Shifting States

AAS/ASA/ASAANZ 2017, 11-15 December 2017
University of Adelaide, School of Social Sciences

Association of Social Anthropologists of Aotearoa New Zealand

AUSTRALIAN ANTHROPOLOGICAL SOCIETY

Association of Social Anthropologists
of the UK & Commonwealth

THE UNIVERSITY of ADELAIDE

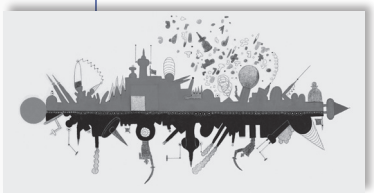
Timetable: Shifting States

Monday 11 December

10:30-16:00 Pre-Conference Forum for Native Title Practitioners
10:00-15:00 Postgrad workshops
13:00-17:30 Reception desk open
16:30-17:00 Welcome to Country
17:00-18:30 Opening Keynote: James Scott, ASA Firth Lecture 2017
18:35-20:30 Welcome drinks reception

Tuesday 12 December

08:30-17:30 Reception desk open
09:00-10:30 Panel session I
10:30-11:00 Refreshments
11:00-12:30 Keynote II: Penny Harvey
12:30-13:30 Lunch, AAS institutional reps meeting, ASA AGM
13:30-15:00 Panel session II
15:00-15:30 Refreshments
15:30-17:00 Panel session III
17:00-17:15 Break
17:15-18:30 Roundtable: Roles and relationships of anthropological associations (...)
18:45-20:30 Wine tasting



Wednesday 13 December

08:30-17:30 Reception desk open
09:00-10:30 Panel session IV
10:30-11:00 Refreshments
11:00-12:30 Panel session V
12:30-13:30 Lunch, ANSA AGM
13:30-15:00 Panel session VI
15:00-15:30 Refreshments
15:30-17:00 ASAANZ AGM
17:00-18:30 Keynote III: Suzi Hutchings, AAS Distinguished Lecturer 2017
18:30-20:30 Drinks reception

Thursday 14 December

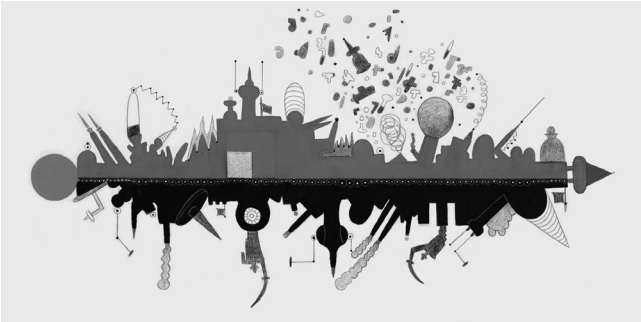
08:30-17:30 Reception desk open
09:00-10:30 Panel session VII
10:30-11:00 Refreshments
11:00-12:30 Keynote IV: Cris Shore
12:30-13:30 Lunch
13:30-15:00 Panel session VIII
15:00-15:30 Refreshments
15:30-18:30 AAS AGM
18:45-23:30 Conference dinner

Friday 15 December

08:30-13:00 Reception desk open
09:00-10:30 Keynote V: Ghassan Hage
10:30-11:00 Refreshments
11:00-12:30 Panel session IX
12:30-13:30 Lunch
13:30-15:00 Panel session X

AAS/ASA/ASAANZ 2017
Shifting States

11-15 December 2017, University of Adelaide



2017 Conference of the Australian Anthropological Society,
the Association of Social Anthropologists of the UK and Commonwealth
and the Association of Social Anthropologists of Aotearoa/New Zealand

Organised by the Department of Anthropology and Development Studies, University of Adelaide

AAS Executive

Gregory Acciaioli (President), Pamela McGrath (President Emeritus), Richard Vokes (President Elect), Hannah Bulloch (Ordinary Director), Gillian Tan (Ordinary Director), Patrick Guinness (Treasurer), Caroline Schuster (Secretary)

