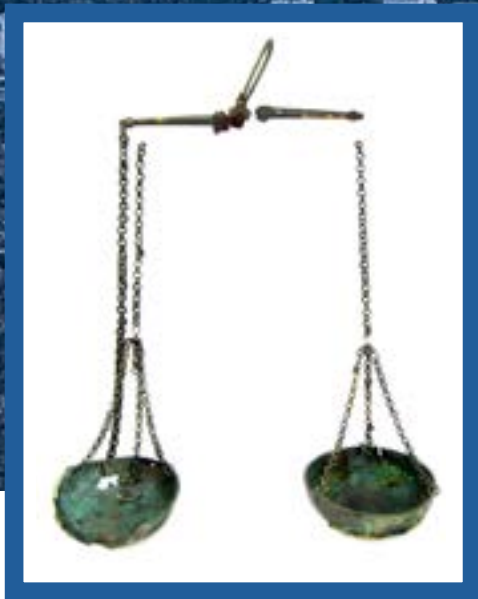


VALUES IN ANTHROPOLOGY, VALUES OF ANTHROPOLOGY



AAS2019

AUSTRALIAN NATIONAL UNIVERSITY
CANBERRA 2 - 5 DECEMBER 2019



AUSTRALIAN
ANTHROPOLOGICAL
SOCIETY



Australian
National
University

Monday 2/12

10:00 - 15:00	Native Title workshop (<i>Hancock Library, room 2.24</i>)
10:00 - 15:00	Australian Network of Student Anthropologists postgraduate workshop (<i>Jan Anderson (E101A), R.N Robertson</i>)
13:00 - 18:00	Registration desk open (<i>RN Robertson Building</i>)
15:00 - 15:30	Coffee/tea
15:30 - 17:15	Panel and Lab session I
17:45 - 18:45	Welcome to Country & Ngunawal-guided tour of ANU campus
18:45 - 19:45	Welcome drinks reception (<i>RN Robertson Building, main lobby</i>)
19:45	Special Session: Honouring the life and work of Samuel Taylor-Alexander (<i>Jan Anderson (E101A), R.N Robertson Building</i>)

Tuesday 3/12

08:15 - 16:00	Registration desk open (<i>RN Robertson Building</i>)
09:00 - 10:45	Panel and Lab session II
10:45 - 11:15	Coffee and tea
11:15 - 12:45	Keynote by Robert Borofsky, Ensuring Anthropology Matters – To Others (<i>Coombs Lecture Theatre</i>)
12:45 - 14:00	Lunch
13:00 - 14:00	Linking with the Society for Applied Anthropology (SfAA) (<i>Gumnut (S204), R.N Robertson Building</i>)
13:00 - 14:00	Curatorium: Jennifer Deger and Lisa Stefanoff (<i>STB 2, Science Teaching Building</i>)
14:00 - 15:45	Panel and Lab session III
15:45 - 16:15	Coffee/tea
15:45 - 16:15	Book launch: Georgia Curran, 'Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia' (<i>2nd floor terrace opposite Gumnut in Robertson Building</i>)
16:15 - 18:00	Panel and Lab session IV
16:30 - 18:00	Film screening: 'Chauka, please tell us the time' by Behrouz Boochan (<i>RN Robertson Theatre</i>)
19:00 - 21:00	Film Evening: 'In My Blood it Runs' (<i>RN Robertson Theatre</i>)

Wednesday 4/12

08:15 - 16:00	Reception desk open (<i>RN Robertson Building</i>)
09:00 - 10:45	Panel and Lab session V
10:45 - 11:15	Coffee/tea
11:15 - 12:45	Keynote by Amita Baviskar, Attitude! Doing Anthropology in a Utilitarian World (<i>Coombs Lecture Theatre</i>)
12:45 - 14:00	Lunch
12:45 - 14:00	AAS Initiative: Building A Public Anthropology of Australian Issues (<i>Jan Anderson (E101A), R.N Robertson</i>)
14:00 - 15:45	Panel and Lab session VI
15:45 - 16:15	Coffee/tea
16:00 - 16:30	Book launch: Yasmine Musharbash & Geir Henning Presterudstuen (eds.) 'Monster Anthropology: Ethnographic Explorations of Transforming Social Worlds through Monsters' (<i>2nd floor terrace opposite Gumnut in Robertson Building</i>)
16:30 - 17:00	Presentation of the Inaugural AAS Behrouz Boochani Award (<i>Coombs Lecture Theatre</i>)
17:15 - 19:00	Annual General Meeting of the Australian Anthropological Society (<i>Coombs Lecture Theatre</i>)
19:00 - 23:00	Dinner and Party (<i>Ursula Hall, 50 Daley Rd, Acton ACT 2601</i>)

Thursday 5/12

08:30 - 14:00	Reception desk open (<i>RN Robertson Building</i>)
09:00 - 10:45	Film screening: 'Chauka, please tell us the time' by Behrouz Boochani (<i>RN Robertson Theatre</i>)
09:00 - 10:45	Panel and Lab session VII
10:45 - 11:15	Coffee/tea
11:15 - 13:00	Panel and Lab session VIII
13:00 - 14:15	Lunch
13:00 - 13:45	Wiley Digital Archives presentation - the digitisation of the Royal Anthropological Institute archive (<i>Jan Anderson (E101A), R.N Robertson</i>)
14:15 - 16:00	Panel and Lab session IX
19:30 - late	Quiz Night ANU Union Pub (<i>in the UniLodge building</i>)

AAS2019

VALUES IN ANTHROPOLOGY, VALUES OF ANTHROPOLOGY
2019 Conference of the Australian Anthropological Society

Hosted by the School of Archaeology and Anthropology
at the Australian National University

2-5 DECEMBER 2019 IN CANBERRA, AUSTRALIA



Acknowledgements

Thanks to all the volunteers

Extra thanks to **Terri Richardson**, the Executive Assistant to the Director, RSB (Research School of Biology) who has been helpful to us in facilitating our use of the Robertson Building and in the lead-up to the conference. Thanks also to **Mahnaz Alamardanian** for assistance in bringing about the link with Behrouz Boochani.

Conference Organisers

Convenors

Assa Doron, Patrick Guinness, Francesca Merlan

AAS2019 Local Committee

Kylie Dolan, Mike Dunford, Assa Doron, Patrick Guinness, Nur Khan, Francesca Merlan, Sverre Molland, Yasmine Musharbash, Nicolas Peterson, Alan Rumsey, Fouziehya Towghi, Diana Tung, Chenyu Zong,

AAS Executive

Jennifer Deger (President), Richard Vokes (President Emeritus), Lisa L. Wynn (President Elect), Caroline Schuster (Secretary), Patrick Guinness (Treasurer), Marcus Barber (Ordinary Director), and Ute Eickelkamp (Ordinary Director).

NomadIT – the conference administrators

Saskia Lillepuu, Kristjan Lorentson and Triinu Mets
with Eli Bugler, Kirsten El, Hugh Swann, Rohan Jackson

Cover photo by Jaana Ratas, *Scales from Lõhavere Hoard, Estonia, 13th century*

Source for landscape view of Canberra: *online, The Sunday Times (Australia) 23/07/2017*

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 ANU.

For those guests without Eduroam credentials, they can log on to ANU wireless network using complimentary guest user login:

User: AASconf

Password: values1219

Contents

Acknowledgements	2
Conference Organisers	2
Contents	3
Welcome address from the Values in anthropology, values of anthropology conveners	4
Welcome address from the Australian Anthropological Society (AAS) President	5
Theme: Values in anthropology, values of anthropology	6
Practical information	7
Using this program	7
Timing of panels	7
Timing of individual papers	7
AAS2019 conference venues	7
Catering	7
Recycling	7
Reception desk locations and hours	8
Conference team	8
AAS2019 conference office (NomadIT)	8
Emergency contact details	8
Printing	8
Getting around in Canberra	8
Book exhibit	9
Events and meetings	10
Monday 2nd December	10
Tuesday 3rd December	11
Wednesday 4th December	12
Thursday 5th December	13
Daily timetable	16
Monday 2nd December	16
Tuesday 3rd December	17
Wednesday 4th December	20
Thursday 5th December	22
Lab, panel and paper abstracts	25
List of participants	99
AAS Conference schedule	102
Monday, December 2	102
Tuesday, December 3	103
Wednesday, December 4	104
Thursday, December 5	105

Welcome address from the Values in anthropology, values of anthropology conveners

We bid you a warm welcome to the annual meeting of the Australian Anthropological Society in Canberra, December 2-5, 2019.

We begin our proceedings with a Welcome to Country led by Ngunnawal elder Mr. Wally Bell. This focuses our minds on some of the current issues here on campus at the Australian National University, elsewhere in Canberra, and indeed across Australian universities and cities. Paramount in this context is the recognition of this location where we meet as an indigenous place; and the changes needed to enable indigenous students to take a greater role in academic life and in the various professions and kinds of work to which university preparation is, and can be, relevant.

The banner phrases of our conference are 'Values in anthropology', 'values of anthropology'. Our aim is to discuss productively the values which anthropologists see as guiding their research work: methods and theoretical orientations. The values – some more explicit than others – might inform the kinds of topics they choose to research, with whom, how and why. They also remind us of the values anthropology has espoused over the years, and their relevance in the 21st century for academic and public audiences, through basic and applied research, politically-engaged writing and a multiplicity of other activities, including film-making, visual and graphic arts, and repatriations of collected materials.

To foreground those themes, we have two plenary speakers whose work addresses them in different ways:

Dr. Robert Borofsky is Professor of Anthropology, Center for a Public Anthropology, Hawaii Pacific University. He will speak to problems and issues that he sees anthropology as a discipline facing, including: reaching audiences and convincing them of anthropology's relevance; responding to ever-escalating performance measurement, and louder calls for public benefits. His plenary topic is: Ensuring Anthropology Matters – To Others.

Professor Amita Baviskar, Professor at the Institute of Economic Growth, Delhi, has concentrated in her research on Social Inequality and Ecological Politics; Food and Agrarian Environments. What better place than Delhi from which to address the paradoxes embedded in these topics – from a location which she describes as an increasingly neoliberalist academy and Hindu-supremacist nation state. She asks: What do others expect of anthropologists and what do we expect of ourselves? Her plenary is entitled: Attitude! Doing Anthropology in a Utilitarian World.

The Australian Anthropological Society will inaugurate an award (on Wednesday evening December 4) in the name of Behrouz Boochani, author of the book 'No Friend But the Mountains' (Pan Macmillan Picador, 2018, translated by Omid Tofighian). This book was written by Boochani, a Kurdish asylum seeker, while he was in detention on Manus Island from 2013 to 2017, and smuggled out of Manus Island in the form of thousands of text messages. The Boochani award has been established to recognise exceptional work that contributes to public and critical understandings of Australian society in the spirit of the discipline of anthropology. The AAS is proud to honour Behrouz Boochani by way of initiating this award, and a Zoom link should allow us to speak with him in his present location, Port Moresby, PNG. Professor Emerita Gillian Cowlishaw will speak to the presentation of the award.

There is a large number and a diversity of anthropologists working in locations across the Australian National University. This conference is brought to you through organizational cooperation of two of the largest locations, the School of Archaeology and Anthropology; and the School of Culture, History and Language. From these two locations have come the set of T-shirted volunteer post-graduate and honours students who will be assisting in various ways, and no doubt leading the festivities.

We also want to recognize the wider community of scholars and researchers at ANU with whom we have collaborative seminars and other activities in: the National Centre for Indigenous Studies; the Centre for Aboriginal Economic Policy Research; the Coral Bell School; the ANU Gender Institute; the Pacific Institute and the Crawford School of Public Policy.

Assa Doron, Patrick Guinness, Francesca Merlan

Welcome address from the Australian Anthropological Society (AAS) President

It gives me great pleasure to welcome everyone to Canberra to participate in the Australian Anthropological Society conference for 2019. On behalf of the AAS and our Executive Committee, I acknowledge and celebrate the First Australians on whose lands the Australian National University operates and pay our respect to the elders of the Nggunawal people, past, present, and emergent.

This year's theme of value reaches widely to concerns at the heart of our discipline and, indeed, to many aspects of our everyday lives as anthropologists. I'm guessing that most of us work within institutions and communities that have a pretty minimal understanding of what anthropologists do, much less why and how anthropology can matter. Many of us find ourselves struggling to have the value of our research, teaching, methods and perspectives recognised by others. It gets frustrating. But ultimately, I reckon, this is on us. It's become more urgent than ever that anthropologists reach beyond our internal debates and publishing regimes to find ways to participate more fully—and provocatively—in broader scholarly and public discourses. We need to figure out how to claim the powerful analytic ethos of our methods and orientations, and to demonstrate the ways that anthropology can offer vital contributions to understanding—and responding to—the issues of our times. In order to do this, of course, we need each other. We need critical feedback and inspiration, intergenerational generosity and creativity. We need to be challenged, supported and sometimes, perhaps, offered a strong dose of clear-eyed commiseration, if we are, indeed, to shake things up and so foster a renewed sense of collegial courage and purpose.

Thank goodness, then, for our annual get together. The 2019 AAS conference program promises a rich range of panels, labs, and other events. Sincere thanks to all involved in curating these sessions and especially to our two keynote speakers, Amita Baviskar and Robert Borofsky for travelling the distances required to join us. Another highlight of this year's program will be the presentation of the inaugural AAS Behrouz Boochani Award. Thanks especially to Gillian Cowlshaw and Mahnaz Alimardanian for assisting with this initiative, and of course, to Behrouz Boochani himself for both inspiring, and accepting, the award to which he has generously lent his name.

Conference organising at the scale of AAS is always a labour of love. Many, many thanks are due to those who have brought this one together, especially to Francesca Merlan and the other members of the ANU Conference Committee whose leadership and vision have given shape to the days ahead. Thanks also are due to AAS's conference organising partners, NomadIT, including Triinu, Saskia, Rohan and Kristjan whose expertise and care throughout the year-long planning, ensure that things run smoothly when we all hit the ground.

Have a great conference.

Find some new ideas.

Make some new friends.

Jennifer Deger
President AAS

Theme: Values in anthropology, values of anthropology

Anthropologists avow the value of anthropological perspectives and seek to bring such views to bear on the understanding of “value” itself. What kinds of value do anthropologists claim for their work, and how is value visible in it? What do others see as the value/s of anthropological perspectives, research and writing? What does anthropology have to contribute to understandings of value in general?

AAS2019 **invited panels** on the subject of value, or values; and the various ways in which value is realized, recognized and theorized in anthropological work. We welcomed panels that examine how value has been created, asserted and measured within anthropological traditions and how the value of anthropological work has been evaluated by the wider community. The debates that surround the assessment of a ‘good’ ethnography or a ‘good’ project document, determine the health of the discipline but our own disciplinary sense of what innovations is good is increasingly open to challenge from a wider audience who demand a strategic or practical outcome from our work, and from reviewers of our work in the communities we work with who demand that we address their concerns. Our ability to entertain other versions of ‘value’ through our own valued cross-cultural methodologies can be addressed by panels that focus on specific regions and sectors, and/ or theoretical innovations.

Practical information

Using this program

While the conference aims to get to the bottom of values in anthropology or values of anthropology, this Practical information chapter explains how to save your valuable time during 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 time. The Daily timetable can then be cross-referenced with the Panel and paper abstracts that lists the panels in numerical order and the papers in the order they will be delivered. 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 also in the Events and meetings chapter.

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 there is the AAS2019 Conference schedule, the best quick reference for finding out what is going on at any given time during the conference. The times and locations of each panel session are shown in the respective abstract section, the conference schedule grid, and in the Daily timetable.

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 2 to 5 December, two sessions per day. Note that panel session start times differ over the days: 15:30 on Monday; 09:00, 14:00 and 16:15 on Tuesday; 09:00 and 14:00 on Wednesday and 09:00, 11:15 and 14:15 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.

We are using up to 9 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.

AAS2019 conference venues

The Canberra Campus of Australian National University is located about a 1 kilometre west of the Canberra central business district.

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 and the AAS AGM will all take place at **Coombs Lecture Theatre** (honeycomb shaped building on the campus map). The keynote venue, the book exhibit and the space for lunch will all be in the **RN Robertson Building**, while panels and labs will be divided between the **RN Robertson Building**, **Hancock Library** and the **Science Teaching Building**.

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 **RN Robertson Building**.

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 **R.N Robertson Building** foyer, the Reception desk is staffed by volunteers, most of them students of ANU. 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 dinner when you registered, this will be printed on the badge (a cutlery icon).

The desk will be open: Mon: 13:00-18:00; Tue: 08:15-16:00; Wed: 08:30-16:00; Thu: 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.

AAS2019 conference office (NomadIT)

All financial arrangements must be dealt with by NomadIT's Triinu in the conference office located in the **RN Robertson Building, in the Peripatus room.**

Emergency contact details

During the Conference, emergency messages should be sent to **admin(at)aasconf.org**. A representative of NomadIT can be contacted in emergency situations on the Australian number **+61 499 773 957** or UK mobile phone **+44 7482 613 951** (Triinu Mets).

The official number to contact Emergency services in Canberra 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 **RN Robertson Building**.

Getting around in Canberra

Taxis and Uber

To catch a taxi in Canberra, use a taxi rank where the clearly marked cars are parked and ready for dispatch. You can also phone ahead or book online. Canberra taxi companies include:

- ACT Cabs Phone: **02 6280 0077** or book online.
- Canberra Elite Phone: **6126 1600** or **SMS** your name, pickup address and time to be collected to 0481 072 700. Book, track and prepay online.
- Silver Service Phone: **13 31 00** or **book online**. This premium service features luxury sedans and seven-seater vans, accredited silver standards, and guaranteed delivery times with travel bookings.

Wheelchair accessible taxis must be booked ahead. Phone 13WATS (139 287), email [bookings\(at\)13wats.com.au](mailto:bookings(at)13wats.com.au) or book online. Canberra taxis and cabs accept payment by credit cards, Cabcharge vouchers, cash and electronic funds transfer.

Carshare options are also available, see **Uber, Go Get, or Popcar**

Public transport

Selected TC Buses offer bike racks and wheelchair access. Use NXTBUS (<http://www.nxtbus.act.gov.au>) or TC Buses website for timetable information (<https://www.transport.act.gov.au/>). Free maps are available at tourist information points (Airport, Reagatta Point). ANU campus and conference venues are a 20min walk away from central shopping area, 40min bus ride (bus nr 3) from the airport and 30min ride from the Railway and Central Coach Station (bus nr 2).

There is a light rail connection from city centre to Gungahlin Place (north), see more <https://www.transport.act.gov.au>

Canberra by bike

Canberra is known as the cycling capital of Australia, with its fine network of cycle paths and off-road mountain bike trails. Hire a bike (right in the city centre is <http://www.cyclecanberra.com.au>) or use your own bike and enjoy the scenic side of Australia's capital on two wheels.

If you come by car:

With plenty of parking, no toll roads and very little congestion, you'll find driving in Canberra to be quite easy. Read more about getting around in Canberra by car or about hiring a car:

<https://visitcanberra.com.au/getting-to-canberra/driving-to-canberra>.

Food on ANU campus

Download the Lost On Campus App to check out various eateries on campus, or go to the page:
<https://studentvip.com.au/anu/main/categories/food>

A few quick suggestions:

The God's cafe and Bar

Arts Centre, Union Court

Canberra, Australian Capital Territory 2601

Avoid the city hustle and drop into The Gods for breakfast or lunch. Their menu is seasonally adjusted to showcase the best of local produce and is great value for money.

Boffin's (University House)

1 Balmain Crescent

Acton, ACT 2601

The menu is modern Australian and combines recommendations from an extensive and excellent wine cellar.

Chat's Cafe

ANU School of Art

Canberra, Australian Capital Territory 2601

Chat's pies, quiches and wraps are perfect for those needing to eat and run. Diners with a more time can enjoy the blackboard menu and daily specials including salt and pepper squid, crispy salmon, Thai fish cakes and more.

Pollen at the Australian National Botanic Garden

Clunies Ross St, Australian Capital Territory 2601, Australia

Delicious modern Australian breakfasts and lunches.

Book exhibit

The Book exhibit is located in the foyer space of **RN Robertson building** 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: **Routledge/ Taylor & Francis**, and **Wiley**.

Wiley will present their newest product, Wiley Digital Archives, which includes a fully searchable digitisation of the Royal Anthropological Institute archive. See how it can be used as a research and teaching tool on Thursday 5th during the lunch break.

Georgia Curran will present her latest book '*Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia*', published by Berghahn Books, during the second coffee break on Thursday 3rd.

Yasmine Musharbash & Geir Henning (eds.) will present '*Monster Anthropology: Ethnographic Explorations of Transforming Social Worlds through Monsters*' published by Bloomsbury Academic during the second coffee break on Wednesday 4th.

The hours of the Book exhibit will be as follows:

Mon 13:00-17:30; Tue 10:30-17:00, Wed 10:30-17:00, Thu 10:30-16:00.



Events and meetings

Monday 2nd December

Native Title workshop

Hancock Library, room 2.24

10:00-15:00

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

10:00-12:30 Tamara Cole (NLC lawyer) on 'Compensation'

This will be followed by an open discussion with Toni Bauman, Belinda Burbidge and Christiane Keller on 'Return of materials'

ANSA postgrad workshops

Jan Anderson (E101A), R.N Robertson

10:00-15:00

10:00-11:00: Welcome & Workshop with keynote speaker Amita Baviskar

11:00-12:00: Workshop on Presentation Skills with Bronwyn Hall – How to present ethnography at academic conferences; how to present with confidence

12:00-13:00: Lunch

13:00-14:30: Roundtable discussion 'Applied Anthropology' with a number of applied anthropologists – Everything you want to know about how to transfer from being a student to being a professional and/or alternative pathways to an academic career or how to combine the two; listen and ask away!

Welcome to Country & Ngunawal-guided tour of ANU campus

17:45-18:45

We will meet at the amphitheatre where University Ave crosses the creek into Kambri at 17:30 for 17:45 start. (alternative plans to be made in case it rains).

The Ngunnawal, Ngunawal and Ngambri peoples are the traditional custodians of the land on which ANU now stands. ANU's anthropology department invites all AAS attendees to join Wally Bell, a Ngunawal elder, for an official Welcome to Country and a guided walk through sites that demonstrate the Ngunawal people's cultural and historical connections to the land.

BRING A BOTTLE OF WATER

The guided tour will end at the Conference Reception

Welcome drinks reception

RN Robertson Building, main lobby

18:45-19:45

Special Session: Honouring the life and work of Samuel Taylor-Alexander

Jan Anderson (E101A), R.N Robertson Building

19:45

Speakers: Susanna Trnka, Monique Skidmore, Andrea Whittaker, Kylie Message and John White
Facilitator: Catherine Smith

This special session honours the life and work of Samuel Taylor-Alexander, an ANU graduate and medical anthropologist who achieved much in his impressive career. Although Sam's life and career was cut far too

short by his early death in August 2019, Sam was a prolific writer whose research forged new directions in medical anthropology and science and technology studies. This special session brings together a number of invited speakers who worked closely with Sam to reflect on his approach to anthropology, his contributions to research and their memories of him as a student and a valued colleague. Audience members are welcome to be active participants in the special session, and will have the opportunity to share reflections on their memories of Sam and his contributions to research and academic life.

All are welcome.

Tuesday 3rd December

11:15-12:45

Keynote by Robert Borofsky, Ensuring Anthropology Matters – To Others

Coombs Lecture Theatre

Robert Borofsky, Professor of Anthropology, Hawaii Pacific University

Would you concur that, perhaps, all is not well today with cultural/social anthropology? On the one hand, there is considerable pressure for accountability from those beyond the field who fund its research. They want to know how their money is being spent. Given most anthropology publications are hard for laymen to understand and administrators are unsure how to measure public benefit, administrators lean, perhaps by default, toward metrics for framing accountability – the more publications the better. On the other hand, the field has certain problematic dynamics. With its focus on individual, independent fieldwork and specialization, it is unclear whether the field's constant research and publications are producing more knowledge – defined in terms of trustworthy information one can rely on above and beyond individual knowledge claims of veracity. Moreover, few talk across their specialized niches to address broader problems – within the field or within the broader society.

By repeatedly publishing material of limited value to those beyond the field, anthropologists may be perpetuating their own marginalization. In protecting their intellectual purity from others (in Mary Douglas' terms), anthropologists are making themselves more vulnerable to the demands of those outside the field. Anthropology is losing its ability to chart its own fate.

Is there a way out? Perhaps. But it involves changing the way anthropologists operate – moving beyond the appearance of benefiting others to being able to offer something more substantive that will raise the field's public value and thereby reduce the drumbeat for publications that few non-anthropologists read and value. That is what this talk is about: ensuring anthropology matters to others.

13:00-14:00

Linking with the Society for Applied Anthropology (SfAA)

Gumnut (S204), R.N Robertson Building

The Society for Applied Anthropology <https://www.appliedanthro.org/> is the worldwide organisation of anthropologists committed to making a positive impact on the quality of life in the world. Our over 2000 members apply the principles, theories, methods and approaches of anthropology to the interdisciplinary identification and solution of human problems. This session, facilitated by SfAA board member Professor Robyn Eversole, will provide a brief overview of the resources and support available through the international Society and explore the potential to grow networks among applied anthropologists here in Australia.

13:00-14:00

Curatorium: Jennifer Deger and Lisa Stefanoff*STB 2, Science Teaching Building*

In 2019 the AAS Executive voted to establish a group dedicated to supporting arts-media research initiatives in Australian anthropology, including within the annual conference. Join us for the first meeting of the AAS Curatorium where we will discuss the institutional opportunities and challenges for those pursuing creative research methods and NTROs; possible international alliances and events; the mentoring of junior scholars (and, potentially, their supervisors) interested in these non-traditional modes of social engagement and analysis; and forward planning for AAS 2020.

Organisers: Jennifer Deger and Lisa Stefanoff

15:45-16:15

Book launch: Georgia Curran, 'Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia' (Berghahn Books, 2020)*2nd floor terrace opposite Gumnut in Robertson Building*

Sustaining Indigenous Songs is an ethnography of the ceremonial singing traditions of Warlpiri people who live in the Central Australian desert settlement of Yuendumu. Set against a discussion of the contemporary status of Aboriginal musical traditions in Australia and embedded in the historical background of this region, this book lays out the features of Warlpiri songs and ceremonies and presents a focal case study of Kurdiji – a ceremony for 'making young men'. Through detail-focused ethnography, this book illustrates the vitality of ceremonial singing in passing on valued aspects of Warlpiri cultural heritage despite contemporary social contexts of extreme fragility.

Contact: [georgia.e.k.curran\(at\)gmail.com](mailto:georgia.e.k.curran(at)gmail.com)

16:30-18:00

Film screening: 'Chauka, please tell us the time' by Behrouz Boochani*RN Robertson Theatre*

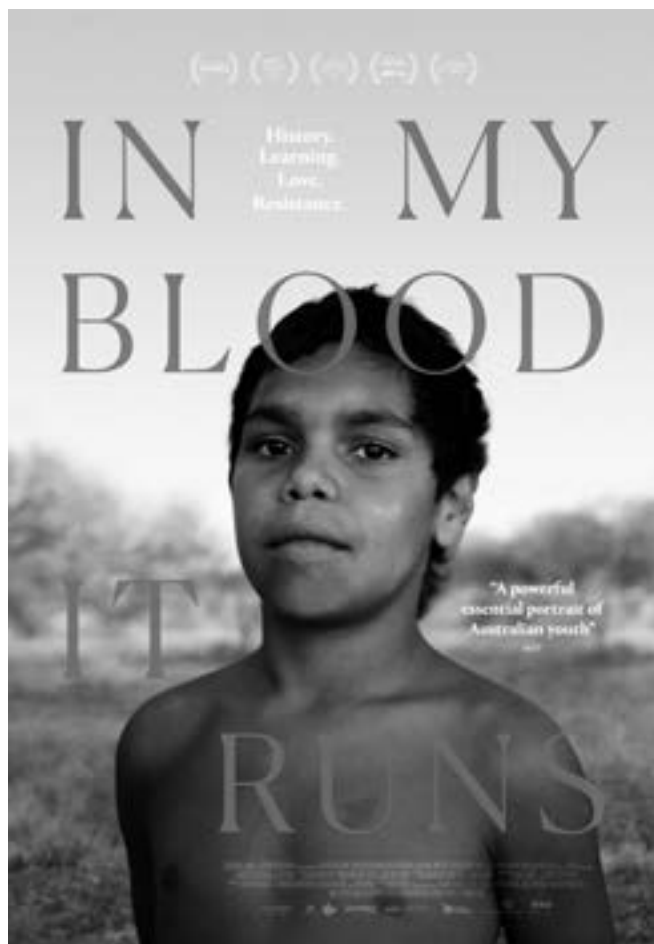
Directed by Behrouz Boochani and Arash Kamali Sarvestani, 88 mins

Using footage shot secretly on mobile phone, Boochani and Sarvestani communicated between Manus Island detention centre and the Netherlands using WhatsApp to collaboratively craft this shocking testimony to Australia's treatment of asylum seekers. The film is named for the Chauka bird whose calls are heard constantly in the background and used by Manusians to tell the time. Chauka is also the name of the detention centre's solitary confinement prison.

"The movie is a record of Australian history. I hope that the next generations will know what Australia did in Manus and Nauru." Behrouz Boochani.

"This is a different story of jail than filmmakers in Hollywood would make. But jail is not interesting, jail is the most boring place in the world." Arash Kamali Sarvestani.

19:00-21:00



Film Evening: 'In My Blood it Runs'
RN Robertson Theatre

In My Blood it Runs (85 minutes)

A rare insight into the world of 10-year old Djuwan, an Arrernte/Garrwa boy living in Alice Springs who is a child-healer, speaks three languages yet is 'failing' in school. As he faces increasing scrutiny from welfare and police, his family battle to keep him safe, grounded in language, culture and identity – the only solution they know works.

Introduced by Natasha Fijn and Lisa Stefanoff

Natasha Fijn is an ethnographic researcher and observational filmmaker based at the ANU Mongolia Institute. Her ongoing interest is in cross-cultural perceptions and attitudes towards other animals; as well as the use of the visual, particularly observational filmmaking, as an integral part of her research.

Lisa Stefanoff is an ethnographer and curator based at that National Institute for Experimental Arts, UNSW Art & Design. Based in Alice Springs, she works collaboratively with desert Indigenous artists across a variety of media, exploring uses of new technologies and exhibition forms to address community aspirations. Her current work is broadly concerned with the impacts of extractivist histories on contemporary practices of cultural survival. Lisa has programmed screen, media and art at the AAS conference since 2009. She has had a close relationship with the family featured in 'In My Blood It Runs' since working with them on the award-winning CAAMA Productions film 'Beyond Sorry' (2002).

Wednesday 4th December

11:15-12:45

Keynote by Amita Baviskar, Attitude! Doing Anthropology in a Utilitarian World
Coombs Lecture Theatre

Amita Baviskar, Institute of Economic Growth, Delhi

"But what use is it?" ask my engineer and banker cousins. "It's all very interesting..." trails off the voice of my economist colleague. "I hope you will write a report that we can send to the press," says my activist friend. What do others expect of anthropologists and what do we expect of ourselves? How are these expectations met, repudiated and negotiated? I shall reflect on these questions from my position as an India-based practitioner who must contend with the legacies of colonial epistemologies and postcolonial imperatives in an increasingly neoliberal academy and Hindu-supremacist nation-state. I shall argue that the value of critical humanism that is central to anthropology is more vital than ever; the challenge is to uphold it in ways that include and reach beyond the academy.

12:45-14:00

AAS Initiative: Building a Public Anthropology of Australian Issues*Jan Anderson (E101A), R.N Robertson*

In response to a member's call, the AAS Executive is establishing a working group tasked with supporting public anthropology in Australia, with an initial focus on refugee-related issues.

A newly formed group will meet for the first time at the conference to consider the following:

AAS public statement on Australia's treatment of refugees and asylum seekers, a network of anthropologists working on refugee-related issues, dedicated interest groups (potentially like the AAA subsections), a regular essay, "Dear Australia....", on issues of critical concern to the Australian public, and to be authored by a collective or individually and signed by the AAS, new research collaborations identifying expertise in critical Australian anthropologies enabling public position statements, expert interviews and more...

All welcome. If you are unable to make the meeting, please contact us directly.
Holly High, Ute Eickelkamp and Jennifer Deger

16:00-16:30

Book launch: Yasmine Musharbash & Geir Henning Presterudstuen (eds.) 'Monster Anthropology: Ethnographic Explorations of Transforming Social Worlds through Monsters' (Bloomsbury Academic)
2nd floor terrace opposite Gumnut in Robertson Building

In this book, the human-monster relationship is explored in a variety of contexts. When technological innovation brings forth new monsters, or when extinction becomes ever more monstrous as even monsters themselves perish, then, the contributors argue, a focus on monsters opens up pressing new perspectives on change and social transformation. Each chapter in the book presents an ethnographically grounded analysis of monsters as they emerge or vanish in the context of social change.

Topics examined include the evil skulking the roads in ancient Greece, the terror in post-socialist Laos territorial cults, the most fanciful flights of the colonial imagination, the monsters prowling through neo-colonial central Australia and on to the ghosts lingering in Pacific villages in the aftermath of environmental disasters. The monsters captured here herald, drive, experience, enjoy and suffer the transformations of the worlds they beleaguer. The contributors take seriously the premise that monsters and the humans they haunt and harass are intricately and intimately entangled, so that they show us how we perceive the world and our place within it.

Contact: [Yasmine.Musharbash\(at\)anu.edu.au](mailto:Yasmine.Musharbash@anu.edu.au)

16:30-17:00

Presentation of the Inaugural AAS Behrouz Boochani Award*Coombs Lecture Theatre*

The AAS will present the Behrouz Boochani Award to its inaugural recipient, and namesake, Behrouz Boochani who will join us via video link from Port Moresby. Gillian Cowlshaw will speak on behalf of the AAS Membership.

This occasional award has been established to recognise exceptional work that contributes to public and critical understandings of Australian society in the spirit of the discipline of anthropology. The AAS is proud to honour Behrouz Boochani by way of initiating this new award in his name.

17:15-19:00

Annual General Meeting of the Australian Anthropological Society*Coombs Lecture Theatre*

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 discuss at the AGM -- and we want to hear from you!

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

19:00-23:00

Dinner and Party

Ursula Hall, 50 Daley Rd, Acton ACT 2601

The conference dinner and party will take place at Ursula Hall, 50 Daley Rd, Acton ACT 2601. The dinner is ticketed (see registration page for details), but everyone is invited to join the party afterwards.

Plan your arrival after 18:30, pre-dinner snacks are served from 18:45, mains from 19:15.

From 20:30 onwards the party will move to the junior common room/canteen for drinks (wine cash bar) and dancing.

Thursday 5th December

09:00-10:45

Film screening: 'Chauka, please tell us the time' by Behrouz Boochani

RN Robertson Theatre

Directed by Behrouz Boochani and Arash Kamali Sarvestani (88 mins)

Using footage shot secretly on mobile phone, Boochani and Sarvestani communicated between Manus Island detention centre and the Netherlands using WhatsApp to collaboratively craft this shocking testimony to Australia's treatment of asylum seekers. The film is named for the Chauka bird whose calls are heard constantly in the background and used by Manusians to tell that time. Chauka is also the name of the detention centre's solitary confinement prison.

"The movie is a record of Australian history. I hope that the next generations will know what Australia did in Manus and Nauru." Behrouz Boochani.

"This is a different story of jail than filmmakers in Hollywood would make. But jail is not interesting, jail is the most boring place in the world." Arash Kamali Sarvestani.

13:00-13:45

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

Jan Anderson (E101A), R.N Robertson

Hear about Wiley's newest product, Wiley Digital Archives, which includes a fully searchable digitisation of the Royal Anthropological Institute (RAI) 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.

19:30 - late

Quiz Night

ANU Union Pub (in the UniLodge building)

All are welcome to this anthropology-themed quiz night! ANU postgrads will lead a walking caravan up to the quiz venue from the conference area.

Daily timetable

Monday 2nd December

Native Title workshop <i>Hancock Library, room 2.24</i>	10:00-15:00
ANSA postgrad workshops <i>Jan Anderson (E101A), R.N Robertson</i>	10:00-15:00
Registration desk open <i>R.N. Robertson Building Foyer</i>	13:00-18:00
Coffee/tea <i>R.N Robertson Building Foyer</i>	15:00-15:30
Panel and Lab session 1	15:30-17:15
P11 Drinking from the same well - the value of anthropology in the study of public health <i>Convenors: Kristin McBain-Rigg (James Cook University), Maxine Whittaker (James Cook University)</i> <i>Slatyer room (N2011), R.N Robertson Building</i> single session	
Lo2 Exploring the value of emotions and distress in response to risk in anthropological fieldwork <i>Convenors: Romy Listo (University of Queensland), Hanne Worsoe (University of Queensland)</i> <i>Jan Anderson (E101A), R.N Robertson Building</i> single session	
P31 Theory as reproduction: reflections on the history of doing feminist anthropology in Australia [roundtable] <i>Convenors: Benjamin Hegarty (University of Melbourne)</i> <i>Eucalyptus (S205), R.N Robertson Building</i> single session	
Lo6 Is ethnography worth it? Confronting challenges in contemporary ethnographic research <i>Convenors: Caitlin Procter (European University Institute), Branwen Spector</i> <i>Evolution (C201), R.N Robertson Building</i> single session	
P40 Is the dismantling of western epistemology the greatest value anthropology can offer? [roundtable] <i>Convenors: Inge Riebe (Australian National University), Mahnaz Alimardanian (PiiR Consulting/La Trobe University)</i> <i>Gumnut (S204), R.N Robertson Building</i> single session	
Po4 Precarity of labour in the resource extraction industries <i>Convenors: Jolynna Sinanan (University of Sydney), Thomas McNamara (La Trobe University)</i> <i>Hancock Library, room 2.22</i> single session	
P36 What do they value? Anthropological perspectives on health-related professions <i>Convenors: Jodie-Lee Trembath (Australian Academy of the Humanities), Michelle Vickers</i> <i>Hancock Library, room 2.24</i> single session	
P29 Shifting north: values in and of an anthropology of Europe <i>Convenors: Mary Hawkins (University of Western Sydney), Helena Onnudottir (University of Western Sydney), Bel Harper (Australian National University)</i> <i>Hancock Library, room 2.27</i> single session	

Welcome to Country & Ngunawal-guided tour of ANU campus 17:45-18:45
Amphitheatre where University Ave crosses the creek into Kambri

Welcome drinks reception 18:45-19:45
RN Robertson Building, main lobby

Special Session: Honouring the life and work of Samuel Taylor-Alexander 19:45
Jan Anderson (E101A), R.N Robertson Building

Tuesday 3rd December

Reception desk open 08:15-16:00
R.N. Robertson Building Foyer

Panel and Lab session 2 09:00-10:45

Lo1 Writing culture and comics: the value of sequential art in anthropology?
Convenors: Caroline Schuster (Australian National University), Guillaume Molle (Australian National University)
Slatyer room (N2011), R.N Robertson Building first of two sessions

P01 Adding value: anthropology and the study of global flows
Convenors: Sabine Mannitz (Peace Research Institute Frankfurt - Member of Leibniz Association), Birgit Bräuchler (Monash University)
Jan Anderson (E101A), R.N Robertson Building single session

P35 It's elemental: anthropologies of fundamental things
Convenors: Dominic Boyer (Rice University), Cymene Howe (Rice University)
Eucalyptus (S205), R.N Robertson Building first of two sessions

P15 Values of time, times of value
Convenors: Michael Edwards (University of Cambridge), Nikita Simpson (London School of Economics)
Evolution (C201), R.N Robertson Building first of two sessions

P25 Applied anthropology supporting locally led development outcomes
Convenors: Robyn Eversole (Swinburne University of Technology), Emma Lee (Swinburne University of Technology), Kiro Hiruy (Swinburne University of Technology)
Hancock Library, room 2.22 single session

P33 Gender, research and evaluating 'value': the impact of/in ethnography with visual materials
Convenors: Skyler Hawkins (The University of Manchester), Nada Al-Hudaid (University of Manchester)
Hancock Library, room 2.24 first of two sessions

P41 De-value: on people, ideas and environments [roundtable]
Convenors: Assa Doron (Australian National University)
Hancock Library, room 2.27 single session

P14 Anthropology and the labour theory of value: history, present and future
Convenors: Luis Angosto-Ferrandez (University of Sydney), Geir Henning Presterudstuen (Western Sydney University)
STB 1, Science Teaching Building first of two sessions

Lo5 Re-imagining ethnography on and off the page

Convenors: Lisa Stefanoff (University of New South Wales Art & Design)
STB 2, Science Teaching Building single session

10:45-11:15

Coffee and tea

R.N Robertson Building Foyer

11:15-12:45

Keynote by Robert Borofsky, Ensuring Anthropology Matters – To Others

Coombs Lecture Theatre

12:45-14:00

Lunch

R.N Robertson Building Foyer

13:00-14:00

Linking with the Society for Applied Anthropology (SfAA)

Gumnut (S204), R.N Robertson Building

13:00-14:00

Curatorium: Jennifer Deger and Lisa Stefanoff

STB 2, Science Teaching Building

14:00-15:45

Panel and Lab session 3**Lo1 Writing culture and comics: the value of sequential art in anthropology?**

Convenors: Caroline Schuster (Australian National University), Guillaume Molle (Australian National University)
Slatyer room (N2011), R.N Robertson Building **second of two sessions**

P05 Sense-making in a more-than-human world

Convenors: Natasha Fijn (Australian National University), Muhammad Kavesh (Australian National University)
Jan Anderson (E101A), R.N Robertson Building **first of two sessions**

P35 It's elemental: anthropologies of fundamental things

Convenors: Dominic Boyer (Rice University), Cymene Howe (Rice University)
Eucalyptus (S205), R.N Robertson Building **second of two sessions**

P15 Values of time, times of value

Convenors: Michael Edwards (University of Cambridge), Nikita Simpson (London School of Economics)
Evolution (C201), R.N Robertson Building **second of two sessions**

P10 Valuing research on musical traditions and performance practices

Convenors: Georgia Curran (University of Sydney), Kirsty Gillespie (Queensland Museum/James Cook University)
Hancock Library, room 2.22 **first of two sessions**

P33 Gender, research and evaluating 'value': the impact of/in ethnography with visual materials

Convenors: Skyler Hawkins (The University of Manchester), Nada Al-Hudaid (University of Manchester)
Hancock Library, room 2.24 **second of two sessions**

P09 Valuing destabilisation, resistance, and agency in a continuing and changing Papua New Guinean anthropology [roundtable]

Convenors: Michelle Rooney (Australian National University), Vanessa Uiari (DivineWord University), Stephanie Lusby (La Trobe University)
Hancock Library, room 2.27 **first of two sessions**

P14 Anthropology and the labour theory of value: history, present and future

Convenors: Luis Angosto-Ferrandez (University of Sydney), Geir Henning Presterudstuen (Western Sydney University)
STB 1, Science Teaching Building second of two sessions

15:45-16:15

Coffee/tea

R.N Robertson Building Foyer

15:45-16:15

Book launch: Georgia Curran, 'Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia'

2nd floor terrace opposite Gumnut in R.N Robertson Building

16:15-18:00

Panel and Lab session 4**P30 Queer comparisons: gender and sexuality in island Southeast Asia and the Pacific**

Convenors: Sara Niner (Monash University), Sharyn Davies (Auckland University of Technology)
Slatyer room (N2011), R.N Robertson Building **single session**

P05 Sense-making in a more-than-human world

Convenors: Natasha Fijn (Australian National University), Muhammad Kavesesh (Australian National University)
Jan Anderson (E101A), R.N Robertson Building **second of two sessions**

P37 Counter values in the natural environment

Convenors: Patrick Guinness (Australian National University), Jennifer Alexander (Australian National University)
Eucalyptus (S205), R.N Robertson Building **single session**

P44 The value of dreams and dreaming

Convenors: Simone Dennis (Australian National University), Andrew Dawson (University of Melbourne)
Gumnut (S204), R.N Robertson Building **single session**

P10 Valuing research on musical traditions and performance practices

Convenors: Georgia Curran (University of Sydney), Kirsty Gillespie (Queensland Museum/James Cook University)
Hancock Library, room 2.22 **second of two sessions**

P08 Is biculturalism possible? The theory and ethnography of the bicultural adept

Convenors: Paul Burke (Australian National University), Elizabeth Watt (New South Wales Government)
Hancock Library, room 2.24 **single session**

P09 Valuing destabilisation, resistance, and agency in a continuing and changing Papua New Guinean anthropology [roundtable]

Convenors: Michelle Rooney (Australian National University), Vanessa Uiari (DivineWord University), Stephanie Lusby (La Trobe University)
Hancock Library, room 2.27 **second of two sessions**

P18 #MeToo, revelatory moments, and structural invisibility in anthropology [roundtable]

Convenors: MeTooAnthro Collective
STB 1, Science Teaching Building **single session**

16:30-18:00

Film screening: 'Chauka, please tell us the time' by Behrouz Boochani.

