which both are dependent and in so doing animate the reciprocal relations between the visible material world (Boyowa) and invisible realm of the dead (Tuma).

### **Being plastic, fake, and unreal: Tongan morality and hybrid youth identity**

*Elisabeth Betz (University of Melbourne)*

Most young Tongans grow up in fragmented environments that are often marked by contradictory moral expectations. Their identity performances differ from their parents', often resulting in social judgement and misunderstandings on both sides. Drawing on existential theory to analyse the experiences of Tongan young people in Tonga, New Zealand and Australia, this paper discusses what it means to be Tongan today and how ways of 'being' become socially acceptable within conflicting environments. The paper further discusses how morality is negotiated and understood in regards to individual and cultural identity performances. Young Tongans are increasingly enabled to actively transform themselves, or as sociologist Philip Wexler (1992:10) calls it, "work on their identity production". Some conservatively-oriented Tongans resist such new ways of being, often learned through non-Tongan interactions. They call westernised Tongans fie pālangi or 'wanna-be white'; statements that link such forms of existence to 'fakeness', being 'plastic' or 'unreal'. However, older Tongans seem to be unwilling to articulate what proper behaviour actually is, leaving the younger generation without an explanation of how to meet their expected behavioural standards. This paper combines customary forms of Tongan identification (relatedness) with western notions of autonomy (individualism) through Heidegger's (1967) existential phenomenology to illustrate the existential experiences of Tongan young people. Looking at cultural values, social relationships and demonstrations of power, it is argued that some



Tongan youth are criticised and socially excluded for their identity performances. This paper illustrates such existential challenges.

**Singsing bilongo mifala mere: a bi-cultural approach to fieldwork ethics and the exploration of our women's music in Lau-Baelelea, Solomon Islands**

*Irene Karongo Hundleby (University of Otago)*

In recent years, there has been a growing movement within a variety of disciplines (including indigenous studies, cultural studies, engaged anthropology and applied ethnomusicology) towards utilising more ethical research methods and approaches. This has involved engaging with indigenous peoples in collaborative research projects that consider human rights as well as indigenous perspectives, values and practices, and that are egalitarian in principle. As a bicultural scholar (Solomon Islands, New Zealand), knowledge of this movement has encouraged me to explore the complexities of indigenous philosophies and cultures that have been previously overlooked in North Malaita, Solomon Islands.

I am an ethnomusicologist working with my own North Malaitan Lau-Baelelea peoples. Working within my own communities requires great care, diplomacy and negotiation. However, this opportunity to explore the depths of our music cultures, our ways of thinking and our heritage, emerges from solid trust relationships built over lifetimes. As a blood relative, I will maintain many of these relationships for the rest of my life. Therefore, actively seeking ethical ways to conduct research is a necessity for me. This paper will explore how we have navigated fieldwork to engage, communicate and work in communal and community-oriented ways that benefit everyone involved.

**Negotiating balance on the scales of identity: insider anthropology in Pacific Islander communities**

*Kirsten McGavin (University of Queensland)*

In conducting anthropology as a member of the community that is the focus of the study, questions of personal and professional identity often arise. There are both advantages and disadvantages to this positioning and I draw on my experiences as an anthropologist of New Zealand and New Guinea Islander descent to explain this point. This paper explores the boundaries of insider and outsidership; examines the postcolonial sociopolitics of “insider” anthropology in the Pacific region; and analyses the broad intersections between race, family, culture and anthropological practice. These themes highlight the moral decisions some anthropologists must navigate in order to strike a balance between entwined personal and professional identities.

In this paper, I define “Pacific Islander” as any person of Melanesian, Micronesian or Polynesian descent. I use this term (rather than a more concise national or ethnic category e.g. Fijian, Ngati Whatua, ni-Vanuatu) because this paper stems largely from my recent postdoctoral research on diasporic, panethnic Pacific Islander identity, and this term’s encompassing nature enables me to draw on the spectrum of encounters I experienced during my fieldwork in Australia, Hawaii, New Zealand and Papua New Guinea.

**Ethn02 Sex and the field: sex, power, and the production of anthropological knowledge**

*Convenors: Natalie Araujo (RMIT University); Kalissa Alexeyeff (University of Melbourne)*

*Discussant: Helen Lee (La Trobe University)*

*Babel 106 (Middle Theatre): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

Sex impacts on virtually all aspects of ethnographic fieldwork, but remains marginal to debates about ethical conduct and fieldwork relationships. This panel explores not only moral engagements with research subjects, but also debates about sex, sexuality, and the production of knowledge.

**Ethnographic reflexivity and the heterosexualisation of anthropological knowledge**

*Kalissa Alexeyeff (University of Melbourne)*

Drawing on insights about sexuality from queer theory, development studies has produced some ground-breaking analyses of sex, sexuality and erotics in the ‘global South’. Scholars such as Susie Jolly and Amy Lind have alerted us to the workings of heteronormative imperialism that produces racialised dichotomies between Southern sex -as a danger and problem (e.g. overpopulation, sexual violence and disease)— and Northern sex as love and pleasure. In anthropology, and despite work on gay, lesbian and queer sexuality, the study of hetero-sexuality is similarly subsumed into functionalist discussions about biological and social reproduction, kinship and marriage. Why this silence about hetero-sexuality? What are the implications of heteronormativity on the production of anthropological knowledge? How, if at all, does discussion of hetero-sex in the field help challenge this bias?

**Doing gender in the field: a female ethnographer experience researching young men's sexuality**

*Diana Pakasi (University of Amsterdam)*

This paper is based on my ethnographic study on chemical sexualities used by young men in Papua, Indonesia. Specifically, it portrays my experiences as a female ethnographer researching young men on highly sensitive and sexualized topics such as penis enlargement practices and the use of sexual enhancement products. As a female researcher of different gender, age, socioeconomic, and ethnic background, I experienced the challenges of gaining access and faced sexual harassment, that made me struggling to bodily and emotionally immerse myself in the sexualized and heterosexist settings. In this paper, I will show the ways interlocutors and I perform our own gender in everyday relations throughout the fieldwork. Moreover, I will portray how doing gender in the fieldwork relations is intertwined with race, class, and age and is situated within a particular power relations of socioeconomic, and political structure of Papua. I suggest that acknowledging the way gender is performed within a specific context can help a female researcher to position herself in sexual circumstances, to mitigate the risk of sexual advances and sexual assault, and to understand the power relations among the actors in a male-dominated setting. Moreover, the ways gender is enacted all through the fieldwork have to be considered as an integral part of building ethnographic knowledge of the people, culture, and phenomenon under study.

**Doing and studying masculinity: reflections on gender, sex and power in Fiji**

*Geir Henning Presterudstuen (Western Sydney University)*

In an early fieldwork conversation with a Fijian qauri (non-heteronormative, effeminate male), my interlocutor interrupted my opening questions to explain that if I expected any sexual favours he preferred to get it over and done with before we started the interview properly. While my initial reaction was one of confusion followed by acute professional embarrassment, the statement also facilitated a comprehensive self-reflection about my own gendered performance in the field and how the notions of intimacy, sexuality and gender power are intrinsic to the ethnographic encounter. In this paper I continue these reflections in order to achieve two things: first to highlight some of the key issues impeding non-heteronormative Fijian citizens' sense of belonging and inclusion. Second, I use this particular "shock of difference" as the foundation for a more detailed analysis of the particular dangers associated with ethnographic research on gender and sexuality. Though I maintain that ethnographers are uniquely well placed to study gender and sexuality as it is lived and experienced, I will analyse a series of vignettes that highlight key implications of the realisation that doing ethnography is gendered work. As I conclude my paper I will use my own field experience to discuss these implications with a particular focus on the question on how an ethnographer of gender and sexuality can avoid reinforcing local systems of gendered and sexual power.

**Fear and leering at the Carnival: observing and being observed at Australian costuming events**

*Claire Langsford (University of Adelaide)*

Drawing on the author's ethnographic research among Australian cosplay communities, this paper explores the risks and challenges of participant-observation in performance contexts where sexual and identity play are both encouraged and feared.

Cosplay, or costume role play, is a fan practice centred upon the assembly and performance of costumes based on pre-existing character designs. Cosplay performances in Australia take place mainly at popular culture conventions, large multi-day events attended by thousands of costumed revellers, dressed from head to toe in detailed and spectacular outfits that can completely transform the appearance of the wearer.

Performing in costume is regularly described as a liberating experience by participants as these temporary body transformations enable them to play with alternative self-presentations and identities, particularly alternative genders and sexualities. Donning masks of body paint and papier-mâché, participants are engage in carnivalesque and ribald performances of gender and sexual identities.

However, for the ethnographer and all participants, these performances can be dangerous as gazing and performance activities are seen to carry the risk of unwanted attention, sexual harassment or even assault. Frame slippage can occur as 'playful' performances are interpreted as non-playful actions.

From managing the concerns of an ethics committee, to walking the streets among crowds of zombies, to experiencing sexual harassment during performances, and to managing outsiders' perceptions of a field's penchant for kink and fetishism, this paper details the ethical and practical challenges of an ethnographer in costume.

**Is there an-Other lesbian in my field: the subjectivity, knowledge and power lost and found through erotic experiences with informants**

*Yiran Wang (AISSR, University of Amsterdam)*

Twenty years ago, in the collection "Taboo", American anthropologist Evelyn Blackwood wrote about her experiences of falling in love with an-Other lesbian in her Indonesian field. She stressed the importance of a researcher's partially positioned self; discussed about the conflicts and bridging of cultural differences between her informant lover and herself; and reflected on the power inequality between the researcher from the first world and the researched from the third world. In order to dialogue with



earlier reflexive writings on researcher-researched sex, subjectivity and power relation in fieldwork, my paper analyzes my own erotic, love and sexual experiences with informants during fieldwork on female same-sex relationships in contemporary China. I argue that when the researcher and the researched are both native Chinese and highly globalized, the notions of positioned/nomadic, difference/sameness, unequal/equal become non-binary and ever dynamic, especially in intimate interactions. At the same time, gaps exist between academic concepts and language, and the bodily practices and passionate aesthetics in everyday life. There is hardly “an-Other” lesbian in my field; and through erotic encounters and falling in love with lesbians who redefine “I” and “we”, the subjectivity, knowledge and power in sex, gender, and sexuality of both the researcher and the researched might be deconstructed and reinvented.

**(Un)Performing the theory of gender, sexuality and rationality in everyday life: an Autoethnographic unlearning of the stylised modern rational thinker at the borders of the ideal Self.**

*Brigitte Lewis (University of Melbourne)*

As a culture of western people we have learnt, since the scientific revolution, to master the “stylised repetition of acts through time” (Butler 1988, p. 519) that constitute not only what it is to do gender but also what it is to be a rationalist self. How does a gendered female Self “jam” (Irigaray 1991, p. 126) the stylised repetitions of a rational self and what does it mean for gender as a construct? Can theory save us? Can it become the object of our salvation we smuggle in as a nod to our enlightenment past of a one true theoretical love? I ground my Self in theory to bring you back the answers.

Butler, Judith. 1988. ‘Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory.’ *Theatre Journal* 40, no. 4, pp. 519-31

Irigaray, Luce. ‘The Power of Discourse and the Subordination of the Feminine.’ In *The Irigaray Reader*, edited by Margaret Whitford. Oxford: Basil Blackwell, pp. 118 -132.

**Sex and finance: obligation and desire in the regulation of Paraguayan credit economies**

*Caroline Schuster (Australian National University)*

Reflecting back on two years of fieldwork on Paraguayan microfinance programs—undertaken from 2006-2015—I am consistently surprised by how these development projects successfully consolidate their focus on women while at the same time bracket and displace sex into the technical realms of demography, law, and health. I suggest that this focus comes at an important cost, particularly to understanding erotic economies that generate obligation and desire—themselves key relational dimensions of credit systems. Building outward from the everyday conditions of indebtedness in a Paraguayan border city, this paper asks two linked sets of questions. First, I query how key aspects of the economy (especially money and credit) are themselves sexed and gendered in anthropological theories of value (cf. Bear et al 2015). Second, I consider the economic dimensions of sex gender systems as they are organized and experienced within financial systems in Paraguay, both in microcredit development loans and informal credit markets. My long-term friendship and research collaboration with, Luz, a Paraguayan woman who managed her sister’s informal credit business, provoked me to reconsider my own assumptions erotic economies. I interpret her lesbian kinship affiliations and queer allies in the banking world within the wider thematic of obligation as it is encoded in her financial labor. I suggest that is precisely the embodied and affective dimensions of both obligation \*and\* desire that challenge easy associations between microfinance and heteronormative sex/gender systems.

**Dangerous liaisons: sexual violence, reflexivity, and the search for intersubjectivity in the field**

*Natalie Araujo (RMIT University)*

This paper explores the reverberating effects of instances of sexual violence that occurred in context of ethnographic fieldwork conducted with Latin American migrants in London during 2007-2008. I explore the experience of sexual assault to achieve three interconnected methodological and analytical ends. First, viewing and indeed presenting myself as a research informant, I seek to investigate the methodological implications of analytic auto-ethnography (Anderson 2006; also compare Ellis and Bochner 2000) and, as Borstein has aptly put it, the harmonic dissonance of what it means to inhabit the field (Borstein 2007: 483). As such this paper highlights the dynamic tension that exists between the subjects and objects of ethnographic knowledge production. Second, I show how the incorporation of what might otherwise be viewed as uniquely personal or private events within public ethnography may provide important analytical insights into the life dilemmas of research participants. This illuminates how received understandings and embodiment experiences of public and private, as largely cultural abstractions, may be profoundly disrupted by critical events. Third, my analysis of sexual violence serves as the basis for exploration of gendered subjectivity and intersubjectivities in the context of Latin American London.

**Concluding remarks**

*From the discussant Helen Lee (La Trobe University)*

**Ethn03 Intimacy & information: dilemmas of power, trust and property in the informant encounter**

*Convenors: Carmen Cummings (Yamatji Marlpa Aboriginal Corporation); Timothy Pilbrow (Native Title Services Victoria & University of Melbourne)*

*Discussant: Jaap Timmer (Macquarie University)*

*Babel 106 (Middle Theatre): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

Although often romanticised, fieldwork situations frequently confuse and compromise participants on all sides. This panel invites case studies of specific informant-anthropologist relationships through which issues such as power, trust, and intellectual property may be explored.

**Producing ethnographic knowledge in and of a non-government organisation**

*Drew Anderson (Australian National University)*

The production of ethnographic knowledge has the potential to create ruptures between informant and anthropologist. This is especially acute in sites where our informants systematically produce their own representations of practice, separate to those of the ethnographer. My research on an international NGO with a carefully managed public image represents such a field site. In this paper I focus on a particular instance in my field research, where the act of disseminating ethnographic findings back to my informants, as per ethics requirements and a research agreement, resulted in a rupturing of the relationships that I had relied upon to generate my insights in the first instance. In presenting a viewpoint outside of organisationally mandated modes of representation that did not reflect agreed upon, normative understandings, but rather my own observations, the act was an example of what Mosse (2006) has called ‘anti-social anthropology’. In giving an account of this event in fieldwork this paper explores questions of intellectual property, of assemblages of what is in and what is out as legitimate subjects of anthropological research, and the epistemology of situating ‘ethnographic authority’ alongside NGO discourse. In spite of having good relationships with our informants, it is by pointing to things that usually remain unsaid that the study of the social can become a rather anti-social endeavour.

**The system between us: the limits of trust in one native title research relationship**

*Carmen Cummings (Yamatji Marlpa Aboriginal Corporation)*

M demanded I take her out to lunch. There, as we discussed a recent failed exchange in the context of native title research, she demanded, ‘Why do you need to know?’

Although we sometimes worked quite closely over a period of four years, my relationship with my informant, ‘M’, and our (joint?) project was a source of confusion. While other informants were willing to answer my many, sometimes very personal, questions, M was different. Acutely aware of her agency, she wielded silence, and refused my attempts to play the role of innocent researcher. She was strategic and perplexing, reserving the right to inconsistency.

This paper will explore a few key interactions with M. Situating our encounter in the wider context of applied anthropology, I will consider what she taught me about power, and reflect on impediments to honesty and trust in research within the native title system.

**To intervene or not? The field comes into Darwin**

*Chris Haynes (University of Western Australia)*

The Northern Territory’s capital city, Darwin, plays host to thousands of Aboriginal visitors at any one time. Darwin also serves as a base for anthropologists who work in many different capacities throughout the northern parts of the NT, some permanent residents and others visiting for weeks or months.

This paper presents ethnographic examples of the (now relatively common) awkward, sometimes even hostile, encounters between Aboriginal and White people in public places like streets, shopping centres and buses, that reveal the differences in values and interests of the members of both groups. Some of these involve actual or potential informants who, in common with the rest of the Aboriginal visitors, have come to Darwin to attend meetings, visit relatives, receive medical treatment or simply have a good time. The encounters range from the relatively innocuous to expressions of violence and assault. And although it might be assumed these incidents are alcohol inflamed, this is not always the case.

As anthropologists on the spot, how do we intervene? Do we pretend not to be there? The assessments we make, often within seconds, clearly depend on the severity of the situation. Yet, there are many other factors we face, for example whether participants are part of our own professional or social field, whether we know one of them, or whether we are conferred with fictive kinship. I explore the moral dilemmas we face as the field of our workplaces extends into the capital city.

## **Field frustrations: how challenges and lessons from the anthropology of development might contribute to the development of anthropology**

*Eugenie Reidy*

This paper explores fieldwork in the context of development anthropology, a prominent form of applied anthropology that has encouraged reflection on the practice of anthropology itself (Mosse 2013). Drawing on specific fieldwork situations from time spent working for the United Nations and international NGOs in East Africa, I discuss several complexities and moral questions that arose. These include how politicized agendas and a 'black box of implementation' can distort fieldwork; how strategic representations linked to the economy of aid have shaped roles or 'scripts' for researcher-informant relations; and how interlocutors and local elites bring further subjectivity to fieldwork. Through these, the paper discusses what can be mutually exchanged between development and anthropology, with a particular focus on the accommodation and empowerment of local agency and participation.

## **Teamwork ethnography in a contested field: the politics of researching the forest dispute in southwest Australia**

*David Trigger (University of Queensland); Adele Millard (University of Western Australia)*

The paper presents a retrospective analysis of complex research with anti- and pro- forest logging groups in southwest Australia at the time of negotiated Regional Forest Agreements in 1999-2001. Three collaborating researchers faced the challenges of intimate fieldwork encounters among people committed to particular political and economic aspirations in regard to logging and forest management. This involved tensions between independent inquiry and expectations that the researchers would take sides in a highly vigorous environmental dispute. The presentation will situate description of the researchers' intellectual and emotional responses in this setting within anthropological literature concerning the 'self' in the ethnographic research process, advocacy as part of independent social science study, and forms of personal engagement with research subjects that impact on the working relationships between members of the project team.

## **Ethical dilemmas and moral conundrums: negotiating multiple subjectivities in the field**

*Jocelyn Cleghorn (University of Western Australia)*

All researchers have multiple and intersecting subjectivities that enable us to view our subjects through a variety of lenses. This positionality shapes our research interests and goals as much as the material we gather in the field. My research was conducted at a special education needs school where I hoped to discover something of the sense of self of adolescents with severe intellectual disabilities.

I aimed to do this through participant observation at the school, guided conversations with the staff, and interviews with the parents. I could then compare and contrast this material with my own experiences as the parent of a child who attended a similar school.

Using a case study of the interactions between a young female staff member and one of her students I illustrate the challenges of these competing subjectivities. On the one hand their interactions were potential ethnographic 'gold' but on the other they challenged me as a concerned human being, a parent, woman and feminist. To do no harm was to do nothing, but to act meant deciding where the least harm was done; none of which rests easy on any researcher.

My various crosscutting subjectivities enhanced my fieldwork experience, but also resulted in challenges to the need to adhere to ethical practice, and my desire to do no harm. It also challenged me morally as unforeseen situations emerged to undermine my own self, and worldview.

## **Fleeting moments and ethnographic insights: is it the ethnographer or the informant who's stuck in an ethnographic present?**

*Timothy Pilbrow (Native Title Services Victoria & University of Melbourne)*

A surface reading of a typical ethnographic text could easily suggest that anthropological research owes as much to serendipity as to deliberate method. There is, of course, much method behind the framing of fleeting encounters as ethnographically significant. Nevertheless, it is the chance encounter, often involving a fleeting phrase that sticks in the ethnographer's mind, but that may not even be remembered by the informant, that catalyses a theoretical insight or a way of conceptualising community. Long after such an event, I as ethnographer am often still mulling over it, seeking to understand what made it seem so significant to me, exploring its possible meanings, and uncovering the rich context that will make it come to life for my audience. This entails a series of temporal shifts from the time of the encounter to the time of the writing to the longer-term 'structural time' that lives on in ethnographic texts. In this paper, which draws from my ethnographic research in Bulgaria and Australia, I show how these temporal shifts, through displacing or erasing the informant's own temporality, may contribute to overdetermined accounts of our informants and their worlds. I explore ways in which we might recover our informants' temporality in our ethnographic writing and thereby enhance the wider value of our work and its value to our informants and their cultural peers.

**Best friends forever or informant-researcher for now?: the moral quandaries of interpersonal relationships in a school-based ethnography**

*Melinda Herron (University of Melbourne)*

The Alice Goffman debate has landed ethnographic methods in the line of fire. As an anthropologist studying teenagers in a high school, issues of participant vulnerability and litigious precariousness shape my ethnographic practice. How to 'do no harm' and 'do benefit' to my informants whilst collecting fruitful, often personal, information poses moral quandaries at regular intervals. Yet, how much of the interpersonal relationship is within my control? Challenging a litigious frame of reference, how much responsibility rests with the anthropologist? Based on year-long fieldwork in a marginalised, culturally diverse school in Melbourne investigating everyday cosmopolitanism among students, this paper explores the oft-asked question 'are we friends or are you just using me for your book?' and the personal and situational forces that are brought to bear on the informant-ethnographer relationship. Despite the constancy of the anthropologist's interactional style, the locational context and research agenda, informant-researcher encounters at school produced disparate interpersonal outcomes, ranging from the mutually fulfilling and uplifting to the disastrous and distressing. Drawing on three informant-researcher relationships, this paper argues that connections and junctures with informants are fleeting and unstable, influenced by differing and shifting meanings, expectations, practices and performances of friendship across different contexts and participants. In an unstable environment, where the informant and researcher both have emotions on the line, where does power lie and who controls the outcome? This paper aims to draw out rich ethnographic discussion about moral responsibility, agency and relationships in the field.

**Between God and the faithless fieldworker**

*Mythily Meher (University of Melbourne)*

As an atheist, I was a moral anomaly amongst my Christian, Burundian informants in Sydney, Australia. If asked, I would respond frankly about my personal beliefs; I imagined this to be customary in the long history of anthropologists building relationships with people with whom they do not share a faith (even though such admissions and their effects are seldom written up). In my case, being honest instantly withered some connections, and often tilted hanging out towards discussions of my atheism, particularly with one informant, Didier, whose curiosity and concern about my godlessness often surpassed my interest in his faith. In this paper, I take seriously the questions posed to me by Didier and others: how did I, a non-believer, expect to understand faith's role in healing and resilience, as I sought to in my research? Was I not morally unequipped? I present one conversation with Didier on our respective moral orders (and their unlikely potential to change), and use it to structure a consideration of how anthropology's moral agnosticism shaped my field; the co-created lines of enquiry it opened, and those it foreclosed.

**"The trouble with life isn't that there is no answer, it's that there are so many answers": creating ethical parameters for opening historic ethnographic research in the digital age**

*Jenna Makowski (Alexander Street Press)*

The relationship between anthropologist and informant lives on long after both parties have passed. Elements effaced from written ethnographies are never entirely forgotten – captured in field journals, stored in archives and, in most cases, open to study and restudy through a historic lens in a post-colonial world. Just as today's informant-anthropologist relationship is evolving alongside ethical developments in the discipline, the relationship between historic fieldnotes and contemporary readers—including the anthropologist's intellectual great-grandchild and the informant's descendants—is entwined in questions of power, perception and interpretation.

With the digital age come opportunities to open up access to historical fieldwork, research residing in a conundrum. Archive walls which protect and preserve simultaneously impede access. Without resources to travel, papers which hold rich value for providing historic context to current research or which preserve a community's cultural or linguistic heritage are difficult to access. Digitization addresses this conundrum, but it raises ethical questions unimaginable a century ago. Where is the balance between what technology potentially enables for the legitimate goal of advancing knowledge and what technology potentially destroys in its disregard of the nuance embedded in informant-researcher relationships?

Historic fieldwork is being digitized at an increasing rate, including Boas, Malinowski, and Spencer and Gillen. Through these case studies, one of which I am involved with directly, I will examine three methodologies for addressing the ethical implications of digitizing fieldwork, including crowd-sourcing culturally sensitive documents, creating scholar feedback loops, and developing pathways for community input.

[Title quote attributed to Ruth Benedict]



**Ethn04 A particularly hairy beast: relativism, relationality and an ecology of moralities***Convenors: Gillian Tan (Deakin University); Monica Minnegal (University of Melbourne)**Discussants: James Leach (University of Western Australia); Jadran Mimica (University of Sydney)***Babel 204: Wed 2nd Dec, 11:00-12:30, 13:30-15:00**

This panel asks how a comparative take on morality might escape the dilemmas of relativism. Can we, rather, frame analyses in terms of the relationships through which always-contingent entities, including moralities, emerge into view? This calls for – following Bateson – an ecology of moralities.

**A proposed ecology of “the Beast”: issues and contexts of relativism and relationality via Eastern Tibet***Gillian Tan (Deakin University)*

Within Anthropology and beyond, the usefulness of relativism, as a concept, has been variously critiqued and defended. In the process, versions of relativism – as extreme, strong and mild – have emerged, with commentaries on how these connect to issues of political critique, moral imperative and philosophical axiom. Notwithstanding the insights afforded by the literature, this paper starts from a different question. Rather than take for granted the stability of entities that form relationships and that may then be placed “relative to” each other, the paper explores how, and to what extent, relationships create always-contingent entities. Guiding this question is an ethnography of Eastern Tibet and, particularly, the relationships between human pastoralists and nonhuman animals and worldly beings. When animals are liberated, moral injunctions alter pastoralists’ relationships with animals because of changing relationships with worldly beings. Yet relationships with worldly beings – visible in one way, non-visible in another – themselves interplay with environmental and political contexts. What emerges is a methodological approach – an ecology – that is sensitive to the quality of relations and contexts in any situation. The implications of this different logic are explored in conclusion, by the playful set-up of an ecology of “the beast”, namely, relativism in its various versions.

**An ecology of singularity: moral individualism and the Amazonian Commons***Harry Walker (London School of Economics and Political Science)*

Rejecting the conventional environmentalist separation of the natural and the cultural, Bateson recognised the interconnectedness of the “three ecologies” of mind, environment, and social relations. Such a perspective suggests the possibility of an approach to moral life as contingent upon shifting configurations of social and ecological relationships, and a comparative approach that avoids the pitfalls of relativism. This paper develops this idea in showing how for the Urarina, a native people of the Peruvian Amazon for whom the human and non-human form an interconnected field, their relational embeddedness leads them to prioritise a distinctive moral stance characterised by its far-reaching respect for individual autonomy and uniqueness, which is quite distinct from modern possessive individualism. An orientation towards ecological and other resources that are held in common, rather than publicly or privately owned, inhibits the development of principles of equivalence of the kind that underpin Western notions of individualism and equality, and allows for an understanding of common being as founded on singularity.

**Batesonian perspectives for thinking about resource projects***Phillip Guddemi (Bateson Idea Group)*

Perspectives from the later work of Gregory Bateson can be useful in placing resource extraction projects in context. They can help us ask some of the necessary difficult questions. I shall describe two such perspectives and apply them to the cases at hand. For the first, in a 1991 talk, Bateson looks at the systemic simplifications that often accompany cultural contact. Using my own summarizing terms for what Bateson describes via example and implication, he sees in these contact situations, (1) a simplification of existing cultural understandings or values – his favored examples involve religious concepts themselves seen as relational communications; (2) a placing of these understandings or cultural forms in an encompassing larger culture but in a way which trivializes them; and (3) the bringing in of a universal language of quantification, especially involving money. For the second Batesonian approach relevant to these projects one turns to his cybernetic work on what he termed the economics of flexibility. In any system which is living or composed of living beings, some factors or variables are enabled to be stable by the changing of others. Thus in any system, from the most local to the national, transnational, or global, we can ask what is that system maintaining as a stable value, at the cost of which changes in other parts of the system. But are the values allowed to change the ones which would be more fundamental or conducive to long term system survival?

**Mulapa: modalities of truth in the Anangu World***Ute Eickelkamp (University of Sydney)*

In some form or other, truth must feature in any moral system; it is a fundamental aspect of social life and of cultural episteme. This paper explores ethnographically the notion of truth in an Australian Aboriginal desert society, where traditional meanings rub up against Christian beliefs, ongoing struggles for political self-determination and against economic deprivation. As part of my current research into an emergent Anangu ontology, and drawing on long-term fieldwork at Ernabella (Pukatja) on the APY Lands in South Australia, I examine the meaning range of the antonyms ‘mulapa ngunti’ (real, true as opposed to false, made-up), as used by adults and children, and in intercultural communications that can include the ethnographer as perceived moral ‘judge’.



### **For indigenous futures different than pasts: Ganma, an allegory put to work in the primary school maths curriculum**

*Helen Verran (Charles Darwin University)*

The paper elaborates how a contemporary Indigenous Australian community went about negotiating a place for indigenous thought in their schools' mathematics curriculum. It shows how the Ganma allegory piloted collective moral judgement and governance in the episode.

Determined that the elements of Yolngu Aboriginal conceptual consciousness which lies at the core of their knowledge traditions, should find a place in the modern elementary school mathematics taught in the community school, they engaged in a form of conceptual negotiation with state curriculum officials. The outcome of the negotiations conducted over a period of eight years (1988-1996) was a radically alternative yet still official mathematics curriculum for a group of Yolngu Aboriginal schools in Australia's Northern Territory.

The curriculum, known in some places as "Living Maths," took as analogous two mathetic formalisms that at first glance seem incommensurable. A mathetic formalism is a prescribed base of disciplined learning, and in modern life the exemplar is the enumerated entity; it performs a stabilising function in social, economic, and political arenas. The primary school curriculum inducts children into the practices by which enumerated entities as formalisms come to life and work. In Yolngu Aboriginal life the analogous mathetic formalism is a genealogical entity. Thinking through the Ganma allegory, a partial but strict analogy between the workings of the enumerated entities of modern life and the workings of the genealogical entities in Yolngu life was effected to become the conceptual core of the four strands of the Living Maths curriculum.

### **Beyond relativism**

*Roland Kapferer (Deakin University)*

It is time for anthropology to get over relativism. Taking my cue from Nietzsche I will argue for an anthropology that is a relativist-non-relativism beyond good and evil. The question of relativism must be cut away from morality.

Moral relativism is my target. A rigorous anthropology must be opposed to moral relativism and in this opposition it will declare itself beyond good and evil

### **Ethn05 Morality and material culture studies**

*Convenor: Gretchen Stolte (Australian National University)*

*Babel 204: Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

This panel will explore the concept of morality in material culture studies, exploring issues unique to the discipline and how researchers and participants navigate such moralities. The papers in this panel reflect on the morality of material studies using case studies from across the globe.

### **Critical crafting: feminism, art, activism**

*Sarah Held (University of Frankfurt)*

Since the beginning of the 21st century the craft- and DIY-culture have been booming, from non-political grassroots revolution phenomena like yarn bombing to social critical crafting projects like The Monument Quilt. A new wave of handcrafters is reclaiming and occupying the urban space with various political fiber works. A lot of different scholars and artists have created art shows, panels and have written publications about the (critical) crafting movement. So there exists a wide range of artificial and scientific approaches to the subject, but there are still some blankspaces left which my paper will discuss.

The Monument Quilt is an adequate example to show how material culture deals with issues of morality. The handcrafted artwork, which is made of thousands of quilted stories of rape survivors, is settled on the intersection of moral issues, material culture, and art. The activist project is trying to intervene in how society treats survivors of sexual violence and rape. True to the motto "every tool is a weapon, if you know how to use it" the Quilt's inventors (Force-Campaign) conquer the urban space and try to bring rape culture into the mainstream dialogue.

How can a critical crafting campaign like The Monument Quilt influence common social practices? Which tools are they using for aiming their goals? Is this an utopian idea or can general habits be modified? My paper reveals how moral issues can be materialized in a piece of fabric; it also will discuss the campaign's various activist strategies.

### **Ethics towards world art history: Karl With's struggle between art historical and ethnological practices of material culture studies**

*Marie Yasunaga (University of Tokyo / Japan Society for the Promotion of Sciences (University of Tsukuba) / University of Amsterdam)*

This paper will discuss the art historical and curatorial practices of German scholar Karl With (1891-1980), whose lifelong concern lied in the problematics of how to describe/present artistic objects derived from a culture that was not yours.

Inspired by ethnological methodology, his early writings on material culture of Japan, Bali and Java, were written from his viewpoint that understanding of art from different culture required understanding of their religion and custom. While they addressed positively to the Western readership stimulating further interests; they at the same time became "instrumental" in exposing the local culture to the "destructive evils of tourism," for which he later "[c]ould] not help but feeling guilty."

His awareness of the inconsistency embedded in the both practices, either qualifying aesthetic value for those objects or relegating them to the materials for ethnographic study, lead him to explore a new formulation to integrate cultural items under the concept of "function." Negating the Western dichotomy between fine and applied arts, With redefined artistic value as something "rests upon the functional fulfillment of serviceability and purposefulness." Although his book project "Functional Integration in the Arts" had to remain manuscript due to the deep-rootedness of the inconsistency, in his ceaseless efforts to reconcile the contradiction in installations and in his deliberation and hesitancy of his writings, are the signs from where we could start discussion of the scholarly morality of material culture studies.

### **A proposal for museum design as a form of nonfiction media**

*Robert Bolesta (Ralph Appelbaum Associates)*

Since the emergence of the "experiential" museum style in the early 1990s, designers have played a substantial but under-recognized role in helping museums restructure interpretive approaches and compete in tourism markets. Within this paradigm, interpretation of cultural material has come to emphasize the "stories" of the peoples associated with it—a shift that can be read as an attempt to appeal to publics increasingly desirous of entertaining and personalized experience. With experiential museums, designers achieve this by composing traversable narratives, collaging and poeticizing objects, images, and multimedia design elements throughout an exhibit's architectural space to create an opportunity to "experience" history. Thus, a particular formal technique addresses both pedagogic and entertainment-based goals of new museums.

This paper examines the moral issues surrounding the representation of peoples and their experiences under the current paradigm of "experiential" museum design. Design is becoming an integrated part of the formation and transmission of public history—negotiating stakeholders' interests and historical material, and ultimately giving form to the spaces in which publics experience information. However, the design strategies that this paper critiques tend to favor order: lucidity over messiness; good storytelling over objectivity. This blending of "objective" historical documentation with storytelling techniques favored by mass media problematizes assumptions about the authority of museum narratives. I end by proposing that this area of design be acknowledged as an act of nonfiction media creation, and that as such, today's designers are obligated to reexamine the moral principals of "nonfiction" in the creation of visual representations for museums.

### **Negotiating art: the ethics between the dealers, collectors, museums**

*Inessa Kouteinikova (Amsterdam)*

Collaboration and conflict: How close was (and remains) the relationship between various collectors and art museums in the Netherlands? To what extent can these relationships be construed as successful or otherwise? Are there examples of conflict, such as failed deals, arguments over conditions or the breakdown of relationships? How were/are successful cases, negotiated and what happens when collectors and the museums are in competition with each other? The paper will look closely into the processes of creation, separation and ethical remits of professional specialisms; the nature and role of art institutions in the Netherlands, and the multifaceted – and conflicting – roles of art collecting in the last hundred years.

### **Morality of display & cultural representation: the debate around the works of Dennis Nona**

*Gretchen Stolte (Australian National University)*

Earlier this year, art historian Sasha Grishin took the National Gallery of Australia to task in an opinion piece for the Conversation about their decision to take down the works of Dennis Nona (8 April, 2015). Calling it the erasure of Nona from Australian art history, Grishin asked, "should the punishment of an individual extend to the censorship of that person's art?" (ibid). This paper attempts to tackle this question.

The representation of Indigenous material culture in major museums and galleries typically includes some semblance of community consultation (Harrison 2013). Consultation is meant to help develop exhibitions in order for the objects to be displayed in ways that are in congruence with Indigenous cosmologies and with respect for the stories such objects encompass (Fienup-Riordan 2011). Although the application of the consultation process is something up for debate (what it is, how should it be done, and what is 'successful' consultation), all consultation presupposes a source community that is relatively homogenous

in its understanding of ‘correct’ community representation. This paper will explore what happens when morally challenging works are suddenly in doubt as to their appropriateness for display and the incredible amount of pressure put on communities to ‘solve the problem’. This paper will explore the limits of community consultation through a case study based on the works of Dennis Nona in order to explore the added responsibilities that museums and galleries take on when displaying Indigenous material culture.

**Negotiating meaning and significance in the preservation and interpretation of museum collections: recovering a Gupapuyngu legacy**

*Lindy Allen (Museum Victoria)*

This paper focuses on a project at Museum Victoria that sought to test the efficacy of applying a cross-cultural and cross-disciplinary research model, one well-embedded in curatorial practice, to the conservation of Indigenous cultural heritage collections. The primary question was to make a decision as to culturally appropriate treatments for two Gupapuyngu clan paintings from Arnhem Land – not just whether they should be conserved or how but whether they should be preserved at all. The approach was to bring key Gupapuyngu elders together with the conservator and curator and draw together the skills and knowledge and perspectives of all three parties.

The project established an environment for informed decision making regarding the future of these paintings, one that was based on a more nuanced understanding of the importance of these historically and culturally. While the works might be considered to have limited relevance given their condition and the fact the detailed designs continue to be perpetuated by Gupapuyngu artists, a detailed examination of the works together with close interrogation of associated records resulted in the recovery of the context of their creation and a remarkable elevation of their significance. This paper discusses the efficacy of such an approach not just for the preservation of Indigenous cultural material but for revealing the potential of research on what are often disregarded as “hollow remnants” of the colonial past and the capacity to ensure their relevance into the future.

**Museums as moral arbiters: the dilemmas of repatriation**

*Philip Batty (Melbourne Museum)*

All Australian state museums are involved in the repatriation of Aboriginal ceremonial objects, based on the essential notion that such objects were taken ‘without the consent’. However, the actual process of repatriation can go far beyond such notions. Identifying the owner of an object may be impossible and where they are identified, they may prefer to leave their object in the museum. Sometimes objects are returned to a community, only to be damaged or stolen. In this paper, I wish to discuss attempts by Melbourne Museum to repatriate an object to a community that led to a highly contentious outcome that divided the community on a number of cultural and political levels. It not only raised issues concerning the project of repatriation itself, but about the general role of museums in the fraught relationship between settler Australia and its indigenous inhabitants.

In examining these events, I will suggest that with the secularisation of Australian society, museums and other public institutions have tended to replace religious institutions as sites where the moral rectitude of the Australian state is tested, delineated and maintained, if somewhat ambiguously. Here, divinely ordained laws regulating moral behaviour have been subsumed by elaborate policies, procedures and ‘vision statements’ meant to provide both a moral code and ‘moral guidance’ for museum curators engaged in projects such as repatriation. As with the attainment of moral worth in general, the preservation and adherence to these moral codes is the central issue, notwithstanding the success or failure of their application.

**Uses and associations of Karntawarra: an examination of Warlpiri ways of seeing**

*Georgia Curran (University of Sydney)*

Karntawarra, a yellow coloured ochre, is crushed and used by Warlpiri people in a number of ritualised contexts. Unlike red and white coloured ochres, karntawarra is not commonly used in other areas of Warlpiri life, perhaps as it is heavily associated with death but also as it carries some kind of special, and somewhat secretive quality. Anna Wierzbicka (2008) has passionately argued against universal concepts of colour, and has presented evidence from the Warlpiri Semantic Domain Dictionary (Laughren, Hale & Warlpiri Lexicography Group 2006) to show that instead of colour terms, Warlpiri people have four ‘categories of seeing’ not determined by colour. She places karntawarra into a category where rather than seeing its ‘yellowness’ as is assumed by an English speaker, Warlpiri people are seeing instead something which ‘stands out against a background’ (Wierzbicka 2008: 414). In this paper I will draw on this idea to show how karntawarra is used in a number of contexts to ‘bring something into sight again which has previously been unseeable’. I will predominantly focus on ritual uses of karntawarra in ceremonies where it is most prevalent and then will extend the discussion to include uses of yellow material culture items in other areas of Warlpiri life.

## Stream: Social hierarchies

Across the life-course, and in public and private spheres, researchers elucidate the ways in which age, class and gender are constructed, performed and intersect in moments of intimacy and conflict.

### **Hier01** Horizons of life, morals of age

*Convenors: Bryonny Goodwin-Hawkins (University of Melbourne); Andrew Dawson (University of Melbourne)*

*Old Arts-254: Fri 4th Dec, 11:00-12:30, 13:30-15:00*

Growing old brings status shifts, opens (or closes) social roles, and carries cultural meanings and imperatives. How might ageing meet moralities? This panel seeks to explore how latter stages of the life course are mediated, interpreted, judged or de/valued with and through moral discourses.

#### **Dressing for death: where's the 'Rocket' top?**

*Patricia Gillespie (University of Melbourne)*

The 'Rocket' top, a garment my mother 'loved to death', was resplendent to look at, emerald and aquamarine chiffon, with bell sleeves, and a 'pious' neckline peppered with tiny, gold bugle beads – the kind of top that one might wear while sipping cocktails at a posh island resort. Not everyone's first choice to wear while dying, which my mother Marie did, as part of her preparations to meet her Maker. Glamorous and feminine, it gained its moniker from my mother's unshakeable belief that she "would go straight up, express, like a rocket, to God!"

Marie wanted to look good, even though in hospital, the mortal world, she had chosen to starve to death, by refusing all medications and food for several weeks. During that time, there were many aborted missions to God central, however, each time, the Rocket top was carefully washed and hung in the wardrobe of her hospital room, ready for action. This top gained a status and life of its own, even annotated in clinical notes as a special top, that if requested, must be found. It was imbued with power: nurses grew emotional about talking about it; some defended it from being removed by others who were ignorant of its significance; and others openly grieved as they dressed Marie in it. In short, the legendary 'Rocket' top had become an agent of change that visually transported waiting for death in a clinical, detached environment, from being a passive, austere affair, to celebrating the arrival at one's destiny.

#### **Regulating dementia care: formalising obligation and the moral imperative**

*Ashley Carr (University of Melbourne)*

What can official state regulation tell us about the moral meanings of dementia care in contemporary Australian society? Australia's aged care industry is subject to dense 'swarms' of regulatory intervention. Care has complex moral meaning, and morality is also implicated in governance 'in the public interest' and 'community standards'. Rarely, however, is regulation itself explored as a moral enterprise. Drawing on a national study of the effects of regulation on dementia care, I attempt in this paper to disentangle the convoluted relationships between care and morality, policy and practice. Regulation is variously understood as: a means of social control, an impingement on organisational and individual autonomy, and as a process of behaviour modification. As I advocate here, an alternative definition of regulation – as the formalisation of obligation – brings the undergirding moral enterprise into focus. This is a terrain often abstractly debated by ethicists, and its more concrete exploration poses significant methodological challenges for social scientists; I consider that an ethnographic sensibility provides a solution to these challenges. By examining current national regulatory arrangements for aged care, and taking insights from notable ethnographic engagements, I explore the moral landscape of care in contemporary Australian society, and further identify the specific moral concerns involved in dementia care.