ASAANZ Committee

Brigitte Bönisch-Brednich (Chairperson), Nayantara Sheoran Appleton (Secretary), Caroline Thomas (Treasurer), Ruth Fitzgerald (SITES: Chair of Editorial Board), Jeffrey Sluka (Ethics Committee Chair), Graeme MacRae (IUAES and WCAA Representative & Massey University (Albany) Campus Representative), Fiona McCormack (University of Waikato Campus Representative), Jacinta Forde (Postgraduate Student Representative), Sharyn Graham Davies (Auckland University of Technology Campus Representative), Trisia Farrelly (Massey University (Manawatu) Campus Representative), Christine Dureau (University of Auckland Campus Representative), Piers Locke (University of Canterbury Campus Representative), Molly George (University of Otago Campus Representative), Catherine Trundle (Victoria University of Wellington Campus Representative), Lorena Gibson (Social Media Manager)

ASA Committee

Nigel Rapport (Chair), Cathrine Degnen (Hon. Secretary), Soumhya Venkatesan (Hon. treasurer), Julie Scott (ASA networks), Andrew Irving (Publications officer), Emma Gilberthorpe (Conference officer), Paul Gilbert (Media officer)

Shifting States Conference convenors

Convenors: Alison Dundon and Richard Vokes

Shifting States Conference Local Committee

Georgina Drew, Ashley Greenwood, Susan Hemer, Henrike Hoogenraad, Naomi Offler, Diane Rodger, William Skinner

Conference administrators

NomadIT: www.nomadit.co.uk

Special thanks

Tait Brimacombe, Brad Hicks, Toni Pihodnya

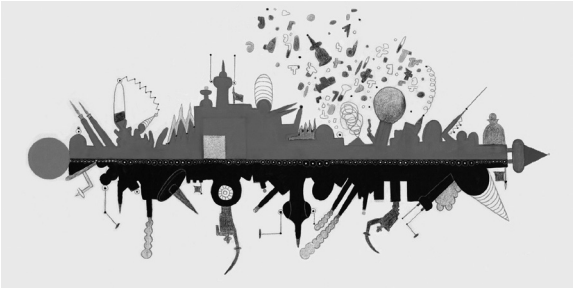
Wireless internet

Visitors whose home institutions are part of the Eduroam network may use their home institution credentials to access the **Eduroam** wireless network at the University of Adelaide.

For those Shifting States guests without Eduroam credentials, they can log on to the University of Adelaide's wifi network (UofA and UofA 5ghz) to receive complimentary internet access from 11-15 December from 08:00-18:00 each day.
Username: Shifting2017
Password: States17

Cover illustration

Shifting States – Tripoli, 2011, Luis Cruz Azaceta
Acrylic, prismacolor pencil, shellac on canvas 24 x 36 inches
https://shiftingstates.info/artist



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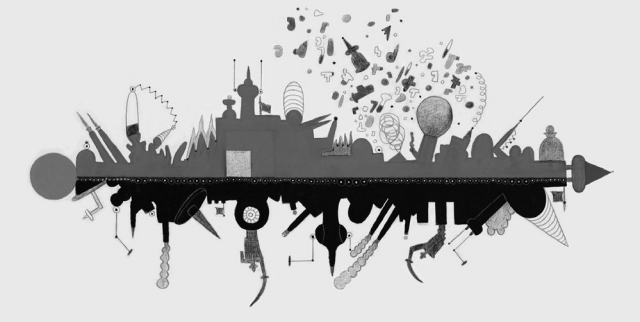
Welcome addresses



Welcome address from the Australian Anthropological Society (AAS) President

Let me join the conference convenors and heads of the Association of Social Anthropologists of Aotearoa/New Zealand (ASAA/NZ) and the Association of Social Anthropologists of the UK and Commonwealth (ASA) in acknowledging the Kaurna people's custodianship and ownership of the land on which this conference is taking place, paying respects to the Kaurna Elders past and present.