R.N Robertson Theatre

19:00-21:00

Film Evening: 'In My Blood it Runs'

RN Robertson Theatre

Wednesday 4th December

08:15-16:00

Reception desk open

R.N. Robertson Building Foyer

09:00-10:45

Panel and Lab session 5**P12 The underground panel**

Convenors: Yasmine Musharbash (Australian National University), Sophie Creighton (Aboriginal Areas Protection Authority)

Slatyer room (N2011), R.N Robertson Building **first of two sessions****P16 The migration of value and the value of migration**

Convenors: Sverre Molland (Australian National University), Gerhard Hoffstaedter (University of Queensland)

Jan Anderson (E101A), R.N Robertson Building **first of two sessions****P03 Activist scholarship with Indigenous peoples in the global south**

Convenors: Sarah Holcombe (University of Queensland), Suzi Hutchings (RMIT University)

Eucalyptus (S205), R.N Robertson Building **first of two sessions****P19 The object of value**

Convenors: Elizabeth Bonshek (British Museum), Lindy Allen (University of Queensland)

Hancock Library, room 2.22 **first of two sessions****P22 Valuing the anthropology of mental health in Australia**

Convenors: Baptiste Brossard (Australian National University)

Hancock Library, room 2.24 **first of two sessions****P27 Anthropologies of uncertainty**

Convenors: Timothy Heffernan (University of New South Wales)

Hancock Library, room 2.27 **single session****P20 Life and death, sacred and secular: thinking with and beyond species in a more-than-human world**

Convenors: Sophie Chao (University of Sydney), Laura McLauchlan (University of New South Wales)

STB 1, Science Teaching Building **first of two sessions****P26 Tourist value: reconfiguring value and social relations in diverse tourism ecologies**

Convenors: Cameo Dalley (Deakin University), Victoria Stead (Deakin University)

STB 2, Science Teaching Building **first of two sessions**

10:45-11:15

Coffee/tea

R.N Robertson Building Foyer

11:15-12:45

Keynote by Amita Baviskar, Attitude! Doing Anthropology in a Utilitarian World

Coombs Lecture Theatre

12:45-14:00

Lunch*R.N Robertson Building Foyer*

12:45-14:00

AAS Initiative: Building a Public Anthropology of Australian Issues*Jan Anderson (E101A), R.N Robertson*

14:00-15:45

Panel and Lab session 6**P12 The underground panel***Convenors: Yasmine Musharbash (Australian National University), Sophie Creighton (Aboriginal Areas Protection Authority)**Slatyer room (N2011), R.N Robertson Building second of two sessions***P16 The migration of value and the value of migration***Convenors: Sverre Molland (Australian National University), Gerhard Hoffstaedter (University of Queensland)**Jan Anderson (E101A), R.N Robertson Building second of two sessions***P03 Activist scholarship with Indigenous peoples in the global south***Convenors: Sarah Holcombe (University of Queensland), Suzi Hutchings (RMIT University)**Eucalyptus (S205), R.N Robertson Building second of two sessions***P19 The object of value***Convenors: Elizabeth Bonshek (British Museum), Lindy Allen (University of Queensland)**Hancock Library, room 2.22 second of two sessions***P22 Valuing the anthropology of mental health in Australia***Convenors: Baptiste Brossard (Australian National University)**Hancock Library, room 2.24 second of two sessions***Lo8 'Not Ok' screening & roundtable***Convenors: Matt Barlow (University of Adelaide)**Hancock Library, room 2.27 single session***P20 Life and death, sacred and secular: thinking with and beyond species in a more-than-human world***Convenors: Sophie Chao (University of Sydney), Laura McLauchlan (University of New South Wales)**STB 1, Science Teaching Building second of two sessions***P26 Tourist value: reconfiguring value and social relations in diverse tourism ecologies***Convenors: Cameo Dalley (Deakin University), Victoria Stead (Deakin University)**STB 2, Science Teaching Building second of two sessions*

15:45-16:15

Coffee/tea*R.N Robertson Building Foyer*

16:00-16:30

Book launch: Yasmine Musharbash & Geir Henning Presterudstuen (eds.) 'Monster Anthropology: Ethnographic Explorations of Transforming Social Worlds through Monsters'*2nd floor terrace opposite Gumnut in Robertson Building*

Presentation of the Inaugural AAS Behrouz Boochani Award 16:30-17:00
Coombs Lecture Theatre

Annual General Meeting of the Australian Anthropological Society 17:15-19:00
Coombs Lecture Theatre

Dinner and Party 19:00-23:00
Ursula Hall

Thursday 5th December

Reception desk open 08:30-14:00
R.N. Robertson Building Foyer

Film screening: 'Chauka, please tell us the time' by Behrouz Boochani. 09:00-10:45
RN Robertson Theatre

09:00-10:45

Panel and Lab session 7

P17 Gender, sexuality and beyond: valuing queer anthropology
Convenors: Katherine Giunta (University of Sydney), Sophie Pezzutto (Australian National University)
Slatyer room (N2011), R.N Robertson Building **first of two sessions**

Po6 A conversation about values learned at home and in the field [roundtable]
Convenors: Francesca Merlan (Australian National University), Victoria Burbank (University of Western Australia)
Jan Anderson (E101A), R.N Robertson Building **single session**

Po7 Value(s) of student anthropologists (ANSA panel)
Convenors: Hanna Jagtenberg (University of Adelaide), Alessandra Prunotto (Clear Horizon)
Eucalyptus (S205), R.N Robertson Building **first of two sessions**

P24 Contradictory values: reconciling self-determinism among the normative paradigms of contemporary Australia
Convenors: Paul Chambers (University of Adelaide), Luke Kimber (University of Adelaide), Jaye Litherland-De Lara (University of Adelaide), Aisha J. M. Sultan (University of Adelaide)
Hancock Library, room 2.22 **first of two sessions**

Po2 Towards a tender critical theory
Convenors: Esther R Anderson (University of Southern Queensland), Mythily Meher (University of Auckland)
Hancock Library, room 2.24 **single session**

Lo4 Beyond content warnings: teaching anthropology in the contemporary sociopolitical landscape
Convenors: Stephanie Betz (Australian National University), Shiori Shakuto (National University of Singapore)
STB 1, Science Teaching Building **single session**

P23 The value of protest in contemporary society [panel + roundtable]

Convenors: Hanabeth Luke (Southern Cross University), Darrick Evensen (University of Edinburgh)
STB 2, Science Teaching Building **first of two sessions**

10:45-11:15

Coffee/tea

R.N Robertson Building Foyer

11:15-13:00

Panel and Lab session 8**P17 Gender, sexuality and beyond: valuing queer anthropology**

Convenors: Katherine Giunta (University of Sydney), Sophie Pezzutto (Australian National University)
Slatyer room (N2011), R.N Robertson Building **second of two sessions**

P32 Values through practice in Southeast Asian societies

Convenors: Kenneth Sillander (University of Helsinki), Anu Lounela (University of Helsinki)
Jan Anderson (E101A), R.N Robertson Building **first of two sessions**

P07 Value(s) of student anthropologists (ANSA panel)

Convenors: Hanna Jagtenberg (University of Adelaide), Alessandra Prunotto (Clear Horizon)
Eucalyptus (S205), R.N Robertson Building **second of two sessions**

P24 Contradictory values: reconciling self-determinism among the normative paradigms of contemporary Australia

Convenors: Paul Chambers (University of Adelaide), Luke Kimber (University of Adelaide), Jaye Litherland-De Lara (University of Adelaide), Aisha J. M. Sultan (University of Adelaide)
Hancock Library, room 2.22 **first of two sessions**

P42 Care as virtue, task and value: is an all-encompassing 'anthropology of care' viable?

Convenors: Gaynor Macdonald (University of Sydney), Kate Guinane (University of Sydney)
Hancock Library, room 2.24 **first of two sessions**

Lo3 Stray anthropologists: circling the discipline

Convenors: Julia Brown (Australian National University), Joanne Thurman (Australian National University)
Hancock Library, room 2.27 **first of two sessions**

P23 The value of protest in contemporary society [panel + roundtable]

Convenors: Hanabeth Luke (Southern Cross University), Darrick Evensen (University of Edinburgh)
STB 2, Science Teaching Building **second of two sessions**

13:00-14:15

Lunch

R.N Robertson Building Foyer

13:00-13:45

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

Jan Anderson (E101A), R.N Robertson

Panel and Lab session 9

P32 Values through practice in Southeast Asian societies

Convenors: Kenneth Sillander (University of Helsinki), Anu Lounela (University of Helsinki)
Jan Anderson (E101A), R.N Robertson Building **second of two sessions**

P38 Storying (against/beyond/through) environmental crisis [roundtable]

Convenors: Timothy Neale (Deakin University)
Eucalyptus (S205), R.N Robertson Building **single session**

Lo7 Anthropologists as pipers at the gates of dawn

Convenors: Henry Cox
Gumnut (S204), R.N Robertson Building **single session**

P28 Stuff of substance: valuing the tangible in transient states

Convenors: Kirsty Wissing (Australian National University), Isabel Bredenbröker (Goethe University Frankfurt/
University College London)
Hancock Library, room 2.22 **single session**

P42 Care as virtue, task and value: is an all-encompassing 'anthropology of care' viable?

Convenors: Gaynor Macdonald (University of Sydney), Kate Guinane (University of Sydney)
Hancock Library, room 2.24 **second of two sessions**

Lo3 Stray anthropologists: circling the discipline

Convenors: Julia Brown (Australian National University), Joanne Thurman (Australian National University)
Hancock Library, room 2.27 **second of two sessions**

P43 Values, technology and change

Convenors: Jonathan Marshall (University of Technology, Sydney), Hedda Haugen Askland (University of Newcastle)
STB 1, Science Teaching Building **single session**

Lo9 Aboriginal enslavement in post-colonial Australia

Convenors: Anthony Redmond (Australian National University)
STB 2, Science Teaching Building **single session**

Quiz night

ANU Union Pub (in the UniLodge building)

All are welcome to this anthropology-themed quiz night! ANU postgrads will lead a walking caravan up to the quiz venue from the conference area.

Lab, panel and paper abstracts

Lo1 Writing culture and comics: the value of sequential art in anthropology?

Convenors: *Caroline Schuster (Australian National University); Guillaume Molle (Australian National University):*

Slatyer room (N2011), R.N Robertson Building: **Tue 3rd Dec, 09:00-10:45, 14:00-15:45**

This two-part lab will introduce participants to the ways “culture” has been recruited into comic book storytelling. In the second half, organisers will lead a hands-on workshop on the process of creating comics, focusing on storytelling for sequential art. No drawing skills required.

Lo2 Exploring the value of emotions and distress in response to risk in anthropological fieldwork

Convenors: *Romy Listo (University of Queensland); Hanne Worsoe (University of Queensland)*

Jan Anderson (E101A), R.N Robertson Building: **Mon 2nd Dec, 15:30-17:15**

Fieldwork can involve risk, and intense and distressing emotions for researchers. In this laboratory we make this experience visible through open dialogue and explore pathways for support. In doing so, we grapple with the value of emotions and vulnerability to anthropological research.

Lo3 Stray anthropologists: circling the discipline

Convenors: *Julia Brown (Australian National University); Joanne Thurman (Australian National University)*

Discussants: *David Martin (Anthropos Consulting), Jodi Neale (Consultant), Julie Finlayson (CNTA, ANU), Ophelia Rubinich (OCR Consulting), Toni Bauman (Dodson Bauman Associates), Paul Burke (ANU)*

Hancock Library, room 2.27: **Thu 5th Dec, 11:15-13:00, 14:15-16:00**

This lab invites anthropologists who have strayed from the halls of academia into applied fields of work, yet continue to circle the discipline as they reflect on questions at the heart of anthropology.

Lo4 Beyond content warnings: teaching anthropology in the contemporary sociopolitical landscape

Convenors: *Stephanie Betz (Australian National University); Shiori Shakuto (National University of Singapore)*

STB 1, Science Teaching Building: **Thu 5th Dec, 09:00-10:45**

This lab aims to produce a collaborative space for teachers and students to share educational resources and experiences that aid the teaching of anthropology or that help to create safer, constructive learning spaces. Please bring experiences and resources to share.

Lo5 Re-imagining ethnography on and off the page

Convenor: *Lisa Stefanoff (University of New South Wales Art & Design)*

Discussants: *Jennifer Deger (James Cook University)*

STB 2, Science Teaching Building: **Tue 3rd Dec, 09:00-10:45**

A creative session welcoming participation from anyone who is experimenting with the aesthetic possibilities of ethnographic form in writing, on screens, in sound, performatively, solo, dialogically, collaboratively or in any other medium or mode of production, at any stage of their work.

Lo6 Is ethnography worth it? Confronting challenges in contemporary ethnographic research

Convenors: *Caitlin Procter (European University Institute); Branwen Spector*

Evolution (C201), R.N Robertson Building: **Mon 2nd Dec, 15:30-17:15**

This lab, hosted by The New Ethnographer (TNE) will discuss the subject areas we feel are not covered sufficiently in existing pre-field methods courses, by running a series of discussions on the interlinked cornerstone themes of the TNE project: health, gender, ethics, and safety and risk.

Lo7 Anthropologists as pipers at the gates of dawn

Convenor: *Henry Cox*

Gumnut (S204), R.N Robertson Building: **Thu 5th Dec, 14:15-16:00**

This lab will develop supporting strategies for anthropologists so that that they might have more significant roles to play in future cross-disciplinary psychedelic drug investigations. Discussion will focus on “value-adding” that can be contributed using anthropological tools and methodologies.

Lo8 'Not Ok' screening & roundtable

Convenor: Matt Barlow (University of Adelaide)

Discussants: Cymene Howe (Rice University), Dominic Boyer (Rice University), Georgina Drew (University of Adelaide), Tess Lea (University of Sydney)

*Hancock Library, room 2.27: **Wed 4th Dec, 14:00-15:45***

This lab will feature the Australian premiere of Cymene Howe and Dominic Boyer's 2018 documentary 'Not Ok', a film that explores the death of Icelandic glacier Ok (pronounced 'auk'). The screening will be followed by a roundtable discussion with the film makers.

Lo9 Aboriginal enslavement in post-colonial Australia

Convenor: Anthony Redmond (Australian National University)

*STB 2, Science Teaching Building: **Thu 5th Dec, 14:15-16:00***

As class-actions for reparations over "Stolen wages" gather pace in Queensland and other state jurisdictions, this lab explores the issue of Aboriginal enslavement in post-colonial Australia.

Po1 Adding value: anthropology and the study of global flows

Convenors: Sabine Mannitz (Peace Research Institute Frankfurt - Member of Leibniz Association); Birgit Bräuchler (Monash University)

*Jan Anderson (E101A), R.N Robertson Building: **Tue 3rd Dec, 09:00-10:45***

As ethnography and participant observation have become popular in various social sciences, the ways in which these are engaged need reconsideration. To that end we ask what implications cross-disciplinary leanings render, and want to reflect on the value which - maybe only - our discipline can add.

09:00-10:45

Making sense of hip hop: the value of multi-sited ethnography

Lucas Marie (Curtin University)

This paper examines the value of multi-sited ethnographic approaches, both for anthropological and interdisciplinary studies of global socio-cultural fields. Through my experience working with hip hop dance practitioners across different localities, I address some of the merits, challenges and limits of employing multi-sited ethnographic approaches. My discussions illustrate the importance of the researchers' position, their questions and the field itself, with regards to the merits of this approach. This contributes towards contemporary debates, within anthropology and sociology, about the limits of empirical research within globally interconnected (and disconnected) cultural fields.

The value/s of anthropology in future-shaping politics: what an ethnography of the women of the Rojavan revolution can teach us about the grand questions of ontology and revolutionary agency

Leela Ford (University of Queensland)

The Kurdish revolution in Rojava Northern Syria, and its all-women militia known as 'Women's Protection Units' (In Kurmanji: Yekîneyên Parastina Jin or YPJ), present us with two core research challenges. Firstly, they have secured space for their revolutionary politics to decidedly rupture the fabric of dominant social understandings. Secondly, it is a prime example of the increasingly common fields of precarity and unreachability with which the modern ethnographer must contend, problematising ethnographic tradition. This area, I believe, provides an example of fertile ground in which anthropology can provide understanding of alternative possibilities for a 'politics of hope'. This is through its methodological capacity to understand 'difference' arising from transformative projects, in ways that theories for understanding dominant political realities may be limited. This contribution has a seemingly unlikely marriage to the emerging field of non-emplaced virtual/visual ethnography. Here, the anthropology of 'futures' and the anthropology of 'presents' (or 'presence'; the essence of 'being here') meet on the precipice of the discipline's radical new frontier: the experiential plane. This plane connects the philosophy of the existential turn with the methodological developments arising from the spatial and sensory turns. Reflecting upon the methodological lessons taken from research into the YPJ's self-documentation in social media, I argue that not only can these intersecting developments strengthen anthropology's ability to contribute to political research, but it allows the discipline to provide a unique, material application and testing of modern philosophy's most significant developments in ontology as they relate to agency, revolution, rupture and 'event'.

Studying human security: global concepts, situated social realities, and disciplinary positionalities

Sabine Mannitz (Peace Research Institute Frankfurt - Member of Leibniz Association)

My presentation draws on a research project conducted from 2012 to 2017 with a team from different disciplines (anthropology, political science, psychology). Our research addressed frictions between the international knowledge regime of 'good security governance' and local context conditions by studying Security Sector Reform (SSR) programs and their practical implementations. Special attention was given to so called 'localization efforts' and 'ownership' on the one hand, and to the ways in which 'human security' was described, understood, and practised on the other. All of the team members conducted ethnographic research as part of their case studies. While we were foremost interested in studying the interactions between norm entrepreneurs, national stakeholders and local reform arenas and the dynamics that unfold between them, the multi-disciplinary composition of the project team also brought to light gains and frictions that result from disciplinary positionalities. I shall present result from both levels: SSR and the experience of directing a disciplinarily heterogeneous team.

Challenges of appropriation: peace research and anthropology

Birgit Bräuchler (Monash University)

Mainstream peacebuilding interventions often fail because of the refusal of local agency and eye-level participation. The local turn has not delivered the wished for results either. Culture and the local are often reified and denied its flexibility and heterogeneity for better understanding and control. Given such continuing deficiencies, some critical peace scholars began endorsing anthropology as important partner in peace research. This is a welcome turn in a research field dominated by political sciences, but as I argue in this paper, such appropriation does not go far enough yet, either taking anthropology as an auxiliary science, reducing it to the ethnographic method, or dealing with the local only as part or legitimization of larger international efforts. In this paper, I aim to promote interdisciplinary dialogue and provide suggestions how anthropology can help to overcome conceptual and methodological challenges of ethnographic peace research.

Po2 Towards a tender critical theory

Convenors: Esther R Anderson (University of Southern Queensland); Mythily Meher (University of Auckland)

Hancock Library, room 2.24: Thu 5th Dec, 09:00-10:45

Tender critical theory enacts a subtle—yet vigorous—resistance to neoliberal knowledge worlds. This panel invites papers that help elucidate the theoretical force, the rhetorical potential, and the slight but rigorous politic of tenderness in scholarly output and praxis.

09:00-10:45

Vulnerable ethnography: sex, tourism, relationships (the Philippines)

Rosemary Wiss (University of Sydney)

The ethnography for this paper draws on research in a Philippines sex tourism industry. It delves into the difficulties and possibilities of researching illegal and shameful acts amongst suspicious and at times hostile subjects. Foreign men aim to create boundaries around who is inside, and who is outside of their community. Narratives of belonging and the expulsion of those seen as disruptive or disapproving of this foreign male Utopia - such as White women - helps create the White male expatriate community. My aim is beyond the politics of 'giving voice' to allegedly mute female victims or castigating demonised 'sex tourists'. Instead I evoke the complexities of these peoples' desires and prospective hopes. Categories such as 'sex tourists' and 'prostitutes/sex workers' are replaced by descriptions of emergent exchanges between people, relations, and contexts. As such, the productive possibilities of identity do not lead to a position of neutrality and a consequent denial of the problems which pervade this world - drug and alcohol abuse, feelings of alienation and unhappiness, allegations about the sexual abuse of children, and corruption and violence. Instead I show the importance, indeed necessity, of taking specific articulations of identity into account, including for the researcher, in a world both harsh and tender.

Uses of the ethnographic impulse

Mythily Meher (University of Auckland)

A core part of our training, as anthropologists, is growing versed in the odd and specific writing genre that is the academic essay, emphasising argument as the most valid form of theoretical engagement and expression. Yet, anthropology is a project moved by so many impulses. Against most genres of engagement learnt before one's first fieldwork, ethnography seems so differently impassioned. Ethnography, even for

secular anthropologists, is a project of faith: in speaking truth to power, in the vitality of informants' lives, in the transformative possibilities of being and becoming alongside others, and in the humble value of writing it up. This is an ethnographic rigour that is instructive not just for what it reveals about the world, but also what it imparts about how to be in that world. Tender critical theory, for me, means recognising this impulse in the ethnographic project and channeling it towards others that anthropological work is peopled by: the literature one thinks with and those one speaks to, both in and beyond the academy (salient for my work in public health and in institutional reform). In this, I think of scholarly writing and speaking as intentional community-building. What comes of shifting weight from asking just, 'does it hold together?' to also asking: 'what does it hold open and who for?' This paper explores critical theory as a creative, relational act moved by critique and care to revitalise what has come before and what might come after.

On becoming restorative: the radical challenge of tenderness

Laura McLauchlan (University of New South Wales)

Taking the tender as careful attention to relationality, the urgency of working with tender skill is clear. In a range of practices from restorative justice to radical pedagogy, responsive ethnography and community mediation, effective and transformative work requires skilled recognition of and cooperation with relationality. Such practices share commitments to holding space for both the integrity of participants while also recognising the ways in which lives are connections that comprise them. In such approaches, notions of opposition may shift as enemies within require befriending alongside those without. Such modes of attending to reality, however, may raise ontological challenges for those of us raised in paradigms of individualist-rational-action; concepts of blame, responsibility and justice rest on the assumption of bounded individuals. Secular-rational languages of linear accountability may give little space for the realities of such tender-critical practices. We might not wish to be open to all others or their worlds (Candea 2010). Indeed, to refuse to do so may be the important work of boundary maintenance (Haraway 2001). However, when it matters to open to one another, how do we create the pre-conditions—both ontological and practical—for the possibility of working well with the relational? And how to voice such deeply-responsive and mutually-worked practices? In this paper, using both prose and movement, we offer a speculative consideration of emerging languages for holding a tender critical openness to life.

An exploration of empathy as tenderness through culturally appropriate research

Meg Forbes (University of Southern Queensland)

Tenderness promotes purposeful, empathetic action towards the needs of others, while empathy assists researchers in entering the private world of their participants. This process is strengthened when researchers and participants approach research, and the methods to be used in their research, collaboratively. Empathy may be relevant to qualitative research with marginalised groups, strengthening relationships between participants and researchers through the development of trust. In particular, empathy may enhance the ability of research students who are outsiders to listen deeply to, and represent, participant stories through their research. In the past, research conducted with Aboriginal and Torres Strait Islander Australians often employed culturally inappropriate research methods that lacked consultation with those participating in the research. By contrast, the use of culturally appropriate methods empowers participants and promotes the development of strong relationships between participants and researchers. This paper examines a research partnership case study with six Aboriginal communities in South West Queensland. Specifically, the case study will explore the collaboration between Aboriginal participants and a non-Aboriginal researcher, using an Indigenous qualitative method, yarning. Yarning is validated in Australia and internationally as a credible and rigorous research method that promotes relationship-building between participants and researchers. Through this paper, the author's experience of tenderness through empathy is explored through her research and her relationship with cultural mentors.

Spiritual moorings in ethnographic landscapes

Esther R Anderson (University of Southern Queensland)

Every day, anthropologists walk through landscapes that are equal parts soft and harsh, or even bewildering and incomprehensible; situated spiritual moorings hover gently at the centre of all these acts of movement and well-meaning enquiries. Anthropological analyses are ventures towards intentionally heightened convictions, regardless of whether that belief lies in an inherent worldly goodness, in vibrant flickers of humanity, or in the constructive value of knowledge and lived ontologies. Frameworks closely attuned to spatiality can offer possibilities for enlightened ways of thinking, resistant to easily anthropocentric modalities. This hopeful, tentative exploration is lovingly dedicated to metaphorical and physical immersion into the organic worlds and communities below, recognising that "a city lies under your feet" (Tsing 2010, p. 191). In enquiring after the practice of inhabiting the ethnographic landscape, I want to invert and reimagine notions of the solitary mobile subject away from romanticised inwardness and performative

masculine flâneurie (originating from Baudelaire). Instead, this paper is a slow, searching undertaking, looking to cultivate an ethos and praxis that are intertwined with collaborative ecologies, boldly emerging from non-canonical disciplinary substrates (Puig de la Bellacasa 2010) and offering tangible methods of being alongside ever-encroaching contemporary apocalyptic narratives (Instone 2015). Spiritual and sensory moorings, in this manner, can be used to both make sense of and carefully represent challenging environments.

Po3 Activist scholarship with Indigenous peoples in the global south

Convenors: Sarah Holcombe (University of Queensland); Suzi Hutchings (RMIT University)

Discussant: Hans Baer (University of Melbourne)

*Eucalyptus (S205), R.N Robertson Building: **Wed 4th Dec, 09:00-10:45, 14:00-15:45***

Activist alliances between anthropologists and Indigenous peoples: methodologies, counter narratives and epistemic decolonisation in the global south.

09:00-10:45

Scene setting: opportunities and limitations to activist scholarship

Sarah Holcombe (University of Queensland); Suzi Hutchings (RMIT University)

This paper will introduce the session and begin to set the theoretical and experiential scene for engaging in activist anthropology in the global south. It will discuss the work of some of the key anthropologists working in this space, such as Stuart Kirsch, and the fields of enquiry that tend to be the focus of these unsettling methods. The practical relevance of the now widely referenced 'decolonising method' will also be explored.

The implication of Kamaiya labour abolishment in landlords' agriculture: a case of Banke and Bardiya districts of Nepal

Buddhi Ram Chaudhary Tharu (University of Western Australia); Keshav Lall Maharjan (Hiroshima University)

The Tharu, indigenous nationalities of Nepal, who cleared and settled the marshy lowland of Nepal, subsequently become landless and trapped into the kamaiya bondage labour system. My parents were one of them who migrated from the Dang-Deokhuri to Bardiya in search of freedom and a livelihood. The plights of my parents, family, villagers, and the Tharu drew my attention to engage with the community. From 2003, I have been engaged with the Tharu and the Jamindar (landlords). It was relatively easy for me to establish relationships with them since I am also from the Tharu community of the region. I visited many times in the study villages to establish rapport and introduce myself as a researcher. I had a particular challenge approaching Pahadi Jamindar (hill originated landlords) because of their patron-client mindset and security concern. Many Jamindar were threatened, displaced, and even killed from the armed conflict of the Maoist in the country during 1996-2006. I interviewed the Pahadi Jamindar through formal and informal networks, using mixed methods, household surveys, observation and interviews. I tried to maintain the highest levels of research ethics for an independent researcher. This research has policy implication for increasing land productivity in the agrarian economy of Nepal.

The indigenous activist-anthropologist's dilemma

Welyne Jeffrey Jehom (University of Malaya)

This paper discusses several anthropological conundrums related to the role of the researcher in community development, the responsibilities of the scholar to the discipline, and the tension between activism and academic vocation. I shall explore these issues in the context of my research and involvement in the production of pua kumbu, a traditional Iban textile. Central to the production of the pua kumbu is not just the knowledge of the weaving techniques, the natural dyes, designs and motifs but also the animistic beliefs and rituals, folklore, stories, and taboos associated with this Iban textile. Since 2013, I have studied indigenous and traditional knowledge as a development tool, focusing on the pua kumbu as the "artefact" to naturally facilitate the Iban community into becoming the "social lab" and the "subject matter". I performed a social experiment by engaging a community of weavers, and creating a platform for the women to weave for the commercial market with the emphasis on the conservation of the intangible aspect of the pua kumbu. Several anthropologists have branded my role as "improper", arguing that it compromises my research. How is partnering with the community to uplift their livelihood by progressing their creations and conserving the intangible aspect of the pua kumbu detrimental to my research, when modern perceptions of traditional life is associated with poverty, and rural living and economic practices are considered backward?

Reciprocity in fieldwork: collaborating with the Koyas of Kamaram, Telangana*Elvin Xing Yifu (Australian National University)*

In India, the indigenous communities, or Adivasis, are constantly being threatened by the loss of land, legal rights, and cultural heritage. In response, many Adivasi communities are getting involved in the process of knowledge production as a form of protecting their cultural heritage. In the Koya village of Kamaram, the Koya youths have embarked on a research project on Koya culture and indigenous knowledge, with the aim of producing an English book for mass dissemination. In this paper, I discuss the following, how a research project situated in a small village constitutes a form of activist scholarship which leads to epistemic decolonisation and empowerment for Adivasi communities, a reflection on the shaping of an reciprocal ethnography, and the politics of knowledge hierarchies and knowledge production within the context of India.

14:00-15:45

Ethical conundrums of a native title anthropologist*Natalie Kwok*

Though the native title act has some benefits to Indigenous customary land holders (such as the right to negotiate), getting to that point can be compromising for many of the parties involved. Drawing on my own experiences in a diverse range of jurisdictions, this paper will begin to explore the question of whether the Indigenous native title claimants have adequate voice in constructing their claims and subsequently in determining their post-native title futures.

What do we want? Human rights! - Building on land rights: human rights in language, education and economy*Kado Muir (University of Melbourne)*

The past twenty six years since Mabo Decision has seen the land rights project extend to encompass all of the Australian States and territories, in varying grades of success. The activists chant, "What do we want?" "Land Rights!" has been answered in many parts of Australia, with native title claims succeeding to nearly 80% of the land mass. Unfortunately, little has changed in social, cultural and economic indicators for Aboriginal and Torres Strait Islander peoples. The Native Title system whilst identifying who the correct people associated with land might be has also made it easier and legal to now dispossess people. It has created major charitable funds, locking money and resources away from the people, who may only access these resources for charitable purposes. There is little done to maintain and preserve the cultural and human rights of Aboriginal people. What does it mean to have the right to speak your language? What does it mean to have the right to educate your children? What does it mean to benefit economically from your land? This paper will reflect on my own contributions to this space as an Aboriginal community leader, activist and someone trained in anthropology to engage effectively with the State.

Discussion of papers in activist scholarship with Indigenous peoples in the global south*Hans Baer (University of Melbourne)*

As a discussant the author aims this paper at stimulating further conversation among the panellists, and from the audience. This paper is therefore a discussion piece, which will draw out the main themes, intersections and differences between the papers presented at this panel. The paper will also refer back to the volume, which inspired the development of the panel on "activist alliances between anthropologists and Indigenous peoples" in Canada, Mexico and Australia. In doing this, the paper will take the Panel conversation forward into the global south, to review the impact of the colonial project on Indigenous peoples in Australia and the Pacific. It will tease out the role anthropologists currently play, and could continue to play into the future, in collaborating with Indigenous peoples as allies, friends, activists and for some as being Indigenous anthropologists themselves, to challenge the colonial project to decolonise.

Po4 Precarity of labour in the resource extraction industries*Convenors: Jolynna Sinanan (University of Sydney); Thomas McNamara (La Trobe University)**Discussant: Nick Bainton (The University of Queensland)**Hancock Library, room 2.22: Mon 2nd Dec, 15:30-17:15*

The anthropology of mining tends to focus on environmental impact and social change for affected communities. This panel explores precarious labour for workers in resource extraction industries. In what ways do making a living from mining shape work, aspirations and future orientations?

Precarious mine labour in the global north and south

Thomas McNamara (La Trobe University); Jolynna Sinanan (University of Sydney)

This paper explores configurations of economic, political and social relationships commonly associated with mine labour. It describes the wide variety of mine workers' experiences, ranging from semi-formal extractive livelihoods to professional specialists, while noting that almost all mine employees feel a sense of precariousness due to the financial structures that determine the ways mines operate. By foregrounding labour in the anthropology of mining, the panel contributes to studies of precarious work, exploring how 'the precariat' has expanded to include highly skilled and relatively well-paid workers (see Hann & Parry 2018). This paper introduces two case studies. It describes how Zambian mine workers turn to their union to provide pay-day loans, food-on-credit and insurance schemes, a response to precarity that necessitates the unions grow ever more compliant with management and reduce union militancy. Through this process trade union leaders, who are frequently Zambian neoliberalism's strongest critiques, perform the political and emotional labor that enables miners' precarious labour. In Australia, FIFO (fly-in, fly-out), DIDO (drive-in, drive-out) and BIBO (bus-in, bus-out) workers have been understudied because their relative wealth and access to resources are taken for granted (Baldassar, 2016; Miller, 2010; Olwig and Sorensen, 2002). This paper considers how these workers use digital media to make and maintain relationships, with digital platforms serving as extensions of reciprocal exchanges between people and wider socialities, revealing how workers and their families navigate expectations, obligations, negotiations and regional identities.

A part-time marriage: shift-work, the household, and the feminisation of labour in an Australian coal mining town

Kari Dahlgren (London School of Economics)

Drawing from fieldwork in a Central Queensland coal mining town, Moranbah, this paper examines the gendered politics of shiftwork and the complex role of women in mining labour precarity. I explore the intersection of the temporality of labour organization with the pursuit of individual and familial life projects, in particular, the ways in which shift work encourages long-distance commuting such as fly-in-fly-out arrangements. The stories of young women show how the organization of labour intersects with life projects and familial priorities such that, beyond merely responding to the demands of capital, people's desires, morals, and affects also feed back into such structures (Bear et al. 2015; Gibson-Graham 2006 [1996]). Such insights have particular consequences for the analysis of precarity, particularly the gendered implications of post-Fordist labour transformation in contemporary extractive economies and its social effects. Although increased precarity has been linked to the feminization of labour (Standing 2016) through the rise of flexible schedules, this is quite different to the type of flexible labour demanded by the rotating shift schedule of mines. Instead of allowing for the maintenance of social relations and particularly childcare—'relational autonomy' (Millar 2014)—the new form of precarious labour in Moranbah does not allow for flexible work arrangements. Rather, rigid work arrangements demand flexible people, thus upsetting established household organization and gendered divisions of labour. However, the paper will show that these are always a co-constitutive result of personal desire and familial life projects within structured policies and preferences of extractive capital.

Question men: stories of Papua New Guinean mining workers within the Ramu Nickel mine

I-Chang Kuo (Australian National University)

This article aims to demonstrate the changing understandings of masculinities by illustrating the ways in which Papua New Guinean workers and Chinese expatriate workers work together within the Ramu Nickel mine. Earlier anthropological studies on mining labour in African countries have explored issues such as the agency of local male labour, the formation of various sorts of individualistic manhood, relations amongst workers, unions and the company, and the changing definitions of manhood. Studies on mining labour in Papua New Guinea (PNG) also show us that both local male workers and migrant male workers are disintegrated from the traditional ways of defining their manhood and are trying to re-define their manhood through the employment from the mine. Reading these findings, I would like to argue that it is necessary to study the experiences of PNG mining workers in a context where the mine is owned and operated by a Chinese company. To study the inception of the Ramu Nickel mine, Graeme Smith's works have reminded us of the importance of unpacking the differences amongst various Chinese companies, Chinese managers and Chinese workers during the construction phase. To contribute to aforementioned findings, this article will address what have changed after the Ramu Nickel mine moves into the production phase since 2012, how PNG workers have learned to work with Chinese workers, and how the working experiences and relationships with Chinese workers influence the way in which PNG workers understand their works and male identities.

The social (and gendered) life of underground space*Kuntala Lahiri-Dutt (Australian National university)*

The visible and exposed surface has for too long been the primary space that is implied in conventional geographic texts, the plane 'where most of the action is', and where values are generated by human labour. In contrast, the underground is at once the womb of the earth; the darkness of it invoking imaginaries of hell or the netherworld. Human geographers have considered the underground as the third dimension of geographical territory, yet the space has remained poorly considered. Conventionally, human geographers, archaeologists, and anthropologists have known the underground primarily as the source of 'stuff' that is not intrinsically valuable until they are extracted. This material attention has tended to ignore how the space is co-constituted by the people who inhabit and work in it. This paper steps aside from these imaginations of the underground, and descend to the subterranean space not only to reinstate it as one that is teeming with social life. It will take the readers along in the journey into the belly of a coal mine. Once the eyes and senses adjust to the darkness and the, one begins to see figures: shadowy, human bodies inhabiting, working in this space. One hears voices, mates calling out for other mates, the chiming of machines, bells ringing, and the swinging of large fans blowing air into the tunnel to enable you to breathe. This paper explores the underground as a gendered space, straddling across time.

Discussant for 'precarity of labour in the resource extraction industries'*Nick Bainton (University of Queensland)*

This discussion responds to the papers presented in the panel 'Precarity of labour in the resource extraction industries'. I shall comment on the common themes that link these papers, and the future directions for researching labour in the extractive industries, and continuities and departures from an earlier set of ethnographies that were concerned with labouring in large-scale mines.

P05 Sense-making in a more-than-human world*Convenors: Natasha Fijn (Australian National University); Muhammad Kavesh (Australian National University)**Jan Anderson (E101A), R.N Robertson Building: Tue 3rd Dec, 14:00-15:45, 16:15-18:00*

In this panel we invite presentations broadly engaging with the senses, while focusing on the agency and subjectivity of more-than humans; integrating written sensory ethnography with visual and auditory material to enhance our understanding of self and others.

14:00-15:45

Stench and sensibilities: pathological lives and menacing microbes*Assa Doron (Australian National University)*

Stench is often the most immediate mark of something rotten, dirty, decaying and diseased. In India, stench, and the sight of rancid smoke is a common indication of an open dump or landfill nearby. Frequently a slum is located in the vicinity too, housing waste-pickers who forage off these sprawling dumps, in search of salvageable waste. These spaces are also host to vermin, insects, birds and wild dogs, and more recently, dangerous bacteria have been found to thrive in such landfills: microbes resistant to even the top-end antibiotics, popularly known as 'superbugs'. In this paper I look at the socio-ecological context of the landfill and beyond in an effort to understand the relations that hosts have with 'more than human agents': from vermin to microbes. I focus on the rise of 'superbugs' in India to highlight how the spread of infectious disease and superbugs relate to wider concerns to do with cultural sensibilities, economic factors and government policies.

The flight of the soul: understanding the self through pigeon flying in rural Pakistan*Muhammad Kavesh (Australian National University)*

The construct of multispecies ethnography has helped explain some of the ways in which humans shape their lifeworld around nonhumans. Yet there is a need to fully comprehend the underlying motivates that weave such inter-species relationship and enable the existence of multispecies sociality, unbounded affection, and the knowledge of the self and others. Through an ethnographic study carried out with Pakistani pigeon flyers between 2008 and 2017, this talk takes the shauq or strong enthusiasm for keeping and flying pigeons as the underlying motive, and argues that it allows the rural men to generate a meaningful interaction with their animals, explore their emotions, and achieve a deeper understanding of the self to obtain profoundest delight and fulfilment. By linking the discussion of shauq with the larger literature in the anthropology of personal passion, and by taking inspiration from the philosophical thoughts of twelfth-century Muslim mystic poet Farid Ud-Din Attar, the talk discusses how this interspecies relationship leads enthusiasts to

structure their daily routines, develop friendships, and shape their social universe to achieve wellbeing despite everyday social troubles and emotional anxieties. The talk will include a five-minute video to illuminate the existence of sensory multispecies relationship—developed through breeding, keeping, feeding, and touching pigeons—and explains how a sensuous scholarship can lead us to understand the dynamics of pigeon keeping shauq in rural Pakistan.

Horse cultures: ceremony in Mongolia and Japan

Natasha Fijn (Australian National University)

Literature on the domestication of the horse tends to focus on genetics and morphology, yet social, behavioural and sensory connections between horse and rider are significant. The adoption of riding the horse, the composite bow and the advent of stirrups were crucial points in world history, in terms of the structure of societies, in the engagement in combat and in the colonization of vast areas of Eurasia. Yet what were the consequences of the colonization of new lands in relation to the bio-sociality of the horse? The Mongol horse stems from ancient stock, similar to the first horses ridden on the Central Asian grassland steppe. The Mongol horse migrated with their human counterparts east, as far as Japan. Genetics was not the only element that migrated with the horse, however, as cultural aspects surrounding riding horses became integrated within local societies too. In Japan today, there are annual festivals, where horse and rider are dressed in traditional attire. Accompanied by fan waving and elaborate pageantry, each horse gallops along a narrow runway, while the rider fires arrows at passing targets, much as the samurai would have done during times of warfare. In Mongolia horse and rider gallop across expansive grassland steppe. With accompanying video segments, this paper demonstrates the differing ritual and ceremonial significance of the horse in festivals in Japan and Mongolia.

Haptic values and the ethics of being with the kami: ethical affordances, kinaesthesia and tactility in a Japanese ritual festival

Maria Ibari Ortega (Australian National University)

In this presentation I am introducing part of my doctoral research in anthropology focused on a Japanese ritual festival known as the Mitsuke Tenjin Hadaka Matsuri, annually held in early autumn in Mitsuke District, Iwata City, in Shizuoka Prefecture. This ritual festivity is the most representative sacred event and the most important historical tradition of the locality. Because this festival has preserved its original character, constituted by a multilayered ritual structure—including twenty purification rites—and a complex social organization and mobilization, this festival was selected a National Cultural Folk Intangible Property in the year 2000. I consider my contribution will be in particular to the anthropological inquiry regarding the sensorial implications of being with more-than-human others. I will briefly introduce and analyse the role Shinto deities (kami-sama) and affective atmospheres play in the materialization of such ritual events. I find the dialogic space provided in this panel an enriching opportunity to discuss the anthropological implications of lived experiences linked to a critical approach to “living heritage” by highlighting the haptic factors as part of the materialization of heritage and ritual practices in Japan. I will discuss the role that mobility—and motility—sound, darkness and the tactile have on the experiences of co-existing with divine spirits, shaping ideas of selfhood and alterity. I want to problematize the notion of “living” by approaching of the notion of lifeworlds—and its hermeneutic processes—which emerge from the moving, intercorporeal and choreographic realities shared between the local parish and their deities.

Landscapes of martyrs and jinn: walking through places of spiritual power in Afghanistan

Shamim Homayun (Australian National University)

In this paper I walk with the listener through landscapes in Afghanistan that are considered, by those who live in them, to hold spiritual power (baraka). Merging written ethnography with audio-visual recordings from the field, I draw attention to sights, sounds and touches that characterise these evocative places. What is it that gives such places a sense of wonder, of something beyond the ordinary? And how do “signs of the past,” places where spirits dwell, shape social experience in the present and constitute very earthly societies? The more-than-human in these landscapes tend to be spirits of jinn, saints, and martyrs fallen in war. These spirits shift and travel between the human and non-human worlds, connecting present inhabitants with the greater cosmological realm. They also transform the earth they inhabit - infusing dust, rocks, hills, and trees with healing power. Living with spirits strikes me as integral to Afghan ways of dwelling-in-place, often influencing personal decisions and social action. In this paper I take this notion further, arguing that spirits also hold sovereignty over certain places. To understand how power is performed locally in Afghanistan, we may need to view sovereignty from a different perspective. This requires a shift from understanding “territory” as a secular sphere of political authority, in which a human polity has full authority over defined and bounded places. In these Afghan landscapes, power tends to be fragmented and sovereignty distributed between worldly rulers and the unseen realm - where humans share power with, and through, spirits.

Knowing sheep through sight, sound, touch and smell*Anne Galloway (Victoria University, Wellington)*

Whilst many aspects of contemporary livestock farming are scientific, “good stockmanship” is often described as an art, or more specifically as an embodied sensibility towards farmed animals that cannot be taught even if discrete handling or husbandry skills can. Indeed, sensing sheep—using sight, sound, touch, and smell—is the primary means by which a shepherd apprehends her flock. This paper draws on my own experience as shepherd of a very small flock of sheep, and contextualises it within my broader ethnographic fieldwork with very large flocks and their shepherds. Learning the differences between individual and group behaviours is crucial to being able to anticipate sheep actions and reactions, and paying closer attention to our own senses can also attune us to the sensory experiences of animals in our care. This awareness encourages shepherds to recognise different forms of sheep agency and subjectivity, and offers new means of providing and assessing farm animal welfare, including how to elicit a sheep’s cooperation rather than using force. Using a combination of writing, photography, video and audio recordings, I evoke the sheep I have known and invite others to experience them in ways that may challenge common (mis)understandings of both sheep and shepherds.

The silence of the donkeys: sensorial entanglements between people and animals at Willowra and beyond*Petronella Vaarzon-Morel (University of Sydney/New York University Sydney)*

An indelible memory of visitors to Willowra is the sound of donkeys braying as they are chased by barking dogs and roam the village in search of food. While local Warlpiri regard donkeys as integral to their sonic landscape, outsiders typically perceive the animals as a noisy land-management “problem” and want them removed. Recently, the arrival of a stranger in a truck towing a donkey trailer provoked much discussion. Talk intensified when, for a few days, the donkeys disappeared, and the silence of the donkeys echoed throughout Willowra. Utilising audio recordings, this paper explores why donkeys matter to local people, sensorially and otherwise. Briefly sketching the relational history of donkeys and Lander Warlpiri people, I indicate how donkeys contribute to local identity and sensorially mediate distinctions between Willowra and other Warlpiri settlements. I then widen my focus to consider links between donkey removals in the NT and the production of ass-hide glue used in Chinese medicine and cosmetics. To conclude, I draw on Michael Taussig’s “Cry of the Donkey” to examine differing senses of being and predicaments that donkeys evoke cross-culturally.

Lifeworlds into artworlds: conjuring connection in collaborative immersive storytelling*Lisa Stefanoff (University of New South Wales Art & Design)*

In recent years, Virtual Reality films made by media-artists working with desert communities have conjured uncanny embodied modes of social intimacy by immersing viewers in stories of survival in colonised more-than-human lifeworlds. The re-animation of atomic bombs, animals, trees, songs, fires and healing powers in VR exerts splitting and re-locating forces on place and time perception that in turn multiply possibilities for imaginative projection into more-than-human agents and action. As experimental modes of witnessing, co-presence and narrative participation these VR films operate simultaneously as localising intergenerational pedagogy and universalising/humanising ethnographic gestures.