#### **Of manners and morals: sociality in older age**

*Iza Kavedzija (Oxford University)*

In contrast to Western discourses of 'successful aging', which emphasize independence, productivity, self-maintenance, and the individual self as a project (Lamb 2014), Japanese aging emphasizes relations to others. A duty to care for aging family members on the one hand, and a moral imperative to not to be a burden on the other, form a tension at the centre of moral subjectivity for older Japanese. Based on ethnography of a community centre in the city of Osaka, the paper explores how topics and styles of conversation, modes of interaction between salon-goers, and the construction of well-being, are constituted with respect to a pervasive concern for manners and for the emotions of others. Focusing on the importance of "form" and its relevance for morality, I argue that formality serves as an enabling device for creating new relationships among older Japanese, preserving sociality while protecting oneself and others from the burdens of emotion and excessive proximity.

#### **Landscape for a good methodist**

*Bryonny Goodwin-Hawkins (University of Melbourne)*

What is it like to grow old with a moral code that has lost its societal resonance? The former textile district in West Yorkshire where I undertook fieldwork in 2011-12 is among the landscapes that feature prominently in E.P. Thompson's classic, *The*



**Making of the English Working Class.** Thompson was an (in)famous critic of Methodism; I was a diligent fieldwork chapel-goer, sharing my Sundays with a small Methodist congregation who, all over seventy, represented the last generation of local textile workers. As they faced the eventual closure of their beloved chapel, the congregation felt themselves abandoned by the surrounding community. For them, conscious of their age and clutching clear moral values, this was a sure sign of generational lapse. But, had the young wandered far off – or had what had once been a landscape for a good Methodist irrevocably altered? As I will consider here, the chapel's decline signifies a postindustrial social shift. Though Thompson pilloried Methodism, he aptly identified it as a faith for an industrial era; raised through Sunday School and into membership, the West Yorkshire Methodists had been formed in a milieu where to obey the work bell's ring, spurn the pub, and perch attentively in the pew was to be moral. Post-industry, they were growing old, while the morality they shared had, for others, grown dusty. In this paper, I reflect upon the moral meaning-making of working class people ageing and keeping faith amidst postindustrial estrangement.

**Ageing and neoliberal morality in unfamiliar places**

*Andrew Dawson (University of Melbourne)*

The 2015 General Election in Britain saw a dramatic rise in votes for The United Kingdom Independence Party, an erstwhile fringe political party devoted principally to withdrawal from the European Union, more stringent controls on immigration and cuts in government expenditure, especially on welfare provision. An entirely expected feature of the UKIP voting demographic was its relatively advanced age. An unexpected phenomenon however, was the success of UKIP in the Labour Party's traditional heartlands in post-industrial northeast England, where in many constituencies it became the second largest party. Based on research on a former coal-mining town in Northumberland this paper unpacks a common shared narrative amongst older UKIP voters. The central substantive foci of the narrative are fears about the demise of traditional extended and nuclear families and the socialisation of children. And its explanatory essence is that collapse of the local coal industry has undermined the material foundations of distinctively local forms of communality and morality. Furthermore, and in contrast to traditional labourist ideals, it is framed by the idea that welfarism can only embed further these problems. More broadly, the paper contributes to calls, especially from within neo-Gramscian scholarship by the likes of Jessop and Hall for example, for understanding of the moral dimensions of neoliberalism as a hegemonic project, an aim that hitherto has not been adequately ethnographically explored.

**Racial hierarchies and contradictory moral regimes in lifestyle destinations: older, western residents in Ubud, Bali**

*Paul Green (University of Melbourne)*

Increasing numbers of older, foreign migrants and retirees are settling in a range of prominent tourist destinations in Southeast Asia, in ways that reflect geometries of power and privilege on a global scale. This paper specifically examines how older, Western residents make sense of racial hierarchies and inequalities in the context of relations with Balinese employees and a modern service infrastructure of cafes and restaurants in Ubud, Bali. Specifically I examine the ways in which such residents engage with contradictory moral regimes that reflect a desire to downplay the virtues of white agency, yet place the self at the forefront of narratives of life and lifestyle in Bali. The ability of older, Western residents to spatially manage such concerns, I argue, is complicated by generational change within Balinese society. Attempts by these residents to contain such aspects of change in static imaginings of a traditional, Balinese other provides a basis to understand how ill-defined or ignored forms of symbolic pollution might transform racialised social structures into overt acts of racism.

**Hier02 Morality and class**

*Convenors: Amanda Gilbertson (University of Melbourne); Peter Howland (Massey University)*

*Old Arts-254: Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

This panel explores the role of moral discourses in the everyday praxis of class distinction. Papers will address the formation and function of class moralities from respectability to liberal cosmopolitanism, as well as the implications of these moralities in terms of differential capitalisms.

**The good, the bad and the unspoken in Alice Springs: classed moralities in an indigenous-settler town**

*Åse Ottosson (University of Sydney)*

Class as a category of social difference is largely absent from anthropological research and analysis of indigenous-settler relations in Australia. Other categories, such as race, culture, indigeneity and kinship are taken to be much more prominent in defining who one is and how inequalities and divisions are reproduced between indigenous and non-indigenous people and domains. By exploring sets of values and everyday ethics that underpin indigenous and non-indigenous people's and institutional stakeholders' judgements of what is appropriate and inappropriate, desirable and undesirable, good and bad, in the Central Australian town of Alice Springs, the paper explores how the reality of class is in fact salient for how town people understand themselves and others, even if such understandings are 'spoken through' other categories of difference. The paper discusses how the displacement of class into privileged categories of race and indigeneity tend to obscure how these categories are increasingly crosscut by class division.



### **Respectability after the ‘Aboriginal renaissance’**

*Elizabeth Watt (Australian National University)*

In early 1970s, Fiona Terwiel-Powell observed the early signs of an “Aboriginal renaissance” in the Hope Vale mission on the south east of Cape York (1976: 322). Travelling activists and young Guugu Yimidhirr people returning from southern cities were bringing “modern thinking” into the once-isolated Lutheran settlement, including the idea that Indigenous Australians should take pride in their difference from the settler-colonial majority (322). The light-skinned mission elite were sceptical of this new approach, Terwiel-Powell noted, because this group derived their high status from their presumed physical and cultural proximity to the European ideal of respectability. The mission elite worried that an Aboriginal cultural renaissance would upend the established hierarchy; promoting the marginalised dark-skinned families who were said to “live to blackfellows” or “camp”, and leaving them “marginal to both cultures” (Terwiel-Powell: 308).

This paper will argue that two features of the pan-Indigenous identity movement have ensured that the Guugu Yimidhirr elites’ fears have not come into fruition. Firstly, people of varying degrees of decent were given an equal claim to this new identity; and secondly, the movement was organised around sanitised and re-traditionalised representations of Aboriginality. These dynamics have enabled the entrepreneurial descendants of Guugu Yimidhirr elite to reclaim and benefit from their Indigenous identity, without renouncing the standards of respectability instilled in them by their parents.

### **Gifting and giving: shifting moralities and hegemonies**

*Peter Howland (Massey University)*

In this paper I explore gifting and giving praxes of a cohort of low socio-economic females resident near Wellington, New Zealand’s capital city. As ethical acts, gifting and giving variably reproduce the moralities of class and gender respectability, individuality and sociality, and are, in part, also variably framed within the shifting hegemonies of forgetting, foregrounding and/or misrecognising the commodification of labour, goods and exchange.

Numerous scholars have followed Mauss’ (1950) seminal lead in noting that gifting (and by extension, giving and all transaction forms) are deeply implicated in the politics and economics of social life. Indeed both gifting and giving typically involve economic and other ‘costs’ to givers, and material, social, and other ‘benefits’ to recipients. Within the research cohort gifting is typically associated with celebrations of momentous occasions such as birthdays, manifests in charitable acts or donations, or is enacted in spontaneous moments of ‘treating’ in which commodity origins are either hidden, obscured or unmarked. Yet other similarly altruistic and empathetic acts – such as domestic provisioning (e.g. providing food for dependents and intimates) - are framed within the moral ordinariness of banal giving in which commodity modalities are visible, marked and sometimes foregrounded.

I argue that indexing gifting and giving within the shifting hegemonies of forgetting, foregrounding and/or misrecognising commodity modalities does the assessment work (Tsing 2013) of normalising the exploitative and stratifying aspects of capitalism as underpinning (albeit differently) and ‘necessary’ to the moral reproduction of class, gender, individuality and sociality.

### **The moral middle class of Melanesia: class, condescension and cosmopolitanism in contemporary Papua New Guinea**

*John Cox (Australian National University)*

Papua New Guinea’s (PNG) public realm is saturated with the moralising language of conservative Christianity. This discourse also reflects class distinctions but does so in tension with a national ideology of an inherently egalitarian Melanesian culture.

In a country characterised by extremes of wealth, PNG’s middle class are often regarded as privileged ‘elites’. However, their self-descriptions are characterised by complaints about the cost of living and reflect economic precarity, not the prosperous accumulation of property and other forms of social and economic capital. Meanwhile, powerful and affluent politicians, senior public servants and beneficiaries of resource developments control the flows of the nation’s wealth, diverting it away from public goods into their own channels of patronage.

Public Christian moralising in PNG frequently takes two forms, both expressing class distinctions. One denounces corrupt leaders, who need to repent of their venial ways and turn to God for personal moral regeneration. This ‘disparagement of elites’ (Martin 2012) reflects an ‘upward’ critique of the powerful, in the process redefining the middle-class as moral actors constrained by dissolute leaders.

The second moralising denunciation is a ‘downward’ critique of the ‘grassroots’, who are often rendered as lazy and all too ready to ask for ‘handouts’ from their middle-class relatives. Nevertheless, middle-class Papua New Guineans are often far more accommodating of their importunate kin than this disparagement of the poor implies. This paper considers how PNG’s middle-class negotiate these denunciations, distinctions and dissonances by blending Melanesian cultural norms with cosmopolitan practices of Christian charity and development assistance.

### **Middle-class embarrassment in urban India: revisiting Dumont's Homo Hierarchicus**

*Amanda Gilbertson (University of Melbourne)*

Much has been written about the centrality of moral discourses of 'respectability' to middle-classness, both in Euro-American contexts and India, where I conduct fieldwork. In Euro-American contexts there is also a growing interest in alternative class moralities – the embarrassment in the pronouncement of something as 'so middle-class', the critique of pretentiousness, and the championing of the authenticities of down-to-earth workers and (racialized) inner-city cool. Such alternative moralities are absent from the literature on class in India, however. It is often implied that India's middle classes are relatively unquestioning of their superiority and relatively unashamed of their privilege, in a manner redolent of Dumont's Homo Hierarchicus. In this paper, I look for evidence of middle-class embarrassment and notions of lower-class authenticity/cool in my ethnographic fieldwork with families in suburban Hyderabad, India, and consider the implication of this material for Dumontian ideas of hierarchy in India.

### **Moral boundaries and mediation in social relations of middle class Filipino transnationals in Indian cities**

*Jozon Lorenzana (Ateneo de Manila University)*

The paper examines the formation of moralities in the context of intra- and inter-ethnic relations of middle class Filipinos in Indian cities. What moralities emerge from interactions among Filipino transnationals, and between them and Indian locals? How might social relations shaped by such moralities be characterised? In addressing these questions, I explore the moralities, tensions and modes of relations that emerge in the context of a global South transnational migration route. Based on analysis of ethnographic data and interactions between Filipino transnationals and Indian locals in online spaces (e.g. Yahoo news group and Facebook), I find simultaneous processes of boundary making (Sayer 2005) and mediation among research participants. While they seek to assert their moral dispositions, they also find ways to mediate between conflicting moralities through discourse on- and offline. Filipino transnationals tend to use propriety, competence and cosmopolitanism as moral boundaries among them and in relation to Indian locals. In turn, the latter use cosmopolitanism and tolerance as criteria in evaluating the manner in which Filipino transnationals relate to them. The tension between boundary making and mediation may reinforce or reconstitute moral dispositions and give rise to ethical terms of relating. I highlight the discursive work of mediators in articulating both sides of a boundary and in finding ethical terms of relations. Indeed, the situation of transnational migration shows how the middle class propensity for moral distinction might be eclipsed by an ethical demand for social connection (Zigon 2008).

### **"The lower classes smell": how disgust legitimates class and citizenship**

*Sylvia Ang (University of Melbourne)*

Contrary to claims from cosmopolitan migrants that they are part of a global middle class, this paper argues that nationality, for many, remains a key segregator between a "middle-class" us and the "working class" them – migrants. Newly-arrived Chinese migrants in Singapore are of diverse social class backgrounds, ranging from highly-skilled expatriates to unskilled blue-collar workers. Expatriates regularly claim to be of the middle-class, just like their Singaporean counterparts. My research, however, showed many locals are of opposing views. Instead of embracing the migrants as part of a global middle class, many locals perceive Chinese migrants as embodying the "developing" status of their country, China. In this manner, Chinese migrants, despite their backgrounds, are seen as backward, uncouth and generally of a lower social class than locals. Through expressing disgust on Chinese migrants' sexuality, taste and hygiene, locals claim a moral high ground. Such discourses enable locals to perform and (re)produce their middle-classness while legitimating their rights as citizens. As a result, Chinese migrants are marginalized and framed as unworthy of citizenship rights.

### **Hier03 Contestations of gender, sexuality and morality in contemporary Indonesia**

*Convenors: Linda Bennett (University of Melbourne); Sharyn Davies (Auckland University of Technology)*

*Old Arts-254: Wed 2nd Dec, 11:00-12:30, 13:30-15:00*

Moral discourses in Indonesia are both gendered and sexualised, and deeply implicated in maintaining social hierarchies. This panel will explore the meanings and impact of dominant and contested moralities in relation to health, marriage and the family, gender based violence and GLBTI communities.

### **Reimagining sexual morality: promoting the reproductive and sexual rights of Indonesian women**

*Linda Bennett (University of Melbourne)*

This paper critiques the dilemmas that emerge when dominant sexual moralities are given precedence over women's sexual and reproductive health and rights. It considers sexual morality to be socially constructed, culturally embedded and changeable. It examines how women's experiences of, and access to, reproductive health services are overly determined by the moral judgments of service providers and society more broadly. The paper draws on 20 years of research into reproductive and sexual health among Indonesian women.

To elucidate the “over-moralisation” of reproductive health care in the Indonesian context I present three case studies. Initially, I examine the rejection of married women’s right to access contraceptives when their partners are migrant workers. Secondly, I consider the denial of single women’s right to safe abortion and post-abortion care. Finally, I investigate the failure to test married couples for STIs (a key cause of infertility) in the context of infertility care. What is common to each scenario is a dominant moral narrative in which: women’s sexual activity should be confined to marriage; women’s reproductive and sexual autonomy are subjugated to their husbands’ authority; and marital infidelity is repudiated.

I assert the need for open critique of how sexual morality is embedded within both medical education discourses and the provision of reproductive and sexual health care in Indonesia. Without critical engagement from within these spheres the core values driving reproductive and sexual health care are unlikely to be reinterpreted in a manner that best serves the priorities, needs and rights of patients.

### **‘Multitasking breastfeeding mammas’: moral constructions of the ‘good mother’ in Indonesian health promotion discourses**

*Belinda Spagnoletti (University of Melbourne)*

Exclusive breastfeeding is now embedded in Indonesian national law (Health Law 36/2009) and regulation (PP 33/2012), which assert that each child has the “right” to be exclusively breastfed for the first six months of their lives. Over the past 5 years the promotion of exclusive breastfeeding has burgeoned within government, private and non-government organizations. These health promotion discourses emphasize that to be a “good” mother women are morally obliged to exclusively breastfeed for at least six months.

Mothers are told that, with a combination of spousal support, dedication and self-confidence, they can “have it all” - returning to work after maternity leave while expressing breast milk at their workplace. Thus the “multitasking breastfeeding mamma” can be a reality. Fathers are encouraged to support exclusive breastfeeding, not only for the benefits to child health, but also to assist their wives in gaining their pre-pregnancy figures sooner. New mothers are advised that breastfeeding can make them better mothers and more attractive wives, perpetuating long-held notions of female self-sacrifice as constituting ideal femininity. Health promotion discourses often treat the needs and interests of mothers and their children as distinct from one another. What is good for baby may not always be possible or good for a mother. Thus a maternal-child conflict is understood as implicit in a mother’s “failure” to breastfeed. This paper explores how these highly moralized messages are internalized and embodied by mothers, highlighting the gaps between health promotion discourses and the complex realities of motherhood in urban Yogyakarta.

### **The (im)morality of Facebook: Indonesian Muslim women shaping piety**

*Hanny Savitri Hartono (Massey University)*

Since the fall of the New Order regime in 1998, the media landscape of Indonesia has been radically transformed. The country is now a highly media saturated space in which people are exposed to numerous media from television programming to social media such as Facebook. In a space in which media are just a click or tap away, Muslim women, consciously or not, seek to negotiate the media they are exposed to in the context of their everyday lives within the frame of their Islamic understanding. As media become increasingly contested, their identity and piety are negotiated within their roles as Muslim women and mothers.

In this paper I explore the meanings of Facebook for Muslim mothers in which morality is the core. This presentation is based on my current ethnographic research on Muslim mothers, Indonesian media and piety in which I combine fieldwork in Semarang, Central Java and online discussions on a Facebook closed group. One of the topics I discuss is the way Muslim women are actively shaping piety through Facebook. Even though Islamic clerics discouraged Muslims to use Facebook for its temptations to lure users into inciting gossip and participating in talks, which could jeopardise their marriage, my Muslim participants utilise Facebook to improve their roles as Muslim women and mothers, instead. Hence, Facebook becomes a site where Muslim mothers define, negotiate and (re)define their kodrat and fitrah as Muslim women and mothers.

### **Migration, moralities and moratoriums: female labour migrants and paternalistic protectionism in Indonesia**

*Maria Platt (National University of Singapore)*

Women constitute the majority of Indonesia’s key overseas labour migrants, with most employed as foreign domestic workers (FDWs) throughout Asia and the Middle East. A range of gendered moral discourses underpin women’s roles as FDWs. These moralities are fuelled by images of abuse and exploitation towards FDWs that regularly appear in Indonesian media, as well as anxieties regarding women’s perceived unbridled sexuality as they work abroad. Therefore Indonesian women’s overseas labour migration creates persistent moral dilemmas both in terms of women’s safety and sexuality in destination countries.

In the wake of these dilemmas, the Indonesian government has renewed calls for a roadmap to stop females from undertaking domestic work abroad beginning in 2017. This paper explores the gender-specific moralities embedded in this proposed regulation which applies exclusively to female, low-skilled labour migrants. I argue that while the roadmap ostensibly works to protect FDWs, it also functions to curb women’s mobility and sexual autonomy. This gendered morality, which I label ‘paternal protectionism’ exemplifies state-based projects designed to convey concern for migrant women’s welfare and rights (Pande 2014).

Drawing on ethnographic fieldwork with FDWs currently working in Singapore, I explore the nexus between state-based paternal protectionism and women's own views of the gendered moralities that frame their overseas employment. In turn, I also examine women's perspectives on the moral obligations of the Indonesian state as FDWs' consider the implications of the roadmap upon their plans for their futures.

### **Changing moralities and lesbian subjectivities; Indonesian lesbian activism between 1983 and 2015**

*Saskia Wieringa (AISSR-UvA)*

Based on 30 years of research I will analyse the changing moralities and subjectivities of 'lesbian' women in Indonesia. If in the early 1980s the lesbian scene was almost totally underground, in 2015 the activist scene is characterized by a few well-established ngos, in the major cities of Indonesia. This opening up coincided with the so-called Reformasi period, after the fall of the dictator, President Suharto. In the early 1980s the moral military-dominated discourse linked non-normative sexualities to suspect political alliances. The first lesbian organization established, Perlesin, quickly folded due to fear for political repression. Presently the struggle for sexual rights is dominant. A proliferation of identities and subjectivities occurred, the relative benefits of which are hotly debated. Contrasting moral discourses are at work. On the one hand Muslim fundamentalist groups abject lesbian behaviours, declaring it 'haram'. On the other hand the widespread use of social media expose selfidentified lesbian women to global lesbian (sub)cultures. In the paper I will deal with the pressure from fundamentalist groups, the role of the internet and social media, leadership patterns and strategies of alliance. In these competing moral arenas women who are attracted to other women navigate their life courses. While their visibility is growing, stigma and discrimination persist

### **Policing virginity: gendered moralities and sexual surveillance in Indonesia**

*Sharyn Davies (Auckland University of Technology)*

Discourses of morality combine with surveillance techniques to shape sexuality. While these processes are often obscure and subtle, we tangibly see them at work on the bodies of young Indonesian policewomen. Women wishing to become police officers must be never-married virgins between the ages of 17.5 and 22. Male recruits are not expected to be virgins. International outrage was expressed late in 2014 when Human Rights Watch objected to the invasive and humiliating two-finger virginity test that women recruits undergo. Defiant in the face of international furore, police officials argued for the importance of the test on morality grounds. One official justified virginity testing as a way of ensuring prostitutes did not join the force. Policewomen recruited on the basis of sexual purity are then deployed to work with victims of sexual crimes; such a dynamic creates a problematic moral and experiential gap between those women who are victims of crime and those who are expected to support them.

Women recruited through a frame of purity go on to enforce and maintain sexual hierarchies within the police force. Techniques of power, including promotion and social acceptance, encourage policewomen to continue moral surveillance both of themselves and others. In an ironic twist, policewomen are thus the moral surveillers of society at the same time as they being surveilled. Through a specific ethnographic focus on gender and sexual morality in the police force, this paper speaks to broader issues of gendered moralities and sexual surveillance in the Indonesian context.

### **Describing contemporary notions of patriarchy and masculinity in Timor-Leste**

*Sara Niner (Monash Uni)*

The new nation of Timor-Leste has suffered a long history of conflict. Since gaining independence politics has been dominated by a militarised male elite made up of veterans of the independence struggle (Niner 2011). This national political arena can be extremely aggressive and political clashes have led the country into destructive civil conflict. This mode of politics disadvantages women and their voice nationally remains contested, although they are represented in impressive numbers in national parliament. A significant level of gender-based violence is another problem society grapples with. How this persistent militarisation and an associated "retraditionalization" or reassertion of pre-war patriarchy is entrenching the social and economic and social exploitation of women will be discussed.

This paper will argue that this new perspective on contemporary society in Timor-Leste, including a description of the culture of masculinity and patriarchy, will lead to a more accurate assessment and understanding of gender hierarchies. Describing and defining notions of masculinity in this way, including both positive and negative aspects, will deepen understandings of the performance of gendered social identities by men, facilitating change to negative aspects, such as violence against women. This description will also take account of new counter-hegemonic expressions of masculinity and men's activism targeted at addressing gendered violence.



**Hier04 The private/public politics of intimacy**

Convenors: *Lara McKenzie (University of Western Australia); Hannah Bulloch (Australian National University)*  
 Old Arts-124 (Theatre C): **Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00**

This panel explores connections between intimacy and the private/public. Focusing on various sites of intimacy—families, friendships, romantic or sexual relationships—papers will address how intimacy is not just personal but reflects and shapes broader societal processes.

**The anthropology of intimacy**

*Hannah Bulloch (Australian National University)*

This paper considers the extent to which a conceptual focus on intimacy is useful in anthropology. As global mass media, capitalism and consumerism are reshaping ideals of how we should relate to one another, anthropologists are increasingly concerned with intimacy. In this paper, I probe the concept, asking such questions as: How might we define ‘intimacy’ for the purposes of anthropological study? Is the concept discrete enough to be conceptually useful (or is it perhaps its broadness that makes it useful in examining varied cultural contexts?) How does intimacy articulate with more established anthropological rubrics for exploring similar issues – such as gender, kinship, reciprocity and affect – and as an alternate or complementary frame of reference, is it able to add something to our data collection and analysis that these other frames may overlook? Can a focus on intimacy be particularly revealing for enduring anthropological concerns with relationality, personhood and agency – particularly, as we seek to make sense of intimacy’s paradoxes, such as domestic violence?

**Romantic love, intimacy and affective being in contemporary Singapore**

*Sherman Tan (Australian National University)*

Contemporary Singaporean living takes place at the intersection of multiple forces, namely, political transitions from the developmental state to neoliberal governance, the rapid rise of an urban landscape pervaded by market capitalism and widespread consumerism, together with the ruling elite’s sustained emphasis on developing a unique yet hybrid postcolonial identity for its citizenry, drawing on their multicultural and multireligious “Asian” modernity and traditions. While there has been much academic interest concerning these state-sanctioned modernising trajectories, little has been written about the intimate spaces and affective tenor of everyday relationships. From portrayals of love, desire and sexuality in recent Singapore cinema and television soap operas, to observations from my initial fieldwork of six months, I focus on the lived experience of romantic relationships as a site of intergenerational reproduction, socialised habit, cultural innovation, as well as intensified attachments to material objects and fantasies. I argue that these relationships are marked by tensions between the (neo)liberal and orderly social aesthetics of “balanced” lifestyles, self-moderation and self-regulation, on the one hand, and structures of feeling involving the transgressive or sacrificial extremities of romantic (or other forms of) desire, on the other. These aporias have also blurred the boundaries between private, everyday struggles of individuals and couples, and intimate publics (Berlant, 2008) that offer recognition, validation, and ultimately, reassurance for Singaporeans experiencing these contradictory pressures. Finally, I trace the political implications of these intimately lived tensions, palpable in the state’s present difficulty in securing affective loyalties from its citizen-subjects.

**Intimacy between men: sexuality & friendship**

*Rosita Armytage (Australian National University)*

This paper examines the ways in which elite men seek to forge intimate relationships of trust and friendship with other men through engaging in and recounting experiences of illicit romantic or sexual encounters with women. The paper will explore how a façade of the illicit is used to designate gender-segregated spaces and facilitate widely held conceptions of ideal manhood involving pride, rivalry and virility, traits long associated with ideal masculinity in Pakistan (Barth, 1959).

The paper will explore how, in social contexts that retain a significant degree of social segregation between husbands and wives, elite men bond with one another through the sharing of ‘illicit’ interactions with women. These illicit interactions range from the ubiquitous, and largely socially acceptable, shared viewing of erotic dance performances; to more circumscribed experiences with sex workers; to romantic relationships outside of marriage with girlfriends and mistresses. By creating a designated and semi-public environment for illicit enjoyment, men both legitimise their extramarital relations with women, and create an environment of shared enjoyment and trust, without violating the private sanctity of the home. Though some of the illicit relationships elite men have with women are intensely affective involving love, desire and jealousy, I argue that for most Pakistani men, their most intimate relationships are those they share with an inner circle of men.

**“Obtaining even their hairpins”: the intimate economies and moral framings of neighbourhood market relations in the rural Philippines**

*Sarah Webb (University of Queensland)*

Across the Philippines, neighbourhood sari-sari (mixed goods) stores are pivotal spaces in daily life. Extending out from the owner’s house into the public spaces of the street, they provide a locale for social acts of purchasing groceries, and consuming snacks, drinks, and gossip. Sari-sari stores are intermediary sites where privacies become public – through revealing the



relations and strategies people use to obtain essential household goods, and facilitating discussions of love affairs, hardships, and grievances.

These stores are also spaces which enable intimate personalised economic relations. In this paper I consider the ways in which local market intermediaries position their involvement in buying goods from and obtaining commodities for their marginalised indigenous neighbours as a single involvement, which they frame in highly moral terms. These moral framings are complicated by the local political economy, through which the economic activities of market intermediaries arguably reproduces the marginalisation of local indigenous families. Anthropological investigations of these moral framings provide insight into why the values which underpin these arrangements cannot be reduced to critiques of “cumbersome patronage” (Jocano 1997, 2; see also Cannell 1999; Milgram 2004). Through uneven relations of pity, obligation, and interdependency it becomes not only possible but also imperative for those with capital and connections to ‘provide’ for others (Szanton 1972, 129-30; McKay 2012, esp. 25). It is through economic activities such as “obtaining even their hairpins” that market intermediaries become intimately involved in their neighbours’ lives, and in doing so, constitute themselves as moral persons.

### **Unsettled intimacies? The insecure careers and intimate lives of aspiring academics**

*Lara McKenzie (University of Western Australia)*

In recent years, the difficulties faced by aspiring academics have received a great deal of attention, in Australia and worldwide. While this has led to a growing academic interest in the lived realities of this group, the majority of research to date has been quantitative. In this paper, I offer qualitative insights into aspiring academics’ intimate lives in relation to their often uncertain careers, unstable jobs, insecure finances, and unsettled locations. I draw on interviews carried out across three universities in Australia among those that aspire to academic careers or have done so in the past.

Aspiring academics’ work and lives were understood and enacted as ‘uncertain’ and ‘insecure’, and concerns regarding the impact of academic work on domestic life were commonplace. Issues raised related to an inability to ‘settle down’, including problems of relocating with a partner or child, troubles maintaining ‘work-life balance’, and financial difficulties, which were experienced as a barrier to parenthood and home ownership. Moreover, women in particular raised concerns over how their families and relationships impacted their academic career prospects. Yet it was apparent that people’s intimate relations not only restricted but supported their pursuit of an academic career, and that their academic ambitions both limited and produced intimate relations. As such, in this paper I explore how intimacy and career insecurity mutually inform and shape one another.

### **Flirting with social order: why a rejection-adverse approach to offering a hand does not foreclose politics**

*Tracey Pahor (University of Melbourne)*

Across the Port Melbourne activity-based groups in which I participated, much conversation was directed at providing offers of assistance to fellow members. As opportunities for the direct rejection of the offer were foreclosed, it paralleled what may be familiar to Australians as flirting — performing a noncommittal interest in a fun manner that guards against a socially recognised refusal. Such situations demonstrated both the functioning of social order and the imposed, hence contestable, nature of that social order.

Starting with the example of offering to help an older person move some furniture in her house, I contribute to the catalogue of examples of how people make and perceive ethical decisions in a world where order is only ever imposed. My attention to the details of a specific instance offers methodological and conceptual insight into the imposed nature of social identifications as order (whether imposed by us within the situation or to describe it afterwards). Finally, I argue that the seemingly non-confrontational nature and recreational value of these conversations about help, as with flirting, does not render them politically impotent.

I take a distinctive conceptual path by working with Jacques Rancière’s presupposition that people have the capacity to be equal, and his definition of politics as being when this equality disrupts and forces a redistribution of the always unequal social order. Yet I speak more broadly to the project of the anthropology of the good (Robbins 2013) and how particular social interactions may reflect, impose and interrupt broader social order.

### **Doing it for the visa, or desperate for love: African-Australian marriage migration and Australia’s policing of intimacy**

*Henrike Hoogenraad (University of Adelaide)*

In this paper, I explore the concept of ‘intimate borders’ as an approach to Australia’s policing of intimacy and its effect on intimate relations. I focus on the experiences of African-Australian couples with the political, moral and social borders of Australia. As migration policies become increasingly restrictive, for unskilled migrants from the Global South, marriage migration seems to be the only option left. However, in order to prevent ‘sham’ marriages, this category is subject to increasing control to make sure marriages are genuine. Couples have to prove their love for each other is real. While in Australia marriage is encouraged and seen as a private matter between two partners, marriage between a non-citizen and an Australian is a public affair. I argue that such policies and the related stereotypes about Africans who would ‘only do it for the visa’ and ‘desperate Australian women’ significantly affect the quality of life for those involved. The visa application process is a lengthy, expensive and emotional burden for couples, and, moreover, stereotypes and racism encountered in everyday life in Australia makes

African-Australian relationships vulnerable and prone to breaking down. Unequal power relations and dependency on a partner as a result of policies and attitudes triggers emotional instability, frustrations and domestic violence. As such, a policy 'to protect our citizens' has become a risk for Australian citizens' wellbeing. The arguments I use are based on ongoing fieldwork among African-Australian couples in Adelaide since October 2014 for my PhD research on 'intimate borders'.

**Gendered intimacy, violence and secrecy: containing women's accounts of wartime and domestic conflict in Sierra Leone**  
*Rosi Aryal (Multicultural Centre for Women's Health)*

In this paper I reflect on 3 months of fieldwork in Sierra Leone to explore the contrast between women's stories of wartime conflict and domestic conflict. I show how women's stories of wartime violence were subject to a gendered aesthetics of concealment and secrecy that has developed in response to a regional history of political violence, including slave trading, raiding, warfare, colonial rule and electoral politics. In contrast to their highly contained and scripted "war narratives", women recounted their stories of domestic conflict with husbands, lovers and boyfriends relatively more openly. Nonetheless, the fragility of intimate relationships between women and men in Sierra Leone reflects broader societal, ritual and ideological attempts to sexually and verbally contain women's power. Drawing on the insightful work of anthropologists such as Mariane Ferme and Rosalind Shaw, I argue that political relationships in the so-called 'public' domain – and political violence in particular – structure gendered relationships and women's social and domestic roles at the most intimate, 'private' levels of the family and the body; and vice versa as my case studies of women's stories of wartime violence will show. In Sierra Leone, the personal is indeed deeply political. By examining the relationships and disjunctures between stories of gendered violence, abuse and neglect in marital relationships on the one hand, and stories of political violence on the other, I argue that in West Africa the categories of gender and secrecy are key to understanding the structural continuity of violence between the political ('public') and domestic ('private') domains.

**Affect, cynicism and desire: imagining the state through the politics of intimacy in an ethnic minority commune in northern Vietnam**

*Peter Chaudhry (Australian National University)*

This paper draws upon ethnographic fieldwork from an ethnic minority commune in northern Vietnam to explore how the state is imagined by local people. Ethnic minorities in Vietnam have long been the targets of state governmental schemes to mould them into modern and productive Vietnamese citizens and overarching national narratives, symbols and bureaucratic practices are deployed to inculcate a particular state imaginary in the borderlands of northern Vietnam. Local state officials are the interlocutors in this process: they are all ethnic minority people who have grown up in the commune and who share intimate connections of kinship, friendship and reciprocity with commune residents. It is through the routine and everyday interactions of local people with these local officials, and with each other, that the idea of the state and the operation of political power is truly made manifest. These local encounters spawn a politics of intimacy which is powerfully constitutive of state ideas quite different to those imagined by central state planners and bureaucrats. These state imaginaries take shape in the three intimate registers of affect, cynicism, and desire and the paper provides ethnographic episodes to illustrate how the idea of the state is constantly constructed, de-constructed and re-imagined by local people themselves in these intimate domains. Critically though, the exercise of power and the imagining of the state takes place within the bounded territory of already existing social hierarchies and relations of power in the commune, and the politics of intimacy also ultimately serves to reinforce these structured relations.

**(II)-legally intimate companion? Indian judiciary and re-imagined kinships**

*Rukmini Sen (Ambedkar University Delhi)*

As queer belongings theoretically get written into global anthropological discourses, it is only timely to be reflexive about re-imagined kinships—companionships that the juridical space is constructing in India. On the one hand, there is a discourse around same sex intimacy which the Supreme Court has re-criminalized (2013); on the other hand, there is a pattern around live-in judgments, where the reference to marriage dominates judicial arguments, although it is a move away from marriage (although it may not be anti-marriage). Through all of these, the last decade is an interesting period in our moralities and legalities. LGBTQ movements have challenged heterosexual intimacy in a way that the women's movement did not do to (heterosexual) monogamous marriage. Friend, companion, lover, partner, spouse, polyamorous desires—the politics and possibilities of naming and relating, naming relations, relationships with names—this paper will explore the contours around these by using judgments as the site of enquiry.

By looking at these judgments, the arguments from them will be located within the broader anthropological kinship studies discourse in India which still remains focused on heterosexual marriage and biological children (surrogacy seems to have captured some attention). Mapping the contemporary anthropological and sociological literature on family and kinship, the judgments are theorised in relation to anthropological research that enables us to gain insight into love, life, living together, and intimacy (each not dependant on or mutually exclusive of the other)—and to uncover how intimacy gets shaped by and shapes the legal.

### **Expectations of intimacy: PNG women, gender, and relationships on online dating sites**

*Alison Dundon (University of Adelaide)*

The politics of intimacy in online dating rely partly at least on the understanding that images and presentations of self during online communication is more malleable than that of face-to-face communication, given that personal characteristics listed online are not always obvious or verifiable. At the same time, however, online daters seek to maintain a level of authenticity and consistency between online and offline 'selves' in order to be able to form intimate relationships offline. This paper explores the politics of the presentation of gendered selves by Papua New Guinea women using a variety of online dating sites, including global sites utilised by daters from many different countries as well as small, localised sites within PNG. But it seeks to focus also on the ways in which potential partners and romantic relationships are also key elements in this process of self-presentation. It examines the ways in which these women represent not only themselves as certain kinds of gendered persons and potential partners, but also the types or characteristics of the male partners they are seeking in order to bring about a certain kind of relationship. I argue that these PNG women present themselves, their desired partners, and the relationships they seek online in ways that indicate transformations of not just experiences but also expectations of intimacy in personal relationships in PNG.

## **Stream: Immoralities**

From the uncivil to the genocidal, bodies and relations as sites of violence and symbols of moral collapse are explored.

### **Imm01 Individuality, incivility, immorality**

*Convenors: Catherine Earl (Federation University Australia); Robbie Peters (University of Sydney)*

*Old Arts-155 (Theatre D): Thu 3rd Dec, 13:30-15:00, 15:30-17:00*

This panel explores transforming urban neighbourliness. By examining everyday practices of social exclusion as moral boundary making, papers focus on the privatisation of morality, exploitation of the vulnerable, and balance of individual self-interest with community participation and belonging.

### **Morality versus Morality: the state's closure Aboriginal communities in response to child sexual abuse**

*Christina Birdsall-Jones (Curtin University of Technology)*

In 2003 the state government of Western Australia ordered the closure of a gazetted Aboriginal community located in the eastern Perth suburb of Lockridge as part of the state government's response to reports of entrenched child sexual abuse within the Community. The situation and the main perpetrator was known within the Perth Aboriginal community from at least 1989, but only sub rosa. Whether police or any government agencies were aware of this situation of child abuse is not known. The leadership of the community was able to conceal the situation through an insistence that visitors could enter the community grounds only with the permission of the appropriate authority within the leadership group. The former community membership continues to deny that any child sexual abuse was committed within the community. In the years following the closure, the former community membership protested and entered into litigation with the state seeking the re-opening of the community, however in 2014 the state demolished the community housing and infrastructure. Why did no member of the Community or the Noongar community in general speak out in defence of the children? Why did the state respond to the situation of child abuse by closing down the community? This paper represents a preliminary examination of the ways in which both the state and the community failed to protect the children of the Community, the nature of the state's eventual response to the situation and the competing moralities involved in the story of this community.

### **The extraordinary everyday: civility in the midst of crisis**

*Jas Kaur (SOAS)*

In 1987, a so-called ethnic coup in Fiji generated excitement and fear amongst Fijians and Indians respectively. Although the phenomenon was so new as to be mispronounced as a 'coup', members of the country's largest ethnic groupings nevertheless engaged in mimetic performances of the coup's ethnic rhetoric – namely, that of securing Fijian dominance and excluding the century-old migrant Indians. Fijians strolled nonchalantly along the streets; while Indians fled for their lives. The tale of the 1987 coup therefore appears to be one of corporatized and embodied ethnic affect, and of conflict between ethno-nationalist and civic moralities. Based on fieldwork in the multi-ethnic neighbourhoods of Suva, however, I use the ethnographic example of the kava bowl to demonstrate that people constituted themselves as Fijian and Indian as much through their cross-ethnic relations and practices as they did through their identification with a specific ethnic collective during this time of crisis. In doing so, they transformed the critical event that Veena Das has so vividly theorised into an extraordinary everyday, a space in which the event – in this case, a coup – was mediated by everyday practices of compassion and friendship. In this paper, I argue that crisis may become a site for the construction of new albeit sometimes transient forms of kinship. In doing so, I engage critically with the interplay between individuality, community, rhetoric, and practice; and argue for the need to establish greater research interest at the interstices of social conflict and incivility.

### **When community kills: the immorality of ‘participation’ in an urban slum**

*Robbie Peters (University of Sydney)*

In February 2014, in a large inner city slum of Indonesia’s second largest city, Surabaya, neighbours stood-by as the impoverished grandfather and sole carer of a 6 month old girl fed her only sweetened water. Despite being fully aware that the child’s life was in jeopardy and despite the exhortations of visitors to the slum that the community should act, the neighbourhood leader, reflecting a general community view, reasoned that the grandfather did not deserve help. He had not ‘participated’ in the community, failing to assist in neighbourhood working bees and failing to register the child’s birth or have her weighed on family planning day. The child died of neglect some weeks later amidst a community that prides itself on communal self-help, inclusiveness and participation. Although participation has been a foundation stone of the developmentalist state in Indonesia, and although it has been central to Western development discourses of poverty alleviation applied in the country, it worked here to exclude and kill rather than include and save. This paper interrogates this death to highlight how such a moral and taken for granted good as participation can have such immoral consequences.

### **Transmitted moralities, responsible self: changing ideas of individual and community in modern Cambodia.**

*Kenneth Finis (Macquarie University)*

Intergenerational anxieties about changing morals of the young and the death of community seem common in many places worldwide. Yet in Cambodia, increasing individualism may not solely result from urban consumerism but rather lie in an intentional transmission of these changed values following periods of mass violence. For many of these young people, a commonly stated expectation is that one must look after the interests of self and family before those of others. The link to parental experiences of insecurity and scarcity in the past is explicit, as what developed as a necessary survival tactic was instilled in following generations to equip them for the realities of a harsh world. However the implication of this change in values is interpreted variously, some speaking of ‘self first’ as a positive necessity if they are to position themselves to help others in the future. Here the interests of the individual and those of the community are seen sometimes as hostile, and at other times as one in the same.

Drawing on initial fieldwork in Phnom Penh, this paper presents perspectives from young Cambodians on individual responsibility and the relationship between self and community. Exploring how moralities are transmitted and appropriated, intentional utility in these transformations is suggested as well as the importance of narrative in how young people interpret and take on their own understanding of what has been taught. An aspirational aspect to chosen moralities is suggested, and the role of future agency in community and national healing is discussed.

### **Moralising disability: encounters with incivility in Vietnamese urban public space**

*Catherine Earl (Federation University Australia)*

The interaction of strangers in Vietnamese public spaces is not a new experience. But a growing culture of individuality in the increasingly wealthy and socially segregated context of Ho Chi Minh City (HCMC, formerly Saigon) makes stranger interaction a more rare experience. The introduction of a mass transit bus system in contemporary HCMC has opened up new mobile public spaces. Riding on the bus and waiting at the bus stop offer new places to encounter others socially, particularly as gentrification has limited the public spaces where people from different backgrounds can, or must, interact. The encounters of bus commuting involve a stop-start mobility that generates ethnographic moments and instances rather than sustained interactions. This paper explores ethnographic moments that reveal im/moral pacts between commuters in public spaces and it contributes to a discussion of the moralisation of differently abled bodies and disability. I analyse interactions on Saigon Buses and at bus stops between bus users with normative and non-normative bodies, including three commuters with physical disability (cerebral palsy, amputation, polio); a heavily pregnant middle-class professional; a newborn baby being taken home; and an obese farmer on a long-haul journey. Surprising behaviours among mass transit bus users reveal the exclusionary influences of pervasive social conformity coupled with the rise of everyday incivility in Ho Chi Minh City.

### **A reflexive account of people in North-East India on everyday violence: an anthropological study**

*Nonibala Rajkumari (University of Delhi)*

The present study is a reflection of the people towards the phenomena of violence prevailing in a society. The state of Manipur has been under the realm of violence and social disorder since time immemorial. There have been many incidences of social movements and ethnic violence that the state has experienced. One of such is the insurgency movement that has been in the state of Manipur for the last half century or so. The individual concept of right and freedom to speech in a society has been under the shadow of community feeling and oneness in the state. When one comes in the community level, the individuality of the person becomes unexposed; be it in terms of their thought or expression of ideas on the act of violence. The paper is a result of the individual’s opinion on the ongoing violence related to insurgency, counter insurgency, public protest in the present society of Manipur. There is a paradigm shift on the minds of the people towards uncivil movements, and the value of the individuality on the part of building a peaceful society.