I am honoured to be given the opportunity as well to extend a welcome to all the delegates and other participants in this joint conference of the AAS, ASAA/NZ and ASA UK. This is the second time that all three of these associations have met together for an annual conference, following on from the inaugural 2008 joint conference hosted by the ASAANZ in Auckland. Having committed itself to triennial joint conferences, the AAS has met with the ASAANZ every three years since the Auckland conference, alternating between our two states, and the 2011 conference included the International Union of Anthropological and Ethnological Sciences (IUAES) as well. These joint meetings have certainly enlivened the panels and other activities of the conferences, extended the range of discourse in the conference panels and enhanced our networks of academic collaboration and social community.

This year's conference theme, 'Shifting States', gives us the opportunity to re-evaluate not only the transformations of nation-states across the present and past range of political perturbations, but also to re-evaluate how our discipline has approached the study of states. The very ambiguity of the conference's title – a tradition of anthropological discourse perhaps brought to its apogee by Lévi-Strauss – has catalysed as well a range of existential explorations of our forms of being and becoming in various socio-political contexts and according to varying cultural understandings across the 56 panels that constitute the discursive ganglia of our gathering, connecting us across the conference in various clusters. And we will have the opportunity too, of attending in unison the presentations of our five keynote speakers (our intellectual spinal cord, perhaps), as well other plenary events such as the distinguished lectures and the roundtable on the contemporary role of anthropological associations. All in all, this conference promises to be not only an exciting experience, but an opportunity to redefine how we operate in the contemporary and emergent context of shifting states.

For making all this possible, I would like to extend thanks from the AAS to the conference convenors and all their colleagues, academic and administrative, and students who have contributed to the efforts of the conference organising committee. The conference convenors have named many of those in their welcome, so let me just add their own names – Richard Vokes and Alison Dundon – to the recipients of our gratitude. Let me also thank once again all those at NomadIT – Triinu, Rohan, James, (in reverse alphabetical order for a change) and others whose names I do not know – who have demonstrated once again with their admirable efficiency and good cheer how a conference should be managed. And, of course, thanks as well to all of you as participants from the three associations and beyond. Your participation as keynote speakers, paper givers, discussants, chairs, volunteers, and audience members throughout the conference is what energises this conference, activating our intellectual impulses and giving life to what promises to be an experience of intellectual excitation.

Greg Acciaioli, Australian Anthropological Association

Welcome address from the Association of Social Anthropologists of Aotearoa/New Zealand (ASAANZ) Chairperson

Kia ora ASAANZ friends and colleagues,

Welcome to this wonderful conference hosted by our Anthropology colleagues at Adelaide. It is great to collaborate in this way and we are already looking forward to hosting the next joint conference in Aotearoa New Zealand in three years time. Conferences like this one generate so much optimism, hope and a sense of collective endeavour as well as intellectual nourishment and inspiration. More than ever do we need a sense of disciplinary belonging and a sense of a common goal to not only explore the human condition but also to explore ways of creating and maintaining spaces for all humans to live. Anthropology as a discipline is besieged at many universities; gatherings like this one also now need to be places where we re-invigorate our confidence and our sense of place in universities worldwide. Let us use this week to work towards a sense of solidarity and new energy.

Nga mihi

Brigitte Bönisch-Brednich, Chairperson of ASAANZ (Association of Social Anthropologists in Aotearoa New Zealand)

Welcome from the Association of Social Anthropologists of the UK and Commonwealth (ASA) Chair

Welcome to *Shifting States*! A conference mounted by three anthropology associations (based in three states) in collaboration: the Australian Anthropological Society (AAS), the Association of Social Anthropologists of Aotearoa New Zealand (ASAANZ), and the Association of Social Anthropologists of the UK and Commonwealth (ASA).

I say this as someone whom Google informs has flown 10,101 miles or 16,257 kilometres (and 20 hours, 42 minutes) to reach Adelaide from St Andrews, in Scotland. So I would very much like to thank the local convenors, Richard Vokes and Alison Dundon of the University of Adelaide for welcoming all of us to the conference in such an organised and inviting way.