This paper explores some of the dynamics of community storytelling and media-artist design co-creativity involving 360° and ‘first person empathic’ cameras, ambisonic and binaural sound technologies and digital animation to shape magics of teleportation and co-dwelling in storied lifeworlds and offer temporary experiences of re-embodiment. What re-arrangements of agency, authority and value are effected in the virtual recasting of historical and traditional stories in these new media works and through these forms of cultural production?

Looking for camel: a sensory journey across inland Australia*Gretchen Burgess (James Cook University)*

This research is the culmination of a year-long journey to gain an anthropological sense of the complex entanglements between camels, people, and the Australian environment. It began with a road trip from Adelaide to Boulia, and concluded in a camel trek from Blinman to Lake Frome. With no real expectations, beyond looking for hints of camels, these experiences brought to light a plethora of intriguing relationships. Represented historically through town monuments, the camel’s role in opening up the Australian inland to European settlement is not forgotten. Contemporarily, their role has become far more controversial. Nationally, they are defined as a ‘feral pest’. Locally, camels have become re-entangled with people and place, providing possibilities for tourism, ecofriendly agriculture, and even scientific expeditions. Back in the office, using small-scale figurines of camels, I hand made their traditional saddles and then loaded

them. This time consuming and tactile process provided an opportunity to explore both, the technologies used to work with camel, and the amazing physiology that is unique to camel. A short film of the camel trek will be presented. Relying on camels to carry all that was needed for fourteen days, this short film captures some of the intimate moments and complex relationships between camels, people, and our beautiful inland Australian environment. While this journey may have begun within the confines of a vehicle, the real journey began when I stepped outside, and we were: walking with camel.

Po6 A conversation about values learned at home and in the field [roundtable]

Convenors: Francesca Merlan (Australian National University); Victoria Burbank (University of Western Australia) Jan Anderson (EIOA), R.N Robertson Building: Thu 5th Dec, 09:00-10:45

We propose a roundtable where participants compare their folk values -- often taken for granted ideas about what is good and what is bad, learned prior to fieldwork -- and how they interact with the values we later learn from the people we engage with in our ethnographic efforts.

09:00-10:45

The dirty work of love

Debra McDougall (University of Melbourne)

My involvement in the lives of Solomon Islander women over two decades has taught me to value the dirty work of love. I was young when I first lived in Solomon Islands. Unlike all of the young unmarried women my age, I had never nursed anyone who was dying; I had never helped in the birth a child; I had never even been responsible for feeding a large family. I did not value the hard work of caring for the bodies of others—work that is emotionally challenging, physically demanding, sometimes deeply unpleasant, and almost invariably undertaken by women. I did not want to dedicate my life to looking after children, households, and aged relatives; I wanted meaningful work, which I saw as a career outside the home, not the unremarked and undervalued sort of work that structured the life of my own mother. In Solomon Islands, women and girls enjoy far less freedom, can pursue far fewer opportunities, and are subjected to far stricter control than Solomon Islands men or women in much of the 'global North.' At the same time, though, the feminised work of love continues to be valued, embraced, and celebrated.

Reconsidering the value of autonomy

Bree Blakeman (Australian National University)

This talk with focus on the value of autonomy, its place in my folk values learned prior to fieldwork, and discuss how my field experience challenged this value and displaced it in a way. I will also throw open a question or two about the place of autonomy as a key value in the ethnography of Aboriginal Australia based on my experience. I was emotionally and politically attached to the concept of autonomy (largely via feminist and anarchist theory and practice) prior to fieldwork. I was also familiar with the concept of autonomy as an analytical tool in anthropological literature which describes Aboriginal sociality as being characterised by an 'unresolved tension between autonomy and relatedness' (Myers 1986). So while it wasn't something at the forefront of my mind autonomy was a key concept that I drew on in my interpretation and evaluation of everyday relations. However, my experience living with my adoptive Yolngu family on the remote Yolngu Homelands in northeast Arnhem Land led me to question the universality or 'neutrality' of autonomy as a value and analytical tool. Indeed, my experience with my adoptive family encouraged me to seek out critiques of autonomy in the literature (Nedelsky 1989, Dworkin 1988). By the time I had finished writing my dissertation I no longer felt that I could employ it in good faith as an analytical tool in my research. This experience and research also displaced autonomy as a value in my own personal folk set of values.

From applauding entrepreneurialism to appreciating sociality: transforming influences of fieldwork with ethnic groups on the Lindu plain, Indonesia

Gregory Acciaioli (University of Western Australia)

I undertook my doctoral field work with Bugis migrants who had settled in the Lindu plain in Central Sulawesi, Indonesia. Like other researchers (e.g. Christian Pelras) who had worked with them, I was enchanted by the dynamism and self-assured realisation of the metis (Scott 1998) of the Bugis, an ethnic group well known for entrepreneurial flair and an honour culture. As a descendant of migrant Italian-American background, and a migrant myself to Australia, I identified with their position and felt they had much to teach me about valuing migrants' strategies for achieving self-realisation in a new world and secretly shared their disdain of the less entrepreneurial Indigenes. However, as the years passed I learned of

efforts of these Lindu Indigenes to preserve their community in the face of development and conservation initiatives threatening to displace them. I returned to Lindu and began living among the Indigenes. I came to appreciate how their reticence to pursue intensively such activities as cash cropping derived from their concern for sustainability and a desire to retain their more egalitarian form of sociality. My conversion was marked by the publication of an article (Acciaioli 1998) that re-evaluated the (malign) environmental effects of Bugis migrant entrepreneurialism. Since that time my own (ambivalent) stances toward conservation, development, and social transformation have continued to be informed by my dialogues with Indigenous Lindu interlocutors, including my wife, concerning the values needed to foster supportive sociality and productive commons across various fields.

Promises and prevarications

Rosita Henry (James Cook University)

In my contribution I will discuss value dissonances that can arise in everyday communication in the context of fieldwork. Drawing on my fieldwork experiences in the Western Highlands of PNG and in North Queensland, I will focus on what it means 'to promise' something, and on the complexities of meeting promissory expectations and obligations.

Folk values relating to democracy and citizenship in Australia, Venezuela and Uruguay

Robin Rodd (James Cook University)

This talk tracks the evolution of my folk values relating to citizenship and democracy across two decades and three very different cultural contexts; Australia; Venezuela; and Uruguay. In doing so, I hope to show the entanglement of folk values at home and in the field, as well as the transformation of these values over time. Secondly, this talk reflects on the relationship between folk values and cultural theories of citizenship and democracy. I begin the conversation by reconstructing memories of my folk values as a young man who, in 1999, embarked on doctoral fieldwork with the Piaroa ethnic group in the Venezuelan Amazon. At this time, my research concern was shamanism and consciousness, but Hugo Chavez had recently won office, setting in motion a 'pink tide' of leftist regimes in South America. Debate about what values should underpin what sort of citizen and state permeated life in Venezuela. The second point of conversation begins in 2015 in Uruguay, perhaps the last of the pink tide democracies, and a country for whom democratic citizenship is an integral aspect of national cultural heritage. I conclude by triangulating the ways that my fieldwork experiences in Venezuela and Uruguay relate to my ongoing concern that the values underpinning Australian citizenship appear to be increasingly antithetical to democratic theory or practice.

P07 Value(s) of student anthropologists (ANSA panel)

Convenors: Hanna Jagtenberg (University of Adelaide); Alessandra Prunotto (Clear Horizon)

Discussants: Yasmine Musharbash and Debra McDougall

Eucalyptus (S205), R.N Robertson Building: Thu 5th Dec, 09:00-10:45, 11:15-13:00

This panel invites papers addressing both the value and the values of student anthropologists. How is student work valued and what do students bring to the discipline (which may be undervalued)? And what values do student anthropologists hold with regards to their work today?

09:00-10:45

Miasma of state hospitality through nationalism and populism

Tracy Charles (James Cook University)

The Odyssey (Homer, 750BC) reflects various themes which are as relevant today as the time it was written. Inspired by Homer this self-authored poetic piece examines the theme of Xenia. In an increasingly fractured society hospitality and concern towards others, including strangers should be noted more than ever. Xenia - The practice of hospitality and reciprocity of that hospitality which occurs in most societies in one form or another is fast losing its meaning. Without this reciprocal arrangement, we lose our humanity and our ability to be open and compassionate. This poem reflects various situations in today's society where Xenia, or the lack of it has both positive and negative consequences. The poem attempts to draw connections between hospitality and asylum (Isayev, 2017). The opening verse is an 'Introduction' examining what Xenia is. This is followed by the 'Giving' whereby the concept of giving shelter to a stranger is reciprocated with gifts and respect and explains why this act is sacred. The 'Abuse' of Xenia follows with examples of modern-day abuses and lack of hospitality towards our bordered neighbours and the consequences. Through this abuse, 'Revenge' is sought. On a sociological level this is translated as revenges on the part of both parties through

lack of respect. There are 'Lessons' to be learned from this process which is drawn out in the following verse. Finally, the 'Gods Speak' of our folly, and this is followed by a 'Requiem' for our society.

The value of negative emotions: a case study of affective encounters among Chinese teachers

Feng Chen (East China Normal University)

There is a long history of respecting teachers in Chinese traditional society for people regard teachers as knowledge authorities and exemplars. However, traditional expectations lead to solidification and one-sidedness of teachers' dispassionate social image. One evidence is that little attention has been paid to Chinese teachers' emotional practice. This research focused on Chinese teachers' negative emotions. By investigating the generation and elimination of Chinese teachers' negative emotions, I seek to reveal Chinese teachers' emotional labour mechanism and shape a three-dimensional and comprehensive image of teachers' community. I conducted a qualitative research and adopted the ethnography approach by one-on-one semi-structured interview with nine Chinese teachers. The interview contained questions about teacher' interactions with their students, family and other social relations to investigate their emotions generated during these interactions. Research findings are as follows. First, Chinese teachers suffer from various negative emotions such as disappointment and anger, anxiety and shame or grievance and exhaustion in different working contexts. Although teachers may struggle with negative emotions, they will positively adopt various emotional regulatory strategies to eliminate negative emotions. Finally, I highlighted the emotional and psychological support from their social relations. In this research, I argued that because of frequent emotional display, high attentiveness, various displayed emotions and emotional dissonance during teachers' working process, Chinese teachers bear high emotional labour costs. Although they try to use various emotional regulatory strategies and social support, Chinese teachers' efforts to eliminate negative emotions and keep positive social image will take up much emotional labour costs.

Seeing the mission: working with missionary and anthropological accounts

Bronwyn Shepherd (Deakin University)

Through the arrival of the Methodist missionaries to North East Arnhem Land in the early twentieth century, Mililingimbi (which was already part of Yolŋu relations with country and kin) was drawn into new and expanding networks of people and places. The years of this mission before the Second World War are moving beyond living memory, although in Mililingimbi there remain many who continue to carry the oral histories of the place. However, away from this site, it is predominantly through the written accounts left by missionaries and anthropologists that details of these early years are found. Whilst these records have an important role in representing some aspects, their value remains limited as they do not represent the dynamic experiences of the Yolŋu people whose lives were and still are significantly impacted by colonisation to their lands. My project is to determine the value of accounts left by missionaries and anthropologist in a way that retains the temporality and 'specificities' of histories without reducing the mission to a fixed and determined space, by which the social interactions become unrecognisable. This requires conceptualising the mission in terms of a space shaped through its constituents and in which multiple stories coexist -both known and unknown within the archival record. Such a view, I argue, enables a standpoint to explore the mission space as contextual, contested and configured and to observe what else was going on, amidst the projects and imagined altruism shaping the rhetoric of the official records.

Doing diligence (qin fen): a virtue-in-transition and discourse practice among Chinese postgraduates

Limeng Xu (East China Normal University)

A stereotype of Chinese students is that they are extremely diligent because many see hard-working as a critical virtue. However, little is known about the everyday practice of "doing diligence" among Chinese students. To fulfil this knowledge gap, this paper examines how the discourse of diligence has been reconstructed and subjectified by a group of Chinese postgraduates. This study uses a qualitative approach. I interviewed seven postgraduate students from two universities, among whom four are females and three are males. A typical interview began from the interviewees' current campus lives to their life histories relating to the perceptions on and practice of "doing diligence". Also, these seven students' everyday posts of WeChat Moments, a Chinese version of twitter, are collected as data for further analysis. Research findings show that students use several criteria to justify "diligence", including learning length, learning space, learning purpose, learning effect and learning mentality. By analysing the data, I identify three different forms of "doing diligence": "rigid diligence" (si qin fen)/ "skillful diligence" (you ji qiao de qin fen), "false diligence" and "concealed diligence". Many master students no longer see doing diligence as moral practice. This transition mirrors both individualisation of the younger generation and the political, social and cultural changes in broader Chinese society. This paper argues that the understanding and practice of "diligence" (qin fen) by postgraduate students reflects the discipline to students in China. The practice of "doing diligence" also reflects a process of subjectisation, within which symbolic violence and gender discrimination exist.

"Incomplete" identity: stigmatization and substitute teachers' everyday life in an urban public school in China

Mengrui He (East China Normal University)

Substitute teachers in China are teachers who work in state-run schools without an authorized identity within the state system. These 'teachers' do not have a 'complete' (paper) identity that help them fit in and pursue professional development. Inspired by Goffman's stigma theory, my research looks at the 'awkwardness' and 'strangeness' of substitute teachers in everyday school life. Drawing on two months long ethnographic fieldwork, this paper highlights five young substitute teachers' life stories. All of these five teachers work in an urban public school in Wenzhou, Zhejiang Province which is located on the east coast of China. During my fieldwork, I followed their routines on campus, observed their interactions with peers and senior teachers. Besides casual chats, I also conduct formal interviews with the five substitute teachers, four teachers with within-state-system identity. Research findings show that the young substitute teachers suffer from the derogation of social stigmatization, especially differentiated treatment by various groups at school. Substitute teachers bear the derogation of stigmatized status in the special gap between actual and virtual social identities. They suffer from uncomfortable interaction in the context of remixed contact and promotes the transformation of self-identity in the reflection because of the stigma. This paper argues that the stigmatization toward substitute teachers is not only a social construct of hierarchical membership between different groups of teachers, but also a practice of normalized symbolic violence at work. The feelings of incompleteness is a constant construction of social identities.

11:15-13:00

'Stay sexy and don't get murdered': digital mediation and gendered engagement with true crime podcasts

Zara van Twest Smith

Previous academic consideration of true crime narratives have been bounded in disciplines such as criminology, psychology, or media studies. This work has tended to be based on the content of violent crime; detailing the crime scene, murder weapons and police investigations; rather than the corresponding consumption of true crime narratives. My research is unique insofar as it analyses the consumption of true crime podcasts in Australia, specifically the gendered nature of such consumption. My decision to focus on gendered consumption reflects my understanding that violent crime itself is gendered, with the majority of victims of violent sexual crime being women. It is reasonable to consider that women may be expected to have a particular interest in true crime given the gendered experience of violence which they face. Given this, my study focuses exclusively on the women who engage with each other via true crime podcasts and the corresponding digital mediated experience. This research highlights the increasing focus on true crime and its validity within popular culture and academia, giving voice to the women who actively engage with this topic and providing the student researcher and the participants the opportunity to explore both their passion for true crime, and the broad social value of this engagement.

Teachers' professional identity in China: a case study from the perspective of emotional labor

Xiaoye Li (East China Normal University)

Since the 21st century, issues of teacher professional development have attracted intensive attention in China. Teacher professional identity greatly affects the teacher's teaching, attitudes, commitment and career development. Education reform is always closely related to the quality of teachers. The establishment of teachers' professional identity refers to both a process and a state.

Although the importance of teachers' emotions has been discussed in mainland China in recent years, the analysis of teachers' professional identity and the countermeasures and suggestions based on the teacher's emotional perspective lacks explanatory basis and detailed implementation efficiency. Therefore, the research questions in this study will start from the perspective of teachers' emotions, from three dimensions: the middle school teachers' peer atmosphere, the teacher's symbolic capital and the school organization culture, exploring the personal emotional factors that teachers have produced in teaching practice, and which dimension these factors belong to, mainly by way of documenting, interviewing and case study. through the emotional self-report of the teacher, this study sorts out the emotional dilemma and emotional needs of the teachers. According to the research results, suggestions should be made on how to guide teachers' negative emotions, and enhance teachers' professional identity by cultivating teachers' positive emotions, and support teachers to be more effective and teach and learn more happily.

Po8 Is biculturalism possible? The theory and ethnography of the bicultural adept

Convenors: Paul Burke (Australian National University); Elizabeth Watt (New South Wales Government)

Hancock Library, room 2.24: Tue 3rd Dec, 16:15-18:00

What is the hype and the reality of the lives stretched to master two quite different cultures? Originally identified as key intermediary figures in remote Indigenous communities and in Indigenous diaspora, the panel seeks broader ethnographic examples and critical examination of biculturalism.

16:15-18:00

The 'best of both worlds'? The origins and impacts of career 'orbiting' in Hope Vale

Elizabeth Watt (New South Wales Government)

In the debate about remote Indigenous futures, the question of how people should live or should be allowed to live is primarily a question of where. While the 'left' support the maintenance of distinctly-Indigenous practices on far-flung outstations, the 'right' encourage mainstream economic engagement in towns and cities. Noel Pearson, who's positioned himself in the "radical centre", has offered an appealing compromise: by "orbiting" in and out of remote settlements for education and work, Aboriginal people can "walk in two worlds and enjoy the best of both" (2009: 34). Anthropologists have questioned the assumptions underlying Pearson's compromise. Burke (2013) argues that the orbiting model rests on a narrow definition of Indigenous 'culture', focused on tangible things (such as languages, stories and art) at the expense of less easily objectified practices (such as kin connectedness, localism and demand sharing). A "fairly lengthy disembedding" from these latter aspects of remote life would in fact be required before "bicultural adepts" could engage in the kind of physical and social mobility that Pearson both embodies and prescribes (2013: 316). This paper builds on Burke's argument, drawing on ethnographic and historical material from Pearson's hometown of Hope Vale. I'll show that he's one of many Guugu Yimidhirr people who have embraced opportunities outside of the ex-mission since the 1960s, and returned temporarily or permanently. However this group's willingness and ability to orbit was preceded by and produced social changes that differentiated them from those who remained deeply embedded in the town's "Blackfella domain" (Trigger, 1986).

Bicultural distractions and fractions in Alice Springs town

Åse Ottosson (University of Sydney)

The remote service town of Alice Springs in Central Australia has always been a place shared by Indigenous and non-Indigenous people from a diversity of social and cultural backgrounds and places of origin. This paper discusses the value of a bicultural conceptual approach in capturing everyday interactions and the co-production of ways of becoming and belonging in this settler-Indigenous town. Based on 19 years of ethnographic research with non-Indigenous and Indigenous people in the town and surrounding regions, it evaluates how bicultural understandings expressed by a variety of town residents compares with their lived experiences and day-to-day social practice. It questions ethnographic analyses of contemporary formations of inequality and relations that continue to reinforce biculturalism in the face of more complex formations and ambivalent articulations of diversity and difference. It argues for theoretical and ethnographic approaches that move beyond social categories as the starting point for analysis, in order to better understand social and cultural dynamics in contemporary Indigenous-non-Indigenous settings.

Theorising biculturalism

Paul Burke (Australian National University)

This paper attempts to deepen my reflection on the Warlpiri bicultural adepts I encountered in the Warlpiri diaspora by developing a conceptual map of the terrain of biculturalism. This involves a move beyond the recognition of cultural difference to the evaluation of cultural distance and the meaning of cultural competence. It is also congruent with the critique of the exoticising tendency of anthropology and its tendency towards the assumption of cultural continuity. The constant experience of difference by conspicuous minorities led Du Bois to theorise 'double consciousness' as black minorities in America continually self-monitor how they are being perceived by white people. Theories of the intercultural explore how Australian Indigenous culture is moulded by interaction with the encapsulating settler society and its successive projects, even in remote Australia. For the few who excel in being able to move in the dominant culture questions arise about the limits of social code-switching, the limits of managing diverse social networks and the persistence of the natal habitus (or perhaps a divided habitus [habitus clivé]). Are there similarities between the Indigenous bicultural adepts and the experience of social class ascendancy within the dominant culture, such as ambiguous feelings of pride in and estrangement from the natal culture? Are there similarities with the migrant experience? State-centric approaches would investigate the ways in which the promotion of the bicultural adept as a policy goal is part of the statecraft of colonial governance. But is the bicultural adept inevitably an intermediary figure?

Performing difference, sanitising relatedness: the “cultural interface” in community development*Drew Anderson (Aboriginal Areas Protection Authority)*

Community development in Central Australia proceeds on the notion that development projects happen at a self-evident interface between Yapa (Indigenous) and Kardiya (non-Indigenous) culture. In these settings, development discourse stresses that “Two Way,” intercultural or bicultural approaches are central to successful project outcomes. In this paper I suggest that this orientation produces contradictory desires for non-Indigenous development staff: at once to build strong relationships and to be liked by Indigenous people, while maintaining a distance that is professionally appropriate, where segregation is itself a form of solidarity (Bessire 2014:206). I argue that the development project performs a version of Indigeneity through the concept of “community” that must always be held separate. This results in what I refer to as “sanitised relatedness”—using Kowal’s (2015) concept of sanitised difference—between Yapa and Kardiya. Importantly, the distinctiveness of Indigeneity in my analysis is understood as entangled with forms of community development practice. Based on ethnographic fieldwork and participant observation in Central Australia, and focusing mainly on the non-Indigenous actors in these settings, I attend to the making of difference, where cultural separation is both the problem to be overcome and the crucial ethic through which Kardiya staff negotiate their work and presence in Central Australia.

P09 Valuing destabilisation, resistance, and agency in a continuing and changing Papua New Guinean anthropology [roundtable]*Convenors: Michelle Rooney (Australian National University); Vanessa Uiari (Divine Word University); Stephanie Lusby (La Trobe University)**Hancock Library, room 2.27: Tue 3rd Dec, 14:00-15:45, 16:15-18:00*

We invite participants to consider how Papua New Guinean scholars exercise agency within the hegemonic structures of anthropology. How can we recalibrate our practice to better value Indigenous epistemology? How can these processes be used to amplify Indigenous scholarship?

14:00-15:45

Negotiating agency in Pacific studies research*Steven Winduo (University of Papua New Guinea)*

The conceptual framework in which Pacific peoples view themselves should be critically analyzed. The conceptual frameworks are thought of as the “structures of feeling” and are directly influenced by the cultures and knowledge systems of the Pacific peoples (Williams 1977). Culture in the Pacific is constructed in a distinct way from the larger Asian countries. The study of Pacific cultures is a process of self-affirmation, reinsertion, and reclaiming of values that are productive and transformative. Hau’ofa’s view of the world of “Oceania” is that it is a vast and complex network of relationships: “It should be clear now that the world of Oceania is neither tiny nor deficient in resources...They are once again enlarging the world, establishing new resources base and expanded networks for circulation” (Hau’ofa 1993, 11). In seeking to understand the various trajectories that created closures among the nations and peoples of the Pacific we need not limit ourselves to national boundaries, one or two of the ethnic categories in the Pacific, in specific disciplinary emphasis and on individual contributions in scholarship, but extend our perspectives on collective expressions. Our intention is to centre our discussions around the problematics of agency of the indigenous in Pacific Studies research. I hope this is more a dialogic engagement rather than a position to defend all the time in our research activities.

Destabilising, resisting and agency in writing an ethnography on Kokoda Trail tourism as an insider*Vanessa Uiari (Divine Word University)*

In this paper, I explore agency and resistance in the context of writing an ethnography on the Kokoda Trail in ways that deconstructs and recalibrates taken-for-granted notions that the trail is only significant because it is a hallowed Australian World War II heritage site. The paper explores how I call-out epistemic violence in writing in ways that resist hegemonic Kokoda Trail discourses by: exploring local meanings in culturally-mediated understandings of tourism and development; re-inscribing traditional placenames; re-designating local significances to places; tracing the origins of informants from their own stories, and; validating my own feelings of trepidation in usurping colonial labels like ‘indigenous’ with ones like ‘autochthonous’. I attend to examining recalibration in writing an ethnography grounded in local understandings of being-at-home along the Kokoda Trail, for 525 autochthonous ‘Isurava’ people living in the Iora Creek valley, and how these contrast with being-at-war along the Kokoda Trail. I discuss the value of this wherein the canonical methodologies of anthropology is deployed in fields outside of the discipline, in order to understand and address contestations violence, and dispossession, in epistemic and every day contexts.

Reflections on a destabilisation and solidarity as scholarly practice

Stephanie Lusby (La Trobe University)

In this paper I reflect on practicing solidarity and decolonisation as a white early career scholar working in Papua New Guinea. In recent times, there has been an amplification of the ways in which traditional structures of scholarship in colonial and settler-colonial countries marginalise academics and scholarship from outside of Western institutions. To 'do no harm' in anthropology now means more than behaving ethically towards research participants. It is a call to destabilise exclusionary and violent practices that are inherent in ways that different forms of knowledge and scholarly practice have historically been valued. This means rejecting and reframing what Eve Tuck (2009) has called 'damage centred research' that, even when intended as a way to leverage resources by drawing attention to problems, actively reinforce colonialist depictions of deficit and lack (Stella 2007). These conversations also traverse uncomfortable discussions around whose work gets cited, who is invited to speak on panels and why, and who gets employed—or indeed, who gets employed in academic roles that affords them the opportunity to write. In Papua New Guinea, where research visas are contingent on proof of local 'partnerships' and the guidance, insights and relationship brokering by Papua New Guinean scholars is critical to successes of international researchers, there are also questions of how different inputs to a project are valued. Here, I raise these questions with the intention of challenging collective practice and hearing what ethical and decolonised anthropology means for Papua New Guinean and other scholars.

The problem with public-private distinction in scholarly discourse: a Papua New Guinea female perspective

Orovu Sepoe

This paper will explore the problematic nature of the public-private divide in scholarly discourse. Two decades ago, my doctoral research explored this divide which is largely taken as a given in most anthropological literature on PNG. I found this problematic based on my insider knowledge and lived experience as an indigenous Papua New Guinean, and more so as a woman whose experience did not quite 'fit' into this schematic scholarly divide of the public and private sphere. This paper intends to explore the problem of private-private divide, and how this informs my understanding of women's role in decision-making and women in leadership in PNG. I argue that the divide is very much gendered and privileges the male gender as well as Western notions of how human interactions and behavior are structured between the private and public spheres. The paper will furthermore critique how this discourse has influenced research and literature on women's political participation in PNG and generally in Melanesia, and bring to the fore the importance of recognising indigenous women's agency in leadership and decision-making, and society more broadly.

'I cannot see the human face?' The missing factor on development programs and projects in Papua New Guinea

Linus Digim'Rina (University of Papua New Guinea)

Where should the responsibility for long term human well-being lie? Are there inherently clear parameters of inclusivity and exclusivity in PNG development projects and programs? These seemingly rhetorical questions shall guide a critical re-examination of how development projects and programs might have been framed and perhaps abysmally, in the history of the region so far. The discussion is intended to generate questions on how projects and programs are conceived and delivered, arguably with minimal foresight on long term human well being. Using experiences from three recent engagements on projects and programs imposed on local cultural contexts and engaging locals as 'participants' in the programs, I will discuss how these state projects and programs actually overlooked critical human well being, particularly cultural, into the future. The three projects were/are: 1) Koitaki, including Sogeri, Itikimumu, Catalina and Elolo rubber estates of the Sogeri valley, 2) the forced self-help customary land transactions at the Taurama valley of the National Capital District, Port Moresby, 3) the application of the MotuKoitauban cultural notion of Tabu at Napanapa, west of Port Moresby harbour. All three are in Papua New Guinea. Ultimately, the nub of the argument might be that development projects and programs framed so far lacked foresight insofar as long term human well-being is concerned. These cases are by products of related colonial government sponsored agendas; an urbanized city of Port Moresby, a tax-related revenue generating agricultural program, and a state-sponsored program on land dispossession and acquisition. All three were state related agendas.

16:15-18:00

Using reflexive auto-ethnography to exercise agency and contribute scholarship within multiple socio-cultural and institutional structures

Michelle Rooney (Australian National University)

The term 'agency' invokes notions of action and thought that are independent of the structures that socialise or constrain individuals. For many Papua New Guinean (PNG) scholars, exercising agency involves navigating through our identities as members of PNG society and Western-based scholarly institutions. The arrival into scholarship is often through formal Western based education systems in which concepts like decolonising and Indigenous methods are backgrounded. The new scholar's journey involves multiple discoveries, including sensory and affective responses, of the self, and the self within the scholarly 'other'. There is delight in the novelty of learning about our people in texts written by foreigners. There can be trauma when we learn about the colonial violent past and its continuing legacy. There is the uneasy realisation that 'decolonising' and 'Indigenous' methods resist and destabilise the epistemic violence of Western scholarship that we are socialised to value. Internalising these new insights invokes feelings of self-indignation over one's lack of prior knowledge. In this paper, I discuss my use of reflexive auto-ethnography to narrate, navigate, overcome challenges, and embrace opportunities in my research. Often dismissed as self-indulgent or lacking scientific rigour, reflexive auto-ethnography is certainly not applicable to all scholarship or fieldwork circumstances. I argue that it is consistent with decolonised, indigenous, and anthropological methods. Used ethically, reflexive auto-ethnography is a powerful tool for PNG scholars to exercise agency, while making important scholarly contributions, within the structures we encounter in our cultural and social settings, and in Western based scholarly institutions we operate within.

P10 Valuing research on musical traditions and performance practices

Convenors: *Georgia Curran (University of Sydney); Kirsty Gillespie (Queensland Museum/James Cook University)*
 Hancock Library, room 2.22: **Tue 3rd Dec, 14:00-15:45, 16:15-18:00**

This panel invites ethnographically-grounded papers on musical traditions and performance practices from across the world. We invite papers which show that the intellectual benefits of this work also have valuable contributions in applied community contexts.

14:00-15:45

Hip-hop as tradition

Sudipta Dowsett (University of New South Wales); Jennifer Biddle (University of New South Wales); David McMicken (Tracks Inc)

Hip-hop workshops have become a key feature of community arts, youth-focused programs in remote Indigenous communities in Australia, North America and elsewhere. Yet there is little research on the importance of hip-hop in Indigenous contexts. On a surface level, hip-hop aligns with Indigenous tradition through the multi-modality of story-song-music-dance-art as it has indeed been called a "modern day corroboree" by Gumbaynggirr hip-hop artist Wire MC. But what does this "alignment" mean? What capacities do rap and breakdancing have for maintaining language, culture or more intangible aspects of heritage? How does hip-hop perform place, identity, in what terms? This paper explores these questions through the phenomenon of the biannual Milpirri Festival, Lajamanu, NT, coproduced by Tracks Dance Company. Milpirri is an unlikely confluence of experimental song, dance, performance and spectacle, combining vernacular hip-hop, rap, and break dancing with Jardi warnpa, Yawulyu, and other public versions of high Warlpiri ceremony. As Steven Wanta Jampijinpa Patrick and Jennifer Biddle model (2018), Milpirri demonstrates embodied capacities of hip-hop to activate primary links between country, person and place; re-animating vulnerable place-based forms of knowledge and experience. This paper points to the gap in research needed to understand the vital role of hip-hop specifically in Milpirri, and more generally in Indigenous futures globally. What are the enduring capacities and/or limitations of hip-hop as a vehicle for Aboriginal heritage?

That Wanji-wanji corroboree

Myfany Turpin (University of Sydney); Jason Gibson (Deakin University)

Indigenous Australian culture has many different kinds of ceremonies, including entertainment ceremonies. Early colonists adopted the term 'corroboree', based on a word from the Sydney region, for such ceremonies. Like folk songs, these traditions traversed political, ethnic and linguistic divides, despite being sung in a foreign tongue. 'Wanji-wanji' was one such ceremony which was known across the western half of Australia. The earliest reference to its performance dates back to the 1850s, and the ethnographer Daisy Bates witnessed the 'travelling dance' on the South Australian coast in 1913 (Bates 1938). The earliest known audio recording of it was made in 1954, close to 2,000kms away, at Roebourne on the Western Australian coast. Custodianship and the geographic origins of the ceremony are unknown. Bates suggests an origin in the north-west of the country and musically and textually it resembles ceremonies of inland Australia. This paper also discusses contemporary 'rememberings' of the ceremony by senior men and women from across the western half of Australia, including many who recall related performances. As

approximately 100 singers and 'rememberers', spanning 25 language groups, have shared their memories and knowledge of this ceremony, we ask how and why traditions like Wanji-wanji became so widely known across such a vast region of Australia? Moreover, we describe the historical, socio-cultural settings of the period when ceremonies like this were popular, contextualising it with similar ceremonies such as the Molonga/Tjitjingalla, and show the importance of combined musical, linguistic and ethnographic analyses of Aboriginal ceremonies.

The value of documenting the dreamtime: designs and songs of the present, in the past, for the future

Megan Morais (University of Sydney)

This paper looks at a variety of values: the value of the ethnographer in the documentation of indigenous cultural and intellectual property; the intrinsic value of this documentation to the indigenous people themselves; and the benefits of archival documentation for revitalization of culture and self-esteem. The hypothesis is: the ethnographer is essential for the historical record of a rapidly changing culture. The ethnographer can provide an insight into the values expressed by the culture, through analysis of the research data. When the ethnographic materials are returned to the indigenous community, the people are given the autonomy to govern what happens to the documentation. The documentation of "facts" can help provide the ability to revitalize and practice one's culture. The recorded evidence can contribute to the self-esteem of individuals and of the community as a whole. The paper is based on fieldwork carried out in 1981-82 with the Warlpiri women in Willowra, N.T. The basis of discussion is the documentation of women's ceremonies, and the return of the data many years later to the indigenous community. Aspects of Warlpiri women's ceremonies, including recordings of songs and photos of designs, provide an audiovisual component to the presentation. The role of the ethnographer in the past, and the potential outcome of the ethnographic data, indicates there is much to be valued in the documentation of indigenous cultural and intellectual heritage.

Songs as Indigenous voices in a globalised world

Georgia Curran (University of Sydney); Otto Jungarrayi Sims (Warlukurlangu Artists)

For Warlpiri people living in settlements across the Tanami desert of Central Australia, songs and their associated cultural knowledge have been passed down through many generations in ceremonial contexts which incorporate music, dance, body designs, ritualised movements and surrounding social contexts. Performance of songs carry forward complex forms of inter-related cultural knowledge, including stories of Dreaming ancestors, features of the landscape, ecological knowledge of country and intimate social relationships amongst Warlpiri people. The last few decades have seen shifts away from traditional systems of exchange towards presentational modes that forge connections to non-Indigenous and inter-Indigenous audiences (Dussart 2004, 254). Through these shifting contexts, songs remain as mechanisms for forging social interconnections and passing down valued cultural knowledge and practices. With multi-media examples, this paper discusses several recent performances of public genres of Warlpiri song. These performances are about keeping stories strong in a time when the world is changing really rapidly and promote greater understanding of Indigenous lives in broader, mainstream Australian and international contexts.

Documenting sung stories in Lihir: a genre, a community, a mine

Kirsty Gillespie (Queensland Museum/James Cook University)

In the Lihir Islands of Papua New Guinea there is a form of storytelling known as pil, where a fictional narrative is punctuated by recurring song. The practice of telling pil has been identified by the people of Lihir as a tradition under threat by recent social change—change that has been accelerated by the introduction of gold mining in the islands in the mid-1990s. This perceived threat has resulted in the pil genre being included in the Lihir Cultural Heritage Plan as something to be safeguarded through documentation and transmission. In this paper I share this narrative form, reflecting on the role of song in the stories by examining a few key examples. I present a recent documentation project for pil which has resulted in the newly-published bilingual collection entitled *Pil: Ancestral Stories of the Lihir Islands*; I discuss the process of putting the book together and some of the challenges. Finally, in acknowledging that a primary funding source for this work on Lihir has come from the mining company itself, I reflect on this research partnership with industry and what this means for the documentation, promotion and very viability of Lihir performance traditions now and to come.

16:15-18:00

A genre in decline? Teo Chew opera in Western Sydney

Nicholas Ng (Western Sydney University)

Located in the heart of Western Sydney, the Australian Chinese Teo Chew Association (ACTCA) is a meeting

place for diasporic Chinese hailing from Laos, Cambodia, Vietnam, Mainland China and other Southeast Asian countries. Their common link is the Teo Chew/Chaozhou language and culture, which originates in the locality of Teo Swa/Chaoshan in present-day Guangdong Province. Since the late 1990s, Sydney-siders of Teo Chew descent have gathered regularly to celebrate a common ethno-specific identity. In a large Chinese-style building complete with a traditional archway, community members partake in activities such as karaoke nights, ballroom dancing classes, kung fu and lion dance training, chess tournaments, and most significantly, Teo Chew opera. Arias and instrumental suites from various operatic classics are rehearsed on a weekly basis by a core group of predominantly elderly musicians. They are joined by professional artists invited from mainland China in large-scale productions hosted annually by the association. Although most synonymous with Teo Chew culture and seemingly popular in other diasporic communities, this classical art form is steadily losing currency, particularly amongst the younger Teo Chew population. Despite local patronage, it seems likely that the genre will survive for only as long as the current exponents are able to sustain it. This paper draws on fieldwork conducted from 2004 to address issues of language, transmission and other factors contributing to the gradual decline of Teo Chew opera in Western Sydney. Possible methods for sustainability are also discussed, with a case study involving Sydney Conservatorium's Chinese Music Ensemble.

"Shake it and dance!" Portuguese burgher identity (and) performance

Mahesh Radhakrishnan (Australian National University)

Portuguese Burghers are a minority ethnic community in Sri Lanka who speak an endangered creole language, Sri Lanka Portuguese and practice specific performance traditions. This paper explores the way Portuguese Burgher identities are articulated in practices and discourse about their performance traditions. Of particular focus will be a syncretic quadrille dance known as the *káfriinha*. This dance has a high level of cultural salience for Portuguese Burghers both as a prominent expression of their own identity and as an important social dance which is embedded in the proceedings of wedding celebrations and other formal events. Strongly held notions about the *káfriinha* including how it is danced, by whom and in what clothing, as well as its link to ideas about Portuguese identity both within and outside the community are revealing of issues relating to the politics of culture, preservationism and hybridity. I will draw on ethnographic observations relating to the Portuguese Burgher *káfriinha*, including movement, music, sung text and discourse about it by participants, as well as relevant historical perspectives to paint a picture of how Portuguese Burgher identity is expressed and performed through their dance.

P11 Drinking from the same well - the value of anthropology in the study of public health

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

Slatyer room (N2011), R.N Robertson Building: Mon 2nd Dec, 15:30-17:15

This panel addresses the interdisciplinary practices of anthropology and public health, and the creation of new ways of thinking about health and wellbeing in the form of a One Health approach (transdisciplinary exploration of the human, animal, ecosystem interface).

15:30-17:15

'I can't say there's nothing good about it': calling for value pluralism in understandings of people who use drugs

Samuel Brookfield (University of Queensland)

In Queensland over the last ten years harmful methamphetamine use has escalated dramatically, and long-term relapse rates for methamphetamine users entering treatment remain high. Methamphetamine use occurs in a complex social environment and is frequently demonised as antithetical to the values and norms of society. Drug users attempting to reduce or control their use must navigate a complex transition between the dynamic assemblages of 'addiction' and 'recovery.' An ethnographic approach is essential for providing detailed and accurate descriptions of these highly social processes. This paper presents the results of an eight-month ethnographic research project with methamphetamine users. Using a combination of in-depth qualitative interviews and ethnographic observation, the researcher has accompanied participants as they visit doctors, counsellors, friends and relatives, enter residential rehabilitation, undergo court proceedings, move house, become homeless, look after their children, argue with their partners, and experience relapse, withdrawals, and multiple recovery attempts. By attending to the narratives drug users use to order and interpret their experiences, in dialogue with relatives, clinicians, and representatives of the state, this paper will discuss the ways in which drug use is constructed as a deviant moral failing, a narrative that users then internalise and reproduce in their accounts. These findings will be placed within the theoretical perspective

of 'counterpublic health', calling for a disruption of the hegemonic behavioural norms implicit in fields of mental health and public health, and for a more pluralistic vision of value when considering health and citizenship.

Above and beyond the scope of intervention: one health, public health, veterinary health and values in and of anthropology

Cynthia Hunter (University of Sydney)

This presentation explores the outcomes of sociocultural studies of local communities' relations with their animals in Eastern Indonesia and Timor Leste. The animals are chickens and pigs. Both types of animals are kept domestically for consumption, trading and pigs in Timor Leste, for ceremonial purposes. Human health issues revolve around nutrition or lack of, and the zoonotic diseases and ramifications that may exist if animal health and nutrition is compromised. Development and intervention projects often view these issues from narrow perspectives of economy or efficacy that aim to provide 'fill the gap' knowledge of animal husbandry or human nutrition education programs as well as veterinary vaccination programs. There is a failure to accommodate, address or understand the communities' meanings and explanations of why these animals are deeply culturally embedded in everyday life. Anthropological studies value these local communities explanations and if conducted prior to the introduction of intervention or development provide valuable information that can be utilized in the design and implementation of subsequent interventions. In order for One Health to fully respond to its public health, human and animal health dimensions it is required to value anthropological research and methods in interdisciplinary health endeavours.

Global health & the 'oxymoron of sustainable development': implications for indigenous communities

Debbi Long (University of Newcastle)

In a review of Jeffery Sachs' influential volume 'The Age of Sustainable Development', James H. Brown argues (as many have before him) that the concept of 'Sustainable Development', central to the UN SDG agenda (Sustainable Development Goals 2015-2030), is a contradiction in terms. Although the seventeen goals in the SDGs were framed to interact with each other, the inherent tension between economic growth and sustainable development results in a number of awkward compromises. As is so often the case in 'global health' discussions, the needs of global indigenous communities are siloed, overlooked, ignored, compromised and/or threatened. This paper explores the implications for indigenous health of this foundational flaw in the logic of the SDGs, including issues of environmental damage, displacement, food supply and nutritional health, exploring insights offered by a One Health approach.

P12 The underground panel

Convenors: Yasmine Musharbash (Australian National University); Sophie Creighton (Aboriginal Areas Protection Authority)

Slatyer room (N2011), R.N Robertson Building: Wed 4th Dec, 09:00-10:45, 14:00-15:45

This panel explores the materialities, socialities, and meanings of the underground through ethnographies of what lies beneath the surface: from actual or symbolic roots, tunnels, and networks via subterranean resources, excavation and fracking, to subterrestrial dreamings, monsters, and hell.

09:00-10:45

What lives beneath: monsters, ancestors and underground people

Alison Dundon (University of Adelaide)

In the Western Province of Papua New Guinea, a community of people live underground in a world of plenty characterised by social harmony and ancient power. Aside from the latter, their environment, practices and lifestyle mirror the villages, swamps, and islands above the surface. These 'underground people' speak Gogodala, a dialect also spoken by the villagers on the surface and communicate with those living above through dreams. In this world, the underground is a dynamic, breathing, living space, redolent with ancestral power and ability. Here, rapid movement is enabled through a series of tunnels or pathways, only open to those either living underground or creatures referred to as Monsters, who access these tunnels through the waterways on the surface. Monsters use the tunnels and other underground spaces to move at great speed between places on the surface. Ancestors also move in and out of these underground spaces, connecting these with elaborate networks of underground passages and places outside of this underground world. In this paper, I explore what/ who lives and travels beneath the surface of Gogodala villages; charting some central spaces and beings moving around and through, as well as living, underground. I also note the intimacy of relations between this underground world and people who live above, inextricably linked through actions, relations and movement.

Habitation as excavation: dwelling with tapu in mid-19th century Taranaki

Jeffrey Sissons (Victoria University, Wellington)

Tim Ingold, ever the romantic, has defined anthropology as the study of 'human becoming as they unfold in the weave of the world'. However, in my current research into Maori engagements with Christianity in Taranaki I have found only human struggles to dwell. Christian converts did not simply 'become' in a world that was woven like a basket but, instead, they struggled to dwell in a landscape that had, in parts, become lethal. Because the tapu remains of an earlier mode of habitation lay hidden beneath the ground, safe habitation in mid-19th century Taranaki required excavation. In this paper I describe the struggle of Maori Christians in Taranaki to dwell with and against tapu, focussing on the excavation of wahi tapu (sacred groves where pre-Christian rituals had been performed) and the unearthing of mauri (talismans) from abandoned pa (fortified settlements) in the 1850s. I argue that this engagement with underground forces was central to the building of a political movement for independence in a context of colonial occupation.

Subterranean powers in rural Bhutan: how the cosmologies beneath shape the structures above?

Kelzang Tashi (Australian National University)

The explosion in the construction activities on the surface has led to the revival of the significance of what lies underneath the ground. The realm below is conceived as the unsoiled domain of the supernatural beings who in turn are considered not only as the original but fortune-giving owners of the land to the extent that without their prior permission, Bhutanese refrain from any action that would inflict harm on them or desecralize their abodes. Such conceptions are expressed through obligatory rituals, which are all oriented towards seeking their approval and, by extension antecede the laying of the cornerstone. Drawing on my fieldwork in Zhemgang, Bhutan, this paper will examine the values of subterranean beings in general and serpent beings (naga) in particular in the context of rural villages where they are sought for wealth and ritually cajoled to be domiciled in a small structure constructed next to their houses. In doing so, I explore various classes of serpent beings with uneven powers and attributes, and their relations and values to the people who worship them. Against the backdrop of hallowed intimacy, I ask why the nagas that are deemed to be wealthy are wooable only by the rich people while the poor nagas can be ignored, avoided and chased away from their environs? Finally, by focusing on the idea of wealthy and indigent nagas, I will analyse how the subterranean beings occupying the underground spaces reflect and perpetuate the socioeconomic fractality of the humans above.

