

Life in an Age of Death | AAS2018 | 4-7 December 2018



James Cook University of Arts, Society and Education | The Cairns Institute

TIMETABLE

TUESDAY 4 DECEMBER

09:30-12:30 Native Title workshop, D3-054
 11.00-17.00 ANSA postgrad workshops, D3-063
 13:00-18:00 Reception desk open, A3-Foyer
 17:30-19:30 Island of the Hungry Ghosts, D3-054
 19:30-21:30 Reception & ERBERYEWEN, D3-Foyer

EVERY DAY

ANSA Creative showcase, D3

WEDNESDAY 5 DECEMBER

08:15-16:00 Reception desk open, A3-Foyer
 08:45-09:15 Welcome to country, A3-001
 09:15-10:45 Keynote: L. Bessire, A3-001
 10:45-11:15 Coffee/tea, A3-Foyer
11:15-13:00 Panel and Lab session 1
 13:00-14:00 Lunch, A3-Foyer
 13:00-14:00 #metooanthro workshop, D3-150
 13:15-13:45 Wiley Digital Arch. presn., A3-003
14:00-15:45 Panel and Lab session 2
 15:45-16:15 Coffee/tea, A3-Foyer
 16:15 -16:35 Wik Chaprah-Cha tru chath, D3-054
 16:40-18:00 Communicating anth., D3-Foyer

THURSDAY 6 DECEMBER

08:30-16:00 Reception desk open, A3-Foyer
09:00-10:45 Panel and Lab session 3
 09:00-10:45 Media Stream 1, D3-054
 10:45-11:15 Coffee/tea, A3-Foyer
 10:45-11:15 Book launch by J. Munro, A3-Foyer
11:15-13:00 Panel and Lab session 4
 11:15-13:00 Media Stream 2, D3-054
 13:00-14:00 Lunch, A3-Foyer
 13:00-14:00 ANSA AGM, A3-003
 14:00-15:30 Keynote: D. Kulick, A3-001
 15:30-16:00 Coffee/tea, A3-Foyer
 16:00-16:30 Requiem for the Reef, D3-Foyer
 16:30-18:30 AAS AGM, D3-054
 19:00- ... Party in Wharf One, Wharf St., 4870

FRIDAY 7 DECEMBER

08:30-14:00 Reception desk open, A3-Foyer
09:00-10:45 Panel and Lab session 5
 09:00-10:45 Media Stream 3, D3-054
 09:00-10:45 Roundtable "Eternal life...", A1-017
 10:45-11:15 Coffee/tea, A3-Foyer
 10:45-11:15 Artwork opening, Outside D3
 11:15-12:45 Keynote: K. Richardson, A3-001
 12:45-13:45 Lunch, A3-Foyer
 12:45-13:45 AAS inst. rep. meeting, A3-003
13:45-15:30 Panel and Lab session 6
 13:45-15:30 Media Stream 4, D3-054

AAS2018

Life in an Age of Death

**2018 Conference of the
Australian Anthropological Society**

**Co-hosted by the College of Arts, Society and Education and
The Cairns Institute, James Cook University**

4-7 December 2018 in Cairns, Queensland

CONFERENCE ORGANISERS

CONVENORS

Jennifer Deger and Robin Rodd

AAS2018 LOCAL COMMITTEE

Simon Foale, Kirsty Gillespie, Rosita Henry and Michael Wood

AAS Executive

Richard Vokes (President), Gregory Acciaioli (President Emeritus), Jennifer Deger (President Elect), Caroline Schuster (Secretary), Patrick Guinness (Treasurer), Gillian Tan (Ordinary Director), and Marcus Barber (Ordinary Director)

NomadIT – the conference administrators

Saskia Lillepuu and Triinu Mets
with Eli Bugler, Hugh Swann, Rohan Jackson and James Howard

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 JCU.

For those guests without Eduroam credentials, they can log on to a guest network to receive complimentary internet access:

SSID – AAS2018

Password – Life2018

Front page illustration: Notes to Basquiat (Death of Irony) 2002 © The Estate of Gordon Bennett

ACKNOWLEDGEMENTS

We acknowledge the Australian Aboriginal and Torres Strait Islander peoples as the Traditional Owners of the lands and waters on which this conference is held. We honour the unique cultural and spiritual relationship to the land, waters and seas of First Australian peoples and their continuing and rich contribution to James Cook University (JCU) and Australian society. We also pay respect to ancestors and Elders past, present and future.

There are many people to acknowledge for helping to pull this conference together. Many thanks to the Australian Anthropological Society for underwriting the conference and to the AAS Exec for providing guidance and moral support throughout the past year. We are grateful also to James Cook University for the provision of facilities and a waiver of venue hire costs and The Cairns Institute for facilities and support.

Special thanks to the following without whom we would not have had a conference:

Jennifer McHugh from The Cairns Institute, for logistical savvy and reliable good humour.

Lisa Stefanoff for her careful and yet bold curatorial vision for the media stream and associated labs.

Viktor Baskin Coffey, Sebastian Lowe and Matthew Buttacavoli, for creative and technical verve in the digital realm.

Leanne Bennett from the Gordon Bennett Foundation, for generosity and goodwill towards this conference and the ethos that inspires it.

Our volunteers: Rowena Bullio, Mathew Buttacavoli, Tracy Charles, Kristine van Dinther, Jasmine Gunther, Teneille Hielscher, Phil Kajons, Kristen Parkes, Jasmin Peer, Ashley Ristanto, Andrew Samuel, Ty Sheers, Hailey Solessmith, Simone Woest, Iris Zatloukal.

And extra thanks to Triinu, Saskia, Rohan and Eli from NomadIT, who made preparations run smoothly, and hopefully, will make us all look good on the day.

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Welcome address from the Life in an Age of Death conveners

It our pleasure to welcome you to the Cairns campus of James Cook University for the Australian Anthropological Society (AAS) 2018 conference *Life in an Age of Death*.

Please join us in acknowledging the fact that sovereignty was never ceded, and this event is held on and around the traditional lands of the Djabugay, Yirrganydji and Gimuy Yidinji peoples.

The ongoing and largely unacknowledged symbolic and physical violence of Australia's colonial process is one of several death fronts that frame possibilities for living in the contemporary world which this conference seeks to engage. We believe that the region of North Queensland is a particularly appropriate site to bear witness to a number of domains of death implicit in contemporary Australian life, including industrial-scale animal cruelty, anthropogenic (reef) ecocide, and the securitarian footprint associated with Australia's off-shoring of military violence.

We hope that the critical and creative works across the panels, labs and screenings in this conference generate lively debate on pressing questions of global and local concern, and that these debates challenge participants to imagine socially and ecologically just ways of co-existing with others.

Our three keynote speakers address complementary aspects of the conference theme.

Lucas Bessire draws on his work on U.S. aquifer depletion to ask "How might ethnographic knowledge suggest ways beyond the conjoined crises of ecologies, democracies and hermeneutics that define the contemporary?"

Kathleen Richardson considers whether extending a notion of personhood to robots would represent a "new culture of life where

WELCOME

humans and nonhumans coexist as equivalent beings...[or] a culture of death where all are encased in an 'Iron Cage' held together under a new constitution of property relations?"

Don Kulick situates the death of a Sepik River language in Papua New Guinea in the context of a global wave of language extinctions, exploring what language death means for the final few who still speak it.

The conference is hosted by James Cook University's anthropology program, which is administratively homed in a Department of Social Sciences (along with Archaeology, Criminology, Political Science, and Sociology). We are proud to maintain a lively anthropology program in the face of the current challenges to Australia's university sector. JCU anthropology staff conduct research in Australia, the Pacific, Latin America, and South East Asia. JCU staff and postgraduate students work on a range of topics relating to art and cultural heritage, museum studies, performance, indigeneity, political ecology, critical development studies, environmental anthropology, sensuous ethnography, memory, citizenship and democracy.

We would like to thank all participants for your intellectual, creative and practical contributions to AAS2018, and we hope you have an enlivening time in Cairns.

*Jennifer Deger
Robin Rodd*

Welcome address from the Australian Anthropological Society (AAS) President

Let me join the conference convenors in acknowledging the traditional owners of the land on which this conference is taking place, and in paying our respects to their Elders past and present. Let me also join the convenors in acknowledging the other Aboriginal and Torres Strait Islander people who call this region home.

I am honoured as President of the Australian Anthropological Society to extend a warm welcome to all of the delegates and other participants in this year's annual conference. This is the first time that the AAS conference has come to James Cook University since 2006, and it is a great pleasure to be back on this wonderful campus, and in this unique part of the world. If – as we all anticipate – this year's conference is as intellectually vibrant and engaging, and as much fun, as that last meeting was 12 years ago, then we are all in for a fantastic few days.

This year's conference theme, *Life in an Age of Death*, gives us the opportunity to reflect upon one of the fundamental aspects of human existence, one which is shared with all other forms of organic life: death. Anthropologists have long found death to be something which is 'good to think with' and have long produced empirically rich, and theoretically engaging, studies of the subject. One immediately thinks of nineteenth century anthropologists' symbolist studies of mortuary rites, of the *Année School's* early structuralist takes on mortuary institutions, of Marxist anthropologists' later interpretation of funerary rituals as a form of ideology. Although quite different in focus and orientation, it is worth pointing out that one feature all of these writings had in common was an emphasis upon the ways in which death is always and everywhere socially generative – in that

WELCOME

just as it inevitably involves closures and endings, so too it invariably generates new beginnings, and possibilities as well.

Even in the context of such a rich anthropological canon on ‘death and the regenerative of life’ (to borrow the title of Bloch and Parry’s famous 1982 collection), there is still a sense in which the current historical moment demands so much more of anthropology on this subject, and to give further consideration to how our contemporary theoretical sensibilities may provide further insights into everything from: state-orchestrated assassinations, to global pandemics, to of course, anthropogenic climate change. I have no doubt that the many panels and talks taking place at this conference will rise to this challenge, and will greatly extend our understanding of these and other subjects – showing how, at the same time that they produce such destructive effects, they also generate new relations, practices, and imaginaries for the future.

Finally, I would like to thank the convenors, Jennifer Deger and Robin Rodd, for all of their extraordinary hard work in bringing about this year’s conference. I would also like to thank all of their academic and administrative colleagues, and all of the JCU students, who contributed to the efforts of the conference organizing committee. Let me also thank the NomadIT team, Triinu Mets, Saskia Lillepuu and Rohan Jackson and for all of their fabulous work (as ever). Thanks especially, though, to all of the keynote speakers, performers, paper presenters, discussants, chairs, volunteers, and audience members, who are contributing to this event. I wish you a highly productive, and enjoyable, week, and just remember to watch out for those crocodiles!

*Richard Vokes,
Australian Anthropological Association*

Theme: Life in an age of death

During the first decades of the twenty-first century, the proliferation of life as a generative possibility has become marked by the spectre of death, closure, denial and ends. Ours is an era of precarity, extinction, militarised inequality, a boundless war on terror, the waning of democracy and emancipatory struggle, and rising consciousness of consumer complicity in industrial scale animal suffering. Artificial intelligence and post-human technology-flesh interventions have become sources of existential threat to be secured against, rather than means of freeing, or otherwise expanding life. Mbembe (2003) first developed the notion of necropolitics in relation to 'assemblages of death', zones where technology, economy and social structures bind together to reproduce patterns of extreme violence. Following Foucault, he envisaged a distribution of the world into life zones and death zones. While we can readily identify zones of life and death on these terms, the imaginaries of death have increasingly colonised life zones.

This conference seeks to embrace this moment in history in all its roiling complexity, challenge and specificity. The panels, keynotes and creative streams of *Life in an age of death* asks what accounts for this current interest in the spectre of Death in the anthropological imagination? What sorts of life—social, cultural, technological, creative—emerge in spaces pregnant with death and other life-ending spectres? What new horizons of fear, hope and possibility emerge? What kinds of new social formations, subjectivities and cultural imaginaries? What social and cultural forms might an affirmative biopolitics, where the power of life is regained from the spectre of death, take? What can anthropology specifically bring to these emergent and often-interdisciplinary zones of urgency? How might our methods, theories and orientations be re-tooled and re-energised for these shadowed times?

Screen/Media/Art program's curatorial statement

This year's Screen/Media/Art program is presented through a set of screening, listening and experience Labs, video and audio installations, a large interactive media touch-table and the conference's special opening event featuring the international award-winning film *Island of the Hungry Ghosts*.

At this moment of radical planetary danger, destruction and ruin, the conference theme provides a powerful curatorial provocation. Running throughout the conference the Screen/Media/Art program tethers the multiple forces of risky feature length documentary making, critical-political national cinema remix, emerging northern Australian experimental media art, new Australian, US and European student works, collaborative video-making as advocacy in South America, looped eco-acoustic and video installations, interactive touchscreen projects, and a new intercultural immersive Australian VR project that channels creation forces within and between ancient cosmologies. This assemblage of different genres, styles and forms is offered as a profane illumination of the importance of non-literary multi-sensory post-'visual' cultural critique, and story for re-imagining contemporary anthropology.

We hope that everyone can take some time with at least some of these works.

Ripples intersect. New angles for viewing, hearing, thinking and feeling take shape. Crisis. Radical hope. Sensory reload. Action. Transformation. Political remix.

Program curators:
Lisa Stefanoff and Jennifer Deger

Practical information

Using this program

While the conference aims to get to the bottom of managing life in an age of death, this *Practical information* chapter explains how to manage your life in the time of the conference.

The general *Timetable* on the inside front cover gives a quick overview of when receptions, keynotes, panel sessions, labs and other events will take place during the conference. The *Events and meetings* chapter 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 party, etc.

The full academic program combined with the events section is presented chronologically in the *Daily timetable* section, which shows what is happening when and where at any given. The *Daily timetable* can then be cross-referenced with the *Panel and paper abstracts* that lists the panels in numerical sequence and the papers in the order they will be delivered. This is followed by the chapter listing all the labs, *Laboratories*. The labs in the conference program are there to offer participants the possibility to move beyond the paper format and explore aspects of anthropological work that do not fit the traditional scholarly mould of 20-minute presentations in front of a more or less attentive audience; that require interaction, cooperation and improvisation. The descriptions of the keynote lectures and the speakers' biographies can be found in the *Keynote lectures* chapter. The final chapter, *Screen/Media/Art program*, brings together all the events, labs and film screenings within the conference that are part of the Screen/Media/Art program.

At the rear of the book, there is a *List of participants* to help you identify the panels and labs in which particular colleagues will convene/discuss/present their work. Following this index is the *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 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

Six 105-minute panel sessions have been scheduled from 5 to 7 December, two sessions per day. Note that panel session start times differ over the days: 11:15 and 14:00 on Wednesday; 09:00 and 11:15 on Thursday and 09:00 and 13:45 on Friday. Most panels include one to two sessions, depending on the number of accepted papers, with up to five papers per session, and up to ten papers a day. However, the **P05 ANSA Postgraduate panel** will run over two days: two sessions on Wednesday and one on Thursday morning.

We are using 12 panel rooms at a time, so any one panel is up against that number of alternative labs and panels. **The times and locations of each panel session** are shown in the respective abstract section, in the grid on the rear inside cover, and in the *Daily timetable*.

Timing of individual papers

In order to improve the conference experience for those delegates who like to panel-hop, convenors were asked to indicate the distribution of papers across the panel sessions and we've marked those session breaks in the printed (but not online) program. In most panels, the time allocated per paper will be approximately 15 to 20 minutes, but this may vary depending on how the convenors have structured their sessions.

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.

AAS2018 conference venues

The Cairns Campus of James Cook University (address: 1/14 88 McGregor Rd, Smithfield QLD 4878) is located 15 kilometres north of the Cairns central business district, in the suburb of Smithfield. Also located on the campus grounds are Queensland Tropical Health Alliance (QTHA) facilities, Australian Tropical Herbarium (ATH), the Australian Tropical Forest Institute (ATFI), JCU Dental, and The Cairns Institute.

The campus is fairly compact, easy to navigate, and the buildings we'll be using for the conference are clustered together in one area. The opening film-keynote and the drinks reception, as well as the media stream and the AAS AGM will all take place **at The Cairns Institute (D3 on the campus map)**. The keynote venue, the book exhibit and the space for lunch will all be in building **A3 (Crowther Theatres)**, while panels and labs will be divided between **A1 (Chancellery Building)**, **A3 (Crowther Theatres)**, **A4** and **D3 (The Cairns Institute)**.

Catering

All the conference catering (opening reception, tea/coffee, lunches, and banquet) is mindful of the dietary requirements you indicated when registering for the conference (vegan, vegetarian, food allergies). Food will be served in the foyer area of building **A3 (Crowther Theatres)**.

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 Crowther Theatres foyer, the Reception desk is staffed by volunteers, most of them students of JCU. On arrival at the Reception desk you will have been given this book and your conference badge. If you bought a ticket for the conference party when you registered, this will be printed on the badge (a cocktail icon).

The desk will be open: Tue: 13:00–18:00; Wed: 08:15–16:00; Thu: 08:30–16:00; Fri: 08:30–14:00.

Conference team

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

AAS2018 conference office (NomadIT)

All financial arrangements must be dealt with by NomadIT's Saskia or Triinu in the conference office located in the **Crowther Theatres** building, in **A3-002**.

Emergency contact details

During the Conference, emergency messages should be sent to admin@aaconf.org. A representative of NomadIT can be contacted in emergency situations on the **Australian number +61 0497 808761** or UK mobile phone +447482613951 (Triinu Mets) and Estonian mobile +372 53027202 (Saskia Lillepuu).

The official number to contact Emergency services in Cairns is **000 (zero, zero, zero)**.

Printing

If you need to print your conference paper, a boarding pass or other documents this can be done for 30c per page at the NomadIT/Conference office in **A3-002**.

Getting around in Cairns

Bus to party in Wharf One

There will be a bus from The Cairns Institute to the party departing 18.30 after the AGM on Wednesday 6th.

Taxis and Uber

There are plenty of taxis available particularly in the city's key entertainment districts. It's worth booking a taxi for the busiest periods, such as Friday and Saturday nights.

Taxis are available from the main taxi rank in City Place or along The Esplanade outside of McDonalds or outside the Reef Casino.

Uber is also widely used in Cairns and can also be used for pick-ups and drop-offs to the airport.

The most widely used taxi company is Cairns Taxis, you can book online or by phone:

<https://cairnstaxis.com.au/>

Ph: 4048 8333

Public transport

The bus service in Cairns is provided by Sunbus and services the suburbs, beaches and city with nearly all routes starting at the Cairns City Mall.

Routes 110, 111, 112, 122 and 123 stop at James Cook University and are a reliable and cheap way to get around.

Running daily, the timetables for each of the bus routes can be found at most hotels and bus stops, or can be downloaded from Sunbus:

<http://www.sunbus.com.au/cairns/bus-timetable/>

Cairns by bike

Cycling is a great way to get to JCU – it reduces related greenhouse gas emissions, traffic congestion and transport costs. JCU offers bicycle parking facilities across the Cairns campus: <https://www.jcu.edu.au/tropeco-sustainability-in-action/sustainable-campuses/sustainable-transport/bicycle-travel-at-jcu>

Bikes can be hired for a reasonable price from Cairns Bicycle hire:

<http://www.cairnsbicyclehire.com.au/a/Bicycle-Hire>

Cairns bikeroute maps can be found here: <https://www.cairns.qld.gov.au/region/tourist-information/things-to-do/cycle>

If you come by car: parking at JCU

The campus parking map is on page 22. Upon arrival to JCU Smithfield site please park in zones P1, P2, P5 (all day parking). In addition, you can park in P6 (4-hour parking) or in the section of P3 designated to 4-hour parking (the other half is for premium parking). Please note that the buildings on the campus map are named slightly different, A1 is A001, A2 is A002, and so forth. To see the parking map in colour, please visit https://maps.jcu.edu.au/pdfs/jcu_cns_trns_map.pdf.

If you use option 1, park as normal but ensure you have recorded your vehicle registration number as you will need this to input into the pay station located near the old bus stop.

Option 1: - Parking pay station 25c/hr

To pay for parking while on the Campus there is a parking pay station located at the old bus stop, (see map) the pay station is cashless and allows payment via Eftpos and does not require the ticket to be displayed at the car.

Follow the instructions at the machine, enter the vehicles licence plate number and it will print-off a receipt. This receipt does not have to be displayed at the car as the licence plate details are saved to the parking system so that the infringement system records a valid parking session for the vehicle.

If you use option 2, download the app prior and park as normal but swipe on once parked and swipe off upon departure.

Options 2: - Pay as you go App. 25c/hr

This is offered through CellOPark and is an App available to download for Apple and Android phones: <https://www.cellopark.com.au/Site>
This options allows visitors to pay for only the time they are on site.

Should you require further information on Campus Parking please click on the below link and follow the prompts. <https://www.jcu.edu.au/estate-directorate/campus-services/parking-@jcu/cairns-campus>



Book exhibit

The Book exhibit is located in the foyer space of Crowther theatres building (A3) alongside the catering areas and reception desk. The support of publishers is an important part of putting on the annual conference, so please do take the time to visit their stands, browse books and talk to their staff. The following publishers will be in attendance: Berghahn Books, Bloomsbury, Routledge, and Wiley.

Wiley will present their newest product, Wiley Digital Archives, which includes a fully searchable digitisation of the Royal Anthropological Institute archive, on Wednesday 5th during the lunch break.

Jenny Munro will present her latest book *Dreams made small: the education of Papuan Highlanders in Indonesia*, published by Berghahn Books, during the first coffee break on Thursday 6th.

This year we also have an independent bookseller from Brisbane participating – The Book Merchant Jenkins. They specialise in secondhand books, including rare and antiquarian books, from genres such as art, comics, ethnopharmacology, beat generation, counterculture, high quality non-fiction, academic and classical literature.

The hours of the Book exhibit will be as follows: Tue 13:00–17:00; Wed 8:30–16:15, Thu 8:30–16.00, Fri 8:30–14:00.



WILEY

THE BOOK MERCHANT JENKINS



NEW, USED, & ANTIQUARIAN
BOOKS BOUGHT & SOLD

BLOOMSBURY



Routledge
Taylor & Francis Group

Events and meetings

Every day

ANSA Creative showcase 2018

Upstairs in The Cairns Institute

Entrants in ANSA's Creative and Visual anthropology competition will be screened throughout the conference:

Warwuyun (Worry), Miyarrka Media 2017. Interactive touchscreen artwork.

Listening post: *Nightsapes of Cairns* (runtime 26:40), Matthew Buttacavoli and Sebastian J. Lowe.

Tuesday 4th December

09:30–12:30

Native Title workshop

The Cairns Institute, D3-054

The Centre for Native Title Anthropology will be holding a pre-conference Assembly.

Presentations:

- Adele Millard *Sea rights in Southern Australia*
- Natalie Kwok *Fishing rights*
- Ophelia Rubinich *Getting outsiders in: incorporation and the Native Title Group*

11:00–17:00

ANSA postgrad workshops

The Cairns Institute, D3-063

Join the Australian Network of Student Anthropologists for a day of informative and interesting workshops. N.B. Pre-registration was required!

11:30–12:30

ANSA Workshop 1 with Lisa Stefanoff

The Cairns Institute, D3–063

After ‘Visual Anthropology’: reframing critical ethnography through multiple media

‘Visual Anthropology’ is a diverse field of research projects, interpretive practices and ethnographic representations. Research focused on visual practices and the cultural and social lives of images sits alongside emergent multi-modal/multi-media experiments that attempt to unsettle the dominance of written analysis within the discipline. Thinking about ‘images’ remains caught in a sticky history of looking and writing. Films, animations and other audio-visual works still often subjugate their sonic and other sensory dimensions under the prevailing sign of ‘the visual’. In this talk I will explore the value of ‘visual anthropology’ in contemporary critical interpretive practice and discuss some of its productive tensions with Indigenous media, acoustemology, anthropologies of the senses, theories of creative collaboration and experimental museology. My aim is to open questions for students working with visual, audio/visual and other media and to provide a focused time together to explore participants’ queries about research design, practice and ‘outputs’ in this entangled field.

Lisa Stefanoff is an anthropologist, curator, media producer, writer and mother of two young children who has lived in the NT and worked with local mediamakers and artists for over 15 years. She worked as a producer and conducted PhD research at the Central Australian Aboriginal Media Association (CAAMA) from 2002–2006. A graduate of the New York University Department of Anthropology Program in Culture and Media and recipient of research funding from the Wenner Gren Foundation, AIATSIS and the ARC, she is currently a DECRA Fellow at the National Institute for Experimental Arts (NIEA), UNSW Art & Design and Honorary Research Associate at Charles Darwin University’s School of Creative Arts and Humanities. For the past decade Lisa has programmed the screen, media and art sections of the annual AAS conference. She is passionate about creating opportunities for a (post)visual anthropology to thrive in Australian universities and

public domains and currently chips away at this enterprise from Alice Springs.

12:30–13:30

Lunch for workshop participants

13:30–15:30

Workshop 2 with Lucas Bessire

The Cairns Institute, D3–063

Ethnographic writing and the horizons of critique

How can we write effectively with and against the perplexing conundrums of the contemporary? This open-ended conversation will explore different modes of anthropological engagement with the political present, and reflect on the radical potentials of ethnographic knowledge for politics, theory and people.

Lucas Bessire is an associate professor of anthropology at the University of Oklahoma whose work addresses extraction, power, and genre. He is the author of *Behold the Black Caiman: A Chronicle of Ayoreo Life* (University of Chicago Press, 2014) and creator of the Ayoreo Video Project (2017). Bessire is the recipient of various awards and fellowships, including from the American Council of Learned Societies, the Institute for Advanced Study, the National Science Foundation, the Reed Foundation, the Society for Cultural Anthropology, and the Wenner–Gren Foundation for Anthropological Research. He earned a certificate in documentary filmmaking and a PhD in anthropology from New York University. Currently, he is a Fellow at Harvard’s Radcliffe Institute for Advanced Study, where he is completing an auto-ethnographic account of aquifer depletion on the High Plains. The book project charts how people inhabit the imminent ends of groundwater in order to reflect more broadly on the defining conundrums of our political present and the potential of ethnography to cross divides.

15.30–16:00

Afternoon tea and networking

16:00–17:00

Workshop 3 with a panel of guest speakers

The Cairns Institute, D3-063

Post-PhD trajectories

Have you thought much about what comes after the PhD? Come and hear tips and tricks from academics who have recently completed their PhDs. Panelists will discuss ways current students can position themselves for the post-PhD world.

Speakers:

Cameo Dalley graduated with a PhD in Anthropology from the University of Queensland in 2012. She ran the Centre of Native Title Anthropology at the Australian National University from 2012–2015 and was the McArthur Postdoctoral Fellow in Anthropology at the University of Melbourne 2015–2018. She is now employed as a Research Fellow at Deakin University on an Australian Research Council Discovery Indigenous Project investigating the politics of recognition in a number of postcolonial settings.

Amanda Gilbertson completed her DPhil at the University of Oxford in 2012 and returned immediately to New Zealand. There she worked in local government for 18 months providing social and economic research to support policy making. She started a McKenzie Postdoctoral Fellowship at the University of Melbourne in 2014 and in 2017 moved into a new role at the same university as Lecturer in Youth and Contemporary India at the Australia India Institute. Her first book, *Within the Limits: Moral Boundaries of Class and Gender in Urban India* was published by Oxford University Press in 2017.

Caroline E. Schuster is a Senior Lecturer in the School of Archaeology and Anthropology at the Australian National University. Her current Australian Research Council DECRA (2017–2020) funded research on the anthropology of finance examines climate insurance and

environmental risk in Latin America. Her recent book, *Social Collateral: women and microfinance in Paraguay's smuggling economy*, was published with University of California Press in 2015. Before joining the ANU, she was a post-doctoral researcher at the Harvard Academy for International and Area Studies in the Weatherhead Center for International Affairs. She received her PhD from the University of Chicago in 2012.

Gretchen Stolte: since submitting her PhD in February 2013 at the Australian National University, Dr Stolte has been all over the place, obtaining international travel grants and working both within and outside of academia. She curated *Old Masters: Australia's Great Bark Artists*, a major exhibition at the National Museum of Australia which opened in December 2013 and which is now touring China. She worked on developing the OCCAMS collections database at ANU's Centre for Digital Humanities Research and wrote the manual in 2015. From 2015–2018, she was a research fellow on an ARC grant in charge of archiving the Aboriginal Artists Agency material, bound for the National Library of Australia. Currently, Dr Stolte is the Berndt Foundation Research Fellow at the University of Western Australia, where she is working on her first book (based on her thesis) which is under contract for publication for June 2019.

Catie Gressier: after receiving her PhD in 2011, Catie Gressier worked for 18 months in four simultaneous contracts: Associate Editor of *Anthropological Forum*; secretariat for the AAS/IUAES/ASAANZ joint conference; tutoring first year anthropology; and as an administrative assistant in the School of Humanities. She subsequently moved to Melbourne to take up a McArthur Research Fellowship, most years of which she worked part-time after having a daughter in 2013. In 2017, she won a Melbourne Research Grant, which enabled her to continue her research for a further 6 months, before returning to Perth for family reasons at the end of that year. In late 2017, she took on the role of Higher Degree by Research Education Coordinator at the University of Notre Dame Australia, in which capacity she continues today.

David Boarder Giles writes about waste, cities, and social movements. His current projects all explore the ways in which discarded surpluses – of people, places, and things – are circulated in “global” cities. His PhD from the University of Washington in 2013 is soon to be published as a book. *A Mass Conspiracy to Feed People: World Class Waste and the*

Struggle for the Global City is based on extensive ethnographic fieldwork in Seattle and several other cities in the United States and Australasia with dumpster divers, squatters, grassroots activists, homeless residents, and chapters of Food Not Bombs – a global movement of grassroots soup kitchens.

17:30–19:30

Opening film: *Island of the Hungry Ghosts* (2018) by Gabrielle Brady

The Cairns Institute, D3-054

Duration: 94 mins

In the middle of the Indian Ocean, 50 million red crabs make their ancient annual voyage from the jungle to the oceans edge, while thousands of asylum seekers are detained indefinitely in a high security facility. Poh Lin, a trauma counsellor living on the island, bears witness to the decline of those being detained. A lyrically political exploration of the power of story and ritual, *Island of the Hungry Ghosts* has been winning multiple awards on the festival circuit, including best documentary at the Tribeca Film Festival and the Adelaide Film Festival.

Screening to be followed by a video discussion with the director, Gabrielle Brady, and Poh Lin.

19:30–21:30

Opening night drinks reception featuring ERBERYEWEN

The Cairns Institute, D3-Foyer

The conference drinks reception will kick off with performances by ERBERYEWEN, West Papuan musicians and singers based in Darwin and Papua.

Wednesday 5th December

08:45–09:15

Welcome to country

Crowther Theatres, A3-001

Welcome to country by Jeanette Singleton, Yirrganydji Gurabana Aboriginal Corporation.

09:15–10:45

Keynote lecture: *Ethnographic responsibility in the age of depletion* by Lucas Bessire

Crowther Theatres, A3-001

How might ethnographic knowledge suggest ways beyond the conjoined crises of ecologies, democracies and hermeneutics that define the contemporary? To explore this question, the talk offers an experimental ethnographic account of aquifer depletion on the U.S. Great Plains. It charts how depletion accretes over generations to become a porous threshold of belonging indistinguishable from partisan and epistemic divides. In doing so, it offers a wider reflection on ethnography's capacity to illuminate anti-essentialist approaches to the social worlds emerging along frontiers of destruction and change.

Lucas Bessire is an associate professor of anthropology at the University of Oklahoma. His work addresses extraction, power, and genre across the Americas, in sites that include the Gran Chaco, the Great Plains and the Arctic. He is the author of *Behold the Black Caiman: a Chronicle of Ayoreo Life* (University of Chicago Press, 2014), creator of the Ayoreo Video Project (2017) and recipient of various awards and fellowships. While a 2018–19 Fellow at Harvard University's Radcliffe Institute for Advanced Study, he is completing an auto-ethnographic account of aquifer depletion on the North American High Plains. The book project charts how people inhabit the imminent ends of groundwater in order to reflect more broadly on the defining conundrums of our political present and the potentials of ethnography to cross divides.

13:15–13:45

Wiley Digital Archives presentation – digitisation of the Royal Anthropological Institute archive

Crowther theatres, A3–Foyer

Hear about Wiley's newest product, the Wiley Digital Archives, which includes a fully searchable digitisation of the Royal Anthropological Institute archive. See how Wiley Digital Archives can be used as a research and teaching tool and take a look how at this new resource provides access and discoverability to the RAI collection.

13:00–14:00

Open invitation to #metooanthro workshop: developing a policy on sexual assault & harassment

The Cairns Institute, D3–150

The #metooanthro collective, with support from AAS, are working to propose an update to the AAS Code of Ethics with a policy that: addresses the possibility of gendered and/or sexual violence in the field, and commits to zero tolerance of gendered and/or sexual violence in professional settings. With an eye to institutional and cultural change, this endeavour takes after the AAA's release of a comprehensive sexual harassment policy in June, 2018. All conference attendees are invited to this workshop to provide commentary and input on the developing draft.

16:15–16:35

Performance: *Wik Chaprah – Cha tru chath* (Wik Blood Speaks to You) by Fiona Wirrer–George Oochunyang

The Cairns Institute, D3–054

A 20-minute multi-modal performance narrative depicting a process of repatriation led and experienced by the descendant researcher. Using (but not limited to) spoken word, movement vocabulary and accompanying imagery *Wik Cha'Pra* will present through creative processes a contemporary song line depiction from an auto-ethnographical methodological standpoint. *Wik Cha'Pra* is in Wik language: *Cha Tru Chath'* is in (Alngith language). The title

demonstrates dual connection to both languages of Western Cape York as inherited through the researcher's maternal lineage.

Fiona Wirrer-George Oochunyang is a freelance performer, cultural educator, writer and choreographer descending from the Mbaiwum/Trotj, Alngith/Lininigithi Wikway and Wik Apalich Nations of Western Cape York. Currently in her second year of PhD studies she is also a casual on-line lecturer. Author of five publications and three stage plays her works have been showcased both nationally and internationally. In 2004 Fiona won the National David Unaipon Award for unpublished authors for her biography *Whispers of this Wik Woman*. In 2006 the play adaptation made its debut at the Judith Wright Centre for Performing Arts. Fiona was both playwright and actor among a cast of five. Fiona has been choreographer for the Cairns Indigenous Art Fair since 2015 with her most recent work as choreographer being the 2018 Gold Coast Commonwealth Games Indigenous Fashion Performance. She is the recipient of the prestigious JCU Indigenous Research Training Program Stipend (RTPSI).

16:40-18:00

Communicating anthropology

The Cairns Institute, D3-Foyer

This short open discussion event invites all participants interested in communicating anthropology and anthropological method to an audience outside of academia. Topics to be discussed include blogging and podcasting as a method of popular engagement. This event is hosted by the blogging and social media collective The Familiar Strange.

Thursday 6th December

09:00–10:45

Media Stream 1

The Cairns Institute, D3-054

Albatross (2018) dir. Chris Jordan, 97 mins

A multispecies love story about birds on Midway Island in the Pacific whose bodies are filled with ocean plastic and a photographer determined not to look away.

10:45–11:15

Book launch: *Dreams made small: the education of Papuan Highlanders in Indonesia* by Jenny Munro

Crowther Theatres, A3-Foyer

For the last five decades, the Dani of the central highlands of West Papua, along with other Papuans, have struggled with the oppressive conditions of Indonesian rule. Formal education holds the promise of escape from stigmatization and violence. *Dreams Made Small* offers an in-depth, ethnographic look at journeys of education among young Dani men and women, asking us to think differently about education as a trajectory for transformation and belonging, and ultimately revealing how dreams of equality are shaped and reshaped in the face of multiple constraints.