We are encouraged by the conference convenors to reflect, during the coming days of *Shifting States*, on how we might 'document and theorise the materialities, affects, and sociologies of states': as institutional and bureaucratic formations, as purveyors of nationalist sentiment, and as custodians of public ritual; also on how we might understand 'statecraft' as comprising different kinds of materialities (documents, audio-visual media, physical spaces), different kinds of affective, embodied responses, and particular relationships between states and persons. These issues, we are assured, today have 'profound effects for the whole of humanity'. Or again: being 'in a state' and being 'stateless', being 'in stasis' and being 'in flux', having 'a status' and not… these offer such fruitful ways of conceptually exploring the existential quality of human being.

I look forward to our deliberations over the coming days. Also, on behalf of the ASA Committee, to say how gratifying it is to enjoy the annual ASA conference in this 'international' setting and with conference participants from the world round. 'Collaboration', 'interdisciplinarity', 'blurring genres'—linking anthropologists across borders, linking anthropology and other disciplines, linking anthropologists and research subjects, linking ways of experiencing the human condition with ways of theorising and representing that universal condition—these trends (also 'buzzwords' and 'pressures') seem to me to offer opportunities for greater universal exchange, and for the development of new theories and practices the better to engage with the 'state' of our common humanity. This conference will help us to promote our common professional interests nationally and internationally.

Again: welcome!

Nigel Rapport, Chair of Association of Social Anthropologists of the UK and Commonwealth

Welcome address from the Shifting States convenors

Please join us in acknowledging that the land on which this conference meets is the traditional land of the Kaurna people. The Kaurna people are the custodians of the Adelaide region, and we pay our respects to their Elders past and present.

Along with our colleagues at the University of Adelaide, we extend a warm welcome to the participants in the 2017 joint conference of the Australian Anthropological Society, the Association of Social Anthropologists of Aotearoa New Zealand, and the Association of Social Anthropologists of the United Kingdom and Commonwealth. This conference continues the series of joint meetings between the three associations.

The theme of this year's conference, *Shifting States*, was chosen in the hope that it would have broad-based appeal, and would elicit diverse intellectual contributions from colleagues working all over the world. As the wealth of panels, papers and special events listed in this programme attests, we were not to be disappointed.

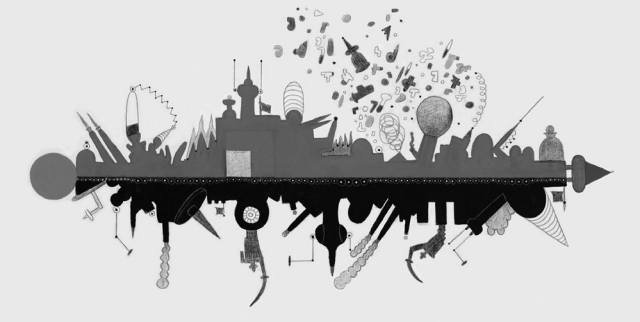
From the birth of the modern discipline, anthropologists have provided rich ethnographic accounts of states throughout the world, and have contributed to scholarly theorizing about state-formation, public ritual and performance, and subversive social movements (to name just a few themes). However, as the diverse range of papers being presented here shows, in recent years, anthropologists' interest in statecraft has broadened considerably, to also consider how state policies, practices and imaginaries may also shape built environments, affect everyday social life, and be implicated in the formation of persons and subjects. These new areas of enquiry have often engendered lively debates, which are becoming more pressing in the current historical moment. Our hope is that this conference will advance anthropology's understanding of contemporary statecraft and its effects, and will further debate in all of these critical areas.