Rising up: representations of water serpent beings in contemporary indigenous activism

Veronica Strang (Durham University)

In medieval Europe, Christian saints embarked upon an orgy of serpent slaying in their determination to extinguish the 'heretical' beliefs of nature religions and consign their deities to Hell. In the colonial era, settlers in Oceania, Africa and Asia sought to repress local beliefs in non-human deities, including the serpentine beings that, for many indigenous communities, manifested the elemental and creative powers of waters held within and beneath the land. In both cases, worldviews valorising reciprocal human-environmental relations and deep attachments to place were forced underground by patriarchal religions extolling human dominion over 'nature', establishing the authority of an all-powerful male deity, and imposing instrumentally coercive relationships with non-human beings and environments. Today, as indigenous communities seek to reclaim their rights to land and water, and to critique the unsustainable lifeways of larger societies, many are making use of representations of their traditional water serpent beings. These powerful generative figures readily encapsulate and express the vitality of indigenous peoples, and their cultural ideas and values. Thus in New Zealand, taniwha arise in debates about water ownership and management; in Australia, the Rainbow Serpent resurfaces in efforts to articulate Aboriginal worldviews; in Europe, the Welsh dragon is summoned up to express a vision of Celtic identity and pre-Christian lifeways. Drawing on extensive comparative research examining water serpent beings in multiple cultural and historical contexts, this paper considers how serpentine stories and images are presented to empower indigenous uprisings and promote alternate values about human-non-human relations.

A Hamtai imaginarium

John Burton (Pacific Social Mapping Pty Ltd)

The speakers of the Hamtai language of the Aseki-Menyamya and Bulolo Districts of Papua New Guinea have no single account of the creation of the world, but a myriad of micro accounts in which an ancestor of each narrator meets a First Explorer – usually an Australian or German gold prospector, the Administrator of German New Guinea himself, or an 'Australian High Commissioner'. The First Explorer, despite not speaking Hamtai language, recognises the narrator's ancestor dominion over the land as far as the eye can see and what is underneath it. Unfortunately, his photographic proof and his map have been hidden in Canberra or Canada or Germany for many years, which explains why the narrator and his group still live in a remote and underdeveloped area.

The accounts take the form of oral history, handwritten manuscripts, type-written and word-processed documents and letters, to collectively form an Imaginarium of the Hamtai world. What lies beneath is both sacred and secret, but it is imaginable and accessible in mystical ways: in dreams, by shamans, and in modern times by exploration geologists. Mining companies have (obviously) come to the Hamtai land to reveal what lies below: riches that will at last be shared with the owners of the land.

The paper discusses what Hamtai speakers insist is of value, as revealed by their own accounts, what is missing, and what contemporary Papua New Guineans and, indeed, anthropologists might learn from them.

14:00-15:45

Fracking the underground: heritage, tradition and resource contests

Maddison Clarey (University of Queensland)

On the 27th of March 2018 the independent Scientific Inquiry into Hydraulic Fracturing of Onshore Unconventional Reservoirs in the Northern Territory released its final report, informed by almost 1300 submissions from a wide range of community groups, resource extraction companies, Aboriginal communities and individuals. The report contains 135 recommendations that, if implemented, are intended to reduce the environmental, social, health, cultural and economic risks to an acceptable level. The recommendation of significance to this thesis is 11.3 of the Aboriginal People and their Culture chapter, in which the Inquiry recommends that, 'the Sacred Sites Act be amended to protect all sub-surface feature of a sacred site'. A database of the submission data was created, categorising all submissions based on demographic information such as individual or types of corporations and their place of residence, as well as references to indigeneity and the underground. The data was analysed in order to understand the tangible or intangible nature of the heritage addressed in the report, how those ideas are expressed, and how they differ between indigenous and non-indigenous submissions. Despite indigenous submissions representing less than 4% of the total database, the cultural consideration throughout the inquiry process suggests an intercultural space between indigenous and non-indigenous people in the Northern Territory and that the significance of underground heritage in Australian Aboriginal culture meaningfully affects resource contestation with non-indigenous parties.

The sacred underground: subterranean narratives of Aboriginal sacred sites in the context of fracking and other development in the NT

Sophie Creighton (Aboriginal Areas Protection Authority)

This paper considers 'the underground' in the context of the recent Scientific Enquiry into Hydraulic Fracturing in the Northern Territory (March 2018). What lies beneath the earth's surface has been calculated and documented from a scientific, resource and environmental perspective using many new technologies. For anthropologists working with Aboriginal people of the Northern Territory to protect cultural heritage, including sacred sites, understanding what lies beneath the earth's surface entails learning from Aboriginal custodians of the land, the information maintained in the contemporary telling of ancestral narratives in accordance with Aboriginal tradition. Such narratives, and associated songs and paintings recount the submerging and emerging creative forces in subterranean and surface adventures and misadventures of the ancestral figures who created the earth, its people and the laws that govern the relationship between kin groups and the land. The convergence of Aboriginal knowledge of sacred site features, such as ochre, mineral deposits, water bodies and the resource targets in the Territory is considered by some to be uncanny. This paper will consider convergence and discord in subterranean narratives and will consider how Aboriginal knowledge of the underground invites alternate ways of understanding what lies beneath in the context of sacred site protection and resource extraction and other development in the Northern Territory.

Rocks, flavour, and value: geological mapping in the McLaren Vale wine region

William Skinner (University of Adelaide)

According to doctrines of terroir in wine, geology is agentive: rocks do things, and quality wine production is dependent on a complex relational matrix between geology, vine, climate and other physical factors, and cultural/technical interventions. In South Australia's McLaren Vale, the recent development of a regional 'Geology Map' has provided the basis for projects seeking to highlight links between geological 'place' and wine, including structured tasting programs designed to identify and promote specific winegrowing districts within the Vale (with potential for future legislation as 'subregions'). It has also been deployed as a significant tool in the response of local farmers and residents to ongoing threats of land rezoning, subdivision and suburban development stemming from McLaren Vale's location on Adelaide's metropolitan fringe. The Geology Map serves to 'surface' the subterranean, bringing rocks, soils, and geological strata

into visible focus and thus setting an agenda that privileges a heterotopic and agentic underground as a source and driver of value. Identifying particular geologies as 'special' and 'unique', the map offers a corrective against the totalizing space of surveyors and land developers, encouraging people to consider the diverse productive potentials of the land beneath their feet. Yet it also provides potential for division as producers may seek monopoly rent values based their own 'favourable' geologies. As the product of a specific interplay of capital interests and scientific technologies, inclusions and omissions, the map is not neutral but an instrument aimed towards a particular construction of space, privileging and highlighting certain elements of landscape.

On hollowed ground

Ute Eickelkamp (University of Sydney)

Memorialising its dense industrial infrastructure as cultural heritage, Germany's Ruhr District is trying to reinvent itself in the name of a green and blue future. A massive image overhaul has accompanied the slow exit from coal and the creation of a restored landscape at once 'wild' and civilized. However, ecological remediation that opens up and repurposes large areas of the former coal industry to the public is a surface phenomenon that remains overshadowed by so-called 'burdens of eternity'. Thousands of kilometres of mining shafts and tunnels and hundreds of thousands of holes in the ground have made the region sink by 25 metres, meaning that rising groundwater levels need to be pumped off in perpetuity. Here, the future is, literally, built on hollowed ground. This paper asks, what might be the existential ramifications of such a life-space? Mobilising a psychoanalytic of the hollow and consociates such as shallowness, depth and solidity, this is an exploration of the physiognomy of hollowed ground as metaphor and lived experience.

The materialities of radiation

Shiori Shakuto (National University of Singapore)

This paper considers the materialities and the gender of radiation. On 11 March 2011, the great earthquake shook Northern Japan. The area was soon swept away by one of the largest Tsunami that the region has ever seen. A few days later, Fukushima Daiichi nuclear plant experienced meltdowns. The government swiftly announced that the situation was under control. Social media, however, was filled with warnings about the threat of radiation exposure. Because radiation is hidden underneath the ground and its long-term effects on health not known, there is no way to adjudicate the difference between the two discourses. In moments of uncertainty, women often bear the blame for any misfortune which arises from that uncertainty. Under the masculinist state's policy of reconstruction, concerns over radiation levels were labelled as feminine, hysterical and antiscientific. The prohibitory nature of public discussion had led some Japanese families to evacuate overseas and to consider permanently leaving Japan. Some of them have built digital networks of citizen groups against radiation. Based on my fieldwork with some overseas evacuees, this paper explores how the materialities of radiation unsettle the boundaries between rational and hysterical, ground and digital, risk and safety and ultimately, heaven and hell.

P14 Anthropology and the labour theory of value: history, present and future

Convenors: Luis Angosto-Ferrandez (University of Sydney); Geir Henning Presterudstuen (Western Sydney University)

Discussants: Fiona McCormack (Waikato) and David Pedersen (UC San Diego)

STB 1, Science Teaching Building: Tue 3rd Dec, 09:00-10:45, 14:00-15:45

This panel seeks contributions that engage the labour theory of value from anthropological perspectives and create grounds to discuss the extent to which the study of human behaviour and cultural production can benefit from a such a universalist theory.

09:00-10:45

From wealth to values: capitalist crisis and unfinished subjectivity

David Pedersen (University of California, San Diego)

This paper traces how the concept of 'values' developed in relation to varied understandings of capitalist wealth, including the perspective that 'value' is the dominant form that wealth takes within capitalist relations. Rather than seek after a 'unified theory of value/s' as many anthropologists have proposed, this paper examines how and why 'value' and 'values' developed as relatively separate and distinct objects of study. The paper situates the category 'values' within the broader development and spread of 'culture' as a concept.

A critical marxist perspective on Aboriginal knowledge, value and alienation

Michael O'Kane (First Nations Legal and Research Services)

Governments in south eastern Australia are beginning to use Aboriginal knowledge in their environmental management policies and, in doing so, are re-valuing (or re-evaluating) Aboriginal people as potential assets (or creators of profit through the practice of cultural knowledge). In this moment, governments again have the capacity to exploit Aboriginal labour value in concert with their exploitation of Aboriginal land. This is not unwelcomed in Aboriginal communities as it represents a greater degree of land control than has been possible since the advent of colonisation. Examining three Victorian Government policy initiatives in 2018 which utilised Aboriginal led knowledge groups and cultural practitioners, this paper argues that Marx's theory of labour value and alienation offers an important perspective from which to record and describe this process.

Cultural labour, uneven development and rent-capture: connecting ethnographies of tourism in Venezuela and Chile

Luis Angosto-Ferrandez (University of Sydney)

In this paper I draw from ethnographic fieldwork in southern Venezuela (Gran Sabana) and Chile (Araucanía) to analyse causes and effects of the expansion of tourist activities in indigenous territories. I engage classical debates on the labour theory of value to ground this analysis, resorting to Marxian contributions in order to generate new conceptual tools. Engagement with those theoretical contributions is combined with a discussion of the way in which theories of uneven development and rent-capture can facilitate our understanding of why tourism has become a common (and expanding) phenomenon in indigenous territories.

I will approach my ethnographic material through those theoretical prisms, aiming to explain how tourism affects cultural production and social relations in the locations where I have undertaken fieldwork, and how the concept of "cultural labour" might contribute to support such explanation.

Value, labour and nature in a climate crisis

Penny Mcall Howard (University of Sydney)

The current climate crisis has led to significant debates within anthropology and more broadly about how to theorise the relationship between humans and nature with the aim of addressing this crisis. Some have argued that theory and research must take a 'post human' approach, and that Marxism should be rejected for its dualism and for devaluing nature. In contrast, this paper argues that theory and research must include robust analysis and critique of human actions, including human creations such as capitalism and value. Drawing on Andreas Malm's work, the paper reviews of Marx's analysis of human labour and systems of exploitation, and questions assumptions about the supposed dualism of Marxist analysis. The labour theory of value can contribute to analysis of how capitalism excludes nature from its value systems. The paper concludes by arguing that an analysis of labour and its exploitation can provide fertile and useful ground for anthropological analysis of humans and nature in a time of multiple ecological crises.

Creative trading and unruly commodities: the informal economy of Fiji's squatter settlements

Geir Henning Presterudstuen (Western Sydney University)

In this paper I trace the human economy of informal urban settlements in Fiji. Drawing upon ongoing ethnographic fieldwork in the peri-urban edge-lands outside Fiji's largest commercial centres my discussion analyzes the everyday economic strategies squatters employ in order to make a living and survive on the fringe of the market economy. I am particularly interested in how local understandings of key theoretical concepts such as value, labour and commodification at once inform and are articulated through various forms of informal economic activities - from commodity trade, gambling and cash crops to usury, hawking and hustling - in the heterogeneous, rapidly changing, and unstable context of squatter settlements. More broadly I use this particular study to reflect on how research data on the quotidian economic practice of those who are most highly motivated to effect change can be operationalized politically and inform social justice discourses about urban poverty in Fiji and beyond.

14:00-15:45

Unfolding capitalist regime in Bangladesh: explorations of value(s)

Mohammad Tareq Hasan (University of Dhaka)

My research focuses on Bangladesh and reflects on its distinct linkages with the global process of capitalism. By interweaving theory and evidence throughout the narratives, I will challenge conceptualisations of capitalism in general, as abstract dis-embedded realities. Here, I will elaborate on why an extreme

universalistic approach (such as the universal logic that propels capital and capitalism, explaining every social relation in light of class, and understanding objective structures for expanded wealth accumulation) or a vernacular approach (evading global processes) will lead to only a partial understanding of the condition of human existence. The study of capitalism in Bangladesh revealed that unfreedom, exploitation, and social oppression interplay in complex ways, which remain out of focus in debates on industrial transition. Capitalism alone does not reproduce the social that regulates the social conduct of people. Rather, we must consider what humans try to achieve in life through the things they do in social settings - which is open rather than closed or static. For instance, people (in Bangladesh) work to become higher valued persons by the measure of the social values reinforced by Islam, kinship relationality, and patriarchy. These values regulate the relations between family and the larger community as well as help structure the labour process in the factory. Therefore, I will highlight how the human subject, i.e. the worker in the factory, lived in the given place and time (inside and outside the factory) that has been incorporated in the cycle of the global capital accumulation process.

Ya:n gurrupan ('just giving'): critically reconsidering value vis-à-vis Sahlins' scheme of reciprocities

Bree Blakeman (Australian National University)

It is conceptually difficult to talk about value in the absence of reciprocal exchange relations. While the former has been the subject of a great deal of debate and theorising the latter has received comparatively little critical attention. This paper draws upon ethnographic fieldwork from northeast Arnhem Land to critically consider the relationship between anthropological notions of value and associated frameworks of reciprocal exchange. I employ Sahlins' scheme of reciprocities (1974) and Graeber's slight recasting of this scheme (2001) as a template for classic and current thinking in this regard. As the Yolngu material shows, there are significant limitations to this scheme; there is a clear evaluative mismatch between the alignment of empirically observable material criteria with the moral and political dimensions of exchange. I argue that we need to pull apart the various dimensions of exchange - material, social and moral - if we are to do justice to the way different cultural groups conceive of value as meaningful action. Doing so does a few important things. It allows us to ask if the material dimension is the ultimate determinant of value in each ethnographic case (rather than assuming). It accommodates further potential diversity as regards the alignment of these dimensions of exchange, and, in doing so affords a great deal more ethnographic and theoretical nuance. Among other things it allows us, for example, to more carefully consider the affective dimension of value and exchange.

Big Data won't feed the world: international development, immaterial labour, and the new digital imperialism

David Giles (Deakin University); Victoria Stead (Deakin University)

Big Data seems to hold out Big Promises for the global food system. The term, and the technocratic apparatus it denotes, are increasingly wielded in millenarian style by acolytes of both international development and global agribusiness. In the face of looming environmental crises and a swelling global population, the "digital revolution" is pitched as a technical solution for global hunger, promising greater harvests and greater returns. In this paper, we interrogate some of the implications of these imagined futures, the digitised mode of agricultural production they underwrite, and the reconfigurations of power, value, and immaterial labour that unfold from it. We argue that they articulate the realms of international development and smallholder agriculture in the Global South with an ongoing digital reorganisation of global capitalism, integrating farmers into global markets and informational value chains and profoundly transforming human-environment relations and knowledges in the process. We locate this reorganisation within a long history of crises and spatio-technical fixes for capital accumulation. The rhetoric of Big Data and its applications within global food systems therefore both reproduce earlier logics of primitive accumulation and colonial biopolitics, and extend them into new configurations of digital imperialism and informational or immaterial labour that, we suggest, express mutations in the nature of capitalist value itself as it is retooled for the Anthropocene era. In this way Big Data portends novel forms of dispossession that are at once material and immaterial.

Discussant: anthropology and the labour theory of value

Fiona McCormack (University of Waikato)

This panel seeks contributions from anthropologists who examine and discuss the ways in which capitalism shapes and is shaped by human sociality. Within this general frame of analysis we are particularly interested in papers that engage the labour theory of value from anthropological perspectives. We expect contributions that, from different angles, create grounds to discuss the extent to which the study of human behaviour and cultural production can benefit from a such a universalist theory. We welcome papers backed by ethnographic work, but also presentations with a focus on methodological questions:

what does anthropology do with the labour theory of value? What type of ethnography pairs well with the labour theory of value? If theory always informs ethnographic work, what benefit can anthropologists obtain from their knowledge about the labour theory of value and the questions this theory enabled us to explore? In this panel we are also interested in papers oriented towards other forms of theoretical (not necessarily methodological) reflection, and on any form of anthropological intervention tackles ongoing debates around the creation of value in contemporary capitalism.

P15 Values of time, times of value

Convenors: Michael Edwards (University of Cambridge); Nikita Simpson (London School of Economics)

Discussant: Karen Sykes (University of Manchester)

Evolution (C201), R.N Robertson Building: Tue 3rd Dec, 09:00-10:45, 14:00-15:45

This panel explores the relationship between values and time by drawing ethnographic attention to multiple ways in which values are realised, reformulated, or resisted through people's experience and reckoning of time.

09:00-10:45

"This is a gift from God, this is a human life"; unexpected pregnancy and women's negotiation of values in Manila

Daniel Tranter-Santoso (Macquarie University)

For young, unmarried Manileñan women, the cessation of menstruation is often the earliest indication of pregnancy. This disruption of regular bodily temporality sparks a moral crisis characterised by shame, ambiguity, joy, and uncertainty. By examining women's narrative accounts of this continually unfolding temporal drama, this paper engages with Michael Lambek's (2013) sketch of an anthropological theory of value which proposes action (doing) and production (making) as two modes of the human generation of value. Not so much as a provocation but rather as a further probing of this theory, I suggest that the generation of human life, that which is of ultimate value in the Manileñan lifeworld, does not necessarily fall neatly into either category. I demonstrate this by exploring women's descriptions of bodily temporal experience, with reference to various phenomenological accounts of pregnancy, but primarily Iris Marion Young's (1990) treatise on pregnant embodiment. The main thrust of this argument lies in the assertion that pregnancy is in part characterised by a split temporality; women are caught in what Young calls "a dialectic of waiting and doing". Here, pregnancy is an ambiguous affair, something the woman is doing, and which is simultaneously happening to her. I will attempt to show this through ethnographic descriptions of my interlocutors' coming to terms with and embracing their pregnancies, moving out of the crisis of values which defined their early pregnancy.

On time and value in de-extinction efforts: the afterlife of thylacines

Katie Glaskin (University of Western Australia)

Scientific efforts to clone extinct animals through the extraction of DNA from remnant museum specimens raise a number of ethical issues involving competing questions of value. What is being prioritized in such efforts - is it the animal or the species, the scientific or the economic, or is it the idea of de-extinction as a uniquely human capacity to subvert linear and genetic notions of time? Drawing on scientific efforts to clone the thylacine, this paper considers the notion of de-extinction through cloning as a particular form of exchange: one that involves the transfer of body parts, and that has the potential to extend species in time and space. This invites a conceptual analysis that links questions of time and value with anthropological discussions about partibility and personhood and activities that, in other contexts, might be described as 'sorcery' or 'magic'.

Time and units of exchange in Finland

Matti Erasaari (University of Helsinki)

This paper draws attention to the formation of the units of time used in establishing equivalences in Finland. More precisely, I look into the role of abstract clock time as "the quantitative aspect of labour as well as its inherent measure" (Marx 1859), but at the same time also as a malleable thing which can be bought, sold, or exchanged in various forms and measures. My ethnographic data comes from two case studies that concern time as a measure of value in Finland. The first one concerns a mutual help network known as the Helsinki Timebank, which continues to contest the Finnish Tax Administration's ruling over the taxation value of "banked" time. The second case concerns the neoliberal time accounting systems employed by the University of Helsinki; an accountants' "fiction" which nonetheless resembles the university employees' factual work times just closely enough to be a cause for upset, even worry for many. In both of these cases,

time is used as the basis of very different types of “exchanges” or trades, assumedly because of its precise measurability, but ultimately also because the abstract nature of time allows its deployment towards complete equivalence. Looking into such balance-driven employment of time, this paper takes inspiration from Bill Maurer’s (2005) call to engage with the “mathematical form of the equivalence function as a moral form”.

Pandemic potentials and retrospective repair

Holly High (Sydney University)

Outbreaks of infectious disease often provoke questions of “who/what is to blame?” and “what can be done?” Dominant liberal-democratic and biomedical answers frequently involve voluntarist models of human agency which imply a forward-looking temporal link between intent and act. In 2018, I was involved as a “chicken farmer” in an outbreak of H5N1 in Lao PDR while living in a rural village as part of my anthropological fieldwork. Reflecting on this experience shows how voluntarist models of agency structured my reactions to the outbreak, but were also motivated by sometimes inchoate fears and fantasies. Furthermore, my voluntarist model was not shared by important local government figures or my neighbours. My neighbours acted out what I call a relational-reparative approach. This approach was retrospective, taking outbreak as a demand to investigate how we had been relating to one another, to animals and to things. It conceived of agents as responsabilized by networks of entanglement. I suggest that the reparative-relational approach be considered as an inspiration for improved responses to infectious disease. The role for anthropology in outbreak situations that I demonstrate and argue for here is one where the anthropologist helps herself and others to learn from, rather than about, different world views.

Temporal ‘tension’: examining mental distress among adolescent girls in rural North India

Nikita Simpson (London School of Economics)

The present, for adolescents girls living in the Gaddi-speaking communities of the Indian Western Himalaya, is particularly fraught. The rapid advent of female literacy, internet connectivity and new forms of waged employment opens girls up to a future-focused form of time reckoning, oriented toward a Pan-Indian national imaginary. However, the eternal present of domestic labour in the Gaddi household, and strict expectations of propriety, leaves this future just beyond their reach. The temporal dissonance between hopeful future and eternal present maps onto a moral dissonance for adolescent girls between the productive values of modernity on one hand, and the reproductive values of community on the other. The social experience of such dissonance is marked by a great deal of frustration and mental distress, expressed through the idiom of ‘tension’, and often manifest in somatic illness, sexually deviant behaviour or spirit possession. This paper traces the stories of a number of adolescent girls who reckon with this dissonance. It explores their labour in/of time (Bear 2015) necessary to suture together divergent temporalities, and to strategically keep them apart. In examining their stories, I contend that time is hence an important heuristic for anthropologically framing mental distress, as it allows one to link a materialist analysis of changing political economy, with an ethical analysis of changing constellations of value.

14:00-15:45

Situating eudaimonia: traversing multiple conceptions of time and virtue in Southeastern Myanmar

Justine Chambers (Australian National University)

In Karen communities in southeastern Myanmar, children learn from a very young age that filial respect and gratitude are considered the highest moral values. For many people it is believed that children incur a debt of gratitude to their parents when they are born, a debt which is vital to understanding the basis of parent-child relationships. While all children are born indebted to their parents, daughters in particular bear a material responsibility to provide for the family unit and failure to fulfil this duty is considered demeritorious or immoral. Drawing from Ssorin-Chaikov’s (2017) understanding of modernity as made up of multiple temporalities, this paper explores the relations between different temporal registers that young Karen women inhabit in their attempts to live virtuous lives. MacIntyre’s (1981) theory of virtue ethics implies a degree of coherence in eudaimonic conceptions of the self, virtue and conceptions of human flourishing. However, to focus on a singular and coherent narrative of eudaimonic selfhood, overlooks the variety of everyday temporalities that people draw upon in their deliberations about how to pursue a virtuous life and indeed morality. Drawing from the lives of two young Plong Karen women, I argue that the ability to pursue a virtuous life cannot be reduced to singular understanding of time or indeed virtue. Directing our attention to the fragility embedded within young people’s efforts to transform themselves and the social and material spaces within which they live, I argue that pursuing virtuous lives depends crucially on traversing circumstances and temporalities that are often fraught, uncertain and can also lead to failure.

Blue collar time-scapes: a critical examination of pension eligibility age and the experiences of mature age bus drivers in Australia

Christine LaBond (Australian National University); Cathy Banwell (Australian National University); Tinh Doan (Australian National University); Lyndall Strazdins (Australian National University)

Assumptions about time, value, labour, and health coalesce in the policy decision to extend the pension eligibility age in Australia from 65 to 67 years. These additional two years in the labour force reflect a morally-laden neoliberal approach to time, which values time spent working over other uses of time. The extended pension eligibility age also reflects a neoliberal valuing of the individual, dependent on extended labour participation and economic productivity. Acknowledging the multiple, often incompatible ways in which time is conceptualised and experienced, we question the expectation of extending Australians' working lives. Drawing on interviews with 19 bus drivers in Western Australia, we illustrate that older workers in blue collar occupations experience chronic health conditions that not only limit their ability to maintain the "strict time-discipline" (May and Thrift 2001) required to remain in the workforce as they approach retirement, but also introduce demands on their time not accounted for in labour policy (including those required for the management of chronic health conditions). Poor health, and the multiple ways in which it constrains labour and time, fosters diverse, unequal, and uneven experiences of the final years of work for these blue collar workers, which may not allow them to meet the policy expectation to work until the age of 67. We further argue that by failing to allow for the long-term health effects of blue collar work, raising the pension age devalues industrial work histories and time spent in manual labour by ignoring its work-limiting effects on the body.

Maps to another modernity: riding the bus with Pentecostals in Yangon

Michael Edwards (University of Cambridge)

Pentecostal believers in Yangon, like their Buddhist neighbours, spend a lot of time on the bus, often stuck in traffic. Many of these buses are second-hand imports from South Korea, which frequently display route maps not for Yangon, but for Seoul. This paper sets off on one such journey with Pentecostals amidst Myanmar's fraught democratic transition, attending to the spatiotemporal dissonance between Yangon's congested streets and the sleek but faded renderings of Seoul's public transport network. To traverse these actual and imagined infrastructures simultaneously is to commute across the complex timescapes thrown up by Myanmar's promised transition - timescapes upon which Pentecostals seek to act, in consort with God, through a combination of voting and prayer that intertwines secular with messianic time. I discuss how, for these minority Christians, contrasting visions of modernity and progress are evaluated through a soteriology that maps personal onto national salvation, one in which the figure of a hyper-modern South Korea - as an apparent Christian nation - looms large. Recalling Weber's classic thesis, this figure stands in contrast to a not-yet-arrived Myanmar whose intransigent Buddhism, even in the face of two centuries of missionary effort, continues, for now, to hold it at an impasse, stuck like a bus idling in Yangon traffic.

Money and/as time travel: the "achronic pound" and the temporal politics of value

Chris Vasantkumar (Macquarie University)

In her recent novel, *The Psychology of Time Travel*, Kate Mascarenhas describes an alternate history in which time travel was discovered by a team of female scientists in the late 1960s and rapidly thereafter turned into a practice supported by an immense and secretive quasi-governmental bureaucracy. In the context of this state institution, time travelers were issued with money in the form of what Mascarenhas terms the "achronic pound" or "achron" for short, a form of money worth the same amount in whatever year a time traveller might visit. The figure of the achron highlights a central paradox concerning money's relationship to time: namely, while money is presented as timeless, in practice the value of currency is bound up intimately with particular temporalities. My proposed essay juxtaposes Mascarenhas' notion of the achron with so-called historical currency converters (which express the value of past currencies in "today's money") as a means of opening up a discussion of the relationship between money and time, with particular relevance to divergent modes of monetary signification in which the condition of notes alternately does or does not affect their ability to retain value. What in other words, can a consideration of the relationship between money and time tell us about the politics of wear vis a vis particular money objects and the cultural concepts and conventions of value which render them interpretable?

De-valued temporalities. Pregnant embodiment and female spirit mediumship, Dalit women in south India

Kalpana Ram (Macquarie University)

We all inhabit 'time knots', the term Chakrabarty employs to describe C.V Raman, Nobel Prize winning scientist from the 1930s, who took a ritual bath ahead of a solar eclipse. Chakrabarty would encourage us to similarly embrace the time knot and jettison the need to apply totalising principles such as rationalism

and progress to every aspect of our existence. The example has particular salience for the global south where the title of 'being modern' places vast regions of the world in the temporal and ontological limbo of forever 'being-developed'. But this scientist was able to comfortably respond to the question, saying "The Nobel prize? That was science, a solar eclipse is personal" (Provincialising Europe 2000:254). Such a comfort speaks of diverse and unequal sources of cultural capital within the so-called 'developing world'. Brahman male scientists in the early twentieth century had both caste and gender advantages to draw on – a caste habitus as 'traditional intellectuals', in the Gramscian sense, supported by the invisible labour of lower castes as well as Brahman women to prepare their ritual bath and pure vegetarian, elaborate meals. These questions of labour, power and visibility are therefore, simultaneously, forms of value that hierarchise forms of bodily engagement with the world. This comes into clear contrast if we compare it with the temporalities of two forms of bodily engagement that struggle to receive recognition within the values of a patriarchal and caste/class order. Both possession and pregnancy strain at the limits of received discourses, whether of temporality, or indeed, of experience itself. Yet both are frequently interconnected in Tamil country (south India), as a diagnosis for the inability of a woman to successfully establish herself as the mother of children, whether due to spontaneous abortions, failure to conceive, or even when it takes the form of the death of children in early infancy. Possession makes a woman something other than a woman, and as such can offer some relief from the alternative in such circumstances– the stigma of being less than a woman. For yet other women, possession offers a potential pathway into cultivating this affliction into a form of mediumship where they become goddesses dispensing existential justice. The paper attends not only to the ethnographic specificities of these forms of negotiation, but to ways in which the rarer phenomenon of possession and mediumship could illuminate more widely shared features of temporality in pregnant embodiment.

P16 The migration of value and the value of migration

Convenors: Sverre Molland (Australian National University); Gerhard Hoffstaedter (University of Queensland)

Discussant: Ana Dragojlovic (The University of Melbourne)

Jan Anderson (E101A), R.N Robertson Building: Wed 4th Dec, 09:00-10:45, 14:00-15:45

How do we value and engage the values associated with movement? How is migration generative of value in symbolic and material forms? In what ways do we value migration on methodological and epistemological grounds? The panel invites submissions that are theoretical, ethnographic or speculative.

09:00-10:45

Choosing one's priority: citizenship over career?

Antje Missbach (Monash University)

Mobility is a basic necessity for those who want to study others. Anthropologists have embraced temporary migration (ideally in should still spend 1 year in the field) as an essential ingredient of their methodological tool kit, ever since arm chair anthropology was denounced as insufficient and superficial. In order to keep mobile and thus be able to conduct ethnographic fieldwork, anthropologists also need time and funding, often more than other social scientists might require for similar studies. Time is limited due to teaching commitments and receiving grants is getting ever more competitive nowadays. So when the chance (funding and time) materializes, one has to make use of it. However, there are additional obstacles to mobility for some anthropologists. For example, Muslim anthropologists have been blocked from attending conferences in the US. Moreover, anthropologists who happen to have a migrant background themselves face impediments to their mobility, such as having to meet the residency requirements for the visa they are on that allows them to work legally at a university that is in a country which is not their country of citizenship. For those who aspire to convert their precarious migratory status as a temporary resident into a permanent citizen, residency requirements make intense fieldwork impossible. Based on auto-ethnographic experiences I will analyze the mobility impediments faced by non-Australian anthropologists in Australia.

"The Lord loves the gates of Zion*": value of Israeli migrant culture and people in Australian Jewish communities

Jennifer Creese (University of Queensland)

Jewish communities worldwide are home to many Israeli migrants, who leave Israel over security concerns, religious and political differences, or in search of an easier standard of living. Australia has an Israeli expatriate population of over 15,000, 1/10th in Queensland. In these Jewish communities, political and cultural ties to Israel are strong. They are staunchly Zionist in their politics and connected to Israel through tourism, family

and philanthropy. Israeli culture has also been highly valued within Australian Jewish communities since the early days of multiculturalism. Israeli food is upheld as quintessentially Jewish, Israeli dance and music are embraced, and images of Israel are prominent in the visual rhetoric of Australian Jewish institutions. However, this value is not extended to Israelis who migrate to Australia. Israelis are often cut off from the mainstream Jewish community, seen as exclusive and non-participatory by community members and leaders, denounced for their secular lifestyles and branded “complainers” and “freeloaders”. Many Israeli migrants also experience poverty and integration issues over language and employment restrictions, yet lack the support from the Australian Jewish community previous waves of Jewish migrants were given. In this paper, I draw on ethnographic fieldwork undertaken in Queensland to examine the differential values placed by members of the Australian Jewish community on migrant Israeli culture and people. I outline the prominence of Zionism and Israel in the identity, activities and material culture of Australian Jewish communities, and theorise the reasons behind the corresponding devaluation of Israeli migrants by their host communities.

The value of refugee background women's livelihoods through the lens of ethnography and entrepreneurship

Juliana Lobo de Queiroz (Swinburne University of Technology)

This paper is a reflection on the values associated to refugee background women's entrepreneurship. Refugees are not chosen under the economic logic of migration and therefore are considered to be a separate category of migration. Refugees are chosen because of legal obligations following humanitarian logic and should therefore be considered according to the forced circumstances of their movement. Studies on refugee entrepreneurship are creating evidence that rather than representing a burden or threat to host societies, as sometimes political discourses may imply, refugees are likely to make positive contributions to the economic life of host countries. The multidisciplinary field of refugee studies is rather policy focused and place much emphasis on the value of refugees to host societies. Alternatively, in this paper, I discuss the value entrepreneurship offers to refugee background women themselves. I present the findings of my multi-sited ethnographic research with refugee background women's entrepreneurs in Brazil and in Australia. I describe how refugee background women are coming up with their own solutions to livelihood issues, especially through informal economy. I then argue that women's income generating practices contain political value and can be interpreted as everyday acts of defiance to integration policies prescriptions, hence, restoring value to refugee women's political and biographical lives.

Different values of moving: migration and spiritual tourism

Cristina Rocha (Western Sydney University)

Here I will compare two large research projects on transnational movement between Australia and Brazil in order to show that movement may generate different kinds of symbolic and material value according to motivations and places of origin and arrival. The first research project is the globalisation of a NRM headed by the Brazilian faith healer John of God. In this project, I followed Australians going to see John of God in Brazil in search of healing – bodily, emotional, spiritual, of relationships, and the planet. Ultimately, their mobility is due to nostalgia for a pre-industrial world redolent of spirituality. The value of travelling is about connecting with the spiritual world, self-transformation, and turning back the clock – even if they do this using the latest technologies. The second project investigates the migration of young middle-class Brazilians to Australia. Since the early 21st century, they have arrived as international students in ever higher numbers (Brazil is among the top-five suppliers of students to Australia). Most are tertiary educated and enrol in English courses; many intend to migrate to this country. They travel in search of the opposite values. They seek the future: speaking English, becoming cosmopolitan, living in an industrialised society. In both cases, the value of mobility is deeply entwined with a power geometry in which the Global North is imagined as thoroughly industrialised and the site of the future, while the Global South lags behind as the site of the past in which all people are deeply spiritual.

What's so good about moving? Being, doing and living in motion

Gerhard Hoffstaedter (University of Queensland)

Movement is foundational to the anthropological project of writing about ‘them’ for ‘us’. The movement to the field has been challenged by broader mobility and the possibility to do fieldwork at home and online. In this paper I put into conversation my own movements to study anthropology and conduct research amongst refugees in Southeast Asia with the movements of one of my close interlocutors from the field. He is a former refugee who had to flee his homeland due to persecution and has been resettled. Much of our further mobility shares aspirations and opportunities afforded by movement over staying. Through case studies and personal reflection I attempt to theorise the value we attach to our moves and how people's hopes, values and the politics of containment and movement collide.

The symbolic value of anthropological research as affective labour in Tibetan diaspora patronage systems

Jennifer Rowe (University of Queensland)

Transnational migration is recognised by Tibetan diasporic subjects as facilitating various mobilities, encompassing possibilities for social, economic, cultural and political advancement. The role of patron-client relationships in mediating mobilities is an important field of enquiry in Tibetan Studies and Anthropology of Tibet. Rooted in historic traditions, contemporary sponsorship of individuals and institutions generates opportunities for education, support for monks' and nuns' spiritual practice, preservation of cultural traditions, and political advancements towards national autonomy. The "value of value" in this context is framed through both Buddhist ethics and secular norms, enabling varied interpretations of what constitutes patronage by Tibetans, potential sponsors (who are usually White/Western) and researchers. However, researchers' positionality within this system of value exchange is rarely explicitly considered. This paper situates research practice as labour within a moral economy of Tibetan patronage, examined through the researcher's geographic immobility and positionality as a white, educated, middle-class woman. Unable to obtain research permits for fieldwork abroad, the expanding Tibetan diaspora in Australia provides opportunities for engagement with local Tibetan communities. The research examined fields of encounter through which intercultural exchange is made possible. The findings reveal that acceptance of the researcher's presence may be mediated via what they can do with and for the community, signifying conversion of research activity into a productive means for advancing the community's agenda. Therefore, this paper demonstrates multifaceted understandings of how research activities constitute affective, moral and visibility labour as a means of generating knowledge about Tibetan culture, people and political agendas.

"From every tribe and nation": multiculturalism in Christian churches in suburban Melbourne

Natalie Swann (University of Melbourne)

This paper analyses everyday multiculturalism in Christian churches in suburban Melbourne. It focuses on how migrants recreate a sense of home in a new church setting. In particular, it explores how they prioritise the values they bring with them and open themselves up to new values through the migration process. Social science exhibits a tendency to limit studies to a particular ethnic group as a convenient way of limiting scope, which reinforces the assumption that ethnicity is people's primary organising principle. This is confounded by denominational commitment among migrants and the ensuing multicultural congregations this commitment can result in. In contrast, my project is a local Australian ethnography, not one oriented to people of a particular ethnic background.

I participated in worship at three churches in Preston, a middle ring suburb in the north of Melbourne; a multicultural Catholic congregation that worshiped in English, a multicultural Seventh-day Adventist congregation that worshiped in English, and an Arabic Baptist church that worshiped in Arabic and was home to people from a range of countries but mostly Iraq and Egypt. This project describes these multicultural churches and the intertwined lives and loves of people from different cultural backgrounds is uncommon in the literature. I consider the faith-full way in which my participants think about ethnicity and migration. While not always explicitly theologised, this tendency reflects a deeply-embedded 'theological disposition' that results from Christian liturgical formation. The effect of such formation raises tantalising questions about the moral valuation of the migration experience.

Hope, value and imaginings of future: shifting regimes of value in British child migration

Katja Uusihakala (University of Helsinki)

This paper examines a British child migration scheme - a project which sent and resettled select, white children from the UK to Southern Rhodesia between 1946 and 1962 - as an example for analyzing shifting regimes of value related to late colonial child migration. Regarded as "Imperial investments", the children were emigrated with the intention that their movement would both enable a better future for themselves, and secure the continuity and improvement of the racially segregated colonial regime. Considering migration as a symbol and an enactment of hope and faith in the future, as well as an act of despair and loss in the present (Pine 2014), the paper examines how ideas of hope, value and imaginings of future transform over the course of time. Locating the migrant children's histories into broader social and political formations and value regimes of which they are part, I focus on shifts in affective state processes at two specific historical moments and political contexts. I first consider the political and moral values at play in rationalizing and motivating the migration project as it was launched in the aftermath of the Second World War. Secondly, I examine the shifts in conceptions of what is good and morally desirable in a society at the moment of public denunciation of child migration in a state apology in 2010. From being represented as the embodiments of imperial hope and futurity, the child migrants are now depicted as symbols of loss and victims of failed and misguided state policies.

(E)valuing our ethnographic and comparative method. Reflections on fieldwork, methods and movement

Sverre Molland (Australian National University)

This paper examines the paradoxical role of movement and migration in anthropological practice. On the one hand, travel appears central to the discipline's methodology in the sense that fieldwork presupposes spatial movement to our field sites. Yet, the discipline's methodical arsenal remains wedded to notions of sedentary epistemologies: the "field" and participant observation require anthropologists to "be there", thereby privileging bounded Malinowskian slowness. At the same time, anthropological practice is also thought of as a comparative method which necessitates juxtaposing spatially dispersed social worlds. Hence, moving between cultural and social milieus enables anthropology's comparative method. However, comparative analysis typically either takes the form of contrasting textual material, or vacillating between "the field" and the production of texts "at home". This leaves the value of movement and migration ambiguous in terms of their methodological profit within ethnographic work. Drawing on my research on cross-border migration and migration governance this paper reflects on the vague and ambiguous status of movement and migration in anthropological research and the methodological possibilities and constraints they pose for our discipline. The paper suggests that making the role of movement and migration within multi-sited fieldwork explicit can have important methodological advantages as it helps clarify the comparative dimensions of ethnographic practice.

P17 Gender, sexuality and beyond: valuing queer anthropology

Convenors: Katherine Giunta (University of Sydney); Sophie Pezzutto (Australian National University)

Slatyer room (N2011), R.N Robertson Building: Thu 5th Dec, 09:00-10:45, 11:15-13:00

This panel seeks to provoke discussion on the value of queer anthropology. We invite papers which reflect on issues of gender, sexuality and beyond in queer, unorthodox or non-normative ways, with the aim of privileging otherwise marginalised voices, methods, and frameworks.

09:00-10:45

Valuing failure in queer anthropology

Jacob Grice (University of Sydney)

During my fieldwork, I witnessed participants creating spaces in which specific failures were both encouraged and required. Halberstam (2011) and Juul (2013) both speak about a similar phenomenon they term 'the art of failure'. The idea has many valid criticisms: Johnson (2015) critiques the ableism implicit within Halberstam's conclusion. They claim that there needs to be a more nuanced typology of failure that includes the distress caused by failure that isn't chosen (2015).

My participants were aware of engaging within a system that operated against their interests. They gamed the system whenever they could, reinvented their games and their worlds in their own image. Their failures granted them authenticity and relatability with each other. But failure also resulted in constant instability. Operating against hegemonic structures is difficult in a place like Sydney. They railed against the regulated place they claimed their home had become, even as they continually reconfigured public and private spaces where they continued to gather. Researching queer communities in one's home town is an exercise in queer failure. Even now, in the writing process, I fail to represent them as the people I currently know them as. I propose queer failure as a different way to be self-reflexive in anthropology. Evaluating something, at the most basic level, is commonly seen as weighing up its successes and failures. In this paper I'd like to trouble that dichotomy, draw on stories from my fieldwork in Sydney's Queer Gaming Communities, and in turn, value failure in queer anthropology.

'The fakest of them all': reflections on fame, friendship and ethnographic practice in the trans pornography industry

Sophie Pezzutto (Australian National University)

What can porn teach ethnographers about the ethics of ethnographic practice? Due to stigma and fame, many porn performers do not have friendships outside the sex industry. In addition to spending free time together and celebrating each other's birthdays, friends are always also colleagues with whom performers shoot pornos, network at awards shows, and compare their careers. As an ethnographer, similarly, most of my friendships in the field have been working relationships as good friends become key informants, informing my thesis. In an industry where the personal is almost always also the professional, many of my informants were acutely aware of the commodified aspects of my friendship with them. This paper is an exploration of my relationship with one of my main informants, a well-known transgender porn star in

Las Vegas, whose hyper-awareness to the commodification of various aspects of her life, clashed with my ethnographic mission to discover who she was behind her fame, ultimately culminating in a fight which made me seriously reflect on the nature, purpose, and ethics of ethnographic practice.

HIV pre-exposure prophylaxis, stigma and condomless sex: the experience of stigma among men who have sex with men using PrEP

Nathanael Wells (Monash University)

HIV pre-exposure prophylaxis (PrEP) is the use of antiretroviral therapy by HIV negative persons to prevent HIV infection. Large-scale, randomised control trials have shown PrEP to be an effective HIV prevention strategy, whether condoms are used during sex or not. PrEP uptake by men who have sex with men (MSM) has been accompanied by a concern that PrEP might negatively impact the use of condoms, an object that has been imbued with significant social, cultural, and moral capital from the earliest years of the HIV/AIDS epidemic. At one extreme, PrEP users have been portrayed as promiscuous, having a reckless disregard for their own health and that of others, as well as being either unable or unwilling to use condoms. These portrayals have been widely interpreted by many PrEP users as inherently stigmatising. At the same time, however, PrEP has been portrayed by some PrEP advocates and users as a superior form of HIV prevention than condoms. Alongside PrEP-related stigma, then, a stigmatisation of those who only use condoms to prevent HIV has also emerged. This paper draws on multi-sited fieldwork conducted in 2018 among MSM communities in Melbourne, Australia, as well as observations of the social media pages of two Australian-based PrEP advocacy groups. In this paper, I consider both the values underpinning PrEP-related stigma and how this stigma is experienced. I demonstrate that even as PrEP users have been stigmatised as high risk individuals, PrEP users have challenged this through discourses of PrEP's superiority as a harm-reduction strategy.