11:15–13:00

Media Stream 2

The Cairns Institute D3-054

The Ayoreo Video Project:

Ujirei (2017), dir. Mateo Sobode, 52 mins

Farewell to Savage (2017), dir. Lucas Bessire, 70 mins

Lucas Bessire will present two films from the Ayoreo Video Project.

Ujirei is an experimental film created by Ayoreo filmmaker Mateo Sobode that visually explores the forms of life generated despite and

through colonial violence in Paraguay. *Farewell to Savage* uses footage from the video workshop, a drone and archival footage shot by the filmmaker in this place a decade prior to craft a non-linear reflection on the power of visibility to provoke new ways of relating to the world, each other, and alternate versions of ourselves.

13:00–14:00

ANSA AGM

Crowther Theatres, A3-003

Join the ANSA Annual General Meeting over lunch, to discuss the year's progress, the future of ANSA, and vote in the new executive committee.

14:00–15:30

Keynote lecture: *The end: what it means when a language dies* by Don Kulick

Crowther Theatres, A3-001

Don Kulick will speak about the impending demise of Tayap, a Papuan language spoken in the Sepik region of Papua New Guinea, that currently has less than fifty active speakers. He has worked with Tayap and its speakers for over thirty years, and will describe the social and linguistic processes that have led to its dissolution. He will also ask what the death of Tayap means: in general terms, in relation to the current wave of language extinctions that are occurring across the globe; in specific terms, in relation to the people who are losing their ancestral tongue; and also in terms of how anthropologists and linguists might engage with a phenomenon like language death in our work.

Don Kulick is Distinguished University Professor of Anthropology at Uppsala University, Sweden, where he directs a multidisciplinary research program called Engaging Vulnerability. He has conducted extensive anthropological fieldwork in Papua New Guinea, Brazil, and Scandinavia, and has written and edited more than a dozen books on topics that range from the lives of transgender prostitutes in Brazil to the anthropology of fat. His most recent book, *A Death in the Rainforest: How a Language and a Way of Life Came to an End in Papua New Guinea*, will be published by Algonquin Books in 2019.

16:00–16:30

Performance: *Requiem for the Reef* by Leah Barclay

The Cairns Institute, D3–Foyer

Requiem for the Reef (2018) in an immersive surround sound performance that explores the past, present and possible futures of the Great Barrier Reef – one of the greatest natural wonders of the world. The work draws on local voices and ecoacoustic hydrophone (underwater) recordings submerging listeners in the sonic environment of this diverse and fragile ecosystem. The recordings are being used for biodiversity monitoring and are part of a large-scale interdisciplinary research project designed to explore sound as a call to action in ecological crisis. *Requiem for the Reef* reflects on acidification, extinction and the urgent need for interdisciplinary action.

Leah Barclay is an award-winning Australian sound artist, researcher and acoustic ecologist working at the intersection of art, science and technology. Her work has been commissioned, performed and exhibited to wide acclaim internationally by organisations including UNESCO, Ear to the Earth, the Smithsonian, Al Gore's Climate Reality and the IUCN. Leah is currently a research fellow at Griffith University with the Queensland Conservatorium Research Centre and Griffith Climate Change Response Program where she is leading a portfolio of research in acoustic ecology and climate action.

16:30–18:30

AAS AGM (Annual General Meeting of the Australian Anthropological Society)

The Cairns Institute, D3–054

Please join us for the 2019 Annual General Meeting of the Australian Anthropological Society. This is an opportunity to hear from our members and make decisions about the direction of the Society for the coming year.

Do you have ideas about how the AAS should respond to important current events? Want to hear more about the Society's support for member-proposed public anthropology projects? Would you like to see more events like Anthropology Day? Does the future direction of TAJA and the wider landscape of academic publishing interest you? These

are some of the exciting topics that we will be discussing at the AGM -- and we want to hear from you!

Any further queries about the Annual General Meeting of the AAS should be directed to the Secretary, Caroline Schuster (caroline.schuster@anu.edu.au)

18:30

Bus to Wharf One

The Cairns Institute

There will be a bus from The Cairns Institute to the party departing 18.30 after the AGM.

19:00-...

Party in Wharf One

Northern end of Trinity Wharf, Wharf Street, Cairns 4870

This year we have opted for a party with live music on the edge of the Trinity Inlet. In keeping with the theme of the conference the menu will feature vegan, locally sourced food and a chilled though not-quite-vegan welcome cocktail (both alcoholic and non-alcoholic).

Map: <http://wharfonecairns.com.au/contact-us/>

Friday 7th December

09:00-10:45

R03 Eternal life in the age of the anthropocene [Roundtable]

Chair: Miguel Vatter (Flinders University)

Discussants: Robin Rodd (James Cook University), Vanessa Lemm (Flinders University)

Chancellery Building, A1-017

The return of Franciscanism in contemporary high theory (Negri, Agamben) is not surprising coming in the age of the Anthropocene, whose intractable problems (from climate change to global financial

crises to pandemics) are conditioned by two factors against which Francis's ideal of "Highest Poverty" was protesting: first, the fact that our economic and legal frameworks are organized around subjective or individual rights that immunize the individual against demands formulated in terms of the common (Esposito); and, second, because the "pursuit of happiness" has been reduced to the expression of "private" or "individual" preferences organized by spontaneous orders or networks (Hayek). The Franciscan ideal of "Highest Poverty" put into question the path to "eternal life" offered by the Roman Church by calling for a return of human "civilization" back to a state of nature that is better prefigured by animal forms of life in relation to the whole of Nature. Something not unrelated to what the new wave of Earthlaw is attempting to achieve. This neo-Franciscan view of the "earthly paradise," and its ideal of worldly happiness, is obviously quite different from the "possessive individualism" of liberal conceptions of the state of nature in Hobbes and Locke, where the "animality" of human beings required taming in "policed" civil societies. Nowadays, in the social sciences and in policy studies, as well as in the recent emergence of a new science of happiness, many think that the solution of such Anthropocene-specific problems turns around the conception of "resilient life." This roundtable seeks to thematize alternative conceptions of the relation between animality, nature, happiness and politics.

Miguel Vatter is professor of politics at Flinders University. Previously he has taught at UNSW, and various universities in the US and Chile. His main areas of research are biopolitics, political theology, Machiavelli, and republicanism. His most recent books are *Republic of the Living. Biopolitics and the Critique of Civil Society* (Fordham UP 2014); *The Government of Living. Foucault, Biopolitics, and Neoliberalism* (Fordham UP, 2014); *Machiavelli's The Prince. A Reader's Guide* (Bloomsbury 2013). He is currently completing a book on political theology in the 20th century.

09:00–10:45

Media Stream 3

The Cairns Institute, D3-054

***Terror Nullius* (2018), dir. Soda_Jerk, 54 mins**

Part political satire, eco-horror and road movie, *Terror Nullius* is a political revenge fable which offers an unwriting of Australian national mythologies. The apocalyptic desert camps of Mad Max 2 become the site of refugee detention, feminist motorcycle gangs rule the highways, and flesh-eating sheep are recast as anti-colonial insurgents.

***The Mermaids, or Aiden in Wonderland* (2018), by Karrabing Film Collective, 26 mins**

Only Indigenous people can survive the toxic landscape so the white fellas steal 'mud children' to experiment on in the hopes of finding a cure. One such mud child, Aiden now returns to his ancestral lands, where the mermaids were meant to protect him. But the mermaids are being targeted too.

10:45–11:15

Opening of the art work *Microplastics Found in Human Embryo* by Robyn Glade-Wright

Outside the main entrance of The Cairns Institute

Introduction by TCI Director, Stewart Lockie

***Microplastics Found in Human Embryo* (2018)**

Materials: One thousand plastic drink bottles, cable ties & paint

The aim of this work of art is to magnify the impact of plastic on life forms and the delicate systems that support life on Earth. Some might say that microplastics are out of sight as they cannot be seen without magnification. But, eco-toxicologist Heather Leslie (2015) has demonstrated that plastic particles can pass through the placenta and the blood brain barrier. Plastic particles can also be taken up in the gastrointestinal tract and lungs, potential sites where harm can occur including immune-toxicological responses, altering gene expression, and causing cell death.

11:15–12:45

Keynote lecture: *Is property a person? Slavery, prostitution, sex robots, cyborgs and the new constitution of property relations* by Kathleen Richardson

Crowther Theatres, A3-001

This talk will explore recent discussions in the European Union to ascribe ‘robot personhood’ to machines and other arguments for extending the juridical legal franchise to include robots and AI as ‘persons’. Personhood as means to legally extend rights to nonhumans is celebrated as a way of abolishing hierarchy, not just between humans (women, working men and people of colour), but of creating a new field where artificial agents are given rights and recognitions. Is this marking a new culture of life where humans and nonhumans coexist as equivalent beings? Or does it mark a culture of death where all are encased in an ‘Iron Cage’ held together under a new constitution of property relations? Charting the rise of the person as a legal concept, to how it has changed over time, included and excluded, and to what political and economic ends. The Western political franchise began exclusively with white male property owners in a hierarchical system, but over time, legal personhood was extended to other categories of human, including white non-property-owning males, freed slaves and women. Persons, can be corporations, and rivers, but can they be robots and AI programs? I will explore contemporary liminal spaces – such as the commercial prostitution industry – where bodies are not fully civil, but also property and the connections of these practices with the rise of artefacts as substitute intimate others, where person and property become interchangeable.

Kathleen Richardson is a Professor of Ethics and Culture of Robots and AI at De Montfort University, Leicester, UK. Kathleen is also the founder of the Campaign Against Sex Robots – a campaign developing a feminist abolitionist perspective on robots and AI. She has carried out anthropological fieldwork in labs in Europe and the US. Her books include *An Anthropology of Robots and AI: Annihilation Anxiety and Machines* (2015), *Challenging Sociality: An Anthropology of Robots, Autism, and Attachment* (2018) and *Sex Robots: The End of Love* (late 2018).

12:45–13:45

AAS institutional representatives meeting

Crowther Theatres, A3-003

13:15-13:45**Performance: Woer Wayepa – The Water is Rising by Jeffrey Aniba-Waia***The Cairns Institute, D3-054*

The Torres Strait is an asset for the world's life support system. But the region's people are facing a number of serious challenges including rising sea levels, extreme weather and poor health outcomes. To foster the mobilisation of research knowledge, a group of Torres Strait Islander researchers commenced the Meriba buay – ngalpan wakaythoemamay (We come together to share our thinking): Evaluating a Community of Practice for Torres Strait Islander Health and Well-being Project. Our network explored the use of research and experiential knowledge with the help of our traditional Torres Strait Islander Elder and Cultural advisor/Storyteller and together we developed an arts-based performance.

The scenario for the performance is... Woer Wayepa – the water is rising. It's 2050 and a tidal surge has sunk the last of our Torres Strait Island homes beneath the depths of the rising sea. Culture clings to a lifebuoy... Is there anybody out there?

Jeffrey Aniba-Waia is a Knowledge Custodian and Choreographer of his clan group of Saibai Island in the Western Torres Strait close to Papua New Guinea. His clan is Ait Koedal Augadth (or Crocodile) and Deibau Augadth (or Wild Yam) in which Jeff was also traditionally adopted in to. Jeff's first language is Kala Kawau Ya (KKY), he was educated at a Boys College on Thursday Island and relocated to Bamaga to live. Jeff's passion is his Torres Strait Island culture. Today Jeff is a well-known Torres Strait Island elder known for his cultural knowledge and dance through storytelling to many schools on Thursday Island and the mainland where he delivers 'from the heart' his passion for his culture to young children.

13:45-15:30**Media Stream 4***The Cairns Institute, D3-054*

Emerging Filmmakers: Dislocations

This session features films by anthropology graduates from visual anthropology and media programs at Aarhus University, Goldsmiths University, and New York University exploring themes of dislocation.

Strangers Ourselves (2018), dir. Laura Murray

Eighty-six-year-old Elizabeth Rapley, the filmmaker's grandmother, has sponsored ninety-two refugees since 1979, helping them resettle in Canada. What are the challenges both for the families who are accepting help and for those providing it?

Limbus Patrum (2018), dir. Alessandro Mangione, 20mins

In response to the heavy migration flows to Italy, the former facilities of the Ferrandina Scalo station (Basilicata) were transformed into a waiting centre for single men seeking asylum in the country. This film is dedicated to Ehis, Abdul and Henry, and their daily struggles.

Grabbing Dignity (2017), dir. Felipe Roa, 32mins

Grabbing Dignity (Dignidad en Toma) is about how human dignity is perceived by marginalized urban squatter families in Santiago, Chile, who have recently been relocated from squatter areas into a subsidised housing project. The film raises a discussion where 'house' cannot be understood as equal as 'home'.

Daily timetable

Every day

ANSA Creative showcase 2018: Warwuyun (Worry) by Miyarrka Media and Nightscapes of Cairns by Matthew Buttacavoli and Sebastian J.

Lowe

Upstairs in The Cairns Institute

Tuesday 4th December

09:30–12:30

Native Title workshop

The Cairns Institute, D3-054

11:00–17:00

ANSA postgrad workshops

The Cairns Institute, D3-063

13:00–18:00

Registration desk open

Crowther Theatres, A3-Foyer

17:30–19:30

Opening film: *Island of the Hungry Ghosts* by Gabrielle Brady and post-screening discussion with filmmaker

The Cairns Institute, D3-054

19:30–21:30

Opening night drinks reception featuring ERBERYEWEN

The Cairns Institute, D3–Foyer

The conference drinks reception will kick off with performances by ERBERYEWEN, West Papuan musicians and singers based in Darwin and Papua.

Wednesday 5th December

08:15–16:00

Reception desk open

Crowther Theatres, A3–Foyer

08:45–09:15

Welcome to country

Crowther Theatres, A3–001

Welcome to Country Jeanette Singleton, Yirrganydji Gurabana Aboriginal Corporation.

09:15–10:45

Keynote lecture: *Ethnographic responsibility in the age of depletion* by Lucas Bessire

Crowther Theatres, A3–001

10:45–11:15

Coffee/tea

Crowther Theatres, A3–Foyer

11:15–13:00

PANEL AND LAB SESSION 1

Lo4 Share ethics, poverty politics, and the anthropology of distribution [Lab]

Convenors: David Giles (Deakin University); Caroline Schuster (Australian National University); Eve Vincent (Macquarie University); Amanda Gilbertson (University of Melbourne), Lucas Bessire (University of Oklahoma)

A4-202: **first of two sessions**

Lo8 LAKA: CREATION

Convenor: Lisa Stefanoff (UNSW Art & Design)

The Cairns Institute, D3-063: **first of two sessions**

P03 Development interventions both vivifying and mortiferous: replacement, ruination and revitalisation in ecological and cultural systems

Convenor: Gregory Acciaioli (University of Western Australia)

A4-003: **first of two sessions**

P04 Performing heritage, sustaining livelihoods: resilience, recognition and relationality

Convenors: Fiona Magowan (Queen's University Belfast); Hastings Donnan (Queen's University of Belfast)

The Cairns Institute, D3-149: **single session**

P05 ANSA postgraduate panel

Convenors: Alana Brekelmans (University of Queensland); Emily Graham (Swinburne University); Stephanie Betz (Australian National University)

Chancellery Building, A1-129: **first of three sessions**

P07 Anxious hope: life and death in hospital ethnography

Convenors: Debbi Long (RMIT University); Narelle Warren (Monash University)

Chancellery Building, A1-014: **first of two sessions**

P08 Visions beyond precarity: envisaging and practicing alternatives to neo-liberal modernity

Convenors: Simon Theobald (Australian National University); Justine Chambers (Australian National University)

Chancellery Building, A1-018: **single session**

P09 A new anthropology of automobility

Convenors: Andrew Dawson (University of Melbourne); Sarah Pink (Monash University)

Chancellery Building, A1-017: **first of two sessions**

P19 Flesh in an age of death

Convenor: Catie Gressier (University of Notre Dame Australia)

The Cairns Institute, D3-144: **first of two sessions**

P20 Gradated citizenship, degraded humanity and the cultural specificity of rights practice

Convenor: Convenor: Robin Rodd (James Cook University)

A4-004: **single session**

P29 Fission and collision: disputation over native title boundaries and group membership

Convenor: Anthony Redmond (Australian National University)

The Cairns Institute, D3-059: **first of two sessions**

13:00-14:00

Lo8 LAKA: CREATION

Convenor: Lisa Stefanoff (UNSW Art & Design)

The Cairns Institute, D3-063: **second of two sessions**

13:00-14:00

Lunch

Crowther Theatres, A3-Foyer

13:15-13:45

Lunchtime events: Wiley Digital Archives presentation

Crowther Theatres, A3-003

13:00-14:00

Open invitation to #metooanthro workshop: developing a policy on sexual assault & harassment

The Cairns Institute, D3-150

14:00–15:45

PANEL AND LAB SESSION 2**L02 One Health – interactive Lab [Lab]**

Convenors: Stephanie Topp (James Cook University); Kristin McBain–Rigg (James Cook University); Maxine Whittaker (James Cook University)

A4–004: **single session**

L04 Share ethics, poverty politics, and the anthropology of distribution [Lab]

Convenors: David Giles (Deakin University); Caroline Schuster (Australian National University); Eve Vincent (Macquarie University); Amanda Gilbertson (University of Melbourne)

A4–202: **second of two sessions**

P03 Development interventions both vivifying and mortiferous: replacement, ruination and revitalisation in ecological and cultural systems

Convenor: Gregory Acciaioli (University of Western Australia)

A4–003: **second of two sessions**

P05 ANSA postgraduate panel

Convenors: Alana Brekelmans (University of Queensland); Emily Graham (Swinburne University); Stephanie Betz (Australian National University)

Chancellery Building, A1–129: **second of three sessions**

P07 Anxious hope: life and death in hospital ethnography

Convenors: Debbi Long (RMIT University); Narelle Warren (Monash University)

Chancellery Building, A1–014: **second of two sessions**

P09 A new anthropology of automobility

Convenors: Andrew Dawson (University of Melbourne); Sarah Pink (Monash University)

Chancellery Building, A1–017: **second of two sessions**

P19 Flesh in an age of death

Convenor: Catie Gressier (University of Notre Dame Australia)

The Cairns Institute, D3–144: **second of two sessions**

P29 Fission and collision: disputation over native title boundaries and group membership

Convenor: Anthony Redmond (Australian National University)

The Cairns Institute, D3-059: **second of two sessions**

15:45-16:15

Coffee/tea

Crowther Theatres, A3-Foyer

16:15 -16:35

Performance: Wik Chaprah – Cha tru chath (Wik Blood Speaks to You) by Fiona Wirrer-George Oochunyang

The Cairns Institute, D3-054

16:40-18:00

Communicating anthropology

The Cairns Institute, D3-Foyer

Thursday 6th December

08:30-16:00

Reception desk open

Crowther Theatres, A3-Foyer

09:00-10:45

Media stream 1: Media stream 1: Albatross (2018) by Chris Jordan

The Cairns Institute, D3-054

09:00-10:45

PANEL AND LAB SESSION 3

P02 The economy is dead. Long live the economy? Towards an anthropology of radical entrepreneurship

Convenor: James Debowski (Australian National University)

Chancellery Building, A1-017: **single session**

P05 ANSA postgraduate panel

Convenors: Alana Brekelmans (University of Queensland); Emily Graham (Swinburne University); Stephanie Betz (Australian National University)

Chancellery Building, A1-129: **third of three sessions**

P06 Bodies, borders and bereavement: death and dying in the diaspora

Convenor: Rosita Henry (James Cook University)

Chancellery Building, A1-014: **single session**

P12 Enlivening the dead: anthropology and heritage

Convenors: Diana Young (University of Queensland); Celmara Pocock (University of Southern Queensland)

A4-202: **first of two sessions**

P18 Bringing the past to life: narratives, practices and spaces of memory-making

Convenors: Klavs Sedlenieks (Riga Stradins University); Nevena Škrbić Alempijević (University of Zagreb)

The Cairns Institute, D3-149: **first of two sessions**

P23 Feeling Capitalism

Convenors: Cynthia Sear (University of Melbourne); Hannah Gould (University of Melbourne)

Chancellery Building, A1-018: **first of two sessions**

P24 Thinking about decolonising practice

Convenors: Suzanne Ingram (University of Sydney); Mardi Reardon-Smith (University of Sydney)

The Cairns Institute, D3-059: **single session**

P27 Surviving entanglements in West Papua

Convenor: Lisa Stefanoff (UNSW Art & Design)

A4-003: **first of two sessions**

P30 Social death by neglect in health and health systems

Convenors: Stephanie Topp (James Cook University); Maxine Whittaker (James Cook University); Kristin McBain-Rigg (James Cook University)
A4-004: **single session**

P33 Language movements: endangerment, revitalisation, and social transformation

Convenors: Debra McDougall (University of Melbourne)
The Cairns Institute, D3-144: **first of two sessions**

10:45-11:15

Coffee/tea

Crowther Theatres, A3-Foyer

10:45-11:15

Book launch: *Dreams made small: the education of Papuan Highlanders in Indonesia* by Jenny Munro

Crowther Theatres, A3-Foyer

11:15-13:00

Media Stream 2: the Ayoreo Video Project, Ujirei (2017) by Mateo Sobode, and Farewell to Savage (2017) by Lucas Bessire

The Cairns Institute, D3-054

11:15-13:00

PANEL AND LAB SESSION 4

L06 The risks & rewards of co-creation and collaboration - reconstituting methods to find new ways to dance with life in the age of death [Lab]

Convenors: Victoria Jane Coffey (James Cook University); Sebastian Lowe (James Cook University)
The Cairns Institute, D3-150: **single session**

P12 Enlivening the dead: anthropology and heritage

Convenors: Diana Young (University of Queensland); Celmara Pocock (University of Southern Queensland)

A4-202: **second of two sessions**

P14 Life after waste

Convenors: Joanne Thurman (Australian National University); Richard Vokes (University of Western Australia)

Chancellery Building, A1-017: **single session**

P18 Bringing the past to life: narratives, practices and spaces of memory-making

Convenors: Klavs Sedlenieks (Riga Stradins University); Nevena Škrbić Alempijević (University of Zagreb)

The Cairns Institute, D3-149: **second of two sessions**

P22 Sea theory, atmospheres, and liminality of lives

Convenor: Stephane Dartiailh (RAIL – Enssib/IXXI)

Chancellery Building, A1-129: **single session**

P23 Feeling Capitalism

Convenors: Cynthia Sear (University of Melbourne); Hannah Gould (University of Melbourne)

Chancellery Building, A1-018: **second of two sessions**

P27 Surviving entanglements in West Papua

Convenors: Lisa Stefanoff (UNSW Art & Design)

A4-003: **second of two sessions**

P32 Death and paradise – no-one gets in alive: the anthropological re-imagining of psychedelic drug use

Convenor: Henry Cox

A4-004: **single session**

P33 Language movements: endangerment, revitalisation, and social transformation

Convenors: Debra McDougall (University of Melbourne)

The Cairns Institute, D3-144: **second of two sessions**

13:00–14:00

Lunch

Crowther Theatres, A3–Foyer

13:00–14:00

Lunchtime events: ANSA AGM

Crowther Theatres, A3–003

14:00–15:30

Keynote lecture: *The end: what it means when a language dies* by Don Kulick

Crowther Theatres, A3–001

15:30–16:00

Coffee/tea

Crowther Theatres, A3–Foyer

16:00–16:30

Performance: *Requiem for the Reef* by Leah Barclay

The Cairns Institute, D3–Foyer

16:30–18:30

AAS AGM (Annual General Meeting of the Australian Anthropological Society)

The Cairns Institute, D3–054

18:30

Bus to Wharf One

The Cairns Institute

There will be a bus from The Cairns Institute to the party departing 18.30 after the AGM.

19:00-...

Party in Wharf One

Northern end of Trinity Wharf, Wharf Street, Cairns 4870

Friday 7th December

08:30-14:00

Reception desk open

Crowther Theatres, A3-Foyer

09:00-10:45

Media Stream 3: *Terror Nullius* (2018) by Soda_Jerk, and *The Mermaids, or Aiden in Wonderland* (2018), by Karrabing Film Collective

The Cairns Institute, D3-054

09:00-10:45

R03 Eternal life in the age of the anthropocene [Roundtable]

Chair: Miguel Vatter (Flinders University)

Discussants: Robin Rodd (James Cook University), Vanessa Lemm (Flinders University)

Chancellery Building, A1-017

09:00-10:45

PANEL AND LAB SESSION 5

C01 Polychronicity [Combined format]

Convenors: Melinda Hinkson (Deakin University); Ute Eickelkamp (University of Sydney)

A4-003: first of two sessions

L05 The role and use of creative processes from an Australian Indigenous ontological standpoint. A collaborative performance presentation of two current and evolving arts-based projects [Lab]

Convenor: Fiona Wirrer-George (James Cook University)

The Cairns Institute, D3-059: single session

L07 Listening to aquatic ecosystems [Lab]

Convenor: Leah Barclay (Griffith University)

Chancellery Building, A1-129: **first of two sessions**

P01 Trauma subjectivities – the experience and imaginaries of suffering in the 21st century

Convenors: Kenneth Finis (Macquarie University); Julia Vorhoelster (Goettingen University)

A4-004: **first of two sessions**

P11 Society 2.0: post-human assemblages and the death or rebirth of the social

Convenors: Matthew Phillips (Deakin University); Roland Kapferer (Deakin University)

The Cairns Institute, D3-144: **single session**

P21 Extractive development: intimacies, ethics and ambiguities

Convenor: Sally Babidge (University of Queensland)

The Cairns Institute, D3-063: **single session**

P25 The dead in social life: death in the (re) constitution of sociality of the still living

Convenor: Damian Grenfell (RMIT University)

Chancellery Building, A1-014: **first of two sessions**

10:45–11:15

Opening of the art work *Microplastics Found in Human Embryo* by Robyn Glade-Wright

Outside the main entrance of The Cairns Institute

Introduction by The Cairns Institute's director, Stewart Lockie

10:45–11:15

Coffee/tea

Crowther Theatres, A3-Foyer

11:15–12:45

Keynote lecture: *Is property a person? Slavery, prostitution, sex robots, cyborgs and the new constitution of property relations* by **Kathleen Richardson**
Crowther Theatres, A3-001

12:45–13:45

Lunch
Crowther Theatres, A3-Foyer

12:45–13:45

AAS institutional representatives meeting
Crowther Theatres, A3-003

13:15–13:45

Performance: *Woer Wayepa – The Water is Rising* by **Jeffrey Aniba-Waia**
The Cairns Institute, D3-054

13:45–15:30

Media Stream 4: Emerging Filmmakers: *Dislocation, Strangers Ourselves* by **Laura Murray**, *Limbus Patrum* by **Alessandro Mangione** and *Grabbing Dignity* by **Felipe Roa**
The Cairns Institute, D3-054

13:45–15:30

PANEL AND LAB SESSION 6

C01 Polychronicity [Combined format]

Convenors: Melinda Hinkson (Deakin University); Ute Eickelkamp (University of Sydney)
A4-003: second of two sessions

L07 Listening to aquatic ecosystems [Lab]

Convenor: Leah Barclay (Griffith University)
Chancellery Building, A1-129: second of two sessions

P01 Trauma subjectivities - the experience and imaginaries of suffering in the 21st century

Convenors: *Kenneth Finis (Macquarie University); Julia Vorhoelter (Goettingen University)*

A4-004: second of two sessions

P25 The dead in social life: death in the (re) constitution of sociality of the still living

Convenor: *Damian Grenfell (RMIT University)*

Chancellery Building, A1-014: second of two sessions

P28 Anthropocene panic!

Convenor: *Matthew Buttacavoli (James Cook University)*

Chancellery Building, A1-017: single session

P31 Coming to life: sovereign births and other reproductive logics

Convenor: *Jenny Munro (University of Queensland)*

The Cairns Institute, D3-144: single session

Panel and paper abstracts

C01 Polychronicity [Combined format]

Convenors: Melinda Hinkson (Deakin University); Ute Eickelkamp (University of Sydney)

A4-003: Fri 7th Dec, 09:00–10:45, 13:45–15:30

Multiple temporalities co-exist and are being produced within and beyond living and non-living realms, but on unequal terms. This panel invites contributions that bring into view temporal alliances that might be life-enabling.

09:00–10:45

Afterness

Ute Eickelkamp (University of Sydney)

Loss of a way of life, I want to argue, becomes the cultural capital when the economy of future making needs symbolic returns. A retrospective orientation that merely gestures towards what was makes difference palatable, narratable, marketable. In the process, radical alterity is domesticated and potentially destroyed. I begin with Gorz' observation that intellectual capitalism cannot produce the cultural traditions and meaningful symbols it harvests. Arguably, this is why strategies of continuity can persist otherwise. I ask if a model of tradition that pivots on 'afterness' can safeguard difference in its own terms, drawing on Richter's *Nachleben*, where objects and ideas are defined by what they are no more and not yet. Hence derives openness towards the future, one that flows from being anchored knowingly in the past.

The Anangu in northern South Australia and people in Germany's post-coal region of the Ruhr produce their own modes of afterness. If the Anangu have honed the existential skill of outliving (colonialism, racism, poverty), their idea of 'coming behind' is not only a figure of modernity; rather, it is grounded in their abiding cosmo-ontological concern with the trace. The workers in the Ruhr who had labored for the better future now seemingly at hand, are feeling 'left out and

behind'; there are signs of disenchanted resignation in this gentrifying life-world. Recognition of diverse modes of afterness, I propose then, emerges as one critical dimension as humanity at large faces a most precarious future.

Memory work as the future of ontological anchorage

Melinda Hinkson (Deakin University)

Displacement involves multiple ruptures. Most profoundly it entails the fragmentation of familiar conjunctions of time and space, the upending of ordered temporalities and arrangements in which a person knows oneself in relation to others, particular places, and the world at large. In this paper I explore the role of memory work and nostalgic longing in one woman's transcendence of the traumatic experience of displacement. Taking up Svetlana Boym's distinction between registers of reflective and restorative nostalgia, memory comes to be understood as a vital repository for flexible, creative responses to the existential challenges of the day-to-day. But Boym goes further, showing nostalgia to have significance beyond individual longings for place and times since past. Nostalgia, she writes is 'a symptom of our age, an historical emotion'. It is a product of a new ordering of time and space that made the division into 'local' and 'universal' possible. At one extreme, 'unreflected nostalgia breeds monsters'. Thus the second move in this paper is to consider the deployment of nostalgic figures of Aboriginal culture in future-focused governmental imaginaries. The places where Warlpiri and state practices meet thus involve competing constellations of memory work and ultimately a vigorous contest over the ordering of time and space.

Time travels: how Australian Indigenous screen survivance has found its ways through trauma to 'radical hope', and beyond

Lisa Stefanoff (UNSW Art & Design)

Traumatic memories of loss, disruption, destruction and precarious survival have been a constant presence on Australian Indigenous screens for over 30 years, since urban Indigenous artists first began making films and desert storytellers started committing 'endangered' memories and cultural knowledge to videotape. Utopian visions have been rarer sights, but are increasingly claiming space and time on Indigenous screens. Their 'radical hope' pushes across edges of devastation into ways of being and doing that are both familiar and novel.

Where traumatic memory has often been performed on screen through the jolting counter-narrative of the flashback, experimental image work and screen dreams infused with radical hope play differently with time. They claim breathing space and give time to 'survivance' as real-time ontology and politics, envisioned as enduring autonomy of people and country and possibly emancipated times-to-come. In this way, [de]colonising Indiegenuous screen art reshapes itself through aesthetics that value stillness, conjure endurance, and enframe social extensiveness as perduring life. Playful appropriations and tactics of defamiliarization, within time-traveling sci/cli-fi, anachronistic and mockumentary genres, and experimental new media forms provide open frameworks to hold these lived temporalities in view. This presentation surveys the ways in which some films, video installation works, VR projects and still images have remade histories through/as experiments in screen time-play. I suggest that a genealogy of this play, made in changing contexts of production support and exhibition, has seen Australian Indigenous media-makers dislodge stories from spaces of traumatic memory into tales of 'radical hope', and beyond.

13:45-15:30

Credit lines: permanence or possibility for Saharawi refugees

Randi Irwin (The New School for Social Research)

Displaced for forty years, Saharawi refugees and their political leadership have developed various decolonization strategies that aim to end Morocco's presence in Western Sahara. Drawing on fieldwork in the self-governed Saharawi refugee camp in Algeria, this paper looks to the neoliberal governing strategies that the Saharawi government leadership emphasizes as essential to demonstrating their fitness for sovereignty. However, this interpretation of neoliberalism as a sovereign ideal also has ramifications for its citizen-refugees who point to neoliberal practices and responsibilities as the death of decolonization. This paper highlights how the temporality of neoliberal reforms in the refugee camp generate widely different interpretations across actors. This paper explores the tensions that emerge in the competing and complementary projects of neoliberalism encountered across scales in the Saharawi refugee camp, focusing on how credit and "open markets" have altered the perception of permanent displacement for some and liberation for others. Saharawi

leaders point to the governance of the refugee camp as necessary preparation for sovereignty and evidence of the state's capabilities to smoothly transition into a fully-fledged sovereign state that will operate within norms and abide by "best practices" in the international community. But what are "best practices" and what does it mean to be a "good" state? How might these be performed as part of a decolonization movement? How does the obligation and desire to build a sovereign, independent future coexist alongside struggles for a financially secure existence within the refugee camps?

The emperor's new time: authoritarianism, revolution and the temporality of waste in Tunisia

Siad Darwish (Deakin University)

Revolutions are temporal ruptures. In a post-authoritarian setting they can even give rise to separate temporal realities. One, intrinsically nostalgic, relies on the lingering propaganda of a dictatorial past. And another, unleashed by the revolutionary spirit, seeks to overturn this past and build a new future. While nostalgia for authoritarianism has been widely discussed, few studies have investigated how these competing temporalities shape post-revolutionary realities. Based on 15 months of ethnographic research in post-revolutionary Tunisia, this paper argues that a garbage crisis that gripped the country in the earliest days of the revolution, and uncovered a much larger crisis of pollution, became the focus of this temporal conflict. To those in affluent areas, that hadn't suffered from environmental pollution all along, garbage signified regression, backwardness, and a temporal inversion that sullied the revolution. But to those in the poorer peripheral areas, whose lives had been marred by pollution all along, garbage presented the lingering violence of Ben Ali's authoritarian neoliberalism. Waste in the revolution thereby created different temporal audiences depending on their social and spatial positioning before the revolution. The temporality of waste thereby revealed a tacit agreement or rejection of an image of Tunisia as presented by dictatorial fictions: A Tunisia that was democratic, clean and progressive, and not one that was authoritarian, polluting, and oppressive.

My life in a death cult; or, Accruing flextime for the end times: an insider's account of the final days of the Countering Violent Extremism (CVE) bureaucracy

Malcolm Haddon

In the cosmic war at the end of days, what on earth are desk-bound, time-poor, hand-wringing social policy bureaucrats to do? No amount of disaster resilience planning can prepare us for the apocalypse. No visioning exercise ever envisioned a strategy for the end of time. It's far too late for early intervention. If only the faithful servants of the faithless state could transcend their petty secularisms, feel the messianic zeal of the zeitgeist and join the holy warriors on the front line at Armageddon.

This paper is a semi-auto-ethnographic, wholly hypothetical exercise in applied apocalyptic anthropology that imagines the worst possible nightmare scenario for Countering Violent Extremism (CVE) practitioners and policy makers: that ISIS is right, these are the end times, we are powerless to prevent it, what to do, what to do?

P01 Trauma subjectivities – the experience and imaginaries of suffering in the 21st century

Convenors: Kenneth Finis (Macquarie University); Julia Vorhoelter (Goettingen University)

A4-004: Fri 7th Dec, 09:00–10:45, 13:45–15:30

This panel seeks to bring together recent anthropological research on trauma, its experience and interpretation. It is specifically interested in how the notion of trauma is deployed or rejected in different regions and by different actors, and how it shapes individual and collective subjectivities.