We would like to thank the Wenner-Gren Foundation for its generous conference grant, and to the executives of all three associations for their help in organizing the event. Here in Adelaide, the conference has gained considerably from the support of our Executive Dean Jennie Shaw, our Head of School Susan Oakley, and our Head of Department Andrew Skuse, and from the assistance of all our colleagues and postgraduate students in the Department of Anthropology. To our wonderful group of volunteers, who have taken on their projects and roles with enthusiasm and great deal of patience, we owe a debt of gratitude. The conference committee, Dianne Rodger, Georgina Drew, Henrike Hoogenraad, William Skinner, Ashley Greenwood, Naomi Offler and Susan Hemer, have worked tirelessly in making sure this conference came to fruition and we are extremely grateful for their effort, ideas and support. We are especially gratefully to Adam Maud and Dianne Rodger for their help in making the conference bags and t-shirts, and to Johnny Karanicolas and Cate Dyer for providing some of the music. Also at the University of Adelaide, we would like to thank: Brad Hicks, Clement Low, Toni Pihodnya and Manfred Rochler. A special note of gratitude is reserved for all of the team at NomadIT, who were simply marvellous throughout: James Howard, Rohan Jackson, and Triinu Mets.

Finally, we would like to thank you, the participants, for your intellectual and practical contributions to the conference, and we wish you a rewarding and enjoyable stay in Adelaide.

Richard Vokes and Alison Dundon, University of Adelaide

Theme: Shifting States

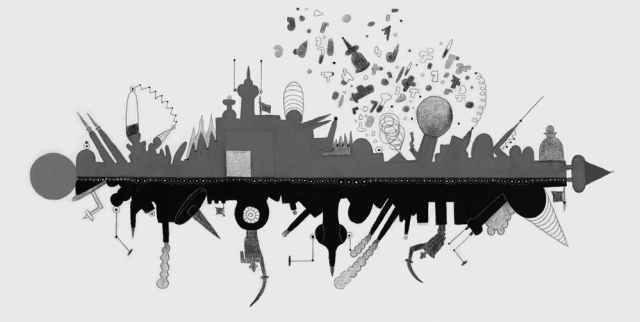


The discipline of anthropology has been always interested in the comparative study of states. Initially, the discipline's main contributions to this subject focused primarily upon pre-industrial states. However, from the mid-twentieth century onwards, anthropologists also developed a growing interest in the 'modern' nation state, and they went on to provide rich ethnographic accounts of state institutions, bureaucracies and public rituals, and key theretical contributions into subjects as diverse as nationalism, religion and the state, and state-led models for development. However, in recent years, a growing body of anthropological work has extended these interests still further, by drawing attention to the ways in which statecraft may be implicated in an even wider set of relations, representations, and practices than had been previously appreciated.

One key concern of this contemporary literature has been to highlight the ways in which the elements of statecraft are made manifest through, yet may also become dependent upon, different kinds of materialities, including documents, audio-visual media, and different kinds of physical spaces. Another has been to examine the kinds of affective, embodied responses that state processes, practices and systems often generate. A third interest has been to examine what implications all of this has for our understanding of the relationship between states and persons. Against earlier models, which tended to cast the state as a set of discrete institutions that could be (in a sense) set against its individual subjects or citizens, this newer scholarship has emphasised the ways in which state imaginaries and practices may be imminent to, and embedded within, processes of socialization and subject formation. In some instances, the two may even become homologous of each other (as they have – some would argue – under the conditions of late-capitalism/neo-liberalism).

There is a sense in which addressing these concerns is becoming more urgent in the current historical moment. In other words, in the current contexts of a rising entertainment-security complex; increased state secrecy (and eroded personal privacy); of ongoing attempts by post-colonial governments to forge new kinds of settlements with indigenous peoples; of a return to state-led industrialisation across the 'developing world'; and of growing distrust with 'globalization' and a concomitant rise in populism – to name just a few trends – the need for us to more effectively document, and to theorise, the materialities, affects, and sociologies of states has become more vital than ever. Each of these trends appears to have resulted in states becoming more far-reaching, and powerful, than ever before. Yet paradoxically, each seems to have also resulted in statecraft appearing more contingent, fragile, and contestable, than ever. If states and persons are mutually constitutive of each other, then all of these shifts will inevitably have profound effects. Therefore, they not only invite, but in fact demand, focused anthropological attention, which the 380+ papers in this conference will provide.

Practical information



Using this programme

This *Practical information* chapter explains how to use this book most efficiently to locate oneself in the shifting states of space and time: and find your way to the events and venues of AAS/ASA/ASAANZ 2017.