### **Unofficial payment for medical treatment: non-caring in caring professions**

*Susanne Kristy*

Accepting unofficial payments for medical services is entrenched in the health and medical professions in Vietnam and Sierra Leone. Nurses, doctors and pharmacists in Sierra Leone are known to sell free UN supplied medications and to refuse dying women in labour treatment unless they pay. This practice stems largely from unreliable poor pay of medical staff. Student nurses and doctors are exposed to these practices during training. In nursing and midwifery schools, if students are caught cheating in exams, they must pay the principal who puts the money in her bag. Students must also pay a teacher to sew their uniforms and supply other course materials. Based on years of personal observation as a senior nurse educator both locally and internationally, this presentation examines unofficial payment for medical treatment in Vietnam and Sierra Leone. It focuses on direct payment to medical staff for treatment as standard practice in Vietnam and reflects on how this practice conflicts with concepts of care and caring among the medical profession in Australia.

### **Imm02 The (mis)uses of genocide and other evils**

*Convenors: Sarah Quillinan (University of Melbourne); Andrew Dawson (University of Melbourne)*

*Old Arts-155 (Theatre D): Wed 2nd Dec, 11:00-12:30, 13:30-15:00*

This panel calls for papers on the broad theme of the misuses and utilities of large-scale human suffering. It is envisaged that these will be discussed in relation to both the anthropology of morality and, reflecting on disciplinary practice, a moral anthropology.

### **Salvation and its discontents: the impact of rescue on the lives and narratives of sex trafficking victims, survivors and their saviors**

*Claudia Cojocaru (Rutgers University)*

Rescue, like its Old French synonym Rape, is a historically recurring narrative imposed on physical, emotional, sexual and social force and violence. Both Old French verbs for seizing, many of us cherish these narratives as fantasy: doing it to others, having it done to us, turning the tables, etc. Healthy members of the social body who understand boundaries between self and other may use these fantasies as release and control in face of fear, uncertainty, and the burdens of self and personhood. The pathological and callous, on the other hand, sometimes attempt to fulfill inner promises of rape and rescue. The forcible seizure or pulling-out of an individual is rarely a good personal outcome whether done in the name of good or evil. It is widely acknowledged that rape is bad and unjustifiable, but its obverse, rescue, is done in the name of good, making it contradictory and problematic.

The following paper draws on auto-ethnography, traditional ethnography, open-ended interviewing, case-study by historical analogy, and media analysis to discuss the inner secrets and often unseen external contradictions embedded in anti-sex-trafficking rescue institutions, with the goal of questioning how sex-trafficked individuals survive rescue. The goal here is to begin to develop an anthropology of rescue that re-centers the socio-cultural agency of the individual within global, national and local discourses, policies and practices of citizenship, migration, punishment, consent, gender, and personhood.

### **'If this isn't slavery, what is?': anti-trafficking politics and the staging of the trafficking victim in Cambodia**

*Larissa Sandy (MIT University)*

In 2009 The New York Times published an account of trafficking in Cambodia written by the Pulitzer-prize winning journalist, Nicholas Kristof, that featured the title: 'If this isn't slavery, what is?' In this paper, I undertake a narrative analysis of trafficking stories, exploring some of the very powerful rhetoric and use of melodrama in these narratives. I argue that the use of melodrama as a mode of story-telling serves as a form of emotional coercion forcing audiences into uncritically accepting the logic of trafficking, and which has allowed the anti-trafficking movement to avoid addressing the philosophical and definitional problems surrounding trafficking. I consider some of the narrative devices used as rhetorical strategies designed to establish female innocence and construct victimhood, including the almost exclusive focus on abduction and extreme tortures stories, and explore the extraordinary rhetorical and persuasive power of these narrative strategies. Ultimately, the paper explores the 'politics of pity' shaping the global anti-trafficking movement and argues that Cambodian women's raw, physical suffering is used as a means of creating solidarity in global audiences with the movements aims and conservative anti-sex work agenda.

### **Wartime rape and the politics of victim-identity in Bosnia-Herzegovina**

*Sarah Quillinan (University of Melbourne)*

The status of war rape 'victim' has become increasingly politicised in the almost two decades since sexual violence was formally recognised as a war crime and a crime against humanity. Attention paid to the phenomena has been unprecedented during that period, paralleled in part by the resources invested into post-conflict societies for victim support, rehabilitation, welfare, and judicial development. A consequence of such attention has been the development of a dominant victim identity and meta-narrative that typically represents women survivors as traditional, culture-bound, and passive. The identity has been



adopted, embodied, reproduced, and eventually 'owned' by certain survivor-activists as a strategy to access increasingly limited resources, and build local-level authority in Bosnia-Herzegovina.

The presentation traces the production and release of the 2011 feature film, *In the Land of Blood and Honey*, which faced heavy criticism for its perceived usurpation and distortion of the value-laden rape victim identity in Bosnia-Herzegovina. The film follows the relationship between a Bosnian Serb man and Bosnian Muslim woman whose connections to one another become increasingly complicated by the onset of war. The initial hostile reception from certain local rape survivors towards writer and director Angelina Jolie, and her eventual acceptance as a courageous advocate reflect the politics of ownership where the status of 'rape victim' is concerned. The production of the film, and the rumours and gossip that circulated about the original script were experienced by some as a threat to local control of the accepted 'storyline' of wartime rape in Bosnia-Herzegovina.

### **Submerging and resurfacing Bosnia's past in water tourism**

*Vesna Jurjevic; Andrew Dawson (University of Melbourne)*

As it did so, albeit in violent ways during war water now plays a central role in the post-war reconstruction of eastern Bosnia's borderlands. For example, the rivers where ethnic Others were drowned and disposed of are now rebranded as sites for experiencing the near death thrill of white water rafting. In this ethnography of rafting in the erstwhile majority Muslim and now majority Serbian town of Foča we explore the strategies deployed by hosts and the complicities between hosts and guests to render submerged the rivers' pasts. However, we describe also how these pasts resurface in unpredictable ways that, ultimately destabilise the town's dominant narratives of post-war reconstruction.

### **Armenian genocide as ancestral valuable**

*James Barry (Deakin University)*

Armenians around the world observed the centenary of the Armenian Genocide in April 2015. The official slogan of the commemoration was 'hishum em yew pahajum' (I remember and demand). This slogan was deliberately ambiguous so as to include all potential demands from every faction. Although the demand of recognition of the event as genocide by the Republic of Turkey remains a central theme, Armenian expectations of what Turkey owes in compensation or apology is hardly uniform.

This paper argues that the best way to understand the Armenian Genocide as a unifying event is as what Keane (1997) termed an ancestral valuable. The Armenian Genocide as a historical memory, a political cause and a social commemoration is an 'enduring, concrete manifestation of the ancestors' enacted through rituals aimed at tying the present to the past. It is heavily laden with the language of loss which in turn creates a significant motivation for social solidarity and action.

This paper focuses on the moral discourse of the Genocide, the conceptualisation of denial as a state of immorality, and the portrayal of the denier as perpetrator, as well as crystallising the moral obligations of commemoration.

Based on ethnographic fieldwork performed in Australia since 2007, and among Armenian communities in Iran in 2010 and 2014, this paper discusses mass human suffering as lived experience, a dialogue of generational trauma, and the construction of a moral economy based on recognition and acknowledgment.

### **Contemplating self: ethical dilemmas in anthropological fieldwork**

*Priyanka Adhikary (University of Delhi)*

Before entering into the field I was taught with the ethical considerations which are thought to be essential in conducting study on violence against women by men who have experienced violence at different situational context. This paper represents the collective experiences extracted from my involvement with the women who were either victim or survivor of violence. These experiences are largely concerned with my personal feelings as being a researcher and being an individual. I would like to discuss about several locus of my field situations during my ethnographic fieldwork. I also wish to delineate my moral obligation each time I went to the field and came back home with emotional turbulence. I want to demonstrate my first couple of months' fieldwork experiences and how gradually it started affecting my personal world. In some of those situations, I would like to explain how my multiple roles have developed in the field. My emotional excitement caused by the ambiguous situations left me numb about what I am doing to my informant. It often shook me with uneasiness about the whole researcher informant interaction whether listening to their heart breaking stories and incorporates those stories into my data is ethically right or wrong. Finally, the purpose of this paper is to unfold the contemplating myself and my subjectivity in facing ethical dilemmas and my personal emotional reactions.

### **Imm03 Bio-legitimacy and mobilities 2.0: a challenge to human rights?**

*Convenors: Casimir MacGregor (Monash University); Sverre Molland (Australian National University)*

*Old Arts-155 (Theatre D): Thu 3rd Dec, 11:00-12:30*

Contemporary mobilities of organs, stem cells treatments and humans have become potent symbols of exploitation of the living body. This panel explores how different modes of life are legitimated and the way responses to contemporary mobilities challenge current conceptualisations of human rights.

#### **Body traffic and legit bodies: anti-trafficking, human rights and the governing of the mobile**

*Sverre Molland (Australian National University)*

Human trafficking has become a key site for intervention in global politics. Although anti-trafficking has considerable ability to mobilize resources for the combat against structural inequality within labour relations, anti-trafficking is intertwined with a fixation with the 'trafficking survivor' resulting in notable individuated policy responses. This paper considers biolegitimacy as a heuristic device in order to come to terms with how anti-trafficking structures debates relating to human rights and politics of migrant labour. Trafficked victims framed as a concern with biology and the body will be discussed with reference to specific anti-trafficking initiatives and the moral-legal arguments that eventuate from them.

#### **Bioavailability, mobility, immobility and cultivating the other: new reproductive technologies and transnational commercial surrogacy**

*Michaela Stockey-Bridge (University of Technology Sydney)*

This paper examines the politics of mobility and life in transnational commercial surrogacy. Women's fecund bodies in the global south are increasingly becoming sites of testing, ova procurement, and surrogacy. Increased global mobility has meant greater reproductive stratification and shifting conceptualizations of the reproductive body, which has resulted in a dramatic increase in consumer choice for the wealthy and an expansion of bodily labour for the poor. The mobile and wealthy now have the choice to travel to low income countries and consume health care that locals are financially unable to access, further stratifying health care provision. Borderless health care is evidence of a trend in which health care is being transformed into a commodity and human rights issue. The global disparity in wealth distribution skews mobility, wealth and health to the privileged global north, while poverty is the underlying commonality of poor health and disease in the global south. This contrast is clear in the descriptions of intended parents and surrogate experiences this paper presents. Australian intended parents wait 'at home' for news of their gestating baby, they are able to get on with their everyday lives. Indian surrogates are physically immersed in the gestational period, carry the pregnancy, endure the frequent testing and surrender their bodies to the surrogacy arrangement. This paper argues that the mobility of the wealthy as relative to the immobility of the poor in the global reproductive market should be understood in terms of the 'Bioavailability' of life.

#### **Stem cell tourism to China and clinical labour: the challenges of biomedical governance through 'neoliberalism as exception'**

*Jane Brophy (Monash University)*

Stem cell tourism has been a site of fierce ethical and moral debate. In China and internationally, supporters of commercial, unproven stem cell treatments (SCTs) point to the promissory nature of the treatments and a patient's 'right to try'. Criticisms of the 'failure' of legal regulatory frameworks in China seem to be underpinned by traditional notions of power structures corresponding to liberal nation states. Ong's (2006) 'neoliberalism as exception' problematises notions of power and sovereignty in Asia, and outlines how China's loosening of sovereignty in some areas has been deployed to aid economic development through international partnerships and investment. Within China the market for unproven SCTs has been developed by local and foreign clinicians, scientists, patients and businesspeople to take advantage of this space of 'exception'.

However, while the market for unproven SCTs in China tends to be framed by patients and providers in neoliberal terms (providing choice and circumventing bureaucracy), the lack of regulation also represents Ong's 'exceptions to neoliberalism', as protections from exploitation are also removed. Based on ethnographic research undertaken in China, this paper explores whether the removal of such protections in the context of a commercial market for SCTs is a form of clinical labour (Waldby & Cooper 2008), whereby people undergoing treatments become a generative site for bioknowledge and biocapital. The disarticulation of power and biolegitimacy in the commercial market for SCTs may create difficulties for regulatory approaches with a strong emphasis on ethical oversight rather than underlying power structures.

#### **The right to life? Stem cell tourism as a human rights issue**

*Casimir MacGregor (Monash University); Alan Petersen; Megan Munsie (University of Melbourne)*

Recently there has been a growing interest in stem cell 'tourism' - where a person (or carer) travels to another country for purported stem cell treatments not available in their home country. Patients have advocated for access to clinically unproven treatments (such as stem cell treatments) through the discourse of human rights. The patients 'right to try' movement in the USA has mobilised the discourse of human rights in order to assert the moral right to determine a legal right to try and gain access to clinically unproven treatments outside of clinical trial without travelling overseas. A human rights approach to health ascribes

each human life equal worth, notwithstanding the fact that, in reality, the biological lives of humans are recurrently subject to judgements of worth.

This paper critiques Fassin's (2009) notion of bio-legitimacy – how different modes of life are valued, mobilised and legitimated. Bio-legitimacy asserts that biopolitical phenomena always has a moral dimension. We suggest, based upon our examination of stem cell tourism, there must be a dialectic between moral and legal rights. Second, for bio-legitimacy, humanitarianism as a moral principle grants human life absolute priority. Our paper suggests that it is not solely the logic of humanitarianism that gives life priority, but rather the right to life. We argue, in order to legitimate life, we must attend to the re-formulation of 'biological citizenship' between citizen and state that mobilities like stem cell tourism creates, but also the creation and bearing of rights – the right to life.

## Stream: Landscapes, resources and value

This stream pursues the moral underpinnings of land and resource management policy and practice, from conservation, mining and food systems, to Indigenous heritage.

### **Land01 Large-scale resource extraction projects and moral encounters**

*Convenors: Monica Minnegal (University of Melbourne); Erin Fitz-Henry (University of Melbourne); Peter Dwyer (University of Melbourne)*

*Discussant: Phillip Guddemi (Bateson Idea Group)*

*Old Arts-129 (Theatre B): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

Major resource extraction projects may pose deep moral dilemmas for all involved, whether landowners and their neighbours, miners and loggers, or shareholders. We welcome theoretical and ethnographic papers that explore such projects, with a preference for papers that emphasise issues of morality.

### **CSR: a moral paradigm?**

*Emma Gilberthorpe (University of East Anglia)*

Corporate social responsibility (CSR) and sustainable development narratives are now largely embedded in the practices of extractive industry companies. A key factor in the operationalisation of CSR is so-called 'social development' where community projects are envisaged to activate 'self-development' at the local level, whilst transparency and reporting initiatives advocate the trickling down of profits at state level. This fulfils multiple moralities for extractive industries, justifying their presence in low-income, resource-rich countries on the one hand and their appropriation of resources on the other. But the characteristics motivating corporate agency have specific historical narratives that differ from the characteristics provoking agency (response) in areas affected by industrial extraction. As such, the way local, indigenous populations accommodate and interpret the discourse and action emerging from the enactment of contemporary moral paradigms has unpredicted outcomes ranging from social disintegration, stratification and subsequent inequities, economic inflation and transformation, intergenerational and intrafamilial conflict, rent seeking behaviour, and exogenous and endogenous violent and non-violent conflict. In this paper I question the extent to which this moral paradigm is based on conceptions of 'best practice' and normative ethics that emerge from (and are influenced by) processes of imperial entitlement and postcolonial guilt framed within a capitalist system of immediate cash exchange. Drawing on case study data from the Kutubu oil/gas project and Ok Tedi copper mine in PNG and the Kafubu emerald mine in Zambia I discuss the relationship between the moral paradigm of CSR and sustainability and the various outcomes of 'negative development' it can incite.

### **"Taking back what is rightfully ours": the moral ambiguity of the informal gold market in Tabubil, PNG**

*Angela MacMillan (University of Western Ontario)*

The Oksapmin live in the rural hinterland of the Ok Tedi mine and the town of Tabubil, PNG. A major social consequence of mining for the Oksapmin has been the transformation and reorientation of social relationships due to high rates of rural-urban migration. In the absence of formal employment, many migrants reside in the informal peri-urban settlements surrounding Tabubil where livelihoods include artisanal mining and the informal marketing of gold that is often procured through illicit means. While these activities are potentially lucrative, they also occupy a morally grey area, resulting in ethical dilemmas for participants.

In this paper, I seek to examine the moral dimensions of the shadow economy in Tabubil by discussing the personal narratives of Oksapmin migrants who are involved in the informal marketing of gold. Very often there is a strong sense that individuals involved in artisanal mining and the informal gold market are staking a claim to what is rightfully theirs based on traditional ideas of resource ownership. While these individuals have failed to secure formal employment at the mine, they are able to accrue monetary benefits in the shadow economy, demonstrating the democratizing dimensions of these activities. Furthermore,

how migrants spend the money earned through these activities reveals the changing nature of the moral economy since profits are often spent in huge displays of wealth, rather than being redirected towards social obligations.

**Two sides of mining: local perspectives on the moral discourse of large-scale and small-scale mining operations in Ghana**  
*Kirsty Wissing (Australian National University)*

For many Ghanaian people, mining is not only practiced by ‘others’ from outside, but is also an activity with strong local historical roots. The term *galamsey* refers to illegal, small-scale mining undertaken by miners without a concession licence. They are usually Ghanaian, often coming from the community or region in which they mine. *Galamsey* miners compete for land, resources and local favour against large-scale gold mining companies such as AngloGold Ashanti (AGA) in Obuasi, Ghana. Against a backdrop of colonialism, post-colonialism and globalisation, the mine has transformed from a small Ghanaian entrepreneurial endeavour into a large-scale transnational merger between Ghanaian and South African mining companies, in the process moving further away from local management by Ghanaians. Locals who have been deprived of agricultural livelihoods due to mining concessions see in *galamsey* a possible income stream when AGA won’t hire them. *Galamsey* is also seen by some Ghanaians as part of their rightful culture.

However, the use of mercury by *galamsey* miners to process gold severely damages the waterways and environment. Guards with weapons patrol *galamsey* sites and large-scale official sites alike. When local, small-scale Ghanaian miners compete with large-scale transnational mining corporations, how are arguments about the morality of mining shaped and challenged by local landholders? Does corporate social responsibility trump local employment? Is environmental degradation more or less (im)moral than international profit from local loss? This paper will analyse moral discourse from the local perspective of mining communities near Obuasi, Ghana.

**The moral economy of seabed mining in Papua New Guinea**  
*Colin Filer (Australian National University); Jennifer Gabriel (James Cook University)*

The Government of Papua New Guinea (PNG) has already authorised the development of the first seabed mining project in the Pacific island region, but controversy continues to swirl around the possible impacts of this practice on the natural environment and the livelihoods of coastal communities. The controversy has now reached the shores of several other Pacific island nations whose governments have granted exploration licences to companies interested in the exploitation of deep-sea mineral resources and have started to develop legal and policy frameworks to regulate this type of activity. However, the intensity of the debate appears to be a function of the size of the national population, as well as the period of time for which it has been going on. This paper will investigate the arguments that have been raised against seabed mining in PNG, especially the case made by some environmentalists, that it should not proceed in the absence of ‘free, prior and informed consent’ on the part of indigenous communities because PNG is a signatory to the UN Declaration on the Rights of Indigenous Peoples, as well as being a signatory to the UN Conventions on Biological Diversity and the Law of the Sea. It will also consider the question of how questions of morality have invaded the space that would normally be occupied by a more straightforward argument about the distribution of economic benefits between different levels of government, including the local-level governments that contain the ‘indigenous people’ whose consent is not required by government policy.

**The ‘rights of nature’ in contexts of large-scale resource extraction**  
*Erin Fitz-Henry (University of Melbourne)*

Since the mid-2000s, a growing transnational movement for the rights of nature has emerged in Ecuador, Bolivia, South Africa, and the United States. This effort to extend rights-based conceptions of personhood to the natural world is an effort fueled by growing frustration over the narrowly economic valuations of nature too often relied upon by state and corporate actors. It is also an attempt to decisively shift the moral terrain on which cost-benefit analyses of large-scale extractive projects are waged. However, since the mid-2000s, following the inclusion of such rights in the national constitutions of Ecuador and Bolivia and the municipal charters of cities all throughout the United States, there has been, I argue in this paper, a marked shift in struggles against large-scale extraction in both countries. While the meanings, functions, and associations of the rights of nature are considerably divergent in Ecuador and the United States, in both countries the most recent responses to natural gas and mineral exploration have been characterized by a return to more traditionally anthropocentric legal framings and moral assertions. Why? Drawing on recent fieldwork conducted in the United States and Ecuador with activists opposed to the extraction of shale gas and gold, I offer a comparative perspective on the use of one of the most powerful contemporary moral idioms of resistance to environmental degradation – the personhood of the natural world – and, in dialogue with Erik Swyngendouw, Slavoj Žižek, and Alain Badiou, explore what this return to the language of human and community rights might mean in contexts of large-scale resource extraction.

**‘Morality and language change in a mining community: the case of Lihir, Papua New Guinea’**  
*Kirsty Gillespie (University of Queensland)*

The people of the Lihir Island Group in New Ireland Province, Papua New Guinea, have experienced twenty years of large-scale gold mining in their islands. In recent years, Lihir people have begun to articulate their concerns around the changes they see to be happening to their Lihir language. These changes manifest themselves primarily in changes in vocabulary and dialect, and



an increase in code-switching between Lihir, Tok Pisin (Melanesian Pidgin) and English. Drawing upon recent fieldwork, in particular interviews with Lihir people, this paper examines discourses of morality around language change in the context of the mine and the social transformations that mining has brought to Lihir. Against these discourses the patterns and developments in language use on a local, regional and national level are presented. Proposed solutions are also explored, including the role of the Catholic Church in restoring and maintaining language in the islands.

### **Between gold and God: investigating spiritual motivations in environmental conflict over extractive industries in postsocialist Kyrgyzstan**

*Rene Provis (UNSW)*

This paper investigates the extent to which spiritual concerns underpin environmentally-based oppositions to extractive industries in postsocialist Kyrgyzstan. Although this sector is widely considered an essential component of national economic development, a series of violent conflicts during 2011 and 2012 underscored the dissatisfaction with which many Kyrgyzstani citizens have come to regard large-scale natural resource extraction projects there. These conflicts have included a coup attempt in the capital city during 2012, along with several attacks on mining camps that resulted in the destruction of mineral exploration infrastructure between March, 2011, and November, 2012. In contrast to the environmentally-based criticisms which tend to dominate explanations of indigenous opposition movements, I explore the moral frameworks and spiritual worldviews evident in everyday perceptions of the extractive industry's impacts. In particular, I investigate the region's curious syncretic spiritual heritage in which elements of pre-Islamic Tengrianic spiritual beliefs are commonly combined with variants of Sunni Islam, both of which have been resurgent in the post-atheist faith renaissance which swept across the post-Soviet world since the perestroika era.

### **The morality of mining: a New Caledonian case study**

*Pierre-Yves Le Meur (Institute for Development Research)*

Local/indigenous peoples can deal with mining corporations in two opposite ways: by adjusting themselves to external rules (in terms of property and development) or by calling the firms for abiding by local norms and duties. In the case studied in Thio, New Caledonia, the historical depth of the mining activity has made SLN, the main mining operator, part of the local cultural and social landscape. Recent weather events have had strong environmental impacts (flooding, limited landslides) and triggered a social movement directed against SLN. A local association was born out of this action, whose name means "taking care of our home" in Xârâcùù language. This association is overtly trans-ethnic and its members belong to the Kanak indigenous people as well as to people of European and Asiatic descent and Polynesian and Wallisian migrants. Many of them also work for the SLN or local subcontractors. The association's discourse puts forward a shared communal belonging and concern for future generations. In negotiating with SLN the restoration of environmental damages and different forms of compensation, local peoples take the discourse of corporate social responsibility at face value and ask SLN to behave as a morally responsible local citizen caring for the well-being of the community. By so doing, they question the frontier of the mining enclave and strive to integrate it into the local moral community.

### **Life cycles at the Frieda River Mine**

*Emilia Skrzypek (University of St Andrews)*

Hidden from view by the thick green overlay, and tucked behind the vast waters of the mighty Sepik River, Frieda River area of Papua New Guinea is home to a one of the largest undeveloped copper and gold deposit in the world. Frieda's mineral wealth was first officially noted during a regional mapping exercise in 1966. Three years later, in 1969, a Prospecting Authority was granted to an Australian mining company allowing for the exploration of Frieda's gold and copper deposits to begin. Work at Frieda has been ongoing ever since. Despite the over forty years of industry's on-site presence, from the corporate and legal perspective Frieda River is not a Mine, but a resource extraction Project at an exploration stage of development. This paper provides an ethnographic account of stakeholder relations as they were unfolding on the steep banks of the river over forty years after the first company began working at Frieda. Putting to the test the linear, corporate model of the Mining Project Life Cycle it argues that, in order to truly understand what is going on at Frieda, we must go beyond looking at a mine as a physical manifestation of maturity of geological and economic factors. Instead, we should look at a mine as a social relation, which shift would allow us to see that although it may not yet exist, the Frieda River Mine is already happening.

### **Moral evaluations in engaging large-scale projects among the Wampar in Papua New Guinea**

*Tobias Schwoerer (University of Lucerne)*

The Wampar in Papua New Guinea's Markham Valley have a century-long history of engaging with projects of modernity and capitalism. The planned Wafi-Golpu gold and copper mine and a eucalyptus biomass project for electricity generation are the most recent of these projects that are now becoming part of their social world. The moral choices that the people make and the positions that they take in their engagements with these two large-scale projects are historically informed and shaped by the current sociocultural context.

Based on fieldwork undertaken in 2009, I present some preliminary data on how the engagements with these two large-scale resource extraction projects are informed by negotiated moralities. In the context of substantial economic change and increasing



heterogeneity due to intermarriage, in-migration, and denominational pluralism, moral obligations and moral positions are both being challenged and reaffirmed by engaging with the projects on their own terms. An example is the decision whether to include or exclude specific individuals from membership in the Incorporated Land Groups that are being organized in expectations of material benefits flowing from the mine and the timber biomass project.

**“They meant no harm”: the giving environment, corporate social responsibility and Kubo of Papua New Guinea**

*Monica Minnegal (University of Melbourne); Peter Dwyer (University of Melbourne)*

Arrogance, complicity or resistance may often be read into the actions of actors on one or the other side of encounters between representatives of resource extraction companies and the local communities on whose lands they operate. Attempts to understand, or excuse, those actions as pragmatic and strategic endeavours are rarely sufficient, in that they ignore the moral dimensions of choice. The present case study explores moral imperatives that underlaid the encounter between companies associated with the Papua New Guinea Liquefied Natural Gas Project and Kubo people on whose lands they established a base camp. Those imperatives may be understood, on the one hand, as informed by the trope of Corporate Social Responsibility and on the other by the trope of the ‘giving environment’. The former prioritized a rhetoric of ‘progress’, ‘development’ and ‘helping the underprivileged’ that ensured a sense of superior knowledge and superior social position in relations with Kubo people. The latter prioritized exclusion of Company from a social domain while continuing to affirm reciprocal relations through on-going exchanges with fellow Kubo. These profound differences in moral position meant that though the parties maintained cordial relations, and each achieved desired objectives, there was, ultimately, no ‘social commensuration’. In the final analysis, Kubo people were positioned by the representatives of an ontological schema that was grounded in certainty and who (mis)understood other life worlds to be either inferior variants of their own or striving to participate in, and join, their own.

**Land02 Moral horizons of land and place**

*Convenor: Victoria Stead (Deakin University)*

*Discussant: Michèle Dominy (Bard College)*

*Old Arts-129 (Theatre B): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

Changing forms of connection to land and place prompt complex and often intractable moral dilemmas. The panel explores the moral dimensions of human connection to land, including in relation to land disputes, modernising processes, mobility, labour, leisure, and the interventions of anthropologists.

**Land and belonging in Iceland**

*Mary Hawkins (University of Western Sydney)*

Land is central to Icelandic identity. It is birthright, heritage, a site of memory and belonging; mountains, waterfalls, pastures and fjords are the stuff on which Icelandic dreams are made. However, in recent years Icelandic land has been invaded, by foreign capital, in the form of overseas firms seeking to exploit Iceland’s rich energy resources, and by tourists. While the former has in the main been resisted, the latter has not. Icelanders are opening their homes, via websites such as AirBnB, and their land to tourists, whose numbers have doubled since 2007. While tourists are welcomed for the money they bring, and most stay for only a short time, Icelandic people are somewhat ambivalent as to the impact of tourism on the Icelandic landscape, both the physical landscape and the landscape of memory and belonging. Older people of Reykjavik comment that the language they hear most often in the streets during summer is American English, and the topic of a tourist tax, and fencing parts of Iceland off, are debated on the Net and in coffee shops. Something about their land, and their sense of themselves in it, seems to be slipping away. This paper explores the Icelandic connection to land, and assesses to what extent that connection is changing as Iceland becomes a ‘hot’ tourist destination.

**The violence of men and the violence of land: moral reckonings at Higaturu, Papua New Guinea**

*Victoria Stead (Deakin University)*

Located in Northern Province, Papua New Guinea, Higaturu is a place marked by multiple intersections of violence. Originally established as an Australian colonial headquarters, in 1943 it was the site of execution of at least 21 (and possibly as many as 60) Orakaiva Papua New Guinean men convicted of treason during the Second World War. The men were hanged, first from a breadfruit tree and then from a gallows constructed for the purpose, by Australian soldiers and colonial officials. Their crime was the handing over to occupying Japanese forces of Australian Anglican missionaries and an American soldier, who subsequently met vicious deaths—bayoneted and beheaded on nearby beaches. Then, eight years after the executions, the nearby Mt Lamington volcano erupted, killing thousands and devastating Higaturu. Today Higaturu remains uninhabited but laden with memory and meaning. The Mt Lamington eruption has been conceived both as a retaliation for the violence of the executed Orakaiva men and as a retaliation for the violence of the Australians who executed them. This paper explores Higaturu as a site of emplaced memory and narrative, and of ambiguous moral reckonings. Shaped by the violence of men and by the violence of land, Higaturu is a place where understandings of both converge and are transformed in the shadow of colonial pasts.

### **The kingdom of Papala**

*Simon Kenema*

In this paper I look at U-Vistract, an infamous money scheme with its origin in Port Moresby and Bougainville Island (PNG) that over time has reconfigured itself into a monarchical regime of sorts known as the Kingdom of Papala. The piece adopts U-Vistract primarily as an entry point into an analysis of local anxieties and concerns about the transformative effects and influences of social change and identity politics. The paper deals with various and often competing understandings about money, investment, wealth and certain ideas about what a good life constitutes. One issue the paper addresses pertains to the question about whether it is sufficient to explicate the workings of U-Vistract within the primer of economic calculus and fraud, detached from ideas about history, kinship, land, and myths, to which ideas about the entity have a powerful affinity. I examine the extent to which U-Vistract may be an articulation of deeply entrenched and complex cultural manifestation of moral anxieties and concerns in a society in the throes of a long and painful recovery from a costly conflict. More importantly I explore the extent to which notions about kinship, land, and myth underpin certain ideas about U-Vistract. For, part of what I intend to explore is the relation between the Panguna mine and U-Vistract as the locus of particular ideas about wealth generation, economic prosperity and the sensibilities about trust and betrayal that reverberate through the history of both the Panguna mine and U-Vistract.

### **The myth of environmentalism: authoritarianism and the moral universe of waste in post-revolutionary Tunisia**

*Siad Darwish (Rutgers University)*

Waste creates and reaffirms moral geographies and socio-spatial hierarchies. However, little attention has been paid to how the obtrusive physical presence and the associated moral stigma of waste interact with authoritarian environmental ideologies of cleanliness. This paper argues that piles of uncollected garbage, streams of sewage and industrial pollution have become a daily visceral reminder of the corruption of the Ben Ali regime. Waste symbolizes unfulfilled post-revolutionary aspirations in Tunisia and alters the moral geography of a country with stark regional inequalities. The information presented here is based on archival research, interviews and participant observation with Tunisian's affected by the waste crisis and those trying to address it, like NGO workers, activists and government officials. This anthropological study suggests that Ben Ali's rule depended on the myths of the economic miracle, democratization, secularization and environmentalism, which were maintained through the tight control of information and the oppression of activists. These myths were predicated on a socio-spatial inequality, harmony or dissonance with the myths depended on social, spatial and economic positioning. Like poverty, waste and pollution are strong physical markers of that inequality, they signify corruption in both Islamic and Western moral registers. This stigma has the power to infect individuals and regions. "Dirty areas", a common Tunisian euphemism for poor areas with high crime rates and a lack of infrastructure in effect overflow with waste and are different sensuous and moral geographies. After the revolution, waste spilled into formerly "clean areas", threatening to morally corrupt them and bursting governmental myths.

### **When Kanak's perception of environment meets international NGO's standards: New Caledonian natural reserves**

*Melissa Nayral (French Research Institute for Development); Marie Toussaint*

Since the years 2000 in New Caledonia, and more specifically in the Northern Province of this insular territory, world-wide known environmental NGOs have greatly been involved in environmental policymaking. Their influence on natural resources management within the Northern Province Institution has been so important in the past 10 years than we can currently observe that locals' public discourse on their own land and place is now matching internationally promoted values. This seems to lead to one unique co-built way of describing and claiming connection to land, both by NGOs and locals. And yet it is well known that in New Caledonia land has been the epicenter of both colonial and post-colonial politics, sense of place and connection to land do change consistently according to the actors.

The analysis presented here relies on two empirical case studies of protected areas and hotspots of the Caledonian outstanding vegetal biodiversity which management have been de facto delegated to international NGOs (Aoupinié Forest Massif and Mount Panié). More specifically, this paper aims to describe and analyze how, while becoming strong partners of the Northern Province Institution, two NGOs (CI and WWF) progressively contributed to remodel locals' views and claims on their land in the very specific political context of "negotiated decolonization" New Caledonia has been engaged in since the 1998 Noumea Agreement onward.

### **Multiple ontologies, land struggles and agonistic democratic politics: the Dongria Kondh and Vedanta in Odisha, India**

*Samantha Balaton-Chrimes (Deakin University)*

Across the developing world, vulnerable and marginalized communities are engaged in struggles with government, corporations and development agencies over land. In these struggles, many indigenous communities attempt to assert non-dominant ontologies of land, and non-dominant understandings of appropriate ways to decide upon access to, control, use and ownership of land. These ontologies often collapse the nature/culture distinction that is distinctive of western modernity, and require not multiculturalism, but multi-naturism. Such struggles call for an agonistic approach to disagreement that engages rather than neutralises conflict. Yet, disputes involving ontological difference also test the limits of agonistic political theory in operationalizing an embrace of dissent and disagreement: How is this to take place when different parties are not talking about the same thing? Drawing on a case study of the Dongria Kondh adivasi community of Odisha, in Eastern India, and their (ultimately successful) struggle to prevent mining company Vedanta from acquiring their sacred mountain, Niyamgiri, this paper

explores the role of controlled equivocation from civil society intermediaries in facilitating an agonistic engagement not only of a conflict of interests, but a conflict of ontologies.

**Rice relations: place and personhood in the Philippine uplands**

*Will Smith (University of Queensland)*

Practices connecting place and personhood have been considered dialectical by anthropologists (Restikas 2007). Though attendant to historical and political contingencies, these conceptualisations have tended to privilege the agency of human actors in socio-spatial relations. In the southern Philippines, swidden (or shifting) agriculture is the most prominent form of environmental modification amongst indigenous peoples, and remains at the core of everyday social and spiritual practices that connect humans to the non-human world. While prosaic descriptions of swiddening emphasise the clearing, burning and cropping of forest plots as a means to secure subsistence needs, indigenous Pala'wan men and women must also navigate a complex array of human, spirit and animal relationships to modify their surroundings. This paper focuses, in particular, on the mythological origins of rice in human sacrifice to explore the connections between upland places and the performance of 'personhood' across the agricultural cycle. I argue that swidden fields are transient, yet important, sites where human and non-human actors cyclically constitute each other as social and moral beings.

**Ecological restoration in post-settler landscapes: rewilding, decolonization or place-making practice?**

*Yann Toussaint (University of Western Australia)*

This paper examines moral discourses surrounding attempts to restore former farmland in the south of Western Australia. Given the extent to which the ecology and hydrology of the region has been transformed, what constitutes 'good' ecological restoration and who decides this within a landscape experiencing rapid demographic change? Given contested histories of land occupation, for whom are such activities good, and how do such activities relate to broader concerns regarding decolonization and place-making in post settler societies? For many Australians, growing sympathy towards Indigenous Australians' prior claims to 'country' finds expression in what anthropologist Deborah Bird Rose has termed 'decolonisation'; a process of historical re-examination and social, cultural, political and ecological regeneration. Sensitive engagement with decolonisation may offer non-Indigenous Australians the opportunity to atone for environmental damage and Indigenous dispossession. Yet such activities which may allow landholders to realize – or assert – a form of 'custodial belonging' akin to that of the Indigenous traditional owners of the land may also risk reproducing historical processes of appropriation and dispossession. Moreover, for many newcomers engaged in ecological restoration activities, their 'naturework' is deemed commensurate with the 'good life', yet how do such values sit alongside other narratives of land, identity and productive labour? In examining these questions this paper combines ethnographic research and textual evidence and interprets it through recent theoretical perspectives on place-based identity and the politics of dwelling.

**The end of the rainbow: debating new moralities under the oil palm transformation**

*Patrick Guinness (Australian National University)*

Morality among the Maututu of West New Britain PNG is defined in terms of kinship relations located in space. Settlement places scattered across the landscape bear memories of ancestors who continue to intercede with living descendants on moral issues. This negotiated partnership between the contemporary domestic arrangements of villages and residents' continued ventures into the forest and spaces beyond the village has come under radical transformation with state-awarded logging leases, state purchases of large swathes of land for oil palm cultivation by nuclear estates and settlers, and villagers' conversion of village hinterland to cash crops of cocoa and oil palm. The morality of kinship and Christianity is being presently negotiated under conditions of commoditization of land and obligations and the incursion of thousands of oil palm settlers seeking land and marriage partners from Maututu. The moral standards of leadership, lineage membership and village responsibilities are undergoing reexamination that question the meaning of 'custom' and suggest new norms of interpersonal loyalty.

**Anthropology, Christian missions and the morality of land as Indigenous birthright**

*Kirstie Close-Barry (Deakin University)*

The term 'birthright' has been used by anthropologists, missionaries and Indigenous Christians to assert the need to defend Indigenous rights to land. This paper offers a historical view of the influence of anthropology on colonial discourses around Indigenous land ownership, and how this was used to assert Indigenous rights to property.

Missionaries from the 1930s onwards were trained in anthropology and utilised the anthropological concepts of culture and difference to comprehend their day to day experiences in the mission field. They were thus engaged in the configuration and fusion of moral and anthropological concepts. Using anthropological concepts of morality, this paper explores the exchange of the term 'birthright' between missionaries and Indigenous Christians to describe Indigenous connections to land. The term became a powerful motif, utilised by missionaries to comprehend the processes of colonialism, and by Indigenous peoples to fight colonialism's systematic economic oppression and dispossession. This paper considers the morality of land and 'birthright': a term that both reflected colonial power and that was incorporated into Indigenous articulations of autonomy.

**Land03 Moral economies of food and agriculture**

*Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University)*  
*Old Arts-124 (Theatre C): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

Food systems are embedded in moral economies of shared ideas and values. Most academic analyses and industry discourses ignore this and focus instead on productivity and trade, while food activists issue prescriptive moral assertions. This panel explores moral dimensions of actual agri-food systems.

**What is moral about food and why does it matter?**

*Graeme MacRae (Massey University)*

The provisioning of human societies is widely understood in terms of nutritional, technological, ecological, and economic processes. We all eat to live, farmers farm and traders trade to live. But food systems are also, albeit less widely, recognised as social and cultural processes, and even more rarely as a moral ones. This paper begins from the position that all food systems are deeply imbued with moral dimensions and that failure to recognise these often leads to development failures. Conversely these moral dimensions are essential to understanding both successes and failures of interventions into food systems.

The concept of moral economy that drew attention to the moral embedment of agrarian economies in the 1970s has faded from view in the analysis of radically changing agrarian landscapes, and the once obvious moral dimensions of traditional agrarian economies have progressively become obscured. This paper revisits this classic moral economy literature and illustrates it with ethnographic evidence from Bali, to revisit revalorise the concept of moral economy as a tool for analysis of food systems.

**Emerging vulnerabilities in Indonesian food systems: the case of Highland Bali**

*Thomas Reuter (University of Melbourne)*

Local food systems in Indonesia often have a long history and unique features, relating to production, trade and consumption patterns. The highland region and northern coast of Bali are one such system, with centuries of documented regional trade relations between coastal and highland communities with complementary food products. This long established food system has been transformed by modernisation in the 20th century, and these changes have really accelerated in recent years. Based on 22 years of research in this region, several long-term trends have been identified. One is a trend toward locally specific agricultural intensification based on changes in land use, cash cropping and new forms of livestock and poultry production. Another trend is the increasing use of imported inputs, some from international sources but some also from neighbouring islands. There also has been a significant decline in traditional cash-less transactions such as labour sharing and food exchange. Finally, there are very significant changes in diet and food purchasing patterns. These factors combine to produce a decrease in Bali's food sovereignty and increasing dependence on expensive food imports.

**Food poverty: towards a relational understanding of food security in Aceh**

*John McCarthy (Australian National University)*

Vulnerability presents a complex problem both due to the multiple pathways leading to it as well as the varied ways of understanding it. At the same time the question of how best to measure and to analyze food security has also been subject to much discussion without a clear consensus. This paper contrasts salient approaches of vulnerability and food security with an experiential field based analysis to develop a relational understanding of food poverty. Building on research in the post-crisis Indonesian province of Aceh, the paper will discuss the sources of 'entitlement failure', the forms of vulnerability related to environmental problems and crop failure, as well as the way state policies, village social relations and wider exchange relations shape food poverty. The paper contrasts this field based understandings with the state's programmatic approach to food security and social protection. The paper considers the possibility of improved state responses based on improved understandings of the drivers of food poverty.

**Ethical and sustainable food production practices: the emergence of a breed of new farmers who are embracing the 'beyond-farm-to-table' agrarian concept.**

*Zainil Zainuddin (RMIT University)*

The paper will explore the emergence of a breed of new farmers in Victoria and Tasmania. These are farmers by choice, often professional with no background in farming but who have decided to engage in sustainable and ethical farming as a fulltime occupation. It will interrogate the socio-demographic characteristics of these new farmers and more importantly their motivation for taking up ethical and sustainable farming, their farming practices and the values and ethos for these choices. The paper will also explore the relational dynamic between these farmers of ethical and sustainable produce with their consumers by exploring their usage of digital medium in their business engagement, social activism and online networking.



### **The intersection of moral-economy and publicly funded urban agriculture**

*Elizabeth Chapman (La Trobe University)*

The rise of urban agriculture in Australia and the ever-increasing discourse around the moral attributes of the local food movement present an opportunity to delve into a discussion on the intersection between elements of moral economy and community gardens. This paper discusses the existence of moral economy in an urban, public housing community garden as observed through ethnographic work. The hybrid, complex moral economy that exists in the garden brings gardeners' diverse cultural understandings of reciprocity into direct contact with a social welfare program in place to facilitate community gardens all within the confines of the modern Australian, capitalist system. The not-for-profit organisation facilitates community gardens throughout inner-city Melbourne's public housing estates and operates with the explicit mission to "work with diverse communities to create fair, secure and resilient food systems." This paper looks specifically at the role of reciprocity in one particular garden, how gardeners use reciprocity to create their own small-scale food system and the contradictions that exists between the moral code found in the garden rules set by the facilitating organisation and the observed social practices and actions of gardeners. Finally this paper examines the structural forces that shape this particular hybrid moral economy within a polyethnic migrant community.