11:15-13:00

Queer values: on being femme in LGBTQIA+ Sydney

Katherine Giunta (University of Sydney)

To ask questions about femininities, queerness, and queer femininities is to consider questions of value, ethics and morality. Certain forms of femininities have been valued and devalued as more or less transgressive, queer or feminist within differently situated social and academic value regimes. The moral dimensions of femininities constantly shift across different temporal, sexual, gendered, classed and racialised contexts, and remain a central feature of queer and feminist lives, activisms and analyses. In this paper, I discuss the specific ways that queer femmes in Sydney, Australia continually re-make non-heteronormative femininities as an everyday moral and ethical practice. Drawing on Foucauldian and phenomenological approaches in the anthropology of moralities, I take moral experiences to be the mundane, profoundly relational moments in which Sydney femmes do the ethical work of reflexively enacting what they understand as 'good' femininities. Based on 12 months of participant observation ethnography with self-identified femmes in Sydney's queer communities, I consider femmes' ethical work in light of the community-specific hierarchies of value that their lives shape and are shaped by. In doing so, I argue that ongoing processes of ethical problematisation are a fundamental feature of Sydney femmes' enactments of femininities. It follows that I understand Sydney femmes as engaged in queer world building projects. I consider my turn to the moral dimensions of femininities to be a queer one, enabling me to attend to the desirous, imaginative and inventive possibilities of being feminine.

Invaluable encounters in pedagogy

Annie McCarthy (University of Canberra)

This paper explores the politics of representation and the construction of knowledge about gender and sexuality in an undergraduate classroom in which students don't just listen, but seek to find the basis upon which they can not only speak about their own lives, but speak up and against systems of violence that operate both globally and on their own campuses. Through a series of stories that highlight questions of voice; of representation; of safety and danger; of the possibilities for speaking and of listening; of the lure and danger of difference; I explore the limits of pedagogy in spaces where commitments to reflexivity, solidarity and de-colonisation meet an earnest desire for better, safer lives. In sharing these stories, I chart the way students assign value to certain forms of knowledge and the way 'we' as instructors present values to our students. Additionally, I will consider the way 'we' value students, and how queering these values might force us to think differently about Anthropological values. In particular, I seek to raise questions about the kinds of pedagogical commitments we could/should make to students marginalised by structures of gender and sexuality.

P18 #MeToo, revelatory moments, and structural invisibility in anthropology [roundtable]*Convenor: MeTooAnthro Collective**STB 1, Science Teaching Building: Tue 3rd Dec, 16:15-18:00*

The #MeToo movement has centred on revelatory moments. Whilst at its core, the movement is intended to offer increased visibility and empowerment, it is important to acknowledge and address why some voices remain unheard or ignored, and illuminate that which continues to be structurally hidden.

16:15-18:00

Anthropology and #metoo: betwixt and between a social movement

Tanya King (Deakin University); Hannah Gould (University of Melbourne); Mythily Meher (University of Auckland); David Giles (Deakin University)

Reflecting established themes in feminist and queer literature, #metoo deals in the ambiguous and the intersectional, providing a public space for a discussion of the grey-areas of sexual propriety between heteronormative men and women. For many, particularly women, this discussion has been liberating and empowering, allowing the exploration of hitherto unspoken experiences ranging from uncomfortable exchanges, micro-aggressions, cat-calls, arse-grabs, to coerced, forced, transacted and unwanted sexual acts.

In this paper we take the opportunity and courage provided by the #metoo debates to explore the idea of 'the field' in the context of anthropological training in Australia. We argue that the liminal space of fieldwork is tacitly regarded by those in the academy—and neophytes themselves—as one in which contemporary debates and developments around sexual and gendered propriety have made little headway. Further, we argue that this places some PhD students—particularly female, and LGBTIQ—at an enhanced risk of sexual violence. We invite academic programs in Australia (and elsewhere) to revisit 'the field' as a conceptual, performative and inherently gendered domain. Our paper is informed by a historical critique of anthropology methodology, theoretical insights from Bourdieu and Turner, as well as fieldwork vignettes from the authors.

UnMuting & #MeToo

Debbi Long (University of Newcastle)

Edwin Ardener's 'Belief and the Problem of Women' suggested that women were a 'muted group' within most societies. While his concept of mutedness has since been applied to many other social identities, the #metoo movement offers a textbook case study for Ardener's concept of gender-based muting. This paper will explore two tensions in #metoo unmutes for anthropologists. Firstly, as Henrietta Moore articulated in her discussion of layers of viricentrism (in 'Feminism & Anthropology'), one of the ironies of Anthropology as a discipline is that we work within spaces where misogyny and viricentrism are rampant, while at the same time offering powerful tools for analysis, disruption and change. Secondly, while cultural relativism is supposedly foundational to our discipline, feminist anthropologists have often been slow to embrace insights offered by discourses of intersectionality, with anthropology often a particularly vulnerable space for women of colour (Behar pun intended).

P19 The object of value

Convenors: Elizabeth Bonshek (British Museum); Lindy Allen (University of Queensland)

Hancock Library, room 2.22: Wed 4th Dec, 09:00-10:45, 14:00-15:45

The panel explores the various ways in which value is expressed through objects and the diverse ways objects have been explored in terms of their materiality, their artistic or expressive power using anthropological methodologies.

09:00-10:45

Transformations of value: Abelam objects in a century of collection and representation

Diane Losche (University of New South Wales)

Since the early twentieth century Abelam objects from Papua New Guinea have been highly valued as a major indigenous art form. Highly valued in terms of visual impact and complex cultural context, these objects have not only been widely collected but also the subject of significant ethnographic study. Methods of collection and representation have changed during this period, as has the Abelam area itself, with dramatic transformations in the cultural system that produced the objects. While there has been a significant reduction in the architecture and objects produced over this time, the period has also seen Abelam artists

included in international art events, such as the Asia-Pacific Triennial of Art, in Brisbane, 2012. This long and complex history of collection and representation presents an opportunity to explore the notion of value as applied to Abelam objects in a variety of contexts and in transformation through time. This paper will chart the different ways that collection has taken place from the early period through to the Asia-Pacific Triennial, as well as changing modes of representation in exhibition. Through this examination the paper will seek to unravel what kinds of value were attached to these objects in different contexts and will also investigate whether different theories of value are useful, or not, in understanding these transformations.

Maree Clarke: her photographic archive and the value of intercultural knowledge exchange

Fran Edmonds (University of Melbourne)

Mutti Mutti, Wemba Wemba, BoonWurrung artist, Maree Clarke has for many years been an avid photographer of everyday life as it occurs within the worlds of her family and extended networks. More recently, her collection of photographs, taken in the early 1990s, have become a starting point for a digital 'archive' that seeks to reveal the interconnections between Maree's lived reality as an Aboriginal woman and the processes entwined with her art-making. This art-making process is one of intercultural and intergenerational collaborations and is one that signifies the relationality between objects, artworks, people and stories. The significance of these photographs, which have been digitally registered by a group of international and local postgraduate students from the University of Melbourne, will be discussed in relation to Maree's art-making and the students encounters with Maree. The circulation of the photographs (initially collected by students from Maree's home), which have now been turned into high-resolution images, were returned to Maree for her most recent art-making endeavours. Students experienced these endeavours during workshops that took place in Maree's backyard in the summer of 2019. The workshops, while focusing on the making of objects, including a possum skin-cloak, river-reed necklaces and a kangaroo-tooth necklace, for a major exhibition in Mildura, Victoria, also revealed how intercultural knowledge exchange, became a distinct form of knowledge sharing about diverse cultures, the process of art-making as central for supporting such exchanges, and revealed the photograph, as object, as part of a Living Archive in relation to the art-making process.

Why making matters: exploring the relationship between museum artefacts and contemporary creation

Jasmin Guenther (James Cook University/Aarhus University)

Failing to find safe passage through the Great Barrier Reef, HMS Pandora sank in 1791 after a five-month search through Oceania for the mutineers of the Bounty. 186 years later, the wreck was discovered and objects from the site eventually made their way into the Museum of Tropical Queensland in Townsville. Among them were artefacts classified as Polynesian material culture, which soon became objects of research, yet from an archaeological perspective with a strong focus on the past. Having outlived the people who once made or collected them, however, the artefacts continue to be(come) part of various relationships in the present. With a particular interest in how creator communities value their cultural heritage within museum collections today, long-term research in Tahiti was conducted. Furthermore, it was hoped to find and map out stories directly related to the Pandora artefacts to counter the loss of certain materials and knowledge with the sinking of the ship. The time spent in French Polynesia revealed the presence of similar objects, even though they may have transformed or made different connections. As the past continuously acts on the world, the old and the new seem to form a symbiosis: cultural heritage inspires contemporary practice and creation, while the latter keeps the former 'alive'. The paper highlights the importance of acts of making - for example in the form of art production and a collaborative exhibition project - as well as the potential to always create new stories.

"All things new". Tracing new forms of value through glass beads

Elizabeth Bonshek (British Museum)

The use of glass beads, generally referred to in historical accounts as "trade beads", commenced almost as soon as encounters with Europeans began. Their use was lamented by collectors such as the trader Richard Parkinson who, based in the Bismarck Archipelago, commented in 1907 that the locals displayed a "preference for European industrial items". This, he added, had "arisen from the feeling that all things new are to be preferred to the old..." and in so saying he revealed something of indigenous motivations in the adoption of glass beads. Today, we can appreciate that these inclusions manifest the ingenuity and enthusiasm with which people embraced and drew to them new materials and possibilities in the creation of objects of value. Inspired by Wronska Friend's work on the introduction of ceramic replicas of indigenous forms of wealth in the Sepik (2015, *From shells to ceramic: colonial replicas of Indigenous Valuables*), I report upon research undertaken to identify some of the commercial pathways through which glass beads were distributed in New Guinea during the expansion of global capital in the colonial period. This process

- the transmission of new materials and their integration into local forms - has contributed to new forms of value, including today, the inclusion of beaded objects in international art exhibitions. This research examines how the introduction and use of beads reveals historic and contemporary engagements with global capital.

Changing value of cloth in Arnhem Land

Louise Hamby (Australian National University)

Starting around 1912 collected objects in museums from Arnhem Land reflected the value systems of the collectors. Early anthropologists were more likely to obtain items made from traditional materials rather than ones incorporating European goods. Cloth was one type of manufactured material that was not desirable by outsiders. As a result, manipulated fabric incorporated into objects made the object less likely to be collected. Although this does not mean the cloth and the object did not have value for the Aboriginal people using it. Opinions changed as decades past in the twentieth century about the use of outside materials. Originally cloth was manipulated using techniques previously known but screenprinted cloth is an introduced technique using manufactured materials. This paper examines how it, through its various stages of production, fits within an economic and cultural system from both the artists producing it and the buyers.

14:00-15:45

How do objects become real?

Xavier Leenders (Western Australia Museum)

Anthropological interlocutors play with ontologies in both paradoxical and ordinary ways. Regarding objects, things become other things, mundane items suddenly become otherwise, and objects are forced to rescind their own origin so as to have import in another. How is it that objects can be brought out of one ontological reality and in to another? Exploring this question, this paper brings together the story of Marjorie (an elderly Burmese lady), her 'ethnic' paraphernalia, World War Two, a museum collection, and the ramifications of not having met one's curatorial responsibilities. Weaving together strands of ethnicity, identity, place and significance, I contemplate how Anthropological perspectives on individual agency and cosmopolitics can make object-ontologies in transition analytically visible. Attending to these transitions reveals acts of value-making, and can help us come to terms with the ontological plasticity of objects we surround ourselves with.

Material value and the ontology of now

David Scott

Art historian, Terry Smith, conceives of contemporary art as "An interrogation into the ontology of the present, that asks; What is it to exist in the conditions of contemporaneity?" (2009:2). This conceptualisation of contemporary art primarily as a means of enquiry rather than an expression / reflection of the artist's psyche, provokes a challenge to how anthropology has traditionally treated the art object. Following the perspective that art is a projection of the artist's psyche, anthropology has tended to treat art objects as a projection of culture, a 'cultural product'. Insights into a particular culture, it is therefore assumed, can be interpreted from the images, stories, sculptures and other objects the culture produces. While this is undoubtedly true, the interpretation of the object taking precedence over engaging with the question the artist is posing through their work is also problematic, especially concerning anthropological investigations into ontology of the present. This paper poses the question as to what value could be gleaned by anthropology by examining materialism through the lens of contemporary art. How can anthropologists better capture what it is to exist in the conditions of contemporaneity and does contemporaneity actually exist outside of the images, sounds and objects that fleetingly and elusively define it?

Technique as value: following the trail of an unusual method of glass bead weaving

Gretchen Stolte (University of Western Australia)

An anthropology of art must have a flexible and malleable theoretical foundation to be useful in working with First Nation material culture traditions. Howard Morphy writes that what is needed is an anthropology that "develops explanatory frameworks that are sensitive to context and which locate events and actions historically" (2009:22). The art historian, Hans Belting, provides a provocation of a framework with his image/body/medium theory. In part, Belting writes that it is "not unusual for an image to acquire appeal because it presents itself to us via a seductive carrier medium, perhaps one that presents technological novelty" (2011:16). It is the value of technological novelty and the importance of including it in our explanatory frameworks, that this paper addresses. This paper explores a rarely documented weaving method across several regions around the world in order to showcase another form of often overlooked value. The recognition of First

Nation technologies should be an area of attention museums and collectors need to show more concern. Relying on curators, registrars and other museum staff to also double as artisans capable of developing that body of knowledge is not always possible. Researchers and artists can play an obvious role in this. By following the weaving technique, new questions for exploration are revealed, creating new forms of value for researchers and collections as well as contributing to the further development of an anthropology of art.

A tale of glass beads: the value of anthropology in investigating global networks and economies of exchange

Lindy Allen (University of Queensland)

This paper looks at two sets of glass beads held in the collections of the Australian Museum in Sydney that were recovered from an excavation and the surface of rock shelters at Oenpelli (now Gunbalanya) in western Arnhem Land during the American Australian Scientific Expedition to Arnhem Land. While much has been written about the AASEAL, for example, the volume "Barks, Birds and Billabongs" (2009: ANU Press), this rare and extraordinary find has received no attention. The Australian Museum's register states two blue glass beads were dug up by Frank Maryl Setzler, the Expedition's Deputy Leader and archaeologist at the Smithsonian Museum of Natural History, with Fred McCarthy from the Australian Museum in October 1948. A set of 8 glass beads were collected from the surface of another site at Oenpelli by McCarthy. So what is the importance of what may appear to be small and somewhat unremarkable things? This paper seeks to place these beads within the broader context of the use of glass beads in western Arnhem Land through an investigation of museum objects and historical images. While at the same time how these beads came to make their way to Australia is part of a broader investigation of global networks of exchange, particularly in the nineteenth and early twentieth centuries, when glass beads were central to this economic and colonial global trade. The paper further considers the importance of anthropology in interrogating museum objects and in being part of an emerging area of interdisciplinary research.

P20 Life and death, sacred and secular: thinking with and beyond species in a more-than-human world

Convenors: Sophie Chao (University of Sydney); Laura McLauchlan (University of New South Wales)

See panel webpage here: <https://sophiechao.wixsite.com/aas2019>

STB 1, Science Teaching Building: Wed 4th Dec, 09:00-10:45, 14:00-15:45

This panel explores the value of non-secular approaches to interspecies relations in a more-than-human world. In particular, the panel examines how other-than-human entities, including monsters, ancestors, and cyborgs, inform our understanding of multispecies (after)lives, extinction and resurgence.

09:00-10:45

Wrathful ancestors, corporate sorcerers: ritual gone rogue in Merauke, West Papua

Sophie Chao (University of Sydney)

Drawing from ethnographic fieldwork in West Papua, this paper examines the 'failure' and 'success' of two rain-making ceremonies - one hosted by an indigenous Marind expert, the other by an Indonesian oil palm corporation. Participants conceived the failure of the first ritual as a punishment meted by ancestral spirits against Marind who support agribusiness expansion. Meanwhile, the success of the corporate ceremony confirmed rumors that corporations wield foreign and powerful forms of sorcery. Drawing on Gregory Bateson's notion of the double bind, I suggest that the ritual outcomes dramatize the irreconcilable demands placed on Marind by custom and capitalism. Attempts to endorse agribusiness incurs ancestral punishment, while efforts to oppose it are thwarted by the superior power of corporate sorcerers. In this context, I argue, the moral implications of the corporate ritual's unexpected 'success' prove just as problematic as those of the customary ritual's dramatic 'failure'. At the same time, the ritual outcomes described in this article add another level of meaning to Bateson's double bind by pointing to an asymmetry in power between the two figures of authority from whom Marind receive contradictory injunctions. On the one hand, ancestral spirits affirmed their power by thwarting Marinds' attempts to end the drought. But these same ancestral spirits proved incapable of preventing corporate sorcerers from bringing the rains. Co-opted yet efficacious, corporate rituals point to a new social order in which both Marind and their ancestral spirits find themselves subjected to foreign sources of supernatural control.

Feral Atlas: a transdisciplinary experiment in telling terrible stories

Jennifer Deger (James Cook University)

This presentation offers a preview of Feral Atlas, an interactive website co-curated with my colleagues Anna Tsing, Alder Keleman-Saxana and Feifei Zhou. Feral Atlas brings together more than sixty field-based

observations from scientists, humanists, artists and indigenous activists to offer a description of the more-than-human Anthropocene. Through these reports, the atlas constructs a method. This method asks researchers to hold their attention to the scene where infrastructures create feral dynamics. This talk will focus on the artful play of form and content through which Feral Atlas orchestrates its argument. Plastic bags, radioactive woodchips, cane toads, deadly plant pathogens, underwater noise, water hyacinths: these and other feral entities lead users through a website designed to reveal unexpected connections and moments of reflection, while simultaneously attempting to destabilise the sense of mastery that digital technologies have trained us to expect. By bringing together art and science, combining moments of affect and empirical observation, Feral Atlas refracts new ways of seeing the Anthropocene—so helping us to recognize how certain humans and non-humans are co-creating our current earth crisis, while encouraging us to pay closer, careful attention rather than simply turning away in horror.

The “goliath” age in Asmat: exploring nostalgia for distanced pasts in an Asmat village

Roberto Costa (Macquarie University)

Recent socio-cultural changes of Asmat society (Papua, Indonesia) have provoked a widespread sense of nostalgia for distanced pasts. Asmat people say that in the olden days they were stronger, bigger, healthier and braver, a kind of “Goliaths” (Wosten). In the 1950s, the arrival of the first Dutch missionaries and government officials are seen to have accelerated time and to have ignited polusi (Ind. ‘pollution’). This term does not merely identify the process of physical and environmental contamination. Rather, it signals the increasing detachment of Asmat from their mytho-historical pasts that, in turn, is considered as the main cause for Asmat current sense of dependency and frailty. Prompted by a public screening of Asmat historical footages in the brand-new Jakarta-sponsored village of Amanamkai, I explore the related perceptions of time with reference to people’s current desires for historical knowledge and reappropriation, and the new meanings that are given to history. In particular, I focus on the tension between pasts that are becoming more and more remote and pasts that people long for, as it emerges from local religious and artistic practices. This exploration helps us to cast light on the impermanence of history in Asmat and develop, outside temporal linearity, a seemingly foretold - but ever-changing - destiny.

Close encounters of the kipang kind: lessons about humanity and the world from the nonhuman little people of Australia and the Pacific

Kirsten McGavin (University of Queensland)

Many cultures across Australia and the Pacific acknowledge the existence of little people who are not human. We humans have many names for them: Menehune in Hawaii (although the question of their humanness is sometimes under debate), djan’djari in parts of Australia, kipang in parts of Papua New Guinea, veli in Fiji. They are often described as being hairy humanoids with big eyes, short in stature (about three or four feet tall) and having special skills or insight. In this article, I use case studies from Australia and the Pacific to examine kipang and members of their little-people fraternity in terms of the lessons they can teach us. In particular, I ask, “What do encounters with - and stories about - these humanoids tell us about humanity, the world, the environment, and life?” My methodological approach in collecting and analysing data adheres to the teachings of Epeli Hau’ofa, Linda Tuhiwai-Smith and Irma McClaurin in terms of “Islander-ising”, decolonising and bringing a Black feminist framework to anthropology. As an anthropologist of New Zealand Pakeha and New Guinea Islands descent, I draw upon my socialisation as a mixed race woman to bring further insight to the topic.

Beyond loving nature: more-than-human violence and Indigenous conservation

Will Smith (Deakin University)

Contemporary social theory has invested heavily in reforming human relationships with the non-human world as an alternative to the environmental destruction and ecological injustices wrought by industrial capitalism and enduring neocolonialism. In addition to the work of Haraway, Latour, Tsing and others who articulate a ‘loving’ post-environmentalism based on intimate care, this aspiration converges with some Indigenous scholars in North America, Aotearoa New Zealand and Australia whose ontologies are often rooted in kin-based relationship non-human world. Together, these trends have formed part of an influential scholarly discourse that envisions ‘care, love and kinship’ (Todd 2017) as the solution to the near-apocalyptic social and environmental conditions of the Anthropocene. Drawing on ethnographic work in the Philippines, I explore how these ideals map awkwardly onto Indigenous Pala’wan relationships with animals, plants and spiritual entities that hold intimacy in tension with fear, violence and death. I argue that care-based futurisms present a narrowed field of possibilities for large numbers of peoples seeking to strategically validate their relationships with nature as conservation practice. For Pala’wan people, this primacy threatens to reinforce longstanding biases in which Indigenous Filipinos have historically been positioned as wasteful “users” rather than caring “managers” of their environment - an experience common

to many Indigenous communities globally who cannot, or do not, articulate their relationship with the environment through a language of loving managerialism.

14:00-15:45

A ridge re-enchanted? Chthonic-ancestral vectors and modernization in upland Laos

Paul-David Lutz (University of Sydney)

The ethnic Khmu community of Sanjing (a pseudonym) has been caught up in the turbulent changes that have swept through northern Laos in recent decades. War, revolution, authoritarian socialism, scientific materialism, high modernism and neoliberal developmentalism have engaged, challenged and re-shaped Sanjing's local livelihoods-politics-cosmology nexus. This paper examines how local chthonic-ancestral beings (hrooy) have helped the Khmu of Sanjing make sense of and manage these changes. In particular, I trace the jostling between Sert (the erstwhile "master hrooy" of Sanjing's mountain ridge), the modernizing nation-state and the encroaching forces of global capitalism. I suggest that Sert's negotiations, resistance and ultimate acquiescence has enabled locals to engage development with an encompassing impetus and comforting sense of continuity. This has helped locals to reconcile the intense ambivalences surrounding their own ostensible modernization. The story of Sert thus lends ethnographic credence to the claim that ostensibly (un)dead and "sacred" beings crucially participate in local engagements with modernity. It also speaks to the question of how modernism/developmentalism may subvert or reconfigure existing modalities of the "sacred."

Ghosts in institutions and the refusal of other-than-human co-presence

Tess Lea (University of Sydney)

This paper explores the spectral dimensions of bureaucracies, introducing a concept of policy hauntology to explain the lingering effects of policies past as these linger in bodies, processes and stairwells. It draws from critiques of the anthropocentric bias of studies of human-filled worlds, to better think through the enchantments of policy.

Thinking beyond "the human" in conservation education, biodiversity facilitation, and wildlife rehabilitation

Paul Mason (Taronga Conservation Society Australia)

Individualist approaches to environmental education—shutting off taps while brushing one's teeth, turning off lights not in use, or reusing coffee keepcups—are necessary but limited and ignore the politics of issues such as consumption, food insecurity, and resource depletion. Responsibilising individuals sets aside collective, systemic change and leaves governments and corporations to perpetuate socio-environmental problematic activities unhindered by the critique of an engaged, questioning, and politicised citizenry. Responsibilising individuals, however, does set new codes and standards for the presentational self. With a new set of moral engagements, consumers have a pretext for purchasing products that are good for the environment and enhance self-image. For example, bracelets made from ocean waste, vegan wares, and ethical and sustainable designer brands. In other words, activism and advocacy can become a new excuse for conspicuous consumption. Where does that leave "more-than-human" engagements? More worryingly, given that 70% of the world's population will live in urban areas by 2050, will "more-than-human" engagements fall by the wayside altogether? In the absence of contact with rural and natural habitats, future generations will grow up without an essential understanding of multispecies reciprocity. How do we move the problem currently being ascribed to individuals and their problematic behaviour to a, more critical and therefore useful, socio-political understanding of forces that engages in sustainable patterns of multispecies reciprocity that sees environmental education not only as education in, about and for the environment, but also with the environment?

Becoming a chimaera and rethinking hybridity: an auto-ethnographic journey

Sarah Pini (Macquarie University)

In Greek mythology the Chimaera was a fearful fire-breathing hybrid creature of Lycia in Asia Minor, one of the offspring of monsters Typhon and Echidna. The Chimaera is usually depicted as a lion, with the head of a goat protruding from its back, and a tail that might end with a snake or a dragon head. The term 'chimera' has come to describe anything composed of different parts, anything that is perceived as wildly imaginative, implausible, or unattainable. In medicine and genetics this term indicates an organism containing a mixture of genetically different tissues. How does it feel to incorporate such dreadful hybridity? What does it mean to become a 'chimaera'? Inspired by a feminist post-humanist approach that recognises a continuity between

all living creatures including plants, animals, microorganisms and humans (Haraway 1991), and based on a phenomenological and auto-ethnographic approach to illness (Carel 2016), this exploration investigates how embracing the concept of hybridity (Latour, 1991) can help us overcome dualistic thinking and reshape our relationship to the world. By looking at 'other' ways of being-toward-the-world (Merleau-Ponty, 1945), and how can we reorient, act, think, move, and feel differently, this work suggests a reconsideration of the relationship to our lived environment and its inhabitants. This work shows how drawing on embodied knowledge can challenge dominant perspectives and help us explore ways to engage with transformative and uncertain times. It shows how monsters and chimeras can help us rethink our categories and cope with impending threats and radical transformations.

Creating space for multi-vocality in climate change impacted food security and food sovereignty in Vanuatu

Emily Crawford (Australian National University)

This paper seeks to highlight the ways that 'food' is deeply tied to notions of kastom and as central to the ongoing crafting of contemporary identity and ni-Vanuatu personhood. Gardening and agriculture is often framed as a 'parenting' of the land and of plants, requiring a deep engagement with more-than-human entities, ancestors and more, yet food aid during disasters may simultaneously be framed as creating ongoing disasters of NDC's and a growing reliance on introduced foodstuff. Engagements with food production attends to notions of agency in the land, plant-human kinship systems and cosmologies, and is seen as spiritually, socially and bodily nourishing. The contemporary Siloa Slow Food Vanuatu Association is working to preserve and promote traditional foodways and a continuation of such nourishment and values, resisting introduced food related values. However, I argue there are significant gendered implications and considerations to be made. This paper seeks to illuminate women's emplaced plant, gardening and food stories, and sing up both men and women's intimate relationships with the plants they so deeply rely on for nourishment. It pays particular attention to the grounded ways that women bargain for power through food in public and private domains, complicating universalized prescriptions of human-rights based approaches to participation. As the climate changes, and as the 'taste of place' shifts, particularly in urban Port Vila, food related notions of gendered personhood, power, identity and agency are being reconfigured and creatively 'remixed.' Applying a feminist and multi-species lens to build a polyphonic view of food as much more than sustenance, this work engages with sensory ethnography and creative methods to explore alternative food futures and to make audible, visible, or even taste-able, the frictions between past, contemporary and future values, food voices and hungers.

P22 Valuing the anthropology of mental health in Australia

Convenor: Baptiste Brossard (Australian National University)

Discussant: Julia Brown (Australian National University)

Hancock Library, room 2.24: Wed 4th Dec, 09:00-10:45, 14:00-15:45

This panel aims to bring together anthropologists interested in mental health, as a prism through which values and norms are enforced and transgressed in societies. Discussions will contribute to the value-making and structuration of the anthropology of mental health in Australia.

09:00-10:45

Psychiatric diagnoses, parenting and the good life

Emma Balkin (Macquarie University)

Based on fieldwork in Sydney, this paper examines the lived experiences on the boundaries of psychiatric diagnoses. Through an engagement with parents of "difficult" children - those who are neither considered normal, nor officially diagnosed - I have explored the role of diagnoses in the moral projects of making a good life. In Australia, as in many other Western countries, we have seen an increased attention to mental health issues in recent years. This focus has almost exclusively been the domain of psychology and psychiatry. This paper argues that anthropology has important contributions to make in order to understand the broader cultural and socio-political context of mental illness and mental health. Taking the stance that we are both embodied and embrained in particular social and historical contexts, I examine how a neoliberal vocabulary, comingled with a psychiatric idiom of distress, is stitched into the fabric of everyday family life, reorienting the family towards a particular ideal of the good life. By sketching the challenges these families face, this paper grapples with the question of how the mechanisms of help are entangled with the same neoliberal regimes of truth which may be producing the suffering.

“Where is the line drawn?”: tensions between the social construction and the biological reality of autism

Susannah French (Australian National University)

This paper will explore the tensions between the biological reality and the social construction of autism. With more knowledge being circulated about autism spectrum conditions comes with more complicated and nuanced understandings of what autism is and what it isn't. There has been an increase from the neurodiversity movement resisting against deficit understandings of the condition while at the same time there is an increased demand that the general public make more accommodations and recognise autism as a disability. These aspects do not work in conflict with one another but they have created more difficult and often contradictory conversations regarding neurodiversity. Ian Hacking's (1999) "looping effect" has been an effective concept in making sense of these biological and social construction tensions. The "looping effect" has been specifically useful in understanding how the definitions of autism continually affect the autism population and how the autism population in turn also affects the definitions of autism. Because of the changing nature of definitions and classifications, diagnosing autism spectrum conditions is still not a simple and straightforward process. This paper ultimately concludes that because of the increased knowledge and understanding of the autism spectrum, there is space to be having those difficult conversations regarding what makes up an autistic identity in ways that are productive and that do not further harm to the autistic population.

What is the value of anthropology to efforts to address mental health stigma in India?

Samantha Croy; Bianca Brijnath (Monash University)

Addressing mental illness stigma is described as one of the 'grand challenges' for the global mental health movement. Amplifying the suffering of the mentally ill and hampering their treatment and recovery, stigma also bleeds into the lives of those around them. Interventions coming out of psychiatry and public health have focused on community education and have had limited success in alleviating the suffering people with mental illness in India. Anthropological and sociological approaches emphasise a theorisation of stigma that it is located in the social to grapple with the moral processes that underpin stigma, and how institutional and structural power can stigmatise and marginalise individuals. In this paper we use the framework of moral experience to inquire what is at stake in mental illness for individuals, their families, and communities. Focusing on mental illness stigma in India and approaches taken thus far to address it, we ask how an understanding of what matters most in the local worlds of both the stigmatised and stigmatisers can be of value in efforts to support the recovery of people with mental illness. How can anthropology's ability to illuminate and hold the complex and messy in view make concrete contributions to public health interventions focused on one-dimensional, simple solutions? What innovative approaches to addressing mental illness stigma can anthropology contribute to the global mental health movement?

The silenced manifesto: an autoethnography of living with schizoaffective disorder

Rachael McMahon (University of Wollongong)

This paper takes the form of an anthropological study of mental health. Specifically, my autoethnography of living with schizoaffective disorder. I have been labelled as a lesser citizen, lesser human and a social misfit. This labelling is part of the culture and values which encompass it. There is a continuing medical culture of measurement, which seems to justify values and an ethos which disempowers those living with a major psychotic illness. I explore the experience of being tested and measured. I explore how biomedicine has the capacity to stigmatise and de-humanise people living with mental health conditions, but also how difficult it is to resist the definitions and labels imposed upon me; how mental health is textualised. In a sense, biomedicine tries to measure the unmeasurable, and use crafted measurements to define and confine subjects, as in the mentally ill, often inappropriately and over-zealously. By looking at the ways I have been labelled, and by understanding that labelling as a function of the scientific culture that crafts it and the social culture that validates it, I examine this hypothesis: that psychiatric science rests on a self-vindicating ethos of clinical measurement and consequent labelling which perpetuates mental illness. This paper sets out to break through the glass ceiling and straight jacket of labelling, to enable the silenced to be heard, better understood and empowered, manifested mainly through text and otherwise. This is here called the Silenced Manifesto.

Ethnographing medicalization

Baptiste Brossard (Australian National University)

The concept of medicalization has been useful in the toolbox of sociologists and anthropologists of mental health, especially as it effectively de-naturalizes the categories people experience as describing their problems, in tying these categories to their historical conditions of production. However, now that many

works have critically addressed the historically situated construction of manifold medical categories, the concept of medicalization requires to be questioned and refined. First, the initial formulation of this concept does not encompass the practical activities through which something is medicalized. Second, it does not allow understanding how labels change what people "are." Third, processes of medicalization, as depicted in the literature, set aside several crucial dimensions of social life, such as the social conditions under which a given category "works" or not, the actual configuration of stakeholders involved in the diffusion of a category, and what people do with the "existential residue," that is, what remains not-labelled by the medicalization process. To tackle these issues, drawing on various ethnographic and sociological works dealing with self-injury, dementia and sex addiction, the present paper aims at proposing a reshaping of the concept of medicalization.

14:00-15:45

The production of discourses in online support spaces: a case study in eating disorder forums

Benjamin Hemmings (Australian National University)

A typical image of the forum-goer that emerges from the literature of online support spaces is one that is free in their expression, articulating their own ideas and empowered in their approach to their health, due to the 'democratic imperative of the internet' (Light 2001 p.1179). However, forum-goers are coerced in the discourse they employ, becoming prompted, rewarded and criticised for their performance online. This paper addresses the production of rhetoric in online support spaces. Using a case study of pro-recovery eating disorder forums, I analyse how the activities of moderation as well as the selection process and expectations of moderators shape the forum-goers' discourses. Ultimately, this analysis unveils an aspect of the backstage discourse production of the narratives that appear on these forums, raising questions around the effect this production has on the forum-goer construction of their narrative on themselves, part of their subjectivity.

Perspectives from New Zealand: competing responsibilities in young people's engagements with digital mental health

Susanna Trnka (University of Auckland)

Questions of how to best harness digital technologies for promoting mental health have become a hotbed of governmental, health policy and social debate. Campaigns for optimizing digital healthcare generally focus on promoting patient responsabilization or self-responsibility, emphasizing encouraging the development of more informed patients who draw on digital resources as part of self-care strategies, deepening and expanding their health-related knowledge as well as enabling easy forms of self-tracking. Arguably, however, while "self-care" often involves the promotion of patient self-responsibility, it simultaneously foregrounds other modes of ethical engagement, such as care for, or from, (known and unknown) others and concerns over states' and corporations' responsibilities for ensuring mental wellbeing. Indeed, the broader literature on responsibility suggests that rather than an overriding emphasis on personal responsibility, advanced liberal societies create a much more fertile and contested ground upon which multiple, "competing responsibilities" can flourish. Digital technologies, moreover, add additional layers to how responsibility is enacted, reshaping experiences of time and space by enabling new forms of continuous, or seemingly continuous, person-person and person-technology relations, and consequently refracting users' sense of where agency lies (i.e. in themselves, in their relations with (human) others, or in technologies themselves). Drawing on a case study of a newly emerging ethics of care that is being developed through young New Zealanders' uses of health apps and other digital technologies for promoting mental health, this paper examines how interpersonal dynamics, human-technology relations, and questions of agency are recasting understandings and enactments of responsibility for mental wellbeing.

On "recovered depressives"

Samuel Xiang (Australian National University)

The psychological and sociological literature regarding depression have largely neglected the study of individuals whom have recovered from it. These individuals, or "recovered depressives", remain voiceless within a climate which prematurely forecasts mental illness as something inevitably protracted and, in many cases, incurable. In order to ascertain the perspective of this group, audio-recorded, semi-structured interviews were conducted with twenty university students who had not only sought treatment by a psychologist for either "depression" or "depressive symptoms", but who also currently self-identify as having "recovered". The interviews were transcribed verbatim, and an abductive, grounded-theory methodology was applied to analyse them. Based on this analysis, the author contends that the interviews reveal a particular sequence that the majority of participants underwent before arriving at the time-point at

which they self-identified as “recovered” - a sequence that is termed “The Recovery Arc”. Through applying a theoretical lens that synthesises Bourdieu, Archer, and Ravaissou, the author aims to show that “recovery” is largely the product of socialisation, where “being recovered” is a habit(us) that emerges through repetition: of either the modality of reflexivity one has been socialised into at prior moments, or the modality of reflexivity one has been externally provoked into adopting.

P23 The value of protest in contemporary society [panel + roundtable]

Convenors: Hanabeth Luke (Southern Cross University); Darrick Evensen (University of Edinburgh)

STB 2, Science Teaching Building: **Thu 5th Dec, 09:00-10:45, 11:15-13:00**

This panel explores the value, and role of, of public protest in contemporary society, exploring how public protest has or has not influenced policy in regards to issues such as (but not limited to) fracking, climate change and live animal exports. We also examine the role which researchers do and should play in such contentious debates.

09:00-10:45

Amplifying the protest: media coverage of the UK's Extinction Rebellion

Darrick Evensen (University of Edinburgh); Nathan Delwart

In the second half of 2018, grassroots activism on climate change proliferated globally. In the UK, a notable component of this movement has been 'Extinction Rebellion' ('XR'), an organisation that has protested to demand the UK Government recognise the urgency of climate action. Extinction Rebellion itself, and numerous scholars, have acknowledged that mass media portrayals notably affect perceptions of issues such as climate change. XR introduced new avenues for the media to explore climate issues, including a radical eco-centric set of principles and demands. Our research focuses on how key mass media outlets in the UK portray the XR movement, as well as policy and science on climate change, through coverage of XR (this could be called coverage of 'Extinction Rebellions'). We consider the ways and extent to which such media coverage of a protest group could present an avenue for the communication of novel ways of engaging with climate change. We analyse online coverage from UK newspapers The Guardian, The Independent, The Telegraph and the Daily Mail, which covers the political spectrum of Britain's high-circulation media - whilst providing a mix of broadsheets and tabloids. Survey data from a representative UK sample reveal that the readership of these news sources varies considerably on climate change beliefs. A theoretic approach adopted from Critical Discourse Analysis is used to investigate how the media have portrayed XR over 2018-2019. This information will be coupled with a classification of climate change storylines within each individual article, opening up various cross-sectional lanes of analysis.

The rhetoric of the Brazilian far-right built in the streets

Gabriel Bayarri Toscano (Macquarie University/Complutense University of Madrid)

This paper proposal aims to carry out a study of the rhetoric of collective mobilizations at the Brazilian public space from June 2013 that involves demands for rights and recognition linked to the far-right in this country. When discussing this rhetoric from the anthropological point of view, we can undertake an analysis of the legal sensitivities, the political and moral grammars in Brazil, in order to investigate processes of reclaiming of groups that are understood in this public space as far-right.

In Brazil, demands of rights related to reclaims of differentiated identities can be observed in situations of conflicts that involve the recognition of the identities and rights of citizenship of the so-called “Bolsonaro's Project”. The anti-corruption rhetoric in the electoral campaign is fundamental in the construction of such identity claims and collective mobilizations.

This paper seeks to discuss how the actors from the far-right use different regimes of engagement to justify their claims, making them legitimate in this public arena through the use of the “Bolsonarism rhetoric”.

Putting order on activism: power and social control in participatory redevelopments

Mayane Dore (Macquarie University/Complutense University of Madrid)

This paper aims to analyse how participatory planning can control and undermine activism whilst it shapes a specific form of collective action. For this discussion I use ethnographic data from the ongoing redevelopment in Waterloo, Sydney's largest inner-city public housing estate. This project is part of the New south Wales's Community Plus program and claims to be an innovative approach to public housing as it undertakes community consultation and other participatory planning techniques. In this studied case, despite the democratic effort, the process seems to have a contrary effect. Rather than enhancing democratic debates around urban planning, the community becomes demobilize, organizing very limited

actions, mainly around bureaucratic tasks such as meetings, reports and motions. As observed, these artifacts create a narrative of action but can also hide the hollowness of the political debate and activism. This paper intends to explore the understanding of participatory planning as a structure capable of defining, at the same time it orders, regulates and controls the multiple possibilities of collective actions by dictating how, where and when to engage politically and “have our say”. Underlying this discussion is an analysis of the techniques of power and social control articulated in these specific cases and its implication on the emergence of forms of resistance and activism. In conclusion, this paper seeks to contribute with the panel by questioning how the structure of participatory planning can reframe the meanings of activism and its forms of influencing policy in contemporary societies.

How the value of tech- and politically savvy youth protests are undermined: hack their social media applications and collect their location data without a judicial warrant - in the name of ‘security’

Stanley Shanapinda (La Trobe University)

The value of any protest is to bring about change on a particular subject - whether it is to stop an extradition law or to require action on climate change, by demanding that a coalmine project be stopped. These laws and projects may be justified on the basis that they are in the national interest - law and order, to grow the economy and to create jobs. Young people are at the forefront of demanding change. These are the same tech-savvy individuals to whom the use of location aware social media applications is innate. So, they use mobile communications to organise and protest something that is labelled as of national interest. They are in turn labelled as posing a threat to national security. This labelling has the effect of creating the impression of illegality and unpatriotic behaviour to the community. This labelling potentially attracts the attention of the national security apparatus, inquiring into the cell location data of their mobile devices, and without judicial warrants, or to hack their social media apps, to disrupt their activities. The young then become persons of interest by exercising their democratic rights and are under suspicion of behaviour that is similar to being treasonous. This in turn has a chilling effect - it undermines the desired change, and getting public buy-in. The community is discouraged from being sensitive to the cause. This paper discusses the impact modern day surveillance powers have on the right of modern youth to demand change by using protest technologies.

Reflections of a scholar activist participating and examining the Australian climate movement

Hans Baer (University of Melbourne)

Since 2007, as part of a large process of developing a critical anthropology of climate change, I have engaged in climate activism in several groups, including the Climate Emergency Network, Climate Action Moreland, Psychology of a Safe Climate, and the Socialist Alliance. I have identified two main tendencies in the Australian climate movement. The first is a green social democratic one which urges lobbying politicians and persuading business people to embrace a regulated green capitalism which would result in a reduction of greenhouse gas emissions, largely by adopting a carbon price and renewable energy sources. The second tendency is a smaller anti-capitalist one, consisting of a mixture of eco-socialists and eco-anarchists, who while favouring particularly an emissions tax and renewables, calls for transcending capitalism and replacing it with an alternative system committed to social justice, democratic processes, environmental sustainability, and a safe climate. In that I have personally identified with the latter tendency, in this paper I reflect upon my own efforts to push for a more critical analysis and actions within the Australian climate movement as well as in the international climate movement.

11:15-13:00

Urban activism in Istanbul

Christopher Houston (Macquarie University)

Today the large majority of Turkey's citizens live in cities, and urban social movements and urban activism characterize their politics. In Istanbul itself, as in other Turkish cities, urban activism has a long history, pursued by Governments, the state, and by oppositional movements. Urban activism encompasses more than political activity in the city. It aims also at the transformation of urban space, through struggle over its ownership, use, design, and meaning. Similarly, urban social movements are more than projects and ideologies of social change. For activists themselves participation in them also promises alteration of the self, through the fostering of alternative ways of perceiving the city and its residents. Bringing these dimensions of urban activism together, this paper discusses a range of historical and contemporary social movements in Istanbul, including leftist and military activism in the 1970s and 80s, the more recent events of Gezi Park, and the urban activism of the AKP (Justice and Development Party) in Istanbul in response to the failed military coup in 2016.

The field as processes: conducting ethnographic research in changing Hong Kong*Katy Pui Man Chan (University of Melbourne)*

My thesis explores the production, consumption, and transformation of Chineseness in today's Hong Kong, a semi-autonomous region of China. Specifically, it focuses on a local Chinese nationalist group and employs ethnographic methods including participant observation and in-depth interviews. I conducted my fieldwork in Hong Kong from April to July 2019, encountering the territory's strong resistance against a controversial extradition bill, which could result in unjust surrenders of Hong Kong citizens to China hence wide-spread concerns over their civil liberties and governing autonomy. When the resistance was developing, self-adjusting and persisting, new opinions, mentalities and identities emerged. In such a context, the mood, thoughts and actions of my empirical subjects had changed towards the end of my fieldwork period. An informant, who I first interviewed in early-May and again in June, told me that what he said in the initial interview 'should all be erased'; with his participation in the resistance, he is 'no longer the same person'. His account may be exaggerating, yet the struggle it bespoken is common among my informants. This paper is a reflexive account of my fieldwork experience, through which the reality and implication of 'the field as processes' are discussed. My fieldwork experience demonstrates that the field - both a concrete location and a symbolic space - is unstable. Empirical subjects there constantly and retrospectively respond to the field's changing conditions. I consider the field as a container of multiple ongoing processes at various levels; empirical subjects, therefore, are changeable outcomes of those processes. Ethnographers should expect and handle their data beyond a 'cross-sectional thinking'.