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

The full academic programme is detailed in the *Daily timetable* section, which shows what is happening and where at any given moment in chronological sequence. The *Daily timetable* can then be cross-referenced with the *Panel and paper abstracts* that lists the panels in numerical sequence and the papers in the order they will be delivered. This is followed by the Labs chapter describing all the events planned in the Screen/Media/Art strand of the conference.

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

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

Timing of panels

Ten ninety-minute panel sessions have been scheduled from 12 to 15 December: three sessions per day on Tuesday and Wednesday, two sessions on Thursday and Friday. Note that as keynote times vary over the days, panel session start times also differ: 09:00, 13:30 and 15:30 on Tuesday; 09:00, 11:00 and 13:30 on Wednesday; 09:00 and 13:30 on Thursday and 11:00 and 13:30 on Friday. Most panels last from one to three sessions, depending on the number of accepted papers, with four papers per session, and up to twelve a day. However, the **P04 ANSA Postgraduate panel** will run over two days: three sessions in *Napier 208* (Tuesday), two sessions in *Ligertwood 314 Flinders Room* (Wednesday). The **Lab02 Film, photography and new digital media in anthropology today** will also take place over two days: Wednesday and Friday (both in *Napier 209*).

We are using 14 panel rooms at a time, so any one panel is up against that number of alternatives. The times of each panel's sessions are shown in the respective abstract section, in the grid on the rear inside cover, and they are also indicated in the *Daily timetable.*

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) programme. We have asked panel convenors **not** to subsequently alter the order and if someone withdraws last-minute, we ask that you all have the patience to then either have discussion in the 'spare time' or a break, and hence retain papers in the allocated sessions. 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.

Shifting States conference venues

AAS/ASA/ASAANZ 2017 takes place on the North Terrace campus of the University of Adelaide, Adelaide SA 5005. The events and the academic programme of the conference will be spread over a number of buildings on the North Terrace campus, itself set in the very centre of the City of Adelaide. All of the buildings in use have been marked on the venues map on the back cover of this programme.

Panel sessions will run from Tuesday to Friday in two different buildings: the *Napier* and *Ligertwood Buildings*.

The heart of the conference will be the *Ingkarni Wardli Atrium* of the *Ingkarni Wardli building* (Faculty of Engineering, Computer and Mathematical Sciences) where the Reception desk is located, and where tea/coffee and lunches will be served (in sunny weather, catering tables will be moved to the Math Lawns just outside of the Ingkarni Wardli building). This is also the location for the Book Exhibit and the book launches.

All keynote lectures, as well as the Roundtable on Tuesday evening and the AAS AGM on Thursday afternoon will happen at the *Scott Theatre (Schultz Building)*, a short distance from the *Ingkarni Wardli Atrium***.**

The opening drinks reception on 12 December will be held at the *Art Gallery of South Australia*, also on campus and very close to the main venue.

The wine tasting event on 13 December will be held in the *Cloisters*, next to Union House, which is a short walk from the *Ingkarni Wardli building*.

The Conference Dinner on Thursday 14 December will be in the Exhibition Hall of the *National Wine Centre* from 18:45-23:30. The *National Wine Centre* is located just east of the conference venue, up the Botanic Road leading into the Botanic Gardens.

The Screen/Media/Art programme will take place in four different venues: **Lab01** *art :: anthropology ::* on Tuesday 12 December will commence at the *South Australian Museum, Ngurra exhibit* at 09:00, then relocate to the *Art Gallery of South Australia* for the rest of the day. **Lab02** *Film, photography and new digital media in anthropology today* will take place over two days (Wednesday and Friday) in *Room 209* of the Napier Building. **Lab03** *Dialogues in sound and listening: acoustemology and acoustic ecology* on Thursday 14 December will take place in the *Madley Rehearsal Studio* (off Pfitzner Court) of the *Schulz Building* (use the Scott Theatre Entrance on the Eastern side).