### **Plugging up the holes in a leaky bucket: Xtreme Waste and focussing on solutions for the other end of the food system**

*Isa Ritchie*

In light of the systemic problems evident in current global corporate capitalist practice, through which much of the world's food is produced, the complex interconnectedness of food and ecological systems must be taken into account. This requires careful analysis and reflection in order to build deeper understandings of how human beings currently sit within our wider environments and to develop more sustainable and beneficial models for practice. This applies to the production of food as well as to consumption and to how we treat refuse. This paper, which draws upon a recent ethnographic doctoral study, looks at the values, practices and achievements of the Xtreme Waste community recycling centre in Whaingaroa, New Zealand. This community focused non-profit business, started by a committed and visionary group of Pakeha and Maori ecologists and activists, has worked toward social, economic and environmental sustainability over the past two decades. Their achievements include diverting close to 80% of the local area's waste from the landfill, regenerating the local eco-system, supporting the local economy and providing as many jobs as possible. Matua Rick, co-founder of Xtreme Waste says there's no point in filling up a leaky bucket with more and more water, you have to plug up the holes first. Findings from the doctoral project suggest much can be gained from holistic approaches to sustainability, including alternative economic activities, community building and making good use of the areas which have traditionally been problematised, overlooked and undervalued such as unemployment and waste disposal.

### **Honor thy consumer**

*Savannah Mandel (University of Florida)*

The following paper is based on research on the commodification of workers in the Florida Food Industry. It provides a detailed explanation on the impact of consensual servitude on employees in our modern world and explores the daily transformation from human to a commodity available purely for exchange. Priced humanity; in a system of reciprocity based on a foundation of consensual servitude. Ethnographic research was collected, in the form of interviews with employees of varying positions and at varying locations. In addition participants were observed in their work environment through personal employment. The structure of a kinship society based in employment relations and its motives for obedience were discovered. Within this research paper the oral histories of employees- ghosts of the food industry and its current members- have been collected. Through content analysis, the underlying power structures and social boundaries were revealed, which informed an understanding of the unconscious behaviors of both consumers and employees. These observations resulted in new consideration of the foundation of Food Industry employment; uneven reciprocity based in consensual servitude.

### **Bounding moralities of meat: contested discourses of wallaby production and consumption**

*Catie Gressier (University of Melbourne)*

The moral dimensions of meat consumption have long been debated, with animal suffering the primary cause of ethical unease. In recent years, however, advocates of wild meat eating have foregrounded the moral prism of environmentalism in justifying their consumption practices. They posit that the lesser environmental impact of native Macropods, and the free and natural existence such animals lead prior to being harvested, renders them a morally superior meat choice to introduced, farmed livestock. Such claims are seen as unconvincing by animal right's activists, however, who condemn the anthropocentrism of meat eating generally, and the construction of our native species as pests or resources specifically, while critiquing that which they see as the inherently disorderly and cruel nature of hunting practices. This paper explores the moral valences of wild meat production and consumption, with a focus on Tasmania's burgeoning wallaby industry.



**Moral economy and the state: Venezuela's food sovereignty program***Ferne Edwards (RMIT University)*

When Hugo Chavez became President of Venezuela in 1999 he re-configured the nation's identity to align with the newly instated Bolivarian Principles: to assert independence from corporate control, and to put in place strategies and infrastructure towards goals of equality, social inclusion, shared wealth and resources, endogenous development and participatory democracy. This shift from a capitalist to socialist economy sought to empower the previously marginalised majority poor and to celebrate the strengths of 'el pueblo', the people. Food sovereignty was one such pathway to attain these goals – to provide equitable food access by establishing multi-tiered, decentralized strategies supported by legislation to encompass aspects of land reform, agro-ecology, and equitable access for food for all. However, these aspirational political strategies overlay a country that remained both connected to its past and to the pulls of a global capitalist economy. This paper examines the tensions experienced from the assertion of a state-led food program over a country struggling to meet the needs and desires of its citizens. It emerges from ethnographic research conducted from 2009 to 2013 across Venezuela.

**The moral economy of biodiversity conservation and coastal fishery production in the Indo-Pacific region***Simon Foale (James Cook University)*

In this paper I argue that the western environmentalist ideology of the conservation biology community has in the past two or so decades influenced tropical coastal fishery management discourse and research in ways that divert scientific attention away from a fundamentally agricultural aspect of fishery production – the availability of nutrients. In much recent scientific literature, concerns about fishery-based 'food security' have been retrofitted, using a win-win argument, to an a priori western preservationist agenda which is based on the 'cumulative intrinsic value' of the large numbers of coral and other species that comprise Indo-Pacific coral reef ecosystems – a system of valuation that means little to most subsistence and artisanal fishers. An unacknowledged problem with this idea is that corals, which prefer to live in clear, nutrient-poor waters, transmit very little of their primary production to fishery production. Consequently coral reefs, while they support large numbers of species, and can also support a high standing biomass of fish, are generally comparatively unproductive systems, especially compared to comparatively species-poor and aesthetically unappealing estuaries, lagoons and coastal waters receiving high input of nutrients from coastal runoff or upwellings. I argue that the subordination of one moral framework – fishery production and food security – to another which is based on the western-scientific intrinsic and aesthetic values of coral reefs, misleads both scientific and policy discourse, and I illustrate with a case study from Solomon Islands, and an overview of fishery production in the Indo-Pacific region.

**Cultural resilience and adaptation: cocoa farmers' responses to a devastating pest outbreak in East New Britain, PNG***Gina Koczberski (Curtin University of Technology); George Curry (Curtin University of Technology)*

The paper presents research conducted among cocoa producing households in East New Britain Province (ENBP), PNG. These households have suffered the impacts of the recent incursion of the pest Cocoa Pod Borer (*Conopomorpha cramerella*) (CPB) which has decimated their incomes from cocoa. Since 2007 when the pest first arrived in the province, cocoa production has fallen by 80%. Cocoa was the largest source of income in ENB and grown by over 70% of households in the province; thus the impact of the pest on the local economy and on the livelihoods of cocoa farmers has been enormous. While a small proportion of cocoa farmers has adopted the high input cropping system recommended to control the pest, most have been unable or reluctant to do so. The presentation examines why so few farmers have made the transition to more 'modern' intensive farming of cocoa. We draw on field data to argue that such a transition requires more than a technical fix and some training; rather it also requires a partial transformation of smallholders themselves, individually and collectively to remain in cocoa production. This involves adopting new values (more market orientated) and major lifestyle and agricultural changes that many identified as incompatible with a 'way of life' that provides status, identity and a moral order. The presentation will conclude by highlighting the need for greater engagement with moral questions and dilemmas in discussions around concepts of community adaptation and resilience.

**Land04 The regulation of Indigenous heritage and policy in contemporary Australia***Convenor: Pamela McGrath (National Native Title Tribunal)**Old Arts-124 (Theatre C): Fri 4th Dec, 11:00-12:30*

This panel invites papers that investigate contemporary engagements between policies, bureaucracies, commercial entities and Indigenous interests with a view to stimulating discussion about the social intents and impacts of the government regulation of Indigenous place-based heritage.

**A history in three acts: Queensland's Aboriginal cultural heritage regimes, 1967 to 2015***Daniel Leo*

Over the last five decades Queensland has had three successive pieces of legislation for the purpose of protecting and managing Aboriginal cultural heritage. The first in 1967 employed a Relics paradigm to empower both amateur and professional archaeologists. The next in 1987 was an EIS paradigm enshrining assessment processes and the pre-eminence of professional

archaeologists. Since 2003 the most recent Act has used a Native Title paradigm to empower select Aboriginal people. How governments have created authority and authoritativeness to determine the existence and significance of Aboriginal cultural heritage is central to understanding this history, and to critiquing the current regime. The most recent legislation, the Aboriginal Cultural Heritage Act 2003, is intertwined with the Native Title Act 1993 in a way that has considerable implications, not least in terms how native title claims are progressed, and if the Aboriginal Party is indeed the right person for the right heritage.

### **Sacred sites and developing the North: the protection of Indigenous sacred sites in Australia's Northern Territory**

*Gareth Lewis (Aboriginal Areas Protection Authority)*

Aboriginal sacred site protection in Australia's Northern Territory ('NT') has been based around the objective stated in the preamble to the Northern Territory Aboriginal Sacred Sites Act ('NTASSA') of achieving a practical balance between sacred site protection and economic development. For thirty years the Aboriginal Areas Protection Authority ('AAPA') has administered the NTASSA, broadly considered to be the best practice site protection legislation in Australia. In more recent years and the NTASSA was used as a benchmark in the consideration of national standards for indigenous heritage laws in Australia. Given the current climate of actual, potential and threatened changes to such laws, most notably in Western Australia, we present two complimentary papers which reflect on aspects of the NT experience of protecting sacred sites.

Firstly Dr Ben Scambray considers sacred site protection in the NT in light of the recent White Paper on Developing Northern Australia and the strategic manner in which the AAPA has and can address development issues with Aboriginal people.

Secondly Gareth Lewis reflects on the impacts of past and recent cases of damage to sacred sites on Aboriginal people in the NT to reinforce why protection remains vital both to the cultural survival of Aboriginal people and to the goal of socially and culturally sustainable development in and beyond the NT.

We consider that NT experience demonstrates AAPA's unrivalled success in fields of applied anthropology and, often contested, social policy. The insights gained over thirty years represent an invaluable resource that should inform the positive shaping of indigenous sacred site and heritage protection laws in other jurisdictions and warn against the long term socioeconomic, cultural, and moral costs posed by the absence or denigration of such laws.

### **Open roads, locked gates: accountability, corruption and the role of morality in Indigenous Affairs policymaking**

*Thomas Michel (University of Sydney)*

Amidst the dramatic public spectacle of the Northern Territory Emergency Response (aka the Intervention), another normalisation policy fuelled by moral principles was being implemented in the Northern Territory's (NT's) rural local government sector. In 2008 a major regionalisation reform occurred, in which 53 mainly rural and majority Indigenous community councils were forcibly amalgamated into eight regional shires. The new shires have remained trenchantly unpopular, and have been criticised for having undermined local control over government service delivery, employment and local governance practices in Indigenous communities. Yet policymakers have used a mix of administrative expertise and moral righteousness to justify the reform: as a necessary change to curb corruption and instil good governance into the sector. This mode of argumentation thus allowed for popular opposition to be effectively marginalised, by removing any moral alternative to the new shires.

This paper focuses on the Roper Gulf Shire region and the operations of the multi-billion dollar McArthur River Mine near Borroloola in order to explore moral-based policy definitions of accountability, corruption and the heterotopic overlaps in between. Why, for example, does government fund costly management structures to strictly monitor council vehicle use, but largely overlooks tax avoidance and environmental pollution by the mining industry? The deployment of morality as a justification for policy is interpreted here within a political context, as an expression of shifting normativity that serves hegemonic ends.

### **Future acts, future heritage? The scope, scale and unrealised potential of development-related Indigenous cultural heritage management on native title lands**

*Pamela McGrath (National Native Title Tribunal)*

The Native Title Act provides traditional owners with a right to negotiate the terms on which they will consent to development on their lands. With more than 60 per cent of the Australian land mass now subject to this right, the management of Indigenous place-based heritage is increasingly occurring via opaque processes negotiated under confidential agreements with the proponents of resource extraction projects (O'Faircheallaigh 2008). Little information is publicly available about the conditions under which heritage surveys are being carried out under native title agreements, how many sites they record, or the number of sites that are subsequently impacted. By bringing together what little is known, this paper illustrates the extraordinary size and potential value of the place-based heritage documented as a result of future acts on native title lands, and the extent to which the resulting information assets (reports, photographs, maps, GIS databases) remain under the control of proponents. In the hands of traditional owners, the accumulated information legacies of future act heritage processes could be powerful tools that individuals, families and local corporations might use for a range of social and economic development initiatives, such as cultural education, language revitalisation, social mapping, tourism ventures and land use planning. But there are a number of

significant corporate, cultural, legal and commercial impediments to the repatriation of these legacies, not least of which is the capacity of chronically under-resourced native title organisations to receive, secure and manage such assets into the future.

### **Land06 The politics of resistance against unconventional gas exploration**

*Convenors: Michiel Köhne (Wageningen University); Elisabet Rasch (Wageningen University)*

*Old Arts-129 (Theatre B): Fri 4th Dec, 11:00-12:30, 13:30-15:00*

We invite ethnographic research on the politics of resistance against fracking from the communities' point of view, linking it with themes as economic policies, energy battles, social movements and citizenship. We also invite papers that explore a more action-oriented research on this topic.

### **Understanding and misunderstanding coal seam gas conflict in Tara: a stigmatised identity perspective**

*Muhammad Makki (Centre for Social Responsibility in Mining)*

The crossover of two competing industries, agriculture and CSG, has put the rural Western Downs of Queensland under a great deal of socio-economic and environmental pressure and led to significant controversy. The rural subdivisions of Tara have become the centre of conflict as the residents have fiercely resisted CSG development since 2009. This paper follows the emergence and transformation of the CSG conflict in the community of Tara from 2009 to 2014, including the formation of the "Lock the Gate" movement.

This research demonstrates that what has been perceived in the media and simplistically labelled as a conflict driven by the environmental impacts of CSG is far more complex. Rather than using an environmental lens, this research rather takes a social identity perspective, which has yielded counterintuitive findings. The study reveals that the conflict dramatically escalated because the CSG industry became entangled with the stigmatised identity of 'Blockies', as the residents of 'Blocks' within the Tara subdivisions are called. The 'anti-CSG Blockies' took issue with CSG as a mean to manage, dissolve and negotiate the stigma attached with the label Blockie that socially excluded, discriminated, and marked them as devalued since the subdivisions were established in 1980s. Behind the nexus between the Tara subdivision-based anti-CSG groups and the Lock the Gate movement, no shared encoded meanings or objectives exist. The Blockies' convergence with the movement was merely commensal in nature, which thus provided the rejected self with a positive reference point for being evaluated through the movement's identity.

### **Production of knowledge as act of citizenship: a case study on resistance against fracking in the Noordoostpolder, the Netherlands**

*Michiel Köhne (Wageningen University); Elisabet Rasch (Wageningen University)*

This paper analyses the specifics of how inhabitants of the Noordoostpolder in The Netherlands produce knowledge to empower their citizenship in the contestation of fracking. The Noordoostpolder is a rural municipality in The Netherlands where negotiations over exploratory drilling is currently taking place.

Knowledge plays a central role in fracking negotiations among state institutions, fracking companies and involved communities. Not only do people frame experiences of disempowerment vis-à-vis energy politics in terms of lack of accessible knowledge. Also, citizens often voice distrust towards the ways governments and companies manage information about fracking. To counter this, the production of knowledge about fracking is used as an important element of resistance, or act of citizenship.

On the basis of qualitative ethnographic fieldwork we analyse how knowledge production is used in Noordoostpolder citizenship. The paper discusses how local knowledge production is both place based and related to identity formation. Protestors use knowledge production as a form of resistance while at the same time claiming it as a right. We will analyse what the production of knowledge means in the Noordoostpolder and how this shapes ways of resisting fracking.

### **'But I'm not a protester': negotiating knowledge and ignorance in responding to unconventional gas developments in Australia**

*Martin Espig (University of Queensland)*

The rapid development of unconventional gas reserves along Australia's east coast has led to significant challenges for local regional and rural communities. Especially the unprecedented gas boom in the state of Queensland caused a variety of community responses from embracing economic benefits to active civil disobedience. In this paper I critically explore this multitude of responses following ongoing ethnographic fieldwork with communities in the states' Western Downs region. In doing so I stress the importance of avoiding oversimplified conceptualisations of 'the rural community' in relation to responses to large-scale resource developments, which has also methodological and moral implications for the social researcher's role.

I draw on data generated at the move from the projects' construction into the operations phase. At this stage, some of the initial protest and civil disobedience movements have disappeared, but efforts of members of affected communities to cope with or

resist the industry's progression are ongoing. Focusing on these less activist voices, I introduce cases of residents and local groups that refuse being classified as protester. Trying to avoid de-legitimation, these groups are rather attempting to be recognised actors within the decision-making process, which leads to continuing negotiations over valid knowledge claims and ascriptions of ignorance. I conceptualise these often unequal epistemic dynamics through a critical utilisation of Nico Stehr's concept of 'knowledgeability' (a bundle of enabling competencies). In positioning knowledge within an interactional and processual framework, I explore the contemporary citizens' position within the resulting politics of knowledge in the context of complex techno-scientific controversies.

### **Social responses to the industrialisation of rural landscapes, with a case study of the unconventional gas industry in the Northern Rivers, Australia**

*Hanabeth Luke (Southern Cross University); Bill Boyd (Southern Cross University); David Lloyd (Bradford University); Kristin den Exter*

Competing demands upon the provision of natural resources are highlighted by the global expansion of the unconventional oil and gas industry. This rapid growth has provoked research not only in the physical sciences, but also in multidisciplinary projects at the nexus of rural development, risk perception and social dynamics. Taking a mixed-methods approach, this study contributes empirical data by focusing upon impacts upon social systems, from an individual to a regional scale in the Northern Rivers region of New South Wales, Australia. Frameworks used incorporate social identity and democracy to examine dynamics occurring in affected communities. A microcosm of shifting value-systems is explained, where aspirations for economic prosperity clash with concerns around long-term sustainability. The study documents social responses over a four-year period, examining motivations behind an expanding social movement that has had tangible socio-political impacts, including the withdrawal of social license for regional gas industry developments. Finally, the data explored in this study is used to create a model to illustrate the relationship between community, policy and politics.

## **Stream: Medical horizons**

Health and illness are considered through morality's prism, where exploitation, uncertainty and suffering, meet care and agency, within models of healing spanning the magical to biomedical.

### **Med01 (Un)healthy systems: moral terrains of health equity**

*Convenors: Debbi Long (Centre for Ethics in Medicine & Society, Monash); Sarah Kabanoff (Hunter Medical Research Institute); Maithri Goonetilleke (Centre for Ethics in Medicine & Society, Monash)*  
*Old Arts-103 (Theatre A): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

Ethnographic, theoretical, clinical and/or practitioner explorations of equity and health.

### **The irony of teaching social determinants**

*Ann Taylor (University of Newcastle)*

A progressive teaching agenda derived from World Health Organisation research on the social determinants of health and set against a background of the Rudd government's agenda on health raises questions about the experiences of teaching and learning for nursing students from a wide range of educational backgrounds. Sociologists and anthropologists present diversity and disadvantage with the humanist agenda of provoking empathy and underpinning future patient centred practice. They are teaching about experiences shared by many in the audience who have enrolled with the intention of changing their circumstances. This paper reflects on the experience of addressing students about their own life experience and questions the extent to which this curriculum addresses or reinforces marginality. It also raises the discomfort of reinforcing the moral superiority of privileged students; in popular culture, those examining such material may be accused of indulging in 'poverty porn'. The final irony is that privileged students are more able to express their understandings of marginalisation in elaborated code while students who cannot describe their own experience in this way risk failure.

### **Gauging the gate keepers: negotiating anthropological research in an Australian hospital**

*Cynthia Hunter (University of Sydney)*

Anthropological studies of biomedicine often critique the medicalized dominance of western medicine versus other ethnomedicines, the healing practices of non-western societies or alternative therapies. Hospitals are viewed as 'islands' (Coser 1962) or liminal spaces (Turner 1977; van der Geest 2005; 2006; Livingstone 2012), and others that contain specialized clinical knowledge and practices – spaces in which patients have sojourns and return to 'normal life' or remain and progress to palliative care, followed by death (Long et al. 2008; Finkler et al. 2008). It is only in the last two decades that social scientists have fully engaged in or entered the biomedical domain (Fox 1980). The purpose of this paper is to comment on the process and subsequent machinations of negotiating an ethnographic research project in a tertiary level teaching hospital in Australia that includes an ethics committee and various gatekeepers in several departments. The paper exposes the myriad ways in which



practitioner power in a biomedical model is used to divert, obfuscate and hinder an anthropological exploration into the cultural diversity of patients. There are examples of questionable professional behavior, time-lags, false notions of concern for patient safety, and seeming under enthusiasm for outsider research.

### **Social inequities and an equitable organ transplantation system in a multicultural society in the Middle East: methodological challenges of participant recruitment**

*Prabhathi Basnayake (University of Melbourne)*

This paper is a reflection on the methodology followed in the fieldwork that took place in Doha, Qatar to recruit participants from different ethnic and national groups for focus group interviews on the topic of the feelings of social and systemic inclusion and organ donation and transplantation in Qatar. Qatar is a highly multi-ethnic society with relatively a newly established organ donation and transplantation system that aims at achieving an equitable organ transplantation system among all ethnic and national groups living in the country. The research explored the experiences, knowledge and intentions of organ donation and transplantation of seven different ethnic groups living in Qatar. The recruitments were carried out through organ donor coordinators and unskilled hospital staff who belonged to the respective communities. This paper argues that employment of the above method of recruitment, excluded participants who belonged to certain socially and economically disenfranchised groups from the research. This paper further argues that despite the availability of an equitable organ transplantation system, due to the pervasive inequitable social system, social and cultural marginalisation and highly hierarchical social structure, it is possible that some disenfranchised groups remained oblivious to what they are entitled to in Qatar and may never receive these health benefits during their stay in the country. The paper reflects on a methodology that could include these disenfranchised groups in a multi-ethnic society.

### **A smoke(free) anthropology?**

*Simone Dennis (Australian National University)*

A good deal of the present anthropological refusal to deal with smoking outside of a public health-aligned commitment to reducing it, has to do with fears over how any research which produces findings critical of public health aims may be pressed into the service of pro-tobacco interests. Thus, anthropological work has largely refused to offer insight beyond a commitment to ending the global tobacco epidemic. My attempt to differently conceptualize smoking and the atmosphere in which it is conducted is one characterized by attendance to the relations between the 'largeness' of the smokefree atmosphere and the minuteness of bodily processes that a smokefree agenda seeks to influence. Here I refer to things like the state's concern with protecting the quality of the air itself and the minute and intimate relations this concern produces, namely with the body of the smoker, and with the air in which she is enveloped as she smokes – and particularly with her breath. I am concerned with our relations to the air, and how they can be explicated to foreground understandings of the air that become dominant, and can be put to political use.

### **Family planning and contraceptive equity: the situation of immigrant Australians**

*Victoria Team (Monash University); Andrea Whittaker (Monash University); Adele Murdolo (Multicultural Centre for Women's Health); Regina Quiazon; Lenore Manderson*

Having more reproductive health issues, immigrant and refugee women are less familiar with the reproductive health services in the host country, are less aware of the available contraceptive technologies, have limited information on them in their own language, have communication problems related to language barrier and do not prioritize their reproductive health needs. According with the United Nations Population Fund, access to contraceptive technologies is considered an essential human right. Australian health services researchers highlighted the need to focus on vertical health equity that is appropriate unequal treatment of unequal population groups. This presentation is based upon an ARC Funded Linkage project on the use of contraceptive technologies and reproductive choice among immigrant and refugee women in Australia. This project being conducted by staff of the School of Social Sciences at Monash University, The Multicultural Centre for Women's Health, The Centre for Culture, Ethnicity and Health, and Sexual Health and Family Planning Australia and explored women's experiences of use of conventional and new contraceptive technologies. A total number of 84 immigrant women from various ethnic backgrounds and 16 service providers were recruited for qualitative interviews. Presenting findings, we will focus on cost of contraceptive technologies, availability of printed information in ethnic languages, waiting list for selected contraceptive technologies and issues related to interpreting in health settings. Findings from this project will be utilized by collaborating organizations to reduce inequities in family planning service provision and access to contraceptive technologies.

### **Is poor oral health for Aboriginal Australians a moral issue? Looking through the lens of accessing services**

*Angela Durey (University of Western Australia); Linda Slack-Smith (University of Western Australia); Marlia Fatmowna (University of Western Australia); Dan McAullay*

Despite dental caries being largely preventable, Aboriginal Australians have worse periodontal disease, more decayed teeth and untreated dental caries with Aboriginal children reported as having twice the rate of dental caries as non-Aboriginal children. Public health messages to reduce sugar intake, brush and floss teeth regularly and stop smoking have failed to significantly reduce disparities raising questions of where the problem lies. Qualitative research examining 35 Aboriginal Health Workers' perceptions of oral health in Aboriginal communities in Perth Western Australia revealed structural and socioeconomic barriers



that were explored through the lens of ‘access to services’ using Harris’ model of opportunity, use, equity and outcomes. Opportunities for accessing public dental services were noted as limited with long waiting lists and emergency hospital services a last resort for severe pain, often resulting in dental extraction; use of public or private dental services was constrained by cost, distance and health providers’ sometimes discriminatory attitudes;. Outcomes from such constraints included self-medication for pain, fear of tooth extraction and shame about dental appearance. Most dental services are located within a neoliberal framework focusing on cost-effectiveness, profit and individual responsibility to make optimum health choices. According to Ulrich Beck, penalties for ‘non-compliance’ are blame and ‘personal failure’. Addressing this as a moral issue requires policy makers and health providers to critically reflect on policies and practices that reproduce inequities in Aboriginal oral health, review failed service approaches and change the discourse that places Aboriginal people at the centre of the problem.

### **Evidence-based health policies on male circumcision: access inequity among Latina women in the US**

*David Colon-Cabrera*

This paper will discuss how anthropology can contribute to understanding the impact of health services on male circumcision (MC) in the United States.

Epidemiological research in the last decade suggests a link between MC and a reduction in HIV transmission among heterosexual males. Consequently, the American Academy of Pediatrics and Centers for Disease Control and Prevention changed their previous policy stances on MC, and now recommend that parents be fully informed of the procedure’s benefits.

I conducted my ethnography in three clinics in the suburbs of Washington, DC. I investigated how evidence-based policy making affects service delivery in non-profit clinics serving migrant and uninsured populations; specifically, how discussions about MC occur during prenatal care among Latina mothers.

I found that informed decisions about MC demonstrated inequity. Latina women did not receive information regarding MC from the clinics, and relied on familial and casual networks of information. The clinics’ staff did not consistently offer information about MC because of structural factors such as limited resources, lack of time, and their perception that MC was a ‘cultural’ topic rather than a medical one. Thus, the power of Latinas to make informed decisions was affected by the beliefs and practices of healthcare providers.

As a Latino anthropologist in an environment dominated by Latina employees and clients, I had a privileged position to study this topic. My ethnographic approach allowed me to explore the cultural context of local service access, in a way that epidemiological research and ensuing policy often fail to consider.

### **Safe spaces and anonymous disclosure: rigorous ethnography meeting the need of a moral imperative**

*Sarah Kabanoff (Hunter Medical Research Institute)*

Violence against women has recently been described as an Australian ‘epidemic’, (further) cementing its place within biomedical discourse. Yet, chronic underreporting remains a primary obstacle for service providers to tackle the problem.

Attempts to incorporate female lived experiences within the biomedical framework are notoriously fraught and have been criticised as iatrogenic (harm-causing). In interviews with women who had experienced violence, I asked what precisely they needed to feel/be safe when discussing their experiences and whether they made official reports. The theme of ‘safe spaces’ was unanimously agreed upon, and the lack of anonymous reporting meant that few reported attacks, either to health professionals or legal services.

The fear of incurring legal intervention was too high a risk, and was a barrier from seeking medical help. This suggests a systemic paradox of anonymity versus explicit disclosure, which could explain chronic underreporting.

From an anthropological perspective working within a multidisciplinary space, looking at the relationship between women’s lived experiences of violence and health agencies, I suggest the combination of anonymous disclosure that these women designate as essential, with what can be argued as a moral imperative for service providers to protect clients from further harm, can be accomplished as a by-product of rigorously applied ethnographic methodological practice.

The paradox of ethnography—that we engage and have relationships with our participants, as well as provide them with anonymity—can address the paradoxical structural requirement for women to announce their ‘victimhood’, with health practitioners’ imperative to prevent further harm.

### **Playing a game I didn’t sign up for: prestige hierarchies in clinical medicine**

*Seema Deb; Joseph Anton Daffodil (Monash University); Joseph Anton Daffodil (Monash University); Madeleine Tickle (Monash University); Shalini Ponnampalam; Kate Drummond*

Prestige hierarchies are taken for granted in clinical medicine. From the earliest days, medical students and doctors are enculturated into a professional hierarchy which whilst effective on some levels has also been associated with institutional prejudice and the muting of the voices of those who are considered subordinate. A recent study of 163 Melbourne doctors found

that less than half were willing to question a ‘superior doctor’ even if an error was occurring. (Dendle et al, 2013)

Co-authored by five medical students who use an anthropological framework to explore medical hierarchies, this paper examines medical prestige from the perspective of solid epistemologies as are commonly found in biomedicine and the associated muting of voice which can ensue. It suggests that alternative fluid models exist which better serve an evolving paradigm of patient-centred medical care.

### **Beyond Sontag: metaphors, metonyms and the AIDS pandemic**

*Maithri Goonetilleke (Centre for Ethics in Medicine & Society, Monash)*

In the 1980’s Susan Sontag famously coined the phrase “Illness as Metaphor.” In her exploration of metaphors within popular culture pertaining to cancer, TB and AIDS, she directly associated these metaphors with stigmatization of the chronically ill and argued firmly against metaphoric thinking, seeking a ‘wholesome dedramatization’ of AIDS so that a “specific dreaded illness (could) come to seem ordinary”.

In 2015 HIV/AIDS has reached pandemic proportions. Whilst denigrating metaphors persist, many claim that diminishing HIV to ‘just another’ illness is as unhelpful as sensationalist rhetoric. As HIV positive gay scholar David Caron writes “to have HIV isn’t a catastrophe but it isn’t nothing either”. This paper explores both potentially stigmatizing and empowering metaphors for AIDS and the reframing of AIDS as a metonym for structural violence. Engaging the power of metaphoric and metonymic thinking in constructive ways may potentially mitigate stigma and facilitate a deeper, holistic understanding of the disease and its management.

### **Naming violent silences: un-muting as resistance to structural violence**

*Debbi Long (Centre for Ethics in Medicine & Society, Monash)*

Structural Violence; harm caused by systemic, structural impediments to people being able to meet their basic needs; is comprised of uses and abuses of power that can be both insidiously complex and frighteningly straightforward. This paper explores ways in which beliefs and practices around what is unsaid and unsayable contribute to systemic structural violence.

Firstly, I will explore examples of un-muting from popular culture (such as the articulation of slut-shaming discourses), and from biomedical culture (such as resistances to medical dominance). I then examine recent discourses around acknowledgement of privilege. I suggest there is a shift occurring from expectations that people disadvantaged by structural violence ‘Unlearn How to Not-Speak’ to a moral imperative that demands that those who benefit from structural violence ‘Unlearn How to Not-Hear’.

## **Med02 Indigenous youth futures in the Northern territory: living the social determinants of health**

*Convenors: Richard Chenhall (University of Melbourne); Kate Senior (University of Wollongong)*

*Old Arts-152: Wed 2nd Dec, 11:00-12:30, 13:30-15:00*

This panel highlights anthropological approaches to the study of the social determinants of health for young Indigenous people in the Northern Territory, Australia.

### **The social determinants of Indigenous youth**

*Richard Chenhall (University of Melbourne); Kate Senior (University of Wollongong)*

The social determinants of health has been a dominant discourse in public health, both framing the way health is understood but also directing the way government intervenes in the lives of others. This paper will examine how the social determinants of youth is constructed in this discourse. What is different about the social determinants for young people? How do young people themselves understand the concepts that lie behind the social determinants and how do these relate to larger policy influences in their lives? We will do this through an ethnographic examination of the lives of young people living in Ngukurr, a remote Indigenous community in South east Arnhem Land in Australia’s Northern Territory.

### **Young people’s relationship with food**

*Danielle Aquino (Menzies School of Health Research)*

Young people and young parents in remote Aboriginal communities are perceived, both within the community and by the health system as problems - “they eat too much greasy food”, “they don’t know how to feed their babies”. But how do young people themselves perceive their food choices and eating behaviours? What aspirations do young parents have for their own children’s eating practices? In an environment where food insecurity is rife and young people have little control over their living arrangements, how do young people negotiate access to food and take control of their food choices? Drawing on participatory research conducted in a remote Aboriginal community in the Northern Territory, this paper explores food and diet from the perspective of young people themselves.

### **Towards a healthier future: young Indigenous people's health seeking behaviour and their interaction with the health system**

*Mascha Friderichs (Menzies School of Health Research)*

Research on Aboriginal health often either focuses on traditional health beliefs or comes from a biomedical perspective. However, health beliefs and health care providers cannot easily be categorised as belonging to one of these systems exclusively. In this paper I discuss how young Indigenous women in a regional town in the Northern Territory think about health and engage with the health system. While the young women define health mainly as healthy eating and doing enough exercise, thus showing knowledge of the biomedical standard health message, their ideas about health are more broad. Traditional healing still happens and bush medicine is occasionally used. This is not just practical, knowing about it is also part of people's identity, which in turn influences their mental health. While the local Aboriginal Medical Service provides biomedical care, and as such does not distinguish itself from other health services, it is seen as good for other, both practical and symbolic, reasons. For service providers working with young Indigenous women, it is important that they neither assume that they are completely Westernised, nor essentialise their Indigenous identity.

### **A double edged spear: social media and mobile phone adoption into remote Indigenous systems of kinship and communications**

*Kishan Kariippanon (University of Wollongong)*

North East Arnhem Land is home to Indigenous people, called Yolngu. The Yolngu way of life is determined through what is called 'Madayin'. All "property, resource ... sacred objects that encode law, song cycles (depicting legal arrangements) ... is dictated and governed by Madayin". Yolngu communication law and practice is also governed by 'Madayin' and by 'Gurrutu' or kinship laws. "Gurrutu" is the foundation of all communication and interaction between individuals, clans, and moieties.

The use of mobile phones and social media is today the norm and a communication necessity for young people in remote communities. They find and assert their individuality within the traditional structures of 'Gurrutu', whilst consuming global and popular culture to create a modern identity of an Indigenous young person. Their identity formation is influenced by social media consumer driven content and commercial media, mainly hip hop. Through participant observations and in depth interviews, the use of social media and mobile phones enabling young people to strengthen their culture and kinship ties across geographical distances, is well documented. Without appropriate resources and support for a young person growing up in a remote community however, these communication tools can affect culture and kinship ties through bullying, sexting and fuelling clan rivalry. The vulnerable phase of adolescence is when the inappropriate use of social media and mobile phones can determine the social emotional and wellbeing outcomes of the most vulnerable of young people.

### **Living the social determinants: my experience as a young person**

*Angelina Joshua (University of Wollongong)*

Although many people try to describe how the social determinants of health and well being affect young people, it is very difficult for an outsider to explore what it feels like to live within a particular set of circumstances. I am presenting my life history to show how I have lived and experienced the social determinants of health.

### **Social change and adolescence in a remote aboriginal community**

*Victoria Burbank (University of Western Australia)*

Remote Aboriginal communities in Australia have not been exempt from the rapid and radical changes that have been characteristic of our world over the last 50 years, if not longer. While much of this change has resulted in improved health and wellbeing for many populations, for others the consequences have been mixed. This paper looks at the effects these changes have brought for Aboriginal youth over a span of thirty years in the southeast Arnhem Land community of Numbulwar. It focuses in particular on the stresses of intergenerational relationships and their consequences for individual and community wellbeing.

### **Med03 Moral dimensions of health, illness, and healing in a globalised modernity**

*Convenors: Martha Macintyre (University of Melbourne); Assunta Hunter (University of Melbourne)*

*Old Arts-103 (Theatre A): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

Medical anthropology emphasises the embodied in human experience, and the relational in medicine, requiring the location of a moral sensibility within a broader sociocultural context. This panel explores the way in which morality intersects with subjectivities, in suffering, illness, and caring.

## **Blame and shame in breast cancer prevention and diagnosis**

*Melanie Dembinsky*

For decades breast cancer had been stigmatized, but over the last two decades education and changing attitudes have considerably reduced this stigma, or so it is believed. Looking closely at breast cancer prevention discourses, it is strikingly apparent that lifestyle choices, and with it a person's individual responsibility for their health, are heavily emphasized within biomedicine. Yamatji women are subjected to this moralizing biomedical discourse of personal responsibility, and a more culturally specific one: among Australian Aboriginal groups, it is widely believed that a positive breast cancer diagnosis is the result of having broken a taboo. This paper discusses these discourses, and shows how the moral determinism of a positive diagnosis is therefore not only embedded within biomedicine, but also within specific Australian Aboriginal health beliefs that in this instance holds the individual responsible for their own health. Transgressing against these rules – breaking a taboo – subsequently exposes the individual to shaming by family and community members and social isolation as a consequence. Trying to avoid the moral judgement from community members by shunning certain services such as mammograms, Yamatji women draw moral judgement from medical professionals and others as being irresponsible and ignorant highlighting once again the moral determinism of biomedicine in breast cancer discourses.

## **Autism and human development: perspectives on empathy, interest and humanity**

*Neil Maclean (University of Sydney)*

Empathy runs like a thread through the history of anthropology. Methodologically it has figured as a key aspect of participant observation, our royal road to the life-worlds of others. Ontologically it lies at the foundation of intersubjectivity and the social capacities of humans. In its contemporary turn it ties in with developmental concepts such as theory of mind and joint attention as a core conception of what it is to be human that attempts to bridge a phenomenology of the social world and cognitive psychology. And yet it remains a term that is used as if everybody already knew what it meant. In this paper I examine the implications of locating empathy at the heart of our conception of the human from the perspective of the experience, capabilities and developmental trajectories of people diagnosed as being on the autism spectrum. I draw on the preliminary results of a project on the life histories of adults diagnosed with Asperger Syndrome (now incorporated into the Autism Spectrum in the DSM-5), a range of autobiographies of people on the spectrum and the major themes of contemporary neurodiversity activism. In particular I consider what it would mean if we were to displace (1) intimacy from the centre of our conception of the good life and (2) intersubjective synchronisation with others as our basis for knowledge of the world.

## **From moral laws to 'exclusion' of morality: narratives of a moralist stance in Swedish HIV prevention**

*Fredrik Nyman (Stockholm University)*

Gay saunas were banned in Sweden in 1987, as they were seen as severe contaminations where “AIDS was allowed to be spread”. The latter phrasing was an actual headline in a Swedish newspaper from October 1986. That feature is largely accountable for launching the so-called ‘media uprising’ that depicted the saunas as nothing but infectious sites, where immoral sexual behaviour was encouraged. Consequently, the following year, the Swedish parliament instituted a ban of “certain operations” - which directly targeted these saunas. The process was prompt, as the traditional referral procedure had been dropped.

The Swedish gay community strongly objected to this ban, calling it nothing but a moral law implemented to stop gay men from living ‘sinful lives’; a civic moral outrage seeking to prohibit certain people from having sex (in certain ways) - rather than to prevent HIV from spreading. The said ban was not revoked until year 2004, after a three-year-long investigation had concluded that it no longer fulfilled its purpose.

Nowadays, moral laws are seen as something of the past. Authorities frequently state how their conducts are based on objective and fair science, unaffected by moral judgements. Yet, gay men are still marginalized in the passing by still being (indirectly) banned from donating blood, as same-sex practices still remain a severe high-risk behaviour. This paper sets out to discuss the narratives of a moralist stance in Swedish HIV prevention; ascertaining how actors have gone from condemning moral laws to instituting ‘objective’ and indisputable processes – without introducing any major alterations.

## **Opening the paths to healing: approaches to mental health in Timor Leste**

*Lisa Palmer (University of Melbourne); Ritsuko Kakuma (University of Melbourne); Susanna Barnes (Monash University)*

Transcultural psychiatric studies have long shown that culture matters for how an illness is experienced and for the explanatory model influencing diagnosis. In post conflict Timor Leste, customary health and healing practices are deeply embedded in the inter-relationships between people, the ancestors and the environment. The vast majority of mental illnesses in Timor Leste are attributed by sufferers to place specific supernatural causes and in rural areas people will in most cases prioritize treatment by traditional healers in ‘place’ (usually locations close to their ancestral spirit houses) over treatment in places which are both socially and spiritually unknown. In more urban contexts, approaches to health and healing have been shaped by the influence of Christianity and in particular charismatic (and universalising) faith-healing practices common to both the Catholic and Protestant traditions. Although there is a high-level of informal awareness amongst the Timorese themselves of these complementary practices, this paper investigates the ways in which these diverse health seeking behaviours (underpinned by ongoing shifts in



local moral worlds and seemingly contradictory forms of sociality, relationality, and subjectivity) might be woven together and communicated in order to improve equitable access to culturally and context-appropriate mental health services.

### **Questions of cultural genocide and the intellectual property of western herbal medicine**

*Tass Holmes (University of Melbourne)*

This paper discusses anthropological research findings about complementary and alternative medicine (CAM) in Australia, in light of questions around the intellectual property of Western Herbal Medicine and the difficult issue of ‘cultural genocide’. Herbal medicine or folk medicine, is a leading branch of CAM, with a long, colourful history. The knowledge base of herbal medicine was partially attenuated during 13th-17th centuries, due to the impact of the black plague in Europe and the fearful ‘witch-burning’ frenzy of the subsequent Reformation era. Recent challenges to the time-honoured status of herbal medicine have occurred due to new ideologies and dominant political alliances established concurrently with the development of biomedicine, and through the uptake of complementary medicines by ‘integrative medicine’ doctors.

The historical position and evolving standing of herbal medicine in relation to biomedicine, invites critique of this process of social change as an aspect of a sweeping cultural imperialism or ‘deep colonisation’, verging on cultural genocide. The marginalisation of herbal medicine is bolstered by a moral framing of policy directives, within an enclosing capitalist social structure.

Against this dramatic background, ethnographic research in a rural Victorian community revealed frequent consumption of self-provided complementary and alternative medicines among poorer consumers. Interviewees chose self-prescribed folk herbal medicine as an effective, economic means to manage their own health when unable to afford private-sector practitioner consultations. There was evidence of the persistence of grass-roots use of traditional herbal medicine, and of the holistic, nature-focused and often staunchly resistant philosophical outlook that informs it.

### **Moral dimensions of making modern Thai traditional medicine practitioners.**

*Assunta Hunter (University of Melbourne)*

There are moral dimensions to the acquisition and creation of professional expertise in a rapidly modernising country and this paper explores how notions of expertise are intimately connected to forms of education and to cultural understandings of knowledge, legitimacy and value. I draw on ethnographic material from research in Thailand that shows how health policies have re-shaped the practice of Thai traditional medicine through university-based education, the licensing of practitioners and the introduction of a scientific rationale for treatment. University education has transformed the status and aspirations of students studying Thai traditional medicine and created tensions within the traditional medicine community about the knowledge base and the status of licensed and unlicensed practitioners.

The regulation of practitioners and the establishment of a state-supported hierarchy of legitimacy and skill that excludes unlicensed traditional medicine practitioners, highlights the contradictions and moral tensions inherent in the emergence of expertise in modernity. I examine the moral dimensions of the selective authorisation of modern licensed practitioners and the de-legitimation of folk healers whose skills are obtained through apprenticeship, experience and adherence to Buddhist values. Local moral worlds continue to challenge and disrupt modernised approaches to knowledge acquisition established through university education and licensing. The contradictions and moral tensions inherent in professional recognition for one group exemplify the problems associated with medical expertise cultivated through university training that carries with it the status, values and meanings associated with the institutions of modern medicine and education.

### **Struggling to ‘live well’: the cultivation of moral selves for young Chileans living with type 1 diabetes**

*Marcela Gonzalez-Agüero (University of Melbourne)*

This paper examines Foucault’s reflections on the ethical project of “care of the self” (1985), in relation to the everyday experiences of young people with type 1 diabetes. I conducted 12 months of fieldwork in Chile, finding that they not only explore multiple possibilities during the transition towards adulthood, but also engage in a process of crafting themselves as moral beings (Mattingly 2014).