09:00–10:45

The impacts of terrorism: five conversations exploring how violence affects the everyday lives of ordinary people

Carmen Jacques (Edith Cowan University)

In this paper I will explore how an act of terrorism affects the everyday lives of ordinary people. I will describe some of the ways in which the participants in this study have struggled to regain a sense of self/agency after the traumatic experience of a terror attack. I will also outline some of the theoretical and methodological approaches I have undertaken in order to understand these experiences. Specifically, I use storytelling, everyday ethics and collaborative ethnography to enable the co-creation of emergent knowledge on the struggle to live ethical, or hopeful, lives after experiencing trauma. I do not seek to

describe trauma as a medical condition; rather I view it, as Tumarkin (2005) describes, as an individual/collective response to suffering. I have spoken with six people all of whom have varying experiences of the 2001 New York, 2002 Bali and/or 2005 London terror attacks.

Traumatised by the fear of violent crime: secondary trauma amongst Afrikaner immigrants in Australia

Hanna Jagtenberg (University of Adelaide)

Since the end of Apartheid in South Africa, many white South Africans, including the Afrikaner sub-group – of mainly Dutch/German descent with Afrikaans as their vernacular – have immigrated to Australia. Based on ethnographic research amongst this group, conducted in 2015 and 2016, in this paper I argue that the great majority of Afrikaners were traumatised by the fear of becoming a victim of violent crime. Due to their exposure to and experience with crime in post-1994 South Africa, they had lost their sense of safety with regards to freedom from physical harm in their home country. This loss, however, was above all based on stories of violent crime victims, not on actual victimisation. Thus, the Afrikaners suffered from secondary traumatisation, meaning that they had psychological problems similar to actual victims despite the fact that they had not become victims of violent crime themselves. In Australia, most of them needed an adjustment period ranging from several months up to ten years in order to get used to the normality of living in freedom from fear of violent crime. Most study participants experienced difficulties with letting go of old ‘South African’ habits with regards to attempting to keep safe from physical violence, and some experienced a post-traumatic release of long-suppressed anxiety. With time, however, the fear emotion was replaced by the emotion of trust, which allowed the Afrikaners to adjust to their new circumstances.

Supporting young Aboriginal and Torres Strait Islander peoples’ healing from inter-generational trauma

Elisabeth Betz; Ros Lording (EY); Joe Hedger

Indigenous people continue to suffer from inter-generational trauma caused by the effects and ongoing impacts of colonisation and the stolen generations. This paper discusses contemporary experiences of trauma in Indigenous communities, the impacts this has on Indigenous youth and strengths-based pathways to healing identified by young people for young people. The declaration of Indigenous people as ‘non-human’ or ‘less worth’ than colonisers led to lost

connections and experiences of abuse facilitated through stolen land, culture and children. Less than a century ago, between 1910 and 1970, one in three Indigenous children has been forcibly removed (Healing Foundation 2018). This means that most Indigenous people today are impacted by trauma through what Atkinson, Nelson and Atkinson (2010, p. 138) describe as “the subjective experiencing and remembering of events in the mind of an individual or the life of a community, passed from adults to children”. This is particularly problematic in the context of Indigenous young people who grow up experiencing inter-generational trauma without understanding what this means and where this comes from. This can have tremendous impact on their identity, development, health and wellbeing. Indeed, Indigenous youth are experiencing one of the highest rates of self-harm and suicide in the world (Culture is Life 2018) with Indigenous young people aged 15–19 being 5.9 times more likely to commit suicide compared to non-Indigenous Australians (ABS 2018). It is important to support the healing of Indigenous young people today, therefore this paper discusses the development of strengths-based strategies to support such approaches.

Intersubjectivity and the interpretation of intergenerational trauma: case studies from Cambodia

Kenneth Finis (Macquarie University)

The concept of intergenerational trauma has become an increasingly accepted understanding of the potential for trauma experienced by parents to be transmitted to children, having a negative influence on their psychological wellbeing. Based on 18 months of ethnographic fieldwork, this paper explores alternative perspectives from young Cambodians regarding the influence of the Khmer Rouge period on themselves. It discusses the role that interpretation, narrative, and socioeconomic circumstances may play in how following generations experience the influence of parental trauma. In Cambodia the extreme hardship and loss suffered during the Khmer Rouge period was almost ubiquitous, and the impact on survivors and the country's development has received much attention. While recognising the significance of what their parents endured, the young respondents of this study reported not thinking of themselves or their peers as suffering ongoing effects of this time. Rather, they saw their lack of direct experience as being a distinguishing factor which protected them against personal impact. Much more prominent in their minds were contemporary stressors and structural inequalities which

affected their ability to improve their livelihoods and build more stable futures for themselves and their families. In analysing the formation and implications of these perspectives, I draw from scholars such as Jackson, Kleinman, and Kidron to theorise the role of narrative and interpretation on the influence that the past may have on individuals and their communities. I discuss these findings in the context of global mental health movements, and in how they interact with psychotherapeutic approaches to trauma.

13:45-15:30

Chronic suffering as a way of life

Emily Graham (Swinburne University)

This paper considers how people living in chronic suffering make sense of their life trajectories. It is informed by seven months of ethnographic fieldwork in a small Vedda-Tamil fishing village in eastern Sri Lanka. The community has experienced multiple significant hardships. These include natural disasters such as cyclones, yearly flooding and the 2004 tsunami, and human-made disaster with 30 years of civil war and ongoing discrimination and marginalization. Yet participants spoke about poverty as the hardest thing of all. This paper examines the way villagers told their life stories through a lens of suffering. For them, the ongoing experience of poverty has ‘normalized’ long-term suffering. While their suffering is real, people have become accustomed to it, and resigned to its continuance, to the extent that it is difficult for villagers to imagine a different life. Many believe that life will always be full of suffering, and that their children can never escape from it, affecting the way they plan for the future. This discussion contributes to an understanding of the lived experience of chronic suffering, and the kind of reasoning about the past, present and future that are fostered in conditions of chronic suffering.

“Problems that make you feel powerless”: challenging biopsychiatry’s notion of trauma in the Hearing Voices Network

Sandra Gonzalez (University of the Basque Country)

Hearing Voices (HV) is a mental health service-user/survivor movement based on a social justice approach and the centrality of experts by experience in the phenomenon of hearing voices. This paper draws upon governmental theories of self-management in order to address HV’s paradigm towards recovery from mental

distress. Whilst it is embedded in the psy-complex, the main purpose is to analyse its continuities and discontinuities with respect to the biopsychiatric notion of trauma and its neoliberal self-management based upon hiper-responsible and neurochemical 'ideal patients'. This is achieved through the bibliographic review of the literature and research agenda produced by the HV's founders, Marious Romme and Sandra Escher since 1989 to the present. This analysis points out that interpersonal traumatic events play a key role in the HV's mode of self-management and therefore in the relations and conceptualizations of self, illness and agency. First, the assumption of the notion of interpersonal trauma frames the self as relational and constituted by inner and outer power relationships. Second, it makes possible the production of meaningful connexions between self and illness through techniques of the self. And third, it enables the production of experiential knowledge, a collective experience of illness, through mediations. As a result, the HV's model of self-management proposes an entirely disruptive approach that reframes the modes of relating towards the self and one's voices based upon the way subjectivity is produced and transformed in relation to traumatic personal events.

From trauma to breakthrough: conceptualizing trauma as a learning process in anthropology

Alex Pavlotski (La Trobe University)

In the psychological tradition, trauma is always presented in negative terms. However, anthropological understandings of ritual and non-western models of healing suggest the possibility that experiences which are considered to be traumatic can also facilitate healing, identity construction and belonging. More recent work by psychologist Martin Seligman also suggests that traumatic experience can serve to generate competence and resilience. Anthropological fieldwork can often be a difficult and confronting experience, often meeting contemporary diagnostic standards of trauma. However, these confrontations and difficulties are also key to participation, learning and the acquisition of emic experience. This paper presents a model of trauma that relates it with deep learning and the shifting of perspectives. It also presents trauma in relation to the idea of breakthrough, empathy and the process of becoming in the context of ethnographic fieldwork. Learning, consciousness and bias are presented through the visual model of the 'congative triangle'. This model can be used as conceptual preparation for ethnographers

preparing to enter the field to minimize the negative impacts of ethnographic encounters and optimize the possibility of learning from field trauma.

P02 The economy is dead. Long live the economy? Towards an anthropology of radical entrepreneurship

Convenor: James Debowski (Australian National University)

Chancellery Building, A1-017: Thu 6th Dec, 09:00-10:45

Solidarity economies, cooperation, and anti- and non-capitalist entrepreneurship have become an important part of mainstream discussions on economic and community development. What can anthropology offer to the study and practice of alternative and radical entrepreneurship?

09:00-10:45

Occupying 'enterprise': the radical appropriation of entrepreneurship

James Debowski (Australian National University)

Portrayals of activist practice are often limited to the spectacular and contentious – large urban manifestations, picket lines and the (sometimes illegal) occupation of buildings and landmarks. To paraphrase David Graeber, these are often just the tips of much larger social movement icebergs. In Catalonia, an autonomous region northeast of Spain, the left-libertarian and anarchist movement field is marked by a burgeoning and increasingly diverse entrepreneurial sector. Here, activists are appropriating the discourse and practice of entrepreneurship to fashion new sources of income, work, and material provisioning reflecting radical political and social tenets. This presentation draws on 16 months of ethnographic fieldwork within Catalonia's radical entrepreneurial sector, and in particular within an illegal, community-oriented brewing cooperative. Consumers and critics alike often demand entrepreneurs completely disavow normative business practices before attributing them legitimacy as non- or anti-capitalist endeavours. I argue that radical entrepreneurship entails a degree of heterogeneity often obscured within notions of post-, anti- and non-capitalist practice. Entrepreneurs on the ground demonstrate that viable, radical entrepreneurship requires careful negotiation between commonly

perceived binaries – between legal and illegal property use, social currency and state fiat and formal and informal organization, to name a few. This presentation explores how entrepreneurs negotiate between these domains, curating their entrepreneurial structure and brand accordingly. The presentation emphasizes the heterogeneity entailed within radical entrepreneurship, and problematizes the effectiveness of pigeonholing projects as inherently anti-, post- or non-capitalist enterprises.

Economic value & cultural values: identifying and organising as Gugu Badhun Nation through economic development

Theresa Petray (James Cook University); Janine Gertz (James Cook University)

In this paper, we will look at Gugu Badhun economic development as one strategy of nation-building through which they are both identifying and organizing as a nation. Given that economic development happens within the broader neoliberal market, it is important for Gugu Badhun values to be firmly established as the foundation for a culturally relevant economy. We will examine the Gugu Badhun Community Plan, as well as data from community workshops and participant-observation, to unpack what those values are and how they will underpin a Gugu Badhun economy. In particular, we will compare the values of a Gugu Badhun economy against other values, like those of a capitalist economy and those of a social enterprise model.

Anti-capitalist activism in Madrid: challenges of urban ethnography

Michelle Higginbotham (University of Adelaide)

A participant once said to me, “I think Spain is always a few steps behind other countries in Europe ... this is like our ‘crack of opportunity’.” He was referring to the capitalist model that Spain has been following, which he, and most of my participants, believe is unsustainable. I have recently completed 10 months of fieldwork with anti-capitalist activists in Madrid. Against the backdrop of rapidly gentrifying, or “dying” barrios (neighbourhoods), I witnessed the entrepreneurship displayed by my participants through their involvement in Okupas, collectives, or grupos de consumo (consumer groups). These entrepreneurs were actively creating and supporting small-scale alternatives to capitalism. Anti-capitalist entrepreneurs in Madrid did not, in my experience, limit their concern to just one facet. Rather, many issues were engaged with, and thus were weaved together to create complex identities and ideologies. For

example, participants who were proponents of an anti-capitalist view also tended to engage in broader debates about neoliberalism, securitization, feminism and environmental sustainability. The broad range of anti-capitalist engagement of my participants, as well as their high degree of mobility, made “doing ethnography” in this field quite challenging. I soon found it impossible to at once keep up with my participants, and also to restrict myself to specific locations within the city. If not impossible, it at least felt incongruent with the lives of these participants. Limiting or ‘bounding’ the field during ethnographic research with activists in contemporary settings may be a key challenge facing anthropologists going forward.

P03 Development interventions both vivifying and mortiferous: replacement, ruination and revitalisation in ecological and cultural systems

Convenor: Gregory Acciaioli (University of Western Australia)

Discussant: Richard Vokes (University of Western Australia)

A4-003: Wed 5th Dec, 11:15-13:00, 14:00-15:45

Development interventions introducing new organisms, technologies, and understandings can be both life-giving and death-dealing in their impacts upon cultural and ecological systems, as well as spawning reactions revitalising moribund practices, prehensions, products and potentialities.

11:15-13:00

Money to burn?: revitalisation and experimentation in contemporary Aboriginal fire management

Timothy Neale (Deakin University)

In recent decades, Aboriginal peoples have increasingly become reengaged in forms of bushfire management in both northern and southern Australia. The economic relationships underlying these engagements with Country are diverse and fluid, with no one model yet becoming the norm. But while Aboriginal peoples engaged in bushfire management may sometimes be acting as employees of settler state agencies, or employees of Aboriginal organisations, or private contractors, these realities do not well explain how those involved imagine the immediate and longer-term meaning of their work. Drawing on fieldwork in southeast Australia and the Northern

Territory, this paper reflects on the discursive framings placed around Aboriginal bushfire management initiatives, focusing in particular on ideas of revitalisation, restoration and experimentation. To what extent does the recent intensification of Aboriginal bushfire management initiatives in Australia, often framed as a 'return,' also involve the return or revival of familiar imaginaries of economic and social development?

'No buffalo!': work at stake in Nepal's transformation to 'modernity'

Sascha Fuller (University of Sydney)

In Amdanda, a small Bahun hamlet in West Nepal, caste and gendered labouring hierarchies still underpin village life, however, their contemporary forms are further shaped by education, migration and 'development'. They are also transformed and/or are under threat from 'modern' economics and global discourse. Drawing on ethnographic material that describes a year-long family conflict over keeping buffalo, I demonstrate exactly the ways in which development as discourse is penetrating penetrates and transforming local processes, with a possible future crisis of identity and of place for an older generation of Nepali men and women. In village Nepal human-buffalo relationships hold particular meaning for the way groups of people relate to each other, to development, and to the environment. They also reveal key relationships and practices that show a society on the cusp of gendered, generational and environmental change, and therefore, future uncertainty and potential crisis. I argue that in the conflicts over keeping buffalo; in the discursive associations with, or a distancing from buffalo, work is at stake. The greatest problem faced by villagers is the loss of control over particular forms of work. In the face of change then, the big question for villagers is, if your practical activities cease to exist how do you reconceptualise yourself as a person?

Oil palm, cocoa and socio-cultural change in PNG and Indonesia

Patrick Guinness (Australian National University)

The Maututu Nakanai are a matrilineal people on the north coast of New Britain, PNG who largely generated their own cocoa cash economy in the 1960s and were then introduced to oil palm production in the 1980s. Though economic impacts have been similar the two crops have had vastly different impacts on the politics, society and culture of village society. This paper examines the modes in which these crops were introduced and are managed, and the roles of

government and estate companies in their development. While the local environment, lineage system and village political systems were largely maintained through the cocoa era the replacement of much of that cocoa and the expansion of cash cropping under oil palm has transformed the nature of land ownership, lineage corporality, village and clan leadership and ethnic identity. The paper will compare these processes with cash crop transformations under cocoa in the Gazelle Peninsular of PNG and under oil palm and cocoa in the islands of Kalimantan and Sulawesi in Indonesia.

Dismissing development across West and East Timor

Wendy Asche (University of Queensland)

Notions of upward linear development as part of the 'global project of modernity' are challenged by academics (inter alia: Ferguson 1995; Tsing 2005; Li 2007; Bulloch 2017) and the people who are targets of national and international development projects. I present a case study based on fieldwork in West Timor, Indonesia, which will exemplify some of the 'frictions' faced by local groups engaged in an international development project. The project was intended to unite West and East Timor through cultural exchange and the construction of two museums in both locations. The inter-linkage was to be mediated through the shared material culture of weaving, involving NGOs from the two countries, facilitated by a Dutch museum. The project's planned trajectory was hampered by conflicting expectations, excessive bureaucratic requirements, disparity in the political balance of organisations involved and Dutch, Indonesian and East Timorese historical legacies of colonialism and war.

14:00–15:45

Fishy business: how introduction of an invasive species initiated and then reversed migrant dominance at Lindu, Central Sulawesi (Indonesia)

Gregory Acciaoli (University of Western Australia)

Among the development interventions on which the Indonesian government embarked in its first decade of independence was a program of dumping fish spawn of the usually pond-cultivated species Mozambique tilapia (*Oreochromis mossambicus*) into a numerous lakes across Indonesia. This paper traces the chain of consequences across decades of this fish's introduction in Lake Lindu in highland Central Sulawesi. Not only did this invasive species destroy all

endemic piscine species, it also did not initially provide enhanced livelihood opportunities to the Indigenous Lindu people nor increased protein to neighbouring montane peoples, as the Fisheries Department had intended. Instead, Bugis migrants, IDPs from sectarian conflict in South and Central Sulawesi in the 1950s, used their gill nets to intensify harvesting of the species and established a fish marketing system to the Palu Valley and beyond by recruiting kin and clients from their homeland through chain migration. However, when the Bugis depleted the stock of tilapia through using gill nets with ever smaller mesh size, the Indigenous Lindu people struck back, once the lake had been reseeded with tilapia, by forcing Bugis to subscribe to customary ombo restrictions on fishing as part of their reassertion of control of the lake. In addition, the Indigenous Lindu customary council has used their newfound role as community resource managers to gain acknowledgement as co-managers of the surrounding national park through community conservation agreements and thereby control in-migration to the Lindu plain and reverse the socioeconomic dominance of the migrants.

Discussion

Gregory Acciaioli (University of Western Australia); Richard Vokes (University of Western Australia)

Comparative discussion

All participants

P04 Performing heritage, sustaining livelihoods: resilience, recognition and relationality

Convenors: Fiona Magowan (Queen's University Belfast); Hastings Donnan (Queen's University of Belfast)

The Cairns Institute, D3-149: Wed 5th Dec, 11:15-13:00

This panel invites papers that address legacies and strategies of performing heritage in terms of dealing structurally and emotionally with inequalities, marginalisation, adaptation, transformation and co-production as they variously create conditions for resilience, recognition and peacebuilding.

11:15–13:00

“But if they keep digging deep down they might find something”: the heritage consultative meeting, performing heritage and sustaining livelihoods*Edward McDonald (Ethnoscience); Bryn Coldrick (Ancestral Voices Ltd)*

Aboriginal heritage assessments, including archaeological and ethnographic surveys and community consultations, are central to approvals processes, for mineral exploration and mining in the Pilbara and other regions of Western Australia. These processes have given rise to a ‘heritage economy’ which forms a sizeable portion of the domestic economy in Aboriginal communities.

Integral to the assessment processes is the on-site ‘heritage consultative meeting’, which forms part of a larger process of community, commercial and statutory meetings and decision-making processes or ‘conjured contexts’ (Brown, Reed & Yarrow 2017). During the on-site ‘heritage consultative meeting’, Aboriginal people are routinely required to assess the significance of places and objects and comment on their management, including proposals for mitigative archaeological research such as test excavations. In the latter case, they may be asked to decide about investigating an indeterminate or conjured object, referred to as a potential archaeological deposit. Drawing on the ‘ethnography of meetings’ (Schwartzman 1989), we seek to provide an ethnographic analysis of ‘the heritage consultative meeting’ as a central element in the performance of heritage in Western Australia. The paper examines how the ‘heritage consultative meeting’, as a ‘communicative event’ in which ‘consequential talk’ plays a central role in participants resolution of emergent heritage issues and how the decisions emerge as a series of situated relationships between people, places, objects, potentials, and documents. While at the same time addressing its role in sustaining Aboriginal livelihoods within the ‘heritage economy’.

“Lacks integrity and authenticity”: trade, trading and uncomfortable encounters between heritage, globalisation and livelihood in Jakarta*Traci Sudana (University of the Sunshine Coast)*

In July 2018, Jakarta’s old town was rejected as a Heritage Listed site by UNESCO on the grounds that it “lacks integrity and authenticity”. That the area was once host to a “golden age of trade” was not disputed. This paper fast forwards to a more contemporary Indonesia, and considers why some trades flourish and others are threatened

in present day Jakarta, and how performance of trade influences everyday socialities. This specific cultural context is considered through Aihwa Ong's concepts around the interplay of global forces intersecting with everyday practices. Of interest, is how different trade and traders get different investment, care and protection from the state, based on their relationship to global capital. Furthermore, how does this impact upon livelihood and socialities? The paper is based on more than 24 months of longitudinal ethnographic field work with trans-regional medicine traders in Jakarta between 2007–2018. When this research commenced, trading medicine by the roadside was a popular profession. Fast forward to 2018, and medicine trading in this form is a threatened practice, often because of issues of perceived integrity and inauthenticity, while other forms of trade flourish.

Music, marginality and resilience: performing heritage as adaptive strategy

Fiona Magowan (Queen's University Belfast)

While music has been deployed in conflict and post-conflict settings for a range of ends, one of the major challenges facing the world today is how refugees have drawn on the power of music to find hope and healing following trauma and violence in the aftermath of conflict. This paper analyses how it is both in turning emotional weakness towards a music of persuasion in tandem with how others listen to lament as well as to responses around displacement that a new language of emotion emerges in the interstices of intercultural experience. This paper will discuss how a musical and emotional nexus of displacement can generate an emotive language of persuasion, which goes beyond the music-making itself. While Juslin and Sloboda (2001) have noted that emotional registers are difficult to measure, Gabrielsson (2001: 448) notes that 'it remains a fascinating challenge, although frustrating at times, to investigate how, why, and in what context we can be so strongly affected by music'. Drawing upon narratives of musicians who are working with refugees, this paper considers how refugees have been inspired by their musical heritage to reshape new spaces of resilience, as well as hope and recognition for their futures.

Taking the street mainstream: the power of performance to alter social inequalities

Sharmaine Jackson (Stetson University)

Based upon ethnographic research in the US and Australia, this

paper explores how urban youth use krump dancing as a strategy to overcome trauma born out of cultural and structural limitations. Krump dancing is an urban street dance that started around 2000 in Los Angeles, California as an alternative to gang violence. The dance incorporates community traditions of morality and collective experiences. Since its inception, krump is practiced around the globe with local dimensions to its character. In this paper, I examine how krump dancers move between “street” and “decent” embodiments to reshape, define and challenge each milieu. In doing so, this paper considers how krump dancers go beyond individual coping mechanisms to changing social structures. Through community centers and parks, public schools, and dance studios, krumpers institutionalize elements of krump, thereby making space and altering the life chances of youth. In this paper, I compare two krump crews: one from Los Angeles, CA and another from Melbourne, VIC.

Functioning customary law for survival: adaptation and resistance in Kasepuhan Ciptagelar, Sukabumi District, West Java

Tine Suartina (University of Western Australia)

A diverse society often contains certain traditional groups who keep practicing their belief and law despite fully embracing modernization. The ultimate rationales usually based on their ancestors' heredity and the suitability. Kasepuhan Ciptagelar, one of adat (customary) communities located in Halimun Mountain in Sukabumi District in West Java Province, represents this case. Taking examples on their agriculture arrangement and giving birth case, this community, together with its 160s hutments (kampongs) and 568 groups of extended family, provide a vivid example of how the real and actual contestation between traditional and modern systems actually takes place at the grass root level. In addition, both cases emphasize that community's considerations are significantly related to their survival. By process, the community's adaptation, resistance or even change is a continuum that proceeds over time, and has faced challenges and sacrificed certain “price” to pay. Employing legal anthropology and socio-legal approaches, the discussion is also aimed to change the general assumption that a politically marginalized community is mere incapable and passive. Conversely, this community's experience shows that for their sustainability, they are competent to be active and to determine their stances and suitable choice for them. This is supported by a durable social cohesion and managed by a sustaining customary law.

P05 ANSA postgraduate panel

Convenors: Alana Brekelmans (University of Queensland); Emily Graham (Swinburne University); Stephanie Betz (Australian National University)
Chancellery Building, A1-129: Wed 5th Dec, 11:15-13:00, 14:00-15:45, Thu 6th Dec 09:00-10:45

ANSA invites papers from postgraduate students at various stages of their research, particularly (but not exclusively) those who have recently completed fieldwork, submitted, or graduated. Joint papers are welcome, as are papers that embrace the conference theme "Life in an age of death".

Wed 5th Dec, 11:15-13:00 - Gender

In the company of mothers: reflections on fieldwork with 'Mumpreneurs'

Joanne Byrne (Latrobe University)

Over the last decade, there has been an increase in mothers departing traditional modes of employment for entrepreneurship. Though some reject the term, these mothers with businesses are often labelled 'Mumpreneurs'. The choice to become a 'Mumpreneur' is grounded in a complicated interplay of structural factors and life-narratives that speak to the tensions contemporarily felt by many working mothers. These mothers with small to medium – often home-based – businesses straddle the line between traditionally unrecognised, domestic work and economic, capitalist labour. This talk aims to show that these 'Mumpreneurs' complicate our understanding of both contemporary motherhood and economic labour. The lived experiences of these women will be discussed based on recently completed fieldwork (conducted within a digital ethnographic project). Through this grounded discussion, it will be argued that 'Mumpreneurship' is both a reflection of (and driving force behind) changing attitudes towards work/home, labour and motherhood.

Dungeon mums and drag queens: personhood in Sydney's queer gaming communities

Jacob Grice (University of Sydney)

I am conducting participant observation and intend on producing a somewhat auto-ethnographical account of Sydney's queer gaming communities. The gaming public at large is pervaded by hegemonic

masculinity and queer-phobia and as such I view these queer gaming communities as counter-publics (Shaw & Ruberg 2017). This means that queer gamers employ a multitude of techniques to carve out a space for themselves. Being 6 months into fieldwork, I have some preliminary findings concerning the enactment of personhood within these communities. Queer gamers often enact a form of personhood that is consciously and explicitly relational. This seems to reject the neoliberal model of the 'individual' and instead can be understood through the lens of Strathern's 'dividual' (1988). I contend that through their gameplay and interactions with one another, my participants, generate a 'composite personhood' which contains numerous, sometimes conflicting identities. However, it is within these contradictions that they create their own paths towards adulthood. The way they embrace irony and failure to communicate their anxieties about not being a 'proper adult' is an important avenue of investigation and is my current focus for the remainder of the fieldwork.

Engaging feminist martyrdom: discourses of life, death and agency in the self-produced media of Kurdish 'Women's Protection Units' (YPJ)

Leela Ford (University of Queensland)

The Kurdish revolution in Rojava, Northern Syria notoriously involves all-women 'Women's Protection Units' (Yekîneyên Parastina Jin or YPJ), which have a unique culture of feminist martyrdom prevalent in their self-produced media. These women have an important role as fighters on the front lines, and as actors in the revolution's focal women's movement. This paper contributes to the understanding of a feminist movement being built amid an active war zone, by examining the way that YPJ members employ discourses of life and death. I draw upon data from visual/virtual ethnography, and discourse analysis conducted on a case-study of the YPJ's self-produced media, and supplemented by content from interviews with YPJ members. I argue that YPJ members view freedom of agency over their own lives and bodies as symbolic "free life" which transcends physical death, and which martyrdom can, seemingly paradoxically, secure. YPJ members appear to engage ideas similar to those of post-colonial thought to the oppression they face as women, seeing violent oppression as a form of symbolic death. Their martyr culture embraces narratives depicting women who choose death as a martyr rather than facing the loss of their self-determination from capture or defeat. These findings challenge current research which often overlooks the central agency of

YPJ women. There are also implications for security discourses focused on protection of women from physical death and conflict, as, for these women, choosing physical death may appear necessary to protect symbolic life.

Life in an age of the death of patriarchy? The negotiation of gendered identities through sexual decision-making in Northern Thailand

Cassie DeFillipo (University of Melbourne)

In the wake of the #metoo movement and a greater awareness of the effects of patriarchy worldwide, this presentation will explore the consequences of patriarchy through the sexual negotiations of men and women in one urban setting in Northern Thailand. Based on one year of ethnographic research in and around sex establishments and 60 formal interviews, this research aims to nuance the role of sexual decision-making in perpetuating and combatting greater patriarchal structures. This presentation will explore the concept of patriarchy in the Thai nation-state, discussing its similarities and differences to the Western model. Then, this presentation will problematize the lack of incorporation of the #metoo movement in Thailand, exploring the movement's successes and failures. Finally, this presentation will dispute that while new discourses around patriarchy — matched with new economic and social power for some women — have led to the “death” of patriarchy in its traditional form, Thai men and women are resurrecting new forms of patriarchy that mix the traditional with the transnational.

14:00–15:45 – Health and Justice

Islam and organ donation in Singapore

Cheryl Lim (ANU)

The state has an undeniable hegemonic hold over the mainstream media's and government/statutory bodies' representation of organ donation as a positive act. Organs have been represented as gifts of lives allowing transplant recipients to live on and those who donate their organs and/or donate organs on behalf of a family member are hailed as heroes. This paper explores the role of the state in shaping the Muslim community's attitudes and beliefs towards organ donation in Singapore through selected narratives and also looks at how alternative media outlets such as The Independent, coconut.co and other foreign news agencies are valuable and imperative resources that one should use at his/her disposal to make a reasonably informed

decision on whether or not to opt him/herself out of the automatic opt in system. What they bring to the table is often a counter narrative that has been suppressed within and by the mainstream media. If the “informed” in informed consent is only shaped by a one- sided, dominant view that privileges state agenda over all other sources of information and is vocal in its quest to change beliefs, attitudes and ideas which do not fall in line with it, we question how “informed” are peoples’ subsequent decisions going to be and what kind of consequences that will have on their loved ones.

Multi-sited meaning-making, alienation, and (bio)value in genetic testing for Huntington’s disease: a methodological critique of medical anthropology

Giorgia Kerr (University of Edinburgh)

Huntington’s disease (HD) is a late-onset neurodegenerative disease, in which the almost-universal prognosis is death within 15–20 years of onset. There is a reliable genetic test for HD, but there is neither treatment nor cure available. Roughly 15% of those who know they are ‘at risk’ choose to undergo testing. Most anthropological literature on HD relates to the transformation of identity and social relationships following testing and/or diagnosis, and on the ability – or lack thereof – of primary care physicians to facilitate decision-making. The main findings have been deficits in lay knowledge, attributed largely to deficits in genetic counseling; and transformation of familial/ interpersonal relationships. I argue that the ability of physicians to ‘translate’ for laypeople is hugely hindered by a disconnect between the genetic industry and its output. However, critiques of the genetics industry in anthropology tend to examine an abstract macro-structure, treating emerging genetic biotechnologies as monolithic. Thus, just as bioethicists are concerned with whether, and to what extent, current frameworks are equipped to deal with the social, practical, and legal complexities of the ‘new genetics’, I am concerned with whether medical anthropological frameworks are equipped to deal with the medical, social, and individual complexities. HD testing is here an example of why and how medical anthropological study of genetic testing would benefit both from studying further upstream, into the system(s) in which genetic testing is used and developed; and from being increasingly specific, studying the full (social) life of one disease, condition, or biotechnology.

Resisting the ‘patient’ body of the biomedical model: a performative account

Sarah Pini (Macquarie University)

Receiving a cancer diagnosis and undergoing oncological treatments is often experienced as a highly traumatic event. Many psychological and socio-anthropological studies observed how undergoing chemotherapy deeply mined cancer patients’ perceptions of self and personal identity. Part of this disruption is tied to the biomedical model of medicine, according to which the subject of the illness event is the pathology rather than the person diagnosed with the disease. In this view, a body-self is made a ‘patient’ body-object that can be enrolled in a therapeutic protocol, investigated, assessed, and transformed. How can it be possible for cancer patients to embody the opposite dimensions of their body-self and their body-diseased-object? Can we envisage an alternative approach that enables the coping with trauma and the social suffering tied to the status of cancer patient? Building from Nancy Sheper-Hughes and Margaret Lock ‘the mindful body’ (1987), this work provides support for rethinking the cancer event through a performative perspective and illustrates how the biomedical model of the body can be challenged and resisted through mindful embodied practices such as dance. Based on phenomenological approach and autoethnographic analysis, including the material collected over ten years of oncological treatments, video dance performances and physical explorations, this work shows how dance can set in motion processes of healing and resistance. It aims to illustrate how dance can shape an alternative interpretation to the biomedical model of the body that allows the emergence of new meanings and offers ground for transformation.

The State vs homo sacer: necropolitics in the criminal justice system

Kirstie Broadfield (James Cook University)

Societies in settler-colonial countries are quintessentially necropolitical as a direct result of their attempt to eliminate the existing Indigenous populations and replace them with settlers. In settler-colonial countries, all too often, the death of individuals from minority groups occurs at the hands of the State’s instruments of social control through the exercising of necropower. The number of such deaths is rising to a crisis point that demands greater attention and investigation. This paper aims to explore the theories of Agamben, Foucault, and Mbembe in relation to police brutality in the context of minority groups and arguing that this is subjective violence,

not only ignored by the mass public, but also legally condoned by necropolitical, neoliberal government structures. The settler-colonial countries of Australia, Canada, Brazil and the United States of America supply ample case studies in which to situate police brutality firmly in the necropolitical space.

Thu 6th Dec 09:00-10:45, Place and Belonging

Horizonal phenomena: technological mediations of geocaching experience

Alessandra Prunotto

For those who have access to them, locative digital technologies are becoming pervasive in everyday life. It is therefore important to understand the processes by which such technologies shape how people engage with the world. Using a postphenomenological approach, this paper examines these processes in the context of geocaching, a locative digital game where players use a GPS-enabled device to find small containers hidden in public spaces by other players. In particular, I focus on how technologies ‘indirectly’ mediate how geocachers engage with the world; that is, how technologies might shape experience even when they are not simultaneously co-present with humans. Interpreting data collected in metropolitan Melbourne, I discuss how indirect technological mediations shape a geocaching world and a geocaching subjectivity. Firstly, I argue that ‘directly’ mediated social relations shape the parts of the landscape that geocachers engage with and give rise to a shared mode of interpreting that landscape. Secondly, I argue that differentiated access to digital information creates a divide between the worlds of geocachers and non-geocachers, compelling geocachers to employ distinctive modes of interacting with and being in the landscape while playing the game. My findings suggest that embodied interactions with technologies may create the conditions for the indirect mediating effects of technologies, but that we require further investigation to better understand the intricacies of indirect mediation. Hence, this paper not only develops a relatively under-theorised aspect of technological mediation, but also enriches understandings of geocaching and experiences of public space more generally.

Confidence as life-long cultural capital: children's on-stage performances in parents' eyes

Zhang Xianyu (East China Normal University)

Chinese parents attempt to fulfill their "educational desires" by purchasing extra educational services other than school education. By focusing on Bourdieu's concept of cultural capital, the article explores why Chinese parents are keen to urge their children to build up self-confidence by actively participating in on-stage performances. Drawing on fourteen in-depth interviews with parents who sent their children to a speech-giving training institution in northeast China, this study finds out that these parents hope their children accumulate their cultural capitals through gaining self-confidence. They view self-confidence is both a result and an articulation of cultural capital, which will bring their children social rewards in contemporary Chinese society. Moreover, many parents expect their children could articulate self-confidence on the stage of performance at present and transform it into life-long cultural capital as a form of symbolic currency on the stage of future life in the metaphoric sense. Thus, this article argues that self-confidence is both a desirable end that these parents expect their children to reach through the on-stage performances, and a critical means of how to live a successful life in these parents' eyes rather than their children's.