Smartphone addicts may wish to download the handy 'lost on campus' app from https://studentvip.com.au/adelaide-uni/north-terrace/maps/73757

Catering

Conference registration includes access to lunches, and morning and afternoon tea/coffee, from Tuesday to Friday. These will be served at the *Ingkarni Wardli Atrium* of the *Ingkarni Wardli building* and/or the Maths lawn just outside. Please ensure you are wearing your badge when acquiring lunch and tea/coffee! All the conference catering (opening reception, tea/coffee, lunches, and banquet) is mindful of the dietary requirements you have indicated when registering for the conference (vegan, vegetarian, food allergies).

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 *Ingkarni Wardli Atrium* of the *Ingkarni Wardli* building, the Reception desk is staffed by Shifting States volunteers, most of them students of the Anthropology Departement at the University of Adelaide. 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 gala dinner when you registered, this will be printed on the badge (a cutlery icon). The desk will be open: Mon: 13:00-17:30; Tue: 08:30-17:30; Wed: 08:30-17:30; Wed: 08:30-17:30; Fri: 08:30-13:00.

Conference team

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

Shifting States conference office (NomadIT)

All financial arrangements must be dealt with by NomadIT's James, Rohan or Triinu in the conference office located in ~~*Room 205* of the Napier building.~~ This has been moved to a space next to the reception desks in the Ingkarni Wardli building.

Emergency contact details

During the Conference, emergency messages should be sent to conference(at)shiftingstates.info. A representative of NomadIT can be contacted in emergency situations on the Australian cell/mobile number +61 49007 9595 or UK cell/mobile phones +447482613951 (Triinu Mets) and +447866425805 (Rohan Jackson).
The official number to contact Emergency services in Adelaide 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 Conference office ~~in *Napier 205.*~~ which is in a space next to the reception desks in the Ingkarni Wardli Building

Getting around in Adelaide

Taxis and Uber

There are plenty of taxis available particularly in the city's key entertainment districts. It's worth booking a taxi for the busiest periods, such as Friday and Saturday nights. Most taxi companies have smartphone apps that you can download, making booking a taxi even easier.

Taxi companies include:

• Independent Taxis http://www.aitaxis.com.au/ +61 8 8400 6280; 132211

• Suburban Taxis https://www.suburbantaxis.com.au/ +61 8 8400 6280; 131008

• Yellow Cabs http://www.yellowadelaide.com.au/ +61 132227; 132227

Wheelchair accessible taxis are provided by Adelaide Access Taxis: http://www.aitaxis.com.au/pages/adelaide-access-taxis (T: 1300 360 940).

On Friday and Saturday nights between 23:00 and 04:30, there are a number of supervised taxi ranks that provide a safe place to wait for a taxi after a night out in the city:

• North Terrace entrance to Adelaide Casino

• South-Eastern corner of Morphett and Hindley streets

• Pulteney Street near the entrance to Rundle Mall

• East Terrace near Rundle Street

• Eastern side of King William Street near the entrance to Rundle Mall

Uber is also widely used in Adelaide, and following a recent change in South Australian law, can now be used for pick-ups and drop-offs to the airport.

Public transport

Adelaide Metro is Adelaide's public transport system with an extensive array of services that include buses, trains and trams throughout the city and the greater metropolitan area.

Bus, tram and train timetables, fares and service information can be found on the Adelaide Metro website: http://www.adelaidemetro.com.au/

Arrival times and route information can be found here: http://www.adelaidemetro.com.au/Timetables-Maps/Real-Time-Arrivals

Metrocard

To travel on the public transport system you can pay your fare using either a Metrocard or Metroticket. If you use public transport frequently or are staying in Adelaide for a week or more the Metrocard is not only more convenient but gives you access to cheaper fares. Metrocards need to be purchased prior to travelling and are sold at Adelaide Metro Information Centres and participating outlets. There is a one-off cost of $5 to purchase a Metrocard: http://www.adelaidemetro.com.au/Tickets/Metrocard