For them, the “art of existence” (Foucault 1985, 10) not only involves training one’s self to become a good employee, parent or student, but also a desire to *vivir bien* – or live well.

The attainment of this desire is somewhat conditioned by diabetes and the threat of developing short- and long-term health complications. To avoid these, and to “live well”, they ought to follow the “good diabetics” code of conduct, forged by clinicians over many years of treatment. This code represents a 24/7 commitment, and it involves performing self-care routines, making good decisions, planning for the future, evaluating past decisions – both practically and morally – and re-accommodating them when necessary.

I will argue that the cultivation of moral selves represents a permanent struggle for young individuals. They constantly strive to balance the moral responsibility of behaving like “good diabetics”, and thus taking care of themselves, with the everyday



opportunity to perform a diabetes-free life. In this struggle, they become accountable – to themselves and the biomedical system – of their past decisions, but also responsible for “living well” in the future.

### **Bodies, breasts, and failure: an exploration of body practices at the intersection of breastfeeding, milk insufficiency, and milk sharing**

*Alexandra Smith (University of Queensland)*

The breastfeeding body as a site of complex, contested, and conspicuously moralised practices has long been a focus for professional and technical languages, often within a masculinised biomedical frame that marks the milk-producing body as problematic, failing, and necessarily subject to and object of expert knowledges.

In this paper I challenge such discourse through discussion of findings from ethnographic research with women who identify as experiencing ‘chronic milk insufficiency’, and who have shared in other women’s breast milk to mediate and (re)construct the experience of breastfeeding concurrent with that bodily insufficiency. It draws on fieldwork with individual mothers in Australia and the US, as well as donor/recipient dyads and small mother-centred groups.

Through a conceptual frame comprised of corporeal feminism (Grosz 1994, Bartlett 2002, 2005); and ideas such as flows, becomings and deterritorialisation offered by Deleuze and Guattari (1987), I explore body practices enacted at this intersection of breastfeeding, bodily insufficiency, and milk sharing. Bodies and body practices are seen as constituted and reconfigured by an explicit inter-corporeality which encompasses such preindustrial tropes as wet nursing ranged alongside the extension and (dis)embodiment of motherhood, in part through technological bodies such as breast pumps and feeding aids. The non-normative moralities that inform and emerge from this intercorporeality thus respond to, challenge and subvert dominant biomedical conceptualisations of the (physiologically and morally) ‘failing’ female body, and of infant feeding conventions; and support the notion of continued breastfeeding concurrent with ongoing insufficient milk as an intersubjective, radicalised and radicalising act.

### **“It’s normal in my social circle”: exploring the amoral world of performance and image enhancing drug use**

*Mair Underwood (University of Queensland)*

The Australian Crime Commission report that the detection of performance and image enhancing drugs (PIEDs) by the Australian Customs and Border Protection Service has seen a five-fold increase since 2009. Anecdotal evidence suggests that some Australian needle exchange services are now servicing more PIED users than users of any other drug. The increasing “steroid problem” has been largely approached from a performance perspective, but now that young men aiming for image enhancement make up the vast majority of steroid users this performance framework is less appropriate. PIED use has also been approached from an illicit drug framework which may not be appropriate given that my multi-sited online ethnographic research suggests that PIED users do not see themselves as drug users, but instead consider PIED use part of a healthy lifestyle. The evidence I have collected suggests that PIED users operate in a local moral world where PIED use has been normalised, and in fact may not consider PIED use as a moral issue. This presentation explores how the gender-making practices of bodybuilders who are fans of Zyzz (Aziz Shavershian, a known PIED user) inform and reflect on-the-ground shifts in morality.

### **Fatness or badness? Liminality and the overweight body**

*Tayla Hancock (Victoria University of Wellington)*

The framing of excessive body weight as problematic is one of the most dominant health discourses of the 21st century. In the midst of an ‘obesity epidemic’, biomedical narratives dominate public understandings of obesity and present fat individuals as a picture of poor-health, as lazy and morally irresponsible. This discourse dominates current discussions of obesity to the extent that narratives engaging with lived experiences of the fat body are frequently excluded from public discussion and popular thought. Anti-obesity researchers often present fatness as deviant behaviour, implying that people have a moral and medical obligation to manage their weight. In contrast to this, members of fat acceptance groups are beginning to embrace a body diversity frame and present fatness as a natural and largely inevitable form of diversity. Such views of the overweight body have the potential to alter fat individuals’ understandings of their own bodies and their position in society as they work towards forming positive narratives of their own bodies – either in accepting their weight, or undertaking practices of weight loss. This paper explores the ethnographic connection between these perspectives of the overweight body by examining the liminal state between ‘badness’ and ‘goodness’ that many overweight individuals occupy when making decisions about, and upon, their bodies. This analysis connects obesity and morality by observing how fat individuals navigate the terrain of responsibility and morality, illustrating the diverse perspectives and experiences that exist within the overweight body and asks the question – at what point does ‘fatness’ become ‘badness’ and how do we define these moral states?

#### **Med04 Managing medical uncertainty**

*Convenors: Tarryn Phillips (La Trobe University); John Taylor (La Trobe University); Celia McMichael (La Trobe University)*

*Discussant: Susanna Trnka (University of Auckland)*

*Old Arts-103 (Theatre A): Fri 4th Dec, 11:00-12:30, 13:30-15:00*

We invite papers that explore tension and uncertainty in medical decision-making. How do morality, religion, science, politics, cultural tradition and social change coincide or conflict at the bedside, in the hospital, in the shaman's hut, or in sites of public health intervention?

#### **From consumptive to consumer: an offer that cannot be refused**

*Paul Mason (University of Sydney)*

The identification of the causative agent of tuberculosis (TB) altered what it meant to suffer from consumption, and catalysed the adoption of medical models of hygiene as a means of prevention. The discovery of antibiotic treatment for tuberculosis some 60 years later, solidified biomedical authority over the disease and simultaneously laid the foundations for the growth of big pharmaceutical companies organised around meeting the health needs of consumers. Medical institutions and social processes, justified by the moral power of germ theory and fortified by the market power of pharmaceutical companies, have slowly transformed consumption, an undesirable disease of wasting, into consumerism, an acceptable commonplace practice for TB control and prevention. In this paper I argue that the isolation of the consumptive ultimately came to characterise the individualism of the consumer, and that this transition has had patterned and differential impacts. Today, as WHO-mandated TB treatment programs are rolled out around the globe, to what degree are new cohorts of patients expected to conform to the consumerist standards of the Western medical model? For a person living with TB in the developing world, medical treatment is an offer they cannot decline. People who are diagnosed with TB are placed under a surveillance system where their consumption of pharmaceutical products is closely monitored. In inculcating and being inculcated by the global medical enterprise, patients are pulled into adopting and reinforcing a biologically reductive narrative of disease and a consumerist model of treatment.

#### **“How much is enough and when should we hospitalise?”: newborn screening, MCADD and the medicalisation of breastfeeding**

*Pauline Herbst (University of Auckland)*

Medium-chain Acyl-CoA dehydrogenase deficiency (MCADD) is an inherited metabolic disorder of fat breakdown that was added to the New Zealand newborn screening programme in 2006. Infections, fasting or vomiting can lead to serious illness with a risk of sudden death. In addition to creating genetically ‘disordered’ subjects, the diagnosis of MCADD medicalises newborn feeding, turning breastfeeding into a site of moral decision-making. Already a space where morality, science, tradition and social practice explosively intersect, feeding becomes a medical solution that staves off serious complications so long as it is done every few hours. If for any reason the child can't feed, she will need to be hospitalised and fed either intravenously or via a nasogastric tube, a decision usually made by the parent. This paper examines the decision-making of 24 New Zealand mothers navigating the first fraught year of feeding a child with MCADD, revealing a constant tension between what was imagined as best for their child prior to diagnosis, such as exclusive breast-feeding, and post-diagnosis, through the lens of ‘disorder’. It explores the moral dimensions of their interactions with the health system both in the lived experience of child-rearing (eg Plunket) as well as the uncertainty around when to hospitalize their children, who in comparison to others on the ward, look healthy and well to staff. These mothers feel a grave responsibility for the life of their children and weigh every parenting decision based on prioritising food intake; navigating a complex moral network of health systems, family and community.

#### **From gasping for air to chronic disease management: the multiple temporalities of asthma and associated healing techniques**

*Susanna Trnka (University of Auckland)*

This paper examines how asthma is defined across multiple temporalities – pharmaceutical, biomedical, and phenomenological. I argue that different understandings and experiences of how symptoms of respiratory distress are located in time lead to alternative framings of both the illness in question and appropriate curative measures. Asthma has been progressively reconceptualised within biomedicine as a chronic illness that, according to international guidelines, usually requires the daily ingestion of pharmaceutical remedies in order to be held in check. Biomedical delineations of chronicity, moreover, coincide with (but are not the same as) the market-driven logics of pharmaceutical companies who similarly promote understandings of asthma as a long-term, potentially debilitating illness that, in most cases, requires daily management through medication. For a significant proportion of asthma sufferers, however, asthma is not experienced as a chronic condition but as a series of temporary, often powerful and potentially life-threatening, but nonetheless sporadic “interruptions” of everyday life. This paper examines how the disjuncture between phenomenological accounts of asthma and bio-medical and pharmaceutical framings lead some sufferers to question the reasoning and motivations behind diagnoses that highlight chronicity. As a result, some sufferers, moreover, turn away from biomedical solutions, searching out alternative therapies, such as breathing retraining programs (for example, Buteyko) that engage in yet another mode of temporalizing illness, healing, and breath.

### **Medical pluralism, poverty, or limited access?: Factors that shape hospital use in a developing context**

*Tarryn Phillips (La Trobe University)*

On the regional Fijian island of Ovalau, health problems are understood and treated through a range of medical paradigms: Indigenous Fijian traditions, Christian faith-healing, Indo-Fijian Ayurveda, Western bio-medical science and public health interventions. Yet health outcomes remain relatively poor. Many preventable health conditions are caused – and treatable health conditions are exacerbated – by limited or delayed use of the hospital on the island. This paper draws on preliminary ethnographic data to examine the factors that shape and constrain hospital use in a medically pluralistic landscape. In particular, I examine the weight accorded to ethno-medical beliefs, attitudes towards hospitals, poverty and limited transporting options as variables that shape treatment-seeking decisions in this context of uncertainty and medical pluralism.

### **Gud sik, rabis sik (good sick, rubbish sick): negotiating aetiological uncertainty in Vanuatu**

*John Taylor (La Trobe University)*

In Vanuatu, individual illness episodes are typically classified aetiologically, as either gud/nomal sik (good/normal sick) or rabis sik (rubbish sick). While the former term refers to instances in which the cause of an illness is deemed to be primarily material/biological in nature, rabis sik (also used for sexually transmitted infections) refers to illnesses caused by acts of sorcery or manifestations of ancestral sacred/spiritual power often associated with features of the landscape. Occurring in a highly pluralistic healthcare setting, the identification of an illness as either a gud or rabis sik is crucial to how people respond to that illness. Such processes are however often unclear, inconclusive and fraught process, leading individuals and families to navigate between multiple options, including as offered by local healers, “prayer warriors,” and Western medicine. This paper presents preliminary findings from a recently commenced ethnographic research project investigating the significance of the sacred/spiritual to illness causation and healthcare seeking behaviour in Vanuatu.

### **Sustaining hygiene behaviour change in Nepal**

*Celia McMichael (La Trobe University)*

This paper investigates drivers of hygiene behaviour change in Nepal. Health and hygiene behaviour change are notoriously difficult to initiate and sustain. Evidence indicates that health messaging is a poor motivator of behaviour change, and hygiene behaviours often drop-away post-intervention when focus dissipates. In Nepal, water, sanitation and hygiene (WASH) present significant challenges to population health. Based on an anthropological evaluation of a WASH project in mid-Western Nepal (conducted in 2014 for Australian Red Cross and with Nepal Red Cross Society), the paper examines the drivers and barriers to sustained hygiene behaviour change such as hand-washing with soap and elimination of open defecation. Many community members reported that improved hygiene behaviour prevents poor health and disease transmission; this suggests that the biomedical model is compelling and widely accepted. ‘Biomedical’ health messaging, however, was only one of a broad suite of triggers for hygiene behaviour change. Effective strategies included messages with a focus on emotional drivers (disgust, nurture, and affiliation), creation of new social norms, engagement and contribution of local volunteers, and elevation of civic pride related to personal and environmental cleanliness. The paper argues that it is the engagement and activation of pluralistic drivers of hygiene behaviour change, and the engagement and contribution of local volunteers, that have been central to the successes of this WASH intervention in remote Nepal.

### **Fitting the ‘fluid’ into the Gantt chart: the outcomes and moralities of attitude change in medical aid work in Toliara, Madagascar**

*Cassie Smith (University of Western Australia)*

Medical aid, international bilateral funding, philanthropy and research into the health problems of the world’s poor is broadly viewed as being well-entrenched within the realm of the good, the moral and the ethically sound. From the perspective of an anthropologist and medical student, this paper argues that there are several challenges to this unquestioned morality. Through case study with an Australian aid organisation (Australian Doctors for Africa), I sought to understand the beliefs, attitudes and understanding of club foot in order to implement a screening and treatment program that had previously been unsuccessful for many years. In Toliara, Madagascar, the collective cultural belief that incest causes club foot, prevents treatment seeking. This paper explores whether it is ethical to try to impact a belief that has existed, that will persist, and that has shaped behaviours and impacted identities, simply because it does not fit in with the aims, structure and projected results? A number of pragmatic solutions that did not seek to alter attitudes, but worked with beliefs to ensure a more sustainable outcome were implemented. This research rationalised the identification of the good, the right, and the ethically sound by working within the existing belief system to create a joint project that was both locally owned and internationally supported. From the fluid (beliefs, attitudes, and culture) to the Gantt chart (structured, micromanaged, shortsighted aims of funding bodies for aid organisations), This paper examines how we as a collective constructed and maintained ‘good’ aid.

## **Med05 Disease and goodness**

*Convenors: Jenny Munro (Australian National University); Sarah Richards (Melbourne University)*

*Old Arts-152: Fri 4th Dec, 11:00-12:30, 13:30-15:00*

This panel invites contributions that will explore how myriad agents in the contested moral field of health and disease draw on, struggle for, and advance or challenge visions of the good, the right and the ethically sound.

### **Hope in the social marketing of anti-HIV materials in West Papua**

*Sarah Richards (University of Melbourne)*

Anti-HIV advertisement and brochures in Papua and West Papua tend to present this disease-syndrome as a threat to the pan-Papuan collective. Framing HIV as a shared problem to be contained for the sake of everyone's wellbeing and future relies on growing sympathy for an imagined Papuan unity in the service of sexual behaviour modification. This message also taps social anxieties and for some, fears that Papuans are the target of myriad forms of a slow genocide at the hands of Indonesian migrants and the state. Yet how, I ask in this paper, might these promotional materials constitute a discourse of hope? Hope, a thought and feeling that animates and at times motivates actions to bring about a world that is morally sound, is an experience which enables us to extend themes of sex, politics and fear in public health materials to inquire into pro-social desires and optimisms in this western part of Melanesia. In this paper I consider how the future, and its affective counterpart in hope, is a territory opened and sustained by discursive efforts to reduce rates of HIV.

### **Democratising erections in Indonesia: trading and marketing Viagra and its alternatives**

*Traci Sudana (University of the Sunshine Coast)*

Definitions of good, right and ethically sound erections are dependent on the moral horizons of the land in which they occur. In Indonesia, extra marital sex is often relegated as a dangerous and immoral pursuit of youth, or sex workers, which diverts attention from arguably more common extra marital sexual practices. An erection in marriage sustains a strong relationship between husband and wife, thereby reinforcing social order. On the flip side, extra marital erections that result in infidelity arguably compromise social order and local values. Where erectile dysfunction occurs, a visit to the family doctor or local hospital is one option to remedy marital relations, which will in turn reinforce existing social and moral structures. In this situation, a regulated medicine such as Viagra may be prescribed. Where men aim to prolong an extra marital erection, even when they can afford to visit a clinic, regulation and fear of being found out and/ or judged may act as hurdles to attend these highly regulated, moral and social spaces. In this case, like extra marital pregnancy, extra marital sex, and abortions, the business of prolonging an erection is pushed into a marginal space, which demonstrates as much circumnavigation of structure as it does present risk. Based on ethnographic research in Jakarta, Indonesia, this paper discusses alternative spaces where erectile dysfunction medication is marketed and traded, and how the understandings of erections that underpin the practices of both purveyors and purchasers, contribute to goodness and disease in post- Reformasi Indonesia.

### **Christian asceticism and neoliberal technologies of governmentality in Papua New Guinea**

*Richard Eves (Australian National University)*

Neoliberalism applies the classical liberal rationale of the free market to individual human lives, thus promoting a creed of individual self interest and individual morality. Through their emphasis on self-responsibility and self-governance, evangelical forms of Christianity converge with aspects of neoliberal forms of Governmentality. Drawing on case study material from Papua New Guinea, I examine the asceticism advocated by Pentecostal Christians and how these converge with discourses of public health, emphasizing that people should be responsible for their own health and well-being. Much as a good Christian is required to follow particular rules of conduct, being a good citizen also requires a person to adopt particular behaviors defined as "good" by health authorities.

### **Suffering and hope in the age of therapy: Germany's 'grandchildren of World War II'**

*Lina Jakob (Australian National University)*

For decades talking about the wartime suffering of the German population was felt to be a moral taboo. Out of shame about the inconceivable crimes Germans had committed under the Nazi regime, suffering remained excluded from public discourses and psychotherapeutic practices. Recently, however, the topic has moved into public focus, and questions about the long-term psychological impact of WWII on the eyewitness generation and their families are being raised.

This paper focuses on the generation of the 'Kriegsenkel' - the 'grandchildren of WWII'. Born between 1955-75 the Kriegsenkel feel that through processes of transgenerational transmission, war experiences were passed on to them by their families and are responsible for many of their emotional problems; from depression, anxiety and burnout to relationship break-ups and career problems. Kriegsenkel now meet across the country in self-help groups, workshops and Internet fora, sharing personal stories and discussing ways to overcome their emotional inheritance.

Drawing 80+ biographical interviews undertaken in 2012/13 in Berlin for my PhD, my paper shows that this new identity is constructed, explored and performed entirely within the framework of Western 'therapy culture' (Furedi 2004). Sociologists have



critiqued therapy culture as cultivating vulnerability and victimhood and as promoting political disengagement and narcissistic self-concern. Looking from the subjective experiences of ‘consumers’ of therapy and self-help culture, I argue that a more nuanced view is needed. Therapeutic discourses also create meaning for emotional problems, help break through social isolation and offer therapeutic interventions, often seen as the only hope for a better and healthier future.

### **Spoiled bodies, resurging power: contestation of a lesser identity**

*Yen Le (Australian National University)*

Although leprosy is now curable and no longer a major public health problem, in Vietnam the disease is still widely perceived as one of the most ‘miserable’ (khổ) ones. Communities of people affected by leprosy therefore attract a remarkable amount of charity donation and aid from the state, from different organisations, groups and individuals.

Drawing on ethnographic fieldwork in a leprosy village of Vietnam, the paper describes the experiences of leprosy-affected people as the recipients of charity and assistance. Placing the leprosy-affected recipients and their donors in the moral landscape that informs and lubricates their interaction, the paper sheds light on the dynamics of charity giving and receiving. It examines residents’ agentive practices of uniting and enterprising as a community as well as strategising at the individual and household level to attract charities and maximise assistance. To that end, people affected by leprosy strategically select certain self-presentations that show off themselves, their bodies and their lives in ways that most effectively encourage donations and aid. Analysing the deployment of ‘leprosy capital’ for strategic goals, the paper also sheds light on leprosy as a valued asset and on the possession of leprosy as a desirable, contested status.

### **Non-compliant patients or poor health systems: TB control in PNG**

*Susan Hemer (University of Adelaide)*

This paper explores the debates occurring around the high levels of tuberculosis (TB) infection in Papua New Guinea through the lens of what is understood to be good and appropriate practice. Current research suggests that PNG has one of the highest rates of TB infection in the world, where it is one of the leading causes of hospital admission and mortality. This has sparked new efforts at control through donor funding, new management protocols, and infrastructural spending. In the current context Australia is providing ongoing and increasing support to the TB control program, particularly in the border Provinces of Western and Gulf Province. As part of these efforts, various agents are debating the key causes and concerns in the field of TB control. On the one hand there are questions about what makes a ‘good’ patient: individual patients are categorised often as ‘non-compliant’ or ‘defaulters’ by Papua New Guinean medical personnel when they do not adhere to treatment protocols. ‘Cultural beliefs’ have also been raised within PNG as a barrier to effective treatment and individual patient compliance. On the other hand, some analyses squarely target broader social issues as the reason for high rates of TB, such as poverty, vulnerable people and weakened health systems. In light of these analyses, PNG is being cast as a ‘dangerous’ neighbour—both the movement of people across the PNG border into Australia, and the poor PNG health system are being characterised as ‘threats’ to Australia; raising questions about the ethics of treating PNG citizens in Australia or further supporting their TB control program.

### **“Working from the heart”: exploring the dynamics of HIV outreach in Tanah Papua’s NGOs**

*Jenny Munro (Australian National University)*

Health care workers are said to possess powers of life or death over people living with HIV because they control access to life-saving treatments. In Tanah Papua, Papuan-led NGOs are increasingly in demand to connect indigenous Papuans to clinics for HIV counseling, testing or treatment via intermediaries who may be also kin, neighbours, or friends. It is hoped that indigeneity and local forms of sociality will bridge gaps in an otherwise Indonesian-dominated field of services. So what might be said about the powers of these community members who interpret HIV for those less knowledgeable, reach out and bring people back for HIV services, or deliver medication and other supports? Drawing on ethnographic research and interviews with NGO workers and HIV positive Papuans, this paper examines some of the moral, cultural, religious and political dynamics of NGO-based HIV responses in Tanah Papua. How do NGO workers understand what they are doing and how do workers and clients negotiate social relations around HIV services? Peer outreach is an example of growing insidious and intimate inequalities amongst Papuans illuminated in differential access to knowledge and services, but Papuan NGO workers are also struggling to define and enact ‘good’ care in local terms against technocratic norms and Indonesian political dominance. The political, moral and social life of HIV services may be shifted by peer outreach, but with contradictory results for clients who want to maintain privacy and anonymity, and who prefer discreet forms of social support to political advocacy.

### **‘Drinking...is a little bit of a difficult one’: drinking, health, and moral subjectivity in the lives of young adults in Melbourne**

*James Wilson (Curtin University)*

Orienting citizens towards living safe, meaningful and healthy lives through the management of alcohol consumption has long been a priority for Australian alcohol policy. In this context, young adults in particular are produced as vulnerable not only to immediate, acute alcohol-related harms, but as also jeopardising their proper biological, social and moral development, and their futures, by engaging in risky alcohol use. In this presentation, I argue that this framework poses anthropological questions regarding the relationship between morality, subjectivity, health, and alcohol consumption that warrant critical attention.



In response, I adopt a moral assemblage approach, informed by Jarrett Zigon, which encourages an understanding of morality as a mode of living emerging from the exigencies of everyday life. In employing this framework, I examine the moral complexities of negotiating a desired life trajectory while meeting the demands of neo-liberal policy, by analysing ethnographic data collected amongst a network of young adults in Melbourne.

I argue these participants characterise their lives as relational, made up of various coalescing forces, and contextualised in a complex world. In this sense, I suggest, following Zigon, that they might be better understood as moral assemblages, produced in part through the complex interplay between work, family, health, and alcohol use. This theorisation not only carries potential policy implications, as it complicates the extent to which neo-liberal alcohol policy can be said to motivate and orient the lives of young adults, but also contributes to the ongoing anthropological theorisation of the relationship between morality, subjectivity and health.

## Stream: Postgraduate Showcase

Cutting edge engagements with moralities across diverse horizons.

### **PGSDwe** ANSA Postgraduate panel: migration, identity, and place

*Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)*

*Old Arts-204 (ELS): Thu 3rd Dec, 15:30-17:00*

Belonging, exclusion, loss, and identity are key themes explored by presenters in this panel, as they highlight aspects of their research about refugees, migrants and their children.

#### **Learning to be refugees: the Bhutanese in Nepal**

*Alice Neikirk (Australian National University)*

Over 20 years ago, close to one hundred thousand Bhutanese became exiles in Nepal. Living in camps run by the UNHCR the Bhutanese, as a participant informed me, “learn to be refugees”. International organisations hold clear expectations of refugees and attempt to mould the Bhutanese into a particularly deserving subject. Thus, rather than physical containment and on-site surveillance, the emphasis in Nepal is governance from a distance achieved through radical moral reconfiguration. Shared humanitarian ideals, rather than direct surveillance, become a means to maintain social order. These endeavours aspire to remake the world by designing righteous humanitarian subjects (Fassin 2012).

The Bhutanese recognise the necessity of reflecting the ideals of equality and democratic governance promoted by international organisations in the camps. To access resources the Bhutanese must appear not only to adopt but also to internalise these values. Consequently, the Bhutanese cultivate an image of domesticated (controlled) subjects eligible for ongoing care and support. This performance requires the Bhutanese to transform their existing values and social norms. Drawing on 18 months of multi-sited ethnographic research in Nepal and Australia, this presentation argues that as the Bhutanese perform the values of international organisations, alternative constructions of themselves are concealed. The refugees reinvent themselves to mirror the expectations of humanitarian agencies in the camps. Far from benign benevolence, humanitarian ideals are employed by international organisations to reshape refugees.

#### **Temporariness and belonging: navigating place through the identities of seasonal agricultural workers in regional Australian communities**

*Esther Anderson (University of Southern Queensland)*

Seasonal labour is integral to regional Australian social structures and has considerable significance for the maintenance of agricultural industries. Seasonal labour is further sustained by place- and industry-based migration schemes, contributing to regional areas being dynamic and culturally diverse locations. While regional communities and transient labour populations are mutually interdependent, this relationship is made complex by the seemingly divergent narratives of transience and stability that become embedded in the local space. Within employment contexts, the seasonal worker exists temporarily, but the need for their labour is more permanent. The temporal and spatial conditions that structure individual experiences, however, often limit the performance of everyday life to marginal social spaces. This overemphasised focus on workers' contributions to local economies presents regional space as exclusionary. In addressing these issues, this paper questions how senses of place are constructed and maintained in regional communities where agricultural industries are reliant on transient labour populations. By exploring the experiences of seasonal workers, farmers, and other ‘local’ residents, this paper positions itself within broader themes of identity, mobility, temporariness and stability, and belonging and exclusion. This paper constitutes part of an initial PhD thesis proposal focussing on regional Queensland. This spatially defined study will explore sites where seasonal workers, farmers, and other local residents intersect. The dynamic flows of movement presented here are in contrast to ideas of stable regional identities, and touch on the exploitation of temporary migrant workers recently revealed in national media discourse.

### **Imagining honour and modesty in the multicultural West: how second generation Australian Turks use moral agency to construct their identities and moral self**

*Lenka Hadravova (University of Melbourne)*

The proposed paper will introduce a PhD project that explores the everyday life moral choices of second generation young Turkish Australian women living in Melbourne. It focuses on how these women imagine a culturally specific type of gender-based honour – modesty (namus) - and how they employ their own moral agency in negotiating between variety of moral systems in the processes of identity and moral – self construction in the context of multicultural Australia.

Research suggests that young Turks in Australia and their personal sense of self suffer under essentialist discourses of the homogenized ‘Muslim other’ as such category, being accorded to religion, may not concur with individuals’ own developing social and cultural identities (Hopkins, 2008). Therefore a central aim of this research is to investigate the plurality of attitudes to morality and practices of modesty to disrupt such representations.

In attempt to answer the anthropology of morality’s call for turning attention to moral aspects of social life, the research intends to alter the Durkheim’s legacy of the moral as confined to ‘unreflective norm following’ (Mattingly, 2012). Conversely, Piaget’s view accentuating ‘the growing child’s ability to actively construct her own moral guidelines’ (Eberhardt, 2014) has provided the impetus to reconsider the role of subjectivity in the process of moral identity construction. For instance Marranci (2008) and Damasio (2002) point to the urgency of drawing more attention to the relationship existing between the self, identity and identity acts in the context of second generation minorities youth.

### **Humanism and its post: becoming morally aligned with reality**

*Gail Wright (University of Adelaide)*

“Ethicality is part of the fabric of the world; the call to respond and be responsible is part of what is. There is no spatial-temporal domain that is excluded from the ethicality of what matters” (Barad 2007, p. 182). To perceive the universe thus, disallows the fragmenting divide between nature/culture and closely follows Bateson, Steiner, and Ingold in their wayfaring anthropology.

Bateson warned against attempts to control what is not understood, and of dismissing as lesser, all that is not human (2000, pp. 268-269 & 468). Steiner argued against the notion of individualism and against logic as the only path to knowledge (Steiner 1999, p. 240 & 295). Ingold wants anthropology to recalibrate humans into the universe’s unfolding (Ingold 2010, p. 3).

Posthumanism is a call to accept human emergence in the surrounding environment as part of that environment’s emergent ‘becoming.’ Talking humanities lingo, the particle physicist Barad, aligns quantum insights into the reality of matter with human matters.

I argue this aligns with a moral anthropology, past and present.

### **PGSEthn ANSA Postgraduate panel: ethnographic theory and practice**

*Convenors: Michelle O’Toole (ANSA); Kara Salter (University of Western Australia)*

*Old Arts-204 (ELS): Wed 2nd Dec, 17:30-19:00*

This panel considers various angles of ethnographic theory and practice, from moral relativism and Anthropology’s potential in solving social problems to problems of praxis.

### **The virtuous wife and I: exploring negotiations of moral relativism in fieldwork with Pentecostal Nigerians**

*Kathleen Openshaw (University of Western Sydney)*

Shortly after the break up of my long term relationship, the Pastor of the parish in which I conducted most of my MA fieldwork, suggested I read the Proverbs passage “The Virtuous Wife”. He proposed, perhaps this would help me find a husband. My initial internal reaction was certainly not one of grateful appreciation, however my outer anthropologist curtsied the “Nigerian” way and offered my thanks through a painful smile. This is a reflexive paper about conflicting personal dialogue and the complex nature of relationships built in the field. It highlights many of the messy moral entanglements of my fieldwork experience with Pentecostal Nigerians from the Redeemed Christian Church of God in Dublin. The paper explores the complexities of respectfully and honestly negotiating fundamental differences between myself and my research participants in terms of religious, cultural and social frames of reference. Drawing on my experience of fieldwork in the emotionally charged context of Pentecostalism, I argue that particularly in fieldwork with religious communities, the moral boundaries between researcher and participants are sharpened and this is often personally challenging for the researcher.

**Keywords:** Fieldwork in religion, Pentecostalism, Moral Relativism

### **Political violence and the emancipatory potential of anthropological knowledge**

*Jared Commerer (Victoria University of Wellington)*

As debates surrounding the status of anthropology as either an objective science or politically-engaged, moral enterprise continue to unfold, scholars examining the phenomenon of state terror and political violence remain adamant about their position as 'political advocates' for the oppressed (Scheper-Hughes 2004:3). Following Linda Green (1995), Jeffrey Sluka considers the construction of 'sites of resistance' and 'acts of solidarity' via ethnography as a central means for 'writing against terror' (2000:ix). Similarly, others argue for a shift towards a more emancipatory or liberation anthropology by maintaining the notion that 'neutrality is not an option' (Scheper-Hughes and Falla in Sluka 2000:20), and that the primary endeavour of anthropology should be to critique Western (capitalist) culture (Taussig 1980). For anthropologists, violence appears as a dichotomous, complex phenomena often constituted by a continuum or spectrum of experiences; hence, by considering the physical, symbolic, and structural configurations of violence, anthropological theories in this domain vary widely in their focus and scope. Drawing on my current master's thesis, this presentation will examine some of the ontological presuppositions that are attributes of a uniquely anthropological approach to understanding, explaining, and resisting state violence. Furthermore, I will address questions surrounding how this 'uniqueness' has the potential to constrain or contribute to the actualisation of the emancipatory aims held by anthropologists concerned with political violence and state terror.

### **The past, the future and the uncomfortable anthropologist: talking about culture in Victoria**

*Sidrah McCarthy (La Trobe University)*

This paper will discuss my qualitative research with Aboriginal people across several locations in Victoria. The aim of which is to describe a range of meanings the term 'culture' holds for Aboriginal people today and how cultural values and practices are passed on to younger generations.

I am currently undertaking this research, which consists of interviews and participant observation at public events. I will explore the emerging themes in the research data of the relationships between identity, time and space; notions of similarity and difference; and the significance of everyday practices and expressions of culture. A focus on mundane culture can lead to uncomfortable interactions in which moralities are negotiated. I suggest that such encounters, which ethics processes seek to control, can provide valuable insight into the spaces between binaries such as continuity/change and similarity/difference.

I will also discuss the goal of this research, which is to be applicable to the field of native title as a resource for Aboriginal people in the more intensely urbanised areas of South-Eastern Australia to demonstrate the continuity of their rights and interests in land. This will include exploring the moral dimensions of conducting anthropological research with people keenly aware of the colonial entanglement of anthropologists and sceptical of our more recent roles in 'helping' and in judging cultural authenticity.

### **Challenging the good life: buen vivir and extractivism's moral dilemma**

*Natasha Chassagne (University of Tasmania)*

Buen vivir is a holistic and biocentric alternative to development arisen from Indigenous worldviews, which emphasizes the importance of the role of nature in wellbeing. It rejects economic growth as an indicator of wellbeing and instead focuses on the importance of the nature-society continuum to achieving holistic wellbeing and sustainability. Extractive activities that underlie the region's development to date however are argued both in the literature and by communities to be antithetic to the achievement of buen vivir. What does this then mean to the communities impacted by the encroachment of extractive activities on their territory? How are their worldviews and livelihoods challenged by these real or perceived impacts? To understand the implications, I will be conducting a short-term ethnographic study in the Ecuadorian Province of Imbabura to examine the various definitions and deep social understandings of buen vivir on the ground within the context of extractivism. Imbabura has a history of mining resistance, has been declared by the Municipal Government to be Latin America's first 'Ecological County' and is also home to the Intag, one of world's most biologically rich and diverse regions. In parts of the province mining has already posed moral dilemmas to practices of buen vivir, and is threatening to infiltrate more communities in the region. The study will analyse the tensions between various actors (communities, government and community associations) in the context of extractivism and examine the challenges that extractive activities pose or are perceived to pose on the attainment of buen vivir.

**PGSHier ANSA Postgraduate panel: social hierarchies***Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)**Old Arts-204 (ELS): Fri 4th Dec, 11:00-12:30*

This panel considers various aspects of social hierarchies, including the social construction of gender, the rights of the LGBT person, the impact of gentrification upon social democratisation, and the complexity of contested futures in Central Queensland's coal and gas towns.

**Contested and lived futures in a Queensland coal town***Kari Dahlgren (London School of Economics and Political Science)*

Through ethnographic evidence taken from a small town in central Queensland's Bowen Basin, this paper explores the complexity of contested futures around coal and coal seam gas in the region, both in the contested content of envisioned futures (mining versus agriculture, for example) as well as the various ways in which these futures are 'lived.' By lived futures I mean the ways in which people's future consciousness motivates and informs their actions in the present, and the frameworks for dealing with contingency they utilize in the present in order to direct their actions towards a desired future, without ignoring the role of the past in the crafting of futures. I have identified three distinct forms that lived futures take: hope, planning, and speculation (cf Weszkalnys 2014). 'Hope' represents a lived future that rests on affect, connections to place, or concepts of fate or higher power (Crapanzano 2003; Miyazaki 2004). 'Planning', rests on the assumption that the future can be controlled through the proper foresight and policy (Adams et al. 2009). Finally 'speculation' believes that future risks can be managed, but maintains an element of uncertainty and risk through which profit can potentially be generated (Reith 2004).

**Gender and gaze: girls and boys in the school playground***Abdul Razaque Channa (Australian National University)*

The playground is a space where gender relations are practiced (Paechter and Clark, 2007). The paper is drawn out of one of the chapters in my thesis. It focuses on children's games, the playground and the dynamics of gaze during recess time. As a space, the playground is quite often open and less supervised by the schoolteachers and administrative staff members, unlike a classroom. The playground allows students to play certain games and have fun during the recess/break amidst their studies. Girls and boys play games that manifest their limitations as well as their freedom (Karsten, 1998, Sebba, 1994, Karsten, 2003).

I am arguing that these games do reflect fun and freedom, but the games also manifest gendered aspects of children's lives. There is a clear gender contestation going on between girls and boys on the playground while playing games. Boys and girls don't reveal their agency, but also show how the boys maintain their male gaze and enjoy the larger space of the playground. At the same time, girls are not just silent or sidelined by the actions of the boys, but they negotiate and resist to some extent that allows them to participate in the games on the playground. Throughout these 30 minutes of recess, multiple gazes interact to reflect the level of power among girls and boys. Overall, this paper contributes to the wider literature on gaze/s (Foucauldian and Post-Foucauldian) and its various dynamics.

**A city reformed: expanding moral horizons towards the LGBT person in Bogota over the last two decades***Shai Diner (RMIT)*

In many developed countries significant reforms in LGBT rights have been driven by changes in popular attitudes, alongside political activism which has often led to law and policy reform. Colombia provides an interesting example of a counter trend, where High Court rulings and changes in government policy have seen to drive community changes in attitudes towards LGBT. This paper conducts a historical analysis of Colombian law and policy toward LGBT issues, and compares the literature of the historical analysis with recent ethnographic research analysing the Bogota environment. Observations were conducted in Bogota from January – May 2015, throughout the Bogota music scene and interviews were conducted with various LGBT stakeholders about the change in their experience and the treatment of the community post law and policy change. The paper concludes that the Bogota community has come a long way in the last two decades, becoming a more accepting community which can be largely attributed to the change in Government Policy and National High Court decisions although there is still discrimination within and between the Bogota and LGBT community. These findings provide an example of how morals, laws and policy can influence the population and create positive change within society; suggesting that a top-down governmental approach can be highly influential to the population.

**Can gentrification ever be justified? A study from Johannesburg 2014***Robyn Gillot (Macquarie University)*

This paper is based on ethnographic research undertaken in Johannesburg, South Africa, in 2014. It explores how gentrification projects in Johannesburg may contribute to the de-racialisation of South African society. Decades of institutionalised state racism created a society in which racial categorisations determined every aspect of life. Despite apartheid's demise some twenty years ago racial categorisation continues to inform many aspects of ordinary citizens' lives and the urban and social landscape remains indelibly marked with its imprint. It is particularly reflected in the continued existence of extreme socioeconomic inequalities. Contemporarily, high rates of violent crime have resulted in extensive fortification of the city and suburbs and the



almost complete withdrawal from public spaces by middle-class (mainly white) residents. The thesis examines the physical and perceptual consequences of these practices by exploring how heightened fear of crime has reduced opportunities for racial interaction and increased white fear of strangers.

In this urban context, gentrification in Braamfontein, an inner city mixed commercial and residential suburb, is explored. The critique of gentrification as an inherently exclusionary neoliberal practice that frequently operates to displace the poor and disenfranchised and increase socioeconomic inequity is accepted. However, I argue that in contemporary South Africa certain gentrification projects may provide physical spaces and social opportunities for city inhabitants' engagement with urban spaces and racial others unobtainable elsewhere. Despite the uncertainty of outcome and ambiguity of investors' motivations, this engagement across racial and social barriers may potentially contribute to the evolution of a non-racial, democratised society.

### **PGSMed ANSA Postgraduate panel: medical anthropology theory and practice**

*Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)*

*Old Arts-204 (ELS): Wed 2nd Dec, 11:00-12:30, 13:30-15:00*

Presenters in this panel explore various issues in medical anthropology, including death, diets, and deciding personhood.

#### **Death, temporality and moral being**

*Kristine Van Dinther (James Cook University)*

Family members dealing with end of life medical decisions for or with their loved one undertake a peculiar form of moral reasoning different to everyday moral reasoning. It is different because death is an ethical conundrum in which any decision provides only a temporary solution. Thus, time is central to the experience and to choice. Death evokes deep moral questions of right and wrong within the context of unfamiliar clinical settings and protocol, uncertain time frames and particular family dynamics. Temporality, therefore, is a fundamental element in end of life decision making. First, the perceived dying trajectory has a direct influence on the types of decisions that can be made. This moral reasoning process draws on balancing questions of quality of life and quantity of time left. Temporality also has another important influence. Over time, the narrative recollection of events reveals how individuals involved define a good death in relation to their values and thus how they perceive themselves as moral beings. How we reason our way to 'good' decisions for end of life care is part of our ethical work, but how we re-tell this event reveals how we see or want to be seen as moral. Thus, the manner in which we integrate death into our life story reveals our moral being.

#### **Looking for a taste of home: a qualitative study of the health implications of the diets of Australian-based Southeast Asian students**

*Jodie Leu (Australian National University); Cathy Banwell (Australian National University)*

**Purpose:** To investigate potential dietary changes among Southeast Asian international students living in self-catered accommodation while studying abroad and to consider implications for their health.

**Design:** Participants were interviewed about their food preferences and behaviours in their home countries and during their undergraduate studies at the Australian National University.

**Setting:** A university in Australia

**Participants:** Study participants were full-time undergraduate students over 18 years of age from Southeast Asian countries studying at the Australian National University for at least one year, and living in self-catered accommodation.

**Methods:** Thirty-one, in-depth, face-to-face qualitative interviews concerning usual diets were collected over a three month period in 2013. Interviews were coded and analysed with the aid of a computer program Atlas ti.

**Results:** The macro-nutrient content of Southeast Asian international students' diets did not change a great deal when they moved to Australia. Most students replaced some preferred foods on occasions because they either could not afford them, they were not available or they lacked time to prepare them. These dietary changes were not necessarily reflected in changes to students' weights and most students considered that they were as healthy as when they lived at home.

**Conclusion:** As students adapt to a new food environment they reflexively manage potential health risks. Strong student networks and an accessible and healthy food environment would support students to make healthy dietary choices although additional information about healthy diets could facilitate this further.



**An exploration of maternally assigned fetal personhood: when do mothers call a fetus a baby, and why?***Sarah Cameron (Macquarie University)*

When a fetus becomes a person is contentious within academia, and possibly more so outside of academia. The current literature focuses on when medical professionals, policy forming bodies, and the law should consider the fetus a person. What remains unclear is, at which point pregnant women assign personhood to their fetus. Specifically, whether there is a connection between the assignment of personhood – as expressed through identification with the fetus as a baby – and women's experiences of obstetric ultrasound. This research explores at which point pregnant women begin to think about the fetus as a baby by retrospectively discussing their experiences of obstetric ultrasound. The findings, based on two semi-structured narrative interviews, indicate that the technologically mediated gaze of obstetric ultrasound does influence a change from objective to subjective language use when women refer to the fetus. This is particularly apparent when fetal 'sex' is confirmed during the ultrasound, with both women solidifying in the use of the term baby from the point of 'sex' confirmation onwards.

**Masculine sexuality and street based male sexual health care in Bangladesh: a tale of "moral" masculine sexuality***Md Mujibul Anam (Queensland University of Technology); Ignacio Correa-Velez; Mark Brough*

Street healing provides an opportunity to consider the moral boundaries of sexuality in Bangladesh. Street healing practice focuses on creating a 'crisis' of male sexual potency. Street healers intertwine a narrative of morality and health to create a problem which they can then resolve for their male clients. Their narratives publicly tell of a crisis of masculinity and sexual health. This paper, based on an ongoing ethnography of street healing in the capital of Bangladesh, Dhaka, is focused on understanding the construction of masculine sexuality and sexual health-seeking behavior in Bangladesh. In their narratives, street healers describe heterosexual masculinity as a moral practice and homosexual practices as immoral. They also describe masturbation, sex with a sex worker and sex during menstruation as immoral. In their narratives, they intertwine their knowledge of traditional medicine, Western medicine, as well as established Bangladeshi moral codes concerning sexuality. In this space there are limits as well as possibilities for sexual health promotion which this research attempts to describe.