Fashioning style and tradition in India

Meherose Borthwick (University of Sydney)

Practices of heritage fabric production are often framed in national and economic terms as keeping regional traditions alive. At the same time styles that replicate elements of non-Western textile handicrafts are regularly incorporated within contemporary global fashion trends. Local industry, government and other concerned groups in non-Western locales work to preserve cloth handicrafts. As the title of Tarlo's (1996) classic monograph announces, clothing matters. In India, distinctions of caste and region are added to those of class, gender and religion making a complex array of difference expressed in dress. The effects of economic liberalisation beginning in the late 1980s has progressively transformed many aspects of Indian life. Do moves towards preservation of heritage handicrafts invest new life or foreground the dying out of regional practices of dress? How can we understand the effects on people of changing practices of local dress? Based on pre-fieldwork research for a study in a Rajasthani textile printing town, this paper examines how anthropology has approached

heritage dress practices and commoditization of traditional styles within contemporary global fashion developments in India and other non-Western locations.

Experiences of 'being different'

Viktoria Adler (Swinburne University of Technology)

The demographic of people migrating to Australia has changed. There is an increase in numbers of international students and highly skilled migrants, who replace traditional working class migrants from the post World War II era. This paper is part of my current PhD project. Using an ethnographic methodology I draw on data gathered through life story interviews and participant observation to explore the experience of difference and privilege of upper class female Colombian migrants living in Melbourne, Australia. This paper is based on a single case study, Teresa's life story. It shows how, although regularly confronted with stereotypes about her homeland, she uses her difference as a means to find her voice. The difference Teresa has as a migrant in Australia allows her to step into the role of an artist. Nevertheless, it is her upper class background from her life in Colombia that allows her to position herself in such a way. Her social position enables her to participate in established Anglo-Australian art institutions, rather than being pushed into institutions which represent 'the other' Australia. In this presentation I argue that the experience of 'being different' beside other factors, is heavily influenced by a migrant's class position and the privilege that comes with this class position. Difference, for some, can be played out in a positive way.

P06 Bodies, borders and bereavement: death and dying in the diaspora

Convenor: Rosita Henry (James Cook University)

Chancellery Building, A1-014: Thu 6th Dec, 09:00-10:45

This panel focuses on death, funerary practices and dying in contexts of mobility and displacement. What kinds of political, economic and spatio-temporal realities do the dying and dead inhabit when death occurs away from 'home', such as in refugee camps or places of migrant resettlement?

09:00–10:45

‘Another man’s country’: diasporic burials and the rights of the living and the dead in Cape York Peninsula

Diana Romano (University of Queensland)

Much has been written about death and mortuary practices and beliefs in Australian Aboriginal societies. In this paper, I want to bring attention to the ways in which such practices and beliefs, tied as they are to systems of land ownership and spiritual and bodily consubstantiality with country, are enmeshed in a broader socio-political discourse of rights. In Cape York Peninsula in remote far north Queensland, a violent colonial frontier coupled with government-imposed removals of Aboriginal people from their traditional territories up until the 1960s, led to the creation of diasporic populations across Queensland. Deaths and subsequent burials, or the holding of human remains in exile, in ‘another man’s country’, away from their homeland, their kin, and the spirits of their own dead, are a source of great anguish for the living. I argue that the need for the diasporic dead to return to their homelands, and the efforts of the living to achieve this and gain control over the process can be understood at least in part, in terms of the rights, of both the living and the dead, to their traditional country, a discourse which plays out in the context of intra-Indigenous relationships and state recognition and control of Indigenous lives.

Dying out of place: bodies, borders and bereavement among Papua New Guinea Highlanders

Rosita Henry (James Cook University); Imelda Ambelye (James Cook university)

The spacio-temporal movement from life to death causes particular tensions among the living in the case of diasporic death. Territorial movements among Papua New Guineans across clan, provincial, and national borders, means that people are increasingly facing the prospect of dying ‘out of place’. When someone dies among Melpa and Temboka speaking people of the Western Highlands, they say that the person has moved, not to the ‘other side’, but to the ‘outside’ (pena). Someone on the ‘outside’ is said to be able to see everything and know everything. In this paper, we explore the implications of passing to the ‘outside’ when far from home, whether elsewhere in PNG or transnationally. What are the tensions that arise for those who are left behind when someone dies in the Diaspora? What do the living do

to resolve these tensions? We discuss a number of cases of diasporic death among PNG Highlanders and reflect upon transactions among the kin of those who have died, not only with regard to their bodies, but also with regard to problems presented by the post mortem 'lives' of those who are now 'outside'. We argue that while a death 'out of place' presents challenges to the kin of the deceased, such deaths also offer opportunities for demonstrating responsiveness, a continuing commitment to a Highlander moral economy of care and to values that work to strengthen relational meshworks.

From social death to digital kinning: the transformative impact of new media on the transnational support networks of older people in life and death

Loretta Baldassar (University of Western Australia); Raelene Wilding (La Trobe University)

Before the revolution in communication technologies, the distant transnational migrations of loved ones were often experienced as a kind of social death. The limited forms of transnational communication available and the prohibitive costs of travel meant that migrants and their 'left-behind' kin might be lost to each other forever. In communities where migration was a historically condoned practice of financial support and opportunity, emigrants were often memorialised in local monuments and places were reserved for them in familial cemetery plots, even if their bodies never returned. In contrast, today's polymedia environments create the conditions for synchronous, continuous, multisensory co-presence across distance that begin to challenge the normative and ontological privileging of proximity in care and kinship relations. This paper reports on preliminary findings from our current ARC project, Ageing and New Media, which examines the role of distant social support networks in the wellbeing of older people. We propose the notion of 'digital kinning' as a way to examine the practices of providing care and support across distance through the use of new media, including for death and mortuary rituals. For older people, these digital kinning practices often require facilitation by others, further emphasising their social relational nature. The concept of kinning (Howell 2013) highlights the processes of becoming kin, not on the basis of biological ties, but on the basis of what is done, performed and exchanged. The digital record created by this transnational digital kinning work enables relationships to extend beyond death through digital forms of memorialisation.

Revisiting “death” in post-colonial Myanmar from experiences of Rohingya Refugees in Bangladesh

Rumel Halder (University of Manitoba); Sharmina Shams (University of Rajshahi)

Cross cultural meanings of death, death related religious and cultural rituals, and cultural perceptions of good, bad and sudden deaths and death in the context of inequalities in capitalist societies have been core research interests for many anthropologists (see Hertz 1990; Malinowski 1921, Block 1971; Scheper-Hughes 1992). From the points of all Abrahamic religions and Eastern religions death is a natural process of the end of worldly life and the first step for gaining “nirvana” (Miller 2017: 207). According to Freud (1915), death is perceived as “The Return of the Repressed”. From August 2017, we have observed that more than 10,000 Rohingya people were victims of the Myanmar military since the “clearance operations” started [See the 2017 Médecins Sans Frontières (Doctors without Border) estimation]. Around nearly 690,000 Rohingya people had fled already or on the way to Bangladesh to escape from violence, rape, torture and death (UN 2018 report). Then the meaning of death becomes a key question of human lives and finding an answer requires a critical review in the post-national and global political, racial, religious and ethnic contexts in the current world. By incorporating lived experiences and case studies from the Rohingya refugees in Bangladesh camps, this paper is aiming to challenge the idea of naturalization or neutralization of images of death in global post-colonial context. Death then is a form of designed demonstration of power against ethnic and religious minorities, and a weapon for powerful majority to discipline powerless block (see Foucault).

Backpacker deaths in Australia: narratives of victimhood, blame, and mythologisation

Esther Anderson (University of Southern Queensland)

What happens when an overseas backpacker is killed in Australia, while doing seasonal agricultural work? Who is to blame, when their death is indicative of institutionalised, everyday vulnerability? How can collective ignorance be transformed into accountability and social responsibility? This paper examines the death of a working holidaymaker near a regional Queensland farm in 2016. Mid-way through my research, a young South Korean woman was accidentally killed while attempting to cross the road and get to the field where she was picking broccoli. I observed that the incident raised questions

within the small town about backpackers' cultural competence and ability to navigate the rural landscape, but the socioeconomic conditions that contribute to their likelihood of exposure to risk were overlooked. As Holmes (2013) has noted, hazardous pathways, modes of travel, and places rooted in exclusion are symbolic of the routinisation of vulnerability encountered by various types of migrants and tourists globally. Temporary migration schemes direct working holidaymakers to rural Australia in search of seasonal agricultural employment, but also differentiate between citizen and other, indirectly impacting physical safety and even contributing to legitimate danger. In this context, the diasporic deaths of working holidaymakers are not isolated incidents, and should be carefully scrutinised as part of an ongoing pattern needing redress.

P07 Anxious hope: life and death in hospital ethnography

Convenors: Debbi Long (RMIT University); Narelle Warren (Monash University)

Chancellery Building, A1-014: Wed 5th Dec, 11:15-13:00, 14:00-15:45

As places of high drama and everyday embodiment, hospitals are sites of both the sacred and profane, where life-and-death are intimately intertwined. This panel presents contributions on death-and-life from hospital ethnographers.

11:15-13:00

The role of intersectionality and reflexivity in community health clinic research

David Colon-Cabrera (Monash Health)

Community health centres in the US provide low-income populations with much needed coverage given the expensive nature of healthcare in the US. These centers continue providing services to low-income communities despite the heavily politicised discourse around health care costs in the last 10 years. The clinics balance scarce resources while providing quality services regardless of their patients' ability to afford insurance. In this paper I will recount my ethnographic research project in three community health centres that provide prenatal care to low-income and immigrant Latina women. Using an intersectional approach, I study the ways in which the clinics strive to

serve their populations while managing their own limited resources. Part of my work meant reflecting on my role and presence as a male cisgender Latino researcher in that setting. That personal reflection had a profound effect on my research, since it changed the way I interacted with the participants. Even more so, my research priorities changed; the focus of my ethnography shifted from studying the way in which research can influence policies and clinical guidelines, to understanding how these guidelines are (or are not) carried out in everyday practice. It also shifted the focus of my research analysis. The research benefited since this approach contextualised the omnipresent tension that comes from providing quality services while having limited resources.

Uses of hope at the ends of life

Mythily Meher (University of Melbourne)

The linking of positivity to health, in which hope is characterised as healing, is more and more a mainstay in medical contexts. My paper asks after hope's uses in end-of-life care by drawing ethnographies of hope in oncology and physical rehabilitation together with fieldwork at an Indian nursing home, where a hopeful outlook was evoked by the healthy to comfort the suffering (especially the suffering who voiced their desire to die so that suffering might end). These conversations—awkward but inevitable—point to the jarring sensibilities between classical understandings of hope as agentive and effective, and the orientation of residents who embodied pain, and even boredom. Nearing the end of life, after all, ordinary senses of future fall away. Yet, I attend to more subtle hope-like attitudes evoked by pained and restless residents to carry themselves from one moment to the next amidst future-less orientations—like realism and acceptance—that seemed like hope's antithesis. I show hope as a quality best understood in terms of its intricate, fraught relationships with hopelessness and helplessness in the stream of time, where time, in this institutional setting, is circular and predictable. At this nursing home, time, action and hope are demonstrably intertwined in unusual, non-linear ways, broadening hope's potential as a category of analysis.

First deaths: doctors experiences of their first patient who died

Debbi Long (RMIT University)

Health workers are trained to save lives. On a day to day basis, many clinicians work in circumstances in which lives are hanging by a

thread. For them, death is an everyday reality. As the people in health systems who hold professional, legal and moral responsibility for patient survival, the impact of patient deaths on doctors holds very particular meanings. Based on fieldwork from a number of hospital fieldsites, and explored further in interviews with doctors, this paper examines the trope of “first deaths” among medical doctors.

14:00–15:45

Experiential tensions: language, trauma and amputation

Narelle Warren (Monash University)

Within amputee rehabilitation, decisions about formal support are often made on the basis of etiology. People who undergo amputation for reasons related to trauma (usually road traffic injury, workplace injury or misadventure) are classified as ‘traumatic amputees’ and receive psychological support, as well as assistance from social work services. Yet, for the vast majority of amputees, limb loss occurs in the context of a chronic condition, and is thus considered ‘non-traumatic’. They receive limited – if any – psychological support, with most formal psychosocial services delivered by prosthetists, physiotherapists, occupational therapists, and social workers. Despite what this language suggests, the amputation itself often represents a violation of the body’s organic boundaries, of losses which are embodied by the prosthesis and in the rehabilitation clinic. In this paper, I draw upon an ethnographic study of four Victorian amputee clinics to interrogate the tensions that are brought about through the language which is used to describe the etiology of amputation. Through this lens, I attend to the relational and affective implications of the changed material body, and highlight that the relationship between etiology and nomenclature undermines the distress associated with limb loss itself, regardless of why. In doing so, I highlight the blurring boundaries of lifestyle-related amputation between distress and depression, traumatic and non-traumatic, and the material and immaterial.

Rehabilitation socialities

Joanna Shorland (Caulfield Hospital)

Rehabilitation following serious and disabling health events is often positioned as an individual journey, in which the inpatient, guided by health professionals, actively works towards a sense of recovery. Yet this understanding only captures part of the rehabilitation experience,

and recovery draws on not only the practical activities of the amputee gym, but also through the shared experiences within and between inpatients, and during encounters with health professionals and hospital staff. Drawing upon our current study of (predominantly neurological) rehabilitation inpatients, we draw upon interviews and observational data to consider the social life of the rehabilitation clinic and argue that, for many, the socialities of rehabilitation make an equally significant contribution not only to recovery but to long-term wellbeing.

P08 Visions beyond precarity: envisaging and practicing alternatives to neo-liberal modernity

Convenors: Simon Theobald (Australian National University); Justine Chambers (Australian National University)

Chancellery Building, A1-018: Wed 5th Dec, 11:15-13:00

This panel explores the multiple ways in which individuals, communities, and societies envisage their lives in ways that sit outside and in opposition to the paradigm of 'precarity'. We ask participants to examine how current anthropological debates on precarity might be reconsidered.

11:15-13:00

Traversing Serendip - anthropological considerations from the pilgrimage routes of Sri Lanka

Ben Vecchiet (Deakin University)

The Kataragama patha yaathirai is an annual foot pilgrimage that traverses the length of Sri Lanka's eastern seaboard. During the island's civil conflict (1983 – 2009) the pilgrimage was sporadically shortened in length or abandoned completely. With the ending of the conflict pilgrims are again free to participate in their 650km journey south along the traditional pilgrimage routes. This paper will initially present the mode and nature of pilgrim austerities, symbolic interpretations of religious attire, and the ongoing rituals participated in by the pilgrims on route. These ritual and symbolic processes will be explored in a pilgrimage context in which the participants renounce their names and titles, ideas of caste and class and enter/exist in a (quasi) samnyasic or renouncer world. This analysis attempts to illustrate the significance of the transformational process experienced

by the participants from lay devotees to pilgrim 'swamis'. The paper explores the fundamentality of the pilgrimage as a valuable avenue for members of the Tamil Saiva (Hindu) community to practically explore central devotional and philosophical themes. Furthermore, as the pilgrims step away from their post-conflict village worlds through transitorily renouncing society they paradoxically step into a dynamic political and cultural relationship with a greater Tamil and Sri Lankan community. An aspect of this relationship will be surveyed through the political ideals intertwined in attempts to harness the spiritual potency embodied by the pilgrims to strengthen social and political endeavours of contested and periphery villages that remain deeply embedded in a precarious post-conflict struggle for existence.

Yuuyaraq, a Yup'ik ontology of permanence in Southwest Alaska: exploring the coordination of Indigenous-driven capitalist strategies, Native Corporations, and the "subsistence way of life"

Jory Stariwat (Carpentaria Land Council Aboriginal Corporation)

In a landmark settlement finalising all Native Title claims throughout Alaska, the Alaska Native Claims Settlement Act of 1971 led to the creation of powerful Native Corporations with multi-million dollar capital investments across the globe. The investments generate dividends and distribute monetary income to even the most remote and jobless regions of the state. By strategically engaging in the global economy as a unified federation, the Indigenous peoples of Alaska have generated a cash flow to partially support what they call the "subsistence way of life" — place-based hunting and fishing economies guided by enduring principles and ontological philosophies interconnecting people, land, water, and the animals upon which they depend. Yup'ik communities of Southwest Alaska have sustained a collective place in the world through *yuuyaraq*, an ontology or way of being roughly translated to the "real way of life," in which human, animal, and other spirits are continually cycling through physical forms in perpetuity, each spirit holding memories of the past that shape the future. In a time of upheaval, the Yup'ik face the material precarity of balancing engagement in the global economy with place-based livelihoods dependent on healthy ecologies, coupled with the very real threats of climate change, development, and environmental devastation. But through *yuuyaraq*, the Yup'ik communities of Southwest Alaska use the past to guide their futures within the neoliberal economy, and it is through *yuuyaraq* they ensure the permanence of the "subsistence way of life."

“Iranian, buying foreign goods is treason!” Prestige and the struggle for a life beyond precarity in the Islamic Republic of Iran

Simon Theobald (Australian National University)

This paper examines how middle class Iranians attempt to build a sense of personal and familial stability in contemporary Iran amidst a maelstrom of economic and social uncertainties. Following the Islamic Revolution in 1979, the Iranian economy has been characterised by shifting experiments with nationalisation, state planning, and government interventionism on the one hand, and liberalising attempts at building a ‘free market’ on the other. Today, these ideologies compete with one another to provide a solution to Iran’s economic woes that continue to eat into the quality of life of almost all sectors of society. On top of this is the vexed conflict between social reformists who want to bring Iranian society closer into conformity with international human rights regimes, and conservatives who continue to resist such calls as Western imperialism. Against this backdrop, middle class Iranians continue to hold out hope for a lifestyle comparable with wealthy Western nations, even as the reality of ongoing economic weakness, high unemployment, and political and social instability limits meaningful improvements. In this paper I look explicitly to how the middle class in Mashhad struggle to achieve some semblance of certainty through the purchase of consumer items, and the importance of brand names and social prestige in framing such acquisitions. I ask: what are the purchasing strategies that are deployed to create stability, why are they understood as stabilising, and how will the conflict between foreign imports and domestically produced goods impact on this effort?

“To be faithful is to be Karen”: deconstructing narratives of the precarious Karen migrant in Thailand

Justine Chambers (Australian National University)

Decades of civil conflict, economic crisis and the state’s failure to invest in education means that Thailand has offered one of the only economic lifelines for many Karen families in southeastern Myanmar. What is known locally in Hpa-an as ‘the age of Thailand’ parent-child relations, gender roles and responsibilities have been reshaped significantly in the last three decades as a result of high rates of migration. Much of the literature that explores the lives of Plong Karen migrant communities in Thailand highlights their experiences of exploitation and marginalisation – the ultimate figures of neo-liberal modernity. By focusing on the way Plong Karen men and

women view their own experience of migration as one of keeping 'faithful' ('thout kyar oh') to their families and community more broadly, this paper seeks to deconstruct narratives of the precarious Karen migrant. In drawing attention to contestation and friction between different regimes of value within Plong Karen people's lives, this paper considers how the pursuit of so-called precarious employment opportunities in Thailand offers Plong Karen children the ability to keep 'thout kyar oh' and maintain cultural continuity.

Contingent belonging: the mundane vernaculars of making do in remote Australia

Cameo Dalley (Deakin University)

Non-Indigenous people are increasingly seen to occupy a precarious position in remote Australia. This is especially true in places where a downturn in local industries means that there is no longer a viable market in which to sell their unskilled or semi-skilled labour. Nevertheless, in this paper I focus on what Ferguson has called the 'mundane vernaculars of making do', here taken to mean the social and economic practices which root working-class people in place. I draw on ethnography from a small town in the East Kimberley region of Western Australia where I have conducted fieldwork since 2013.

P09 A new anthropology of automobility

Convenors: Andrew Dawson (University of Melbourne); Sarah Pink (Monash University)

Chancellery Building, A1-017: Wed 5th Dec, 11:15-13:00, 14:00-15:45

This panel will bring theory and ethnography to bear on how the past, present and future of driving are implicated in human life, experience, action and imaginaries. It will carve out a new anthropology of automobility.

11:15-13:00

On the coach on the road on the porters' annual day out: more of the same

Nigel Rapport (St. Andrews University)

Ron's name was one of the first on the list when the sign for the 'Good Old Boys Trip' to the Scottish Grand National, at Ayr Race Course, was put up on the buckie wall. I signed up too, and soon there were 26 names. People seemed pleased my name was on the list:

'It's the day, Nigel!', Frank assured me: The best possible day out!. You'll see!'. On the face of it, the coach journey to the race course and back was a typical site of liminal transitioning—recalling, say, Barbara Myerhoff's (1974) account of the peyote hunt of the Huichol Indians, and the ritual reversals or exceptions they practised as they travelled to the sacred world and back in a Dormobile. But considering how the drive and the coach were implicated in the porters' life, I would have to conclude: more of the same; no exceptionalism. Just as they insisted on doing every day at work, the space and time of the coach journey became an extension of the porters' authentic manly selves. Their experience, action and imaginaries on the coach journey—as I experienced them—saw the porters as they insisted ordinarily on being. They moved around the coach and occupied it, they engaged in their activities, with a nervous energy, a restlessness and an assertiveness, that I knew all too well from the hospital itself. The paper is an attempt to bring Ron and Frank's and their peers' behaviour to life and to light.

Into the eye of the Road Safety storm: a eye (and ear) witness account

Manuel Ramos (ISCTE - University Institute of Lisbon)

In May 2011, the UN has inaugurated the Global Decade of Action for Road Safety. This initiative marked a decisive turn in the institutional views on road danger worldwide, strengthening the WHO epidemiologist concept that road accidents causing injuries and deaths are a public health issue to be dealt medically, or rather through the promotion of metaphorical medical discourses and the putting in place of preventing practices. The composition, dynamics and negotiation processes of the UNRSC, a mixed UN forum with consultative status for the UN secretary general, impact directly on the national policies connected to the Decade of Action, for it was from such body that this global initiative was funnelled, and it is this body that monitors and evaluates it. The present paper proposal offers a sneak view of how the UNRSC was involved in bringing low-income countries, regional organisations and NGOs to the Decade of Action initiative, and how difficult it is to gauge the current reality of road risk in the emerging world from the too abstract and formal world which UNRSC partners inhabit.

Life and death in a place-non-place

Anthony McInnery (University of Newcastle)

Peter Merriman argues that the processes of consultation, design, construction and ultimate use of a motorway create a place from automobility. Marc Augé identifies this infrastructure for the rapid movement of goods and people as being a place devoid of history, relations or identity: a non-place where the anthropology is that of us as the other. The publicly built, owned and managed Eastern Freeway (F19) was constructed in four stages over 25 years (1971–1996) and traverses 18 kilometres of Melbourne’s eastern suburbs. It is a piece of modernist road engineering and design that was the site of the most violent and protracted urban battle in Melbourne’s history. The Eastlink Tollway is the privatized extension of the F19. It was constructed in multiple sections simultaneously over 4 years (2002–2006). Its structure is of postmodern design and described as a 39-kilometre artwork. The union of these two roads was the site of protest resulting in a tunnel to conserve natural habitat. The public F19 and the private Eastlink share the name M3 but each retains their respective caricature of place and non-place in design and use. Driving time in this space (2006 – 2014) served as a longitudinal and experiential site assessment to create two sets of temporal interventions in the M3 as place-non-place. The first is based in nature (waterways and flora) as a life that dwells in this landscape. The second concerns the permissibility of commemorative roadside memorials as signifying a death that may also dwell in this place.

Driving through danger: Palestinian and illegal Israeli settler road users in the Occupied West Bank

Branwen Spector (London School of Economics)

In the Occupied Palestinian West Bank roads have become among the most dangerous spaces for both illegal Israeli settlers and indigenous and refugee Palestinians. Israeli settlers are afforded safety inside their gated and heavily guarded settlements and Palestinians in Area A are somewhat more protected from the hostile Israeli Occupation Forces (IOF). However, on the shared roads that facilitate travel between settlements, Palestinian towns and villages, and Jerusalem, both populations are in danger. Stone throwing, shooting, and molotovs put the settlers at risk as they move through these spaces, while Palestinians risk detainment and potential abduction by the IOF at their checkpoints along these roads. This paper will explore both sides’ conceptions of engagement with danger and death through

the necessitated use of these roads, addressing how Israeli settlers who intentionally place themselves in this position manage security logistics and their situation in comparison to Palestinian road users who have no choice but to engage with the logics of occupation on them.

Mixing drive-along ethnography and WOz testing on public roads: the example of control hand-over experience

Katalin Osz (Halmstad University); Kaspar Raats; Thomas Lindgren (Halmstad University)

In this paper, we examine how an anthropological understanding of driving can benefit from engaging with engineering and design based experimental testing. We suggest that blending ethnographic practice with other disciplinary practices is productive of new modes of understanding how people might experience possible future Autonomous Driving (AD) cars. Generally, experimental User Experience (UX) research within the development of AD cars is still dominated by engineering methodologies but lately, design-anthropological approaches have started to be incorporated for a more human-centric and participatory ways to design for future mobility. Wizard of Oz (WOz) testing is a method that allows people to experience AD in the presence of a safety driver who takes over control to simulate the car driving itself. By using a Volvo XC90, we combined experimental UX testing and design anthropology. Family home visits and drive-along ethnography were combined with WOz testing on public roads, in order to investigate how people might experience AD cars as part of their morning commutes. By focusing on the moment of handing over control to the car, we show the mutual benefit of building collaborative testing practices. From the perspective of anthropology, the AD experience gives participants a speculative platform where they can reflect on how various control handover solutions might fit into their own driving practices. From the perspective of engineering testing, speculative future ethnography provides foresight into a variety of existing and possible future driving routines, making the control handover development more attentive to a diversity of routines and expectations.

14:00–15:45

Put some music on: listening to the radio in the car*Simone Dennis (Australian National University)*

In the US, and indeed across the western world, the car is the place where the largest percentage of people listen to music. Ford recently released its 2017 study (ahead of the release of its new, high end audio system to be installed in selected models from 2018) announcing the result that seven out of 10 people between the ages of 13 and 24 and nearly 8 out of 10 drivers over the age of 45 listen to music in the car to justify its enormous investment in the new system. Ahead of that result, Edison Research found that, AM/FM radio still commands most of consumers' time when they are in a car, accounting for 57 percent of their time. In this paper, I want to explore a range of music-car entailments to arrive at an unapologetically phenomenological analysis of the musicalized and automobilised person. This figure is thoroughly entailed in the big and micro politics of driving, the relations of knowledge and information in late capitalism, the relations of an enclosed acoustics that both reach out to and cut us off from the road itself, and the beat of a pervasive rhythm of life on the move.

How do we learn to know a self-driving car? A pedagogical design anthropology approach to human - technology interaction*Vaike Fors (Halmstad university); Sarah Pink (Monash University); Thomas Lindgren (Halmstad University)*

How will autonomous driving (AD) features change how people will relate to, and act in and with cars? To understand these and similar questions, research within human-computer interaction (HCI) is concerned with how people will react and interact with the autonomous driving features while driving a self-driving car, and how these features can be designed to be perceived as both easy to use and useful. In this paper we demonstrate how a pedagogical design anthropological approach can push this agenda further by introducing a way of understanding use of AD that accounts for how technologies become meaningful in the contexts of the mundane everyday life circumstances in which they are actually used. This approach entails understanding use of technology beyond the moment of human-technology interaction, as a process in which experiential ways of knowing take over from rational action, and meaning becomes generated through the ongoing use of technologies in everyday life

processes. In the context user experience of AD, this translates into a focus on how people learn to use AD features, and to imagine possible experiences of AD in ways that are situated in the mundane routines of everyday life. We will draw on our ethnographic research into everyday life experiences and expectations of AD cars undertaken between 2016–18, to demonstrate how people need these technologies to become part of their everyday lives, and subsequently need to learn to use them in order to accomplish everyday goals.

Trust in self driving cars

Sarah Pink (Monash University); Kaspar Raats; Vaike Fors (Halmstad university); Katalin Osz (Halmstad University); Thomas Lindgren (Halmstad University)

In this paper we propose and demonstrate a design anthropological approach to the question of trust in Autonomous Driving (AD) cars (sometimes called self driving cars). Mobilising a design anthropological theory of trust (Pink et al 2018), we propose an understanding how and why people will trust in AD cars which takes three novel moves to: go beyond psychological theories of trust that are conventionally applied in Human–Computer–Interaction (HCI) and User Experience (UX) research and practice by understanding the social, material and sensory circumstances through which trust emerges; rethink how the car is conceptualised as a product; imagine new relationships between designers, companies and users. These moves are related to three analytical steps that we explain in full below, but now preface by highlighting that they involve: moving beyond the transactional and interactional theories of trust and towards understanding trust in technologies as a contingent outcome of ongoingly emergent circumstances; understanding the car (and technologies more generally) as an always incomplete and unfinished ‘thing’, always in progress, and always likely to assemble with other things in unanticipated ways; and considering therefore how these new understandings of trust and technologies imply new relationships between designers, companies and users which would be responsive to the contingencies that surround people’s relationships with AD cars and services, and to the car as an ongoingly emergent and changing product rather than as a finished object.

P11 Society 2.0: post-human assemblages and the death or rebirth of the social

Convenors: Matthew Phillips (Deakin University); Roland Kapferer (Deakin University)

The Cairns Institute, D3-144: Fri 7th Dec, 09:00-10:45

This panel will look at popular relational and networked re-conceptions of human beings and human societies (assemblage, affect, multi-species, cyborg, dividual, post-human, etc.) and discuss both their life-affirming and dehumanising potentials.

09:00-10:45

Postmodern fantasies of government

David Brown (Deakin University)

The discourse described in the abstract for this panel attempts an explanation of our current situation but is also a call to arms to bring it on. Not only does it attempt to make sense of current trends, but strives to be the dominant narrative that serves as a motivating myth for those who might take advantage of our changing circumstances. Whilst promising a weightless, frictionless and seamless existence, they obscure the mediations on which they depend, as well as the mediations of the world they dream of leaving. Both sets of mediations are at least as centripetal as they are centrifugal—more likely to pull us into a modernist rationalising totality, rather than flinging us out into a post-modernist firmament. The drive to digital government is one location where these games play out. The promise is a new type of government in which “the relationship between citizens, government and business has been transformed”, in part through a “seamless interface between agencies and between government and its constituents”. But behind such visions is a struggle of mediating forces: the stranglehold of legacy systems, the drive of the IT and consulting industries to penetrate government, the neoliberal insistence on reducing the cost and size of government, the opportunities for surveillance offered by multiple layers of IT, the dream of AI-based bureaucracy and the need of public officials to extend their oversight and control over their programs and “customers.”

Instability in the Matrix: Posthuman Disruptions in Meatspace*Paul Chambers (University of Adelaide)*

Matrix program of Destruction/Distracton/Extraction/Reconstruction on track for 3.1% growth for the year. Last system upgrade, OS NeoLib, showing signs of strain. Version 2017.12 featured same-sex marriage fix to restore normative structural models. Cybernetic feedback reports continued disruptions in meatspace sectors. Anthropologist studying music tech uptake sent to investigate. Music, as a site for self-expression and collective belonging, is shown to be entangled in emerging hybridities of post-internet identity. Armed with the latest intel, anthropologist agent investigates Waugh's (2017) notion of 'digital queering' that fuses posthuman ideas of adaptive hybridisation with technology with the gender deconstructions of queer theory. Agent confirms the options and comparative anonymity of the virtual are making it a space where multiple and mutable selves can flourish, the product of a situation where society, media, technology and bodies exist in a co-determining mesh of radical intimacy and fractured identity. Human units are being extended online across different ways of being, able to take and perform multiple personas, and with access to knowledge and experiences once confined to geography, class, ethnicity and gender. Music practice is stretching over multiple platforms of self-representation, locked to a live feed of social media and manifested in music that is both local and from everywhere simultaneously. Virtual experiences shown to be deeply integrated with meatspace subjectivities and collective formations. Agent to report at upcoming Anthropology conference. Situation being monitored closely.

Anthropology's meta-problematic: approaching post-human assemblages with Gabriel Marcel*Benjamin Evans (Deakin University)*

A more consistent and life-affirming reaction to the incommensurability that has led to innovative re-conceptions of human beings, is a respect and even reverence for what Gabriel Marcel called meta-problematic. Some anthropologists attempt to apply the concepts associated with the ontological turn to more immediate networked and ontological re-imaginings of the self that are connected with recent developments in technology. It is ironic that what started as an attempt to validate and somehow make room for the human potential for radically different ontologies within anthropology, thus affirming (sometimes glorifying) the breadth of

ontological pluralism, ultimately undermines the ethical premise that motivated the adoption of these concepts in the first place. This is thrown into relief when a plurality of ontologies is used to explore post-human assemblages connected to new technologies. This paper explores how the self and notions of being are, to borrow from Marcel, not so much 'problems' but 'mysteries'. They are 'meta-problematic' and we do not have the faculties to resolve them directly. This notion will be supported by a brief defence of anthropology's Kantian origins and the importance of critical philosophy for the discipline. The meta-problematic has powerful implications for how we approach the concepts listed in this panel (assemblage, multi-species, cyborg, dividual, post-human, etc.) and when they are applied, in an analytic sense, to the mystery of being, they have a dehumanising effect. They reduce the human being to something that can be understood directly.

P12 Enlivening the dead: anthropology and heritage

Convenors: Diana Young (University of Queensland); Celmara Pocock (University of Southern Queensland)

A4-202: Thu 6th Dec, 09:00-10:45, 11:15-13:00

Heritage research has moved focus from the ancient and monumental to the social, mutable and intangible. Death and loss remain central, but heritage can animate the dead; hold and awaken memories; name the nameless; give voice to the silent; and re-enact the past in the present.

09:00-10:45

Who's afraid of the Anthropology Museum?

Diana Young (University of Queensland)

Moving away from the politics of representation and museums as contact zones, Thomas (2016) suggests that museums are 'creative technologies that enable us to remake things anew in the present'. The expanding audiences for the large UK university ethnographic museums are not composed of academic anthropologists but of a wider public who come to know anthropology through their engagement with the museum (ibid). In the UK, the heritage lottery fund has re-energised the museum sector – including university museums. In Australian universities, campus museums rely mainly on the largesse

of vice chancellors, a situation that may result in short funding cycles and short-term planning. Despite the recent ethnographic turn in art, paradoxically most commentary in the anthropology of art and curatorial studies eschew the ethnographic museum in favour of examples from a contemporary art category. Outside museum anthropology, the prevailing academic sentiment in Australia does not attribute value or social agency to ethnographic collections, often relegating them to a polluted, not art category of dead things. Many of those who work in museums experience collections as living. Following an eight-year stint leading the largest university collection of ethnographic material things in Australia, I discuss the contemporary relevance of such anthropology museums, the singularity of the University of Queensland's Anthropology Museum and how generating and managing social energy in a museum can reactivate the vitality of collections. I ask how these museums collections can play a greater part in contemporary academic anthropology.

The matter of death: hair samples in museum collections

Anne Faithfull (Deakin University)

This paper focuses on human hair and how death affects perceptions and classifications of human remains in museum collections. People do not immediately become human remains upon death. Human remains in museums, particularly skeletal remains, have passed through several stages on their journey to being considered as such: from being a living person, to a deceased person, to a human body, before becoming human remains. Unmodified archaeological skeletal material especially seems to exemplify how human remains have been understood within the museum context. These remains are viewed to have been collected from people who were already-deceased at time of collection, and who thus did not give their consent for exhumation or acquisition. In contrast, hair is frequently excluded from this category. Disconnected from the whole and considered as distinct locks or samples, hair is not typically seen to undergo this same transformation to become a human remain. Instead, it is perceived as having been collected with permission from living people, even when this context of collection is unknown. Yet research involving hair sample collections in both Australia and beyond challenges this differentiation. Focusing specifically on remains collected from Indigenous peoples, I will consider how death and related issues

of consent and potency can shape how bodies and body parts are understood in museums.