Transforming spaces of dissent: the value and the role of the researcher in contentious debate*Lina Koleilat (Australian National University)*

Being an ethnographer of activism, protest and resistance presents several challenges. The first and most important set of challenges are in relation to the communities being 'studied'. What does the ethnographer owe the people they live and work with? And how do we give back to the communities/people we learn from? The second set of challenges is in relation to the academic community. What is the positionality of the researcher? Is the ethnographer "too close" to the community they work with and learn from? Does this closeness inhibit a rigorous academic debate? Is there a position of objectiveness or neutrality that the researcher can occupy which leads to more desired research outcomes? Having myself conducted research that dialectically deals with these questions I explore in this paper some of the ways we can think about these questions using critical theory and decolonizing methodologies as those discussed by Tuhuiwai Smith. This paper explores the value of ethnographies and the role of the ethnographer in contentious political debates.

P24 Contradictory values: reconciling self-determinism among the normative paradigms of contemporary Australia

Convenors: Paul Chambers (University of Adelaide); Luke Kimber (University of Adelaide); Jaye Litherland-De Lara (University of Adelaide); Aisha J. M. Sultan (University of Adelaide)

Hancock Library, room 2.22: Thu 5th Dec, 09:00-10:45, 11:15-13:00

This panel explores incompatible values in the local anthropological encounter. It invites papers that consider the complex and conflicting ways that principles, perceptions and pragmatism may not align.

09:00-10:45

'We're underdogs too!': power, uncertainty, responsibility and tension in greyhound racing and rescue*Justine Groizard (University of Newcastle)*

This paper considers the political contestation and ensuing tense relationships between people who consider greyhounds to symbolise a distinctive aspect of their life and their construction of selfhood. I report on an unfolding ethnographic study with the Greyhound racing communities in NSW, in which I explore how identities, communities and boundaries of belonging are created and negotiated through inter-species relations. Initial analysis of the ethnographic material raises questions about attributions of stigmatised personality traits, such as stupidity and irrationality, to people who live alongside animals in multi-species communities. While both communities of greyhound racing and rescue rally around the symbol of 'the greyhound', community members have vastly different notions about 'who' the greyhound is. These differing interpretations and community discourses around the Greyhound as a symbol lead to politically tense divisions and interactions. In my research, I explore not only how the dogs themselves are treated as a result of these different imaginings, but also how the people involved navigate their relationships with one another. These differing constructions of what constitutes value within a self, both nonhuman and human, are an essential part of understanding the conflict that occurs between the communities of greyhound racing and greyhound rescue in New South Wales, Australia.

“You’re one of the workers, yeah?”: conducting ethnographic research with women experiencing homelessness in the context of working within and/or through service providers

Aisha J. M. Sultan (University of Adelaide)

Within the increasingly inter and multidisciplinary field of health research, ethnography has steadily gained traction as the de facto qualitative methodology for studying sensitive topics with groups and populations considered to be vulnerable. As a long-term approach, it is both exploratory and naturalistic and thus considered to be well suited to study the experiences of ‘hard-to reach’ and ‘hard-to study’ groups. For example, women experiencing homelessness often have a history of negative exchanges and encounters within the formal health care and social service system(s). Rarely do women experiencing homelessness have access to adequate and appropriate physical and mental care and are, moreover, known to engage with services only when absolutely necessary i.e. at the crisis end of the spectrum. However, due to both practical and ethical concerns, most research activities, including participant observation and research interviews, are increasingly conducted within and/or through the same service settings women experiencing homelessness, among other ‘hard-to-reach’ groups tend to avoid. In addition, the researcher might take an active role within said setting, performing tasks akin to the roles and responsibilities of paid and volunteer staff working in the sector. This paper, based on 14 months of ethnographic fieldwork in metropolitan Adelaide looking at reproductive and sexual health for women experiencing homelessness, is concerned with the implications a researcher’s perceived proximity to and/or distance from their research participants might have on research activities as well as research data and analysis.

(M)Other’s values: when “doing what feels right” means mothering against the grain

Jaye Litherland-De Lara (University of Adelaide)

Women are frequently critiqued for their mothering choices, whether by their families, other mothers, or Australian society more broadly. It is a fraught endeavour, often accompanied by strong opinions about the ‘right’ (and ‘wrong’) ways to do it, and mothers are ‘doing it’ amidst an ever increasing amount of ‘expert’ advice and surveillance over their bodies and those of their children. But what happens if women value other forms of knowledge over the ‘experts’, or they want to limit surveillance? What happens if their mothering values put them at odds with (powerful) others? For some mothers, following their intuition or instinct and “doing what feels right” for themselves and their child(ren) may mean questioning conventional wisdom or constructions of the child. Prioritising embodied knowledges and trusting in the body’s ability to heal or birth may mean their reproductive choices and/or approaches to (and understandings of) health and wellness challenge biomedical norms. Based on 15 months of ethnographic fieldwork in the Greater Adelaide region, this paper explores the implications of “doing what feels right” for a number of women who identify their style of mothering as natural or holistic (or similar). It foregrounds their perspectives and experiences as they navigate mothering in what can be difficult terrain, and considers the ways that they respond to and manage situations in which their values diverge from (powerful) others; where “doing what feels right” may mean mothering against the grain.

‘Selling out’ or selling anything: aspiration and actuality in electronic music production

Paul Chambers (University of Adelaide)

Creative work is often valorised in Australian society, associated with freedom, flexible work conditions and self-realisation. Entrepreneurial artists and designers feature in colour supplements and airline magazines, set against a stylish backdrop of studios and exhibitions. Yet for many electronic musicians, the studio is the bedroom, and events can be poorly attended. In a context of music streaming, file sharing and festival culture, positive notions of meaningful and sustainable creative labour can translate into a fragile financial reality of derisory royalties and complimentary drink tickets. The ethnographic demands for ‘telling it as it is’ can conflict with bureaucratic and industry conceptions like the ‘creative economy’, revealing a gulf between the aspirations and actuality of peoples’ lives and careers. Based on research among electronic music producers in Adelaide, this paper presents music making as a complex patchwork of contradictory motivations and outcomes. While digitalization has made it easier than ever to make music, the difficulties of getting heard amidst a flood of product have served to bolster mainstream broadcasting, performance and distribution models. The independence and authenticity of creative labour are often challenged by the promotional requirements of self-branding and the obligatory sociality of online marketing methods. Faced with a choice between ‘selling out’ and selling anything, value becomes a place of pragmatic compromise in strategies of personal and commercial satisfaction.

Invisible values of biomedicine and Indigenous traditional healing

Mascha Friderichs (Menzies School of Health Research)

All medical systems, including biomedicine, should be understood as cultural systems that are built on particular worldviews and values. They can, however, not be considered as completely coherent and independent from the wider global context. They need to be researched in their historical and social context,

including an evaluation of their relative power differences. Rather than conceptualising Australia's health care system as a pluralistic model, which has the connotation of all sub-systems being relatively equal to each other, it should be understood as a plural or dominative model (Baer, 2008), in which biomedicine is placed at the top of the system and folk healing systems, including Indigenous traditional healing, are found at the bottom. Based on a year of ethnographic fieldwork in Katherine (NT), this paper explores how the biomedical system and traditional Aboriginal health beliefs are valued by Indigenous women and public health professionals, and in government documents such as Closing the Gap and the National Aboriginal and Torres Strait Islander Health Plan 2013-2023. It argues that the government and professionals are overlooking the cultural values underlying biomedicine and its expressions, such as the focus on "evidence-based" health care, while only valuing traditional healing as "culture" rather than as a legitimate form of health care. It shows how this different valuation manifests in Indigenous people's engagement with health professionals. Finally, this paper will discuss the implications for researchers, public health professionals, and most importantly: for Indigenous health, of these different valuations of health care modalities.

11:15-13:00

Situating value in care practices: an ethnography of diabetes care and values in urban Aboriginal Australia

Maja de Langen (University of Amsterdam)

Diabetes care demands the balancing of different valuing practices and their resultant values. This paper stems from ethnographic research that follows different valuing practices involved in diabetes care within an urban Aboriginal Australian community. Diabetes is often first defined through clinical values; values derived from a drop of blood and numbers on a glucose monitor. Yet this practice of valuing diabetes is one of many. By situating values within different care practices, we can illuminate the conflicting values that must be negotiated in everyday diabetes care. Diabetes, or 'sugar' as it is often called by my interlocutors, can be valued through the blood placed onto a small machine. It can be valued through feelings of dizziness or fatigue, or its impact on social practices such as sharing food. Diabetes care can trigger new ways of valuing food, sociality, personal biographies and even Aboriginality and colonisation. Moving between clinical settings, everyday life, and diabetes care groups, I attend to the different values embedded within diabetes care practices and discourses of self-determination. By highlighting conflicting values, we can begin to understand why people often do the things that they know don't benefit their health, or that don't correspond to clinical normativities. I ask how such conflicts are negotiated and sometimes bridged by practices and tools. The glucose monitor is one such tool, attempting to produce an immutable numerical value, while practices of cooking exercising and socialising during support groups work to bridge or homogenise conflicting values between clinical and everyday care.

Learning to be Yolngu: the conflict of education in remote North East Arnhem Land

Luke Kimber (University of Adelaide)

Australian Indigenous values on learning frequently conflict with past and present modes of education delivered by the Australian Government. The nation's lowest education rankings and outcomes are found in the Northern Territory (NT), where the NT Education Department faces more obstacles than other states and territories in their duty to deliver education to young Australians. In particular, the NT Education Department struggles to cater to young Indigenous Australians, who represent the fastest growing population sector, and are also the most culturally diverse, distinctive, and disadvantaged group in the country. Young people living in Northeast Arnhem Land experience multiple obstructions to accessing what the wider Australian population would consider a basic service. The inability - or reluctance - of government departments to accommodate their services to the extreme remoteness of communities, multilingualism and cultural obligations, only widens the gap young people face in gaining equal opportunity regarding their education. This paper will discuss Yolngu values of learning by drawing on the data and perspectives of approximately 100 Yolngu contributors from Homelands across Northeast Arnhem Land, including Elders, teachers, parents, and students. The data was ascertained through community consultations on behalf of Laynhapuy Homelands Aboriginal Corporation, as well as during child-centred ethnographic PhD fieldwork conducted in 2018. This paper will highlight the ways in which the current educational environment conflicts with the needs and wishes of Yolngu communities and what can be done to remedy some of these issues.

Native title, development and community development in Australia's north

Nicolas Peterson (Australian National University)

In granting recognition to Aboriginal property rights very little thought has been given to the consequences of the way that we have done this or could have done it. We have just let our legal processes, practices and thinking run their course and only subsequently started to think about how these property rights can benefit

Aboriginal people collectively. The white paper on 'Developing Northern Australia: Our North, Our Future' (2015) takes native title land as central to its vision. This vision, and the specific matters identified in order to make possible its realisation, raise a number of questions including what is wanted from development by the various affected parties. The authors of the white paper appear to be unaware of the contradictory values raised by linking the Aboriginal future to northern industrial development built on native title and what this might mean for Indigenous community development. In this paper I want to address some of the issues raised by these contradictory values as they relate to improving the circumstances of Aboriginal people's lives and helping to support them in their life projects.

P25 Applied anthropology supporting locally led development outcomes

Convenors: Robyn Eversole (Swinburne University of Technology); Emma Lee (Swinburne University of Technology); Kiro Hiruy (Swinburne University of Technology)

Hancock Library, room 2.22: Tue 3rd Dec, 09:00-10:45

This panel will present examples and analysis of how insights from anthropology can be applied to support economic and social outcomes that are led by local communities.

09:00-10:45

Actions for change: a framework with stories from 'regional Australia'

Robyn Eversole (Swinburne University of Technology)

Local and regional development aims to improve socioeconomic conditions in particular places. Around the world, these actions for change may come from any of a number of actors: multilateral organisations, governments, NGOs, local community organisations, and others - at different scales from the international to local. The actual impacts range from positive to negative, but a defining factor in the success or failure of initiatives has been shown to be the involvement of people with in-depth knowledge of on-the-ground conditions. This paper presents an anthropological framework for assessing actions for change with reference to the positionality and relationships of key actors in change initiatives. Beyond dichotomies of 'bottom up' and 'top down' development action, this framework offers a nuanced understanding of how different configurations of development actors can drive very different impacts. Four common configurations - imposed development, incentivised development, enabled development and linked-up development - and their variations can all be observed in the Australian context, as actors with differing local knowledges seek to improve the socioeconomic conditions in diverse Australian regions.

Cultural practices and development outcomes in Bongo, southwest Bhutan

Dendup Chopel (Australian National University)

Gross National Happiness (GNH) is a development approach that recognises the diversity of ends in human life, or what can be called value systems. A desirable outcome within the GNH paradigm is conceived as a way of life, which enjoys material sufficiency that are in harmony with what the environment can sustainably provide, and what is consistent with cultural values and practices of the people. At a philosophical level, this approach is close to the way of life in Bongo, a marginal village in the border regions of Bhutan. However, when implemented as policy practice, the planning system in Bhutan undermines the very values that it promotes at a philosophical level. This happens because unlike GNH as a 'philosophy', which is indigenous to Bhutan and which is informed by global discourses on sustainable and desirable practices, GNH as a 'planning system' in Bhutan is borrowed from elsewhere, and so heavily influenced by them. Thus, instead of upholding Bongo's development culture and practices as ideal outcomes, it has to undermine them in order to achieve harmony with its system imperatives. This paper is the outcome of a year's ethnographic fieldwork conducted as part of a doctoral project and the ethnographer's background in policy analysis and development theories. The presentation of ethnographic materials revolves around a single person who is concurrently a member of the Bongo community and a part of the state development apparatus, thus inhabiting and negotiating two 'value arenas'.

Fisheries research for development, peace and community in the highlands of Papua New Guinea: an anthropological exploration

Kiros Hiruy (Swinburne University of Technology)

In the highlands of Papua New Guinea (PNG) people are dependent on subsistence farming. These areas are considered food insecure, and protein is hard to source. To alleviate food insecurity and nutritional deficits in these communities, the Australian Centre for International Agricultural Research (ACIAR) started to work with its local counterpart, the National Fisheries Authority (NFA) and funded several fisheries (inland aquaculture) research for development (R4D) projects since 2000. The main purpose of these

inland aquaculture R4D projects was to build local capacity and improve farming techniques to increase the volume and quality of fish production, particularly in the highlands of PNG. Between 2015 and 2017, a Sustainable Livelihood Approach (SLA) was used to assess the socio-cultural and economic impact of the inland aquaculture R4D projects. SLA is a methodology that puts people, context and capacities and capabilities of local people at the centre of local development. It assumes that people have capabilities and basic assets and may operate in the context of vulnerability. This paper uses anthropological approaches to uncover the role played by the R4D projects in the livelihood of local communities, and in changing or maintaining the relations between different ethnic groups, local and external institutions and local and technical knowledges; and how these changes affect local communities and local development in PNG.

'Love-bombing' for change: how Indigenous rights are gained in Tasmania

Emma Lee (Swinburne University of Technology)

Sweeping Indigenous rights have occurred in Tasmania since 2016, together with a deep societal shift, that looks to Aboriginal Tasmanians as leaders in developing regional development. This panel will discuss the Aboriginal Tasmanian methods to seek change in land and sea management, together with gaining constitutional reform. The term 'love-bombing' is important here, as the approaches to change rest on cultural strengths and assets of kinship and reciprocity that reflect the love of country and families. The Tasmanian efforts have built a respectful relationship between Aboriginal peoples and the Tasmanian government that is based upon dignity and mutual recognition rather than a prescriptive list of rights to be achieved. In this manner, the condition-setting to negotiate rights has been more important as the means to demonstrate Aboriginal Tasmanian leadership, thus leading to programs of change that suit the regions instead of abstract rights.

P26 Tourist value: reconfiguring value and social relations in diverse tourism ecologies

Convenors: Cameo Dalley (Deakin University); Victoria Stead (Deakin University)

STB 2, Science Teaching Building: Wed 4th Dec, 09:00-10:45, 14:00-15:45

Often thought of as strangers or a special kind of 'other', tourists and relations with them have the potential to transform local forms of relationality. In this panel we are interested in the ways in which tourism facilitates the reimagination of value in local contexts.

09:00-10:45

"The new fuzzy wuzzy angels": recognition, redistribution, and reckonings with coloniality in Papua New Guinea's war tourism industry

Victoria Stead (Deakin University)

In Papua New Guinea's Oro Province, a war tourism centered on the Kokoda Track brings local Papua New Guineans into encounters with Australians, including with the trekkers who come to 'do' Kokoda, the operators who run the treks, and representatives from various governmental and non-governmental agencies. These encounters unfold against the context of Australia's colonial history in PNG, and are invariably structured by the sharp inequalities of power and economy that endure in the post-Independence era. They both invoke and transform value, as history becomes a resource to be mobilized in the pursuit of development, and as the desires of tourists and trekking companies compel recognizable performances by the Papua New Guineans whose livelihoods hinge on the tourist value that is ascribed (or denied) them. For example, locals working as porters on the trek are frequently valued—within advertising for the industry as well by the individual trekkers whose bags they carry—as the "new generation of Fuzzy Wuzzy Angels", in reference to the Papuans and New Guineans who served as carriers for the Australian army during WWII. Maintaining these positive valuations can yield material benefit—employment, cash tips, other gifts—but also fixes Papua New Guineans in a deferential and radicalised relation to Australians. In this paper, I offer an ethnographic reflection on the making and refiguring of value within Kokoda tourist encounters, opening out from this to think more broadly about the possibilities and limits of recognition, and its enmeshing with redistribution in postcolonial contexts.

The construction of authenticity in the case of culture and heritage tourism

Zainab Burton-Tairu (DivineWord University)

Tourists today claim to search for what is real and authentic. But at tourism attractions, cultural expressions, through performances, arts and crafts, village visits, and other aspects of heritage, must necessarily be transformed into commodities to be exchanged and profited from in the heritage tourism industry. This paper examines the construction and patterns of values associated with the co-creation of cultural tourism. I present two case studies: the Sepik River Crocodile Festival, Papua New Guinea, and the Mossman Gorge

Centre, Queensland, Australia. The crocodile is central to Sepik culture, with many traditional and beliefs and legends based on this animal. The Crocodile Festival is meant to convey this relationship. The Mossman Gorge Centre is owned and operated by the Kuku Yalanji Aboriginal community north of Cairns, in the Wet Tropics of Queensland, which gained World Heritage status in 1988. In both cases, a form of "authenticity" is created as visitors experience traditional practices of hunting, fishing, and conservation and take part in cultural activities. The construction of authenticity can be seen as a two-way process of exchange for locals to trade cultural products with global societies by making a profit and conserving heritage.

The benign imaginary of ecotourism in the Philippines

Sarah Webb (University of Queensland)

The diverse values and practices which might be referred to as ecotourism have enjoyed, via association with the term, a kind of benign imaginary. The assumption that ecotourism will be beneficial for people and places often conceals the value-laden politics of measuring its impacts and alternatives. This paper uses an ethnographic focus on domestic 'eco' branded tourism in the Philippines to examine how the labelling of products as such acts to obscure, rather than necessarily articulate, the potential values of ecotourism. The supposed, vague good of ecotourism becomes a rich field for anthropologists to understand how value is being reproduced by a range of social actors with both shared and divergent understandings of what it means to live sustainably. Specifically I examine a context on Palawan Island where ecotourism is regularly and powerfully presented as capable of both transforming the livelihoods of those Tagbanua families who reside in this highly valued forest region, and providing broader benefits for the Philippine nation. Ecotourism dynamics are shaped by a fantasy that Tagbanua possess a precolonial, innately Filipino relationship with nature which can be appropriated by middle class Filipinos even as environmental and economic good is generated through their presence as tourists. This fantasy is sustained through a suggestion that Tagbanua require external interventions like ecotourism ventures to provide an alternative to livelihood activities long considered 'primitive' and an environmentally destructive threat to ecotourism.

Tourism discourse and the coproduction of environmental knowledge and political order:

A case study from Myanmar

Anthea Snowsill (Australian National University)

Inle Lake in Myanmar's southern Shan state holds status as one of Myanmar's primary tourist destinations. However, in recent years it has become characterized as an ecosystem facing environmental threats to survival. Popular environmental narratives draw on fears surrounding climate change, pollution, silt accumulation, and the widespread use of agrochemicals on farms in and around the lake. Regional discourses of tourism subsequently situate these environmental challenges within a developmentalist framework that prioritizes the continued enhancement of Inle Lake as a tourism destination. Much discussion about Inle Lake's environmental situation becomes structured around actionable cause-and-effect "problems" that prohibit the ongoing ability of the environment to sustain its current tourism economy. These narratives are further strengthened by drawing on emotionally laden and symbolic imagery of the lake's people's and traditional ways of life which draw tourist populations to the region. This has led to the development of oversimplified narratives of environmental crisis. In defining and outlining environmental problems in this simplified format, regulatory interventions by development experts, institutions and government bodies that claim stewardship over land and resources they do not own are legitimized (Forsyth and Walker, 2008: 23). With an uneven division of political and economic power amongst the ethnic groups that neighbor one another in the areas surrounding Inle Lake, the construction of environmental narratives and the knowledge and policies that develop out of them necessarily take on a political dimension. Tourism discourse consequently plays an instrumental role in the coproduction of environmental knowledge and political order.

What values: short-term visit tours effectiveness among Chinese research universities' students

Nanxi Kang (Beijing Normal University)

In spite of a number of drivers for change in the pursuit of values in studying tour in higher education, the feelings of students themselves are still remain discussed not enough. Through an ethnographic study of the effectiveness of short-term visit tours among several participated students, this paper shows what they gain from the collision and fusion process of various cultures and societies. Students living in campus with almost same resources and knowledge but they are influenced by teachers, friends and families. According to formal and informal activities, academic and social interactions, students in "specific field" completed the transformation of their own values by recognizing and identifying numerous events and conversations. Students' attitude toward the consequent could be identified into two dimensions: tourists and learners. Tourists, who focus mainly at local living habits, enjoy structures of ancient buildings and bustling vegetable markets. They feel value from citizens. Learners, who ask complicated questions in foreign professors' lecture, get pleasure from sharing ideas and exchange useful information which will

inspire further research. And thus comes to a combination in tourist ecologies, not only the two aspects, but also an understanding of local cultures. Tracing the virtue of visit tours, this paper calls for a methodical perspective on trip outcomes that are purposeful, good for future living, and benefit students themselves.

14:00-15:45

Tourism at the end of the road: nostalgia, labour and the transmission of working-class values in Northern Australia

Cameo Dalley (Deakin University)

Self-drive tourists, including the somewhat infamous Grey Nomads, inch their way around outback Australia, stopping in towns and caravan parks. The small East Kimberley town of Wyndham is one such destination that sits at a dead end in the Great Northern Highway. Many tourists that make their way there have connections to the town through brothers, fathers, uncles and grandfathers who worked at an abattoir which operated in the town from 1919 to 1985. This paper explores the experiences of these tourists, who often describe feeling saddened by what they see as the diminishment of the town, provoking nostalgia for the dominance of a particular set of working-class values about labour on the colonial frontier. Though this 'nostalgic workerism' (Ferguson 2013) imbued with particular gendered and racial ideations is unlikely to have been a reality in a workforce that included women, ethnic minorities and Aboriginal people, it is nonetheless a pervasive discourse among tourists. Nostalgia is actively cultivated by Wyndham residents and business operators who see this particular kind of tourist, often described as a 'visitor', as one of few possible (and desirable) revenue streams for the town. Ethnographic reflections in this paper consider 'tourism at the end of the road' as doubly constructed - Wyndham's location, and the supposed end of the road for white masculinities of working-class labour in Australia.

Hypermasculinity and everyday resistance at Cloud 9: considering the social value of surf tourism in post-colonial Philippines

Karen Hansen (Australian National University)

Cloud 9 is a challenging and increasingly popular surfbreak located off an island in central Philippines. The early 1990s saw Australian and American surf tourists begin travelling to the remote island to surf this wave, kicking-off what was to become, by 2016, a highly-centralised, vibrant and burgeoning surf tourism destination complete with an eclectic Western lifestyle migrant community, increasing numbers of domestic and foreign tourist arrivals, and a flourishing local surf community. In post-colonial contexts of tropical tourism, such the Philippines, colonial/touristic processes of feminisation work to emasculate or render invisible local male populations, while concurrently imagining local women as hypersexual yet passive 'objects' for the visual pleasure or 'consumption' of tourists. This paper will consider the way that modern surf culture, in many ways a particularly hypermasculine enterprise, provides an avenue for local male surfers to contest colonial and touristic processes of feminisation and marginalisation. Rejection of passive, subservient 'feminine' roles is not, however, limited to Philippine men: Filipinas who surf constitute changing gender norms in local society, as they too exhibit 'masculine' characteristics through dominant, active and engaged behaviours in the surf zone.

Valuing otherness as a potent medicine: examining bodies and health in a Shipibo ayahuasca tourist lodge in Pucallpa, Peru

Alex Gearin (Xiamen University)

Many ayahuasca tourist lodges in Peru heavily restrict tourist interactions with the indigenous healers that conduct the main elements of the service. Engaging Rupert Stasch's notion of "dramas of otherness", this paper examines how the indigenous encounter with tourists in a Shipibo ayahuasca healing lodge in Pucallpa involves the making of boundaries of otherness aimed at containing and vitalizing healing potencies associated with a primitivist approach. The tourist perspective makes little space for notions of sorcery, moral ambiguities, and the exchange theories of health, illness, and personhood that have constituted indigenous Amazonian approaches to drinking ayahuasca. Considering ceremonial practices in the lodge that mediate tourist perceptions of the familiar and the strange, the paper examines how the Shipibo healers value tourist understandings of the healthy body and the inebriated senses.

Reimagining the value of a post: the media practices of travel vloggers in Estonia

Christian Ritter (Tallinn University)

This paper examines the media practices of travel vloggers and tourism professionals during influencer campaigns in Estonia. Committed to a mixed-method approach (Born and Haworth, 2017), the aim of this investigation is to gain a better understanding of the valorisation of cultural media content about travel destinations in the increasingly globalised tourism industry. Based on long-term fieldwork in tourist

places and data scraping from the application programming interfaces of Twitter and Instagram, the story of travel vloggers in Estonia indicates how digital media are reshuffling power relations within the global assemblages of tourism. On the one hand, tourism organisations aim to influence the circulation of posts on digital media platforms. On the other hand, travel vloggers seek to produce authentic stories about travel destinations. The Estonian tourism board organised 'influencer campaigns' in 2018 and 2019, inviting travellers with influential digital media profiles to Tallinn. All the travel influencers were offered free transportation to and accommodation in the Estonian capital. The campaign organisers demanded in turn that the travel influencers took part in daily shootings and posted messages on their accounts during the stay. The influencers, who came from Australia, Canada, Ireland, Latvia, Russia, Slovakia and Turkey, visited major tourist attractions in Tallinn. Re-appropriating digital media platforms, travel vloggers engage in self-portraiture within a newly evolving attention economy (Marwick, 2015). In this paper, I will assess the different forms of value exchange during influencer events and the current transformations of the tourism ecology in Tallinn.

P27 Anthropologies of uncertainty

Convenor: Timothy Heffernan (University of New South Wales)

Discussant: Mahnaz Alimardanian (PiR Consulting and La Trobe University)

Hancock Library, room 2.27: Wed 4th Dec, 09:00-10:45

Uncertainty underscores daily life for many communities we work with today. In this panel, we invite papers that offer insights into the ways uncertainty not only affects once stable systems of moral, aesthetic & economic value but also lead to shifts in the ways anthropologists produce ethnography

09:00-10:45

Moral economies of uncertainty, risk and responsibility: remote dialysis services in the Northern Territory

Stefanie Puszka (Australian National University)

Yolŋu embody uncertain social geographies through end stage kidney disease. Most Indigenous Australians with end stage kidney disease undertake life-sustaining dialysis treatment. In the Northern Territory, 80% of all people requiring dialysis become displaced from remote communities, relocating to urban centres to access treatment, the vast majority of whom are Indigenous. In limited dialysis services in remote communities, patients receive highly technical treatment, hundreds of kilometres away from hospitals. Access to scarce services in remote communities amongst rapidly expanding numbers of patients and contention over the expansion of remote services have been mediated by contests over the risks and responsibilities of dialysis. Based on multi-sited ethnographic fieldwork with Yolŋu renal patients, health professionals and policymakers, I consider how uncertainties about the trajectories of patients' bodies and lives are governed through discourses of medical risk and responsibility; and how counter-discourses articulated by Yolŋu register the existential threats that urban dialysis and displacement present. I describe how multiple discourses seeking to shape the distribution of dialysis services over space project the moral value of a good life and a good death onto people, practices and places.

Seeking perfection to stabilize uncertainty?

Randi Irwin (University of Newcastle)

From refugee camps in Algeria, Saharawis who have been displaced from Western Sahara since 1976 have continuously fought for the decolonization of the non-self-governing territory. This battle was first fought in the form of a war against Morocco. In 1991, the UN brokered a ceasefire promised to bring an end to the conflict through a referendum on self-determination. However, Saharawis still remained confined to the refugee camps in Algeria and the promise of the referendum continues to grow uncertain. Saharawi political leadership and youth activists have tried a range of tactics to demonstrate their readiness for sovereignty. Bound up within these protests are critiques of the Moroccan state that are juxtaposed with the promise of a "good" and democratic Saharawi state. In the wake of the uncertainty of the referendum the pressure has continued to mount as Saharawis seek to maintain the image of an ideal state in exile. This paper explores the tensions of navigating the uncertainty of decolonization and its subsequent demands on Saharawi citizen-refugees and the future Saharawi state. How does this uncertainty produce particular forms of silence in ethnographic work and how might anthropologists navigate those silences?

Living with uncertainty and hope on char-land in Bangladesh

Mohammad Altaf Hossain (University of Rajshahi)

My aim in this paper is to illustrate char (uncertain river island) dwellers' disaster vulnerability and everyday

agency they practise for reducing socioeconomic vulnerabilities such as displacement and precarious livelihoods. Keeping in mind that the physical agents—the river and floods—weaken char dwellers' agency, this study has begun by examining the structures that have been historically responsible for creating the conditions under which people, specifically poor and landless peasants, live in temporary island villages. This study considers why the inhabitants of Onishchit Char continue to live in this hazardous place while knowing that their homestead and livelihoods are recurrently exposed to disasters. Their answers vary according to their socio-economic positions, of course, but also according to their accumulated previous experiences. Disasters produce both "uncertainty" and "hope" in their lives. Hazards in such areas are likely to lead to more adversities and disasters, which can be called certain uncertainty. At the same time, even the disasters can deposit fertile sediment for growing crops, and sometimes return previously lost lands. All of this can be called uncertain certainty—the hope that they might be able to grow crops, raise cattle and settle there again.

The Irregular State: government functionaries' embodiment of the State and its uncertainties

Alexander Emile D'Aloia (Australian National University)

Anthropology has a long tradition of engagement with 'the State'; however, throughout its history, this edifice has proven elusive. Functionalists tend to conceive it as singular with its own motives, whereas others emphasise that the State as merely a collective of people and thus effectively "[conceptualise] the State into oblivion" (Truillot, 2001). This paper proposes an alternative approach that embraces uncertainty around what exactly the State is, acknowledging that it can be many things to many people. Furthermore, it highlights the importance of examining the positionality of those who embody the State—their often-contradictory actions and conceptions. In particular, it examines what this means for our understanding of the State, how it is irregular—temporally, spatially and functionally. This is particularly pertinent in a context such as Ecuador, which has been characterised by political instability largely since independence. This paper examines the Irregular State through the implementation of economic policy; in particular, it explores how instability and irregularity create certainties and uncertainties. Specifically, it studies how the State is embodied by functionaries with lives and experiences of their own and how this creates uncertainty around its structure and purpose. By relating the lived experiences of said functionaries to how they enact the State, I hope to offer a new approach that both manages to avoid the functionalist dilemma of treating the State as if it were a singular entity with its own objectives and motives, while at the same time rescuing the concept of 'the State' for useful analytical purposes.

Uncertain infrastructure and everyday life in contemporary rural Nepal

Bicram Rijal (Simon Fraser University)

Focusing on emergent sanitation and transportation infrastructure in contemporary Nepal, this paper explores what it means to build the toilet and have a motor road to the different actors, including the Nepali state, NGOs and rural people. The paper explores why and how people come to value or devalue certain ways of being in the context of the advent of new infrastructure and its uncertainty. It deals with the intersection between materiality and sociality mediated by infrastructure and explores uncertainties of infrastructure and social life as moments of temporality. I contextualize my research in post-earthquake Nepal and ask what happens when new infrastructure is built, existing infrastructure is damaged, or the ongoing building of an infrastructure project is suspended not just for days and weeks, but for many months. Further, I explore how material and infrastructural uncertainty corresponds to the social and embodied experiences of everyday life. In this paper, I demonstrate how attention to infrastructure and its temporality helps ethnographer understand the different layers of everyday life, including its contingency, vulnerability, precarity and uncertainty. As such, I ask the following questions: Why is focusing on infrastructure "valuable" for anthropologist? What are the different ways in which uncertainty—both infrastructural and social—becomes both a part of and disrupts the rhythm of everyday life? And, what is it like for an anthropologist to create an ethnographic value within the context of uncertainty, instability and precarity?

P28 Stuff of substance: valuing the tangible in transient states

Convenors: Kirsty Wissing (Australian National University); Isabel Bredenbröker (Goethe University Frankfurt/ University College London)

Hancock Library, room 2.22: Thu 5th Dec, 14:15-16:00

This panel explores what value people give to materiality during states of uncertainty and transition. It asks how people negotiate a range of values - moral and ethical, practical, aesthetic, and so on - through material objects to inform social interactions and understand their changing worlds.

The ethics of urban fluctuation in Ulaanbaatar, Mongolia

Rebekah Plueckhahn (University of Melbourne)

Drawing from ethnography conducted in Ulaanbaatar, Mongolia, this paper discusses the ways in which material urban environments form a part of ethical worldbuilding (Zigon 2014) among residents caught in suspended urban redevelopment schemes. Operating within conflicting temporalities - including forms of temporal delay wrought by real estate and construction time frames, and types of 'collapsed futures' (Nielsen 2014) that have come about due to failures to build - this paper discusses the ways in which the materiality of the surrounding environment becomes a crucial element in attempting to grow types of personal stakes in the city. Old buildings, poured concrete bases, storage containers, dusty streets and the home itself become implicated within relational perspective-making (Wagner 2018) between the landscape, self and other. Here, multiple value regimes emerge around the formulation of real-estate assets in times of decline. This paper will discuss how this materiality is integral to ethical perspectives emerging in urban Mongolia, where the real estate asset one wants to encourage becomes constitutive of a type of preferred moral urban citizenship in a time of volatility, unpredictability and fluctuating urban growth.

The practice of post-apartheid gender and environmental justice through the materiality of energy

Romy Listo (University of Queensland)

The paper investigates the interplay between the materiality of energy technologies, and the way in which such materiality is collectively held and imbued with values in South African post-apartheid gendered 'sociotechnical dreamscapes', or narratives of the future articulated through technology. It draws upon research on the role played by energy technologies and infrastructure in women's empowerment, and will present data collected in research with three groups of women organising around energy issues in urban and peri-urban South Africa. Energy infrastructure has been historically been politicised in South Africa, as a tool of both racial segregation and governance and anti-apartheid resistance and remains contested in contemporary post-apartheid South Africa. For socially-marginalised women, the materiality of energy technologies enables and constrains physical and lived opportunities in women's lives. On the other hand, energy technologies and materials are used by organised women to practice and bring into being an environmentally-just and gender-equitable future. In this way, narratives and visions of transition, justice, and empowerment are brought into lived reality through the daily use of energy materials including fuel and electricity. The paper takes an interdisciplinary approach, drawing from gender and development theory while taking and extending upon a theories of practices framework. It considers the intersection of materials, action and meaning in energy practices, and how energy technologies and infrastructure constitute both materiality and meanings that are practiced with implications for gender equality and environmental justice.

Water

Marcus Barber (CSIRO)

My presentation focuses on one of the elements of the classical period, now understood chemically as a hybrid - H₂O. I trace 20 years of personal research engagements and encounters with Australian water, exploring how this element has both informed my professional practice and manifested itself in it. From this analysis, water variously emerges as: an object of focus; a workplace; a medium of immersion; a manifestation of spirit; a guiding influence; a physical impediment; arena of contest; an enabler of imagined futures; and a source of solace. Acknowledging a longstanding and ever-increasing debt to Australian Indigenous people and places, particularly in Australia's north, I show how this element is foundational and constitutive, yet also dynamic and relational - at times it is defined as much by its apparent absence as its continued presence. The 'value' to Indigenous people of this element in its liquid state represents a major aspect of my research for Australia's national science agency and has in turn enabled encounters with this substance across a continental scale. These form the basis of a reflection on water's elemental nature and social significance.

In good spirit: alcohol as social access between physical and spiritual worlds

Kirsty Wissing (Australian National University)

This paper explores alcoholic spirits and spiritual connections in the Akwamu context in southern Ghana. In focusing on ritual libations, I consider how gin and schnapps are used to open up ceremonial spaces and connect humans with spiritual kin as well as deities. In this process, not all alcohol and neither are all people equal. As relatives shift from physical life to death, their valued is affirmed or denied by family by adding or omitting their name in libations. By unpacking the ordered circulation of alcohol and inclusion or exclusion of people in ritual, I ask who is a valued and central member in society, and who is peripheral. We also learn who, through the use of alcohol, has the ear of the ancestors and deities to ask for favour and to transition

lives for the better. Alcohol is a slippery substance in its material form and mind-adjusting potential. This makes it a curious choice to ceremonially solidify social connections. In its absorption into the human body and evaporation as offering on the ground, this paper explores how alcohol creates enduring spiritual ties even as its shifts in its tangible state. By considering the economic, social and spiritual value of alcohol in ritual, I ask what value the Akwamu attribute to people in and beyond the physical world.

The materiality of death in an Ewe town

Isabel Bredenbröker (Goethe University Frankfurt/University College London)

Based on ethnography from Peki, Ghana, this paper contextualises the role of materiality for the complex workings of events, places and things around burials and death in the resident Ewe community. Here, the 'total social phenomenon' of death-related practices serves as a political tool for continuing traditions, beliefs and power structures as well as for challenging, negotiating and changing them. Material things, substances and their respective properties play a vital role for these processes, in which values of economic, social and spiritual sort are brought into a common context. Local perspectives on synthetic, durable materials such as concrete or plastic versus organic, locally-sourceable perishables give insight into ideas of permanence, change and preservation that mirror changes in the social organisation of the community. As such, obituary posters from tarpaulin, cellophane foil wrapped wreaths, concrete bricks in graves and frozen corpses are framed as pillars of life against death, their durable qualities highlighted against signs of wear and tear which also befall these things. Seen before a broader historical as well as contemporary political background, the uses of non-native technologies, materials and things that are 'new' or marked as global commodities also demonstrate the continued struggle between native, traditional institutions and assimilated Christianity, national politics and pressure from a neo-colonial world market. The paper explores local ways of dealing with death in the community, highlights the role of material things and their properties and shows how both death and the precarity of life are negotiated by way of material things.

P29 Shifting north: values in and of an anthropology of Europe

Convenors: Mary Hawkins (University of Western Sydney); Helena Onnuddottir (University of Western Sydney); Bel Harper (Australian National University)

Discussant: Luis Angosto Ferrandez

Hancock Library, room 2.27: Mon 2nd Dec, 15:30-17:15

This panel considers the value in shifting attention toward an anthropological focus on, rather than a focus from, Europe. We invite papers that explore the challenges now facing the continent and that generate new insights amid periods of social, political, economic and environmental uncertainty.

15:30-17:15

Crisis and political revolution: public protests and community-building in post-economic collapse Iceland

Timothy Heffernan (University of New South Wales)

Recent incidences of fiscal and border crisis over the last decade has profoundly affected a secure sense of identity, community and polity across areas of the European continent. This context provides an opportunity to shift attention northward to not only explore the ways that crisis has indelibly marked the European social imaginary but to also highlight the ways that communities have uniquely responded to periods of adversity. Bringing into focus the 2008 Icelandic banking collapse and its aftermath, this paper explores the emergence of a discrete culture of protest in Iceland that has been mobilised in response to a perceived lack of government credibility and leadership over the last decade. Motivated by ongoing revelations of government corruption, growing political contention between sections of the public and the government continue to be rehearsed today through small and large protests. Through ethnography with members of the public and civil society actors, this paper shows how protests have become a significant site to highlight and challenge dominant political narratives all the while producing new sets of discourse and social relations through the promotion of political and economic transparency.

"We believed that Iceland was peaceful"

Helena Onnuddottir (University of Western Sydney); Mary Hawkins (University of Western Sydney)

During several days in March 2019, a group of asylum seekers in Iceland staged protests against the treatment they faced by the authorities; problematic housing and lack of work and educational opportunities, as well as access to the medical system. The asylum seekers camped out in the harsh conditions of an Icelandic winter, facing the use of pepper spray and verbal threats by the local police, and soon attracted the attention of the small Nationalist Party of Iceland, Þjóðfylkingin, which decided that they were going to stage

their own protest in front of Parliament House; 'protesting the violence that asylum seekers have projected on Icelandic society and the Icelandic police'. As the Nationalist Party's intentions were brought to the attention of the public, Facebook and other social media fired up with calls for counter-protests in support of the asylum seekers. A number of people headed these calls, flocking together in front of Parliament House. People waved flags - the national, anti-fascist, environmental, and rainbow flags - and Icelandic bands played, creating a jovial atmosphere which drowned out the activities by the National Party. Reflecting on this case study, this paper draws on some key foci of the 2018 publication *Messy Europe: Crisis, Race, and National State in a Postcolonial World* (eds. Loftsdóttir, Smith, Hipfl) questioning the nature of political and national ideals and images in Iceland in the aftermath of the 2015 refugee crisis in Europe.

What price a geyser? Tourism and crisis in Iceland

Mary Hawkins (University of Western Sydney); Helena Onnudóttir (University of Western Sydney)

After more than a decade of spectacular increases in tourist numbers, reaching 2,195,271 in 2017, or six visitors for every local, tourism to Iceland is now declining, and it is expected that 2019 will witness an overall drop in visitor numbers. There seem to be two immediate causes for this decline. With the collapse of the low priced carrier WOW Air, and with other airlines increasing their fares, getting to Iceland has become more expensive. At the same time, as the Icelandic economy has recovered - largely due to tourism - the prices of hotels and tourist activities have increased. The purpose of this paper is not to dispute the suggested causes, but rather to explore other, far less obvious, factors associated with both the tourist boom, and its recent decline, most of which centre around considerations of value. What do tourists value in Iceland? Is this congruent with the symbols and values Icelanders have been consistently deploying to promote themselves and their nation to the world? How does the Icelandic emphasis on 'pure nature' reconcile with the environmental degradation that has accompanied the last five boom tourist years? In considering these questions, this paper suggests that while Iceland may be characterised as in economic recovery, the governmental failure to fully grasp the challenges, environmental and social, that recent mass tourism has brought to Iceland is evidence of ongoing crisis in both social and political domains.

Of horses and humans: values and meaning of nature in Iceland

Bel Harper (Australian National University)

Iceland challenges us to broaden our conventional anthropological scope and think through the mingling and overlapping of different ways of worlding; human-centric versus non-centred or relational, where humans are a small part of a wider world, and agency is assumed rather than assigned. These wider relationships and values can be demonstrated by and are mediated through the complex entanglements between Icelanders and horses. Horses in Iceland are often represented as a manifestation of Icelandic nature: pure, authentic and free. They have occupied Icelanders' imaginaries and lived experience of land, place, and nation-building, and remain a central part of Icelandic identity. Icelanders also identify as being "sentimental but sensible" towards non-human creatures, adding further complexity to their relationship with nature and the non-human. Based on fieldwork conducted in Iceland in 2018, I examine the value and meaning of nature in Iceland through the horse-human relationship and beyond.

P30 Queer comparisons: gender and sexuality in island Southeast Asia and the Pacific

Convenors: Sara Niner (Monash University); Sharyn Davies (Auckland University of Technology)

Discussant: Geir Henning Presterudstuen (Western Sydney University)

Slatyer room (N2011), R.N Robertson Building: Tue 3rd Dec, 16:15-18:00

Island Southeast Asia and the Pacific are frequently considered exemplary regions for the study of gender and sexuality. This panel invites ethnographically grounded papers from both regions as a way to draw out new possibilities for comparison in the role of understanding broader transformations.

16:15-18:00

The queer position of policewomen in Indonesia's moral surveillance

Sharyn Davies (Auckland University of Technology)

In disentangling how morality shapes the role and position of women and LGBT subjects in Indonesia, and the more specific question 'How is morality leveraged by and against Indonesian (police)women in efforts for selfhood and control,' this talk will discuss how packaging policewomen as moral arbiters justifies overt moral control. Understanding how morality is currently deployed helps us understand the power of moral discourse over the bodies of women and LGBT subjects, and of how women and LGBT draw on this discourse to pursue their own ends. I will use an analysis of the construction of the virginal, pious and beautiful policewoman to explore Indonesia's expansive moral surveillance, and through deployment of the

notion of kinships of shame will argue that morality discourses have been so effective in the archipelago because the shame accrued to particular acts (e.g. homosexuality) imbricate not only extended kin but the whole nation.

Mediating historical continuity: transgender feminine visibility in Indonesia, 1968

Benjamin Hegarty (University of Melbourne)

Both the appearance of and meanings attributed to transgender femininity have been rendered ambiguous by the very visibility that enables their partial acceptance — reflecting one perspective on how moral concerns associated with gender and sexuality serve to mediate the meanings of social difference in Indonesia. This paper is primarily based on ethnographic and historical research about waria, focusing on the year 1968 and the capital city, Jakarta. I focus on the claim among waria that something remarkable happened at that time: transgender femininity moved from obscurity to hyper-visibility. Marshalling the tools of feminine expertise — the latest glamorous styles of make-up, hair and fashion — they dazzled admiring audiences across the archipelago in that year and the decades that followed. Current analyses of transgender femininity in Southeast Asia tends to articulate its social meaning in relation to tradition and modernity mapped onto past and present as stable historical reference points. By contrast, waria recall their emergence within historical time as making visible something that was always present (*terlihat, nampak*). That is, waria understand themselves to be located within historical processes which lie at the intersection of processes of continuity and change. In doing so, they mediate enduring social concerns in Indonesia as to the contradictory meanings of feminine visibility in the public sphere.