**Accessing a clinically vulnerable population: practising critical, non-clinical medical anthropology***Julia Brown (Australian National University)*

The role of the ethnographer in exploring the worlds of the extremely medically vulnerable becomes particularly complicated in the terrain of treatments for the severely mentally ill. The therapeutic process and outcomes, such as significant life expectancy gaps attributable to heart disease more than suicide, expose shortfalls in health equity and effectively 'accessing' the patient. Further, critical anthropological insights become inevitably inseparable from the grounds of first-instance access to the treatment setting. This paper discusses barriers to anthropological access to patients with schizophrenia being treated with clozapine, the gold standard antipsychotic that requires ongoing physiological monitoring and management.

As a non-clinician anthropologist, the pursuit of ethnography in clozapine clinics has necessitated extensive consultations and support from medical authorities. This has shaped my enquiry into one that demonstrates clinical value and renders me a 'researcher'; 'medical anthropologist' confuses my non-clinical role and 'anthropologist' is too unfamiliar to my participants. I cannot access everyday lives outside of the clinical setting – my conversations, interactions and observations (questionably participatory) are confined to clinic opening hours. I am not involved in any aspect of recruitment and consent and, dare I mention, the official paperwork granting me access to the clinic has taken over a year and no less than 20 different authorisations. I will be discussing the points at which my enquiry is credibly anthropological and the points at which I must compromise in order to access anything of an ethnographic setting otherwise reserved for the clinically trained.

**PGSRel/Cre ANSA Postgraduate panel: religious moralities and creative practice**

*Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)*

*Old Arts-204 (ELS): Thu 3rd Dec, 13:30-15:00*

From moral discourse and transformation to environmental attitudes and the effects of external markets on Indigenous fashion enterprises, this panel displays a range of cutting edge research projects by postgraduate students.

**'God hates sex-trafficking': moral discourses in the evangelical justice movement**

*Catherine Rivera-Puddle (Massey University)*

This paper explores moral discourses in evangelical Christianity around concepts of social justice, in particular sex and human trafficking. There has been a substantial increase in the number of evangelical Christians who are becoming interested in, and participating with, initiatives that have an emphasis on social justice issues. This is a change in focus from previous evangelical missionary activity which focused mainly on proselytizing and 'soul winning'. This paper draws on ethnographic research conducted amongst a group of people who were students at a 'justice based' Christian training school in New Zealand. Data collection consisted of participant observation of the course lectures, and fourteen interviews with course students from eight different countries.

Evangelicalism is currently in the thick of a post-modern upheaval as regards to its core orthodoxy and praxis. A changing view of God and how he is perceived to engage with justice seems to be one of the main drivers that is causing an increase in social justice activism, especially amongst younger evangelicals. I argue that most of the literature on evangelical engagement with social justice fails to understand the nuances of current evangelical moral discourses and what constitutes 'justice' for this particular religious group in the early twenty first century.

**What is the Buddhist attitude towards the environment?**

*Apu Barua*

At the very outset it is to be noted that the environment that prevailed during the time of the Buddha in the 6th century BC is not as complicated and polluted as the kind of environment we see today in the 21st century AD. In modern days the misuse of the natural environment is a big issue and at the same time human beings are creating problems not only for the environment by deforestation but also for people by polluting the air we breathe. Early research on this subject gave rise to a concept known as 'ecology' which focuses its attention on the study of the pattern of the relationship between plants, animals, people, and the environment. A thorough study of the teachings of the Buddha enlighten us that natural environment had enjoyed a great privilege at the hands of the Buddha and his community saṅgha as compared to some other religions like Brāhminism in those days. Buddhism being an ethical religion treated the natural environment from the perspective of moral ethics from its early days. So, in this paper, my aim is to bring out the teachings of the Buddha as found in the Pāli canonical texts to show that the Buddhist attitude towards the environment is very positive and effective.

**Printed and stitched: the agency of Australian fashion designers in the 'coming of age' of Aboriginal screen-print textiles**

*Sita McAlpine (University of Melbourne)*

Aboriginal screen-printed textiles came to prominence in the early 1970s, led by Tiwi Designs of Bathurst Island (NT) and followed by a succession of small screen-printing initiatives from across the Top End. Simultaneously, Sydney's fashion designers Jenny Kee and Linda Jackson received national and international acclaim with their use of Aboriginal motifs and Australian designs. Aboriginal Art Centres such as Bathurst Is., Gunbalanya, Yuendumu and Utopia collaborated with Kee and (in particular) Jackson in the 1970s to 1990s. Such collaborations led to Kee and Jackson being credited for the rise of Aboriginal textiles in the national fashion industry in the 1980s (Manyard 2000; Newstead 2014).

A central question underlying this claim is whether the emergence and successes of Aboriginal textiles was (and still is) Aboriginal-industry led or fashion-industry led. Drawing on Miller and Küchler's (2005) agency of cloth and material culture, I explore the effect of external market forces and artistic trends on the emergence of Aboriginal screen-printed textiles and evolution of the designs. This presentation draws upon the historical terrain of Injalak Arts (Gunbalanya, western Arnhem Land) and Tiwi Designs (Bathurst Island, NT) silk screen-printing enterprises focusing on emergent years from 1970s-1990s. It builds on an instigation of the oral history of Injalak Arts (NT) and research on Injalak Arts' Textile archive recently donated to Museum Victoria.

**'Gift play' and the ludic economy: a reinterpretation of Scrooge's 'moral' transformation**

*John Gannon (LaTrobe University)*

This paper explores an alternate anthropological frame for studying the economy. The frame is that of the 'ludic economy' which focuses on interpreting 'gift play'. This approach is employed as a method for re-interpreting Charles Dickens' classic story – A Christmas Carol (1843) elucidating the cultural meaning of Scrooge's transformation and in particular interpreting how his transformation relates to changes in the Victorian economy. Although the moral dimensions of the story are important, a 'ludic reading' reveals the importance of the performativity of Scrooge's 'gift play'. This concept of 'gift play' is derived from

the work of: Marcel Mauss *The Gift* (1925) and Johan Huizinga's *Homo ludens* (1938). I argue that the cultural significance of the Carol relates to the tense 'gift play' that Scrooge embodies. Scrooge's transformation, from miser to spendthrift, reveals a change in the idea of how the game of economy should be played. Hence, through writing the Carol, Dickens made a decisive play within the game of moral economy – that the aim of the game is no-longer capital accumulation but instead hedonistic consumerism. This interpretation highlights the point that the anthropological study of economy can be complemented by studying the 'ludic economy' alongside the 'moral economy' - an important aspect of this process is reading for the 'gift play'.

### **PGSTem ANSA Postgraduate panel: online identity and worldview**

*Convenors: Michelle O'Toole (ANSA); Kara Salter (University of Western Australia)*

*Old Arts-204 (ELS): Thu 3rd Dec, 11:00-12:30*

In this panel, presenters investigate new forms of racism, alternate and changing identities, moral economies, and worldviews.

#### **Cyber-racism and the perpetuation of a worldview based on superiority and difference**

*Karen Connelly (University of Technology, Sydney)*

Cyber-racism is a relatively new and yet increasingly pervasive form of racism that contributes to the undermining of social cohesion. My research is approaching this issue through a narrative analysis of online representations of race and racism. The underlying assumption in my research is that the moral discourse in stories that are told about race and racism influences the way we view others, perpetuating particular worldviews. The moral discourse includes elements common to all societies such as judgments about who is included or excluded as part of the dominant culture, but is also contextual and evolving, based on historical and cultural aspects of a society. This paper will explore the moral discourse in stories about race and racism that are told on Australian social media sites relating them to common elements of race and racism in an Australian context. It will be argued that the moral discourse in these stories attracts supporters while at the same time intimidates and excludes those targeted as not fitting in to the dominant Australian culture, perpetuating a worldview that is based on superiority and difference.

#### **Presentation of self in online worlds or will the real self please stand up?**

*Ainslee Hooper (Deakin University)*

This paper discusses the early stages of my PhD research into the presentation of self in online worlds. What I am particularly interested in is the presentation of self in online worlds in relation to those individuals with ambiguous identities; that is, those people whose identities can be taken in myriad ways because of particular features. At this initial stage of the research I am interested in exploring the areas of race, gender, disability, and possibly sexuality. I am interested in how biracial, multicultural, transgendered, and disabled people can choose to reveal or hide aspects of the self to find or assert agency in online worlds where they may not be able to offline.

#### **Moral economies in image-worlds: defending the rights of fictional characters**

*Stephanie Betz (Australian National University)*

As our experience of the world becomes increasingly mediated by the 'torrent' of digital images circulated daily, the distinction between 'true' and 'fictional' events that demand a moral response is becoming increasingly blurry. In this paper, I draw upon my research with fans of the *Dragon Age* series of computer games on Tumblr, a social media channel, to consider how these fans mobilise concepts from 'real' world minority rights campaigns to defend fictional characters. Considering this mobilisation in the context of similar 'real world' activism that occurred on Tumblr during my fieldwork period, I ask: what does this type of 'fictional' activism reveal of the wider field of contemporary social action taken in response to geographically distant events? What can such resonances tell us about contemporary moral action in a world where distant others are increasingly encountered as digital images?

#### **Curriculum and pedagogical change in higher education: an oral memory approach**

*Violeta Berrios (University of Melbourne)*

The thesis is focused on describing and understanding how teachers comprehend factors that influence processes of curriculum and pedagogical change in higher education, using a biographical approach. The research is focused on recording the narratives of individuals involved in a specific process of change at the Nursing School of Pontifical Catholic University of Chile; the institutionalization of a Service Learning educational approach. The aim is to re-create the past 15 years of this higher education school through a 'collective memory'.

The study is being conducted using an inductive and interpretative approach, and is based on biographical methodology and narrative inquiry. Data was collected through semi-structured interviews with academics and university staff; these interviews will be drawn upon to develop personal narratives. Each narrative will address school context, the views of members of the university community who were involved in the process, and the nature of pedagogical practices through time.

The analysis will focus on reasons and procedures for change, identifying common themes and cultural aspects of the school in the narratives, aiming to create a ‘collective memory’ of the studied period. Some emerging topics are key faculty history events, university vision and values, identity elements – e.g. discipline and the role of the nurse, and notions of leadership.

## Stream: Religiosities

An engagement with the intersections of religion, spirituality and ethics within migration trajectories, through experiences of wonder, and among religious communities, from Millenarians to Muslims.

### **Rel01 The social formation of wonder**

*Convenors: Jaap Timmer (Macquarie University); Matt Tomlinson (CHL/CAP, Australian National University)*

*Discussant: Michael W. Scott (London School of Economics)*

*Old Quad-G17 (Cussonia Court Room 1): Wed 2nd Dec, 11:00-12:30, 13:30-15:00, 17:30-19:00*

This panel focuses on political and religious projects wherein wonder becomes central. What happens when a futurist’s wonder evokes a process of institutionalisation and traditionalisation and the wondrous new world enters into worlds of existing institutions and current values?

### **Wonderful Christian geographies in historicities for state-building on Malaita, Solomon Islands**

*Jaap Timmer (Macquarie University)*

In this paper I explore the production and proclamation of wonderful historicities for the To’abaita of North Malaita. The leading futurist in the region is the prophet of the Pentecostal All People’s Prayer Assembly (APPA) from North Malaita, Solomon Islands who has recently employed 16th century Spanish satanic epics of exploration of the Pacific in his evolving theology. While national and European versions of the modern history of Solomon Islands tend to commence with the wondrous attempt by Alvaro Mendaña to locate King Solomon’s Ophir (1 Kings 9:26-28) in 1568, Maeliau holds Pedro Fernández de Quirós’s 1605 voyage to “La Australia del Espíritu Santo” as evidence that Solomon Islanders have always been in a covenant with God. Maeliau occupies this historical space by suggesting that Solomon Islanders are Israelites, that their fate is prophesized in the Old Testament, and that De Quirós’s crusading expedition was part of God’s plan to redeem the Pacific. In this paper I will show how this futurist’s wonderful new Christian geography evokes and underpins a process of state-building at the level of local communities, conflicting with the world of existing institutions and values.

### **Wondering encounters? A conversation between Western scientific and Fijian Pentecostal cosmologies**

*Rachel Morgain (Australian National University)*

What happens when our cosmologies are other than we say they are? In ‘To be a wonder’, Michael Scott observes the tendency in which what he calls ‘non-dualist’ ontologies are frequently cited as foils against seemingly Western Cartesian dualism, often privileged as essentially more ethical, open and wondering. In this paper, I imagine a conversation between proponents of two ontologies that flip our expectations of ‘Western’ and ‘indigenous’ ontologies: the dualism of Fijian Pentecostal Christianity, and the multivalent cosmological fields of contemporary (Western) astronomy. Proponents of ‘the ontological turn’ have foregrounded the non-dualist configurations of emergent scientific practice in the West, but continue to see these as marginal to a ‘mainstream’ Western science steeped in Cartesian dualisms – as demanding wider explication, even advocacy, from scientists and their anthropologist allies. In this paper, I ask whether these cosmologies are really so marginal to Western knowledge practices, and concomitantly, what is at stake in reading the dualism of Pentecostalism as a wonder-filled engagement among Fiji Islanders. To what extent does our devotion to those cosmologies Scott glosses as ‘non-dualist’ risk privileging Western science once again, while effacing the deep (re)figurings of dualist cosmologies among ‘non-Western’ peoples?

### **Ghostly sociality and wondrous alterity: notes on the religious nature of land in Solomon Islands**

*Debra McDougall (University of Western Australia)*

Only once have I felt the presence of a ghost. It occurred during a visit to Ranongga Island in the Western Solomons, and I was astonished. My companions were pleased, but not particularly surprised, that their recently deceased elder brother had made his presence known as we entered a place that had belonged to him. They did not experience an ontological gap between living and dead, or between the social and physical landscape, in the same way I did. Everything, it seems, was within the scope of sociality: a version, perhaps, of a non-dualist worldview.

In critiquing non-dualism, Scott urges us to pay attention when our interlocutors approach things as being radically outside of, or prior to, human social relationships. In this paper, I draw on Ranonggan distinctions between vernacular notions of property and land to suggest that territory sometimes is, and sometimes is not, the source of such wonder. My ghost story shows that the presence of ancestors in territory alone does not evoke wonder. However, beneath these familiar landscapes and their recent histories of occupation are accounts of the land itself and the categories of being that arose upon it. Questions about land involve



not the familiar dead but ancient, mysterious, sometimes only quasi-human clan ancestors, some of whom remain powerful. Perhaps Ranonggan territoriality might be properly called “religious” if we see religion as phenomena that are simultaneously within, and beyond, the scope of human sociality.

### **The amazing Melanesian Brotherhood: stories of an Anglican order from Isabel, Solomon Islands**

*Ben Hall (Deakin University)*

The Melanesian Brotherhood (Tasui) are an Anglican order of monks in the Church of Melanesia and renowned across Solomon Islands for their Christian power. Established in 1925 by Ini Korporia, the order’s goal was to convert the remaining heathens of Solomon Islands. Today, the order continues to be experienced and imagined as a wondrous Christian institution which will rid rural Solomon Islands of harmful sorcery and malevolent ancestral beings. In this paper I draw on my fieldwork in Isabel, Solomon Islands and examine ethnographically the way the Brotherhood generates ‘wonder discourses’ through their power to detect and clear harmful sorcery. But the awe and esteem in which they are held is double-edged because in coming to clear a village of sorcery they also sanction the autochthonous power of local groups as well as the secret knowledge of ritual specialists to command autochthonous beings. In this paper I argue that it is through these stories and rumours of their amazing spiritual feats that the Brotherhood are being re-imagined as the adjudicators of autochthonous power and in so doing have become entangled in land disputes and church schism in Isabel, Solomon Islands.

### **Power encounters: or, wonder as an animate object**

*Matt Tomlinson (CHL/CAP, Australian National University)*

Missionaries who attempted to convert Pacific Islanders to Protestant Christianity in the 19th and 20th centuries often engaged in public contests meant to demonstrate the power of Jehovah and the weakness of indigenous gods. These ‘power encounters’, as they came to be called, often depended on a dialogical relationship between wonder and anti-wonder: missionaries were fully invested in the concept of wonder as radical alterity, as the success of their efforts depended on local populations’ willingness and capacity to imagine the previously unimaginable; but to make new encounters with wonder possible, missionaries had to challenge local expectations of spiritual efficacy, draining local sites of their own original wonder. In this paper, I begin by examining several cases of power encounters in Oceania, including Fiji, Samoa, Tonga, and Solomon Islands. I then turn specifically to trees as spiritual sites that were prominent in old Fiji--and therefore the target of ax-wielding missionaries--but remain today as sites of a perceived fundamental, indigenous, land-based spiritual efficacy.

### **Conversion as wonder**

*Fraser Macdonald (University of Goroka)*

This paper examines Oksapmin conversion to Christianity in the 1960s as characterised principally by wondrous events such as public spectacle and taboo abrogation. The Australian Baptist missionaries that first introduced the Oksapmin to Christianity in the 1960s shortly after the establishment of colonial political control sought to separate local people from their existing traditions principally by negating their sacred and dangerous power. Whether through the abrogation of indigenous taboos around sacred pools, streams, caves, or groves, or the exorcism of autochthonous spiritual forces, the missionaries subjected the Oksapmin to shocking, terrifying, and amazing (wondrous) contraventions of their customs in an effort to convince them of their powerlessness. On the other hand, when local people decided to formally embrace Christianity they were similarly enmeshed in events of wonder, though not through shattering their indigenous epistemologies and ontologies but through witnessing and participating in public collective baptisms, large spectacles that dramatically revealed the new rituals and beliefs of the white missionaries and their local assistants. This whole series of events surrounding conversion I argue can be subsumed under the label of wonder.

### **Where dingoes howl: fear and wonder ‘out bush’**

*Eve Vincent (Macquarie University)*

When an Aboriginal family group called ‘Aunty Joan Mob’ travel out bush, they make contact with awe- and fear- inspiring country. What is the relationship between their fear—of the heat, snakes and wild dogs—and the wonder awakened by contact with sites, eagles and material traces associated with ‘the old people’ or ancestors? Joel Robbins (2013) argues that postcolonial and Indigenous challenges to anthropology’s treatment of cultural otherness saw ethnographers turn their attention to suffering subjects from the mid-1980s. Robbins suggests this interest in suffering is waning in light of a reinvigorated anthropological interest in radical alterity. In the case I describe these foci are not easily decoupled. National political developments and the liberal promise of the recognition of cultural difference, bitter local intra-Aboriginal conflicts, and the subordination of Aboriginal people within an outback town’s racial schema, are all crucial to understanding Aunty Joan Mob’s wondrous orientation to the primordial Aboriginal past and the otherness of their own antecedents. The bush acts as a repository for latent powers, which are only partially grasped today, and respectful fear of the bush enhances rather than detracts from its pleasures. Thus the bush becomes a politically transformative imaginary space, where Aboriginal people seek to escape the white gaze and where Aboriginal’s ability to survive, independent of white foodstuffs, is conjured up and relished.



### **You can't have your buffalo and eat it too: sacrifice and value among the Katu**

*Holly High (Sydney University)*

One of the primary explanations for illness and other misfortunes offered by the Katu (Laos) is the displeasure of the ancestors. To relieve such situations, the most prestigious animal to sacrifice is a black, male buffalo. Buffalo are also sacrificed routinely for events such as building a new house, the annual village festival, weddings, and to ensure general well-being. Alive, buffalo are heavily symbolised as a form of wealth associated with long-distance trade, external relationships and masculinity (as opposed to cloth, which is associated with domestic production, internal power, and femininity). Dead, their blood offers supplicants a wondrous brush with the unseen and often unknown supernatural dimension. Their sacrifice states in symbolic terms a truth that many are too fearful to say directly in the “enemistic” world in which Katu find themselves: that is, that your deadliest relationships are often also your closest.

### **Uncanny encounters with elephants that “know all” in Assam, North-East India**

*Paul Keil (Macquarie University)*

Wonder can arise from the dissolution of difference as well as in response to alterity that is encountered at the limits of our explanatory frameworks. Nonhuman animals are “good to think with” about wonder: as unstable ontological categories they have capacities that are constantly being redefined and overlapping with human abilities. Further, they have access to a world through a subjectivity that partially escapes our grasp and with senses radically different to our own. As agents, animals also open up wonder in the world: they can seemingly participate in and have knowledge of human affairs that defy our expectations. In rural Assam, North East India, I was told that “elephants know all”, and are able to perceive the hidden thoughts and feelings of humans, even from great distances. Considered by many to be incarnations of the deity Ganesh, elephants will occasionally cross paths with people, specifically targeting them to damage their property or even kill them. Their unusual behaviour is attributed to the animal having knowledge that the person had bad intentions towards elephants, or occasionally acting in retribution for a moral transgression. This presentation illustrates how the sense of the uncanny and wonder can arise in these encounters, and reveal the hidden moral character of individuals, both human and elephant. I argue that in order to understand wonder of animals in other cultures, we need to attend to the limits of western thought about animals, where categories can be unstable.

### **The wonder of cloacal creation from myth to MONA**

*Deborah Van Heekeren (Macquarie University)*

Michael Scott (2014) begins his discussion of wonder with Socrates' statement that ‘wonder is the beginning of philosophy’. For some more recent philosophers ‘...what begins in wonder, even before philosophy developed, is myth-telling’. In this paper I focus on myths of origin that express—to follow Scott—the wonder of creation. I begin with Alan Dundes' (1962) classic work on Native American earth-diver myths, which are their creation myths. Dundes connects these to the Biblical stories of Genesis and Noah's Ark to argue the case for two Freudian insights; a cloacal theory of birth linked to childhood sexuality, and the idea that men would like to be able to produce or create valuable material from within their bodies as women do. Dundes also draws connections between creation myths and male initiation rites, and I will consider examples of both from Papua New Guinea. Finally I explore my own wonder at discovering artist Wim Delvoye's Cloaca Professional (2010) in the cavernous interior of the Museum of Old and New Art in Hobart. It is hoped that in thinking about creation myths as wonder—the wonder of being—that we might find an alternative explanation for the origin of origin myths.

### **The ‘Seven Wonders’ of Makira and the transformation of being in southeast Solomon Islands**

*Michael W. Scott (London School of Economics)*

What ontological implications might flow from locating being not in what is known but in that towards which wonder draws one? In this paper I address this question ethnographically by exploring the varied discourses and phenomena that Arosi know as the Seven Wonders, Biu Ha'abo'uahu, of Makira (Solomon Islands). Arosi say that these wonders comprise such elements as a ‘door’ in a steep limestone cliff, an under-sea freshwater spring, and even the Roman Empire. All are associated with geophysical features along the western coast of the island of Makira. Taken together, the Seven Wonders are experienced locally as only one of several currents in an ‘open sea of endless questioning, strangeness, and impossibility’ - to borrow an apt phrase from the philosopher of religion, Mary-Jane Rubenstein (2008: 5). I argue that these Arosi ‘wonder discourses’, as I call them, not only evince but also actively produce wonder in ways that inform and advance processes of ontological transformation.

## **Rel02 New perspectives on Muslim moralities**

*Convenors: Christopher Houston (Macquarie University); Irfan Ahmad (ACU); Banu Senay (Macquarie University); Joel Kahn (University of Melbourne)*

*Old Quad-G17 (Cussonia Court Room 1): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

This panel explores, in the context of neo-imperial interventionism and Islamic identity politics, the practices of Muslim ethics. We welcome papers on the moralities of Muslim activism, intellectual reflections on ethics as well as on representations, models and discourses about Islam and Muslims.

### **Anthropology/sociology and international relations: the importance of C. Wright Mills**

*Irfan Ahmad (ACU)*

Since George Marcus' (1995) article it has become nearly commonplace to admit the non-viability and limits of intensive fieldwork in one location. Hence the buzzword "multi-sited ethnography"! Appreciating this move and while attentive to the "world system" and "political economy", I argue that anthropology ought to confront the international relations which comprises states claiming to represent "nations". Any account of small places -whether single- or multi-sited -is necessarily skewed, even impossible, unless the presuppositions of the international relations and world order are made explicit and written about as points of intersections between the two and more, not necessarily symmetrical, however. With reference to some recent anthropological works and the writings of Wright Mills, who gestured such an approach long ago, I argue how the distance between anthropology and international relations continues to block the flowering of sociological imagination.

### **A critical analysis of explanations for the emergence of 'Islamism'**

*Christopher Houston (Macquarie University)*

The shooting of the Charlie Hebdo humorists by Muslim radicals sparked a massive debate over the democratic credentials of Islam and the morality of Islamist movements. Does anthropology as a discipline have anything to add to these accounts? Many of the responses to the killings echoed a larger literature that over the last two decades has sought to analyse the emergence of what it presumes to be a singular Islamism. Much of that work has sought to identify or generate a transnational, cross-cultural and universal model to explain the origins of Islamism, constructing its object of analysis by transcending its origins in the particular historical concerns of different societies.

Building on the identification by Trevor Wilson of two types of explanatory ideal-type models, described as the immanent (endogenous), and the external (exogenous), this paper describes and critically analyses their main arguments, including their shared assumptions. Wilson argues that their differences revolve around two central contested points: whether the West has created Islamism through the effects of recent Western colonial and postcolonial aggression, sometimes glossed as its forcing of modernity upon Muslim societies; or whether Islamism was in and within Islam before the periods of oppressive Western influence over the Islamic world. The paper concludes by making a number of objections to both the immanent and the external models.

### **Imagining other worlds: anthropology, ontology, sufism**

*Joel Kahn (University of Melbourne)*

This paper addresses two main issues. First, based on current research on "new Muslim spiritualities in Indonesia", the author attempts to answer the question of whether, unlike their shariah- and reform-oriented co-religionists, Indonesian Sufis are more open to, and tolerant of, non-Muslim belief and practice. Does Sufism promote an ethic of hospitality in contemporary, urban Indonesia and if so why? Second, is the argument made by Joel Robbins, Tanya Luhrman and others that anthropology needs to find a better way of engaging with religious otherness. What might it mean to take the religious claims of ones interlocutors seriously?

It is argued that in fact these are not unrelated questions since both involve investigating the connection between ethics and religious (or what I'd rather call spiritual) practice. This connection is explored using Henri Corbin's concept of 'mundis imaginalis'. It is argued that it is precisely those practices that encourage or facilitate the imagination of worlds that differ radically (ontologically?) from our own that are most likely to promote moral conduct within and between communities.

### **The 'social life' of Muslim women's activism**

*Wendy Mee (La Trobe University)*

The title of this paper is drawn from Abu-Lughod's (2013) discussion of the 'social life' of Muslim women's rights. In suggesting that rights have a social life, Abu-Lughod argues that rights only exist in 'social play' (2013, p. 147), that is, in the social interactions and discursive exchanges where the notion of rights gets circulated, played out, transplanted and invoked. As a consequence, she argues, the concept of rights for Muslim women takes on different meanings as it moves through diverse social networks and becomes entangled with various local, state and non-state institutions (see, also, Al-Ali 2000; Badran 2005). Turning to Southeast Asia, Rinaldo (2010) documents how increasing interaction between the fields of Islamic and gender politics in Indonesian public life since the 1990s has shaped Muslim women's agency. As Islam has become a primary source of meaning in the Indonesian public sphere, Rinaldo demonstrates how women have variously mobilized Islam – some arguing for women's empowerment and equality and others to promote a more Islamic nation – thereby transforming global discourses of both Islam and feminism. This paper considers the confluence of religious and secular feminist orientations in the activism of a group of NGO activists in West Kalimantan. In considering the conjunction of pious dispositions and secular feminist values in the practices of these young Muslim women, the paper makes the further call that we consider how women's activism reflects the intersection of ethics and values, on the one hand, and political and socio-economic factors, on the other.

**Between piety and practice: exploring ambivalence and contradiction amongst female converts to Islam**

*Karen Turner (University of Melbourne)*

While the relationship between agency, piety and morality has become a key focus of the anthropology of Islam and Muslim societies, this paper argues that questions of ambivalence and contradiction in religious practice need further analysis (see Schielke 2009). How do we account for 'spaces between' piety and practice? Drawing on fieldwork with female converts to Islam at several Melbourne mosque groups, I describe how women who attended the groups were committed to self-cultivation through piety practices, yet were struggling to develop a moral self within a secular context. How do we account for the ambivalence, ambiguity, hesitation and fragmentation that are evident in the narratives of female converts? If the focus is only on claims of piety and morality do we obscure the fact that the experience of female converts is often characterised by competing hopes and desires that cannot always be framed by religious doctrine? In an attempt to understand the experience of conversion, I document the converts' practice and aspirations for self-discipline, whilst also attending to the 'inconsistencies and complexities in their attempts to live virtuous lives' (Marsden 2005: 261). By doing so, I hope to delineate the co-existence of, rather than competition between, different sensory regimes, bodily nuances, interpersonal moments and moral registers that characterise the experience of conversion.

**Teaching and learning halal sex: an exploration of values among Muslim young adults in Sydney, Australia**

*Lisa Siobhan Irving (Macquarie University)*

This paper considers the reflections of some young, unmarried Muslims whom have experienced sex education in public schools and explores their conceptualisations of sex and values. Based on anthropological research in multicultural and multi-religious Sydney, I will observe that sex education in public schools can be perceived as a moralising force that does not allow for alternative moralities and is seen ultimately as being part of a larger secularising and assimilatory agenda of the Australian state. Such perceptions can polarise opinions among young Muslims and make some feel as if they must choose between opposing categories of 'Muslim values' and 'Australian values' in articulating their own understandings of sexual ethics and morality. This tension is then compounded by certain political and media discourses that stereotype Australian Muslims as being somehow unable to fully adapt to an equally stereotyped 'mainstream Australian culture', which in turn contributes to an environment that facilitates 'us/them' comparisons among both Muslim and non-Muslim Australians. Inclusive of Muslims of various theological stances, degrees of self-defined religiosity, sexualities and gender identities, this paper seeks to demonstrate the fragility of the us/them dichotomy that may be constructed either between communities, or indeed between researcher and researched. Taking the often controversial topic of the presentation of sexuality education in schools as an illustration, I hope to show that individuals engage with and manipulate discourses according to their needs as individuals first, and community members second.

**Muslim women at the disjuncture of religiosities and modernities: mastering the art of living with uncertainties**

*Hina Cheema (Massey University); Sita Venkateswar (Massey University, Palmerston North)*

This study focuses on mundane interactions between fields of modernity and Islam to see how the Muslim immigrant women negotiate their religious habitus in a different field of modernity. Interweaving concepts of 'habitus', and 'duration' the paper explores the relationship between religious habitus of Muslim women and the demands and expectations of the changed 'fields' in 21st century New Zealand. Our focus is predominantly on Immigrant Muslim women, because they are the visible carriers of their godliness, not only due to their religious attire but also their embodiment of piety, their everyday rituals, and the enchantments that they use in order to make sense of the world to themselves and to others. According to Bourdieu, when habitus encounters an unacquainted field, the subsequent disjuncture can cause change and transformation. When the religious habitus of Muslim women encounters uninformed fields of modernities the resulting change could be intentional transformations which either set women on a journey from 'Maryam to Mary' or from 'Maryam to sister Maryam'. As a result, a self-defined place comes into existence where habitus goes hand in hand. These are complex and continuous ways of transforming their selves, consciously or unconsciously, to fit them into disjunctures of modernity and piety.

**Ethical pedagogies: skilled-learning and self-modification in Islamic arts**

*Banu Senay (Macquarie University)*

The teaching and learning of Islamic art practices have experienced a major global revival over the last two decades, as part of a more general interest in Islamic cultural politics by Muslims (Roy and Boubekeur 2012; Göle 2002). This paper discusses the two most important and popular art forms in this revival: the musical tradition of ney playing (the Sufi flute) and calligraphy (literally 'beautiful writing'). In Sufism, widely circulating knowledge about it often describes it as 'the breath of God', an instrument with a natural ability to express the inner soul and to reveal the secrets of human kind. The art of hat (calligraphy) on the other hand involves the skilled practice of writing the words of the Qur'an. For calligraphers, dedication to the perfection of their art is an act of prayer. Based on two years of fieldwork in Istanbul, the paper investigates the ethical and perceptual modifications effected through the learning and mastering of these Islamic art practices. This involves examining the transformative power of the core methods of Islamic art pedagogy rooted in the complex learning relationship between master and apprentice(s).

### **Becoming the new young ethical Muslim in Southeast Asia**

*Eva Nisa (Victoria University of Wellington)*

From 2012 onwards, a new trend has grown in the stage of Islamic da'wa (proselytisation) dedicated to young Muslim women in Southeast Asia. Numbers of Islamic events organised by young Muslims, using convention centres and social media, have been held to cater to the demand of female youth. This phenomenon is different to the more established forms of becoming religious, as studied by many scholars, and as has been experienced by older generations who are driven to be religious by their religious socio-cultural environment. Little, however, has been said regarding this new phenomenon of young Muslim women returning to Islam. Drawing from fieldwork in Indonesia and Singapore, this paper will focus on the aspects that have led young Muslims to self-fashion themselves by using their own youth subculture. It will also analyse to what extent the notion of being an ethical young Muslim has coloured the life of these female Muslims. The young female Muslims are not united by certain strict religious groups. They are individuals who maintain relative autonomy and are eager to self-fashion themselves as true ethical Muslims.

### **In search of moral role models: public performance of piety and moral lives of British Muslims**

*Sufyan Abid (University of Chester)*

This paper aims at exploring the everyday life struggle, negotiations and contestations about 'being pious' and searching for 'moral role model' among British Muslims. The paper will focus on how and why the projection of self righteousness and morality-led lives becomes pivotal for British Muslims whenever they encounter each other at any social gathering or assemble at any public place. The paper argues that giving public performance of pious and moral lives not only generate personal credibility and economic success for British Muslims, but also the personal credibility and economic success advances the public expressions of pious and moral selves amongst themselves. The ethnography focuses on how British Muslims learn and reorient themselves with piety and morality led lives through practicing Islam in everyday life; how the search for the moral role models encourages the display of piety among its members and how it becomes integral element of their collective social and political lives. This paper is based on ethnographic fieldworks conducted in Birmingham with Sunni Muslims and in London with Shia Muslims. In this paper, I am problematizing the notions of piety as mere 'ethical self-fashioning' in anthropological debates and extending these notions by exploring the wider social, economic and political implications of piety and morality led lives of Muslims. The lives of British Muslims provide interesting insights for anthropological inquiry regarding their yearnings for demonstration of a utopian morality and piety led life styles and their negotiations while facing challenges over piety exhibitionism.

### **God as your witness: the meaning of working for Islamic credit and savings cooperatives (BMTs) in contemporary Indonesia**

*Minako Sakai (University of New South Wales, Canberra)*

Small and medium businesses account for 90 percent of employment opportunities in contemporary Indonesia (Tambunan 2011), but funding sources for the sector have been relatively limited. Since the mid-1990s Islamic Savings and Credit Cooperatives, commonly known as BMTs, have grown rapidly in urban Indonesia to fill the gap left by the formal banking sector. Their financial products are based on Islamic jurisprudence and cater for the business needs of urban small traders. The study of the Islamic economy has focused on Islamic financial products because they represent an example of the 'moral economy', or ethnically correct transactions in line with Islamic teaching. This paper, however, brings attention to the views of employees who work for BMTs. BMTs use exclusively Muslim employees and their professional training involves participation in Islamic study sessions. BMTs use few security precautions, contrary to the practice of the formal banking sector. For example, BMT marketing officers often carry large amounts of cash despite the fact that theft and corruption are rife. Based on anthropological fieldwork in the BMT sector in Indonesia, this paper will explore how Islamic morality guides the code of conduct of BMT employees. It will argue that working for BMTs assists them to become a better Muslim in their everyday life. This paper argues that work at BMTs is perceived by the employee as an opportunity to cultivate their ethical self in highly insecure and risky circumstances with the help of God.

### **Re-embedding media usage in the Islamic resurgence**

*Julian Millie (Monash University)*

Julian Millie's research into Islamic oratory in West Java made him aware of how orators shape their sermons in accordance with the needs of situation. This is apparent even in oratorical mediations taking place within the emerging contexts associated with the Islamic resurgence. Oratory's continuing compatibility with context encourages reflection on a major trajectory constructed in academic analyses of media in the Muslim world over recent decades. According to this trajectory, of which Dale Eickelman is the major author, mass education and new media technologies have enabled Muslims to move out of the hierarchical modes of Islamic learning and into communicative forms that free them from those hierarchies. The new media forms enable them to challenge the exercise of state authority in networks that resemble abstractions such as the public sphere and civil society. These new technologies transform listeners and memorisers into deliberative, critical and autonomous user of communications media.

In this paper, Millie critically reflects on the value of this trajectory as a construction of media in the contemporary Muslim world. Specifically, he notes that Muslims continue to encounter oratory in embodied preaching routines that affirm hierarchical



and disciplinary structures. The resurgence has no doubt created mediated relations that reflect novel abstractions of political life, but at the same time, Islamic media continue to affirm hierarchies and relations that reveal subjects constrained by social and political realities. What is needed, Millie argues, is a revised trajectory that re-embeds users of Muslim media in ongoing place-oriented regimes of religious performance.

**‘Gaji sejuta’: development as a scene for Muslim moralities in Medan, Indonesia**

*Tanya Jakimow (University of New South Wales)*

The volunteers of a local social welfare organisation in Medan, Indonesia have an in-house joke that they receive ‘gaji sejuta’ (salary of one million): senyum (smile) jujur (honesty) and taqwa (Godly). What they receive rather than payment is an opportunity to conduct themselves in a particular manner, thereby actualising an understanding of self through virtuous action. For many volunteers, their actions are tied with ambitions of becoming a good Muslim. They conduct their work with ikhlas (sincerity), as ibadah (a form of worship), in the hope, but not expectation, that they will receive pahala (reward for moral conduct). Such moral framings of their work is particularly prevalent among women, indicating perhaps the desire to express publicly their piety in a context where such opportunities are differentiated by gender.

This exploratory paper seeks to make sense of Muslim moralities in a community driven development program in Medan, Indonesia. It rethinks the scene of development as an opportunity for the enactment of Muslim moralities, and to satisfy one’s soul (jiwa). It inquires into the way development inflects these moralities, and how Muslim moralities influence local development practices.

**Rel03 In search of faith: itinerant religiosities and negotiated moralities in Asia**

*Convenors: Sin Wen Lau (University of Otago); Bernardo Brown (National University of Singapore)*

*Discussant: Philip Taylor (Australian National University)*

*Old Arts-156: Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

This panel explores the religious innovations of migration trajectories in Asia through a focus on how different religious communities interpret religious commitments, grapple with alternative moralities and refashion narratives of displacement.

**Remaking religion, rethinking space: how migrants are transforming ethnically bound notions of religion and perceptions of urban space in Johannesburg**

*Zaheera Jinnah (University of Witwatersrand); Pragna Rugunanan (University of Johannesburg)*

Animated by the ‘nature of contemporary diversity’ (see Vertovec 2010: 87), and the politics of space (Painter 2008; Campbell 1998), this paper examines how the religious lives, expressions, and rituals of international migrants explain the production of space, and the (re)positioning of ethnic and religious groups in the city. Drawing on original empirical research and historical data, we argue that international migrants are physically and spiritually shaping the spaces in which they live and work, and that this process helps to explain their power and position in South Africa’s post-apartheid era, new waves of migrants from South Asia, and North and East Africa have settled in Fordsburg, a suburb located on the western periphery of Johannesburg’s city centre. Many of these migrants are Hindu or Muslim and the symbols, structures and sites of their worship and faith are evident in the physical and spiritual landscape of Fordsburg. Drawing on the literature on the production and power of space, we show how the religious lives, rituals, and expressions of new migrants have engaged and transformed physical and meta physical space, that is the nature of form and order in Fordsburg, Johannesburg. The ability to influence, and shape the physical space in which they live, or on the contrary, to be subverted within the territories, that is to be subjected to the social, political and spatial order which they inhabit we argue, demonstrates the position and power, or lack thereof, of migrants in communities.

**Building church: glocalisation, spatial competition and scale in Shanghai**

*Sin Wen Lau (University of Otago)*

This paper examines the structuring of a house church in a globalising China. I draw on ethnographic research conducted in Shanghai and focus on the processes through which a group of overseas Chinese Christians structure a network of house churches. The Christians I discuss are senior executives working in multinational business corporations circulating in the region for work. Drawing on the concept of scale, I demonstrate how this overseas Chinese house church negotiates state regulations and transect city, national and global scales. In doing so, I argue that a focus on the house church as a localised site of resistance obscures the ways in which Christianity in China is globalising and the extent to which religion is a part of a state-driven project to build a modern Chinese nation.

**Religious practices among Amis aborigine migrants in Taiwan**

*Shu-Ling Yeh (National Taitung University)*

The harvest festival, rife with meaning and value, began to flourish in Taiwan when the Amis migrated to other parts of the country. Although the duration, hosting methods, meaning, and values of the city- and joint-type festivals differ from original-



type harvest festivals, Amis migrants actively participate in the city-type harvest festivals and intertownship joint harvest festivals. In addition to practice their traditional rituals, Amis migrants also annually conduct the feast of the Assumption of the Blessed Virgin Mary and Catholic Aboriginal Day in metropolitan areas. This paper explores how Amis religious practices in urban areas replicate familiar homeland landscapes in new places of settlements and open a space for affirmation of a shared religious tradition and identity. These religious practices provide stability and ground in the process of settlement and adjustment often experienced as displaced and unstable. They also play a significant role in the ongoing transformation of space into a meaningful place of home. In addition, observations on these innovative religious practices can also open interesting discussion about the new religious developments in Taiwan, including incorporating many traditionally non-religious elements and developing a much larger scale than ever before.

### **Transcendental transnationalism: ancestral rites of North Koreans in exile**

*Markus Bell (Australian National University)*

The communally experienced, violent, and tragic deaths of countless people during the DPRK famine (mid 1990s-early 2000s) meant that North Korea has become a nation of wandering ghosts. North Koreans in exile, those who have escaped across the Sino-Korean border and made their way to South Korea and Japan, are faced with the challenge of maintaining ties to their deceased kin, without residing on ancestral soil. Maintaining ties with deceased family ensures a link to the past and a means of reaching for stability during times of uncertainty.

Fieldwork with North Korean refugees in South Korea and Japan gave me insight into the practices by which these links are created and recreated in the domestic arena. I argue that the ancestor worship practices of North Koreans in Japan are acts of faith through which migrants heal and seek forgiveness for the betrayal or abandoning their ancestors. For persons haunted by tragic spirits, ancestral rites help negotiate feelings of guilt, regret and sorrow, and reinterpret the relationship with their ancestors from a narrative of betrayal to one of reconciliation and renewal. In ongoing communality and commensality with the ghosts of the dead, North Koreans in exile actively engender spaces for family reunion in the process of making home away from home.

### **Devils refined: pentecostal morality in Truku, Taiwan**

*Ying-Cheng Chang (Australian National University)*

This paper seeks to address the ways in which Pentecostalism constructs, in its adherents, a worldview through the refinement of belief in devils. Scholars, like Meyer (1999) and Robbins (2010), note the tendency for Pentecostals to demonize pre-Christian cosmologies in relation to their Pentecostal world view as a foil against which to continually define the present. My research, conducted among Truku Pentecostals in Taiwan, attempts to extend this framework and explores how Pentecostal morality uses highly refined discourses of “weakness” and temptation by devils as a cognitive framework to understand the human responses to the arduous conditions of life in an indigenous Taiwanese community.