Returning ngarritjbal (bones) to Arnhem Land

Lindy Allen (Museums Victoria)

Painting liya or skulls (lit. head) with madayin minytji (sacred clan designs) was a customary secondary burial practice unique to eastern Arnhem Land. The 1930s to 1960s saw the Methodist Overseas Mission staff at Milingimbi and, to a lesser extent, Yirrkala and in Darwin, target collecting institutions to secure examples of these. Anthropologists, artists and others visiting Milingimbi particularly, as well as Australian servicemen stationed there in WW2, also collected these. Research for the ARC Linkage project, The Legacy of Fifty Years Collecting at Milingimbi Mission, uncovered more than 80 liya madayin minytji (painted skulls) in museum collections from all these sources. At the 2016 forum, Makarrata: Bringing the Past into the Future (part of the ARC project) brought together representatives of twenty museums, galleries and archives worldwide, and senior Yolngu men asked about Ancestral Remains held in museums. A nationally co-ordinated project was initiated and data collated that has been the subject of consultation at Milingimbi. I discuss here the way museums engaged with the project and responses from Yolngu. The key consideration for consultation has been to build profiles or biographies of each individual as much as is possible—both in life and in death—based on available information. I discuss the way Yolngu have responded, including reassessing and reflecting on customary practices for the disposal of a person's bones in the past, and how this might inform decisions in the present.

Remembering, reclaiming and reinventing Sister Elizabeth Crouch: pioneer nurse in the PNG Highlands

Susan Hemer (University of Adelaide)

This paper reflects on the process of remembering and enlivening the dead through the lens of biography; in particular, the biography of Sister Elizabeth (Betty) Crouch who worked for 25 years as a nurse and Baptist missionary in the Papua New Guinea Highlands. Betty died more than ten years ago, but left traces in various libraries and archives, in recorded cassettes and newspaper stories. Heritage research in this case has been an unfamiliar terrain for an anthropologist used to conversing with the living. These records tell a partial, sometimes contradictory story full of silences and

multiple voices. Betty emerges as dedicated nurse, devoted to God, a feminist, an adoptive mother, a purveyor of fossils and a champion of PNG culture: as indefatigable yet ultimately vulnerable. How might biography be a way of enlivening the dead without falsely assuming coherence by fixing a singular trajectory and identity on those who have gone before us?

11:15–13:00

**The past in the present: the visibility of eighteenth century
Polynesian artefacts in Tahiti today**

Jasmin Guenther (James Cook University & Aarhus University)

HMS Pandora sank in 1791 after a five-month search through Oceania for the mutineers of the Bounty. Since the discovery of the wreck on the outer Great Barrier Reef in 1977, many objects were transferred from the bottom of the ocean to the Museum of Tropical Queensland, including a range of artefacts classified as Polynesian material culture. The collection is considered significant, because it can be ascribed to a specific time, place and context. Valuable insights were gained through previous research, yet from an archaeological perspective with a focus on conservation science and the past. However, the aim of my PhD project is not only to understand the relationships between the objects and humans in the context of eighteenth century maritime exploration of the Pacific, but also to explore what value they can have for people today. Despite the inevitable loss of certain materials and knowledge once attached to them due to the sinking of the ship, the artefacts recovered have outlived the men and women that once made them, gave them away or collected them. Among them are stone pounders, adze blades, wooden clubs, fishing implements, modified shells and an object assemblage suggesting that there has been a Tahitian mourner's costume on board – things that are still visible in French Polynesia today, even though they may have transformed, taken different sizes or shapes and made new connections. The past, then, seems to continuously act on the world, as the present is being lived and the future built.

An anthropology of place and grief experience

Sharon Greenfield (RMIT University)

This paper discusses how a community embedded in place reflects and builds a culture and model for grieving at a US national center for grieving children & families. Heritage is now 'social, mutable and

intangible' and hence by bearing witness to the cultural tradition of how a community grieves we give testimony to heritage-making through stories. By local culture informing the way this centre teaches tools for expression in grief, place become culturally oriented. This centre's architecture and culture holds memories, and as such, the design of both encourage young people and families to tell stories of their dead and their grief experience week after week in the same rooms. Additionally, through the specific human experience exchange and values in the Pacific Northwest region of the US, this imbues context to the centre's cultural model of grieving and bereavement expressed through ritual and story. I will reflect on notions of identity and culture expression through place-making and heritage-making, and how place impacts grief experience ritual making and helps create context for meaning during bereavement, as well as how memory is imbued into the architecture itself through the rituals built for the bereavement centre. This paper draws on long-term ethnographic research conducted at The Dougy Center, the US National Center for Grieving Children and Families, an organisation that offers support services to grieving children and young adults throughout bereavement and will argue that such a replicated centre in Australia could have real-world implications within an Australian cultural context.

Keeping unhappy memories alive: Aboriginal camps in SW Queensland

Celmara Pocock (University of Southern Queensland)

Every generation of Aboriginal people mourns the loss of their old people, and fears the loss of cultural knowledge. This knowledge is not only of traditional ways of life, but of recent histories that continue to shape Aboriginal people and their communities. While archaeologists chase ever more ancient sites to prove the great antiquity of Aboriginal culture, Aboriginal people are equally, if not more, concerned with Living Memories of the recent past (cf. Byrne). This includes life in camps on the outskirts of Australian towns that characterised many peoples' lives until the late 1960s and early 1970s. While the histories are painful and shameful for Aboriginal people, the camps are also remembered nostalgically as places which forged strong senses of family and community. Remembering and memorialising these camps is an expression of Aboriginal pride in their ingenuity, fortitude and endurance. Drawing from a collaborative project between Surat Aboriginal Corporation and the University of Southern Queensland,

this paper explores how transforming this history into heritage becomes a means of keeping alive a past that many Australians would prefer to bury.

P14 Life after waste

Convenors: Joanne Thurman (Australian National University); Richard Vokes (University of Western Australia)

Chancellery Building, A1-017: Thu 6th Dec, 11:15-13:00

This panel invites ethnographic papers on the living worlds of waste. Instead of a mere by-product of human life, we ask for analyses of waste as enduring and generative. As forms of (bio)matter, products of cultural meaning, or social practices and relations, there is always life after waste.

11:15-13:00

Disposal of the dead: beyond burial and cremation

Michael Arnold (University of Melbourne); Tamara Kohn (University of Melbourne); Elizabeth Hallam (University of Oxford); Martin Gibbs (University of Melbourne)

Seven billion bodies will be disposed of in the next 100 years as baby-boomers age and the developed world enters a period of “peak-death”. Put starkly, at an average of 65kg per person and 55.3m deaths per annum, 3.6 billion kilograms of flesh, bone and blood must be disposed of each year, at a time when environmental concerns are at crisis point for many and the grip of tradition on funerary practices is weakening. In this problematic context, historically standardised forms of body disposal are actively challenged by technological innovations that offer new methods. Each of these innovations lay claim to environmental advantage, technical effectiveness, scalability, cost competitiveness, and sensitivity to religious, cultural and social diversity in ritual and ceremony. This paper describes these innovative and scalable alternatives to, and elaborations of, burial and cremation – such as alkaline hydrolysis, use of liquid nitrogen and other thermal processes, mycelium body suits, Urban Composting, Natural Burial, and carbon trading among crematoria. Taken together, these alternative and elaborative disposal technologies problematise cremation and burial. They match a critique of current disposal practices with suggested alternatives, alternatives that go beyond

disposal technique qua technology to imply different approaches to the body – to what it is, and what its future can and should be; to personhood – what its relationship to the body is, and how this might be variously expressed; to the earth – and to death's relationship to it; and to the cosmos – how people attribute larger meaning to life.

Planetary (and post-planetary) futures in the 'shit soup' of Antarctica

Richard Vokes (University of Western Australia)

The Antarctic Treaty System – which came into force in 1959 – has relatively little to say about sewage. It states only that (to paraphrase): effluent from any Antarctic research station with 30 or more occupants must be macerated before disposal, and discharged at sea in a location in which it is likely to be rapidly dispersed. However, over the past 20 years, many Antarctic research stations have built sophisticated sewage treatment facilities, and have in other ways vastly expanded their infrastructures and procedures for storing, managing, and disposing of, human waste. Based on ethnographic fieldwork at NZ's Scott Base during the summer research season of 2016–17, this paper argues that the development of these new sewage regimes – and of the wider discard regimes of which they are part – could be read as an expansionary form of biopower – as yet another example of the ways in which Antarctica's technocratic-managerial elites use increasing regulation as a means for governing the bodies of all those who live and work on the continent. However, to stop there would be to miss the ways in which these new infrastructures of sewage are also living systems, in which the products of human bodies are brought into relationship with all manner of microorganisms, and with Antarctic ecosystems, in ways that are inherently unstable. In so doing, they also engender a domain in which possible future interactions among people, fauna and environments can be not only imagined, but can be actively experimented upon.

Trenchtown: reuse and self-built in an ecological ethos

Carmen Rial (Federal University of Santa Catarina)

The study of waste reveals social hierarchies within countries and between the global North and South, with long distance transportation that takes place on a planetary scale, which often makes the South a dumping ground for the North. Thus, some solid wastes from developed countries travels in large ships to Africa, Asia and Latin America, and are received as raw material by economically needy communities where most garbage pickers are found. The materials

range from rare-earth metals removed from computers to dirty hospital sheets (like those from the United States that were sold in Northeastern Brazil, in one scandal denounced by the media in 2011). But the study of waste can express specific ethos and visions of the world. This is what we find with the reuse of construction materials by a group of ecologists in Florianópolis in the 1980s. The process of self-building they undertook has a dual meaning, because through the choice of material to be reused, both homes and a new lifestyle were built, based on values alternative to those of the hegemonic consumer society.

At the tip or at home: living with waste on a remote community

Joanne Thurman (ANU)

A unique aspect of living at the small, Warlpiri community of Nyirripi, central Australia, is that you find yourself living intimately not only with many people but also with your collective waste. In his book *Waste Away* (2016) Joshua Reno reveals the distancing effect of large-scale waste management practices: a disconnect from the materiality and effects of waste itself, as it is whisked away from view to distant landfills, as well as a social separation between waste workers and waste makers. Taking my cue from Reno, I ask what the implications are when the opposite is true: when relationships with and around waste are physically and socially intimate. To unpack this question, I analyse waste at Nyirripi from two angles. On the one hand, Warlpiri people often live with waste material – finding new uses for waste at home, and sometimes scavenging and re-homing found items from the tip (to the sometimes distaste of non-Indigenous residents). Further, the domestic labour of cleaning up rubbish at home is deeply embedded in Warlpiri relationships based on care and reciprocity. On the other hand, local government waste management practices are akin to what Reno describes above. (Re)-categorised in terms of danger and contamination, waste ceases to be that with which humans can live with or (re)-use: its handling becomes embedded in regulatory systems, as its handlers are in labour relations. Taking these combined perspectives and practices of living with waste, my paper ultimately asks what this entails for Indigenous/non-Indigenous relations at Nyirripi.

Throwing away one's cake and eating it too: food waste, reclamation, and the aspirational futures of late Anthropocene capitalism

David Giles (Deakin University)

From ugly potatoes discarded in the fields to unspoiled products abandoned in supermarket dumpsters, commercial food waste has become the object of growing concern in industrialised countries—perhaps symptomatic of the increasingly evident environmental and social costs of late capitalism. In recent years, the massive scale of these wasted food surpluses has alarmed publics, policy makers, and private enterprises alike. They have increasingly sought innovations to divert these excesses from the waste stream, yet rarely challenged the underlying logic of commodification and capitalist exchange that produces them in the first place. This paper therefore describes emergent practices of capitalist reclamation, and even recapitalisation, of these commercial food surpluses, such as the development of for-profit enterprises like the Daily Table—a restaurant which produces discount meals from supermarket cast-offs—and the production of energy from organic wastes through aerobic digestion—which allows supermarkets like Tesco to recoup the caloric surplus value trapped within their food waste. These endeavours, I argue, represent incipient futures for 21st century capital accumulation, allowing commercial enterprises to reclaim their own waste, bolster their bottom lines, and mitigate their environmental footprints without fundamentally restructuring their commodity chains. In such ways, I argue, may the capitalism of the late Anthropocene attempt to throw away its cake and eat it too.

P18 Bringing the past to life: narratives, practices and spaces of memory-making

Convenors: Klavs Sedlenieks (Riga Stradins University); Nevena Skrbic Alempijević (University of Zagreb)

The Cairns Institute, D3-149: Thu 6th Dec, 09:00-10:45, 11:15-13:00

The panel focuses on ways in which the past is brought to life through memory-making processes. It explores contemporary and historical memory cultures in their various forms: from the historical knowledge production and narratives of the past to its material, spatial and performative evocations.

09:00–10:45

Timelines, temporalities, and re-living place in an Australian outback community: an anthropology of presence and absence

Alana Brekelmans (University of Queensland)

Popular narratives of Australian places are often patched together from ellipses and erasure, legend and debate. The notion of terra nullius and subsequent mission to “settle” the vast arid regions of Australia’s “outback” has led some theorists (Rose 1997; Furniss 2001) to discuss rural Australian chronotopes as bound to a liminal state of “frontier” mythology. Based on ethnographic fieldwork in rural Queensland, this paper examines how narratives of place, including frontier mythology, were expressed and enacted during the commemorative ceremonies surrounding an outback town’s 150th birthday celebrations. During the festivities, many past residents returned to the community for rituals of collective memory, often through sensuous and corporeal activities in particular places. While Indigenous histories were largely overlooked in the official program, some families of Indigenous, Chinese, and Afghan descent hosted their own event by returning to and establishing temporary camps in the fringe settlement where their forbears had lived. This memory-work event was known as “re-living Coppermine creek”. I examine how those involved “re-living Coppermine Creek” sensuously engaged with place to reflect on and negotiate ideas of time, cultural identity, memory, and mobility. I argue that the embodied commemoration of Coppermine Creek created space for fluid temporalities and in doing so disrupted dominant frontier chronotopes of the region.

Negotiating memories in material culture: the case of a refugee vessel, a tuna boat, and a museum collection object

Xavier Leenders (WA Museum)

It was a cold winters day in 2013 when, to the surprise of those in the Geraldton port and foreshore café, a small Sri-Lankan tuna boat motored into the harbour. With 66 Sri-Lankan asylum seekers on board, the vessel was decorated with a makeshift sign: “We want to go to New Zealand. Please help us”. Five years later, many of Bremen’s inhabitants have either returned to Sri-Lanka or are interned on Manus Island, and Bremen now sits within the Western Australian Museum’s collections. By interrogating the memories left adrift on this vessel, this paper will explore the possibilities which arise as this piece of material culture occupies a space of reflection. Bremen

emerges from multiple histories and contexts. As a piece of material culture, its genealogy traces Australian nationalism, the Sri-Lankan civil war and even the Deutsche Bank. Now, as a museum collection item, some might argue that Bremen's story is 'dead', killed by the nation building and colonial practices that enforce the State's sovereignty over those that cross the border. Others might claim that to think of this object only as the remanent of a tragic journey is to preclude the life-giving character of Bremen: to make real those whose stories are often silenced. Here, I argue that we can understand forms of material culture, like Bremen, not only as memorialisations of various (and sometimes divergent) social imaginings, but as sites of discourse, with which we might interrogate and play out these imaginings in political life.

Eternal flow: irrigation and memory-making in Polonnaruwa District, Sri Lanka

Samson Keam (Deakin University)

The irrigation infrastructure of Polonnaruwa district, Sri Lanka provides a historical and material continuity, an anchor to Sinhala-Buddhist processes of memory-making. Buddhist temporal logic is circular and thus collective memory maintains the past and future as immanent in the present. The collapse of Polonnaruwa as the medieval polity (10th-13th Century CE) has been characterised by bloody foreign invasion and a subsequent disintegration of the irrigation system (Indrapala 1971). The Post-colonial resettlement of Polonnaruwa and revival of the irrigation system (1815 – 1970's) moved Sinhala-Buddhist settlers into the territories of ethnic minorities, escalating tensions that erupted in the 30 year long (1983 -2009) civil war (Peebles 1990, Pfaffenberger 1992). A recent drought (2016 – 2017) shifted the irrigation infrastructure into a symbol for scarcity and an object of political agitation drawing in multiple actors in intervention, confrontation and ritual. The irrigation infrastructure of Polonnaruwa is then a potent symbol, enlivened by the confluence of life and death, sat at the centre of an ongoing memory-making process for Sinhala-Buddhists. This process of memory-making seeks to concretise a unity between Buddhism and State over water, viewed as being in flux. Amongst the social dynamics of a post-conflict country, the material continuity of the irrigation system acts as a stable ethnographic lens to explore processes of memory-making in a tumultuous and oftentimes violent and deathly space. The reassertion of a unity between Buddhism and State activates, curates and (re)assembles

historical moments, ritual practices and mythologies that effect a memorialisation process that plays out in complex ways.

The politics of forgetting in Colombo, Sri Lanka

Catherine West (Deakin University)

In the post-conflict era Sri Lanka has increased its articulation with the global economy, while simultaneously looking inward for an identity that can support lasting peace. Colombo is the political and economic centre of the island, and a locus of religious and ethnic diversity. As such, it is embroiled in the conflicted national process of remembering and forgetting. Connerton (2009) argues that 'modernity' explains the paradox of simultaneous hypermnnesia (the drive to remember) and the post-mnemonic (a tendency to forget). He defines modernity in relation to a specific geo-political moment, which elides or excises religion. To problematize this position, we consider the role of religion in memory-making and how Colombo's past is narrated, embodied and performed at different scalar levels. At the level of the individual body, Mrs G (an octogenarian widow) invites us in to her apartment to drink tea, observe her quotidian rituals and listen to her story. Just a few blocks away, we meet a government official who manages a local council facility. His mission is to do good, and be remembered for doing good. To this end he has built a colourful shrine to the Buddha, so that passers-by will be delighted and think of peace. Finally, the city itself is defined by its monuments to religious and political heroes; the redevelopment of under-performing assets in to capitalist beacons; and the infrastructure that supports these erasures and selective memorialisations. Religious experience and innovation is crucial to the Sri Lankan national imaginary: past, present and future.

Metonymies of memory: re-tracing the remnants of time in Downtown Srinagar, Kashmir

Bhavneet Kaur (Delhi School of Economics, University of Delhi)

In bringing the past to life, I imagine the past through patches of experiences, oral embodied testimonies and an affectively transmitted but invariably contested post-memory. This conjured up patchwork of the past that generates metonymies of experiences and memories cannot always be represented through a tangibly constructed archive. On the contrary, as Eva Hoffman explicates in the context of the Holocaust, "these memories—not memories but emanations—of wartime experiences kept erupting in flashes of imagery—in abrupt

but broken refrains” (2004, 9). Most of the anthropological and historical work on memory attempts to im-penetrates and integrate into language, these “broken refrains” and “flashes of imagery”. But in this paper I argue that these memories and experiences are sometimes a disarrayed amalgamation of that which is and remains un-traceable, un-sayable and un-representable. In that context, one must ask that does each event of the past need a visual signifier to legitimise its ontology? What do we make of phenomenological experiences and everyday events that can be captured only affectively through memory? In the absence of a material archive of the past, how do we re-imagine the past? And particularly in that absence, how do we represent and recall ‘the pain of others’? (Hirsch, 2008, 104). These are the questions central to my work on remembrance, life and death in Downtown Srinagar.

11:15–13:00

Keeping culture in the digital age

Alicia Jamieson

The voices of elders, hidden away in locked store rooms called archives hold more than rich and painful histories, connecting generations of peoples and land. Substance and essence is preserved in digital code and words on paper just as song, oral story, dance and design encode cultural knowledge to be passed on through the generations. Through performance this becomes a living, dynamic cultural archive re-created by each performer. If an archive is a place to store knowledge, so it is available to pass down through the generations, what happens when the record keeper and researcher take the place of the performer, telling the story of other peoples lives and histories. By steering and shaping the use of recordings, documents and photographs, identities are forged and lost in an effort to grapple with colonial histories and reclaim what Australians now call Native Title. Ink eventually fades, and tapes begin to crackle, and the words of the past are gradually erased. The record keeper and researcher join the dots, interpret and translate and a story is told. Meaning is lost but does the outcome justify the means? The digital age has not only brought with it technology to preserve historical records, but also to allow a conversation with the past, reuniting the generations and restoring the agency of the performer to keep their culture alive.

Haunting images: social memories of terrorism and oppression among video game fans

Stephanie Betz (Australian National University)

Interdisciplinary image studies scholar WJT Mitchell (2005: 94) argues that “the value and life of images become most interesting... when they appear as the centre of a social crisis.” In this paper, I explore the way in which fantastical imagery can emerge as the centre of a social crisis by evoking divergent social memories of terrorism and oppression among a transnational community of videogame fans. I take as my focus divergent player responses to the explosive destruction of a church in the videogame *Dragon Age 2*. For some players, the act symbolized striking a blow against the oppression that marginalised groups have historically experienced at the hands of religious institutions. For others, it was haunted by the destruction of the World Trade Centre and similar terrorist acts. Based upon 14 months of participant observation among the game’s fans on Tumblr, I suggest that, although the shared imagery of the games served to mediate between fans’ divergent social memories, it rarely resulted in genuine dialogue. I argue that this is partly due to the nature of images themselves, which appear to self-evidently address different viewers in profoundly different ways, rendering invisible the complexities of personal biography that shape social memory-making processes.

Phantom rebellion: recruitment of the dead to align with the state in a Montenegrin village

Klavs Sedlenieks (Riga Stradins University)

The presentation is based on the fieldwork that I did in Njeguši, a small village in Montenegro. Although the village itself is slowly disappearing as the old people are dying and young ones move out, the phantoms still live and continue to fight. In 1832 Vukolaje Radonjic, a representative of one of the local families and guvernadur (governor) was taken to prison, more than 30 of his relatives were driven from the village and some killed. Houses were burned and levelled. As the official iconography portrayed this event in the light of a just punishment for betrayal and consequently virtually erased Vukolaje from history, several contemporary descendants are trying to revive the memory by investing in restored buildings and churches. However, when they finally decide to hold an official inauguration ceremony of the commemorative centre, they are confronted with the police which is sent in under the pretence of riot prevention. The contemporary

Radonjici were carving their moral position in the contemporary Montenegro by means of recruiting the might of a phantom army of Vukolaje Radonjic. For them *guvernadur* symbolises opposition to the current perceivably corrupt elite and allows to position themselves as defenders of openness, democracy, education and Western values. However, an even more powerful phantom operates on the other side – that of the prince-bishop Petar II Njegoš who once ordered the mentioned arrests and who is undeniably the most famous historic figure in Montenegro. This is then a story of a phantom clash which elucidates competing performances through which various groups of citizens forge their alliances with the (phantom) state of their choice.

P19 **Flesh in an age of death**

Convenor: Catie Gressier (University of Notre Dame Australia)

The Cairns Institute, D3-144: Wed 5th Dec, 11:15–13:00, 14:00–15:45

Nowhere does the spectre of life and death play out more dramatically than through the flesh. Efforts to subdue, celebrate or consume flesh underpin many aspects of the human experience. This panel invites explorations of the diverse meanings and materialities of flesh.

11:15–13:00

Blood, sweat, (tears) and death: opening the black box between paddock and plate

Jennifer Smith (University of Southern Queensland)

The sweet, metallic scent of blood hits my nostrils contacting my brain. “Menstruation” is my first thought. “I’m hungry” is my second. These thoughts are neither expected nor welcome, as I help flense the flesh from the recently removed highland cattle skin. My brain seems to be echoing the slogan of ‘sex and death’ from the Museum of Old and New Art, and its promotion of fleshy performances.

This paper will explore what happens when we peer into the black box that sits between the bucolic paddock and the urbane dinner plate, revealing what is normally hidden from most western human-animal senses – the sight, smell, taste, feel, noise of non-human animal death, accompanied by an assortment of ethical arguments. I will be addressing ideas around the ethics of eating non-human animal meat, creeping into the ‘modest proposal’ (Swift 1729) of eating human-

animal meat and the post-apocalyptic zombies who may come for us. I will ruminate: if sovereignty is the exercise of control over mortality, who then has the sovereign right over the deaths of non-human animals? I will be considering ideas around vegan agriculture and the 'existential threat' (Peters 2018) posed by the Impossible Burger on an Air New Zealand flight, along with Peter Singer's admission that he would eat laboratory-grown meat. From this I will be considering Frankenstein's monsters and the potential for negative unintended consequences when moving from the paddock to the Petri dish. I won't offer irrefutable answers, but I will tender a degree of disquiet.

Workers in flesh: farmers, hunters and intimate killing

Catie Gressier (University of Notre Dame Australia)

Farmers and hunters describe pursuing their vocations largely for love of the land, and the animals and plants it sustains. So how do they come to terms with killing animals, particularly in an era where climate change and widespread ecological decline, and increasing concern for the rights of animals, have resulted in their practices being subject to sustained and often vociferous opposition? Among agroecological farmers, resistance to the detriments of the intensification and expansion of scale characterising industrial meat production is embedded in mechanisms such as anti-growth models and onsite abattoirs. In the same vein, hunters argue that being present and accountable is the only means of killing ethically. This paper explores the intimate killing valued by this subset of Victorian and West Australian farmers and hunters who take ecological sustainability, animal welfare and human health seriously in their pursuit of ethical meat production.

"Don't be stupid, your body can't attack itself": navigating the paradox of autoimmunity

Leith Heyman (University of Southern Queensland)

Autoimmune diseases (ADs) affect approximately 1 in 20 people in Australia. In many ADs the body alters its own flesh in ways that can be painful, life-changing, and life-ending; with prevailing metaphors of autoimmunity describing it as the body attacking itself, mistaking self for non-self, flesh for foe. This is often the default lay-explanation of autoimmunity provided to the newly diagnosed and is frequently used by people with ADs to explain their illnesses to others. These metaphors have prompted theorising on what the phenomenon of autoimmunity means for the relationship between the body and

self, questioning the usefulness or otherwise of metaphors that draw on the self attacking itself (e.g. Cohen 2004; 2017). Despite the persistence and prominence of these metaphors, little is understood about how people with ADs live with this paradox. Drawing on my current PhD research project that investigates the illness and support experiences of women with ADs in regional Australia, this paper explores how women navigate meaning, illness, and life when their immune systems target their own flesh. It questions the place of metaphors of autoimmunity in the everyday lives of women with life-long and life-ending illnesses in a culture where health and illness are considered matters of personal responsibility. In this cultural context, I seek to understand how women might reconcile the expectation that they take personal responsibility for maintaining or improving their health, with the notion that autoimmunity is violence perpetrated on the self, by the self.

14:00–15:45

Enfleshing femininities: being Queer and Femme in Sydney

Katherine Giunta (University of Sydney)

Queer Femmes in Sydney spend a great deal of time, money and effort marking and modifying their bodies. They shape and are shaped by their piercings, tattoos, corsets, cosmetic surgeries, make up, shoes, lash extensions and fake nails. Their embodied pleasures and discomforts, and pleasure in discomfort, enable them to enflesh their queerness even as they embody gender expressions traditionally seen as enacted primarily in relation to men. In this paper I consider the ways in which Sydney femmes work on, with and against their bodies, enacting femininities through their flesh while ardently arguing that femininity is neither a superficial adornment nor a biological inevitability. Taking femmes seriously as observers and theorists of their own lives, I suggest that it is not the specifics of what the body looks like, but how it is worked on that marks queer femininity in Sydney's queer communities.

Embracing and distancing the materiality of death through cremation

Michael Arnold (University of Melbourne)

In this presentation I talk about the implications of cremation and burial for the embrace and distancing of the body and the personhood of the deceased. Among other things I observe that in the performance of the rituals and the material work associated with burial and

cremation, the body and the personhood associated with that body are made to pass through numerous moments of intimacy and separation. In both burial and cremation, the presence of the body and the presence of personhood waxes and wanes through the viewing, where the deceased is visible for the last time, to the gathering of the mourners, the entry of the coffin bearing the body, through the eulogies and tributes, culminating in a series of rituals known as the committal, the dismissal, the final disposition, then the final disposal of the body – if indeed a final disposal occurs. In comparing the cremation and the burial as techniques, I argue that though the same rituals may occur, each technique opens space for the performance of a significantly different committal, final disposition and final disposal, and a significantly different space for the embrace and distancing of the deceased.

I want to be a good predator (a reckoning with kin waste)

Susan Reid (University of Sydney)

As long as my material predation is seen as a necessity for my existence, can I even negotiate toward ‘multi-species reconciliation’ (D. Haraway 2010, 106); or contemplate ecological justice? My reluctance to renounce the commodities, and therefore give up the slaughters, must be either taken as hubris/entitlement. If having prey is the consequence of my own just existence, in the context of ecological justice, what are my responsibilities to non-human others? To consider my existence as a material predator I devise a speculative figuration for Anthropocenic reckonings. ‘Kin carapace’ is my material predator encasement: a carapace of clever things that sparkle and chime, as well a mournful drag of ungainly bits and deaths clumped behind. She is as hungry for Earthly matter as my fleshy self. I have called her ‘kin carapace’ and she has emerged through my thinking with ‘bio-ore’ – the ore, tailings, and flesh of fallen kin – waste of mining. She is my carrying device for spent prey and dead ore that comes with my commodity accumulations. Amongst other events, kin carapace meets up with Donna Haraway at the Anthropocene Bar. In the high carbon stakes of the bar’s warming atmosphere we discuss questions of who does and doesn’t flourish and how do we decide? If all creatures of sea and land are potential ‘oddkin’ (Haraway 2016) then which kin do I extinguish when my intransigent material want insists on being sated? Note: this is a lyrical theoretical paper based on a presentation given at the 2018 ‘Hacking the Anthropocene’ event, held at the University of Sydney.

P20 Gradated citizenship, degraded humanity and the cultural specificity of rights practice

Convenor: Robin Rodd (James Cook University)

A4-004: Wed 5th Dec, 11:15-13:00

The panel seeks to comparatively explore the gradation and degradation of citizenship within nation states. We will focus on how cultural values and practices legitimize or discourage citizenship inequalities by facilitating legislative changes that reconstitute the order of citizenship.

11:15-13:00

Emergency art, memory museums and the banality of evil

Robin Rodd (James Cook University)

Arendt coined the term 'banality of evil' to explain how the horrors of Nazi Germany were made possible by people going about their everyday business while thoughtlessly obeying the law. In a thoroughgoing elaboration on Arendt's insights, Forti traces a genealogy of 'mediocre demons' to the 'absolutization of life' and the 'desire for servitude' (Forti 2015:314). Forti argues that a Christian duality of good and evil prevents appreciation of the ways that participation in the reproduction of suffering is dispersed through social relations and norms. Normalised evil results from a web of constraints that are either culturally valued or tolerated because they are considered obvious, unchangeable, or not worthy of thinking about. Banality lends itself to dispersed pleasures, generality over specificity, the everyday over the momentous, but not to villains and victims, monuments or memorialisation. The systemic and dispersed nature of normalised evil makes it elusive and difficult to represent. In a world marked by the fading of old democracies and the emergence of new authoritarianisms, however, it is urgent to understand how conformity, suffering and thoughtlessness are normalised. What processes of (de-)subjectification prepare people to be complicit in authoritarian rule, genocide and other forms of violence? How can the systemic and everyday nature of normalised evil be represented so that it can be drawn into public debate? I consider memory museum exhibits and works of art that disclose what Zabala (2017) refers to as 'the essential emergency', that emergency has become normalised, as

possibilities for representing and arresting the banalization of rights, suffering and life.

Securitisation of urban landscape in Dhaka: precarity, elitisation, and the emergence of graded sovereignty

Mohammad Tareq Hasan (University of Bergen)

In Dhaka, just opposite to the Embassies of the USA and China, G4S security services – the world's largest security company has its local head office, the building is covered with a huge sticker announcing 'securing your world'. The emphasis of 'security' has been a major concern for the urban middle and upper classes as the city is growing since 1990s. The process of securitisation got a rapid momentum due to the Holey Artisan attack in early 2016. The increased security arrangements of urban pockets led towards reconfiguration of the urban landscape that could be termed as 'elitisation' of certain locale as well as of private and public infrastructures. While Bangladesh has been going through reconfiguration of urban landscape; amidst rapid growth of GDP, urbanisation and increased informal jobs were the salient features of the ever growing cityscapes. The securitisation and the resultant elitisation is thus creating uncertainty and inequality, plunging the semi-formal/informal workers into precariousness in Dhaka. I, therefore, argue that the securitisation of the city has important implications for how we understand sovereignty and state in relation to the citizens of the country. The spectrum of rights and opportunities to sustain life and to access public/state infrastructures and facilities are continually being skewed while having a promise of inclusive citizenship. On the other hand, this means that the state is being graded into smaller sovereign entities.

Weathering powers, weathered bodies: an examination of disability and 'ecological ableism' in the era of climate change

Zsuzsanna Ihar (University of Sydney)

From the simple jagged curb to the eventual waist-deep floodwaters in care homes, and ramp-less emergency halls, it becomes evident that the slow and gradual accumulation of inaccessibility can lead to ecologies of injury and harm. These are sites where histories of inadequate funding, environmental ableism, and curative violence all merge with the climactic and the meteorological. Taking Astrida Neimanis' weathering (which posits the body as a maker and sensor of climate change) as its starting point, and building on Rob Nixon's conceptualisation of slow violence, this paper hopes to examine

the manner in which climate change invokes a potential space where the very materiality, or materially-assured realm, of rights, agency, and capacity to assert can be denied, withheld, or otherwise destroyed. Honing in on the invocation of the Baker Act during Hurricane Irma, which facilitated the involuntary detainment of non-compliant disabled and mentally ill individuals, it will be argued that emergency-based legislative action morphed refusal into a form of self neglect, effectively invalidating non-normative wilfulness and reviving a reoccurring societal notion that disabled individuals hold an apparent deathwish. The paper will also consider existing policy frameworks within Australia (specifically the Disability Inclusive Disaster Preparedness in NSW), foregrounding the systemic alignment between discourses of preparedness, as well as proactivity, and ableist self-responsibilisation. Finally, the emergence of 'ecological ableism' will be carefully traced, highlighting the construction of subjects deemed to be non-productive and resistant, as both disposable and ungrievable; reflecting the wider assemblage of the contemporary positive eugenics movement.

Reconsidering precarity: an intersectional examination of precarity in the wake of Australian asylum-seeker policy

Hanne Worsoe (University of Queensland)

From 2012, over thirty-thousand boat-arriving asylum-seeking people have existed on temporary visas in Australia. Over ninety-percent are not in detention but still exist in Australian communities in a state of precarity: legally, temporally and economically.

Issued temporary visas, all have signed behaviour contracts upon pain of refoulement, denying access to procedural justice. Subsequent legislation regarding boat-arriving asylum-seeking people has excised international human rights obligations and further procedural justice practices. Children born in Australia to boat-arriving asylum-seekers are also labelled "illegal maritime arrivals", issued temporary visas rather than birth certificates. Most recently, payments received in lieu of finding work are being withdrawn, and work rights for those appealing negative refugee claims are rescinded. Constantly reminded of their mode of arrival, boat-arriving asylum-seeking people are not defined as active agents seeking their own human rights recognition but instead constructed through policy as transgressors of Australian sovereignty, having crossed borders without state permission. However intersectional analysis indicates that these uniform policies affect people in diverse ways. Through recent multi-

sited ethnography conducted with asylum-seeking women and the organisations and individuals supporting them, I observe how such policy diversely affects women, who form 20% of this cohort. State-enforced Australian regimes of confinement enforce precarity in many unforeseen ways for asylum-seeking women, different from their male counterparts. Therefore, analytical concepts such as “precarity”, while highlighting inequality, can obscure the effects of state intentionalities which create diverse forms of precarity when people fall between the gaps of regular laws and rights.

P21 Extractive development: intimacies, ethics and ambiguities

Convenor: Sally Babidge (University of Queensland)

The Cairns Institute, D3-063: Fri 7th Dec, 09:00-10:45

This panel calls for ethnographic accounts of the social relationships that arise in the moral landscape of extraction-led economic development.