Gender and sexual diversity in contemporary Papua New Guinea

Angela Kelly-Hanku (University of New South Wales/Papua New Guinea Institute of Medical Research); Peter Aggleton (University of New South Wales); Ruthy Boli-Neo (Papua New Guinea Institute of Medical Research); Herick Aeno (Papua New Guinea Institute of Medical Research)

Papua New Guinea is rarely included in studies of gender and sexual diversity in Island Southeast Asia and the Pacific, therefore marginal within comparative work on these issues, and possibly not as progressed in the queering of comparative knowledge production. Its diverse cultures are predominantly patriarchal and patrilineal and within them a male child is highly respected and valued. In many parts of Papua New Guinea, rituals to ascribe manhood are undertaken to defeminise boys and turn them into men of a particular kind. Older men often assist in this transition through cultural performances which signify figuratively and literally the 'remnant substances' from the biological mother. Even in cultures devoid of such formal and ethnographically rich initiation practices, boys and men are expected to embody masculine qualities; boys in Papua New Guinea are not sanctioned to embody femininity. There exists no culturally recognised third gender in Papua New Guinea, as can be found in some nor do there exist there laws prohibiting boys from identifying as women/feminine. As a result, gender and sexual non-conformity, while present, goes largely 'unmarked' - linguistically and socially in many Papua New Guinean villages and communities. It is both there and not there, seen and unseen - although under the impact of modernization and globalization a range of new vocabularies and self-understandings are beginning to emerge and be appropriated locally. In this presentation we will examine the life histories of gender and sexually diverse Papua New Guineans narrating themselves out of the margins.

Acceptance of queer culture in Timor-Leste

Sara Niner (Monash University)

The LGBTIQ community in Timor-Leste has become more prominent in recent years due to the advocacy and activities of a small network of local and international organisations and the holding of a gay pride parade in the capital Dili from 2017. While not criminalised, social stigma, discrimination, harassment and violence remains common for LGBTIQ people. Religious conservatism appears to largely be the logic behind these negative attitudes. This paper explores gender relations and the status of non-binary genders in Timorese indigenous cultures. The 13 distinctly identified ethnolinguistic groups on the island of Timor feature both Melanesian and Malay based languages and matrilineal and patrilineal social organisation. There are cultures in the Pacific and modern day Indonesia where third genders have had a place but the attitude of the various Timorese indigenous cultures to more fluid gender expressions that allows for attraction and sex between same sex individuals is not recorded.

P31 Theory as reproduction: reflections on the history of doing feminist anthropology in Australia [roundtable]

Convenor: Benjamin Hegarty (University of Melbourne)

Chairs: Caroline Schuster (Australian National University)

Discussant: Shiori Shakuto (National University of Singapore), Christine Helliwell (Australian National University),

Margaret Jolly (Australian National University), Martha MacIntyre (The University of Melbourne), Francesca Merlan (Australian National University), Kalpana Ram (Macquarie University), Kathryn Robinson (Australian National University)

Eucalyptus (S205), R.N Robertson Building: **Mon 2nd Dec, 15:30-17:15**

This roundtable invites reflection and engagement with the history of what might be called a 'feminist' tradition in Australian anthropology. In doing so we hope to gather insights into the work of producing theory and the labour involved in its reproduction through the maternal line.

P32 Values through practice in Southeast Asian societies

Convenors: Kenneth Sillander (University of Helsinki); Anu Lounela (University of Helsinki)

Jan Anderson (E101A), R.N Robertson Building: **Thu 5th Dec, 11:15-13:00, 14:15-16:00**

This panel serves the double purpose of analyzing how values affect people in Southeast Asian societies, and developing values as a conceptual tool for the anthropological pursuit of examining social life in practice in specific ethnographic contexts.

11:15-13:00

How values work in practice: adat among the Bontian of Indonesian Borneo

Kenneth Sillander (University of Helsinki)

In Bontian everyday discourse, adat stands out as one of the most often invoked sources of authority. As in so many other Indo-Malaysian societies, people frequently call upon adat - in the general sense of tradition or customary law, or with specific reference to some particular precepts or interdictions with which it is associated - to legitimize or criticize a variety of social actions and conditions. While not a distinct value in its own right, it is of elevated sanctity and forms something of a supervalue, a paramount value in Dumont's sense, which encompasses a broad range of subordinated values which bear upon interpersonal respect. Adat shares many qualities with values in general and exemplifies the nature of values. It forms a certain frame of interpretation that may, or may not, be superimposed on what takes or has taken place. Its principal site of application and source of influence is in social processes of authorization. While normative, it is invoked pragmatically for more than value-rational ends. It is amenable to articulating not just ethical but also political and strategic considerations. Its cogency is based on the exteriorization of authority in super-personal sources; collective recognition by significant others; and resonance with personal experiences and concerns pertinent within the actor's horizons of relevance in the life-world.

Fluidity as an orienting value among the Bajau Laut of eastern Sabah

Gregory Acciaoli (University of Western Australia)

The Sama-Bajau (Sama Dilaut) of archipelagic Southeast Asia are oriented by a broad set of values embedded in their connection to the maritime environment and in their interactions with one another and other groups (Majors 2008). Following from past traditions in cultural anthropology (e.g. Kluckhohn, this paper presents the concept of fluidity as an overarching value that orients conduct of the Bajau Laut, a sub-population of semi-nomadic Bajau who continue to ply the coastal waters of eastern Sabah. Fluidity is linked to four value domains: spatial mobility, resource use, kinship and relational ties, and autonomy and identity. A way of life orientated to fluidity highlights both the constant movement of the marine-orientated Bajau Laut across the seas in which they pursue their livelihoods and the land on which they may temporarily settle, as well as their orientation to mobility as one of the cardinal values defining their identity, and the context-sensitivity of their decision making as they evolve webs of relationships to form various socio-political and trading networks (Pauwelussen 2015; cf. Ingold 2011 on 'fluid space'). Using the notion of fluidity as an encompassing value facilitates integrating various Bajau cultural idioms and behaviours, as described by Sather and other ethnographers, and accommodating the performative dimension of Bajau identity, as emphasised earlier by Frake and more recently by Nagatsu, as well as the transformation of this identity under contemporary nationalist and capitalist pressures first analysed by C. Warren.

Social values and environmental practices in the swamplands of Borneo

Anu Lounela (University of Helsinki)

This paper explores how changing environmental conditions and practices connect with shifting social values and valuations of sociality in a Ngaju Dayak village in the swamplands of southern Borneo. It proposes that the production of values and social relations is indivisible from the production of a livelihood through material means in the local environment. The paper focuses on how different forms of livelihood and organizing labour in the radically transformed local swamp forest environment have influenced and

been influenced by two central, dialectically conjoined Ngaju values: relatedness and autonomy. These elementary social values have remained important over time although their meanings and people's orientations to social relations have shifted. The paper describes how changing Kahayan Ngaju orientation to social life and the natural landscape have been interlinked with fluctuations in the local valuescape. It argues that the valuation of social relations crucially reflects the valuation of land and nature, and changing trajectories of human and more-than-human interaction within the local peat landscape.

Freedom from stupidity, poverty and isolation: the values of developmentalist governance

Morgan Harrington (LocuSAR Pty. Ltd.)

In Murung Raya, the northernmost regency (kabupaten) of Indonesia's Central Kalimantan Province, the government's slogan is "freedom from the '3Ks': stupidity, poverty and isolation" (kemiskinan, kebodohan dan keterisolasian). On billboards and in policy publications the government declares that remedying these three problems will lead the regency to a "golden future". The values that underpin this Utopian vision are enacted in government development programs, which are largely based around the extraction of natural resources, particularly coal. This slogan and the associated discourse are hugely significant in framing the supposedly imperative development of Murung Raya, but what are the implications of valuing wealth, intelligence and centrality? This paper will examine how these values are interpreted by local Siang people, with whom I conducted year-long field research in 2011. How are these values supported and contested? And, looking within a broader historical and cultural context, how do they differ from the values that have traditionally underpinned Siang life? I will show how this slogan has led the government to prioritize education programs, resource extraction and associated industrial development, and the development of infrastructure. I will argue that this slogan shapes local peoples conception of their place within the broader Indonesian state and the global economy.

Quality assurance and Islamic education in the post-colonial state

Julian Millie (Monash University)

The Ministry of Religion of the Republic of Indonesia has overseen a remarkable program of importing Islamic sciences into the national, state-funded university curriculum. This paper points to the importance of quality assurance in that program, which observers have characterised with the term 'convergence'. This label acknowledges the epistemological divide between Islamic education and the 'national university project'; in post-colonial contexts, the establishment and development of the national university project invariably unfolded in forms that gave precedence to secular knowledges. The Ministry has been restructuring tertiary education in novel forms that challenge this division. Quality assurance plays a critical role in this process. The paper at hand argues that quality assurance plays a role of asserting the value of Islamic sciences to the common good, and its harmony with the national university project, in an environment where public doubts exist over the wisdom of convergence.

14:15-16:00

Culture, gender and mobility modulating Malay identity in a West Kalimantan borderland

Wendy Mee (La Trobe University)

In the historical study of Malay societies, the significance of men's mobility to the constitution of Malayness is well-documented and contrasts with the limited attention accorded to women's mobility. This paper addresses this imbalance by attending to the ethnocultural effects of Sambas Malay women's work-related mobility. Sambas Malay women's socioeconomic mobility is shaped by economic exigency and social expectations that are gendered and geographically-inscribed by the adjacent border with Sarawak. Sustaining these social and spatial influences are also cultural norms and discourses that place value on openness to and incorporation of the non-local. As described in this paper, one consequence of the increasingly independent and work-related mobility of Sambas Malay women is an enhancement – or reconstitution – of elements of Sambas Malay kinship designed to incorporate the outsider and the retrieval of historical narratives and metaphors that celebrate translocal dispositions. The resulting construction of Sambas Malayness sits awkwardly alongside the memory of ethnic violence between Sambas Malays and Madurese, which resulted in the expulsion of Madurese from Sambas two decades ago. Yet, this integrative and open expression of Sambas Malayness – one that is both cause and effect of women's work-related mobility – provides an important female perspective on how persons, places, and practices deemed Sambas Malay are worked and reworked as a result of mobility.

Lun Bawang Christian values, interpreting the significance of the Malay state, and Christian temporality

Rob Laird (Australian National University)

The Lun Bawang, living in the Sarawak highlands near the Indonesian border, are located at the physical and ideological margins of the Malaysian state. Nevertheless, the ubiquitous presence of border staff, government officers and state structures of economic and political power serve as powerful reminders that they too are subjects of the Malaysian state building project and programs directed toward the Malayinisation of its citizens. The Lun Bawang are proud evangelical Christians and it is therefore not surprising that my interlocutors would sometimes give voice to a general sentiment of discontent about this situation. However, some interlocutors also took such discussions as an opportunity to articulate Christian values which directly addressed their relationship with the Malaysian state. Amongst other things, I was told Christian must "love all people", "turn the other cheek" and "must endure God's tests". To illustrate these comments my interlocutors would sometimes draw on examples from the bible where Christians were persecuted or lived under hostile regimes. However, to appreciate the character of these values, I argue it is important to recognise the entanglement of its ideational and emotional elements with Christian temporality. Christianity situates the lives of Lun Bawang in a spiritual world that is imagined to have existed before, and will continue to exist after, the life of the nation state and the individual's corporeal body. Drawing on examples, I will discuss how this entanglement often gave my interlocutors the "strength" to de-value and reinterpret the significance of state interventions as opposed to "resisting" them.

The search for a life that is very good: from warfare, to government to Christianity: retrospective readings of value from the Kelabit highlands of Sarawak

Valerie Mashman

A Kelabit oral history from Borneo describes the search for the good life ulun nok doo' through warfare, the Brooke government and conversion to Christianity. Underlying these episodes of transformational change, there is a continuity revealed through the value system which prizes the quality of being doo' belonging to the great and good which is both inherited at birth and acquired through effort. This leads to an analysis of the mobility (iyuk) of value which continuously generates the standards of doo'-ness which enhance social relationships and provide the means for the bringing together and consolidation of alliances of lun tauh, "our people" through warfare and by peace-making. With the arrival of Christianity, the good life comes through Christian prayer; a time that is free from omens, a time of change, and yet a time for extended sociality and evangelization to the Penan. This retrospective approach to understanding value uses oral history to demonstrate how the Kelabit manage their social lives through their value system, affirming their agency and their capacity to impact episodes of history.

P33 Gender, research and evaluating 'value': the impact of/in ethnography with visual materials

Convenors: Skyler Hawkins (The University of Manchester); Nada Al-Hudaid (University of Manchester)

Discussant: Margaret Jolly (The Australian National University)

Hancock Library, room 2.24: Tue 3rd Dec, 09:00-10:45, 14:00-15:45

In calling for the contemporary exploration of gender in our discipline, this panel explores the value in and of the theoretical approaches to, methodological considerations and wider inclusion of gender in anthropological written and visual materials.

09:00-10:45

Feminism and/in the field: ethnographic reflections from North Carolina

Skyler Hawkins (The University of Manchester)

By considering and critiquing the value of their unique methodological contributions, this paper will assess the application of feminist and visual theoretical frameworks to the study of gender within the political fieldsite. In support of the panel's question that asks 'how, when, by whom and for what purpose is value determined?' I will also contend that this ethnographic project, and other such studies alongside which it stands, are vital to the understanding of modern politics, to the presentation of politically engaged women, particularly women of colour, as complex and compelling sites of inquiry, and to the overall growth of the discipline inside and outside the academy. Focusing on the intersection of race, gender and politics through an examination of the political and personal lives of female elected officials and community leaders in the US state of North Carolina, the ethnographic project from which this paper employs a Black feminist theoretical framework to analyse how women work, interact and are understood in modern, American politics. To do so, it utilises a range of methods, including the use of video and sound equipment to capture the sights, sounds and spaces within the halls of government, out in the community, and on the campaign trail. The paper will make its way through my time in the field, as well as in the thesis formation process, to assess the role of feminist frameworks, camera-based methods and ethnographies of the political world, and their place in the wider discussion about values in/of anthropology.

Doing fieldwork with a camera among pious Muslim women in Kuwait*Nada Al-Hudaid (University of Manchester)*

Before going to fieldwork, I always found it useful to read other researchers' accounts on how they gained access and what type of negotiations they had to do. A researcher cannot always anticipate what type of challenges can happen especially if their fieldwork topic changes while still in the process of conducting the research. In this presentation, I will share my experience of doing fieldwork with a camera among pious Shia women artists in Kuwait. Gaining access to religious spaces may not be necessarily difficult but when a camera is introduced, it can change so many factors. I will be presenting some of the challenges that I faced and how I dealt with them. I will also tackle the question of what type of knowledge the camera is capable of producing in an environment where filming is not allowed?

Gender politics: exploring diverse ideologies and practices of JI and NGOs in Pakistan*Zara Shehzad (Quaid-i-Azam University)*

Following September 11, 2001 terrorists' attacks in New York, the debate over gender in Muslim societies has taken a new form in which "women" are explained and judged through pre-defined assumptions. As the Western world suddenly discovered the "miserable" and "depressed" condition of Muslim women and took a passionate stand to safeguard their rights, women's socio-religious practices (such as purdah) were interpreted as a sign of their oppression. Drawing on yearlong ethnographic fieldwork with women workers of Jamaat-e-Islami and NGOs in Islamabad Pakistan, and developing on the visual role of the internet in this regard, this talk examines Muslim women's diverse worldviews, and explicates how and in what ways they possess distinct personalities that are hard to justify with single identity of "oppressed" and "suffered". By highlighting the activism of Jamaat-e-Islami and NGOs women workers on the cases of Malala Yousafzai and Aafia Siddiqui, the talk shows different ways of utilizing the power of agency, shaped under specific organizational habitus. It argues that there is a need to study Muslim women under the structures in which they are incorporated to explore how they attain a sense of purpose and wellbeing. The talk will be supplemented with the visual data taken from the social media, newspapers, and the internet, and will highlight the crucial need of integrating ethnography with the visual methodology to explore a deep understanding of gender dynamics in developing societies.

'Why is the lady in your picture crying?': researching gender at an upland Thai school through visual methods*Dayne O'Meara (Australian National University)*

In this presentation, I share samples of visual materials collected at a Thai public school located in an upland Sgaw Karen village in Mae Hong Son Province. Included are drawings, photographs and video clips that shed light on a range of matters relating to gender in my fieldsite. While researching gender and sexual morality among Karen schoolchildren, it was not always appropriate or productive to address certain topics directly through conversation. During fieldwork, child participants in my research ranged from 5-16 years of age and warranted use of a range of different methods for collecting data on potentially sensitive topics. My fieldwork was primarily concerned with attitudes toward romantic relationships between teenagers. Among my much younger participants in particular, visual methods provided useful ways of learning about childhood experiences of gender-related issues. I regularly joined the younger children in drawing pictures, allowing them to guide the subject of our 'conversations' that were taking place on, and mediated through, the page. I also regularly gave the children control over my camera, allowing them, under my supervision, to choose what to document through film and photography. In addition to giving me a record of interactions between my research participants, sitting down and reviewing these materials alongside participants afterwards provided new opportunities for guided conversation. I reflect both on the anthropological values driving my use of these methods, and on the local gender values embedded in the data they helped me to collect.

Intimate gender in devotion. Ethnographic photography and the anthropological value of visual insights*Myriam Lamrani (University College London)*

This paper explores intimacy, a fleeting index of emotional closeness and care, as a place to discern gender and to question essentialised views of the same. Based on visual ethnography on the devotion to a Mexican female saint, la Santa Muerte (Saint Death, a controversial figure traditionally attached to the masculine world of narco-traffickers), it considers the intimate as modalities of devotion enacted by the devotees to care for their saintly images through gestures of love and proximity. This care is often expressed through touching the effigies of the saint, dressing them, and pampering them through multiple little acts akin to motherly love. Observing these modes of intimacy through photography reveals that devotees perform these same caring actions regardless of gender. Proposing that the value of photography

as an ethnographic tool to document phenomena encountered in the field lies in its capacity to produce insights at different levels of analysis, this paper posits visual methodology as a tool to reckon with the very category of gender. In doing so, it argues that intimate devotion can be visually detected to generate a multifaceted understanding of the constructions of femininity and masculinity in Oaxaca understood as a lived reality. Ultimately, looking at devotional intimacy through photographs opens a window onto the complex linkages between the anthropologist and her informants while it illuminates the value of visual material in uncovering the fluidity of gendered practices.

14:00-15:45

The mosaic face of entrepreneurial motherhood on visual social media

Joanne Byrne (La Trobe University)

"Mumpreneur" is a portmanteau of 'mum' and 'entrepreneur' often used to describe women with children who start up small-medium, frequently home-based, businesses. Mumpreneurship seems an attractive prospect for many working mothers due to the supposed flexibility and convenience afforded by running a business from home. For many mumpreneurs, however, the experience is far from ideal, with many returning to the traditional workforce in some capacity. Based on ethnographic work incorporating both traditional and digital field methods, this talk will discuss the multifaceted performance of mumpreneurship on visual social media platforms, particularly Instagram and Facebook. Through pictures, short videos and #inspo posts, entrepreneurial mothers navigate the tensions between 'motherhood & business', 'work & home' as well as 'brand & self'. The choice of when, where and what to post belies a complicated interplay between 'cohesive brand narrative' and 'authentic self-expression'. Ultimately, the public expression of mumpreneurship is both multi-layered and strategic.

Understanding women activism in an Islamist party: a study of women wing of Jamaat-e-Islami Pakistan

Tayyaba Malik (Australian National University)

The role of women in shaping the political formation of Islamist parties in dominantly Muslim countries has significantly increased in recent years. There women play an important part by not only advocating their party's overall agenda in the wider political scene, but also by increasingly pushing for political demands to seek higher female representation as potential leaders within these parties. Based on ethnographic fieldwork with the women members of Jamaat-e-Islami Pakistan, I contend that women's demand for recognition within their party's hierarchy and structure is a construction of their activism and a struggle for their rights. This, I suggest, can be analyzed in comparison to global women activism and gender equality discourse. While developing such argument, I challenge the popular assumptions perpetuated by Western feminists that Islamist parties are inherently patriarchal and these male oriented Islamist parties have nothing to contribute to women's rights. I tackle such assumption by interpreting diverse perspectives held by Muslim women workers of Jamaat-i-Islami in Pakistan, and explicate their contribution to the ongoing debates on Islam, women, and democracy. I also support my point by relying on audio visual material from my ethnography as well as some secondary material from the Internet, blogs, and social media websites.

P35 It's elemental: anthropologies of fundamental things

Convenors: Dominic Boyer (Rice University); Cymene Howe (Rice University)

Chairs: Timothy Neale (Deakin University)

Eucalyptus (S205), R.N Robertson Building: Tue 3rd Dec, 09:00-10:45, 14:00-15:45

For a variety of reasons, anthropologists and others have been recently drawn to rethink the 'elemental' basis of our lives and surrounds. This panel will explore the value (and limits) of thinking about the social worlds of elemental or fundamental 'things'.

09:00-10:45

Elements of waste in Kochi, Kerala

Matt Barlow (University of Adelaide)

In this paper I outline how attuning to the fundamental elements (earth, water, fire, air, and space/void/zero) has aided in my approaches to, and understandings of, how the materiality of waste matters in South India. I do so by reflecting on 10 months of ethnographic fieldwork conducted between 2018-2019, where I explored the infrastructures and perceptions of waste and waste management in Kochi, the commercial and industrial capital of Kerala. Here, both liquid and solid waste is in constant motion, always being

transformed by the more-than-human elements around it. Whether burnt roadside, discarded into a canal, or collected and taken to a waste management facility, waste encounters transformation due to complex combinations of human behavior and institutionalized power structures, alongside situated elemental entanglements and extreme environmental conditions. To tease out these encounters, I employ an eco-feminist reading of a popular piece of Malayali fiction, Sarah Joseph's *Gift in Green*, as provocation. Bringing Joseph's work into conversation with my experiences in the field and the environmental humanities more broadly, I seek to demonstrate how the intersection between environmental politics and eco-feminist literature can act as an entry point to the often intractable and contradictory elements of waste. Ultimately, I suggest that absences, or the likelihood of living with less, must continue to be cultivated and brought into more-than-human patterns of responsibility.

Lithospheric beings: elemental politics in Turkey

Zeynep Oguz (Northwestern University)

Earth's lithosphere has been in a slow and constant motion for more than 3 billion years, causing an array of geological formations and events — mountains, seismic and volcanic activity — around its plate boundaries. In this paper, I trace the ways in which lithospheric plate movements are entangled with political and social formations in Southeastern Anatolia, which is located in an ongoing continental collision zone: The Arabian Plate has been colliding with the Eurasian Plate and, squeezing the Anatolian Plate for the past 30 million years, elevating and fracturing crust and forming mountains. Tracing the tectonic evolution of the region and geodynamic mechanisms of Anatolia, I focus on lithospheric processes that have formed these volcanic mountains and lakes in the region: subduction, where one plate moves under another and is forced to sink due to gravity into the mantle and continental collision, which occurs at convergent boundaries and involves tens of million years of faulting and folding of the crust and upper mantle. I then show how these geodynamic mechanisms and formations — Lake Van, Mount Nemrut, and Mount Ararat, have been leaving their imprint on political and social worlds, imaginaries, and conflicts in the extractive, colonial, and violent geographies of Turkey's Kurdish-populated Southeastern Anatolia. In doing so, I take "the lithospheric" as an inhuman elemental register that deeply shapes and is shaped by the uneven, violent, and emergent modes of human political and social world-making.

H-2 Uh-Oh: from toxic waters to elemental healing

Georgina Drew (University of Adelaide)

Even when supporting life, water can usher life's demise. For, beyond its elemental vitality, water is also a conveyor of harmful contamination. As a surfeit of minerals and chemicals enter the collective bloodstream, biotoxins accumulate. The recognition of this threat in a particularly dangerous and cancer-stricken hydroscape led one interlocutor to proclaim that he imagines himself, 'dying each moment' with every sip of water that he imbibes. This sentiment is compounded by the fact that, in water's case, seeing is not believing; even clear-looking water can harbor nefarious elements. To safeguard oneself against water's hidden toxins, some are adopting technologies designed to direct harvest and mechanically 'heal' the waters they consume. This paper examines several such efforts from ten months of fieldwork in South and North India conducted over the last three years. It contemplates the anthropological significance of measures to capture fresh rainwater, to filter and alkalise groundwater, and to transform 'dead' municipal waters into 'living water'. From the use of affordable Reverse Osmosis systems to expensive 'PH' balancing devices, at stake in this discussion is the emotional-infrastructural work involved in helping people place their trust back in water's nourishing capacities. The aim is to highlight the impact of elemental distrust and ecological grief on how people understand, manage, treat, and consume the toxic waters in their midst. Technological and infrastructural innovation is a means to an end in these safeguarding practices; it enables processes through which a potentially dangerous element is made to feel restorative once more.

Hydrological transition in Greenland and the new concerns of ice

JM Diamanti (University of Amsterdam)

Melting ice fuels Greenland's postcolonial condition along two axes: on the one hand, the nation-state developed during the transition between 1979 (Home Rule) and 2009 (Self Rule) powered itself domestically and commercially by building five hydroelectric dams, powered entirely by water flowing from the ice sheet that covers eighty percent of its surface. Today, over sixty percent of the nation's energy is renewable, distributing the energy of its terminal landscape through five independent grids. On the other hand, Greenland's sovereignty coincides with global concerns for its ice. The Greenland ice sheet is expected to contribute upwards of one third of all water responsible for rising sea levels in the next century—a planetary inheritance of hydrocarbons accumulating amidst colonialism and industrialism's political ecology. Greenland's transition toward indigenous sovereignty is thus marked by a doubled sense of hydrological flow in late modernity, conditioning in turn its relationship to both energy and climate amidst the same

flow of melting ice. This paper builds on recent research in the environmental and energy humanities to develop a concept of “hydrological transition” informed by both the elemental and the socio-historical, and offers the hydrological as a core concept of the post-oil condition.

Elemental violence: military entanglements, toxic waterscapes, and the human appropriation of the Earth's nitrogen cycle

Siad Darwish (Deakin University)

The Anthropocene is defined by the human appropriation of earth's biogeochemical cycles and the unequal, multi-layered distribution of harm that emanates from this appropriation. Seizure of the nitrogen cycle, which governs plant growth and underlies agriculture, has been achieved through the Haber-Bosch process, which draws atmospheric nitrogen from the air and transforms it into ammonia-based fertilizer. To achieve this near alchemical feat, the Haber-Bosch process breaks a triple chemical bond under forces so immense that they consume about 1% of world's energy. This elemental form of violence reverberates in the military entanglements of the technology and the unequal effects of nitrogen pollution, which results in freshwater eutrophication and the rapid spread of oceanic dead zones across the globe. Following the nitrogen cycle through space and time, this paper explores the multi-scalar violence of the Anthropocene from the molecular to the planetary. Based on historical research on the invention of the Haber-Bosch process and ethnographic research with communities affected by nitrogen pollution in Tunisia, this paper follows chemical relations to link seemingly disparate forms of harm in the age of humans.

14:00-15:45

Controlled comparison: method and metaphysics

Andrew Fahey (Central Land Council)

The comparative method has a long history in Anthropology beginning with many amateur ethnologists through to Durkheim, Levi-Strauss and beyond. The classic application of the method which compared categories – such as marriage, class, politics, ritual and the like – between two or more cultures aimed to generate transcendent facts about these categories, and in the process make definite claims about others as entirely penetrable elements in a comprehensive study of the human species. Understandably this method – and its metaphysical claims to transcendent and objective insights into the worlds of others – has come under sustained criticism in recent times. However, in order to escape the impasse of alternative methods (such as deconstructionism and its positive correlate in intersectional identity politics) I am proposing a methodological and metaphysical modification to the act of comparison. By containing two or more objects in a controlled comparison (be they cultures, beings, black holes or otherwise) it may be possible to make definite claims about each insofar as these claims are also contained within the comparative relation. In this way positive, objective knowledge becomes an imminent element of the comparison, whilst the objects of the comparison always transcend total description. This method of controlled comparison may be a way for anthropology to return to generating positive knowledge about the elemental aspects of the world (including, but not confined to the classic objects of culture, society and so forth) whilst bearing in mind the important moral, methodological and metaphysical criticisms of the comparative project.

P36 What do they value? Anthropological perspectives on health-related professions

Convenors: Jodie-Lee Trembath (Australian Academy of the Humanities); Michelle Vickers

Hancock Library, room 2.24: Mon 2nd Dec, 15:30-17:15

How and why do medical professionals give the advice that they give? This panel seeks to explore the professions of medicine and healthcare, unpacking the values held by the various fields that influence individual health-care providers' decision-making, diagnosis and treatment activities.

15:30-17:15

Values around pain: the “pain points” between stakeholders

Jodie-Lee Trembath (Australian Academy of the Humanities)

A 2019 report by PainAustralia has estimated that there are 3.24 million Australians living with chronic pain (close to 15%, though other reports suggest these numbers are closer to 20%), with an accompanying annual financial cost of \$73.2 billion. There is ample mainstream research demonstrating that chronic pain is a social phenomenon and should be approached using the biopsychosocial model of medicine (Moseley and Butler, 2015). Yet the biomedical approach is much more commonly used by medical professionals in discussions with patients, even when pain is not able to be biomedically explained (Kirby, Broom, Sibbritt,

Refsauge and Adams, 2015). This is arguably also the case in news media discourses, which is important because, as Seale (2003, p. 514) points out, “[w]hen people get sick, or make decisions about health, or visit their health service providers, or decide what to think and vote about health care policy and finance, their behaviour may be formulated in large part from resources drawn from various mass media.” In the digital era, these decisions are often augmented by information gleaned online, or from one’s own body using digital tracking devices or apps (Maslen & Lupton, 2019), adding new layers of complexity to the relationship between healthcare providers and pain sufferers. This paper draws together social research on experiences of chronic pain; interactions between physical & psychological pain; & pain management from the perspectives of sufferers, treatment providers & the broader public, asking what these different parties value in the pain management process.

The clinicians’ corridor and the building of trust

Erlin Erlina (Australian National University)

This paper looks at how clinicians and patients’ family govern these uncertainties in Java: resorting to scientific explanation, friendship, fate, God’s involvement, and resignation. Indeed, for a human to achieve connectivity by means, then a corridor would have to be not just a circulation corridor nor as aesthetic spot and place in architecture design. But we can learn from a public hospital in Java that the corridor is as the people’s hearth to feel in control of life. The clinicians bring a personal response that translates clinical requirements into matters of social control and spiritual values pertaining to the patient—becoming ‘close’ to the patient and their family and being conversant with them. To secure that a true art of healing does exist in Java, we can understand ‘corridor’ as the ‘synthesis or syncretic ritual gaze’ or mode of affect complementing the hospital structure. My ethnographic data indicate that the analysis of social suffering must take into account communal attitudes and spiritual beliefs that frequently act to complicate both the biomedical diagnosis of severe illness and the clinical blueprint to healing.

Philosophy in fields of CAM: exploring the significance of ‘non-medical’ health providers’ values and beliefs

Tass Holmes (University of Melbourne)

Not every ‘medical professional’ practices ‘western medicine’ (known as biomedicine). Yet, worldviews espoused by biomedical professionals permeate healthcare policy and institutional landscapes, contributing to a defining narrowness of belief and practices accepted as ‘conventional’. The overriding biomedical professional culture has purposefully contrived an ongoing marginalisation of non-mainstream health providers. Complementary and alternative medicine (CAM) practitioners continue to work both in formal and informal marketplaces. My anthropological research about poor consumers’ use of CAM, and CAM providers treating ‘non-financial’ consumers, revealed that many non-normative health practices remain popular, for reasons referred to political beliefs, spiritual understandings, autonomy, and a desire for wellbeing that approximates a ‘natural’ or ‘holistic’ state. Here I summarise the underlying philosophical principles associated with several CAM approaches, including homeopathy, touch- and energy-based therapies, holistic and community nutrition, narrative-psychotherapy, Indigenous rituals, witchcraft and psychic healing (yes, in Australia), herbal, folk and Chinese medicine, and yoga and meditation used for healing and health promotion. Common strands of these beliefs are drawn from traditional cultures, many of which are increasingly ‘westernised’ and saturated with capitalist-consumer values, while their healthcare models are pressured to rely on costly biomedical services. Science-driven research invents avant-garde solutions, that are adopted as ‘the best’, normative standard for health policy, informed by biomedical imperatives. Traditional viewpoints - of CAM’s wellbeing-focused healing - therefore stand in contrast to the generalised biomedical Cartesian perspective, and biomedicine’s location among highly-profitable capitalist enterprises. I highlight some assumed but unsubstantiated beliefs espoused by biomedicine, to facilitate consideration and understanding of CAM.

New roles for ‘old’ tools: informational materials as objects of value in the practice of health promotion

Victoria Loblay (University of Sydney); Sisse Groen (The Technical University of Denmark); Kathleen Conte (University of Sydney); Penny Hawe (University of Sydney)

The profession of health promotion has long been associated with health education materials. Health promotion leaflets, educational resources (posters, videos, handbooks), tokens (balls, skipping ropes) and artefacts carrying program messages (water bottles, mugs, T-shirts) are often thought of as a trademark of the profession. Ostensibly, these materials are designed to raise awareness or prompt behaviour change. The longevity of these tools in health promotion invites better understanding of their value and meanings, particularly now in an era of evidence-based health promotion. We undertook a multi-sited ethnography of health promotion practice in the context of Australia’s largest ever rollout of childhood obesity prevention programs in schools and child care centres in NSW. This provided a window to observe how informational materials and program resources were made valuable in scaled-up program implementation. In terms of

state-wide program implementation, these objects were both a form of standardisation (controlling the form of the program across the state) and a means by which practitioners were encouraged to tailor the program to local contexts. We contend that the value of these tools was much broader than the transmission of health information. We argue that in a profession in which 'relationship-building' is highly valued, program materials were part of a gift economy in which the value of these objects was constituted through social interactions. Further, these objects played a crucial role in developing collaborative engagements between practitioners working in a range of local contexts across the state.

Discussion of an Aboriginal Transfer of Care model: a hospital process for holistic discharge in a culture that 'treats everybody the same'

Liz Norsa (Western Sydney University); Ilse Blignault (Western Sydney University)

This presentation is an anthropologist's reflection on some of the qualitative findings from a mixed-methods evaluation of the Aboriginal Transfer of Care (ATOC) model at South Western Sydney Local Health District. Aboriginal people with chronic conditions are more likely to leave hospital with incomplete transfer of care arrangements and more likely to be readmitted after a recent hospitalisation. ATOC was designed to address this problem by considering an Aboriginal patient's medical, cultural and psychosocial needs as they leave hospital and return to the community. The model involves the Aboriginal Liaison Officers and Transfer of Care nurses working as team to deliver a holistic patient-centred model of care, through comprehensive discharge planning. The values and knowledge systems underpinning the practice of the two roles sometimes achieve congruency within a hospital context, but at other times do not. Staff reflections coupled with ethnographic detail suggest that there is a clash between a nursing culture that wants to 'treat everybody the same' and a model of care that acknowledges Aboriginal patients with chronic conditions and their specific needs. This presentation seeks to understand this incongruity and its implications for care, alongside current anthropological literature that may shed light on this phenomenon. This is also an opportunity for the presenter to discuss with the panel how and why a 'treat everybody the same' culture might exist.

P37 Counter values in the natural environment

Convenors: Patrick Guinness (Australian National University); Jennifer Alexander (Australian National University)
Eucalyptus (S205), R.N Robertson Building: Tue 3rd Dec, 16:15-18:00

Under global capitalism the local environment and its people come to be seen as having value only if they are generating surplus capital for economic growth. This panel will explore how those on the margins of large capitalist development construct and contest relations in their environment.

16:15-18:00

Natural Value: Land, Water, People and Culture

Jennifer Alexander (Australian National University)

Angosto's comprehensive analysis of natural value in the commodification of a waterfall in Venezuela initiated this account of Lesai Lesung Laku at the Penan settlement on the Linau River of Belaga District Sarawak. This community has long been a source of products traded with the Orang Ulu, upriver people of the region. The Penan extracted rattan from the forests and wove it into elaborate backpacks and mats for consumption in the wider region. The Penan in association with Orang Ulu, upriver people, have long wished to extract value from their waterfall and to this end have built guest houses to accommodate a flow of visitors. The challenge for locals, however, is to keep control of that cultural production. Deprived of unlimited sources of land through their displacement from the Balui River to the Asap and Koyan Rivers the Orang Ulu of the area have struggled to find alternative sources of income. The Pang Doh, women's inter-community organization, the labour of the men, and local government and state governments intent on increasing the flow of tourists to Belaga, have explored several avenues to extract value from their land, water, people and culture. Their latest endeavour ended in the last days of October with a Pesta Apau Koyan so that they can put their place on the map (Trigger 2019).

Forgotten men: the environmental effects of dispossession after the Bakun Hydroelectric Dam

Shun Deng Fam (Australian National University)

This paper looks at the biodiversity effects of dispossession by dam-induced displacement on the upper Balui by the Bakun Hydroelectric Dam. Pre-displacement, protein in the diet of the Orang Ulu communities were brought home by fishermen, and hunters. Favoured species are mainly ungulates, including the bearded pig, muntjacs, mousedeer, sambar and some arboreal mammals, such as the various civet species. An extensive and intensive camera trapping exercise over nearly two years, yielding over 22,000 camera trap images and videos show that animal behaviour has changed, and extinction is starting to happen on the

lake, radiating outwards from the jetty. Talking with the hunters, I discover a formerly integral longhouse demographic struggling to remain relevant in the post-displacement environment.

Ecological populism: opposition to agro-industry in Córdoba's green belt

Owen McNamara

In 2012, then Argentine president, Cristina Kirchner, announced an agreement with Monsanto for the construction of a seed processing plant in Malvinas Argentinas, a peri-urban locale on the outskirts of Córdoba. After three years of community resistance, the project was dropped. Malvinas Agroecologica, an agroecological farming collective, had emerged directly from that struggle, and yet, as a social movement were throwing their efforts behind the return to power of Cristina Kirchner. Thinking with the multiple resonances of domesticity in my ethnographic data, I explore why it is that the agroecological movement was aligning with a political figure so linked to agro-industrial development. I suggest that the particular attentiveness to the local which agroecology develops, foments a populist political subjectivity as farmers interact with plants and soil, redolent with nationalist and populist symbols. Agroecology also provides a language through which to protest their simultaneous economic exclusion and geographic susceptibility to agro-chemical poisoning. In contrast to the current liberalist approach - over which Malvinenses have neither choice nor ownership - I argue that Kirchner's project of nationalist-populism represents a domestication of agro-industry. Kirchnerism promises to re-configure the current distribution of risk and reward surrounding soy cultivation. It offers strong-arm, nationalist rebukes of industrial-agriculture's excesses, while simultaneously bringing home the financial benefits of the industry to peri-urban Córdoba through a return to the years of soy-funded redistributive policies.

"We are the ones who know the intimacies of the soil": contested environmental knowledges and changing relations in Cape York

Mardi Reardon-Smith (University of Sydney)

Across Cape York Peninsula, the cattle grazing industry has declined due to falling cattle prices, shorter wet seasons and land tenure changes. The Queensland government has purchased many cattle stations, which are now incorporated into Cape York Peninsula Aboriginal Land National Parks (CYPAL NP). Remaining graziers perceive their status in the region as increasingly marginal and explain this precarity with the "locking up" of Cape York by National Parks and Aboriginal interests. Based on 12 months of field research in south-east Cape York, I will examine the divergent ways in which graziers and Parks understand appropriate and inappropriate land-use, and how certain sets of values underpin their respective claims to the right to manage the land. While West (2016) investigates how institutionalised conservation draws local peoples into forms of engagement while simultaneously dispossessing them, the situation for graziers in Cape York differs. Rather than engagement, Parks' management strategies indicate that they want cattle and graziers off the Cape entirely. Graziers position themselves as those who "know the intimacies of the soil" due to multi-generational work on the land. They tend to sidestep the issue of prior Aboriginal occupation by claiming that local Aboriginal people have no interest in their particular piece of land. The paper aims to tease out inherent contradictions in CYPAL NP as a large-scale State actor seen by the graziers as an unwanted encroacher and an agency of dispossession, while it is the product of the Aboriginal land rights movement and State attempts to redress Aboriginal dispossession.

Restoring Yuin environmental stewardship in a highly contested space

Annick Thomassin (Australian National University)

There is perhaps no better 'environment' than urban areas to explore the discordances between capitalist and indigenous relations with the natural environment. In settler states such as Australia, urban and peri-urban areas are strongly associated with processes of assimilation, loss of indigeneity and traditional knowledge, of disconnection from ancestral territories and customary practices. Yet, in spite of the intense and ongoing processes of dispossession at play in such contexts, Indigenous peoples have continued to perform, reconstruct and reassert their cultures, values, roles, rights and responsibilities over their unceded territories. Across the South Coast region of New South Wales, which hosts the towns of Batemans Bay and Mogo, urban developments, commercial fisheries, oyster farms, the Batemans Marine Park, and the buzzing touristic industry have made significant impressions on the region's land, freshwater and sea territories and Yuin's lifeways. They have also impacted on the capacity of Yuin rangers and broader communities to access parts of these territories and use and protect the resources they encompass. This paper aims to make visible Yuin's contemporary engagements with their coastal land and sea Country. We will discuss some of the strategies undertaken by the South Coast Yuin rangers and Local Aboriginal Land Councils to enact, assert and reclaim their stewardship rights and responsibilities over the region's beaches, estuaries, rivers and rolling hills based on their values and knowledge (both Yuin and scientific) and the challenges they face in performing their way of life, aspirations, responsibilities and values in this highly contested space.

P38 Storying (against/beyond/through) environmental crisis [roundtable]*Convenor: Timothy Neale (Deakin University)**Chair: Victoria Stead (Deakin University)**Eucalyptus (S205), R.N Robertson Building: Thu 5th Dec, 14:15-16:00*

Story-telling and practices of listening offer possibilities for engaging with the experience of environmental crisis. This roundtable explores the limits and possibilities of telling and hearing: in laboratories, deserts, forests, conference rooms, online, or elsewhere.

14:15-16:00

Humans of Kiribati (in a time of environmental crisis)*Katerina Teaiwa (Australian National University)*

This is a very preliminary presentation building on ongoing research on I-Kiribati and Banaban women who are working at the intersections of heritage, traditional knowledge, environmental work, and the visual and literary arts. The Humans of Kiribati Facebook page and Instagram account depicts numerous visual stories and discussions of how women, young people, and I-Kiribati in general are navigating the challenging social, cultural, environmental and political effects of climate change and other contemporary and historical environmental crises. I will reflect on those stories and my observations during recent field work with two female community leaders on Tarawa.

In search of interscalar narrative vehicles*Timothy Neale (Deakin University)*

In their 2018 article 'Interscalar vehicles for an African Anthropocene,' anthropologist and historian Gabrielle Hecht debates the merits of the recent arrival of the Anthropocene to the humanities expansive conceptual shorelines. The true danger for humanities scholarship, Hecht suggests, is that our Anthropocenic excursions risk submitting to geologists' abstractions, thereby ignoring the need to keep things 'in place'. Alternately, the concept also arguably represents a vital opportunity for formulating emplaced narrations of present predicaments while also 'keeping the planet and all of its humans in the same conceptual frame' (Hecht, 135). As for the protagonists of sci-fi films like *Fantastic Voyage* (1966) and *Innerspace* (1987), such narrative work requires the selection of appropriate 'interscalar vehicles', meaning objects or entities whose journeys across scales illustrate how temporal and spatial bounds govern worlds. In my contribution to this roundtable, I will reflect on my own search for such vehicles for analysis, thinking through the potential utility of Hecht's method through narratives of elemental entities and exchanges.

Storying the forest: mapping sounds and species in the West Papuan plantationocene*Sophie Chao (University of Sydney)*

This contribution examines how indigenous Marind communities in West Papua story the forest by attuning to its human and other-than-human songs, movements, and sounds. In particular, I examine how Marind incorporate the sounds of the forest in their participatory mapping practices, which are guided by the songs and sound of birds and other sentient forest beings. I then examine the challenges faced by Marind in storying monocrop oil palm plantations, that are expanding rapidly across indigenous territories in West Papua. In particular, I analyze the frictions that arise among Marind over how to interpret and relate to the deadly bioacoustics of monocrop landscapes, where sounds of life are replaced by sounds of destruction. The provocation seeks to highlight the importance of non-ocular mediums for sensing ecological change and degradation, the meaningful dissonances that arise in the colliding ecologies of forest and plantation, and the creative ways in which indigenous Marind themselves torque sounds of life and destruction in their spatial representational practices.

Listening to contestation*Anja Kanngieser (University of Wollongong)*

Informed by ethnographic work with women and LGBTQIA communities in Fiji, Kiribati, and Nauru this presentation asks how, as an academic from the Global North, is it possible to truly hold space for, and actively listen to, the voices of those living through everyday environmental change, particularly when those voices refuse to fit with 'official' storylines and trouble the high stakes of the climate industry. From research fatigue and resentment, to climate denial, the expectation of extractive and unethical fieldwork practices, and ambivalent relations to neocolonialism and external economic assistance, this talk focuses on what it means to amplify self-representation and self-determination in a precarious environment already exhausted by the ongoing legacies of whiteness, colonialism and aid.