Before colonisation Truku lived high in the central mountain range of Taiwan. However as their territory was colonised they endured dramatic social change as they were forced to leave their mountain homelands and settle on the coastal plains in communities arranged by the colonising powers. This displacement from the mountains undermined the terrestrial basis of traditional Truku cosmology as this cosmology was entirely imbedded in the very landscape of the mountains itself. Simultaneously Truku suffered a number of epidemics that could not be assuaged by their traditional beliefs. These conditions contributed to the mass conversion of Truku people to Christianity/Pentecostalism.

Under these conditions Truku incorporated their traditional belief-system into their new Pentecostal beliefs as evil and demonic. In this combined cosmological order Truku elaborate ideas of devils and weakness in ways that enable them to cope with the uncertainty of a marginalised life in modern Taiwan.

### **Bounded transnationality and alternate morality among immigrant Chinese Christians in France**

*Nanlai Cao*

The contrast between the religiosity of the United States and the secularity of Europe has been well documented. Unlike in the United States, where religion in general and Christianity in particular enjoys privileged status in society, in highly secularized Europe state regulatory framework generally discourages the active presence of immigrant religion in social life, and churchgoing is not considered a virtue by the public. However, as this study shows, a highly indigenized Chinese Christianity has taken roots in post-Christian Europe. In recent decades, a large number of Chinese Christians, originated from the coastal Chinese city of Wenzhou, have migrated to France without proper travel documents and with a sole purpose to make money. I use the term “bounded transnationality” to capture the ongoing process in which some indigenous Chinese preachers have managed to mobilize communal commitments of family unity and create an alternate moral framework for immigrants’ business and religious practices. Rather than signifying a propensity for assimilation like the case of post-1965 US-based immigrant religions, their diasporic religiosity implies a retreat to the culture of their origin and fosters a sense of rootedness in late modernity. This study advances the research on immigrant religious organizations, which has been to a large extent modeled on the American experience. It also demonstrates empirically that religion is not a passive, responding force at the contemporary stage of China’s global business outreach.

**Reverse missionaries: cultivating spiritual connections between Sri Lankan priests and European laities**

*Bernardo Brown (National University of Singapore)*

This paper examines the experiences of Sri Lankan Catholic priests who work in Italy, especially focusing on the distinct care that they place on reaching out to the communities that they work with. Through fieldwork conducted in Sri Lanka and Italy, I analyze how South Asian priestly vocations are strongly inspired by the conviction that missionary work and pastoral care are the central component of religious life. Such an approach is contrasted with the more “professional” training of European clergy who retain a strong sense of personal space, privacy and distance from the laity. As a consequence of this different methodologies, European laities often see in foreign priests a more honest and genuinely disinterested way of living the priesthood. I argue that while missionaries care for the spiritual well-being of the parishes they work with, receiving communities also “give back” by placing particular care in welcoming and embracing foreign priests who often struggle with the language and culture of European Catholicism. A reciprocal relationship emerges in which the spiritual guidance and full-time dedication that migrant priests offer is acknowledged with hospitality and warmth. Moreover, reproducing a similar phenomenon as that confronted by European missionaries in South Asia a century earlier, foreign priests are generally perceived to be exempt from local tensions and interests, in this way highlighting their spiritual commitments and underplaying mundane attachments.

**Reenacting the boundaries: reconfiguration of religious beliefs and practices among Sri Lankan immigrants in Australia**

*Jagath Bandara Pathirage (Charles Darwin University)*

Reconsideration of religion within immigrant lives intersects with the notion of mobility, shifting meaning of time and space as well as changes of behavior in mundane life. In a peaceful social environment, the radical reinterpretation of religious beliefs or practices can be reluctantly tolerated or subjected to deep repercussions. Nonetheless, long-term migration and transnationalism bring alternatives and changes in religious belief and practices. In such situations, religious interpretations are tolerated, and boundaries of ritual practices and the meaning of inclusion and exclusion are negotiated. Furthermore, the divisions between sacred and profane are blurred and reinterpreted. Through participation, migrants engage with the temporality of religious rituals. Based on ethnographic research in Darwin, this paper will explain the changes of religious behavior among Sri Lankan immigrants in Australia. The paper will examine the ways in which religious beliefs and practices are redefined and reconfigured based on the data gathered through participant observation and in-depth interviews which were held mainly among Buddhists at the religious events held at Buddhist temple in Darwin and in individual family spaces.

**Converting within religion: religious transformation among Indonesian Muslims in Hong Kong**

*Faried F Saenong (Australian National University)*

Religiosity of oneself may become different in various places including hometown and new residence they belong to. In regard to the practices of religiosity in hometown, there is a number of socio-cultural restrictions people may face, while in a new residence, opportunities and challenges are also influential. Based on a fieldwork in Hong Kong in 2012, this paper highlights the religious transformation of Indonesian Migrant Muslims living and working in Hong Kong. This country has transformed many Indonesian Muslims into different new identities at least from their physical appearance in public. Face-veil and short pants have become two different extreme points which colored their life. This paper examines how self-transformation has created a renewed person in terms of becoming more ‘religious’ with many forms of piety (Mahmood 2005) on the one hand, or more ‘hedonistic’ on the other due to spatial displacement.. Including in this issue, this paper also has a look at how opportunities and challenges in a new place have transformed a migrant into different personalities in terms of religiosity. As parts of religious transformation, issue of gender (Robinson 2000), agency (Avishai 2008), identity, marriage (Nisa 2013), and origins will become a substantial part of the discussion.

**Both Chinese and Muslim: moral challenges for a Sufi community in Northwest China**

*Tiffany Cone (Asian University for Women)*

Since the 17th century, Sufi communities in China have pursued an imported religiosity in a foreign setting – an existence which has come with a unique set of moral challenges. They have had to sustain a religious identity in the face of both changing orthodoxy amongst the Chinese Muslim community, and oscillating degrees of tolerance from the Chinese state. As the historian Jonathan Lipman has noted, the contradictions amongst Islamic groups in China, internal and with one another, “represent symbolically the difficulties of being both Chinese and Muslim” (Lipman, 1997:92). These difficulties continue to varying degrees today. This paper focuses on the anxieties of one particular Sufi community in Northwest China – a branch of the Qadiriyya named Guo Gongbei. Some amongst the community fear the moral decline of their lineage in a country that they perceive to be, at times, “materialistic, chaotic and vulgar.” It explores both their concerns and their responses to the historical and contemporary challenge of being, to borrow a phrase from Lipman, ‘familiar strangers’ in a changing moral landscape.

**Rel04 Moral highground? Magic, witchcraft and spiritual encounters***Convenor: Violeta Schubert (University of Melbourne)**Old Quad-G17 (Cussonia Court Room 1): Fri 4th Dec, 11:00-12:30, 13:30-15:00*

This panel calls for a repositioning of the lens on magic, witchcraft and other expressions of spirituality. Typically viewed as the stuff of ‘others’, the panel will explore encounters and experiences of spiritualities and what they speak to about limits of disciplinary pedagogies and practices.

**The zombie economy, how real? Witchcraft and economic engagement in rural South Africa***Matthew Gmalifo Mabefam (University of Melbourne)*

The pervasiveness of witchcraft beliefs and practice in Africa seems to have no bounds. It serves as explanatory cause for any unexplained fortune or misfortune in many arenas. Such is the case of the zombies in rural economy of South Africa; where extreme poor and unemployed youth blame witches for killing and resurrecting people to engage in economic activities to their detriment. I use this case to argue that witchcraft discourses serve as a “cap” on the extent to which development can take place in Africa. This proposition is made with reference to the fact that almost every African is overtly or covertly afraid of being the target of an attack or being victimised as a witch if he/she falls outside of the normative. Most Africans always find their state of condition in the relation to the external locus of control whether real/imagined. If it is not government, colonialism, slave trade, neighbour, brother, sister, uncle, then it ultimately that old woman, the “witch”. In this context, it seems Africans deny the role of self-agency as a locus of control in their personal predicaments- irrespective of what they do, what others perceive of him/her matters. It is based on foregoing that the paper examines the position of the zombie in the economic engagement in rural South Africa, how real and to what extent does it impact development?

**Meeting the God object within: a psychoanalytic perspective on the Jewish Chasidic “hitbodedut” practice - secluded meditative prayer***Zevic Mishor*

The remarkable explanatory power of psychoanalysis is based on its understanding of the human personality as undergoing development and transformation, the most essential domain of which is the relationship between self and other. Object relations theory, an important subfield within psychoanalysis, proposes that the counterpart of each such relationship – parent, teddy bear, friend, enemy, country, the breast, etc. – is represented by an intrapsychic object. The object relational contribution to bridge-building between psychoanalysis and religion has been to posit a God object that the ego enters into relationship with, undergoing development and transformation over time.

Following the psychoanalytic approach to anthropology, I apply such ideas to illuminate various aspects of the Breslov Jewish Chasidic group in Safed, northern Israel. Based on material collected from over a year of ethnographic work, I seek to give an object relational perspective on the practice of “hitbodedut” - secluded meditative prayer, involving the practitioner engaging in a vocalised conversation with God as with an ordinary human being.

The specific form that the conversation takes is dependent on the specifics of the practitioner’s relationship with their God object. The entire practice, therefore, may be understood as the practitioner literally invoking and meeting that God object. The importance of this material lies in its illustration of the explanatory power of the psychoanalytic approach to anthropology.

**Witchcraft in south-eastern Australia: what it means to ‘come out of the broom closet’***Emma Quilty*

This paper will examine the complex and nuanced reasons for how and why women disclose personal experiences and beliefs about witchcraft. Deriving from data collected in both formal and informal witchcraft rituals and social activities, this paper will explore the ways in which witches both mediate and adjust the transparency of their beliefs. This mediation can involve ‘coming out of the broom closet’, or being open about one’s witch status rather than secretive. It is an intangible and unnamed quality, in which being witch is integrated into their belief systems, consciousness and everyday practices; thus, it becomes how they live and who they are, that is: witch. This process of becoming and integration involves doing the deep work, which is described as the work one does over a lifetime. Deep work can include private and public rituals. Witches phenomenologically experience embodiment and bodily experiences through their participation in rituals. In rituals the boundaries between the self and the world become fluid. Analysing this through a phenomenological lens reveals how, in rituals, participants embody being witch through this fluidity. What I will demonstrate in this paper is how they disclose experiences of ‘coming out of the broom closet’ as a spectrum, depending on how much they trust an individual or group and their correspondence of levels of understanding.

**Activist spirits: morality and judgement, body and land, among the watchful ancestors of Oecussi, Timor-Leste***Michael Rose (Australian National University)*

For the Meto of Timor-Leste’s Oecussi enclave the land tends to be experienced as sentient. It acts, listens, feels and watches through ancestors (nitu) land spirits (pah tuaf) that are inseparable from it. Misfortune is often attributed to their displeasure, and most villages have wise men and women (ahinet) who use divination, medicinal healing (malo in tuan) or prayer (onen) to

understand why such things happen, and sometimes make them better.

This paper focuses on the practice of one such figure, a charismatic man known as Brother (Maun) Dan. After a purported encounter with the Virgin Mary, Dan is now known for healing the sick and communicating with spirits. The respected figurehead and leader of an organisation called 'Sacred Family', he sees Catholicism and Timorese animism as one, and holds that illness is a result of spirits angered by any deviation from the corresponding moral code.

Drawing on the data collected during my time with Maun Dan I argue that in a place where spirits are both inseparable from the land and critical to the functioning of body and mind, the lines between self, place and public morality are blurred or non-existent. This analysis is informed by own experience of illness in Oecussi, which Brother Dan attempted to treat, and left realigned my experience of the field-site from that of a researcher to simply another human being who feared (if not quite believed in) the judgment of the land's watchful spirits.

### **Moral imagination in modes of thought: a case study of prophecy-fulfillment, an anthropologist and the Nuer in post-civil war South Sudan**

*Eri Hashimoto (Kyusyu University)*

Nuer prophecies have been deeply related to people's past experience and their hope for the future. In Nuer society today, some famous prophecies are not regarded as mere 'traditional' beliefs. These prophecies have been spread via modern technology, through practices of Christians, as well as miraculous events that took place around the time of independence of the new nation, South Sudan. In one such case, an anthropologist from the East was recognized as a 'prophecy-fulfillment' of the past and given a name 'Nyajal Ngundeng' that indicates 'the daughter of a prophet'. She was also said to be the person who brought them a new nation through the referendum movement. By this time, she had started to doubt her 'rationality' before coming to realize her 'new' version of 'reality' alongside her 'actual' experience. Several studies have suggested that epiphany such as prophecy, divination, possession and dreams of Greater Sudan clarify the people's ways of coping with uncertainty in the current insecurities, or contact with 'modernity'. T. O. Beidelman who studied myth and legacy in East African societies has further suggested the idea of a 'moral imagination' that shapes people's view of themselves and elucidates other versions of people's 'experiences' and 'realities' including that of the anthropologist. By presenting cases that occurred in my 20 months of field-work, this paper explores how the Nuer people and an anthropologist (re)shape and share their new realms of experience without 'knowing' prophecies, but rather by encountering events of 'prophecy-fulfillment' with their/our moral imaginations.

### **A snake that eats paraffin, a trip on a sandal to South Africa and a demon-born disease: intersecting narratives of witchcraft and morality in a rural Malawian village**

*Thomas McNamara (University of Melbourne)*

Anthropologists of sub-Saharan Africa often treat witchcraft accusations as elucidations of local morality. Exceptional ethnographic work explores specific accusations of witchcraft, often depicting the 'witch' as an individual who has violated village moral norms- by, for example obtaining outlandish wealth as developing world markets liberalise. This paper seeks to contextualise these specific witchcraft accusations within the context of the myriad invocations of the supernatural that take place within any village. To this end, it will ethnographically recount how witchcraft was depicted on Malawian radio, in newspapers, during church services, as well as in conversations on topics that ranged from oil prices to traditional healing. This ethnography will be used to highlight that no witchcraft accusation solely reflects one witchcraft narrative, and through this a single 'village' morality. Rather, myriad witchcraft narratives (emitted by bodies as diverse as the national media, the church and high-school students) cross-pollinate in a manner which provides added legitimacy to any specific accusations of witchcraft. Witchcraft accusations therefore do not just elucidate local moral norms; they become a place for myriad moral discourses to interact, compete and be negotiated.

### **Dealing with extraordinary experiences in the field: John of God's spiritual surgeries in Brazil**

*Cristina Rocha (Western Sydney University)*

There has been a growing body of anthropological literature which endeavours to take seriously other peoples' beliefs, religious practices and cosmology and by doing so decolonise anthropology. Many researchers have documented the efficacy of rituals, sacred words, and incantations they encountered (and sometimes learned) in the field. Here I follow the insights of experiential anthropology, anthropology of humanism and of consciousness to challenge the positivist Cartesian dichotomies of supernatural/natural, unreal/real, and the West/the Rest, which have constituted our discipline. I do so by discussing my fieldwork research with Western followers of John of God, a Brazilian Spiritist healer who has become famous worldwide by performing physical surgeries in which he cuts people open, scrape their eyes with a kitchen knife, or inserts surgical scissors deep in their noses, all without asepsis or anaesthetics. I argue that we should think the supernatural as an extension of the natural and refrain from explaining it through our Western Enlightenment heritage. We must engage with and report extraordinary experiences in the field in order not only to understand the Other, but importantly to decolonise anthropology.



### **Taboos that ‘pull us’ into focus: two ontological understandings of photographs**

*Heather Winter (University of Melbourne)*

Walter Benjamin described photography as the optical unconscious and the photographer a descendent of the ‘haruspice.’ Conversely, the transmission of light in alchemically transfixing the life force of the subject-object, conjured a talismanic fear that the person’s spirit could be possessed. On examining the German anthropological photographs of Ngarinyin Wanjina cave sites in the North West Kimberley, I review Andreas Lommel’s 1938 ‘degenerative’ theories of a ‘dying medicine man.’ His analysis referred to as ‘Gotterdammerung mythology’ failed to recognize Ngarinyin ontology’s where the life force of humans and non-humans together are contingent to the reincarnation principles of keeping the Wanjina alive. The imprint of the Wanjina in the cave constitutes a space of encounter where male genealogies embody religious belief. A strange ontological twist with photography emerges as families talismanically replicate the Wanjina imprint, whereas Lommel’s scientific view fossilizes the Wanjina as ‘art.’ Lommel’s theories parallel the ontology of mechanical reproduction invoking ‘what-has-been.’ Like the haruspice, Lommel blasphemously dwells within the Wanjina cave in the presence of the ochre covered bones. On viewing the imprint within the cave, the rock hang in the photo strangely morphs into a skull, making visible what descendants often fearfully describe as a space of encounter where ‘spirits can take us away.’ This response reflects the illogical presence of Lommel in the cave. Talismanically, the imprint – or a photograph – has the power to possess, calling into question the protocols and taboos when the experiential is translated into scientific data. As Benjamin stated: ‘Even the dead are not safe’.

### **Psychoactive plants as teachers to humankind: assessing an argument in philosophical anthropology**

*Sebastian Job (University of Sydney)*

In the Peruvian mestizo shamanistic tradition, psychoactive plants are often referred to as ‘Plantas Maestras’, ‘Teacher Plants’. This term has been taken up by many contemporary western users of the plants, and neatly encapsulates a series of propositions at the centre of a revisionist understanding of history hotly discussed in these circles.

The most common form of the argument has several components: a) that psychoactive plants (and to a lesser degree animals), reliably produce noetic and spiritual experiences of great power; b) that in the depths of prehistory these experiences probably facilitated the divergence of homo sapiens from the other hominids; c) that we are heirs to a long and often embattled history (whether shamanic, mystical, pagan or esoteric), of the use of these psychoactives in numerous cultures; d) that today, as the techno-capitalist form of global culture decimates the planet, it is only in learning from these plant teachers, and/or their modern synthetic cousins, that humans can collectively tear themselves away from ecocide.

In this paper, which is informed by fieldwork in Australia and the Peruvian Amazon, I trace the shape of this argument as it has emerged in the contemporary western psychedelic milieu. I conclude that the ‘Teacher Plants’ do indeed open a phenomenologically distinct realm of experience often replete with subjective presences (‘spirits’, ‘entities’). This realm is now beginning to receive sober scientific investigation; the price of this investigation, however, is almost certainly the transformation of the dominant secular scientific understanding of human history, culture and ‘social science’ itself.

### **Ritual transfer, ayahuasca and the pursuit of altered consciousness in the West**

*Violeta Schubert (University of Melbourne); Daniel Perkins*

Ayahuasca is a traditional Amazonian tea made from the Banisteriopsis caapi (ayahuasca) vine and the leaves of Psychotria viridis, which has the capacity to produce powerful changes in awareness and consciousness. Among indigenous cultures in the Amazon Basin, ceremonies involving the drinking of ayahuasca have had a central place in traditional healing for centuries. In these cultures, illness is considered to have varied factors, relating not only to one’s body but also to mind and spirit.

The past decade has seen a rapid increase in the drinking of ayahuasca outside its Amazonian origin, including other parts of South America, North America, Europe, and Australia. This typically takes place in ceremonies involving music and prayer with participants who report seeking physical or emotional healing, personal development, or spiritual growth.

This paper will explore the process of “ritual-transfer” associated with ayahuasca drinking outside South America, the translation of traditional healing narratives, and challenges associated with understanding altered states of consciousness as a healing and spiritual tool in a Western context.



## Stream: Temporalities

This stream considers orientations to past, present and future, from trajectories of progress, degeneration and aging, to extraordinary moments, including the technological, the sustainable and the embodied.

### **Tem01 Technological visions of the future: political ontologies and ethics**

*Convenors: Jonathan Marshall (University of Technology, Sydney); Rebekah Cupitt (KTH Royal Institute of Technology)*  
*Old Arts-155 (Theatre D): Fri 4th Dec, 11:00-12:30, 13:30-15:00*

This panel aims to explore the complex interrelations of technology, ethics, politics, conflict, uncertainty, unintended consequences and visions of the future.

#### **Mining and displacement: introducing the concept of eritalgia**

*Hedda Haugen Askland (University of Newcastle)*

Resettlement and displacement are embedded elements of the moral encounters of mineral extraction. Dislocation and relocation (or rehabilitation) are, however, not necessarily migratory patterns consisting of physical movement. Conversely, these phenomena—in particular displacement—can occur when still ‘in place’. Albrecht (2005) has termed this sense of homelessness solastalgia, which he defines as ‘the pain or sickness caused by the loss or lack of solace and the sense of isolation connected to the present state of one’s home or territory’ (Albrecht 2005: 45). Solastalgia entails a ‘ghost reference’ to nostalgia. In contrast to nostalgia, which refers to the longing or pain caused by the loss of a place—real or imagined—of the past, solastalgia points to the sickness or disruption derived from present physical desolation. Through reflection on ethnographic material from the Upper Hunter, I seek in this paper to expand this dyadic construct by introducing a third concept—eritalgia—to understand desolation, disruption and displacement as the sickness, pain or distress endured when the connection between lived realities and ones imagined future self (in place) is broken. I will explain the conceptual triad, and examine how each of the concepts can be seen as descriptions of the existential condition of loss, as it manifests in relation to the past, the present and the future. The paper will look at how displacement due to mining retains a sense of coercion, and will pose questions about the moral dilemmas of settlement, displacement, relocation and repatriation (efforts of continuity) as they relate to large-scale extraction projects.

#### **‘Life. Brought to you by mining’: narratives of coal in the Hunter Valley of NSW**

*Vanessa Bowden (University of Newcastle)*

In the Hunter Valley of New South Wales, the morality of coal use is increasingly being questioned. From conflicts over land use, to the impacts that burning coal has on climate change, the industry is increasingly aware of the tenuous place it’s social license to operate now occupies. In response the industry has, over a number of years, rolled out a campaign which emphasises the role of the industry in building not only the local regional economy, but it’s presence as one of historical and cultural value. Such campaigns build a narrative about the centrality of electricity to everyday life, and present the use of coal as inevitable and unavoidable as long as it is present. The effectiveness of this narrative can be seen in research carried out with business leaders in the region, who reveal a doxic view of the role of coal. This view limits the leaders’ moral concerns when it comes to climate change and land use, as the future of the region is seen to be written in it’s past. As the pressure on coal from international forces increases, this restrictive view risks hysteresis, with the region potentially being left with no transitional plan as demand for coal slows.

#### **Developmental moral cosmology, climate turmoil and geoengineering**

*Jonathan Marshall (University of Technology, Sydney)*

Moralities assuming that the results of actions are predictable, and therefore that moral actions should always result in beneficial consequences, or at least the avoidance of vitally unpleasant consequences, are based in cosmologies assuming such prediction is possible. However, in complex interactive systems, accurate predictions are rarely viable. Social and ecological systems are such complex and surprising systems; while predicting trends may be possible, it is impossible to predict events or consequences in detail. This dilemma has particular force with climate change, especially when the main drivers of the problem appear to be the success of carbon fuel based development. Development relies on the supposed predictable benefits of using particular kinds of technology, and is seen as the only way to gain international recognition and preserve sovereignty. One way of saving developmentalist cosmologies from the challenge of climate turmoil is through the fantasies of geoengineering. Geoengineering proposes that technological developments such as Solar Radiation Management or Carbon Capture and Storage can change the complex natural systems of the world and preserve both developmentalism and fossil fuel company profits. If accepted, this move is likely to lead to greater problems later on, yet most opposition is also bound into ethics of prediction, and suffers similar paradoxes.

While exploring the moral cosmological nexus of developmentalism and climate turmoil, this paper wonders if an ethics of non-predictability and non-destructiveness can arise in contemporary life. Data comes from official documents from corporations, governments and NGOs, and from ‘popular’ arguments on various internet sites.

### **The ambience of automation: big data, A.I. and drone culture**

*Mitch Goodwin (James Cook University)*

See like a camera / listen like a microphone / track like a satellite. Big beautiful data is everywhere. The sound is constant. The image bank immense. And yet the end game of complete machine autonomy is ambiguous. The notion of the vision machine is embedded in our popular cultural fictions and scientific explorations. It operates at the foundation of our interpretation of the farthest reaches of space and the inner most structures of matter. The machine sees the machine knows but the mechanics are invisible. Concepts such as military futurism, meta-data, kill lists, terra-forming and drones are riddled with ethical conundrums that are rarely discussed in mainstream media discourse yet haunt the background atmosphere of contemporary technoculture. How do artists, designers and film makers working in the epicentre of the Hollywood dream machine and at the further most extremities of media arts practice depict notions of A.I. and machine ambience? What meaningful opportunities exist for informed open debate about their moral implications in the crowded vision streams of contemporary screen culture?

### **Indigenous mediascapes in Indonesia**

*Birgit Bräuchler (Monash University)*

The UN Declaration on the Rights of Indigenous Peoples (2007) includes the right to establish their own media and have access to all forms of non-indigenous media. While in places such as the USA or Canada indigenous peoples' media use has attracted a lot of attention and fostered the rise of a 'new media nation' (Alia), there is a glaring lack of research on indigenous media in Indonesia. Recent democratization processes in the country led, among others, to the gradual adoption of international policies on cultural human rights, the re-constitution of the original autonomy of local communities, their reclaiming of resources, and freedom of the press. Media – once the cornerstone of national unity – became increasingly used by different groups to push through their varied interests. With regard to indigenous peoples, the expanding media scene was morally highly ambivalent. It was used to further marginalize and stereotype them as 'primitive', but it also fostered empowerment and the new indigenous movement in Indonesia is increasingly making use of media to 'talk back'. The paper explores emerging indigenous mediascapes in Indonesia and uncovers implicit and explicit moralities involved. It looks at how indigenous people or people claiming to represent indigenous peoples use media for empowerment, to fight for their rights and to envision their future. Exploratory in character, this paper sets the ground for future in-depth ethnographic research on the moralities and ambivalences of indigenous mediascapes and how they contribute to shaping political ontologies and ethics in contemporary Indonesia.

### **Deaf futures: moralities of technology in a deaf/hearing workplace**

*Rebekah Cupitt (KTH Royal Institute of Technology)*

In a setting where Deaf and hearing employees working together to produce television content, this study highlights the intersections of multiple visions of video meeting technologies. Like most technological innovations, video meeting technology has its own rhetoric founded on working towards a better future. This future is a 'virtual reality' of mediated meetings that are indistinguishable from face-to-face meetings. When it comes to communication between deaf and hearing, visions of the future created by technological innovators, shift to focus more on 'enabling' flawless communication across language and cultural barriers. Visions of the future for these types of video meetings focus on creating equality for a 'disabled deaf' through increased access to information and communication alternatives. This contrasts slightly with how Deaf employees' express their video meeting needs and the moral concepts they invoke. These underlying moralities of these visions emerge in the ways hearing employees talk about their deaf colleagues' needs and especially through how they summon up notions of deafness and tie them to the morally powerful concepts of empowerment and discrimination.

These different moral views are situated within a state-run and funded, centralised organisation with its own moral ontology (at times, shared by its employees – deaf, hearing and translators alike). On occasions when individual and organisational agendas collide, there is potential for employees to manipulate and strategically employ the moral discourse and rhetorics of future visions of video meetings to influence policy and procurement processes in interesting and arguably, unintended ways.

## **Tem02 Sustainability and resilience as moral orientations**

*Convenors: Fiona McCormack (University of Waikato); Benedicta Rousseau (University of Waikato)*

*Old Arts-156: Wed 2nd Dec, 17:30-19:00*

This panel invites critical, ethnographic considerations of sustainability and resilience. These terms are often used to denote achievable moral orientations that may in turn guide behaviour, programs of reform and management, and provide a measure for proposed and completed courses of action.

### **How committed are Australian universities to environmental sustainability: a perspective from the University of Melbourne**

*Hans Baer (University of Melbourne); Arnaud Gallois*

Drawing upon our ethnographic experiences in various capacities at the University of Melbourne, we examine the issue

of how environmentally sustainable that university and other Australian universities are in an era increasingly impacted by anthropogenic climate change and a global ecological crisis. We argue that while indeed the University of Melbourne has embarked upon a variety of activities and programmes that exhibit some commitment to the notions of environmental sustainability and resilience, it continues to engage in practices that are not sustainable, the most glaring of which is on-going investments in fossil fuels. In this regard, in the neoliberal era that has come to pervade universities in various ways, there is a disjuncture between the lofty stated commitments to societal moral leadership and environmental sustainability on the part of the University of Melbourne as well as many other Australian universities.

### **Sustainability and ecosystem services**

*Fiona McCormack (University of Waikato)*

Sustainability shows opportunistic like features by adding a moral orientation to a vast range of interests often pursuing contradictory agenda. An artful rebranding that effectively mutes dissent. This paper traces the evolution of sustainability programs, philosophies and practices in environmental governance, using the quota management system in fisheries as a case in point. Drawing on Medevoi (2010), I propose an alternative, darker, reading of sustainability, one that captures historic understandings of sustain to imply withstanding pain, injury and suffering; a damage which is not so much mitigated as endured; bearing a burden, charge or cost. It is this dark side, I think, which is both obscured and revealed in the zeal with which payment for ecosystem services are being introduced as the way to do sustainable environmental management. Our fisheries, atmosphere, water and soils are asked to tolerate exploitation. At the same time their very ontology enables us to calculate their monetary exchange value in order to service their services, a moral mitigation which ultimately serves to sustain capital accumulation itself.

### **The logic of resilience in the wake of Cyclone Pam**

*Benedicta Rousseau (University of Waikato)*

On Friday 13th March, Cyclone Pam moved across the islands of Vanuatu at Category 5 strength. As little as one day later, the contours of debates that would run – often at high levels of emotion – over the next few weeks were taking shape on social media: who was best suited to carry out relief operations?; was – or should – the government take a lead role in these?; and who and where was being ignored in the distribution of aid? As criticisms of the government and relief efforts increased, a counter-discourse arose, tying together ideas about indigenous knowledge in the frequently-asserted quality of “resilience”.

Here, I consider how resilience was used to encapsulate the specifics of indigenous preparations and responses to the cyclone, and was then deployed as an ideal that united the nation and precluded criticism of the government approach to relief. I consider the logic that resilience enabled, becoming the explanation for how people got through, the intangible that was helping recovery and furthermore, what it was that “we”, overseas, should be supporting. Thus, ni-Vanuatu misfortune and good fortune both coalesced into this favourable moral characteristic worthy of assistance. I link this logic to other terms of relevance to the ethnography of Vanuatu (e.g.: kastom, independence, self-reliance, sustainability) and note similarities in the scalar properties of these terms. Finally, with reference to the broader literature on resilience, I consider how it simultaneously valorises and diminishes indigenous accounts of the cyclone, its impact and the ideal shape of recovery.

### **The resilience of kula traders (PNG)**

*Susanne Kuehling (University of Regina)*

This paper will discuss a case of resilience and cooperation between Massim islanders and an anthropologist (me). The elders on Dobu, Fergusson, Egum, and Normanby islands of Papua New Guinea believe that their kula exchange system is currently at risk of losing its relevance. They are actively engaged in a project that aims at promoting kula for the younger generations while at the same time reducing the amounts of money required for contemporary kula. By presenting the key aspects of this project, the paper will argue that sustainability in the Massim hinges on inter-island relationships, on redistribution rather than accumulation of valuables, and on the overarching values of generosity, respect, and self-discipline that are at the heart of kula practice.

## **Tem03 At the threshold of the extra-ordinary**

*Convenors: Georgina Ramsay (University of Newcastle); Matthew Bunn (University of Newcastle)*

*Old Arts-156: Wed 2nd Dec, 11:00-12:30, 13:30-15:00*

Life, death, and other foundations of human existence are made precarious at the thresholds of exceptional experience. This panel explores embodied experiences of extra-ordinary circumstances, where being is refracted through previously unrealised boundaries, thresholds, and limits.

### **It's fun when it's over: climbing, the relationalism of risk and the pursuit of the edgework experience**

*Matthew Bunn (University of Newcastle)*

For climbers, risk is an unfixed proposition. Climbers will hone their skill, knowledge and physical prowess in order to confront the challenges of vertical terrain. This ability grants a greater perceptual, strategic and tactical appreciation of the nature of the risks both prior to the climb and in the depths of its immersion. Viewed as edgework – the sociology of voluntary risk-taking – these abilities bring clarity to where this edge lies – to just how close the boundary between life and death is. But through increases in climbing ability, the risks are also modified. The once difficult ascent becomes easy. A mountain that seemed imposing becomes accessible. The breach of these thresholds reveals new horizons that extend deeper out into the mountains. Yet, much of this practice is not immediately enjoyable. Climbers refer to this in a system known as the ‘three types of fun’. Sometimes climbs are fun while you are doing them. In others they are fun once you have finished doing them. In others still, they are not fun while doing them, or after, but they were still worth doing. It is the purpose here then, to explore the latter two of these stages to explain why they constitute worthwhile experiences to participants. This will draw from eighteen months of ethnographic immersion within high-risk climbing styles to explore the crossing of these thresholds.

### **“It’s Ness”: questions about the ordinary and the mundane within lived experience**

*Ruth Gibbons (Massey University)*

What makes something ordinary or extra-ordinary? Where do experiences become bounded or surpass boundaries? Boundaries “always have the potential to be transgressed, seen across, thought beyond or else acted upon in ways that transform or expand them” (Irving 2010). In this paper I explore the ordinary as a contradiction. What can be interpreted as a shared experience can take on new dimensions when looked at from another perspective. In my research with people with dyslexia the mundane is exposed as containing multiple dimensions of experience. Something regarded as an everyday activity such as walking through a doorway can trigger bodied responses. For my collaborators they described how walking into a room, which is a physical crossing through a threshold, releases a myriad of unknown possibilities and floods of new information which accompany its crossing. The mundane is therefore something complex, interwoven with embodied experience, histories and expectations. The ways in which objects and subjects are bounded can traverse the skin, surfaces and exteriors and in so doing communicate information with persons. The different perceptions of bounded interobjectivity and intersubjectivity can create clashes and even bring into question personhood, as it can for my collaborators. Boundaries are also associated with censure or approval and therefore affected by social expectations. As my collaborators explained traversing certain boundaries resulted in people describing them as strange. Boundaries therefore can sit between expected behaviours and embodied experience and in this session I discuss persons as traversing borders.

### **Caring at the thresholds of knowing: extra-ordinary experiences in aged care facility**

*Angela Zhang (University of Adelaide)*

Boundaries are fundamental to human existence. Bounded by individual bodies, the experiences of both oneself and the others are limited by embodied perspectives. The intersubjective mutual understanding is characteristic of reciprocity of viewpoints. It is achieved in intimate interactions between bodies transgressing individual boundaries with the acknowledgement of another body as like our own. However, there exist limits of taking another body’s point of view in the exceptional circumstances where the other bodies are dramatically different from ours. Residential aged care is such a setting. The most vulnerable residents live with severely limited abilities of constructing and representing a truthful mental reality of their selves and the external world. This paper discusses the extra-ordinary experiences of residents and staff in care facilities. The thresholds of knowing are daily encountered and mediated in their endeavor of seeking mutual understanding and meaningful representation. While the experiential limits are often traversed in care activities characteristic of merging bodies, such transgression both mediates the institutionally imposed thresholds and precipitates the crisis of control. The moments of transgression instigates transitions between persons and categories and makes meaning for the caring and the cared. This paper is based on the author’s 12-month fieldwork in two care facilities as part of an ethnographic study on the residents’ lived experiences. To rethink anthropological understanding of the extra-ordinary experiences in the terrains of phenomenal uncertainty, this paper offers both insights and empirical materials.

### **Bound to be sick: breaching the boundaries of the self in experiences of the Amazonian psychedelic brew, Ayahuasca**

*Dena Sharrock (University of Newcastle)*

Increasing numbers of foreigners are traveling to the Amazon jungle to drink a psychedelic plant brew called ayahuasca, seeking healing and/or spiritual experiences. Based on a year of ethnographic fieldwork at an ayahuasca centre in Peru, this paper explores experiences of people who participated in ayahuasca ceremonies with a focus on the therapeutic benefits of moving beyond the boundaries of ‘talk therapy’, beyond rational understandings of symptomatology and cure, and beyond ordinary states of consciousness to embody new insights and perspectives for the purpose of attaining positive health outcomes.

Participants describe newly embodied knowledge, holistic healing and spiritual awakening. These experiences were articulated in terms of authenticity, interconnectedness, equality, gratitude and flow, which appeared to occur only after the thresholds of the individual were radically reconstituted as boundaries of the discrete self were permeated. New worldviews and perspectives were revealed as many participants described embodied experiences of ‘the very essence of the self.’



### **Sanguma as religious: witchcraft in Madang Province PNG entrenched by religious perception**

*Patrick Gesch (Divine Word Univeristy, Madang)*

Those identified as witches in PNG are ordinary people in many ways, but the community comes to a judgement that they are extraordinary: "He is a sanguma. We all know that." The result can be taken to the extremes of public torture and execution. Many theoretical viewpoints have been brought forward to explain what is happening with the rise of sanguma practices, with the suffering that makes urban dwellers fear a return to the village, and with the way out of this barbaric vigilantism. The Prime Minister of PNG has called it "nonsense". This paper searches for suitable ways of identifying the religious nature of sanguma, which accounts for its resistance to arguments based on "just good sense" or on the accumulation of reasonable secular experiences and processes. Individuals can be found to have special powers in the light of the *mysterium tremendum et fascinans*. These powers are enhanced by the initiation traditions in many areas, where knowledge is characterized as forever partial and yet leading on. The transformation of personalities in these traditions are drawn on in present conflicts involving sectors of society in Madang, who are largely at war with one another, following different initiations. The causality of killing is beyond the ways of daily reasoning, discontinuous in its account of what persons are capable of. Communities must open up their ways of discernment and keep control of what is done in their name.

### **Being 'dead': from refugee exile to forced childlessness**

*Georgina Ramsay (University of Newcastle)*

For Central African women who have endured years of protracted exile in refugee camps across Africa, resettlement to Australia is described by them as being akin to a miracle. Yet, even within the conditions of safety and security that resettlement to Australia brings, there are circumstances that can confront women with previously incomprehensible experiences of violence. The forced removal of children at the mandate of the Australian state due to interventions of child protection is one such circumstance. For the women I conducted fieldwork with who had their children removed from their care in Australia, this severing of maternal relatedness leaves them with an absent sense of existential purpose. The forcible rupturing of their existence as a mother leaves these women physically alive, but existentially 'dead'. Pushed to this unexpected and extra-ordinary threshold of existence, these women live a paradox through which the violences that have emerged in their contemporary life in Australia eclipse their previous experiences of insecurity as refugees in protracted exile.

### **Tem04 Queering temporality: rethinking time in/from the anthropology of ageing**

*Convenors: Shiori Shakuto (Australian National University); Benjamin Hegarty (Australian National University)*

*Old Arts-156: Fri 4th Dec, 11:00-12:30, 13:30-15:00*

This panel discusses ageing as a focus to rethink anthropological understandings of time. Drawing from both queer theory and the emerging body of scholarship which focuses on the affective experiences of growing old, it considers the creative ways in which people understand and negotiate time.

### **Narrating past and present selves: a methodological reflection on life history and queer temporality**

*Benjamin Hegarty (Australian National University)*

This paper is a methodological reflection on working with older people. I will describe two cases of recording life histories, using it to reflect on the temporality of ageing and its relationship to fieldwork practice. A number of my informants agreed to record their life histories with me. The temporal kink of storytelling for me was a gap, a location from which to reflect on the ageing process. The ways that they narrated their lives — mostly in the living rooms of their homes — allowed me to reflect on many aspects of one's relationship to past and present selves. No one life history was recorded in the same way; I offered to each complete freedom in this regard. One person drew me into their world with photographs of their past. Another refused to let me use a voice recorder preferring instead to write their life as what they called a film script and discuss it with me. I pay attention to the queer temporality revealed in ways of narrating the life course, and what it might reveal for thinking about the location of life history and narration in anthropology more generally.

### **Age trouble: the production of time and value in retirement**

*Shiori Shakuto (Australian National University)*

Scholars have observed that one's sense of time and of becoming is closely connected to one's performance of productivity. But what happens to the performative nature of time when one retires? The recent material turn in feminism challenges us to take the materiality of the body seriously in relation to discourses. Linking the discourse of productivity with the materiality of the 'old body', this paper asks how people experience time in post-retirement. It draws from the ethnographic case study of Japanese 'silver backpackers' who move to live in Malaysia after their retirement. It observes that they fill their 'empty time' (Benjamin 1968) by engaging in morally productive activities such as helping neighbours and teaching in local schools. I suggest that the morality of connection is an understudied, but nonetheless important, platform for the production of value and time in post-retirement. However, their sense of becoming in a foreign place is simultaneously constrained by the materiality of their ageing body. My ethnography of retirement migration illuminates the interaction between the bodies that are becoming, and bodies



that are decaying. Hence it blurs the boundaries between young and old. The material consequences of discourse require ethical responses. This paper contributes to a more nuanced idea of 'productivity' by drawing on the lived experience of retirees whose 'productive time' is assumed to be over in the postindustrial society.

### **The inside and outside realms of life: conceptualization of old age of elderly lay Buddhist women in Vietnam**

*Hoang Anh Thu Le (The Australian National University)*

Drawing on ethnographic data collected from a fieldwork among elderly lay Buddhist women in Ho Chi Minh City (Vietnam), this paper aims to illustrate how elderly lay women conceptualize their old age through Buddhist beliefs. Collecting life stories of my informants, I notice that they often called the time when they were young and entangled in family duties and responsibilities as 'the inside realm of life' (trong đời), as opposed to 'the outside realm of life' (ngoài đời) as the time when they are old, leave household duties to their progenies, and can spend enormous time on religious practices.

Being entangled in household duties in young age is conceptualized by elderly laywomen as way to pay the 'karmic debt' they had with their families from previous lives. If one has paid off this 'debt', one can enjoy a well-earned rest in old age, and thus get to the 'outside' realm of life. The 'outside' is conceptualized as the old age when one can spend time to cultivate virtues and good merit in religious practices, for the benefit of one's family and also for one's good death and rebirth. I argue that Buddhism provides elderly women an alternative narrative for their old age, breaking from the dominant notions of Vietnamese womanhood revolving around traditional household roles.

Buddhism not only expands the territory of elderly women's everyday activities, but also extends the temporal conceptualization of old age not just as a life stage of biological decline, but rather of active social engagement and self-cultivation.

### **'Oldies' singing oldies: karaoke participation as active ageing in Japan**

*Benny Tong (Australian National University)*

Andy Bennett points out that for older people today, who have aged within the socio-cultural environment of the 20th century popular culture industry, popular music continues to inform their qualitative and subjective life experiences. Bennett's argument is perhaps most pertinent to Japan, where life expectancy is among the top few in the world. Elderly Japanese participation in karaoke is common, but there is little research attempting to understand their experiences and motivations. Looking at two groups of Japanese karaoke enthusiasts, mainly in their mid-fifties to seventies, I investigate how they relate to their preferred popular genres and songs, and how they derive pleasure and emotional fulfilment from their karaoke participation. Analysing both their musical and social bases for karaoke enjoyment, I show how these older Japanese engage with music as a cultural resource for elderly living, and draw attention to Japanese elderly life as a musical time. Furthermore, I explore how their activities constitute an active negotiation of what it means to live successfully as an elderly person in Japan, and problematise established ideas of Japanese elderly life as a time of passivity, dependence, and burden on the national economy.