09:00-10:45

The ethics of entanglement: thinking Australian extractivism in transcultural terms

Carsten Wergin (Ruprecht-Karls-University Heidelberg)

This presentation draws on original ethnographic material from longterm fieldwork on the conflict over the construction of a \$45 Billion AUD Liquified Natural Gas (LNG) facility at Walmadany / James Price Point, 50km north of the iconic tourist town of Broome on the Indian Ocean coast. My aim will be to show how intimate and interpersonal dimensions motivated by potential extractivism and its wider social and ecological effects can be read as glimpses of a transcultural Australian society founded in what I term ethics of entanglement.

Arguably the largest environmental protest action in Australian history was staged in opposition to the proposal of an LNG precinct put forward by Woodside Ltd. and the West Australian government. Central to it were arguments for its positive benefits for the Indigenous population that would significantly outplay possible environmental harm. Indigenous regimes of value added a very different layer to this conflict. Aboriginal narratives span deep into

Bugarrigarra (The Dreaming), the term used by West Kimberley people to describe their ancestral law and culture. Foundational to Bugarrigarra is the recognition of 'living country' as the source of both physical and spiritual well-being for human and other-than-human actors (liyan). In my presentation, I highlight collaborations that formed (in) this moral landscape, the ways friendships were sought, maintained or rejected between actors (including myself) and how these affected broader dynamics of potential impact and change.

The moral case for coal: the ordinary ethics of complicity amongst Australian pro-coal lobbyists

Kari Dahlgren (London School of Economics)

Drawing on 10 months of fieldwork within an Australian pro-coal lobbying organization, this paper finds that contrary to studies which have explained the forms of denial and complicity of those implicated in perpetuating climate change as deriving from an insufficient integration of moral and ethical concern (Norgaard 2006; 2012; McDermott Hughes 2017), amongst the pro-coal lobbyists I knew it was precisely the everyday ethical judgements and reflections which gave a moral weight to their defence of the coal industry. This chapter introduces the growing anthropological attention to ordinary ethics (Lambek 2010; Stafford 2013; Das 2012) into the aforementioned literature on climate change reception studies. Paying attention to ordinary spaces like dinner table debates, this paper shows how challenges from friends and family encourage lobbyists to craft ethical stances that reinforce their lobbying efforts. These everyday forms of interpersonal accusation lead to projects of self-fashioning in which lobbyists craft themselves into ethical persons within the space of the morally debated Australian coal industry. I attempt to move beyond claims of denialism or co-optation that are often levelled at such actors to show that a conscientious ethics underlies their motivations and understandings of their work. I will argue that recognizing the ethically infused way in which lobbyists engage with these moral debates over the industry and climate change is crucial to understanding the workings of freedom and power (Laidlaw 2002; 2014), and particularly, the ordinary and everyday production of complicity.

The savagery of ‘making relations’

Sally Babidge (University of Queensland)

The job of social performance staff employed by mining companies is to make relations with the ‘community of impact’, enact social and environmental projects that will provide evidence of the company having done good and ultimately reduce community resistance to extractive operations. This paper provides a critical account of extractive company-indigenous community relations informed by research with social and environmental performance staff from three different mining companies. Each mining company’s operations involve the extraction of water and minerals from territory claimed by the Atacameño (Likan Antai) peoples, and through negotiation with people, the companies have enjoyed only low-level resistance to their operations. In conversation, my interlocutors from mining companies recounted how, in their efforts to make relations they found themselves in surprising moments of intimacy and trust with community members and experienced a sense of ‘doing good’. But despite their generous self-reflection and candid accounts of interpersonal relations, their experiences narrate the contingency of such relations, their weak position within the company resulting in failed projects, and an absence of enduring obligation to the community. Ultimately, none remain in their positions for long and the moments of relation they make are unstable. The paper criticises the idea that relations built on mutual recognition might add up to ‘ethical business’. Instead, employee narratives show how the fragility of good company-community relations and the teleology at their core reveal the savagery embedded in extractive capital’s ‘ethical business’. Using recent debates in anthropology’s ‘ethical turn’, the paper asks how might we write about such evil masquerading as morality?

Let’s ‘have a chat’: desiccated conversations in a dying village

Hedda Haugen Askland (University of Newcastle)

At the local store in the small village of Wollar hangs a poster with the heading ‘Wilpinjong Coal’s Have a Chat’. The poster invites locals to come to the store to meet a member of the near-by mine and have a chat about the mine’s operations. The ‘Have a Chat’ forms a central part of the mine’s engagement and communication strategies and is aimed to monitor, reduce and mitigate local impacts. The mine places emphasis on Wollar as its neighbour and claims it works to establish cooperation ‘towards joint objectives’. Yet, when asked about their neighbour and the Have a Chat sessions, local residents laugh

and explain with cynicism that the implied empathy and the space of intimacy and trust that the mine alludes to, is nothing but spin and a front for the mine to go on with its business. In this paper, I analyse how notions of intimacy, locality and reciprocity form part of neighbourly relations between the local residents and the near-by Wilpinjong mine. In line with conventional practice, the mine has adopted a number of strategies to address community concerns and get a 'social licence to operate'. Using Marcel Mauss' notion of gift giving and reciprocity, I argue that Wilpinjong Coal's efforts at being a 'good neighbour' has failed. I link Mauss' notion of reciprocity with Fabiana Li's concept of equivalence, illustrating how the mine's attempts at establishing a neighbourly relationship fails due to conflicting logics and equations of costs and benefits.

P22 Sea theory, atmospheres, and liminality of lives

Convenor: *Stephane Dartiailh (RAIL - Enssib/IXXI)*

Chancellery Building, A1-129: **Thu 6th Dec, 11:15-13:00**

This panel will explore the development of the "ocean turn" and the rise of "critical ocean studies" and "sea theory" in the study of the liminality of lives and atmospheres regulating life and death of maritime spaces.

11:15-13:00

Technoscientific futures: encountering the reef worlds of the Arabian Sea

Lakshmi Pradeep Rajeswary (Jawaharlal Nehru University)

Territorially, these islands called Lakshadweep forms an official part of the Indian Union Territory and is located at the southern end of the 200 km broad Nine Degree Channel in the borders of water, in proximity to the Maldives. As these islands are made of coral atolls, they gathered more and more attention by media and conservation NGOs for loss- loss of species, corals, land and life. On the other hand, the people of Lakshadweep narrate stories of their everyday life in a coral habitat. Some such technoscientific interventions by the state and science include constant monitoring of weather patterns through remote sensing, management of coral reefs through artificial structures, conservation of energy through installation of

desalinization plants and solar panels and waste disposal through incineration units. The paper narrates the story of technoscientific futures on these archipelagoes through these infrastructural projects for island conservation.

Moris ho tasi – living with the sea on Atauro Island, East Timor

Helen Abbott (Australian National University)

By their own account, Humangili people who live in Makili on the south coast of the island of Atauro in East Timor, ‘live with the sea’ (moris ho tasi). As with inhabitants of other small islands, the sea is a key domain in which people make a living and a pathway to other islands in their vicinity. Humangili people hold particular embodied knowledge and skill based on their long-term engagement with the sea. While somewhat differentiated by Christian beliefs, this relationship is also mediated by what Paige West has called a ‘transactive dialectical relationship’ (2005: 632) between human and non-human beings in that exist in this environment. In this context, as per Peter Sloterdijk, the sea is particular ‘space of co-existence’ in which particular things about being human are revealed. Drawing on the particular ways that Humangili people perceive and engage with the sea, this paper explores how perceptions of danger (death) and belief (life), particularly through actions and speech, mitigate people’s relationship with the sea, and things within it. Highlighting different understandings of what it means to be able to master the skills and knowledge necessary to engage with this domain. In doing so, this paper seeks to contribute to broader understandings of what it means for people to ‘live with the sea’ and human – environment relations

... my carbon other soaks with ocean

Susan Reid (University of Sydney)

This presentation hacks into an imaginary of oceanic change that considers transitional relationalities all the way through petro-chem materialities, salty, wet, ocean eddies and speculative carbon bodies. My speculative carbon finds her way to the enormous circulatory systems that glide, wind and pump their way around the earth, massaging continents, breaking off into meanders, flickering salt tongues and coalescences of upwelling eddy rings. In this conception of transitional materiality the ocean is a co-generating flux of materials arriving, connecting, carrying, and leaving through river mouths, canal outlets, rain freshened surfaces, beneath ice sheets and evaporating skyward; and always in relation with, and through, carbon

rich life expressions that at some point are fingerlings and fish eggs, grasslands and forests, winds and storm fronts, plastics and plankton, desert dust and creaturely breaths, street lights and car exhausts.

Note: this is a lyrical theoretical paper based on a presentation given at the 2017 'Hacking the Anthropocene' event, held at the University of Sydney.

Does anything dive? Against diving as method for the Anthropocene

Roy Kimmey (University of Chicago); Damien Bright (University of Chicago)

What makes for a deep water dive? A person dons a second skin of foam (body), bites down on the mouthpiece of an aqualung (breath), falls backwards through the water's surface (medium), releases air to achieve neutral buoyancy (balance), and kicks off a countdown to resurfacing (lifetime). This script of a transition from terrestrial to underwater movement sits outside of history, geography and culture. We can ask, for example, what's the dive worth and to whom? That is to say: who goes diving (and why); who owns the gear (and why); how is it used (and why); is the dive safe (and why); who or what is resurfaced (and why)?

These questions interrupt diving as metaphor. So often, we "dive deep" without heed for what diving itself entails. This paper queries the practice of diving, as well as our tendency to assume it operates as shorthand for critical practice.

We begin with a cultural history of diving that articulates its nodes of military/ordinary, industrial/frontier, scientific/touristic, and extraterrestrial/paranormal doings. How does mine clearing relate to coral gardening, or the Cousteau Society seize upon the "underwater commons"? We then put such inappropriate contiguities (Bryld & Lykke 2000) towards a speculative inquiry into the topological qualities of the dive. Diving arranges spacetime, intimacy and collaboration, as well as relations of power and the political in specific ways. These can tell us something, we submit, about living and dying on a planet and as people born of foam (Sloterdijk 2016).

P23 Feeling Capitalism

Convenors: Cynthia Sear (University of Melbourne); Hannah Gould (University of Melbourne)

Chancellery Building, A1-018: Thu 6th Dec, 09:00-10:45, 11:15-13:00

How is Capitalism felt and how does it make us feel? This panel seeks papers which explore the sensorial, affective and emotional dimensions of life under Capitalism.

09:00–10:45

Death by Ford

Andrew Dawson (University of Melbourne)

The somatic reach of Capitalist production, especially Fordism has been well appreciated, at least since 'Modern Times'. In Chaplain's dystopian movie the movements of the central character's body are the manic rhythms of mechanised production. This paper extends that reach into thinking about the dying and dead body. Working from Leder's phenomenology, and ethnography of retired production line workers in England's extractive industries I demonstrate how illness in advanced age involves both bodily alienation and experiences of a selfhood that is body partable. I then demonstrate how the solidarism engendered by the social organisation of production frames conceptualisation of a transformation of the dying subject's self from being property of that 'individual' to becoming 'collective' property of significant others. This has, I argue, implications for the pre-death experiences of the subject. Notably, in what I call 'socialist dying', it provides grounds for everyday critique of neoliberal approaches to palliative care. Likewise, it has implications for the post-death experiences of the subject. Notably, it engenders an emphasis on social rather than material sites/forms of grieving and memorialisation. Moving beyond its traditional frameworks of ethnic and religious traditions for understanding how dying and death are commonly and differently conceptualised and practiced, recent anthropological work has, albeit implicitly, paid attention to Capitalism. However studies of, famously New Communications Technologies (e.g. Boellstorff), new cadaver preservation techniques (e.g. Walter) and organ trafficking (e.g. Scheper-Hughes) focus largely on Capitalist consumption. 'Death by Ford' considers the relationships between Capitalist production, dying and death.

"It just feels amazing, like pure joy!": emotion and the serial entrants of promotional competitions

Cynthia Sear (University of Melbourne)

As Beatty (2013) has chronicled, the study of emotion has fallen out of favour with anthropologists. This trend has been explained in terms of

a prevailing distaste for investigation into the “individual” in favour of power and political relations as well as an overlap with psychology and hence a sense that it is not our domain (Ibid, p.415). We may add that the affective turn, which has emphasized forces and intensities, has engulfed emotion within its wide and varied remit. In an attempt to distinguish emotion from affect, I will present findings from ethnography amongst “Compers”, the serial entrants of promotional competitions. From the “thrills” of actual and anticipated wins of holidays, cars, products and cash, to the joy and pride experienced in using and sharing prizes, it is evident that emotion figures heavily into the practice of entering promotional competitions (otherwise known as comping). To this end, in this paper I will describe how Compers experience emotion, but also how these emotions are influenced, by advertising as well as social and cultural forces. By accounting for the role of emotions in motivating the practice of comping, I will propose that emotion is distinct from affect, but further, that emotion is important in the reconstitution of capitalist practices. This idea is well established in literature related to marketing (Foster 2007) and within marketing (Gaur et. al 2014) but has hereto only been a latent consideration in ethnographies of consumption (Friedman 1994; Miller 1998, 2008; Suzuki 2000)

The bush doof: a social experiment in affect or an affective experiment in the social

Matthew Phillips (Deakin University); Roland Kapferer (Deakin University)

I will discuss the synaesthetic technologies used in the dance space (multisensory constellations created through the live interplay of DJs and VJs), the use of drugs in turning people towards a hyper-sensitivity and porosity that allows the synaesthetic performance to take on its full form, as well as the grounding and energy healing rituals, and other such experiments that aim to turn people towards their affective and intersubjective sides. I note how these “turns to affect” are crucial to the wider generation of new forms of subjectivity and sociality that are incubated within the bush doof as a whole, with these new forms of subjectivity and sociality emerging along affective and intersubjective lines. This revealing of affectivity and intersubjectivity is most often understood in terms of negative or positive VIBES, which are realised throughout the bush doof in various ritual situations.

Importantly, I note how these turns to affect are prefigurative of an emergent reimagining of subjectivity and sociality occurring within

the wider social world, not only seen in the rise of affective marketing, neuroscientific and neuro-pharmaceutical interests in affect, but also the rise of affective auditing and exorcism occurring at university campuses in the discuss of micro-aggressions, trigger warnings and safe spaces. This, I will argue, is symptomatic of a much larger transformation occurring at a global level, where we are seeing a new capitalism and economism emerging, where human beings and human sociality is being thoroughly reimagined along economic lines.

From a 'good death' to a 'calm heart': Buddhist retailing and self-care in contemporary Japan

Hannah Gould (University of Melbourne)

Anne Allison opens her ambitious theorization of Japanese contemporary life, "Precarious Japan", with a series of evocative images of lonely death, senseless massacre, and chronic disaster, to articulate a climate "where death stalks daily life" and "crimps the familiar and routine" (2013: 4). Probing this moment, when death is transformed from personal crisis into social affect, my paper explores how Buddhist institutions traditionally associated with funerary rites have begun to broaden the scope of their affective labours. By manufacturing products and retail atmospheres that generate healing (*iyashi*) and calm hearts (*kokoro*), Buddhist retailers now seek to soothe the stresses and uncertainties of the everyday, and in so doing, protect their market share. "Affective labour" is often defined in the Marxist tradition as intrinsically immaterial, because unlike industrial manufacture, its products are described as intangible sentiments (see Plourde 2014 on Japanese 'cat cafes'). I argue that it is best understood within a broader economy of the senses; as precarity seeps into contemporary lives as well as deaths, new sensory modes find purchase. The role of religious actors in producing the affects and subjectivities of contemporary capitalism has also suffered from a dearth of critical analysis of late, despite Weber's foundational theorisation in this area. To address these concerns, I explore practices of experimental religious retailing in Japan, drawing on ongoing ethnographic fieldwork in the Buddhist altar (*butsudan*) industry.

Extra! 'Mutant chimera in scrubs escapes from the ER!'

Tass Holmes (University of Melbourne)

Just as other topics in this conference explore descriptive anthropological domains, such as ways in which individuals, member-groups, communities and societies in a changing but obligatory

contemporary world, encounter, experience and “traverse Landscapes of Infrastructure” [Panel 10], this paper discusses how a fearful ‘state of emergency’ concept, or ‘siege mentality’, has come to permeate prevailing emotions and consumer relationships to health, when seeking healthcare within a capitalist schema. We are terrified by prospective threats to our assumed health, posed by infectious disease, cancer, genetic mutation, terminal heart or kidney failure, and newly emerged viruses. This concept is well symbolised by a panic-inducing image --similar to the zombie icon-- of a mutant, irremediably-contaminated ‘chimera’, effectively disguised in medical scrubs, now escaped from the ER** and roaming through society preying on random victims. Name it ‘disease’, and watch it overcome us with fear, as we run for a doctor! Such symbolism highlights biomedicine’s reliance on fear as an effective marketing strategy, one that both promotes and fortifies dominant medicine, corralling the vast majority of citizens into a passive or helpless state of accepting biomedical norms unquestioningly, while coincidentally destabilising traditional spiritually-based knowledge of holistic wellbeing and healing. Participant narratives highlight their defiance of this passive fear-borne state when choosing to heal themselves and families using ‘alternatives’. Complementary, alternative and traditional forms of medicine (CAM) are thus seen to reflect a political outlook, that refutes a two-dimensional Cartesian biomedical paradigm, and refuses to ‘buy into’ the capitalist model of health consumption. **Emergency Room.

11:15–13:00

Emotional work: Chinese corporate personhood in the West

Sacha Cody (Hong Kong University of Science & Technology)

Corporate culture in China is an assemblage of Chinese ‘tradition’ (e.g. Confucian hierarchy and loyalty), western management practices (e.g. productivity responsibilities falling on the individual), and Chinese Communist Party authority (e.g. Party cells). But less is known about international Chinese enterprises and the extent to which they replicate what is observed in China. This is an important topic because today there are approximately 8,000 Chinese enterprises operating in 164 countries. They employ 2.8 million staff, 1.2 million of which are non-Chinese. Drawing on participant observation fieldwork and 30 in-depth interviews, this paper analyses how employees and partners of a Chinese multinational corporation called ZG discuss and execute corporate reputation and brand image programs in Western Europe.

It examines, in short, how ZG tries to be 'liked' by Western European consumers and build an 'emotional connection' with them. This work of fostering emotion is highly emotional for those involved. It explicates deep divisions across ZG, the key one being the tension between Chinese corporate culture and technonationalism with the prevalence of post-Fordist affective labour industries such as branding and marketing and notions of corporate personhood. One way this plays out inside ZG is for the firm to try to present itself to Western Europeans as an unassuming lifestyle brand while keeping at arm's length—or trying to—corporate identities that serve them well in China. Yet this only reveals deeper divisions concerning how different groups inside ZG imagine—and try to realise—China's place in the world.

A genealogy of the pleasurable experience in industrial capitalism in the nineteenth century. Dorian Gray and aristocratic hedonism

Jairo Clavijo Poveda (Pontificia Universidad Javeriana); Liz Dayanna Zárate Luengas (Pontifical Javeriana University); Juan Camilo Ospina Deaza (Pontificia Universidad Javeriana); Valeria Sánchez Prieto (Pontificia Universidad Javeriana)

We studied anthropologically the pleasure and sensations that underlie the industrial capitalism of the 19th Century. We contribute to a genealogy of pleasure, taking as reference the book "The Portrait of Dorian Gray" by Oscar Wilde. We want to show how the capitalism created relations of power over the pleasure. For this reason, we propose a method that allow us think about the distribution of sensations in society and establish what is the role of experience in the production of pleasure. We highlight the modern thinking linked to XIX Century and reconstruct the morality that guides and regulates the obtaining of pleasure through experience. We consider England during Nineteenth-Century as the principal place where the imaginaries of modernity were produced. These imaginaries were spread throughout the world by imperialism. Oscar Wilde's book displays the problems that involved the new form of relationship between men and nature, with other men and with himself. Capitalism positioned the body and sensations in a central place where moral principles regulate the practice of pleasure. This regulation demanded a moral reorganization of the forms of work and economy. Thus, we revealed the new forms of hedonism of the upper classes that possessed the time of idleness and money. In this sense, we establish a relationship with the material

world that produces a moral of consumption, which influences bodies and sensations to these days.

Surviving the coming frost: how precarious identities are managed through game making and place by Vancouver Indie Gamers

Benjamin Archer (Curtin University)

On more than one occasion, when speaking to game developers in Vancouver on the topic of indie gaming, and what it's like to make games locally, I was pointed to a recent blog titled the Autumn of Indie Markets. Published in 2016, this article evocatively employs the changing of the seasons to describe the ways in which indie gaming, as a process of making games, emerged and flourished before shedding its former vibrancy as consumer markets matured. In Vancouver, this sense of autumn-ness seemed interwoven throughout, infecting game developers with a degree of precarity: a tentative anxiety that underpins what it means to be "Indie". The perceived threat of a coming metaphorical winter upheaves indie identities, forcing friendly collaboration (together to survive the frost) and ruthless competition (only the most capable indies will survive). These identities are managed through the practice of game making when grounded in local experiences. As such, using ethnographic examples recorded during field work in Vancouver, this paper aims to explore and discuss how precarious identities, which are shared by individuals attuned to practices of making, endure collectively in local spaces in spite of market forces that seek to suspend them.

P24 Thinking about decolonising practice

Convenors: Suzanne Ingram (University of Sydney); Mardi Reardon-Smith (University of Sydney)

The Cairns Institute, D3-059: Thu 6th Dec, 09:00-10:45

This roundtable will explore what decolonising practice means for early career anthropological researchers, and particularly PhD students, working in Indigenous Australia.

09:00-10:45

Entering a research-saturated space: beginning ethnographic research as a PhD student in Cape York Peninsula

Mardi Reardon-Smith (University of Sydney)

The Aboriginal population of Cape York Peninsula has attracted

significant anthropological interest since the late 19th century. Today, a large proportion of Cape York has been determined as Aboriginal land and is subject to complex management agreements involving multiple tenure-types, levels of government and stakeholders. These structures have precipitated the creation of new kinds of relationships between Aboriginal traditional owners, National Parks and pastoralists. My research investigates how a variety of Cape York residents relate to land and how this is manifested in their practical connections to land. Given Cape York's status as a site of significant anthropological and scientific research, this has entailed entering a field in which most residents have engaged with researchers in some capacity and 'research' is a charged word. As such, commencing ethnographic research in this region has meant grappling with a variety of expectations around what anthropology is, what it can achieve and who ought to be the subject of anthropological research. This paper questions the impacts of anthropological and scientific research and how an inexperienced researcher such as myself should define her 'role' in a situation where anthropological research has been a part of the social landscape for a considerable time.

'%^(# off and get out'

Suzanne Ingram (University of Sydney)

Anthropologists have located themselves among Aboriginal people in Australia for the bulk of the two centuries of settler occupation, their presence found predominantly across the top half of the continent and Central Australia. Since engaging more deeply with anthropology in my scholarly work in communications, I have become aware of the varying attitudes across the country in how anthropology – and the anthropologist – is regarded: a utility view in contrast to a disdain and even hostility in south eastern Australia. An Aboriginal person in anthropology potentially invites stigma. What does this mean in communication terms in how relationships are negotiated and producing valuable work? Who and what is decolonising in these practices?

P25 The dead in social life: death in the (re) constitution of sociality of the still living

Convenor: Damian Grenfell (RMIT University)

Chancellery Building, A1-014: Fri 7th Dec, 09:00-10:45, 13:45-15:30

This panel invites contributions that will examine how forms of contemporary forms of sociality between the still living are shaped by death, both where there are strong beliefs in ancestral spirits and an after-life, and also where secularism dominates associated beliefs and practices.

09:00–10:45

Death and reciprocity in East Timor

Andrew McWilliam (Western Sydney University)

In contemporary Timor-Leste the overwhelming majority of people identify as Catholic and participate in a rich tapestry of religious events and life cycle transitions that punctuate the annual calendar; from baptisms and confirmation, to the worship of saints and holy days. But across the mountains and hinterland of the island, widespread conversion to Catholicism only occurred following the Indonesian invasion in 1975 when many Timorese were obliged to relinquish long standing ancestral religious practices in favour of an approved world religion. In the decade and more since independence, however, there has been a widespread revival of indigenous religious practices, particularly in rural areas, where sacrificial veneration of ancestors and the memorialisation of the dead has been a preoccupation for many poor households working to rebuild their livelihoods and communities. These developments do not deny Catholicism but are best viewed as complementary strategies of religious invocation designed to attain common ends. In this presentation I consider how the ritual management of death makes visible the relational networks of a household's social field, and through continuing practices of sacrificial invocation and commensality with the dead, generates the mimetic conditions for protective ancestral blessings and well-being. I draw on aspects of Fataluku ethnography to illustrate the argument.

Transformation through crisis: the role of drug overdoses and overdose response in reshaping relationships, dissolving stigma, and reconfiguring place

Andrew Whalley (La Trobe University)

Nancy Scheper-Hughes (1993) once referred to stigma, in its fullest expression, as a 'death sentence'. This idea is clearly understood by the staff of a small 'alcohol and other drug' program in an inner-Melbourne neighbourhood, where it is certain that many of their

clients will die. Such deaths occur through a variety of causes and in a variety of situations. However, in this paper I will be focussing on drug overdoses – and particularly overdose responses – as recurring events that are both generative and reinforcing of the unorthodox relationships formed between the workers and clients of the service. Through becoming intimately involved in these and other everyday crisis events, these groups form ambiguous but aligned relationships wherein the spoiled identity of the ‘drug user’ is (mostly) dissolved. Further, these relationships shape and inform the practices and very structure of the program, wherein all parties work to subvert the traditionally conceived hierarchies and boundaries that typically serve to maintain drug-related stigma. In this way, these events and relationships give rise to a heterotopia: a sort of ‘counter-site’ that maintains a set of relations to dominant social spaces, whilst simultaneously working to “suspect, neutralize, or invert the set of relations that [it] happen[s] to designate, mirror or reflect” (Foucault 1986, p. 24). Thus, the marginalisation, discredit and dehumanisation of users in mainstream society is variously challenged, forgotten or inverted in such a way as to develop a wholly other place in which heroin users are integrally respected and meaningfully involved.

Multivalent death: understanding the significance of death for the still living in Timor-Leste

Damian Grenfell (RMIT University)

Ancestral spirits are so fundamental to basic conceptions of a good life in Timor-Leste. The ancestral spirits have the power to shape the condition of the still-living; sickness, poor fortune, calamity and even death are commonly attributed to ancestors. Following war, where the remains of thousands have been lost and the familial networks of the living ruptured, paying recognition to the dead becomes an immense challenge for those still with ‘breath’. This paper considers the dead of war, but extends the analysis to the impact on the still living of deaths that occur from both natural and unnatural causes outside of warfare. By examining patterns of exchange, labour (production), communications and organisation (such as authority and regulatory roles) as they connect people across practices pertaining to understanding (ie the cause of death, what happens at death), conveying (the movement of the body), mortuary practice and familial ritual, this paper will explore the argument that it is the ‘multivalent’ dimensions of death that sustains the importance given to it in Timorese society. Rituals for instance may be described as ‘syncretic’

but in reality comprise distinct elements that speak to different needs; some are spiritual, but death also embeds social relations in a period of acute social change. This paper will then argue that death marks a vital moment in the re/constitution of social relations because it speaks to different forms spiritual regeneration for the still living, significantly but not only customary, as well as fulfilling of other social demands.

13:45–15:30

Ingesting ancestors: witchy practices of honouring the dead

Emma Quilty (University of Newcastle)

This paper explores how ancestral worship is ontologically intertwined in the everyday lives of young, Australian women practicing witchcraft. I will present ethnographic reflections, together with interview data from this study that reveals the spiritual and material practices used by witchy communities. Stories about witchy ancestors are learned via a process of ingestion. I put forward the idea that ingestion is an embodied practice through which young witchy women develop their values, sense of self and ways of relating and connecting to others. This process of ingestion emerges in a number of ways. Material traces of ingestion are visible through altars the young women create and maintain in their homes that often feature photographs and vestiges of family members who have passed on. Hosting a dumb supper is another form of ancestor worship that utilises processes of ingestion. This event takes place during the witchy festival commonly known as Samhain. This particular festival marks the end of the harvest season and the beginning of the darker half of the year. As a spiritual endeavour, witchcraft provides these young women with avenues for exploring and challenging their sense of self. During the dark half of the year, death is used as a thematic and symbolic device to facilitate group processes of transformation.

Dead in exile: negotiating belonging across borders

Andrey Damaledo (Kyoto University)

Informed by Robert Hertz' transformative process of double burial that changes the nature of the relationship between the dead and the living, I seek in this paper to focus on diverse practices of mortuary rites in exile. By exile, I specifically refer to pro-Indonesian East Timorese who left East Timor and decided to stay in West Timor after their historic Referendum. I draw upon ethnographies of dead in

Indonesia and Timor-Leste to examine comparative case studies of burial practices across three inter-generational groupings: pre-1999 pro-integration leaders, during-1999 former member of militia group, and post-1999 youngsters growing up in Indonesia. In spite of their socio-economic and political variations, I argue that dead remains a powerful process to renegotiate belonging and rebuilding relationship across borders. Garden of heroes, public cemetery, individual front yard and the emerging dead body transport business serve as transitory sites that represent East Timorese separation from their homeland as well as their homecoming journey to be reunited with their ancestors.

P27 Surviving entanglements in West Papua

Convenos: Lisa Stefanoff (UNSW Art & Design)

A4-003: Thu 6th Dec, 09:00-10:45, 11:15-13:00

This combined format panel seeks to explore how, why and with what impacts projects, processes and stories of life, death and survival are 'entangled' (Kirksey 2012) for people and other species in West Papua today.

09:00-10:45

Cognitive poetic analysis of metaphorical expression as hidden transcript in two selected Biaknese lyrics by Arnold Ap and Sam Kapisa

Henk Rumbewas; Iriano Yedija Petrus Awom (Universitas Papua)

This research attempts at analyzing metaphorical expression in two selected Biaknese song lyrics by Arnold Ap and Sam Kapisa, two legendary folksong singers of West Papua, using hidden transcript theory by James Scott. In avoiding direct retaliation from the ruling tyrant somehow some people would employ safer way in making criticism. This form of passive and peaceful resistance is disguised and veiled through witty symbolism and linguistic trick such as metaphorical expression, euphemism, and anonymity. Therefore, in order to understand and unveil the intended message behind those disguises, one has to make a careful reading. This can be done using cognitive poetic analysis. It is a way to get better understanding upon human creativity and artistic in transferring semantic knowledge and transforming human perception. Furthermore, to have a good

understanding of hidden transcript in Ap and Kapisa's lyrics can be a window into which readers can see the worldview of the singers who represent their fellow brothers and sisters in West Papua.

The sonics of sovereignty ...

Thomas Dick (Further Arts); Jason McLeod (University of Sydney)

This presentation will reflect on a recent engagement with survivors (and supporters of survivors) of the 1998 Byak massacre in West Papua. In May of 2018, a team of activists, musicians, storytellers, producers, and researchers (from West Papua, Vanuatu, Australia, Tonga, France, and the Solomon Islands) were invited to Vanuatu. The intention was to record stories and songs of survival, with a particular focus on amplifying the agency of a collective testimony that was created in 2013 for the Citizens Tribunal for the 15th Anniversary of the Biak Massacre. The team spent six days singing, telling stories, dancing, and remembering ... in a powerful process enabling the conditions for beauty and creativity to emerge. The recording was challenging on both creative and technical levels. The content of the recording – remembering the Byak massacre, and celebrating survival – creates an intense emotional field. Many tears were shed and shared, both inside and outside the studio. This presentation will focus on an intimate interview, conducted across four languages, involving a survivor and a West Papuan musician. Insights from the participants will be interwoven with some of the highlights of the broader process, such as the way that the other artists and musicians (ni-Vanuatu, Australian, Tongan) were moved in such embodied ways.

11:15–13:00

Beyond subsistence affluence: the challenge for food security among the Asmats of West Papua

Agus Sumule

The term 'subsistence affluence' was widely used by the development specialists in the Pacific after an Australian labor economist, E.K. Fisk, introduced the concept in 1960s. As a matter of fact the term he used was 'primitive affluence', based on his studies in PNG. He concluded that unless in the natural disaster situation, the people of New Guinea had enough food as they needed, were living in huts and environments which supporting their livelihood, and had plenty of time to fulfill their cultural rituals. More than fifty years after the subsistence affluence concept was introduced, the people of Asmat in the Southern

part of West Papua found themselves in the difficult situation. They have to rely more on the provision of food and other good and services from outside. From the last part of December 2017 to February 2018, the media in Indonesia flooded its subscribers with news about deaths in Asmat due to famine, malnutrition and measles. This paper discusses causes of the situation portrayed by the Indonesian leading weekly TEMPO magazine as “apocalypse in Asmat.” It will also provide suggestions and recommendations to prevent similar future calamities in the area.

Affirmative Indigenous biopolitics in West Papua

Eben Kirksey (Deakin University)

Amidst ongoing disruptions to Mee lifeworlds, Indigenous agents of transculturation are making strategic engagements with bureaucratic institutions and biomedical systems in unfinished attempts to ameliorate situations of inequity. Classical work on biopolitics, the term introduced by Michel Foucault in 1975 to understand how some human populations are “allowed to die” (*laissez mourir*), is certainly relevant to contemporary dynamics in Mee Pago. Futures for whole generations of Indigenous children are being destroyed. Diseases like measles and cholera have generated periodic mass mortality events. These outbreaks are taking place against the backdrop of chronic illnesses—like tuberculosis, malaria, and HIV—that are constantly killing the Mee people, young and old alike. Departing from classical biopolitical thought, which might account for these deaths in terms of the outcome of “a technology of power centered on life” (Foucault 1984: 266), this paper uses ethnographic methods to characterize the articulation work of indigenous intellectuals within the field of biopolitics. I found that some Mee leaders have assumed strategic positions within systems of governmentality, while others are engaged in tactical maneuvers that produced “temporary reversals in the flow of power” (Garcia and Lovink 1997; de Certeau 1998). Indigenous intellectuals are engaged in tactical biopolitics, they are working to expose, derail, and rearticulate dominant practices for managing life (da Costa and Phillip 2008: 9).

Deadly life: the ontology of oil palm from Marind perspectives

Sophie Chao (Macquarie University)

This paper explores how indigenous Marind conceptualize oil palm, a cash crop grown in monocrop plantations in Merauke (West Papua), whose proliferation destroys native forest ecologies and lifeworlds.

Widespread speculation among my interlocutors over the needs and wants of oil palm stems from the fact that the plant itself is seen (and feared) by many as a willful and deadly actant. Yet Marind also pity oil palm because its own life is subjected to totalizing human exploitation and manipulation. The plant is both a driver and a victim of violence inequitably distributed across and within species lines. I argue that giving center stage to commodified plants such as oil palm reveals their ambivalent ontology as lively yet lethal capital. Drawing from the methods and concerns of multispecies ethnography, I demonstrate how Marind perspectives on the 'deadly' life of oil palm challenge us to rethink capitalism and its effects in 'beyond the human' terms.

P28 Anthropocene panic!

Convenor: Matthew Buttacavoli (James Cook University)

Chancellery Building, A1-017: Fri 7th Dec, 13:45-15:30

In this age of environmental change and collapse, people around the world are entering a state of panic. This panel explores the causes, effects, and justifications for panicked action (or inaction). In a calm manner, we will probe the anthropology of Anthropocene panic!

13:45-15:30

Panic the Anthropocene and the arts

Robyn Glade-Wright (James Cook University)

The causes of the Anthropocene have been building for centuries and they are largely known. These causes are firmly entwined in the fabric of society and our lifestyle expectations, therefore, it is not surprising that two decades of facts and warnings from climate scientists have done little to motivate people to act to mitigate and adapt to climate change. Artists, poets and play writers have joined the clarion call from climate communication sciences to disseminate information about climate change in a manner that is culturally appropriate, contains visual and narrative forms and uses emotive content to generate awareness, reflection and potentially to effect behavioural change. Artists including myself may feel a sense of panic when we learn of the devastating impacts of the Anthropocene such as humans consuming 11,000 microfibers per year from mussel's and 200 species being lost to extinction each day. In addition to felling panic some artists seek to generate concern amongst the audience of their work.