+2 degrees: screen/media/art at the AAS since 2009

Lisa Stefanoff (University of New South Wales Art & Design)

Over the past ten years, programming of the AAS conference screen/media/art stream of events has intentionally addressed questions of aesthetics, scale, speed and the affective forces of storytelling and listening in a conflicted and warming world. Across these concerns, curatorial vision has been attuned to collisions of decolonising and recolonising forces and has foregrounded critical inquiry into the politics and transformations of modes and processes of art-media co-creativity, especially where anthropology, the GLAM sector, community and First Nations' media-arts and national screen industries disentangle and relink in a representational swing-dance of aligned and disarticulated priorities. My contribution to this discussion will highlight some of the key moments in this curatorial history, paying particular attention to dynamics of voice, extraction and the possibilities of an artful and publicly accessible anthropology engaged with our most urgent contemporary shared human questions and challenges.

P40 Is the dismantling of western epistemology the greatest value anthropology can offer?
[roundtable]

Convenors: Inge Riebe (Australian National University); Mahnaz Alimardanian (PiiR Consulting/La Trobe University)

Discussants: Dr Suzi Hutchings (RMIT), Dr Michelle Nayahamui Rooney (ANU)

Gumnut (S204), R.N Robertson Building: Mon 2nd Dec, 15:30-17:15

This is a discussion about what the engagement of anthropology with epistemologies is in the literature and whether it has been possible to work within other epistemologies or not.

P41 De-value: on people, ideas and environments [roundtable]

Convenor: Assa Doron (Australian National University)

Discussants: Carly Schuster (Australian National University), Cristina Rocha (Western Sydney University),

Hancock Library, room 2.27: Tue 3rd Dec, 09:00-10:45

This round table considers the question of 'value' as process of progressive undermining of core 'values' that have been key to claims about the universality of Western discourse. We ask who and what is 'de-valued', and what conditions enable, direct and constrain the 'lessening of value'.

P42 Care as virtue, task and value: is an all-encompassing 'anthropology of care' viable?

Convenors: Gaynor Macdonald (University of Sydney); Kate Guinane (University of Sydney)

Hancock Library, room 2.24: Thu 5th Dec, 11:15-13:00, 14:15-16:00

The anthropology of care encompasses diverse issues, and conversing with many disciplines. But what is 'care', that we can build an anthropology on it? Virtue or disposition? A job one is paid for? What social or economic value attaches to care? We interrogate the potential of this new focus.

11:15-13:00

End of life doulas and care at end of life - end of life workers for the dying and their networks

Annetta Mallon (Western Sydney University)

At end of life 'care' has been precariously situated in western societies between unpaid family member work or through strangers in aged care or hospital facilities. Currently, care in the private home is being encouraged, as medical and aged care homes beds are in high demand; this trend will continue as the silver tsunami begins for the Baby Boomer generation. End of Life Doulas (EOLD) are end of life workers who specialise in advance planning, advocating for and supporting those at end of life (life-limiting or terminal diagnosis), vigiling with the dying, and offering grief support, after-death body care, and funeral information and/or support. Arguably EOLDs fill a gap in care that has been the purview of family in the past - in globalised and neoliberal modern times where 'family' is often dispersed, fragmented, or absent, and 'care' may be self-administered by individuals to themselves. EOLDs offer a knowledge base and skillset - sometimes paid, sometimes not - that not only offers care to the lonely and isolated at end of life, but support and a social model of learning and information transfer for friends and family around a person at end of life. EOLDs actively model and transfer death literacy and compassionate community formation as an inherent aspect of the work of care offered. The practice of doing and knowing in end of life care permits people to re-learn the language, processes, and understandings of death and dying, enriching individuals, and nurturing more informed choices for community members.

Care as resistance, care as optimism

Sidrah McCarthy (La Trobe University)

Based on my PhD research among First Nations People in Victoria, I discuss how care is a key action linking continuity, resistance and optimism. Caring as the embodiment and performance of kinship relations is essential to notions of Aboriginality. It has been crucial to surviving colonisation and is a fundamental action through which the continuity with ancestors is practiced. Care is central to realising the future flourishing envisaged in the revitalisation of Indigenous practices and ways of being. Cycles of care link the beginning and end of life and connect the generations across time and space. Caring involves relationships between the living and dead, and humans, animals, plants and spirits. The dormant potentials of spirits housed in places are accessed through actions of caring. I situate my discussion within histories of state removal and 'care' of children and discuss recent moves by Aboriginal controlled organisations to take control of responsibility for children placed in Out Of Home Care. Care is resistance, a critique of western neoliberal values of individualism and the resulting social isolation. Care is strong, demonstrating fierce femininity, demonstrated by the actions of mothers and grandmothers fighting for their children. From this analysis I suggest how an anthropology of care may illuminate fundamental aspects of being and relating.

Valuing 'care'? The cunning of a contronym

Gaynor Macdonald (University of Sydney)

Care is not only polysemous, it is a contronym: it may refer to a highly valued relational attribute, a social aspiration; or to demeaning tasks or a social burden. To be 'a caring person' might be an insult or a compliment. And yet this word vies for the ubiquitous place that 'God', 'love' and 'culture' have in our contemporary vocabulary. I look through the lens of care as task - at 'the carer', sometimes paid, sometimes not, in high demand but doing a job no one wants. What does the ambivalence towards care as value, care as relationship, care as role tell us about those things it is often opposed to: work, uncaring, careless? What can we learn by substituting this term with its synonyms: attentiveness, wariness, safe, controlled? Interrogation of this complex term, and the ways in which this impacts on care work, helps identify the social and economic contradictions, and the stigmas (gender, ethnic, age) associated with acts of care or being caring. I will argue that this contronym is of integral use to neoliberal policy, and the shaping of the neoliberal subject. What does this say to those who would develop an anthropology of care? Does it make anthropological inquiry

Compliance and care: relationships of nurturance in the treatment of tuberculosis in Lihir, PNG

Susan Hemer (University of Adelaide)

This paper explores the value of the concept of care in analysing aspects of the health realm in Papua New Guinea. Care has recently been conceptualised in anthropology as critical to understanding work in the health sector as moral and relational practice of embodied compassion (Buch, Kleinman, Mol). In previous work I explored a concept most closely resembling 'care' in relation to ageing and death, the Lihirian term *tnanie* or nurturance: a highly valued moral practice which recognises continuing social connectedness. Papua New Guinea's health sector manages a high burden of illness under conditions of economic strain with limited resources, and a key focus on acute and curative medicine. The country is facing an emergency situation of Tuberculosis (TB) infection and growing disease resistance. In response, much discourse is laying blame with non-compliant patients and problematic 'cultural beliefs'. In this paper I ask how reframing the provision of TB diagnosis and treatment through the lens of "care" might be analytically constructive. TB treatment involves the long-term provision of daily medication: a healthcare relationship unusual in the acute curative focus of health in PNG. Through ethnography of TB treatment and patient-health staff relations in the Lihir islands I question whether concepts of care, or *tnanie*, shape health practices. And further, how might employing the concept of care allow for the re-examination of relationships between health staff and patients?

The value of caring for the caregiver

Kate Guinane (University of Sydney)

How does caregiving augment or deflate a caregiver's perceived sense of self worth? How/why is this impacted by kin relatedness, receiving an income, or the reasons for becoming a carer? Analysis of recent films reveals the emergence of a carer archetype. Those caring for someone who is critically/terminally ill, whether or not they are kin, are provided with culturally-recognised opportunities to find meaning and value. Characters with a questionable past redeem themselves through the heroic act of care. They may even be seen to bring out a previously obscured authenticity in the person for whom they care (an assumption behind the notion of 'person-centred care'). This contrasts with stories from women engaged in dementia care, who see care as their kin-based responsibility. They have a complex relationship to their carer role, reporting cycles of losing and finding their sense of self, and often feeling devalued. This

perception of being devalued can come from the person for whom they care, who may not have the capacity to be appreciative; by other kin uncomfortable/guilty with the distribution of the responsibility of care; or by a society inadequately equipped to support family carers. Through contrasting archetypes as well as the stories of people, professional and informal, who provide care in a person's own home, anthropology, through its ability to reveal social, emotional and psychic structures, can illuminate the conditions within which care does or does not accumulate personal and social value.

14:15-16:00

Rethinking transnational care and the state: a PNG example

Rosita Henry (James Cook University); Michael Wood (James Cook University)

A common argument found among Papua New Guineans in Australia regarding transnational care for the elderly is that the domain of kinship is the appropriate realm for such care. According to this vision, it is in the domestic moral economy that value is created through virtuous care work. Thus, transnational Papua New Guineans often seek to avoid state funded services, preferring to look after their own aged kin and friends. In the light of this vision of caring as involving private relational kinship, this paper brings the state and the public sphere back into analytical focus as 'soft' regulators of this predominantly 'private' transnational production and circulation of care between Australia and PNG. We argue that an overly exclusive distinction between the state and private caring oversimplifies the moral economy of caring in transnational communities and replicates unproductive dualisms of cultural and nation state difference. We look at how carers have encountered the regulatory regimes (concerning carers' visas, transfers of the dead and sick etc) of both Australia and PNG and how state agents contribute to the creation of value in this moral economy. Transnational Papua New Guinean carers engage in complex work to traverse the regulatory regimes of both states. In turn, state officials, work to respond to the demands for them to care about the carers' concerns. This work by carers and state officials is part of transnational care relations and creates opportunities both for more unified, and at times more fragmented, fields of caring to emerge.

Friction in Australian care institutions: using the anthropology of care to understand this and enable change

Tracey Pahor (Brotherhood of St Laurence); Aaron Hart (Brotherhood of St Laurence)

Research by the Brotherhood of St Laurence on residential aged care and residential care services for children (Out of Home Care residential units) aims to achieve system change, practice change and insights into service performance in Australia. It is the encompassing nature of the concept of care that helps us think about these two areas of research together. Prompted by insights from the anthropology of care, we look at what is valued at the institutional level, as evidenced by auditing and accountability structures designed to manage risk; and what is valued (implicitly and explicitly) in care work. In the context of scarce staff-time, there can be friction between these two value sets. As Tsing's (2005) use of 'friction' illustrates, such sites may hold opportunities for alignment or compelling cases for change. The sensitivity with which anthropologists can approach such friction, or articulate the values of care (e.g. Mol 2008), is due in no small part to the affordances of ethnographic enquiry. It is by embedding researchers within service delivery, rather than as objective outsiders, that we are well placed to learn about formal institutions and the care work that goes on in them. Drawing attention to the frictions and opportunities for alignment can yield insights into service performance while enabling system change and practice change.

P43 Values, technology and change

Convenors: Jonathan Marshall (University of Technology, Sydney); Hedda Haugen Askland (University of Newcastle)
STB 1, Science Teaching Building: **Thu 5th Dec, 14:15-16:00**

Exploring the complex relationship between change and values, as expressed in techno-ecological organisation.

14:15-16:00

Rocky Hills: technological contestations of mining

Hedda Haugen Askland (University of Newcastle)

Earlier this year, Judge Brian Preston of the NSW Land and Environment Court rejected a proposal to mine in the Gloucester Valley, arguing that the proposed Rocky Hill coal mine 'would be in the wrong place, at the wrong time.' The implications of the decision are forecasted to be significant for the fossil fuel industry, with climate change and social impacts being central to the rejection of the mine. Drawing on insights from an

ongoing multi-sited ethnographic project with mining affected communities in NSW, I will explore some of the dynamics around mining, place, technology and temporality. I will focus specifically on the case study of the Rocky Hill Coal Mine. In 2018, I acted as an expert witness on the social impacts of the mine in the Land and Environment Court. Through my work on the case, as well as my ethnographic work in Gloucester, I became attuned to how the proposal, the court case and the local narratives surrounding the proposed mine at large centred on questions of how to manage and mitigate impacts through technological regimes. Core elements of the debate were, firstly, the type of impact that technology would have on ecological and social landscapes and, secondly, how technology could offer solutions to these impacts. In this paper, I will explore how technology and ecology intersected in the calls to both support and reject the mine and analyse how these speak to deeper ontological notions of place (Askland and Bunn 2018).

Developing a valid innovative contemporary methodology for a 21st century ethnography

Daniel Lee (University of Tasmania); William Baker (University of Tasmania); Haywood Nick (University of Tasmania)
21st century telecommunications phenomena have spawned new developments in social science research methodologies. Researchers now utilise online tools to investigate virtual and real-world social phenomena. New methodologies designed to include these are a valuable tool for contemporary anthropologists. A current research study at the University of Tasmania required the development of tailored methodology to investigate real-world social activities across multiple sites and associated on-line communities. The case study employed a blend of traditional and contemporary approaches assembled from a variety of established methodologies. The considerations influencing the development of the methodology are presented in this paper with the intention of informing future researchers of potential valid methodological design. Ontological and epistemological concerns are addressed to establish a framework for discussion on 21st century ethnographic and phenomenographic methodologies as applied to the case study. Multi-sited, distance, and comparative ethnographies are presented followed by relevant data collection and analysis tools. Categorisation of research informs the reader where each study fits in the current body of research and from what perspectives the knowledge may be viewed, providing a framework for the type of knowledge being examined and how we know it is relevant. When innovative strategies are developed the value of the outcomes, and practicalities of future employment of theoretical platforms, must be both challenged and addressed. This paper presents defence for contemporary anthropological methodologies with support from existing literature.

From volume to value: reflections on the sociotechnical visions for New Zealand's digital bioeconomy

Martin Espig (AgResearch); James Turner (AgResearch); Alyssa Ryan (AgResearch); Roxanne Henwood (AgResearch); Susanna Finlay-Smiths (AgResearch)

Digital technologies such as Big Data are reshaping large parts of the global agri-food system, particularly in highly industrialised countries. For some, the sector's digital transformation promises increased productivity, sustainability and new opportunities for rural agricultural communities. Others emphasise the challenges for achieving those goals by noting the potential sociocultural, ecological and economic disruptions associated with the transition toward 'Farming 4.0'. Like other sectors, the profound changes of the fourth industrial revolution in agriculture are likely to prompt diverse hopes, fears and envisioned futures. In New Zealand, one recurring theme in policy and industry visions is to move from 'volume to value', inter alia by harnessing the potential of digital innovation. Such sociotechnical imaginaries do, Jasanoff (2015: 29) notes, "operate as both glue and solvent, able ... to preserve continuity across the sharpest ruptures of innovation or, in reverse, to upend firm worlds and make them anew". In this paper, we unpack some of the visions and on-the-ground changes associated with the digital transformation of New Zealand's bioeconomy. We focus on how digitalisation affects understandings of value across networks of suppliers, distributors and consumers—along the so-called value chain—by drawing on qualitative research that includes interviews with key actors and selected document analysis. New digital technologies, like those directly connecting consumers and producers, reshape agricultural relationships, with trust and transparency becoming increasingly valued in addition to the products themselves. We critically reflect on whether such technological changes are sufficient to systematically realise New Zealand's 'volume to value' agricultural future.

Re-patterning psychology, ecology and politics through renewable energy

Jonathan Marshall (University of Technology, Sydney)

Climate change represents an existential crisis for colonised Australia and its carbon oligarchy. Climate change operates as a psychological, sociological and ecological phenomena/threat, running against a collective psychology which is expressed in values, both conscious and unconscious, ecological exploitation, and modes of communal sense and imagining. Current values lead to imaginings of technological solutions that minimally disturb conventional behaviour, while current modes of social organisation lead to the

destruction of that organisation and its values, through unacknowledged ecological feedback. In this complex milieu, even likely solutions act as displacements from challenges to social values, especially when solutions express a desire to maintain order free from unintended or disruptive consequences arising from that organisation. Regulations which have grown in the carbon oligarchy, constantly disrupt processes of change, while largely remaining invisible or unconscious. This paper examines reactions to climate change in three NSW country towns. In one, a history of activism against mining and a program to become self-supporting on renewables has run into problems of cost, regulation and the maintenance of economic values. In another, local people have embraced a form of generosity which presses against economic 'common sense'. In a third, debate is shut down by a mining company's exploitation of historical rivalry between town and country. In all cases the patterns of social and psychological process appear to limit what is possible, and call for a new mode of narrative and analysis, and new social aims.

P44 The value of dreams and dreaming

Convenors: Simone Dennis (Australian National University); Andrew Dawson (University of Melbourne)

Gumnut (S204), R.N Robertson Building: Tue 3rd Dec, 16:15-18:00

Thinking through dreaming has been of historical value to anthropology, from Culture and Personality to Structuralism to psychological anthropology. We seek papers that articulate new value that might be accorded to dreams and dreaming.

16:15-18:00

Making realities into dreams in post-Socialist Europe

Andrew Dawson (University of Melbourne)

In this paper - presented at a time for remembering on the thirtieth anniversary of the collapse of socialism in Europe - I consider several 'high' and 'low' iconoclasms directed at iconic pan-ethnic cultural forms in post-Socialist former Yugoslavia. These include, respectively the avant-garde practice of 'retroquotation' and monumental vandalism. I argue that these practices serve to reveal hidden 'public secrets', especially of the Socialist Federal Republic of Yugoslavia having been riven by repressed ethnic tensions and of having been a state always in dissolution throughout its very construction. Ethnographically the paper focuses on a section of the population commonly referred to as 'Yugonostalgics'. In common usage Yugonostalgic holds the same pathologizing weight that the original term nostalgia was designed to convey. *Nóstos* denotes to return home (whether to a place or a time), and *álgos* to a longing or sorrow. In the case of so-called Yugonostalgics a double pathologizing takes place. These are people who are seen, especially by the new ethno-nationalist states in the former Yugoslavia, as nostalgically longing not only for a golden past, but also for a golden past that never actually existed. And, the iconoclastic acts that are the main focus of the paper play a special role in this regard. Their principal effect is, I argue, to render lived realities of the past as dreamed of unrealities in the present.

Digital daydreams: affective relationships with video game characters

Stephanie Betz (Australian National University)

Dreams can be seen as an alternative social world in which relations between self and other are imaginatively explored, rehearsed, and critiqued through symbolic characters (Mageo 2003). Understood by Mageo (2003:8) to be "the characters who populate the world of stories in which we develop," I suggest that such dream figures are not limited to our slumbering hours but can pervade our waking lives as well. In this paper, I engage with the affective relationships that people develop with fictional characters while awake. Focusing on people who incorporate computer-controlled video game characters into their inner lives, I explore how these figures affect and reflect the self and its relations with others. Suspending pathological or fantastical explanations, I argue that these relationships are not an escape from reality but a circuitous route back to the shared, intersubjective world. When brought into the social media environment of Tumblr, these figures act as intermediaries within a transnational social milieu; as points of friction and connection in debates over what it means to live in the contemporary world.

Dreaming with Foucault

Simone Dennis (Australian National University)

This rather experimental paper will draw on Foucault's "Introduction to Binswanger's Dream and Existence in order to consider relationships between transcendental forms and empirical matter.

List of participants

Acciaioli, Gregory	Po6; P32	Costa, Roberto	P20
Aeno, Herick	P30	Cox, Henry	Lo7
Aggleton, Peter	P30	Crawford, Emily	P20
Alexander, Jennifer	P37	Creese, Jennifer	P16
Al-Hudaid, Nada	P33	Creighton, Sophie	P12
Alimardanian, Mahnaz	P40; P27	Croy, Samantha	P22
Allen, Lindy	P19	Curran, Georgia	P10
Anderson, Drew	Po8	Dahlgren, Kari	Po4
Anderson, Esther R	Po2	Dalley, Cameo	P26
Angosto-Ferrandez, Luis	P14; P29	D'Aloia, Alexander Emile	P27
Askland, Hedda Haugen	P43	Darwish, Siad	P35
Baer, Hans	Po3; P23	Davies, Sharyn	P30
Bainton, Nick	Po4	Dawson, Andrew	P44
Baker, William	P43	de Langen, Maja	P24
Balkin, Emma	P22	Deger, Jennifer	P20; Lo5; Curatorium
Banwell, Cathy	P15	Delwart, Nathan	P23
Barber, Marcus	P28	Dennis, Simone	P44
Barlow, Matt	Lo8; P35	Diamanti, JM	P35
Bauman, Toni	Lo3	Digim'Rina, Linus	Po9
Baviskar, Amita	Keynote	Doan, Tinh	P15
Bayarri Toscano, Gabriel	P23	Dore, Mayane	P23
Betz, Stephanie	Lo4; P44	Doron, Assa	Po5; P41
Biddle, Jennifer	P10	Dowsett, Sudipta	P10
Blakeman, Bree	Po6; P14	Dragojlovic, Ana	P16
Blignault, Ilse	P36	Drew, Georgina	Lo8; P35
Boli-Neo, Ruthy	P30	Dundon, Alison	P12
Bonshek, Elizabeth	P19	Edmonds, Fran	P19
Borofsky, Robert	Keynote	Edwards, Michael	P15
Boyer, Dominic	P35; Lo8	Eickelkamp, Ute	P12
Bräuchler, Birgit	Po1	Erasaari, Matti	P15
Bredenbröker, Isabel	P28	Erlina, Erlin	P36
Brijnath, Bianca	P22	Espig, Martin	P43
Brookfield, Samuel	P11	Evensen, Darrick	P23
Brossard, Baptiste	P22	Eversole, Robyn	P25
Brown, Julia	Lo3; P22	Fahey, Andrew	P35
Burbank, Victoria	Po6	Fam, Shun Deng	P37
Burgess, Gretchen	Po5	Fijn, Natasha	Po5
Burke, Paul	Po8, Lo3	Finlay-Smiths, Susanna	P43
Burton, John	P12	Finlayson, Julie	Lo3
Burton-Tairu, Zainab	P26	Forbes, Meg	Po2
Byrne, Joanne	P33	Ford, Leela	Po1
Chambers, Justine	P15	French, Susannah	P22
Chambers, Paul	P24	Friderichs, Mascha	P24
Chan, Katy Pui Man	P23	Galloway, Anne	Po5
Chao, Sophie	P20; P38	Gearin, Alex	P26
Charles, Tracy	Po7	Gibson, Jason	P10
Chaudhary Tharu, Buddhi Ram	Po3	Giles, David	P14; P18
Chen, Feng	Po7	Gillespie, Kirsty	P10
Chophel, Dendup	P25	Giunta, Katherine	P17
Clarey, Maddison	P12	Glaskin, Katie	P15
Conte, Kathleen	P36	Gould, Hannah	P18

Grice, Jacob	P17	Lamrani, Myriam	P33
Groen, Sisse	P36	Lea, Tess	P20; Lo8
Groizard, Justine	P24	Lee, Daniel	P43
Guenther, Jasmin	P19	Lee, Emma	P25
Guinane, Kate	P42	Leenders, Xavier	P19
Guinness, Patrick	P37	Li, Xiaoye	P07
Hamby, Louise	P19	Listo, Romy	Lo2; P28
Hansen, Karen	P26	Litherland-De Lara, Jaye	P24
Harper, Bel	P29	Loblay, Victoria	P36
Harrington, Morgan	P32	Lobo de Queiroz, Juliana	P16
Hart, Aaron	P42	Long, Debby	P11; P18
Hasan, Mohammad Tareq	P14	Losche, Diane	P19
Hawe, Penny	P36	Lounela, Anu	P32
Hawkins, Mary	P29	Luke, Hanabeth	P23
Hawkins, Skyler	P33	Lusby, Stephanie	P09
He, Mengrui	P07	Lutz, Paul-David	P20
Heffernan, Timothy	P27; P29	Macdonald, Gaynor	P42
Hegarty, Benjamin	P30; P31	MacIntyre, Martha	P31
Helliwell, Cristine	P31	Maharjan, Keshav Lall	P03
Hemer, Susan	P42	Malik, Tayyaba	P33
Hemmings, Benjamin	P22	Mallon, Annetta	P42
Henry, Rosita	P06; P42	Mannitz, Sabine	P01
Henwood, Roxanne	P43	Marie, Lucas	P01
High, Holly	P15	Marshall, Jonathan	P43
Hiruy, Kiros	P25	Martin, David	Lo3
Hoffstaedter, Gerhard	P16	Mashman, Valerie	P32
Holcombe, Sarah	P03	Mason, Paul	P20
Holmes, Tass	P36	McBain-Rigg, Kristin	P11
Homayun, Shamim	P05	McCarthy, Annie	P17
Hossain, Mohammad Altaf	P27	McCarthy, Sidrah	P42
Houston, Christopher	P23	McCormack, Fiona	P14
Howard, Penny Mcall	P14	McDougall, Debra	P06; P07
Howe, Cymene	Lo8; P35	McGavin, Kirsten	P20
Hunter, Cynthia	P11	McLauchlan, Laura	P02; P20
Hutchings, Suzi	P03; P40;	McMahon, Rachael	P22
Irwin, Randi	P27	McMicken, David	P10
Jagtenberg, Hanna	P07	McNamara, Owen	P37
Jeffrey Jehom, Welyne	P03	McNamara, Thomas	P04
Jolly, Margaret	P33; P31	Mee, Wendy	P32
Kang, Nanxi	P26	Meher, Mythily	P02; P18
Kanngieser, Anja	P38	Merlan, Francesca	P06; P31
Kavesh, Muhammad	P05	MeTooAnthro Collective,	P18
Kelly-Hanku, Angela	P30	Millie, Julian	P32
Kimber, Luke	P24	Missbach, Antje	P16
King, Tanya	P18	Molland, Sverre	P16
Koleilat, Lina	P23	Molle, Guillaume	Lo1
Kuo, I-Chang	P04	Morais, Megan	P10
Kwok, Natalie	P03	Muir, Kado	P03
LaBond, Christine	P15	Musharbash, Yasmine	P12; P07
Lahiri-Dutt, Kuntala	P04	Neale, Jodi	Lo3
Laird, Rob	P32	Neale, Timothy	P38; P35

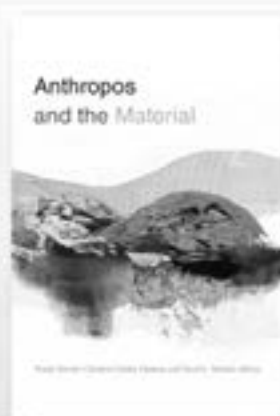
Ng, Nicholas	P10	Stead, Victoria	P14; P26; P38
Nick, Haywood	P43	Stefanoff, Lisa	LO5; PO5; P38
Niner, Sara	P30	Stolte, Gretchen	P19
Norsa, Liz	P36	Strang, Veronica	P12
Oguz, Zeynep	P35	Strazdins, Lyndall	P15
O'Kane, Michael	P14	Sultan, Aisha J. M.	P24
O'Meara, Dayne	P33	Swann, Natalie	P16
Onnudottir, Helena	P29	Sykes, Karen	P15
Ortega, Maria Ibari	PO5	Tashi, Kelzang	P12
Ottosson, Åse	PO8	Teaiwa, Katerina	P38
Pahor, Tracey	P42	Thomassin, Annick	P37
Pedersen, David	P14	Thurman, Joanne	LO3
Peterson, Nicolas	P24	Tranter-Santos, Daniel	P15
Pezzutto, Sophie	P17	Trembath, Jodie-Lee	P36
Pini, Sarah	P20	Trnka, Susanna	P22
Plueckhahn, Rebekah	P28	Turner, James	P43
Presterudstuen, Geir Henning	P14; P30	Turpin, Myfany	P10
Procter, Caitlin	LO6	Uiari, Vanessa	PO9
Prunotto, Alessandra	PO7	Uusihakala, Katja	P16
Puszk, Stefanie	P27	Vaarzon-Morel, Petronella	PO5
Radhakrishnan, Mahesh	P10	van Twest Smith, Zara	PO7
Ram, Kalpana	P15; P31	Vasantkumar, Chris	P15
Reardon-Smith, Mardi	P37	Vickers, Michelle	P36
Redmond, Anthony	LO9	Watt, Elizabeth	PO8
Riebe, Inge	P40	Webb, Sarah	P26
Rijal, Bicram	P27	Wells, Nathanael	P17
Ritter, Christian	P26	Whittaker, Maxine	P11
Robinson, Kathryn	P31	Winduo, Steven	PO9
Rocha, Cristina	P16; P41	Wiss, Rosemary	PO2
Rodd, Robin	PO6	Wissing, Kirsty	P28
Rooney, Michelle	PO9; P40	Wood, Michael	P42
Rowe, Jennifer	P16	Worsoe, Hanne	LO2
Rubinich, Ophelia	LO3	Xiang, Samuel	P22
Ryan, Alyssa	P43	Xu, Limeng	PO7
Schuster, Caroline	LO1; P31; P41	Yifu, Elvin Xing	PO3
Scott, David	P19		
Senay, Banu	P10		
Sepoe, Orovu	PO9		
Shakuto, Shiori	LO4; P12; P31		
Shanapinda, Stanley	P23		
Shehzad, Zara	P33		
Shepherd, Bronwyn	PO7		
Sillander, Kenneth	P32		
Simpson, Nikita	P15		
Sims, Otto Jungarrayi	P10		
Sinanan, Jolynna	PO4		
Sissons, Jeffrey	P12		
Skinner, William	P12		
Smith, Will	P20		
Snowsill, Anthea	P26		
Spector, Branwen	LO6		

Room	Slatyer room (N201), R.N Robertson Building	Jan Anderson (E101A), R.N Robertson Building	Gumnut (S204), R.N Robertson Building	Evolution (C201), R.N Robertson Building	Eucalyptus (S205), R.N Robertson Building	STB 1, Science Teaching Building	STB 2, Science Teaching Building	Hancock Library, room 2.22	Hancock Library, room 2.24	Hancock Library, room 2.27
10:00-15:00	Native Title workshop Hancock Library, room 2.24									
10:00-15:00	Postgrad workshops Slatyer room (N201), R.N Robertson Building									
13:00-18:00	Registration desk open R.N Robertson Building Foyer									
15:00-15:30	Coffee and tea									
15:30-17:15	P11: Drinking from the same well - the value of anthropology in the study of public health	Lo2: Exploring the value of emotions and distress in response to risk in anthropological fieldwork	P40: Is the dismantling of western epistemology the greatest value anthropology can offer? (Roundtable)	Lo6: Is ethnography worth it? Confronting challenges in contemporary ethnographic research	P31: Theory as reproduction: reflections on the history of doing feminist anthropology in Australia [roundtable]			P04: Precarity of labour in the resource extraction industries	P36: What do they value? Anthropological perspectives on health-related professions	P29: Shifting north: values in and of an anthropology of Europe
17:45-18:45	Welcome to Country & Ngunawal-guided tour of ANU campus									
18:45-19:45	Welcome drinks reception RN Robertson Building, main lobby									
19:45	Special Session: Honouring the life and work of Samuel Taylor-Alexander Jan Anderson (E101A), R.N Robertson Building									

Room	Slatyer room (N201), R.N Robertson Building	Jan Anderson (E101A), R.N Robertson Building	Gumnut (S204), R.N Robertson Building	Evolution (C201), R.N Robertson Building	Eucalyptus (S205), R.N Robertson Building	STB 1, Science Teaching Building	STB 2, Science Teaching Building	Hancock Library, room 2.22	Hancock Library, room 2.24	Hancock Library, room 2.27
08:15-16:00	Registration desk open <i>R.N Robertson Building Foyer</i>									
9:00-10:45	Lo1: Writing culture and comics: the value of sequential art in anthropology?	P01: Adding value: anthropology and the study of global flows		P15: Values of time, times of value	P35: It's elemental: anthropologies of fundamental things	P14: Anthropology and the labour theory of value: history, present and future	Lo5: Re-imagining ethnography on and off the page	P25: Applied anthropology supporting locally led development outcomes	P33: Gender, research and evaluating 'value': the impact of/in ethnography with visual materials	P41: De-value: on people, ideas and environments [roundtable]
10:45-11:15	Coffee and tea									
11:15-12:45	Keynote: Robert Borofsky, Ensuring Anthropology Matters – To Others <i>Coombs Lecture Theatre</i>									
12:45-14:00	Lunch									
13:00-14:00	Linking with the Society for Applied Anthropology (SfAA) <i>Gumnut (S204), R.N Robertson Building</i>									
13:00-14:00	Curatorium: Jennifer Deger and Lisa Steffanoff <i>STB 2, Science Teaching Building</i>									
14:00-15:45	Lo1: Writing culture and comics: the value of sequential art in anthropology?	P05: Sense-making in a more-than-human world		P15: Values of time, times of value	P35: It's elemental: anthropologies of fundamental things	P14: Anthropology and the labour theory of value: history, present and future		P10: Valuing research on musical traditions and performance practices	P33: Gender, research and evaluating 'value': the impact of/in ethnography with visual materials	P09: Valuing destabilisation, resistance, and agency in a continuing and changing Papua New Guinean anthropology [Roundtable]
15:45-16:15	Coffee and tea									
15:45-16:15	Book launch: Georgia Curran, 'Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia' <i>2nd floor terrace opposite Gumnut in Robertson Building</i>									
16:15-18:00	P30: Queer comparisons: gender and sexuality in island Southeast Asia and the Pacific	P05: Sense-making in a more-than-human world	P44: The value of dreams and dreaming		P37: Counter values in the natural environment	P18: #MeToo, revelatory moments, and structural invisibility in anthropology [round-table]		P10: Valuing research on musical traditions and performance practices	P08: Is bi-culturalism possible? The theory and ethnography of the bicultural adept	P09: Valuing destabilisation, resistance, and agency in a continuing and changing Papua New Guinean anthropology [Roundtable]
16:30-18:00	Film screening: 'Chauka, please tell us the time' by Behrouz Boochani. <i>RN Robertson Theatre</i>									
19:00-21:00	Film Evening: 'In My Blood it Runs' <i>RN Robertson Theatre</i>									

Room	Slatyer room (N2011), R.N Robertson Building	Jan Anderson (E101A), R.N Robertson Building	Gumnut (S204), R.N Robertson Building	Evolution (C201), R.N Robertson Building	Eucalyptus (S205), R.N Robertson Building	STB1, Science Teaching Building	STB 2, Science Teach- ing Building	Hancock Library, room 2.22	Hancock Library, room 2.24	Hancock Library, room 2.27
08:15- 16:00	Registration desk open R.N Robertson Building Foyer									
09:00- 10:45	P12: The underground panel	P01: Adding value: anthropology and the study of global flows			P03: Activist scholarship with Indige- nous peoples in the global south	P20: Life and death, sacred and secular: thinking with and beyond species in a more-than- human world	P26: Tourist value: reconfiguring value and social relations in diverse tourism ecologies	P19: The object of value	P22: Valuing the anthropol- ogy of mental health in Aus- tralia	P27: Anthro- pologies of uncertainty
10:45- 11:15	Coffee and tea									
11:15- 12:45	Keynote: Amita Baviskar, Attitude: Doing Anthropology in a Utilitarian World Coombs Lecture Theatre									
12:45- 14:00	Lunch									
12:45- 14:00	AAS Initiative: Building A Public Anthropology of Australian Issues Jan Anderson (E101A), R.N Robertson									
14:00- 15:45	P12: The underground panel	P05: Sense- making in a more-than- human world			P03: Activist scholarship with Indige- nous peoples in the global south	P20: Life and death, sacred and secular: thinking with and beyond species in a more-than- human world	P26: Tourist value: recon- figuring value and social relations in di- verse tourism ecologies	P19: The object of value	P22: Valuing the anthropol- ogy of mental health in Aus- tralia	LO8: 'Not OK' screening & roundtable
15:45- 16:15	Coffee and tea									
16:00- 16:30	Book launch: Georgia Curran, 'Sustaining Indigenous Songs: Contemporary Warlpiri Ceremonial Life in Central Australia' <i>2nd floor terrace opposite Gumnut in Robertson Building</i>									
16:30- 17:00	Presentation of the Inaugural AAS Behrouz Boochani Award <i>Coombs Lecture Theatre</i>									
17:15- 19:00	Annual General Meeting of the Australian Anthropological Society <i>Coombs Lecture Theatre</i>									
19:00- 23:00	Dinner and Party <i>Ursula Hall</i>									

Room	Slatyer room (N201), R.N Robertson Building	Jan Anderson (E101A), R.N Robertson Building	Gumnut (S204), R.N Robertson Building	Evolution (C201), R.N Robertson Building	Eucalyptus (S205), R.N Robertson Building	STB1, Science Teaching Building	STB 2, Science Teaching Building	Hancock Library, room 2.22	Hancock Library, room 2.24	Hancock Library, room 2.27
08:30-14:00	Registration desk open R.N Robertson Building Foyer									
09:00-10:45	Film screening: 'Chauka, please tell us the time' by Behrouz Boochani RN Robertson Theatre									
09:00-10:45	P17: Gender, sexuality and beyond: valuing queer anthropology P12: The underground panel	P06: A conversation about values learned at home and in the field [roundtable]			P07: Value(s) of student anthropologists (ANSA panel)	Lo4: Beyond content warnings: teaching anthropology in the contemporary sociopolitical landscape	P23: The value of protest in contemporary society [panel + roundtable]	P24: Contradictory values: reconciling self-determinism among the normative paradigms of contemporary Australia	P02: Towards a tender critical theory	
10:45-11:15	Coffee and tea									
11:15-13:00	P17: Gender, sexuality and beyond: valuing queer anthropology	P32: Values through practice in Southeast Asian societies			P07: Value(s) of student anthropologists (ANSA panel)	P20: Life and death, sacred and secular: thinking with and beyond species in a more-than-human world	P23: The value of protest in contemporary society [panel + roundtable]	P24: Contradictory values: reconciling self-determinism among the normative paradigms of contemporary Australia	P42: Care as virtue, task and value: is an all-encompassing 'anthropology of care' viable?	Lo3: Stray anthropologists: circling the discipline
13:00-14:15	Lunch									
13:00-14:15	Wiley Digital Archives presentation - the digitisation of the Royal Anthropological Institute archive Jan Anderson (E101A), R.N Robertson									
14:15-16:00		P32: Values through practice in Southeast Asian societies	Lo7: Anthropologists as pipers at the gates of dawn		P38: Storying (against/beyond/through) environmental crisis [roundtable]	P43: Values, technology and change	Lo9: Aboriginal enslavement in post-colonial Australia	P28: Stuff of substance: valuing the tangible in transient states	P28: Stuff of substance: valuing the tangible in transient states	Lo3: Stray anthropologists: circling the discipline
19:30 - late	Quiz night ANU Union Pub (in the UniLodge building)									



Anthropos and the Material
 Edited by PENNY HARVEY, CHRISTIAN KROHN-HANSEN
 & KNUT G. NUSTAD
 PB | £20.99
 DUKU UNIVERSITY PRESS



Anthropology in the Meantime
 Experimental Ethnography, Theory, and Method
 for the Twenty-First Century
 MICHAEL M. J. FISCHER
 PB | £25.99
 DUKU UNIVERSITY PRESS



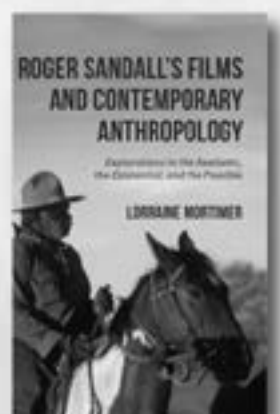
A Possible Anthropology
 Methods for Uneasy Times
 ARMAND PANDIAN
 PB | £19.99
 DUKU UNIVERSITY PRESS



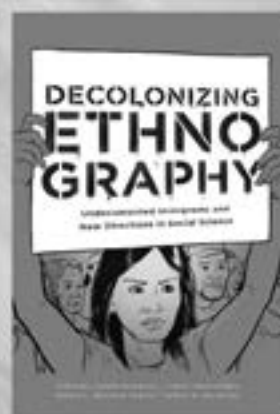
Blood Work
 Life and Laboratories in Penang
 JANET CARSTEN
 PB | £20.99
 DUKU UNIVERSITY PRESS



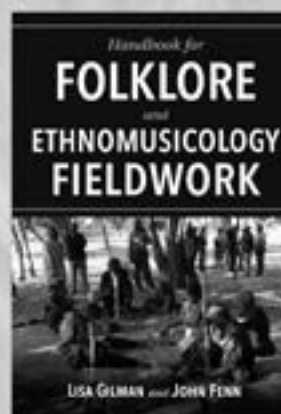
From Boas to Black Power
 Racism, Liberalism, and American Anthropology
 MARK ANDERSON
 PB | £22.99
 STANFORD UNIVERSITY PRESS



Roger Sandall's Films and Contemporary Anthropology
 Explorations in the Aesthetic, the Existential,
 and the Possible
 LORRAINE MORTIMER
 PB | £34.00
 INDIANA UNIVERSITY PRESS



Decolonizing Ethnography
 Undocumented Immigrants and New Directions in
 Social Science
 CAROLINA ALONSO BEJARANO, LUCIA LOPEZ JUAREZ, MIRIAM
 A. MUJANGOS GARCIA & DANIEL M. GOLDSTEIN
 PB | £19.99
 DUKU UNIVERSITY PRESS



Handbook for Folklore and Ethnomusicology Fieldwork
 Life and Laboratories in Penang
 JOHN FENN & LISA GILMAN
 PB | £20.99
 INDIANA UNIVERSITY PRESS

Browse our latest
 Anthropology
 catalogue here:
<https://bit.ly/2MKRUKa>



30% discount code:
CSA19AAA

www.combinedacademic.co.uk

Essential reading in anthropology from **berghahn**

Introducing Berghahn Open Anthro:
A subscribe-to-open pilot to convert 13 journals to full Open Access in 2020!

ANTHROPOLOGICAL JOURNAL OF EUROPEAN CULTURES

ANTHROPOLOGY OF THE MIDDLE EAST

THE CAMBRIDGE JOURNAL OF ANTHROPOLOGY

FOCAAL

Journal of Global and Historical Anthropology

JOURNAL OF LEGAL ANTHROPOLOGY

LEARNING AND TEACHING

The International Journal of Higher Education
in the Social Sciences

SIBIRICA

Interdisciplinary Journal of Siberian Studies

SOCIAL ANALYSIS

The International Journal of Anthropology



CONFLICT AND SOCIETY

ENVIRONMENT AND SOCIETY

MIGRATION AND SOCIETY

MUSEUM WORLDS

RELIGION AND SOCIETY

OPEN ACCESS via KNOWLEDGE UNLATCHED

ANTHROPOLOGY IN ACTION

Journal for Applied Anthropology in Policy and Practice

BOYHOOD STUDIES

An Interdisciplinary Journal

GIRLHOOD STUDIES

An Interdisciplinary Journal

JOURNEYS

The International Journal of Travel & Travel Writing

NATURE AND CULTURE

REGIONS AND COHESION

Regiones y Cohesión / Régions et Cohésion

TRANSFERS

Interdisciplinary Journal of Mobility Studies



berghahn books

SUSTAINING INDIGENOUS SONGS

Contemporary Warlpiri Ceremonial Life in
Central Australia

Georgia Curran

HERITAGE MOVEMENTS IN ASIA

Cultural Heritage Activism, Politics, and Identity

Ali Mozaffari and Tod Jones [Eds.]

Explorations in Heritage Studies

IF EVERYONE RETURNED, THE ISLAND WOULD SINK

Urbanisation and Migration in Vanuatu

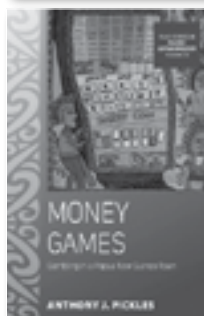
Kirstie Petrou

Pacific Perspectives: Studies of the European Society for Oceanists

LEWIS HENRY MORGAN'S COMPARISONS

Reassessing Terminology, Anarchy and Worldview
in Indigenous Societies of America, Australia and
Highland Middle India

Georg Pfeffer



MONEY GAMES

Gambling in a Papua New Guinea Town

Anthony J. Pickles

ASAO Studies in Pacific Anthropology

DEMOCRATIC ECO-SOCIALISM AS A REAL UTOPIA

Transitioning to an Alternative World System

Hans A. Baer

CROSSING HISTORIES AND ETHNOGRAPHIES

Following Colonial Historicities in Timor-Leste

Ricardo Roque and Elizabeth G. Traube [Eds.]

Methodology & History in Anthropology

PLAYING WITH THE PAST

Exploring Values in Heritage Practice

Kate Clark

Unsettling Peripheries

ASAANZ/AAS 2020 Conference, 8–12 December, 2020

Victoria University of Wellington, Wellington, New Zealand



What does an anthropology for these unsettled, often unsettling, times look like? What does it mean to do anthropology in a world where old models of cores and peripheries have been broken apart? What role does the periphery, edge, or margin play in unsettling ossified social, political, or economic forms? How can peripheral anthropologies contribute to the unsettling of the discipline? In asking these questions, Unsettling Peripheries—the combined ASAANZ/AAS 2020 conference—aims to foment conversation around the sites, spaces, actors, and practices taking shape on the periphery to understand the ways they are actively making and remaking the contemporary world.

Unsettling Peripheries will be hosted by the Cultural Anthropology programme at Victoria University of Wellington, and held at Victoria's campus in the capital city of New Zealand from the 8th to the 12th of December, 2020.

IMPORTANT DATES:

Call for Panels: 09 March to 13 April 2020

Panel selection announced: 08 May 2020

Call for Papers: 11 May to 15 June 2020

Papers marked up by convenors: 29 June 2020

Early Bird registration: 03 August to 14 September 2020

Check www.asaanz.org and unsettling2020.nz soon for details.

Contact conference convenors: Unsettling2020@vuw.ac.nz

Contact conference administrators: admin@unsettling2020.nz