### **Seams of time: crafting sedge hats in rural Japan**

*Saki Tanada (Kanazawa University)*

Rooted in shades between plains and mountains, sedges have sewn successive ties of mutual trust among families of Fukuoka Village. In the northwest of the Japan Alps, deep snow has fostered sedge hat production, creating a communal side job during the slack season in the rice-farming village. For the last four centuries, Fukuoka sedge hats have fashioned flexible forms to screen scorching sunlight, snowstorms and human gaze. Villagers crafted wild sedges in turn from their pioneering generation, developing techniques of its cultivation and hat manufacturing. While witnessing the multilayers of Japanese landscapes and lifestyles, sedge hats have sustained the utilization of spring water and mountainous muds. Enduring centuries of seasons, its labor division has fabricated an intimate communal family network among villagers as craftspeople, intra-village brokers or outward merchants with emphasis on domestic gender roles, men processing bamboo ribs and women sewing sedges. Yet it barely survived modernization and economic globalization that opened access to alternative umbrellas and Western hats. Along with other daily utensils until today, those imports entangled sedge hats in the nationwide historicization of domestic crafts with simultaneous frictions between obscure regional products and increasingly familiar mass products. Entering the twenty-first century in the absence of young successors, its technique was designated as a national Important Intangible Folk-Cultural Property with the grave urgencies of preservation. Now engaging local journalists, officers and schools, the craft is warming hands of the elders who seam the past into the temporary realities with threads of conviviality that they have spun.

### **Truncated time; experiences of surgically induced menopause amongst women at risk of hereditary breast and ovarian cancer**

*Alison Witchard (Australian National University)*

With the advent of genetic testing, individuals can now be identified as positive for biomarkers of cancer susceptibility, such as the BRCA1/2 mutations linked to hereditary breast and ovarian cancer (HBOC). While having the mutation does not necessarily result in cancer, the lifetime risk for women with either BRCA mutation to develop breast cancer is estimated between 55-85% and 10-60% for ovarian cancer. Current risk-management processes recommended for women at risk of HBOC includes a bilateral salpingo-oophorectomy before the age of 45, resulting in the onset of premature menopause. Based on two years

of ethnographic fieldwork within genetic cancer clinics and support groups in Australia and the United States, my research considers the ways in which these women's experiences of ageing, that is, the narrative or plot-like unfolding of a person's life and those around them, are thrown into confusion by the need to undergo a surgery resulting in early onset menopause. I explore how these women's understandings of their past experiences, present time and future possibilities are exposed as intrinsically uncertain as they decide whether to have a surgery that could save their life but accelerate their ageing in profoundly embodied ways. I focus on how these women are faced with a certain time-consciousness of life as lived – undergoing surgery may help them reach old-age cancer free, a opportunity not afforded to their own mothers and grandmothers, but necessitates early-onset menopause, an event often considered to mark a transition stage in a woman's life, sooner than desired.

### **Tem05 Righteous futures: morality, temporality, and prefiguration**

*Convenors: Assa Doron (Australian National University); Craig Jeffrey (University of Melbourne)*

*Old Quad-G18 (Cussonia Court Room 2): Thu 3rd Dec, 11:00-12:30, 13:30-15:00, 15:30-17:00*

The panel considers the connections between morality and temporality. It examines visions of the past, the moral values attached to 'the present', the connections between the future and virtue and the moral valences of temporal ideas such as progress, degeneration, repair, waiting, and development.

### **Does prefigurative politics work? Youth, time and morality in north India**

*Craig Jeffrey (University of Melbourne)*

Reflecting their distrust with formal politics as a mechanism of social transformation, several young people in the village of Bemni, Uttarakhand, north India, have channelled their political energies into a self-consciously prefigurative strategy of 'being the change they want to see in the world', even as other youth adopt the anti-prefigurative strategy of becoming corrupt political brokers in order to make money for their young children (who they hope won't follow them into the business of brokerage). After outlining these forms of youth social and political work, this paper focuses especially on how young people reflect on their prefigurative action. We argue that prefiguration provides self-confidence and a positive outlook even while it fails to transform local social structures in highly unequal settings.

### **The strong, the clean and the ugly: the politics of hygiene and sanitation in India**

*Assa Doron (Australian National University)*

In this paper I examine recent campaigns led by middle class youth answering the call by the Prime Minister to clean up India. I look at what might be the ideological and moral premises of such initiatives and prefigurative action? What kinds of politics and 'publics' of hygiene are they advocating and trying to constitute? What do they reveal about India's youth, including their fears, need and aspirations? And how are we to understand the articulations between these "grassroots" or "civic" movements, and the efforts of the state. I argue, that while such campaigns might harbour good intentions and present a benign and positive outlook for a future India; they also mask and contribute to the reality of exclusion and subordination.

### **When does development happen? Thoughts from the slums of Delhi**

*Annie McCarthy (Australian National University)*

Temporality and morality are central to any discussions of 'development.' In this paper I draw on my experiences with children in NGO spaces in Delhi to challenge the necessity of an evaluation of development on its own temporal and moral terms. I do not suggest that the ideal of 'better off' is irrelevant or entirely compromised by its place within a developmental temporality but rather point to the ways that for the children I worked with development wasn't about being better off in the future, but making the most of the present.

In the 'Media' NGO in which I worked, children were trained in story telling, acting and performance. Here development was not a future but a staging of the present. Extrapolating from my experiences in this organisation, I look more broadly to the phenomenon of what I call 'extra-curricular NGOs': organisations, which engaged poor children in activities, like sport, dancing, acting and music. These organisations promoted alternative pathways and subjectivities built around the possibility of dreams coming true. To criticise these organisations as deceitful: proffering dreams instead of concrete efforts to ameliorate poor living conditions, would suggest that these children have been deceived. This I argue is not the case. The children I worked with were above all pragmatists; their participation was context dependent and defined by a range of considerations of which affirming NGO agendas was only one. To answer the question 'when does development happen?' this paper points to 'moments' rather than trajectories, presents rather than futures.

### **Awesome ethics and impossible professors: nation, cultivation and inclusion in India**

*Gautam Ghosh (University of Otago)*

The presentation focuses on the Bengali *bhadralok*, for a time India's nationalist elite, and three strands, or ideals, of Indian nationalism, as they intertwined and overlapped from the 1950s to the present. I argue that culturally-specific debates about paradise and utility (utilitarianism), respectively, are two strands/ideals that, in turn, serve as the 'constitutive outsides' of a third strand/ideal, one that bound together education and nationalism in a manner that remains central in India. Part One focuses on paradise, seen as a present rarefied through awe-inspiring and transformative experience, experience that is a sensory-yet-spiritual and aesthetic-yet-moral end-in-itself. Bengal's aristocrats claimed that they alone could produce, or approximate, such heaven-on-earth. Part Two analyses utilitarianism as expressed in the postcolonial imperative of progress. The virtue of utility is the purview of the entrepreneur, who harnesses technological innovation and economic efficiency. The utilitarian agenda is, perhaps ironically, to establish means-to-end(s) modes of being as the nation's ultimate goal. In Part Three the presentation shows that both strands/ideals promote transformation, each is haunted by its own sense of decline, and each makes respective claims about who among 'the people' are to guide the polity. Significantly, out of these two strands a third emerges and endures: the ideal of education as a way of bringing together paradisiacal and utilitarian thinking and in a manner so as to produce a democratic polity. The argument has important implications for contemporary discussions about the interrelations among democracy, liberalism, and theology.

### **"Peace, not justice": debating the possible in Papua New Guinea**

*Melissa Demian (Australian National University)*

Papua New Guinea has a very scant record of sustained collective political action, due at least in part to the country's renowned internal diversity and a certain politics of distrust that have developed since independence in 1975. Papua New Guineans tend instead to voice their hopes and concerns for the future in other public forums, such as in church – and in court, which at the village level is a public forum of the most openly accessible kind. But village courts are also highly constrained forums for action, in part because of their limited jurisdiction, but also because of the very low expectations of what is possible to do in these courts among the country's elites. In the words of one highly-placed legal official in PNG, village courts can only achieve "peace, not justice" – either because justice is unachievable in a setting as unstructured as the village court, or because rural Papua New Guineans have no concept of the just. It is the latter implication I take up in this paper, as the evidence from my own work in the village courts suggest that this is precisely where not only does something recognisable as "a public" manifest in PNG, but where notions of the good, the just, and the right are offered up for public debate and discussion. Rather than foreclosing on the possibility of justice, then, the village courts are one of the few successful institutions in PNG in which a just future is conceivable.

### **"Wasting time the Veratan way": conspicuous leisure and the value of waiting in Fiji**

*Matti Erasaari (University of Manchester)*

There seems to be an increasing number of people with spare time on their hands around the world. Whilst some of the recent research on waiting – or even boredom – witnesses how little some people can actually do to utilise their abundant time resources, others display the ability to transform spare time into something of worth, ranging from sociability to time banking.

In Naloto village, Fiji, leisure and relaxing hold a positive connotation – even moral value – to the degree where the act of waiting, too, carries an air of dignity. This is evident in the way in which the high chiefdom of Verata is widely recognised for an emblematic ability in "wasting time", as the phrase *solosolo vakaVerata* is often translated. But the phenomenon extends beyond Verata to Fiji more generally, from religious imagery to national stereotypes, and from everyday rhythms and practices of rural life to what I have elsewhere labelled "levelling with time".

My paper is part of an ongoing research project that looks into time as a medium of value in Fiji. In this paper I want to draw particular attention to the phenomena of waiting and time wasting. I look into the positive moral evaluation of time wasted and the way in which such valuation relates to the idea of time as something oriented towards production.

### **The politics of commemoration in Babaoshan Revolutionary Cemetery**

*Andrew Kipnis (Australian National University)*

Babaoshan Revolutionary Cemetery was established on the outskirts of Beijing as a burial ground for Revolutionary Martyrs in 1951. Since then, a surprising variety of people have been buried there, including government cadres and military officers of various ranks, ordinary citizens who have been found to have made significant sacrifices for the Chinese revolutionary and national causes, and even some non-Chinese nationals deemed to have made such sacrifices. Elaborate rules about who may be buried where in the graveyard, the size of tombstones, and even the memorial hall where cinerary caskets are placed have evolved over the decades to reflect the hierarchical imaginary of the government of the time. As the Communist government in China has repeatedly revised the official versions of its history it considers to be political correct, the relatively permanent commemoration of martyrs raises significant problems for the presentation of history. This paper examines how cemetery officials have managed this problem with an eye on questions of ritualization, politics and history. If ritualization is understood as a mode remaking social and power relations by granting certain hierarchies a sacred halo, then how can the relatively permanent halos constructed in the Revolution Cemetery contain enough ambiguity to survive the political revision of history?

### **Transcending the temporality of the Hong Kong umbrella movement**

*Mariske Westendorp (Macquarie University)*

This paper will explore religious notions of past, present and future in Buddhist perspectives on the Hong Kong Umbrella Movement (late-September to mid-December 2014). This exploration will allow me to relate temporal ideas of ‘democracy’ and ‘universal suffrage’ to spiritual notions of engaged-Buddhism that transcend this temporality. I will first present a short overview of the emergence and development of the engaged-Buddhism movement in Asia since the mid-20th century. Next I will indicate how engaged-Buddhist notions of reducing suffering (both individual and societal) in the here and now relate to notions of Buddhist salvation. Finally I will relate these notions to the 2014 Hong Kong Umbrella Movement to argue that for some Hong Kong Buddhist practitioners, by using the discourse of engaged-Buddhism, the Umbrella Movement has become a transformative social movement using ‘prefiguration’ as moral strategy to connect the goals of the Umbrella Movement to goals with broader spiritual horizons. Thus, I will show that for my Hong Kong Buddhist informants, the Movement was not merely about attaining universal suffrage and fighting to keep the unique Hong Kong identity alive, but more significantly a possibility to prepare oneself and society for possible salvation.

### **Aboriginal people and the moral construction of place through the mirage of timeliness**

*Cameo Dalley (University of Melbourne)*

In popular discourse, Aboriginal people rarely inhabit their own contemporaneity in positive terms but are instead conceptualised as either dysfunctional remnants of previously rich cultural traditions and/or as marking time until more desirable futures arrive. Aboriginal people of the northeast Kimberley region of Western Australia are an exemplar of this characterisation as people whose present-day lives have little moral value other than in their potential to change. While some projects encourage moral accountability of the individual to determine their own life, in regards to shaping Aboriginal personhood it is largely the state that is tasked with creating positive social transformations. To these ends recent government announcements have ‘foreshadowed’ the withdrawal of funding to social services in particular places, part of a strategy to encourage Aboriginal people to relocate to more urbanised locales. Problematising remoteness as part of the past is therefore tantamount to a moral assertion connecting Aboriginal people’s geographic residence to certain kinds of behaviour and lives constructed as dysfunctional. Conversely other kinds of places such as towns and cities are constructed as benign waiting rooms where Aboriginal people will be able to seize their intended futures. Drawing on the discourses surrounding Aboriginal people’s lives in Australia, this paper teases out the moral connectedness of temporality and place and will present initial observations from recent fieldwork in the Kimberley.

### **The moral horizon of the Sanskrit revival movement**

*Patrick McCartney (Australian National University)*

Since the time of Patanjali and Katyayana (ca 200 BCE), efforts have been made in pre-modern South Asia to preserve and promote Sanskrit as a post-vernacular language by attaching the reward of religious merit to its use as a spoken language. Documented in primary Sanskrit texts is the anxiety experienced by a religious and political elite as their community shifted to the less prestigious languages of the peoples they had come to dominate culturally, economically and politically.

As part of a politico-religious project to sanitise the nation (i.e., Hindustan/Bharatavarsha) from the stains of the British and Mughal periods, in current day India the Hindu nationalist inspired Sanskrit revival movement continues to promote the use of this post-vernacular language as a source of religious merit and moral edification. This inspired moral horizon will apparently lead the individual, local community and country realising its ‘collective’ and ‘communal’ goals of global domination and salvation.

The logic involves understanding that entire communities have allegedly renounced the consumption of meat, drugs, alcohol, fornication, gambling and other so-called vices due to the supposed powerful influence of Sanskrit to alter the moral landscape of the world’s largest secular democracy.

Based on extended ethnographic fieldwork in various Sanskrit speaking communities in North India, this paper presents excerpts from a longitudinal study and addresses particular aspects related to linguistic human rights, endangered languages and Hindu nationalism through the lens of a moral horizon.



## Creative Practice stream/Film stream

Convenors: James Oliver and Sarah Pink

### Film stream

Biosciences 2, Building Number 122, Turner Theatre (Room 124): **Wed 2nd Dec, 11:00-12:30, 13:30-15:10, 15:30-18:00**

#### 11:00-12:00 **Under the Palace Wall**

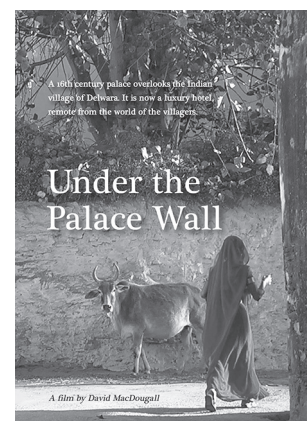
Director: David MacDougall (2014, 53 mins)

Language: Mewari, with English subtitles

From the 16th century the Indian village of Delwara in southern Rajasthan was ruled as a principality of the kingdom of Mewar. Its palace, which overlooks the village, is now a luxury hotel—a world remote from the daily life of the villagers. Following on from his film *SchoolScapes*, which was inspired by the early cinema of Lumière, David MacDougall here employs a series of precisely observed scenes to explore Delwara's local primary school as a part of contemporary village life—a life that continues “under the palace wall.”

“This keenly observed film explores life in Delwara, a village in southern Rajasthan ruled for centuries as a principality of the former kingdom of Mewar. Delwara's glittering palace, which looms above the village, has been converted into a luxury hotel; nestled beneath its walls sits the local primary school. Director David MacDougall uses the juxtaposition to enchanting effect, capturing a series of scenes at the school to compose an eloquent, impressionistic portrait of the life of the village, eschewing a linking narrative and recurring characters to convey something more delicate and elusive: the feeling of the place, the sense of the historical past that towers over the village, the vitality and chaos of the daily lives of the villagers.”

(Margaret Mead Film Festival catalogue)



#### 12:00-12:30 **The Changeling Speaks**

Director: Pauline Herbst (2015, 23 mins)

Since 2006, children in New Zealand have been screened for the genetic metabolic disorder MCADD. The children diagnosed with the condition change forever from a ‘perfect’ newborn to the other, a fairy tale ‘changeling’ who must eat to remain well. The film follows these children's daily lives as they navigate childhood with an invisible disorder they are mostly oblivious to, despite their families' medicalisation of mealtimes. Constructed through photographs, animation and footage of the research process, the film reveals the children's voices but not their faces as they explore what the mysterious MCADD could be.

#### 13:30-15:10 **All Politics is Local**

Director: Chris Eipper (2015, 100mins)

In Ireland, “If you're hungry enough, you'll dig up the tar on the road with your teeth to get a vote.” It's not only the other parties that are a threat to you, it's your running mate. Indeed, it's the internal rivalry that can be the most bitter and acrimonious, as well as the most entertaining. Based upon three decades of ethnographic research, “All Politics is Local” is the first feature-length documentary depiction of Irish politicians from an ethnographic perspective. A narrative of the 2007 electoral campaign in Cork South-West, it portrays the fray from within. As such, it aims to make an academic contribution to Irish studies that is designed to inform and explain as well as to entertain.

#### 15:30-18:00 **Each Moment is the Universe: Silent Illumination, Cine-ethnography, and Social Landscape Filming of Buddhist Community Yumbulakhang**

Director: Andrew Cheng (2015, 150mins)

This PhD essay film draws from my 15-month fieldwork of ethnographic filmmaking in community Yumbulakhang, on the Tibetan Plateau of PRC. The project combines cinematic filmmaking with an anthropological methodology of Jean Rouch's cine-ethnography towards an understanding of the ‘local point of view’ in Yumbulakhang, with a crucial ethnographic emphasis on ‘being there’. The local Tibetan Buddhist doctrine of “Each Moment is the Universe” is introduced in the process of filmmaking to analyse, interpret and re-present the ‘local point of view’ and to comprehend contemporary Tibet, informed by through its own perspective. The latest digital 4K film technology and a “one-man-crew” filmmaking methodology have been implemented to produce more than 400hrs of raw film footage and 1000 photos during the fieldwork in which an edited 3-hour version of ethnographic film are rendered.



## Film stream and panel discussion

*Biosciences 2, Building Number 122, Turner Theatre (Room 124): Thu 3rd Dec 11:00-12:30, 13:30-15:00, 15:30-17:00*

### **11:00-12:30 Freedom Stories**

*Director: Steve Thomas (2015, 99mins)*

Filmmaker Steve Thomas explores the achievements and struggles of former ‘boat people’. Now Australian citizens, the film’s participants arrived seeking asylum from the Middle East around 2001 - a watershed year in Australian politics sparked by the Tampa affair and Prime Minister John Howard’s declaration: “We will decide who comes to this country and the circumstances in which they come”. Some were only children when they found themselves in indefinite mandatory detention in remote places such as Woomera or Nauru and then placed on temporary protection visas, which extended their limbo for years. It has taken astonishing resilience and over a decade for them to build secure lives and start contributing to their new country. More than a conventional documentary, the film explores aspects of reflexivity as a methodological approach to making a documentary cognisant of the ethical issues inherent in the filmmaker/participant relationship.

### **13:30-14:30 Yolngu Homeland: Living with Ancestral Beings**

*Natasha Fijn (2015, 60 mins)*

This film is about Garrthalala as a place and how the Yolngu community who live there are connected with other beings, including ancestors, animals and plants. Aboriginal people have lived in Arnhem Land for over 45,000 years, which means that over time they have developed a deep, spiritual connection to the land. Totemic beings of significance include the saltwater crocodile, crows, dogs and dingoes, crabs, sea eagles, turtles, and yams. The film follows ‘Yolngu time’ where the pace is measured and not run according to the institutional timeframes of wider Australia. Homeland communities are increasingly under threat from a lack of financial support and investment into infrastructure from the Australian government with a push for Yolngu to move into town centres, despite the fact that the quality of life on outstations is significantly better in terms of both mental and physical health. Unlike the negative portrayal of Aboriginal communities in the mainstream Australian media, the intention of this film is to show a positive side to a homeland community (in the tradition of Ian Dunlop and the Yirrkala Film Project series) and how living on homelands are a means of maintaining a connection to Country and a unique way of life.

### **14:30-15:00 ‘Let’s Care for this Country’: the Yirrkala Rangers at Baniyala homeland**

*Directors: M Barber and D Marawili (2015, 22 mins)*

Indigenous ranger programs are important to contemporary regional Australia, popular with both program participants and the communities where they operate. Substantial government and corporate investment in these programs means that state and institutional actors are increasingly interested in the outcomes being achieved - environmental outcomes, but also wider socio-economic effects. A project funded by the Federal government through the National Environmental Research Program designed to investigate and classify these outcomes contained a clear objective for community ‘engagement’. The film presented here explicitly engages with the state funders of the project, combining pedagogy, political assertion, and an invitation for reciprocity, whilst also incorporating structural and content elements deemed important for local community consumption.

### **15:30-16:00 Ringtone**

*Directors: Jennifer Deger and Paul Gurrumuruwuy, Miyarrka Media (2014, 30 mins)*

A collaboratively made film about mobile phone ringtones and a Yolngu poetics of connection. Yolngu Aboriginal families offer glimpses into their lives and relationships through their choice of ringtones. From ancestral clan songs to 80s hip hop artists and local gospel tunes, these songs connect individuals into a world of deep and enduring connection. And yet, simultaneously the phone opens Yolngu to new vectors of vulnerability and demand. Made collaboratively by Miyarrka Media, a new media arts collective of indigenous and non-indigenous filmmakers, the film offers a beautiful and surprisingly moving meditation on the connections and intrusions brought by mobile phones to a once-remote Aboriginal community.

### **16:00-17:00 Discussion with filmmakers**

## Creative Practice workshop

### **Cre01 The art and sensibility of being ethnographic: moral responsibility and future orientations**

Convenors: *James Oliver (University of Melbourne); Sarah Pink (RMIT University)*

McMahon Ball Theatre: **Fri 4th Dec, 11:00-12:30, 13:30-14:30**

Creative practice has always been at the heart of ethnographic practice, and retains an enduring aim, articulated through the reflexive turn of the 1980s, 'to open up its future possibilities... in an attempt to come to terms with the politics and poetics of cultural representation' (Clifford and Marcus 1986: vii-viii). Thus setting a continuing moral agenda for anthropology that attends to representation through questions of aesthetics and power. More recently with an increasing but contested broader recognition in the academy of creative practice as research, the tensions, poetics and politics of theory and practice have come to the fore. Taking this context as background this workshop explores the role of creative practice as a moral responsibility for a public anthropology, in order to explore the possible. Is there an imperative to do/make things with anthropology for the public? How do we activate (shared) stories in practical ways so that they can do some work in the world? Is creative ethnographic work 'sensible' for public engagements with knowing/not knowing? How might we harness the uncertainty that lies at the core of both ethnographic and creative practice to create a future-oriented applied and public anthropology that goes beyond the constraints of conventional anthropological practice?

11:00-12:30

#### **Creative practice as archive**

*Melinda Hinkson (Deakin University)*

This presentation reflects on my research with Warlpiri visual culture collections — the material outcomes of eight decades of creative practice by one central Australian Aboriginal community. It begins with a critical reflection on the recent emergence of repatriation as a new moral frame and stimulus for humanities scholars working with indigenous communities. It considers the ambivalence that often greets the 'return' of object-based collections to the places where they were made. The paper hones in on a particular form of creative practice that occurs at the interstices of cultural worlds; a fusion of sense making, aesthetic pleasure and attempted cross-cultural communication. Following the trajectory of objects — from the hands of makers, to those of the anthropologist, to the museum — a complex interplay of conflicting temporalities is revealed. The paper asks what transformations occur when practice becomes archive? What are the methodological potentialities and constraints on taking up an archive and reactivating it as practice? In what ways can research that is alive to such questions contribute to a reinvigorated public anthropology?

#### **Co-creating knowledge forms**

*James Leach (University of Western Australia)*

My contribution will describe some recent work with diverse practitioners contributing to their modes of self-presentation and the representation of the knowledge forms that they generate. I report on the use anthropological methods (understanding context, gauging assumptions, and introducing comparative material) to provide an engaging collaborative space for such actors to develop interventions appropriate to their intentions. In the process, the possibilities these kinds of close working relationships provide to understand social forms and creative practice become apparent.

#### **Meaning before medium: deexceptionalising 'creative practice' as a modality for knowing**

*Aaron Corn (The Australian National University)*

Over the past half-century, the phenomenological writings of Maurice Merleau-Ponty (1964) have challenged Anglophone scholars to think of human cultural expressions as products of our sensory entwinings with the world, and the meanings we ascribe to them as inseparable from our own existence within it. Within the academy, it is the medium of text through which our observations of lived experiences are primarily codified, disseminated and evidenced as veracious representations of our contributions to human knowledge. Yet in the wake of European colonisation in countries such as Australia, this mode of knowledge production has all but displaced preexisting Indigenous systems for recording, communicating and evidencing knowledge of the observable world. I contend that the intertwined songs, dances and designs through which Australian Indigenous knowledges are classically codified are no less capable of supporting fact than books, journals and spreadsheets, and show how contemporary Indigenous knowledge-holders can be engaged as equal partners in producing new knowledge by surpassing the academy's default relegation of such media into exceptionalising categories such as 'creative' and 'practical'. Just as Merleau-Ponty theorises that our construction of meaning is inseparably entwined with our sensory perceptions, I show how gnosis and praxis are similarly inseparable in Australian Indigenous modalities of thought, through which knowing is largely understood to be a necessary product of doing. Ultimately, I contend that a perceptual reconfiguration of this kind is essential for the formation of a 'creative public anthropology'.

13:30-14:30

### **Short (5mins) presentations and roundtable (wider panel)**

This includes Tammy Law, Ruth Gibbons, Meagan Wilson, Melinda Herron, Polly Stanton and participants from the film stream - some filmmakers also intend to make five-minutes presentations on practice during this workshop. Full abstracts for all participants are available from the conference website.

#### **Away from home: a visual research project exploring the ideas of community, home and migration through the transnational lives of Burmese families.**

*Tammy Law (RMIT)*

Away From Home engages in the lived experiences of displacement from the perspectives of transnational Burmese family members. Through ethnographic approaches, this series of documentary photographic works develop new understandings of the complexities of being a refugee both at home and away.

#### **Self representation: sharing stories and communicating the everyday**

*Ruth Gibbons (Massey University)*

In this provocation I raise questions around collaborative practice and technologies (Photoshop, Digital Animation, Sound editing and Film) used as both sensory method and intersubjective representation. Using my existing research I propose that this creates a between (Stoller 2009:96) where collaborators navigate representations of their experiences alongside their interpretations of the future audience.

#### **Uncovering the complexities of ethnographic data through art making**

*Meagan Wilson (Monash University)*

“We lack the language to articulate what takes place when we are in fact at work. There seems to be a genre missing”: Following Geertz (1995:44), the creation of ‘ethnographic’ art complemented the writing of my thesis on emotional trauma in migrant women.

#### **Representing the over-represented and mis-understood: ethnography in a marginalised school**

*Melinda Herron (University of Melbourne)*

In this ‘sound-bite’ age, how do we as anthropologists communicate nuance in succinct and accessible ways to mitigate the risk of inadvertently verifying assumptions about marginalised, ‘over studied’ groups? Using creative performance about teenagers in a disadvantaged school, this provocation explores how we might activate stories in productive, practical ways.

#### **Recording the field: audio-visual art as data collection**

*Polly Stanton (RMIT University)*

Can audio-visual art works be utilised as a device for mapping place and environment? This paper considers the modes of artist sound and film practice as a site for anthropological research and data collection, as well as a creative tool for more traditional forms of research.

# List of participants: convenors, chairs, discussants and presenters

Abid, Sufyan -- Rel02	Betz, Elisabeth -- Ethn01
Abidin, Crystal -- Dwe03	Betz, Stephanie -- PGSTem
Adhikary, Priyanka -- Imm02	Birch, Tony -- Plenary discussion
Ahmad, Irfan -- Rel02	Birdsall-Jones, Christina -- Imm01
Alexander, Jennifer -- Dwe01	Bolesta, Robert -- Ethn05
Alexeyeff, Kalissa -- Ethn02	Bowden, Vanessa -- Tem01
Allen, Lindy -- Ethn05	Boyd, Bill -- Land06
Altman, Tess -- Cit03	Bräuchler, Birgit -- Tem01
Anam, Md Mujibul -- PGSMed	Brophy, Jane -- Imm03
Anderson, Drew -- Ethn03	Brough, Mark -- PGSMed
Anderson, Esther -- PGSDwe	Brown, Bernardo -- Rel03
Ang, Sylvia -- Hier02	Brown, Julia -- PGSMed
Aquino, Danielle -- Med02	Bulloch, Hannah -- Hier04
Araujo, Natalie -- Ethn02	Bunn, Matthew -- Tem03
Armytage, Rosita -- Hier04	Burbank, Victoria -- Med02
Aryal, Rosi -- Hier04	Busse, Mark -- Dwe01
Askland, Hedda Haugen -- Tem01	Cameron, Sarah -- PGSMed
Babidge, Sally -- Cit01	Cao, Nanlai -- Rel03
Baer, Hans -- Tem02	Carr, Ashley -- Hier01
Balaton-Chrimes, Samantha -- Land02	Chang, Ying-Cheng -- Rel03
Bandara Pathirage, Jagath -- Rel03	Channa, Abdul Razaque -- PGSHier
Banwell, Cathy -- PGSMed	Chapman, Elizabeth -- Land03
Barber, Marcus -- Cre01	Chassagne, Natasha -- PGSEthn
Barber, Pauline Gardiner -- Cit01	Chaudhry, Peter -- Hier04
Barnes, Susanna -- Med03	Cheema, Hina -- Rel02
Barnett - Naghshineh, Olivia -- Dwe01	Cheng, Andrew Yu Su -- Cre01
Barry, James -- Imm02	Chenhall, Richard -- Med02
Barua, Apu -- PGSRel/Cre	Cleghorn, Jocelyn -- Ethn03
Basnayake, Prabhathi -- Med01	Close-Barry, Kirstie -- Land02
Batty, Philip -- Ethn05	Cojocar, Claudia -- Imm02
Bell, Markus -- Rel03	Colon-Cabrera, David -- Med01
Bennett, Linda -- Hier03	Commerer, Jared -- PGSEthn
Berrios, Violeta -- PGSTem	Cone, Tiffany -- Rel03

Connelly, Karen -- PGSTem	Eipper, Chris -- Cre01
Constantine, Ruth -- Dwe02	Eipper, Declan -- Cre01
Corn, Aaron -- Cre01	Erasaari, Matti -- Tem05
Correa-Velez, Ignacio -- PGSMed	Espig, Martin -- Land06
Cox, Elizabeth -- Dwe01	Eves, Richard -- Med05
Cox, John -- Hier02	Fatnowna, Marlia -- Med01
Cummings, Carmen -- Ethn03	Fijn, Natasha -- Cre01
Cupitt, Rebekah -- Tem01	Filer, Colin -- Land01
Curran, Georgia -- Ethn05	Finis, Kenneth -- Imm01
Curry, George -- Land03	Fitz-Henry, Erin -- Land01
Daffodil, Joseph Anton -- Med01	Foale, Simon -- Land03
Dahlgren, Kari -- PGSHier	Friderichs, Mascha -- Med02
Dalley, Cameo -- Tem05	Gabriel, Jennifer -- Land01
Darwish, Siad -- Land02	Gallois, Arnaud -- Tem02
Davies, Sharyn -- Hier03	Gannon, John -- PGSRel/Cre
Davis, Richard -- Cit01	Gesch, Patrick -- Tem03
Dawson, Andrew -- Hier01; Imm02	Ghosh, Gautam -- Tem05
Deb, Seema -- Med01	Gibbons, Ruth -- Cre01; Tem03
Deger, Jennifer -- Cre01	Gilberthorpe, Emma -- Land01
Dembinsky, Melanie -- Med03	Gilbertson, Amanda -- Hier02
Demian, Melissa -- Tem05	Gillespie, Kirsty -- Land01
den Exter, Kristin -- Land06	Gillespie, Patricia -- Hier01
Dennis, Simone -- Med01	Gillot, Robyn -- PGSHier
Diner, Shai -- PGSHier	Gonzalez-Agüero, Marcela -- Med03
Dominy, Michèle -- Land02	Goodwin, Mitch -- Tem01
Doron, Assa -- Tem05	Goodwin-Hawkins, Bryonny -- Hier01
Downey, Greg -- Plenary	Goonetilleke, Maithri -- Med01
Drummond, Kate -- Med01	Green, Paul -- Hier01
Dundon, Alison -- Hier04	Gregory, Chris -- Dwe01
Durey, Angela -- Med01	Gressier, Catie -- Land03
Dwyer, Peter -- Land01	Guddemi, Phillip -- Ethn04; Land01
Earl, Catherine -- Imm01	Guinness, Patrick -- Land02
Edwards, Ferne -- Land03	Hadravova, Lenka -- PGSDwe
Eickelkamp, Ute -- Ethn04; Plenary discussion	Hage, Ghassan -- Plenary discussion



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Hall, Ben -- Rel01	Jakimow, Tanya -- Rel02
Hancock, Tayla -- Med03	Jakob, Lina -- Med05
Harrington, Morgan -- Cit01	Jeffrey, Craig -- Tem05
Hartono, Hanny Savitri -- Hier03	Jinnah, Zaheera -- Rel03
Hashimoto, Eri -- Rel04	Job, Sebastian -- Rel04
Haslam Mckenzie, Fiona -- Dwe03	Joshua, Angelina -- Med02
Hawkins, Mary -- Land02	Jurjevic, Vesna -- Imm02
Haynes, Chris -- Ethn03	Kabanoff, Sarah -- Med01
Healy, Chris -- Plenary discussion	Kahn, Joel -- Rel02
Hegarty, Benjamin -- Tem04	Kakuma, Ritsuko -- Med03
Held, Sarah -- Ethn05	Kapferer, Roland -- Ethn04
Hemer, Susan -- Med05	Kariippanon, Kishan -- Med02
Herbst, Pauline -- Cre01; Med04	Kaur, Jas -- Imm01
Herron, Melinda -- Cre01; Ethn03	Kavedzija, Iza -- Hier01
High, Holly -- Rel01	Keil, Paul -- Rel01
Hinkson, Melinda -- Cre01	Kenema, Simon -- Land02
Hoang, Lan Anh -- Dwe01	Kipnis, Andrew -- Tem05
Hoath, Aileen -- Dwe03	Koczberski, Gina -- Land03
Hoffstaedter, Gerhard -- Cit03; Plenary	Köhne, Michiel -- Land06
Holcombe, Sarah -- Cit01	Kouteinikova, Inessa -- Ethn05
Holmes, Tass -- Med03	Kristy, Susanne -- Imm01
Hoogenraad, Henrike -- Hier04	Kuehling, Susanne -- Tem02
Hooper, Ainslee -- PGSTem	Lambek, Michael -- Keynote
Horan, Jane -- Dwe03	Langsford, Claire -- Ethn02
Horst, Heather -- Dwe03	Lau, Sin Wen -- Rel03
Houston, Christopher -- Rel02	Law, Tammy -- Cre01
Howland, Peter -- Hier02	Le Meur, Pierre-Yves -- Land01
Huennekes, Josee -- Cit03	Le, Hoang Anh THu -- Tem04
Huggins, Bibiana -- Cit01	Le, Yen -- Med05
Hukula, Fiona Sonia Karejo -- Dwe01	Lea, Tess -- Dwe03; Plenary; Plenary discussion
Hundleby, Irene Karongo -- Ethn01	Leach, James -- Cre01; Ethn04
Hunter, Assunta -- Med03	Leary, Andrew -- Dwe02
Hunter, Cynthia -- Med01	Lee, Helen -- Ethn02
Irving, Lisa Siobhan -- Rel02	Leo, Daniel -- Land04

Leu, Jodie -- PGSMed	McKenzie, Lara -- Hier04
Lewis, Brigitte -- Ethn02	McMichael, Celia -- Med04
Lewis, Gareth -- Land04	McNamara, Thomas -- Rel04
Lloyd, David -- Land06	Mee, Wendy -- Rel02
Long, Debbi -- Med01	Meher, Mythily -- Ethn03
Lorenzana, Jozon -- Hier02	Michel, Thomas -- Land04
Low, Mitchell -- Cit01	Millard, Adele -- Ethn03
Luke, Hanabeth -- Land06	Millie, Julian -- Rel02
Mabefam, Matthew Gmalifo -- Rel04	Mimica, Jadran -- Ethn04
Macdonald, Fraser -- Rel01	Minnegal, Monica -- Ethn04; Land01
MacGregor, Casimir -- Imm03	Mishor, Zevic -- Rel04
Macintyre, Martha -- Lecture; Med03	Missbach, Antje -- Cit03
Maclean, Neil -- Med03	Molland, Sverre -- Imm03
MacMillan, Angela -- Land01	Morgain, Rachel -- Rel01
MacRae, Graeme -- Land03	Mosca, Francesca -- Dwe02
Makki, Muhammad -- Land06	Mosko, Mark -- Ethn01
Makowski, Jenna -- Ethn03	Muecke, Stephen -- Plenary discussion
Mandel, Savannah -- Land03	Munro, Jenny -- Med05
Manderson, Lenore -- Med01	Munsie, Megan -- Imm03
Mannitz, Sabine -- Cit01	Murdolo, Adele -- Med01
Marshall, Jonathan -- Tem01	Musharbash, Yasmine -- Dwe03
Martin, Richard -- Dwe03	Naafs, Suzanne -- Dwe03
Mason, Paul -- Med04	Nayral, Melissa -- Land02
McAlpine, Sita -- PGSRel/Cre	Neikirk, Alice -- PGSDwe
McAullay, Dan -- Med01	Niner, Sara -- Hier03
McCall, Grant -- Ethn01	Nisa, Eva -- Rel02
McCarthy, Annie -- Tem05	Nyman, Fredrik -- Med03
McCarthy, John -- Land03	Oliver, James -- Cre01
McCarthy, Sidrah -- PGSEthn	Onnudottir, Helena -- Cit01
McCartney, Patrick -- Tem05	Openshaw, Kathleen -- PGSEthn
McCormack, Fiona -- Tem02	O'Toole, Michelle -- PGSDwe; PGSEthn; PGSHier; PGSMed; PGSRel/Cre; PGSTem
McDougall, Debra -- Rel01	Ottosson, Åse -- Hier02
McGavin, Kirsten -- Ethn01	Pahor, Tracey -- Hier04
McGrath, Pamela -- Land04	

Pakasi, Diana -- Ethn02  
 Palmer, Lisa -- Med03  
 Patel, Jai -- Cit02  
 Perkins, Daniel -- Rel04  
 Pertierra, Anna Cristina -- Dwe03  
 Peters, Robbie -- Imm01  
 Petersen, Alan -- Imm03  
 Phillips, Tarryn -- Med04  
 Pilbrow, Timothy -- Ethn03  
 Pink, Sarah -- Cre01; Dwe03  
 Platt, Maria -- Hier03  
 Ponnampalam, Shalini -- Med01  
 Presterudstuen, Geir Henning -- Ethn02  
 Provis, Rene -- Land01  
 Quiazon, Regina -- Med01  
 Quillinan, Sarah -- Imm02  
 Quilty, Emma -- Rel04  
 Rajkumari, Nonibala -- Imm01  
 Ramsay, Georgina -- Tem03  
 Rasch, Elisabeth -- Land06  
 Raudon, Sally -- Cit02  
 Reidy, Eugenie -- Ethn03  
 Reuter, Thomas -- Land03  
 Richards, Sarah -- Med05  
 Riles, Annelise -- Keynote  
 Ritchie, Isa -- Land03  
 Rivera-Puddle, Catherine -- PGSRel/Cre  
 Rocha, Cristina -- Rel04  
 Rodd, Robin -- Cit01  
 Rooney, Michelle -- Dwe01  
 Rose, Michael -- Rel04  
 Rousseau, Benedicta -- Tem02  
 Rugunanan, Pragna -- Rel03  
 Saenong, Faried F -- Rel03

Sakai, Minako -- Rel02  
 Salter, Kara -- PGSDwe; PGSEthn; PGSHier; PGSMed;  
 PGSRel/Cre; PGSTem  
 Sandy, Larissa -- Imm02  
 Scheper-Hughes, Nancy -- Keynote; Plenary  
 Schubert, Violeta -- Rel04  
 Schuster, Caroline -- Ethn02  
 Schwoerer, Tobias -- Land01  
 Scott, Emma -- Cit01  
 Scott, Michael W. -- Rel01  
 Sen, Rukmini -- Hier04  
 Senay, Banu -- Rel02  
 Senior, Kate -- Med02  
 Shakuto, Shiori -- Tem04  
 Sharp, Timothy -- Dwe01  
 Sharrock, Dena -- Tem03  
 Shore, Cris -- Cit02  
 Skrzypek, Emilia -- Land01  
 Slack-Smith, Linda -- Med01  
 Smith, Alexandra -- Med03  
 Smith, Cassie -- Med04  
 Smith, Will -- Land02  
 Spagnoletti, Belinda -- Hier03  
 Stanton, Polly -- Cre01  
 Stead, Victoria -- Land02  
 Stockey-Bridge, Michaela -- Imm03  
 Stolte, Gretchen -- Ethn05  
 Sudana, Traci -- Med05  
 Swee, Hannah -- Dwe03  
 Tan, Gillian -- Ethn04  
 Tan, Sherman -- Hier04  
 Tanada, Saki -- Tem04  
 Taylor, Ann -- Med01  
 Taylor, John -- Med04

Taylor, Philip -- Rel03	Yeh, Shu-Ling -- Rel03
Team, Victoria -- Med01	Zainuddin, Zainil -- Land03
Thomas, Steve -- Cre01	Zhang, Angela -- Tem03
Tickle, Madeleine -- Med01	
Timmer, Jaap -- Ethn03; Rel01	
Tomlinson, Matt -- Rel01	
Tong, Benny -- Tem04	
Toussaint, Marie -- Land02	
Toussaint, Yann -- Land02	
Trigger, David -- Ethn03	
Trnka, Susanna -- Med04	
Turner, Karen -- Rel02	
Underwood, Mair -- Med03	
Van Dinther, Kristine -- PGSMed	
Van Heekeren, Deborah -- Rel01	
Venkateswar, Sita -- Rel02	
Verran, Helen -- Ethn04	
Vincent, Eve -- Rel01	
Walker, Harry -- Ethn04	
Wang, Yiran -- Ethn02	
Watt, Elizabeth -- Hier02	
Webb, Sarah -- Hier04	
Westendorp, Mariske -- Tem05	
Whittaker, Andrea -- Med01	
Wieringa, Saskia -- Hier03	
Wilson, James -- Med05	
Wilson, Meagan -- Cre01	
Winter, Heather -- Rel04	
Wissing, Kirsty -- Land01	
Witchard, Alison -- Tem04	
Wolfe, Patrick -- Plenary discussion	
Wright, Gail -- PGSDwe	
Yasi, Kinagita -- Dwe01	
Yasunaga, Marie -- Ethn05	

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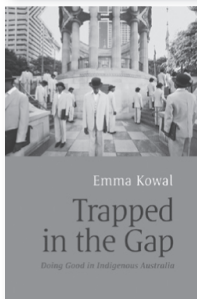
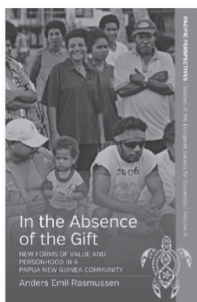
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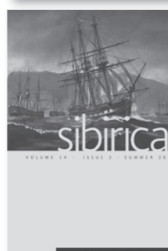
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-  2 Babel Building
-  3 Carillo Gantner Theatre
-  4 John Medley Building
-  5 Melbourne School of Design Building
-  6 **Old Arts Building**
-  7 Old Quad Building
-  8 **Union House** (Grand Buffet Hall)
-  The Clyde Hotel
-  Baillieu Library (printing)
-  Turner Theatre (films)