This paper examines the aesthetic and cognitive strategies artists use to broadcast the impact of the Anthropocene in an attempt to elicit panic in the hope of rescuing the Earth's systems that sustain all forms of life on this small planet.

Nature, destruction and the sublime -- beyond panic and despair

Mark Wolff (James Cook University)

Defined in Kantian terms as the awe-inspiring thrill of the "supersensible" in the face of unimaginable scale or force in nature, the Sublime has been a continuing theme in Western visual art for over 400 years. In this paper, key historical images of nature, destruction and the Sublime are identified and re-examined in their socio-cultural, critical and philosophical contexts. Baroque, Romantic, Victorian, Modernist and Postmodern depictions of nature and the Sublime are discussed. Themes of awe and wonder, terror and horror, and the unimaginable and the abject are explored, informing an analysis of how nature and environmental destruction are represented in contemporary visual arts practice. Drawing on this analysis, the author argues that the unthinkable global scale of climate change, industrial pollution, habitat destruction and species extinction in an era of anthropocene panic and escalating narratives of dystopian futures requires a new aesthetic of the Sublime. The paper concludes that the Sublime aesthetic must move beyond preservation of the autonomy of the subject in the presence of an overwhelming other, and towards a new version of the Eco-Sublime beyond panic and despair.

A brief introduction to panic in the Anthropocene

Matthew Buttacavoli (James Cook University)

During a period of increasingly unpredictable environmental crises, panic has become a dominant mode for encouraging and justifying action. Given that panic is a temporally constrained heightened emotional mode of response, little attention is paid to the greater ethics of impact of panicked responses. This paper introduces and defines the topic of panic being discussed by this panel and provokes the questions around the ethics of panic. For this discussion, I am grounding my analysis on my work within the Great Barrier Reef. 2016 and 2017 saw major episodes of mass bleaching that caused tremendous damage to the northern and central sections of the Great Barrier Reef Marine Park respectively. In the wake of those events, scientists, journalists and various stakeholders responded with

multiple panicked interventions. From fast-tracking questionable technology to generating generous public funding, the response to these interventions have been mixed. The public has also been in a state of panic; panicked into a state of inaction and mistrust. How as anthropologists, social scientists and activists are we to interact and intervene in times of panic? What new relations and responsibilities does panic instil in our field sites and in us as researchers?

Slow grieving, moral panic and denial amidst the sixth mass extinction

Rachel Morgain (Australian National University)

If climate change is the familiar refrain of the Anthropocene, biodiversity loss is its background hum. In debates on environmental policy in Australia in particular, the unfolding of human-induced extinction is a largely specialised concern of ecologists, botanists and under-resourced biodiversity managers. Within these enterprises, panic at mass extinction, and its emotional resonances in awe, grief and fear, is largely channelled through practical problem-solving and scientific advocacy. Yet scientists working in these spaces are also acutely aware that extinction is a human-induced challenge requiring human solutions. This talk therefore explores how scientists experience extinction, with a focus on how they imagine public interest or disinterest in conservation, how social knowledge of the problem (and its solutions) is made through science, and the kinds of social solutions sought by scientists to the social crisis implied in biodiversity loss. It examines the affective implications for scientists as they document the demise of their species and come up against limitations in resources, political will or techno-scientific solutions. It thus offers a gentle meditation of the limits of science in the face of human-induced slow disaster, and the tangled webs of action, inaction, thought, argument, paralysis and motion this gives rise to, mediated through the panic entailed in a human-induced decimation of the multispecies diversity that makes us who we are.

P29 Fission and collision: disputation over native title boundaries and group membership

Convenor: TBC

The Cairns Institute, D3-059: Wed 5th Dec, 11:15–13:00, 14:00–15:45

This panel seeks papers with a strong ethnographic focus upon conflict and disputation but which also offer enhanced theoretical understandings of, and practice-based approaches to, these kinds of conflict.

11:15–13:00

Theorising post-settlement litigation in South African land restitution

Derick Fay (University of California, Riverside)

Conflict among claimants is endemic to South African land restitution: while land-claiming communities and the state rush to nominally settle claims, these leave latent conflicts that subsequently result in litigating internal struggles. Public hearings as part of a national review of restitution policy (HLP Report 2017) confirm the findings of local ethnographic studies (Beyers and Fay 2015, Fay 2013), as “speakers referred to the conflict, and enormous waste of time and expense in litigation, caused by competing or overlapping land claims, or competing stakeholder interests in particular land under claim” (HLP Report 2017: 239). Drawing upon the author’s ethnographic fieldwork on the Dwesa-Cwebe land claim (Fay 2013), and comparative analysis (Beyers and Fay 2015, HLP Report 2017), the paper critically reflects on attempts to theorise these processes. The practice of “bunching” disparate groups and interests in large group claims, tensions between claimant groups and the legal entities created to represent them, and the uncertainties and highly technical processes of claims implementation all contribute to the prevalence of conflict. These take place against the neoliberal background of the diminishing administrative capacity of the state, fragmentation of sovereignty, and the promotion of contractual arrangements between land claimants and “strategic partners,” conditions which allow external actors to take advantage of intra-community conflict. Given the prospect of an independent hearing in the courts, these conditions give rise to the prominence of recourse to the law and litigation, even as such conflicts limit and fragment opposition to state policies and practices.

Extraction, environmentalism and intra-Indigenous disputation in Central Queensland

Richard Martin (University of Queensland); Kim de Rijke (University of Queensland)

In this paper we draw on our ethnographic work in Central Queensland

to address disputes relating to coal and unconventional gas extraction in the Galilee and Bowen Basins. We focus on the intersection between kinship, landed identity and divergent aspirations for the future within the context of resource developments and environmental debates. While addressing intra-Indigenous agency within these disputes, we also pay attention to structural constraints introduced by the native title system, as well as the role of different kinds of Whitefellas in fomenting disputes, and seeking to resolve them.

The integrative value of conflict and dispute: implications for defining community in the native title context

Timothy Pilbrow (First Nations Legal & Research Services)

Conflict and dispute within and between Aboriginal communities is a frequent counterpart to the native title claim process in Australia. Whether or not the claim process itself is seen as a causal factor in a given instance, it does provide an arena (and resources) for disputation. How conflict and disputes are framed by participants and other parties in the native title claim arena can profoundly shape outcomes. Conflict and dispute are often interpreted by participants and observers as a barrier to timely claims resolution. I argue that anthropology's long-standing interest in the integrative and constitutive role of conflict and dispute has both theoretical and practical value for re-framing the treatment of conflict and dispute. Of particular value are ideas from anthropologists associated with Manchester University in the mid-twentieth century regarding conflict as a normal state of dynamic tension within society. A reappraisal of the Manchester School's contributions in the light of more recent theoretical concerns with human agency allows us to examine conflict not just for what it reveals about other facets of social and cultural experience (e.g., kinship systems, normative practices regarding rights in land), but also as a means by which social and cultural values themselves are constituted and reproduced. Viewing 'culture' or group cohesion as emergent through disputation should assist anthropologists working in the native title field to incorporate conflict as a productive aspect of social and cultural practice, and not necessarily as something detrimental to the claim process.

14:00–15:45

Disputation after the Yorta Yorta Native title case*Yugo Tomonaga (Ryukoku University)*

This paper concerns political divisiveness in the Yorta Yorta Nation Aboriginal Corporation and it clarifies the relationship between the Yorta Yorta with some environmental NGOs and academics and the Barmgaong with local government and people through the dispute over the Co-operative Agreement between the YYNAC and the state of Victoria. Consequently, it reveals that the present Yorta Yorta movements do not only occur on the binary situation between the Yorta Yorta and local people and government, but on the multiple conditions due to involvement of the international, national and local environmental NGOs and the intellectuals from the urban area. Moreover, a family group in YYNAC takes collaborative work with local government and people. Thus, the strategies for conducting the movements are transformed in terms of wider or narrow network. In this context, the wider society tends to treat the Yorta Yorta people and the Bangarong people as one of the mere actors who support this civil movement so the movement threatens the Yorta Yorta and the Bangarong to lose their authenticities as Traditional Owner in their country. In preventing the Yorta Yorta and the Bangarong from losing their authenticities as Traditional Owner and, in conducting their movements in control, they have to seek the way to maintain their indigenities through their traditional and living knowledge on the forest and river into the Cultural Map. On the other hand, the Bangarong people use the name “Bangarong” to get solid trust from local people as the Traditional Owner in the area.

From the shadows of the law: positively re-conceiving fission as friction*Bruce White*

A small assembly direct ethnographic encounters from within the shadows of Native Title Law (see Bourke 2010: 57–58), in north-east Australia’s wet tropics (including from Yarrabah and Cairns and more), retrospectively casting light on the extent to which the perceived problematic fissioning of Aboriginal Peoples in the pursuit of Native Title might be more properly and more usefully re-conceived as ‘friction’ (see Tsing 2004) positively evidencing persistent, resilient, locally indigenous systems of lore and ways of being in the

way they grind up against the more Anglo-Australian idealized Native Title legal dreaming

P30 Social death by neglect in health and health systems

Convenors: Stephanie Topp (James Cook University); Maxine Whittaker (James Cook University); Kristin McBain-Rigg (James Cook University)

A4-004: Thu 6th Dec, 09:00-10:45

The theme for this panel is social death associated with neglect of disease and suffering in health and medical systems. This encompasses neglected tropical diseases, stigma, accessibility and navigation of complex systems, and neglect in forced relocation situations.

09:00-10:45

‘HIV is the least of my worries’: social death by neglect in people living long term with HIV in Queensland Australia

Lisa Fitzgerald (University of Queensland); Andrea Whittaker (Monash University); Allyson Mutch (University of Queensland); Chris Howard (Queensland Positive People)

As biomedical prevention is heralded as the ‘game changer’ to ‘end HIV/AIDS’, it is important to consider how diverse communities of people living with HIV grapple with discursive constructions of HIV citizenship, embedded in policy which increasingly focus on biomedical solutions. In this paper, we draw on Mendenhall’s (2012) conceptualisation of syndemic suffering, the interactive relationship between forms of violence, social suffering and chronic disease, to examine long-term positive people’s experiences of social death arising within the contemporary biomedical HIV landscape. This paper draws on findings from the Living Positive in Queensland study, a qualitative longitudinal study of aging, place and social isolation involving in-depth interviews conducted over three time periods (commencing 2013) with 72 participants aged 35, who live in rural and regional Queensland. We explore how participants grapple with long term complex health issues, economic marginalisation, structural vulnerability and precarity arising from shifting HIV policy, funding cuts and the dismantling of psychosocial services. We conclude that the focus on biomedical prevention has the potential to reinforce and

create new forms of social death by neglect, particularly among early generations of people living long-term with HIV. Policy makers and service providers must recognise that both chronic social/structural issues and chronic health conditions influence health and well-being and the social must be reimagined to negate the slow death by neglect emerging among some people living long-term with HIV.

Navigating local systems to stay alive: a study of engagement with HIV care in an era of decentralised healthcare in Indonesia

Elan Lazuardi (UNSW Sydney)

In a socio-economically and culturally diverse country such as Indonesia, HIV intervention programs are often designed to give priority to specific groups in the community – often referred to as “target groups” or “key populations”. However, with priorities set by government or international donor agencies in a top-down approach, local actors providing or accessing clinics are often left with little room to improvise. Based on a study of everyday clinical practices in a number of urban HIV testing and treatment services, this paper will unearth institutional processes which govern the localization of early testing and treatment for HIV infection strategies in Indonesia, and explore the extent to which these processes are evident in accounts of providing and accessing HIV services. Engagement with HIV care in health care settings is often characterised by a complex set of power relations between clients and healthcare workers, with those who have personal or peer-based connections doing much better at knowing how to navigate local systems effectively. With programs intended to target communities defined as “hard to reach” due in particular to their sexual identity (eg. ‘men who have sex with men’) or sexual practice (eg. ‘sex workers’), there is little room for clients and healthcare workers to examine the way that their own values influence their interactions. As a result, clients’ needs are often neglected with respect to the aspects of their lives which are associated with stigma, creating considerable barriers to good care.

Creating health inequity: political construction of statistical reality and institutional barriers to access to health services in Bali Province, Indonesia

I Nyoman Sutarsa (Australian National University)

The non-conforming groups who are subjected to moral judgments in contemporary Bali receive inequitable access to health services leading to lower health outcomes and premature death. They face

structural and institutional barriers to access the available health services. Drawing on my 10 months of fieldwork in five districts in Bali Province, this paper explores the political and social construction of evidence to produce legitimate reality on HIV epidemic in Bali Province, Indonesia. I draw explanations on how the political construction of knowledge and the strategic use of this knowledge contributes to inequity in access to health services. My point of departure is the stark contrast of lived experiences of the transgender population in two districts. By linking the analysis of their lived experiences and the macro-social processes, I discover that the moral pathology narrative driven by socio-religious values and biomedical construction of 'at risk population' could explain the structural and institutional barriers to access to care. This moral rhetoric will dictate priority areas and allocation of health resources. The exclusion of the marginalised groups is constructed by aligning moralistic rhetoric and the powerful and normative power of statistical realities. This paper argues that the political construction of statistical realities and strategic use of it will determine which areas should be prioritised and to justify which population groups are allowed to be left behind.

“Because so many people feel abandoned or they become somebody who is socially soundless”: how healers in a remote Australian town are addressing social death

Aqua Hastings (University of Newcastle)

Traditional, Complementary and Alternative Medicine (TCAM) is an under-utilised health resource worldwide, due to lack of structural recognition. One system of medicine – biomedicine – seeks to dominate by marginalising the practitioners and practices of all other systems, condemning them as 'unscientific'. The consequence appears to be social death of culturally-based healers. Dominant perspectives that view non-biomedical healers as 'unscientific' and therefore socially attenuated, also view remote health through a deficit lens. Such perspectives report notoriously poor health outcomes in remote areas, and access difficulties. Nevertheless, in a remote town in Australia, far from urban regulatory norms, TCAM practitioners are playing a vital role in community wellbeing. In this setting, healers use contextually relevant healing practices that are culturally-based, and adapt their methods to local needs. Despite the stigma attached to non-scientific systems, TCAM practitioners are engaging with concepts of health that fall outside of normative biomedical concepts. In contrast to 'the absence of disease', understandings of health and

healing in this setting are inseparable from the living landscape, entwined in community networks, and imbued with spirituality. TCAM practitioners represent a form of resistance to the social death prescribed by dominating biomedical worldviews. Engaging with culturally relevant practices, local healers are providing contextualised health care and thereby enhancing social and cultural wellbeing.

Unde(r)served patients: moral economies of dialysis services in the Northern Territory

Stefanie Puszka (Australian National University)

Kidney disease has a profound impact on the lives of Indigenous Australians. It is not only a significant contributor to the burden of disease, but through centralised health service delivery models, requires many sufferers to undertake permanent relocation to urban centres in order to receive life-sustaining treatment. In the Northern Territory over 80% of people requiring dialysis treatment leave remote communities to take up urban residences, the vast majority of whom are Indigenous (Majoni and Abeyaratne 2013). While some contend with the multiple moral economies that emerge in the giving and receiving of care, others ultimately decline or cease treatment, and return to their communities to commence palliation. Based on a multi-sited ethnographic study with Yolŋu renal patients, health professionals and policymakers, this paper considers how centralised service delivery models are underscored by biopolitical imperatives and post-welfare state forms of citizenship; and how they are contested by both patients and health professionals. Drawing on fieldwork in Darwin and north east Arnhem Land, currently in its final stages of completion, I trace the emergence of new relations of care and new forms of community in the spectre of death. Giving and receiving care, multiply conceived as a form of asymmetric exchange, leads to disparate moral evaluations of where the debts and responsibilities of care lie. Contested meanings and expectations of healthcare shape the ways in which care is rationalised, enacted, experienced and embodied.

P31 Coming to life: sovereign births and other reproductive logics

Convenor: Jenny Munro (University of Queensland)

The Cairns Institute, D3-144: Fri 7th Dec, 13:45-15:30

This panel explores reproductive logics in the context of arguments about the gradations and variegations of sovereignty ostensibly permitted to, sought after, and experienced by, different populations.

13:45–15:30

Unsovereign births: mobility and loss among professional Indonesian mothers in Singapore and Australia

Leslie Butt (University of Victoria)

Stratified reproduction enables some women to reproduce and rear children at the expense of others -- a child's life often occurs at the expense of the non-life of another child. Scholars have described a strong demarcation between affluent women who are putatively able to control childbirth and childrearing at the expense of less affluent women's reproductive choices. For globally mobile women, however, choices can be complex, and can force reckonings with other forms of loss, in particular around belonging, family continuities, and citizenship. Increasing mobility fragments place-based identities, and forces ruptures in allegiances to nations or regions. This paper describes the results of a study on reproduction and childrearing of professional, highly mobile mothers who have left Indonesia to work or study overseas. In-depth interviews and on-line observations reveal Indonesian women often travel to countries where they experience prohibitions on residency and on reproduction. Women's decisions around childbirth, childrearing and mobility are strongly shaped by these prohibitions, but also by concerns about the well-being of children, and their desire to be with their children. To maintain choice around childrearing women forego attachment to residency in a place, give little importance to nationality, and give up a long-term sense of "home." Belonging becomes a secondary concern, with mobility across locales and social loss viewed as necessary for the larger project of giving life to a child, and enabling parents and children to remain together.

Human reproduction: interrogating Australia's No Jab, No Pay and No Jab, No Play vaccination policies

Julia LeMonde (University of Queensland)

In this paper I explore what it means to reproduce and raise a child in Australian society since the introduction of No Jab No Pay and No Jab No Play childhood vaccination legislation. Whilst many parents understand vaccination as a normative model of what it means to

raise a child in today's society, current vaccination ideology elides a long history of contestation and controversy around this biomedical intervention. Many Australians argue that current vaccination legislation is coercive and restricts the rights of adults to make free choices about the bodies of children. Whilst more affluent adults still retain bodily sovereignty over their children, these rights are limited for others, and current legislation invites further economic hardship and isolation for these groups. This paper examines how increasing state control over the reproductive lives of Australians and the removal of rights of health care and early childhood educators to question vaccination, has resulted in a proliferation of largely underground movements which have mobilised in response. Ethnographic exploration of marginalised vaccine questioning narratives reveals the effects of the current vaccination policy on individuals as they interact with and/or resist vaccination only to become devalued in the process. I then describe the ways vaccine resisters claim and reclaim bodily sovereignty against governmentality tactics. This paper argues that vaccination population logics are not only a particular normative biopolitical model but also a counterproductive one that threatens to create deep societal fissures in as people continue to negotiate and resist state involvement in reproduction.

Reproductive sovereignty and caesarean avoidance in West Papua

Jenny Munro (University of Queensland); Meki Wetipo (Honai Center); Els Tienieke Rieke Katmo (University of Papua)

The concept of “reproductive governance” means that embodied moral regimes promote and make available different reproductive choices for different populations depending on national political strategies, local idioms, and global economic logics. In West Papua, there are competing reproductive logics that underpin different views on maternal and infant mortality. Practices surrounding pregnancy and childbirth encapsulate these tensions. Based on ongoing ethnographic research into Indigenous experiences of reproductive health services and childbirth in West Papua, especially caesarean delivery and refusal, this paper explores “reproductive sovereignty” as an embodied moral regime that shapes reproductive choices in relation to settler colonialism.

‘Reaping’ the demographic dividend: examining reproduction and population logics in post-conflict Timor-Leste

Laura Burke (University of Kent)

Timor-Leste experienced a significant loss of life under a 24-year Indonesian occupation, however since independence the country has experienced rapid population growth, due to very high fertility rates. Over 70% of Timorese citizens are currently under 35 years old. National discourses around a capitalising on a ‘demographic dividend’ and investing in ‘human capital’ envision the transformation of a youthful post-conflict population into a valuable national resource. Based on ongoing ethnographic research which investigates the meaning and value reproduction in Timor-Leste, this paper explores how local perceptions about creating future generations are tied to both experiences of past conflict and hopes for a better economic future. It further considers how multiple population logics, embedded in national history and visions for the future, come to value reproduction and population growth, in divergent ways.

Reproduction and Colonialism among Kamoro in West Papua

Els Tienke Rieke Katmo (University of Papua)

Colonialist approaches identify the other, or colonised people, by evaluating them along standards of modern life based on Christianity. Dichotomous ways of thinking that old or traditional values and practices need to be changed is a colonial way of thinking. This paper focuses on the experiences of Kamoro people, specifically the impacts of colonialism on reproduction and sexuality, and draws on fieldwork conducted in 2015. The Dutch might not have brought all the diseases but they changed the values, practices, and norms that guided Indigenous Kamoro people regarding reproduction and sexuality. In the Indonesian era (1963-present), young people are affected by the values that Butt and Munro (2007) describe as a ‘shame culture’ that originated during Indonesian era. Indigenous sex and sexuality is stigmatised as primitive and dirty, something to be hidden and ashamed of. Sexual violence including coercive sex in courtship, rape and unprotected sex behaviour are connected to these ideas, which also drive the increasing number of STIs including HIV. Addressing the misconceptions, stigma and stereotypes of Indigenous people and the judgmental and racialised assumptions about their past cultural practices is necessary for a contemporary healing process. The impact of colonialism on people’s health, including its traumatising effects, must be acknowledged.

P32 Death and paradise – no-one gets in alive: the anthropological re-imagining of psychedelic drug use

Convenor: Henry Cox

A4-004: Thu 6th Dec, 11:15-13:00

Research into psychedelic drugs, including plant based and synthetic substances, has found new force with medical discoveries and legal reforms. What new cultural dynamics does the rebirth of popular and medical interest in psychedelics reflect? Has the rebirth of psychedelic science been met with a renewed anthropological interest in consciousness, or does it point to the death of psychedelic anthropology?

11:15-13:00

The link between use of classic hallucinogens and dissociatives, dissociation, and childhood trauma

Sascha Thal (MIND Foundation); Judith Daniels; Henrik Jungaberle (MIND Foundation)

In a current study we investigated whether the use of classic psychedelics and dissociatives significantly influences the link between childhood trauma and the severity of depersonalization, a facet of dissociation. Results indicate that there is no mediation or moderation effect for substance use on the link between childhood trauma and depersonalization. We thus hypothesized that the quality of the experience of substance use (see Carhart-Harris et al., 2018; Hartogsohn, 2016, 2017) particularly the context (often referred to as set and setting) substances are used in rather than its sheer quantity may be responsible for the manifestation of depersonalization. The present paper attempts to outline how anthropological research might contribute to the (multidisciplinary) investigation of the quality of the psychedelic experience particularly regarding intra- and inter-cultural contexts and the subsequent (psychotherapeutic) integration of the experience.

Reducing existentialism: psychedelic-assisted therapy for anxiety and depression in the face of death

Jenna Varley

The reawakening of research into psychedelic substances reflects

the Zeitgeist of modern Western science. Recent clinical trials utilise rigorous protocols, standardised evaluation measures, advanced technologies and neuroscientific reasoning (Dyck, 2018). Studies consistently demonstrate that psychedelics can be highly effective, safe, and efficient in the treatment of anxiety and depression in individuals with terminal illness (Reiche et. al., 2018). Mood disturbance is common in terminally-ill patients, and negatively impacts patients' quality of life (Gasser et.al., 2014). The results of recent psychedelic studies into end-of-life anxiety and depression are profound, especially given the time-limited nature of the intervention, and the deep existential issues faced by participants. The reporting of the results of the studies feels reductionist, somewhat inhuman, and non-reflective; focusing mostly on psychometric outcome scales and biochemical explanations. Questions regarding the meaning of death, the phenomenology of the experience, and what can be revealed about consciousness are not addressed. Contemporary anthropologists utilise ethnographic methods to study a variety of modern social forms – and the laboratories responsible for conducting this new psychedelic research are no exception (Hendy, 2018). This paper critically evaluates the protocols, outcomes, and theoretical explanations of the studies into psychedelic-assisted therapy for end-of-life anxiety and depression; highlighting the lack of reflective, phenomenological and cultural elements relevant to death and dying. A challenge for new research is to find harmony between rigor and reflection; to connect Western science and the humanities in the context of this unavoidable and increasingly prominent aspect of human nature (Dyck, 2018).

Psychedelic fascism: ecstasy, enstasis and individualism at the bush doof

Matthew Phillips (Deakin University)

This paper will deal with how various psychedelic and aesthetic processes work together in the dance space to draw out ecstatic modes of consciousness. I will not only be detailing the various ways that electronic dance music can potentially “entrain” participants or how psychedelic and dissociative drugs (LSD, MDMA, and Nangs) are used to produce ecstatic (in-flight) modes of experience, but also (following Kapferer 1991 & Sheets-Johnstone 2015) how dance itself has the capacity to turn participants towards ecstatic modalities. Following Eliade (2009), I will also detail how the various “chill out” and “cool down” zones at bush doofs work to provide participants opportunities for “enstasis” where they can withdraw from ecstatic modalities

and turn inwards towards self-consciousness (which becomes a de-worlded consciousness). I will detail how these ecstatic and enstatic modalities also reproduce individualistic understandings of human being and human society, where sociality is reduced to an atomistic (enstatic) coming together of monads and human consciousness is reduced to an atomised non-social cogito floating in a stream of its own consciousness fluids (a psychologist's wet dream). Following Dumont (1986) I will discuss the totalising as well as totalitarian (pseudo-holistic) potentialities implicit within this conception of human consciousness and sociality. Borrowing a phrase from Stanley Kubrick (in his discussion of *A Clockwork Orange*), I will term this totalising understanding of consciousness and sociality as a form of PSYCHEDELIC FASCISM – where psychedelic dynamics are used to create pseudo-holistic forms of human social being. * Both the life-affirming and life-stifling dynamics of the doof will be present within this paper*

Grave danger and infernal paradise: pejorative power and the psychedelics

Henry Cox

Historically, anthropology has made significant contributions to human understanding of beneficial psychedelic drug use (e.g. Coult 1966; Harner 1968; Taussig 1987; Langlitz 2013), but a panoply of reasons exists for people to imagine that consuming psychedelic drugs for any reason is downright madness (“Price of Entry – Your Mind”). However, countering this, scientific research findings from numerous institutions, especially over the last ten years, provide a plethora of evidence that psychedelic chemicals constitute an invaluable resource for human beings. Psychedelic drug use by humans can elicit a variety of experiences, characteristically powerful and profound; importantly, they are classed as non-addictive. Much of the ethnographic data to date characterises psychedelics as tools which are used for healing in shamanic practices which exploit the drugs’ properties, with much of the current medical research data concurring with this finding, predicting the likelihood of some of them becoming prescription medicines in the relatively near future, but is “healing and medication” the only valid rubric for their consideration? Pre-eminent in recent studies are those on psychedelic amelioration of fear of death and dying; it is worth considering what place these drugs might take in future regimes of palliative care and /or in situations where euthanasia is legal. This paper considers the beneficial future

role that renewed anthropological analyses and interest might play in psychedelic research.

P33 Language movements: endangerment, revitalisation, and social transformation

Convenors: Debra McDougall (University of Melbourne)

The Cairns Institute, D3-144: Thu 6th Dec, 09:00-10:45, 11:15-13:00

Amidst discourses of language death, this panel focuses on social movements aimed at revitalising or reforming language. We ask how people seek to transform their lives by transforming their languages.

09:00-10:45

Words that move: the case for an ethnography of poetics in Melanesian anthropology

Deborah Van Heekeren (Macquarie University)

Poetic language as it is understood by Heidegger, Ricoeur and Derrida is opposed to both the 'conceptual, univocal language of philosophy and the everyday language of normal conversation' (van der Heiden 2008:10). Moreover, it is this aspect of language that opens up new possibilities for expression and thus brings the world to appearance (ibid). For the Vula'a people of south-eastern Papua New Guinea (PNG) the preservation of their language (known as Hula) equates to the preservation of their unique identity and lifeworld. Lillian Short, who was a linguist and wife of the Reverend H.J.E. Short of the London Missionary Society, documented the Hula language and grammar during their post at Hula village in the 1930s. Her work has been valuable to linguists and anthropologists alike and is also highly regarded by the Vula'a. Yet it bears the failings Malinowski (1948) described for the Trobriand grammars compiled by missionaries; notably, their inability to capture the expressiveness of native languages so different from 'our own'. It is evident from my research that poetic language is prevalent not only in immediately recognisable forms such as song and magic, but also in the realm of everyday experience. Using examples from my fieldwork, I argue for a phenomenological approach to language; that the mere documentation of indigenous languages does not go far enough. Further, while

attention to poetics is useful for our understanding of the creativity of language, it is crucial for the accurate preservation of the cultural knowledge and historicity embedded in Austronesian languages.

The changing role of film in documenting language life, danger and death

Louise Ashmore (SOAS/Pama Language Centre)

Film has played a key role in the documentation and representation of ancestral languages and their speakers within a cycle of life, endangerment, death and revival. This paper explores the movements of film and AV technologies in representing and constituting social dynamics of language and considers the shifting discourse surrounding the production and re-representation of audio-visual records in the context of language communities of Aurukun on the west coast of Cape York Peninsula. From Wik peoples' use of ethnographic films produced in the 1970s (Sutton 2014), ongoing community-led documentation of house-openings and key events using video, ipads and phones, to the production of 'comprehensive' and 'preservable' records of language in context in recent language documentation projects, film as a medium to record language knowledge has been integral to language support endeavours in Aurukun and surrounding regions.

However, within the current discourse of language endangerment and death, the speakers, semi-speakers, hearers and identifiers of ancestral languages are increasingly required to produce a complex representation of both loss and revival to secure funding for language support activities and for reporting and promotion. Requirements for quantifiable indicators of language programmes (e.g. number of languages, increased speaker numbers, volume of archivable materials (see Dobrin et al. 2007)) construct languages as discrete and quantifiable objects often at odds with the shifting dynamics of social interaction. In multilingual communities this can include political tensions between the cultural currency that comes with maintaining a minority language and the social benefits of a move towards a communalect.

Preserving language or empowering people: the Kulu Language Institute of Ranongga

Debra McDougall (University of Melbourne)

In regions with small languages, linguistic work is often undertaken to preserve or revitalise languages. Often, the focus is more on the

languages and less on the lives of the people who speak them. This paper focuses on a grassroots language movement of the island of Ranongga in Western province of Solomon Islands: the Kulu Language Institute. This movement began twenty years ago and has grown exponentially in the past five years. Today, around 20% of Ranongga's population has taken Kulu classes. This talk draws on Kulu Institute materials and interviews with participants to understand why so many people have invested time, energy, and money into studying their own language. In contrast to vernacular language initiatives driven by national governments or linguistic experts, the Kulu curriculum is aimed at adults. The mono-lingual materials comprise more than a thousand pages of grammatical analysis, exercises, and reflections. The linguistic terminology and the texts expand the meaning of ordinary language. Some participants are fascinated by the idea that their own language has an underlying structure. Others feel that the instruction helps them understand the Bible, speak confidently in crowds, or achieve good scores on English exams. Surprisingly, though, no one interviewed was primarily motivated by a desire to preserve language or culture. Empowerment, not preservation, seems to be what this movement promises, and that helps to explain why it has experienced such remarkable growth.

Language endangerment and revitalization in the Ignaciano dialect of Chiquitano

Luca Ciucci (James Cook University)

Chiquitano (aka Bésiro) is an indigenous language spoken in the lowlands of southeastern Bolivia. The Chiquitano (aka Monkoka) are one of the largest ethnical groups of Bolivia, with over 145,000 people recognizing themselves as Chiquitano. Chiquitano in the past played an important role as the lingua franca of the Jesuit Missions of Chiquitos, but now it is seriously endangered, being spoken by a few thousands of people. Chiquitano was recently included among the official languages of the Plurinational State of Bolivia, so that there are efforts to teach Chiquitano at school and to favour its use in the public context. The language taught at school reflects the Chiquitano dialect with most speakers, located in the region of Lomerío. However, since Chiquitano was spoken in a very large area, it consists of several underdescribed dialects, which are still spoken by a few people in their respective communities. The difference of these dialects from the main variety of Chiquitano is a problem for the preservation and revitalization of the language in these communities. Here the

population perceives that the language taught in schoolbooks is not the same as the one spoken by the old people, who are the keepers of local cultural traditions. In this talk, with data from my fieldwork, I will analyse the case of the Chiquitano dialect spoken in the area around the mission of San Ignacio de Velasco (aka Ignaciano), showing how linguistic analysis can contribute to the revitalization of the language and its dialects.

Vindication for the Mpakwithi First Nation through language revival

Xavier Barker (Pama Language Centre)

The Mpakwithi nation's language reclamation shows the importance of language revival for the wellbeing, recognition and future of a first nation. The Mpakwithi were forcibly removed from their land in 1963 by the Queensland Government to make way for mining. Police razed their dwellings, churches and schools, exiling them to northernmost Cape York. The Kennedy sisters grew up identifying as Mpakwithi. The last speaker, their grandfather, learned the language by escaping mission dormitories to be with free elders. The Kennedys maintained their identity after Fletcher's passing. Others mocked them for maintaining this identity, suspicious that the sisters had fabricated it to improve mining royalties. They were ridiculed, leading to a shared feeling of depression. In 2016, four songs were recorded – learnt from their grandfather. A comparison with Crowley's grammar demonstrated to them that they had indeed been singing an otherwise silenced language. The confirmation was a boon and they felt simultaneously relieved and vindicated. Revivals typically have scant material besides word lists; the recent Mpakwithi work adds an unusual dimension to this revival project: a small corpus created by an elder before the silencing of the language. The sisters have since published 3 books and recorded a dozen songs. Our linguists are translating material into Mpakwithi for the sisters to teach to their grandchildren. Children of diverse heritages now sing their songs in Schools. For a people suffering the trauma of decimation, dispossession, forced migration and public mockery, the rediscovery and confirmation of their identity through language revitalization will ensure the survival of this First Nation.

11:15–13:00

Local-language acquisition and social transformation in the Western Highlands of Papua New Guinea*Alan Rumsey (Australian National University); Francesca Merlan (Australian National University)*

Since 2001 we have been studying children's learning of Ku Waru, a Papuan language of Highland PNG. Most Ku Waru speakers are also fluent in the main national lingua franca Tok Pisin. During 2001–11 all of the children we recorded spoke almost entirely in Ku Waru in the sessions, as did their parents. In 2013 there was a shift on the part of some parents to using Tok Pisin along with Ku Waru when addressing their children, and a corresponding earlier onset of fully bilingual language learning. The parents told us that their shift in language use had been motivated in part by a national shift in language policy away from bilingual education back to the English-only policy that had been in place until 1997. They believed that their early use of Tok Pisin at home would facilitate the children's eventual learning of English. Here we present comparable language acquisition data from the same children during 2014–2016. Rather surprisingly, these data show a decrease in use of the Tok Pisin by all of the children who had been using it in interactions with their parents, and very little use of Tok Pisin by the children when interacting with each other. We offer an ethnographically based account of the overall language ecology in which these patterns are found, and develop its implications for understanding the relations among language use, language ideology and social transformation.

The orthography of identity: signs of revitalization among the Koita of Papua New Guinea?*Michael Goddard (Macquarie University)*

Port Moresby, the capital of Papua New Guinea, has grown and spread during the past century and a quarter across the traditional territory of two ethno-linguistic groups, the Koita and Motu, who nowadays identify themselves jointly as the 'Motu-Koitabu'. An increasing loss of land to the city and its overwhelmingly migrant population in recent decades has generated a sense of cultural atrophy by the Motu-Koitabu, who have addressed it through political advocacy and cultural revival projects. These strategies, however, have tended to emphasize Motu, rather than Koita, history, traditions and artefacts. Moreover, the early colonial administration's favouring of English

and a pidgin form of Motu language contributed to a diminution of the Koita language in Port Moresby, and by the late 20th century urban Koita had no fluency in it. In recent years I have noticed some small but significant orthographic and terminological developments specific to Koita, rather than to Motu, language. These have been coterminous with intensified Motu-Koitabu attempts to regain control over their land, and therewith their cultural identity. This paper makes some historical linguistic and social observations towards understanding articulations of politics of land, language and culture in a contemporary urban context in Melanesia.

Language survivance: holding (onto) your tongue in times of war

Gerald Roche (La Trobe University)

How do communities maintain languages under extreme conditions? Recent research on language movements has identified several factors that help communities to maintain and revitalize languages, including: non-assimilatory policy frameworks, economic empowerment, self-determination, and the capacity to form and participate in trans-local support networks. But what happens when all of these are absent? Can language movements take place without such broader contextual support? To explore these questions, this presentation will examine language maintenance in conditions of war: not in the sense of military violence, but in the Hobbesian sense employed by philosopher Ann Cudd, of continuous, inescapable insecurity. In terms of language, a community faces conditions of war when the language ecology is perpetually hostile to the language's survival, and all avenues for organization in its defense are blocked. Under such circumstances, language movements must focus on survivance, a term coined by Anishnaabe scholar Gerald Vizenor to refer to "an active sense of presence," which may involve radical change in order to resist erasure. This presentation will describe a case study of language survivance under conditions of war by drawing on research conducted on the northeast Tibetan Plateau with speakers of the Manegacha language, a population facing conditions of war generated by their position at the frontlines of a globalized symbolic conflict between the Chinese state and Tibetan nation.

R03 Eternal life in the age of the anthropocene [Roundtable]

Chair: Miguel Vatter (Flinders University)

Discussants: Robin Rodd (James Cook University), Vanessa Lemm (Flinders University)

Chancellery Building, A1-017: Fri 7th Dec, 09:00-10:45

The return of Franciscanism in contemporary high theory (Negri, Agamben) is not surprising coming in the age of the Anthropocene, whose intractable problems (from climate change to global financial crises to pandemics) are conditioned by two factors against which Francis's ideal of "Highest Poverty" was protesting: first, the fact that our economic and legal frameworks are organized around subjective or individual rights that immunize the individual against demands formulated in terms of the common (Esposito); and, second, because the "pursuit of happiness" has been reduced to the expression of "private" or "individual" preferences organized by spontaneous orders or networks (Hayek). The Franciscan ideal of "Highest Poverty" put into question the path to "eternal life" offered by the Roman Church by calling for a return of human "civilization" back to a state of nature that is better prefigured by animal forms of life in relation to the whole of Nature. Something not unrelated to what the new wave of Earthlaw is attempting to achieve. This neo-Franciscan view of the "earthly paradise," and its ideal of worldly happiness, is obviously quite different from the "possessive individualism" of liberal conceptions of the state of nature in Hobbes and Locke, where the "animality" of human beings required taming in "policed" civil societies. Nowadays, in the social sciences and in policy studies, as well as in the recent emergence of a new science of happiness, many think that the solution of such Anthropocene-specific problems turns around the conception of "resilient life." This roundtable seeks to thematize alternative conceptions of the relation between animality, nature, happiness and politics.

Laboratories

L02 One Health – interactive Lab [Lab]

Convenors: Stephanie Topp (James Cook University); Kristin McBain-Rigg (James Cook University); Maxine Whittaker (James Cook University)

A4-004: Wed 5th Dec, 14:00– 15:45

This interactive lab is designed to introduce the One Health concept to an anthropological audience, and allow for conversations and interaction regarding current research and teaching in One Health practices occurring at James Cook University. We wish to expand the conversation to consider a One Health approach to health, life and death – how do human/animal/ecosystem interactions provide insight into the ways that humans deal with cycles of life in an age of death? In a world where so much of our human suffering is tied to the unraveling of human connectedness to the natural world, forced relocation and dislocation of identity, how can our sciences work better together to solve contemporary crises? This lab will consider themes of environmental health, emergency response, disaster health planning and response, refugee health, and vector control – all highlights of the JCU program of study.

L04 Share ethics, poverty politics, and the anthropology of distribution [Lab]

Convenors: David Giles (Deakin University); Caroline Schuster (Australian National University); Eve Vincent (Macquarie University); Amanda Gilbertson (University of Melbourne), Lucas Bessire (University of Oklahoma)

Discussants: Debra McDougall (University of Melbourne), Melinda Hinkson (Deakin University), Francesca Merlan (Australian National University)

A4-202: Wed 5th Dec, 11:15–13:00, 14:00–15:45

The opening clarion of the twenty-first century may be remembered as a global procession of economic crises, insurgencies, and populisms, all drawing heightened attention to the politics of distribution. Although a perennial sociopolitical theme, at this historical juncture its possibilities seem to be thrown radically open, as James Ferguson's work suggests. New economic and social imaginaries now compete in the laboratory of discourse where (neo) liberal modes of distribution once asserted their hegemony. They give rise to new technologies of assistance and discipline (from microfinance to the cashless welfare card), new subjectivities and rhetorics of entitlement (from India's Right to Education Act to the United States' 'Make America Great Again'), and new geographies of empowerment and impoverishment (from the 'global city' to the 'global slum', as Saskia Sassen shows). What windows can a renewed anthropology of distribution open upon these new landscapes? What new modalities of risk and value, embodiment and emplacement may we therein detect? What does this mean for the most vulnerable? And what formerly unthinkable forms of 'poverty politics', as Victoria Lawson and Sarah Elwood term it, become thinkable? In this laboratory, we ask you to join us in exploring the diverse contexts and theoretical implications of a transforming politics of distribution. Over two sessions, each devoted to a keyword ('value' and 'risk'), we will hear from our four convenors (7 minutes each per session) and our four invited discussants (two per session), before opening up the floor for discussion.

L05 The role and use of creative processes from an Australian Indigenous ontological standpoint. A collaborative performance presentation of two current and evolving arts-based projects [Lab]

Convenor: Fiona Wirrer-George (James Cook University)

The Cairns Institute, D3-059: Fri 7th Dec, 09:00-10:45

The proposed lab will present two evolving projects that explores the use of research and experiential knowledge through an arts-based performance presentation. The primary research concept of Dreaming Story Way (an ancient Wik ontology) is used as the foundation that will guide the primary researcher's identified case study. The case study 'Nanum trelim cak owuch wi li: Bring our Blood Home Female Ancestral Repatriation Project' will set the premise in which inspiration will be drawn from in order to express and depict through

creative Voice and conventions. In collaboration, a guest performance presentation of the Meriba buay-ngalpan wakaythoemamay (we come together to share our thinking): Evaluating a Community of Practice for Torres Strait will also be shared and presented by the Torres Strait Islander Researcher's Community of Practice. The process of creativity plays a significant role in health and well-being. The creative processes can also be seen as a process of discovery which in turn stimulates and guides the various expressive manifestations of its creator. Positive feelings and emotions are elicited which would consequentially promote health and well-being. Schmid makes mention of a term 'everyday research', an emerging area of creativity research, which 'views creativity as a survival capacity'. This would allow all humans participating to thus adapt to their changing environments linking 'creativity' to evolution and 'hence to health and well-being' (Lumsden and Richards as cited in Schmid p.10). These presentations will model an approach to healing that can enable Australian Indigenous people to regain their collective strengths.

L06 The risks & rewards of co-creation and collaboration - reconstituting methods to find new ways to dance with life in the age of death [Lab]

Convenors: Victoria Jane Coffey (James Cook University); Sebastian Lowe (James Cook University)

The Cairns Institute, D3-150: Thu 6th Dec, 09:00-10:45

This lab asks: How can we harness the arts in co-creative and collaborative ways to allow us to respond to the emergence and unpredictability of an increasingly partial and fragmented globalised world? It will bring together scholars interested in making as a mode of theorising. The concept of "multimodal anthropology" emerges from recent trends in ethnographic practice towards drawing on divergent kinds of evidence, employing diverse modes of representation and reflexively engaging new forms of collaboration and creative intervention. Schneider and Wright – in chorus with Ingold (2011), Grimshaw and Ravetz (2005, 2013), Gunn, Otto, and Smith (2013) – state that theory is "now in the way of making, rather than outside it" (2013:2). The rewarding possibilities of new theoretical frameworks brings with it the risks of the contested relationship between art and anthropology. By shifting our focus to the continuous verb forms of 'risking' and 'rewarding' we might

reflect upon the continuous processes of relationality in both art and anthropology that allow us to ask what constitutes a shared space of co-creation? What happens when collaboration fails? How do we continue to challenge the politics of representation through our methods? How do we observe, and participate with, contemporaneous culture? The lab invites creative works of all kinds, including, but not limited to, film, photography, dance, music and poetry. Researchers will share work in progress for group discussion and feedback.

Lo7 Listening to aquatic ecosystems [Lab]

Convenor: Leah Barclay (Griffith University)

Chancellery Building, A1-129: Fri 7th Dec, 09:00-10:45, 13:45-15:30

Protecting the Great Barrier Reef and its connected ecosystems requires interdisciplinary action to inspire and mobilise communities to participate in monitoring and conservation. Conventional environmental monitoring in aquatic ecosystems remains to be challenging – it is highly invasive, unreliable and constrained to restricted areas, infrequent time intervals and manual processing of observations. There is an urgent need for more effective methods to address these significant gaps in our knowledge, and provide reliable information to decision makers. There is a clear opportunity to provide better mechanisms to inspire communities to understand aquatic ecosystems and participate in global conservation efforts. Technology is transforming how we monitor and protect ecosystems and accessible and affordable acoustic sensors can help us better understand changing ecosystems. Listening to freshwater and marine environments with underwater microphones can inspire and engage communities to understand biodiversity and protect ecosystems – particularly when dramatic changes in aquatic ecosystems can go unnoticed simply due to visibility. Underwater recordings of aquatic ecosystems also provides communities with another way to connect with rivers, reefs and waterways. This interactive lab will explore the cultural and biological diversity of Queensland's aquatic ecosystems through sound. Participants will listen to sounds of extinction and explore the role of acoustic ecology in environmental health. The lab will conclude with the creation of collaborative soundscape responding to the current state of the Great Barrier Reef.

Lo8 LAKA: CREATION*Convenor: Lisa Stefanoff (UNSW Art & Design)**Discussant: Leah Barclay (Griffith University)**The Cairns Institute, D3-063: **Wed 5th Dec, 11:15–13:00, 13:00–14:00***
(during lunch)

This Lab presents LAKA: CREATION, a 360 Virtual Reality experience that explores cyclical time in Hindu and Yolngu cosmologies, through dance and animation.

LAKA: CREATION immerses audiences in 'an other-lordly, womb-like space, where they hear a mother whisper to her unborn child a story of how the universe came into being. One story is Hindu; the other Yolngu. Both explore ideas of cyclical processes of destruction-creation-destruction. Produced by CuriousWorks, LAKA: CREATION was developed with assistance from Create NSW and the Australian Broadcasting Corporation as part of a multi-platform suite of collaborative works including single and multi-channel static and interactive video and sound installations, VR, an exhibition, a dramatic feature film exploring 'an ancient multiculturalism'. LAKA is a collaboration between Australian artists S. Shakthidharan and Rosealee Pearson, and their Sri Lankan and Yolngu families in Sydney and Arnhem Land respectively. The project elaborates echoes between Hindu and Yolngu cosmological temporalities, recognises 4,000 year old South Asian-Northern Australian DNA matches and speculates on pre-European settlement trading connections. Collectively the works immerse audiences in Hindu and Yolngu worldviews and histories, showcase rarely explored connections between the two cultural systems, and imagine possible manifestations of Australia's ancient, as well as contemporary, interculturalism.

Session will be introduced by Leah Barclay, contributing LAKA sound artist. Limited number of participants, pre-registration was required.

Keynote lectures

Ethnographic responsibility in the age of depletion

Lucas Bessire (University of Oklahoma)

Crowther Theatres, A3-001: **Wed 5th Dec, 09:15-10:45**

How might ethnographic knowledge suggest ways beyond the conjoined crises of ecologies, democracies and hermeneutics that define the contemporary? To explore this question, the talk offers an experimental ethnographic account of aquifer depletion on the U.S. Great Plains. It charts how depletion accretes over generations to become a porous threshold of belonging indistinguishable from partisan and epistemic divides. In doing so, it offers a wider reflection on ethnography's capacity to illuminate anti-essentialist approaches to the social worlds emerging along frontiers of destruction and change.

Lucas Bessire is an associate professor of anthropology at the University of Oklahoma. His work addresses extraction, power, and genre across the Americas, in sites that include the Gran Chaco, the Great Plains and the Arctic. He is the author of *Behold the Black Caiman: a Chronicle of Ayoreo Life* (University of Chicago Press, 2014), creator of the Ayoreo Video Project (2017) and recipient of various awards and fellowships. While a 2018-19 Fellow at Harvard University's Radcliffe Institute for Advanced Study, he is completing an auto-ethnographic account of aquifer depletion on the North American High Plains. The book project charts how people inhabit the imminent ends of groundwater in order to reflect more broadly on the defining conundrums of our political present and the potentials of ethnography to cross divides.

The end: what it means when a language dies

Don Kulick (Uppsala University)

Crowther Theatres, A3-001: Thu 6th Dec, 14:00-15:30

Don Kulick will speak about the impending demise of Tayap, a Papuan language spoken in the Sepik region of Papua New Guinea, that currently has less than fifty active speakers. He has worked with Tayap and its speakers for over thirty years, and will describe the social and linguistic processes that have led to its dissolution. He will also ask what the death of Tayap means: in general terms, in relation to the current wave of language extinctions that are occurring across the globe; in specific terms, in relation to the people who are losing their ancestral tongue; and also in terms of how anthropologists and linguists might engage with a phenomenon like language death in our work.

Don Kulick is Distinguished University Professor of Anthropology at Uppsala University, Sweden, where he directs a multidisciplinary research program called Engaging Vulnerability. He has conducted extensive anthropological fieldwork in Papua New Guinea, Brazil, and Scandinavia, and has written and edited more than a dozen books on topics that range from the lives of transgender prostitutes in Brazil to the anthropology of fat. His most recent book, *A Death in the Rainforest: How a Language and a Way of Life Came to an End in Papua New Guinea*, will be published by Algonquin Books in 2019.

Is property a person? Slavery, prostitution, sex robots, cyborgs and the new constitution of property relations

Kathleen Richardson (De Montfort University)

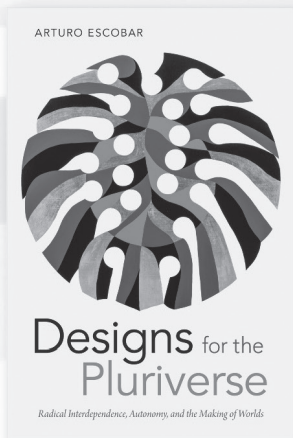
Crowther Theatres, A3-001: Fri 7th, 11:15-12:45

This talk will explore recent the current discussions in the European Union to ascribe ‘robot personhood’ to machines and other arguments for extending the juridical legal franchise to include robots and AI as ‘persons’. Personhood as means to legally extend rights to nonhumans is celebrated as a way of abolishing hierarchy, not just between humans (women, working men and people of colour), but of creating a new field where artificially agents are given rights and recognitions. Is this marking a new culture of life where humans and nonhumans coexist as equivalent beings? Or does it mark a culture of death where all are encased in an ‘Iron Cage’ held together under a new constitution of property relations? Charting the rise of the person as a legal concept, to how it has changed over time, included and excluded, and to what political and economic ends. The Western political franchise began exclusively with white male property owners in a hierarchical system, but over time, legal personhood was extended to other categories of human, including white non-property-owning males, freed slaves and women. Persons, can be corporations, and rivers, but can they be robots and AI programmes? I will explore contemporary liminal spaces – such as the commercial prostitution industry – where bodies are not fully civil, but also property and the connections of these practices with the rise of artefacts as substitute intimate others, where person and property become interchangeable.

Kathleen Richardson is a Professor of Ethics and Culture of Robots and AI at De Montfort University, Leicester, UK. Kathleen is also the founder of the Campaign Against Sex Robots – a campaign developing a feminist abolitionist perspective on robots and AI. She has carried out anthropological fieldwork in labs in the Europe and the US. Her books include *An Anthropology of Robots and AI: Annihilation Anxiety and Machines* (2015), *Challenging Sociality: An Anthropology of Robots, Autism, and Attachment* (2018) and *Sex Robots: The End of Love* (late 2018). Kathleen is also the founder of the Campaign Against Sex Robots and runs an activist campaign developing a feminist abolitionist perspective on robots and AI.

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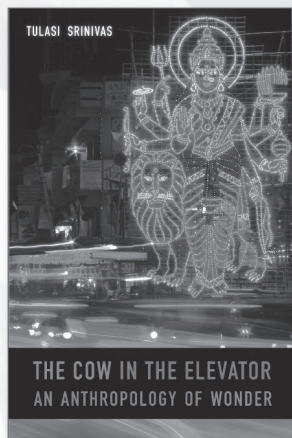
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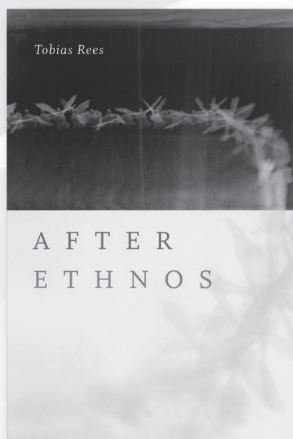
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Screen/Media/Art Program

Events

ANSA Creative showcase 2018

Upstairs in The Cairns Institute: throughout the conference

Entrants in ANSA's Creative and Visual anthropology competition will be screened throughout the conference:

Warwuyun (Worry), Miyarrka Media 2017. Interactive touchscreen artwork.

Listening post: *Nightsapes of Cairns* (runtime 26:40), Matthew Buttacavoli and Sebastian J. Lowe.

Opening film: Island of the Hungry Ghosts (2018)

Dir. Gabrielle Brady

The Cairns Institute, D3-054: Tue 4th Dec, 17:30-19:30

Duration: 94 mins

In the middle of the Indian Ocean, 50 million red crabs make their ancient annual voyage from the jungle to the oceans edge. While thousands of asylum seekers are detained indefinitely in a high security facility. Poh Lin, a trauma counsellor living on the island, bears witness to the decline of those being detained. A lyrically political exploration of the power of story and ritual, *Island of the Hungry Ghosts* has been winning multiple awards on the festival circuit, including best documentary at the Tribeca Film Festival and the Adelaide Film Festival.

Screening will be followed by a video discussion with the director, Gabrielle Brady, and her collaborator Poh Lin.

Performance: ERBERYEWEN

The Cairns Institute, D3-Foyer: Tue 4th Dec, 19:30-21:30

The drinks reception will kick off with performances by ERBERYEWEN, West Papuan musicians and singers based in Darwin and Papua.

Performance: Wik Chaprah – Cha tru chath (Wik Blood Speaks to You)

Author: Fiona Wirrer-George Oochunyung (James Cook University)

The Cairns Institute, D3-054: **Wed 5th Dec, 16:15-16:35**

A 20-minute multi-modal performance narrative depicting a process of repatriation led and experienced by the descendant researcher. Using (but not limited to) spoken word, movement vocabulary and accompanying imagery *Wik Cha’Pra* will present through creative processes a contemporary song line depiction from an auto-ethnographical methodological standpoint. *Wik Cha’Pra* is in Wik language: *Cha Tru Chath’* is in (Alngith language). The title demonstrates dual connection to both languages of Western Cape York as inherited through the researcher’s maternal lineage.

Fiona Wirrer-George Oochunyung is a freelance performer, cultural educator, writer and choreographer descending from the Mbaiwum/Trotj, Alngith/Lininigithi Wikway and Wik Apalich Nations of Western Cape York. Currently in her second year of PhD studies she is also a casual on-line lecturer. Author of five publications and three stage plays her works have been showcased both nationally and internationally. In 2004 Fiona won the National David Unaipon Award for unpublished authors for her biography *Whispers of this Wik Woman*. In 2006 the play adaptation made its debut at the Judith Wright Centre for Performing Arts. Fiona was both playwright and actor among a cast of five. Fiona has been choreographer for the Cairns Indigenous Art Fair since 2015 with her most recent work as choreographer being the 2018 Gold Coast Commonwealth Games Indigenous Fashion Performance. She is the recipient of the prestigious JCU Indigenous Research Training Program Stipend (RTPSI).

Performance: Requiem for the Reef

Author: Leah Barclay (Griffith University)

The Cairns Institute, D3-Foyer: **Thu 6th Dec, 16:00-16:30**

Requiem for the Reef (2018) in an immersive surround sound performance that explores the past, present and possible futures of the Great Barrier Reef – one of the greatest natural wonders of the world. The work draws on local voices and ecoacoustic hydrophone (underwater) recordings submerging listeners in the sonic environment of this diverse and fragile ecosystem. The recordings are being used for biodiversity monitoring and are part of a large-scale

interdisciplinary research project designed to explore sound as a call to action in ecological crisis. *Requiem for the Reef* reflects on acidification, extinction and the urgent need for interdisciplinary action.

Leah Barclay is an award-winning Australian sound artist, researcher and acoustic ecologist working at the intersection of art, science and technology. Her work has been commissioned, performed and exhibited to wide acclaim internationally by organisations including UNESCO, Ear to the Earth, the Smithsonian, Al Gore's Climate Reality and the IUCN. Leah is currently a research fellow at Griffith University with the Queensland Conservatorium Research Centre and Griffith Climate Change Response Program where she is leading a portfolio of research in acoustic ecology and climate action.

Opening of the artwork Microplastics Found in Human Embryo (2018)

Author: Robyn Glade-Wright (James Cook University)

Materials: One thousand plastic drink bottles, cable ties and paint

Outside the main entrance of The Cairns Institute: Fri 7th Dec, 10:45–11:15

The aim of this work of art is to magnify the impact of plastic on life forms and the delicate systems that support life on Earth. Some might say that microplastics are out of sight as they cannot be seen without magnification. But, eco-toxicologist Heather Leslie (2015) has demonstrated that plastic particles can pass through the placenta and the blood brain barrier. Plastic particles can also be taken up in the gastrointestinal tract and lungs, potential sites where harm can occur including immune-toxicological responses, altering gene expression, and causing cell death. The artwork will be opened by The Cairns Institute director Stewart Lockie.

Performance: Woer Wayepa – The Water is Rising

Auhtor: Jeffrey Aniba-Waia

The Cairns Institute, D3-054: Fri 7th Dec, 13:15–13:45

The Torres Strait is an asset for the world's life support system. But the region's people are facing a number of serious challenges including rising sea levels, extreme weather and poor health outcomes. To foster the mobilisation of research knowledge, a group of Torres Strait Islander researchers commenced the Meriba buay – ngalpan wakaythoemamay (We come together to share our thinking): Evaluating a Community of Practice for Torres Strait Islander Health

and Well-being Project. Our network explored the use of research and experiential knowledge with the help of our traditional Torres Strait Islander Elder and Cultural advisor/Storyteller and together we developed an arts-based performance.

The scenario for the performance is... Woer Wayepa – the water is rising. It's 2050 and a tidal surge has sunk the last of our Torres Strait Island homes beneath the depths of the rising sea. Culture clings to a lifebuoy... Is there anybody out there?

Jeffrey Aniba-Waia is a Knowledge Custodian and Choreographer of his clan group of Saibai Island in the Western Torres Strait close to Papua New Guinea. His clan is Ait Koedal Augadth (or Crocodile) and Deibau Augadth (or Wild Yam) in which Jeff was also traditionally adopted in to. Jeff's first language is Kala Kawai Ya (KKY), he was educated at a Boys College on Thursday Island and relocated to Bamaga to live. Jeff's passion is his Torres Strait Island culture. Today Jeff is a well-known Torres Strait Island elder known for his cultural knowledge and dance through storytelling to many schools on Thursday Island and the mainland where he delivers 'from the heart' his passion for his culture to young children.

Laboratories

L05 The role and use of creative processes from an Australian Indigenous ontological standpoint. A collaborative performance presentation of two current and evolving arts-based projects [Lab]

Convenor: Fiona Wirrer-George (James Cook University)

The Cairns Institute, D3-059: Fri 7th Dec, 09:00-10:45

The proposed lab will present two evolving projects that explores the use of research and experiential knowledge through an arts-based performance presentation. The primary research concept of Dreaming Story Way (an ancient Wik ontology) is used as the foundation that will guide the primary researcher's identified case study. The case study 'Nanum trelim cak owuch wi li: Bring our Blood Home Female Ancestral Repatriation Project will set the premise in which inspiration will be drawn from in order to express and depict through creative Voice and conventions. In collaboration, a guest performance presentation of the Meriba buay-ngalpan wakaythoemamay (we come together to share our thinking): Evaluating a Community of Practice for Torres Strait will also be shared and presented by the Torres

Strait Islander Researcher's Community of Practice. The process of creativity plays a significant role in health and well-being. The creative processes can also be seen as a process of discovery which in turn stimulates and guides the various expressive manifestations of its creator. Positive feelings and emotions are elicited which would consequentially promote health and well-being. Schmid makes mention of a term 'everyday research', an emerging area of creativity research, which 'views creativity as a survival capacity'. This would allow all humans participating to thus adapt to their changing environments linking 'creativity' to evolution and 'hence to health and well-being' (Lumsden and Richards as cited in Schmid p.10). These presentations will model an approach to healing that can enable Australian Indigenous people to regain their collective strengths.

L06 The risks & rewards of co-creation and collaboration - reconstituting methods to find new ways to dance with life in the age of death [Lab]

Convenors: Victoria Jane Coffey (James Cook University); Sebastian Lowe (James Cook University)

The Cairns Institute, D3-150: Thu 6th Dec, 09:00-10:45

This lab asks: How can we harness the arts in co-creative and collaborative ways to allow us to respond to the emergence and unpredictability of an increasingly partial and fragmented globalised world? It will bring together scholars interested in making as a mode of theorising. The concept of "multimodal anthropology" emerges from recent trends in ethnographic practice towards drawing on divergent kinds of evidence, employing diverse modes of representation and reflexively engaging new forms of collaboration and creative intervention. Schneider and Wright - in chorus with Ingold (2011), Grimshaw and Ravetz (2005, 2013), Gunn, Otto, and Smith (2013) - state that theory is "now in the way of making, rather than outside it" (2013:2). The rewarding possibilities of new theoretical frameworks brings with it the risks of the contested relationship between art and anthropology. By shifting our focus to the continuous verb forms of 'risking' and 'rewarding' we might reflect upon the continuous processes of relationality in both art and anthropology that allow us to ask what constitutes a shared space of co-creation? What happens when collaboration fails? How do we continue to challenge the politics of representation through our methods? How do we observe, and participate with, contemporaneous

culture? The lab invites creative works of all kinds, including, but not limited to, film, photography, dance, music and poetry. Researchers will share work in progress for group discussion and feedback.

Lo7 Listening to aquatic ecosystems [Lab]

Convenor: Leah Barclay (Griffith University)

Chancellery Building, A1-129: Fri 7th Dec, 09:00-10:45, 13:45-15:30

Protecting the Great Barrier Reef and its connected ecosystems requires interdisciplinary action to inspire and mobilise communities to participate in monitoring and conservation. Conventional environmental monitoring in aquatic ecosystems remains to be challenging – it is highly invasive, unreliable and constrained to restricted areas, infrequent time intervals and manual processing of observations. There is an urgent need for more effective methods to address these significant gaps in our knowledge, and provide reliable information to decision makers. There is a clear opportunity to provide better mechanisms to inspire communities to understand aquatic ecosystems and participate in global conservation efforts. Technology is transforming how we monitor and protect ecosystems and accessible and affordable acoustic sensors can help us better understand changing ecosystems. Listening to freshwater and marine environments with underwater microphones can inspire and engage communities to understand biodiversity and protect ecosystems – particularly when dramatic changes in aquatic ecosystems can go unnoticed simply due to visibility. Underwater recordings of aquatic ecosystems also provides communities with another way to connect with rivers, reefs and waterways. This interactive lab will explore the cultural and biological diversity of Queensland's aquatic ecosystems through sound. Participants will listen to sounds of extinction and explore the role of acoustic ecology in environmental health. The lab will conclude with the creation of collaborative soundscape responding to the current state of the Great Barrier Reef.

Lo8 LAKA: CREATION

Convenor: Lisa Stefanoff (UNSW Art & Design)

Discussant: Leah Barclay (Griffith University)

The Cairns Institute, D3-063: Wed 5th Dec, 11:15-13:00, 13:00-14:00 (during lunch)

This Lab presents **LAKA: CREATION**, a 360 Virtual Reality experience that explores cyclical time in Hindu and Yolngu cosmologies, through dance and animation. **LAKA: CREATION** immerses audiences in ‘an other-lordly, womb-like space, where they hear a mother whisper to her unborn child a story of how the universe came into being. One story is Hindu; the other Yolngu. Both explore ideas of cyclical processes of destruction-creation-destruction. Produced by CuriousWorks, **LAKA: CREATION** was developed with assistance from Create NSW and the Australian Broadcasting Corporation as part of a multi-platform suite of collaborative works including single and multi-channel static and interactive video and sound installations, VR, an exhibition, a dramatic feature film exploring ‘an ancient multiculturalism’. **LAKA** is a collaboration between Australian artists S. Shakthidharan and Rosealee Pearson, and their Sri Lankan and Yolngu families in Sydney and Arnhem Land respectively. The project elaborates echoes between Hindu and Yolngu cosmological temporalities, recognises 4,000 year old South Asian-Northern Australian DNA matches and speculates on pre-European settlement trading connections. Collectively the works immerse audiences in Hindu and Yolngu worldviews and histories, showcase rarely explored connections between the two cultural systems, and imagine possible manifestations of Australia’s ancient, as well as contemporary, interculturalism.

Session will be introduced by Leah Barclay, contributing **LAKA** sound artist. Limited number of participants, pre-registration was required.

Media Stream

Media Stream 1

The Cairns Institute, D3-054: Thu 6th Dec, 09:00-10:45

Albatross (2018)

Director: Chris Jordan

Duration: 97 mins

A multispecies love story about birds on Midway Island in the Pacific whose bodies are filled with ocean plastic and a photographer determined not to look away.

Media Stream 2: Ayoero Video Project

The Cairns Institute D3-054: Thu 6th Dec, 11:15-13:00

Ujirei (2017)

Director: Mateo Sobode

Duration: 52 mins

Farewell to Savage (2017)

Director: Lucas Bessire

Duration: 70 min

Lucas Bessire will present two films from the Ayoero Video Project. *Ujirei* is an experimental film created by Ayoreo filmmaker Mateo Sobode that visually explores the forms of life generated despite and through colonial violence in Paraguay. *Farewell to Savage* uses footage from the video workshop, a drone and archival footage shot by the filmmaker in this place a decade prior to craft a non-linear reflection on the power of visuality to provoke new ways of relating to the world, each other, and alternate versions of ourselves.

Media Stream 3

The Cairns Institute, D3-054: Fri 7th Dec, 09:00-10:45

Terror Nullius (2018)

Director: Soda_Jerk

Duration: 54 mins

Part political satire, eco-horror and road movie, *Terror Nullius* is a political revenge fable which offers an unwriting of Australian national mythologies. The apocalyptic desert camps of Mad Max 2 become the site of refugee detention, feminist motorcycle gangs rule the highways, and flesh-eating sheep are recast as anti-colonial insurgents.

The Mermaids, or Aiden in Wonderland (2018)

Karrabing Film Collective

Duration: 26 mins

Only Indigenous people can survive the toxic landscape so the white fellas steal 'mud children' to experiment on in the hopes of finding a cure. One such mud child, Aiden now returns to his ancestral lands,

where the mermaids were meant to protect him. But the mermaids are being targeted too.

Media Stream 4: Emerging Filmmakers: Dislocations

The Cairns Institute, D3-054, Fri 7th Dec, 13:45-15:30

This session features films by anthropology graduates from visual anthropology and media programs at Aarhus University, Goldsmiths University, and New York University exploring themes of dislocation.

Strangers Ourselves (2018)

Director: Laura Murray

Eighty-six-year-old Elizabeth Rapley, the filmmaker's grandmother, has sponsored ninety-two refugees since 1979, helping them resettle in Canada. What are the challenges both for the families who are accepting help and for those providing it?

Limbus Patrum (2018)

Director: Alessandro Mangione

Duration: 20mins

In response to the heavy migration flows to Italy, the former facilities of the Ferrandina Scalo station (Basilicata) were transformed into a waiting centre for single men seeking asylum in the country. This film is dedicated to Ehis, Abdul and Henry, and their daily struggles.

Grabbing Dignity (2017)

Director: Felipe Roa

Duration: 32mins

Grabbing Dignity (Dignidad en Toma) is about how human dignity is perceived by marginalized urban squatter families in Santiago, Chile, who have recently been relocated from squatter areas into a subsidised housing project. The film raises a discussion where 'house' cannot be understood as equal as 'home'.

List of participants

Abbott, Helen -- P22	Bessire, Lucas -- Keynote; ANSA WS2; Media Stream 1, L04	Clavijo Poveda, Jairo -- P23
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Babidge, Sally -- P21	Byrne, Joanne -- P05	Dawson, Andrew -- P09; P23
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Finis, Kenneth -- P01	Haddon, Malcolm -- C01	Kapferer, Roland -- P11; P23
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McDougall, Debra -- P33, L04	Pradeep Rajeswary, Lakshmi -- P22	Sedlenieks, Klavs -- P18
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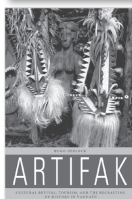
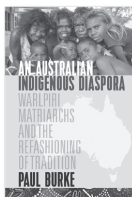
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Conference Planner

Time	Wednesday 5 December	Time	Thursday 6 December	Time	Friday 7 December
08:45–09:15	Welcome to country	09:00–10:45	Panel and Lab session 3/Media Stream 1	09:00–10:45	Panel and Lab session 5/Media Stream 3
09:15–10:45	Keynote by Lucas Bessire	10:45–11:15	Book launch: Dreams made small	10:45–11:15	Opening of the artwork Microplastics Found in Human Embryo
11:15–13:00	Panel and Lab session 1	11:15–13:00	Panel and Lab session 4/Media Stream 2	11:15–12:45	Keynote lecture by Kathleen Richardson
13:00–14:00	Open invitation to #metooanthro workshop	13:00–14:00	ANSA AGM	12:45–13:45	AAS institutional representatives meeting
13:15–13:45	Wiley Digital Archives presentation	14:00–15:30	Keynote lecture by Don Kulick	13:45–15:30	Panel and Lab session 6/Media Stream 4
14:00–15:45	Panel and Lab session 2	16:00–16:30	Performance: Requiem for the Reef		
16:15–16:35	Performance: Wlk Chaprah – Cha tru chath	16:30–18:30	AAS AGM		
16:40–18:00	Communicating anthropology	19:00– ...	Party in Wharf One		

Panel grid	Wednesday 5 December		Thursday 6 December		Friday 7 December	
	11:15-13:00	14:00-15:45	09:00-10:45	11:15-13:00	09:00-10:45	13:45-15:30
Chancellery Building, A1-017	P09	P09	P02	P14	R03	P28
A4-003	P03	P03	P27	P27	C01	C01
Chancellery Building, A1-014	P07	P07	P06		P25	P25
Chancellery Building, A1-018	P08		P23	P23	L04	L04
The Cairns Institute, D3-144	P19	P19	P33	P33	P11	P31
The Cairns Institute, D3-063	L08 (until 14:00)				P21	
A4-004	P20	L02	P30	P32	P01	P01
The Cairns Institute, D3-059	P29	P29	P24		L05	
The Cairns Institute, D3-149	P04		P18	P18	L07	L07
Chancellery Building, A1-129	P05	P05	P05	P22		
The Cairns Institute, D3-150			L06			
A4-202	L04	L04	P12	P12		

Map of conference venues