The Metrocard Visitor Pass is available to tourists and provides unlimited travel on all Adelaide Metro buses, trains and trams for three consecutive days from the day the Metrocard is first used. The Metrocard Visitor Pass can be purchased from Adelaide Metro Information Centres and participating outlets The pass costs $25 and includes maps with information on using Adelaide's public transport system, how to travel to some of the most popular attractions, and places to visit in the Adelaide metropolitan area. At the end of the three days the Metrocard Visitor Pass can be recharged and used as a standard Metrocard. See here: https://www.adelaidemetro.com.au/Visitor-Pass-Campaign/Home

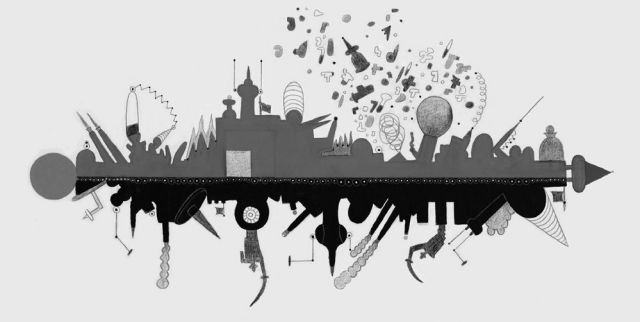
In addition to Metrocard and Visitor Pass, Metrotickets are paper tickets that can be purchased on-board buses (from the bus driver), trains or trams (from ticket vending machines).

Adelaide by bike

There is reasonable cycling provision in Adelaide (including a route from the airport - the Linear Park Bike Path). Have a look at the cyclists' map for more info: http://maps.sa.gov.au/cycleinstead/

BikeSA offers daily free bicycle hire, or bicycles for multiple days for a small fee. Bikes can be picked up from multiple locations around the city. Helmets and locks are provided. Find out more: https://www.bikesa.asn.au/Home

Food and drink and what to see



The University of Adelaide's central hub building houses a range of coffee outlets and eateries, all of which are great for breakfast, snacks, and lunch. However, for those who want to get off campus, we recommend the following, all of which are within a 5(ish) minute walk from the conference venue:

Coffee

Our coffee is better than Melbourne's, as you'll discover at:

- Abbotts & Kinney, 78 Pirie Street: the croissants are almost as good as in France. $ https://www.facebook.com/AbbotsandKinneyMetro/
- Art Gallery Café: a favourite hangout for the art and academic crowds. The terrace and lawn are lovely on a sunny day. $ https://www.facebook.com/Artgalleryfoodandwine/
- Austin and Austin, 28 Austin Street: funky new coffee bar (and bar), down a side alley. $ https://www.facebook.com/28austin/
- Exchange, 1-3/12-18 Vardon Avenue: because they have croissant and Nutella pudding. $ http://exchangecoffee.com.au/
- Koko Black, 50-52 Adelaide Arcade: coffee and fancy chocolates. At the entrance to Adelaide's famous old arcade (worth exploring in its own right). $ http://www.kokoblack.com
- Larry & Ladd, Shop 36, Regent Arcade: with beautiful pastries and brunch. $ http://larryandladd.com.au/
- Mondays, 7/38 Gawler Place: serious coffee $ https://www.mondays.coffee/
- Rhino Room, 13 Frome Street: great coffee and cakes, and local art for sale. $ http://www.rhinoroom.com.au
- SAD, 10 Ebenezer Place: amazing coffee, great service & lovely indoor/outdoor seating. $ http://www.sadcafe.wtf/
- UR Caffe, 117 Melbourne Street: they have healthy chocolate! Please note: this is further away than the others listed above, in North Adelaide, but within walking distance from the conference venue. $ http://www.urcaffe.com/

Breakfast

This is the best place to have breakfast in central Adelaide, end of story:

- Nano, 23 Ebenezer Place: an Italian family owned café, al-fresco on a sunny day. Perfect for a breakfast meeting. $-$$ https://nanocafe.com.au

Lunch

A buffet lunch will be provided on every day of the conference, which will include options for vegans, and for those who suffer from food intolerances and allergies. However, for those delegates who wish to strike out on their own, or who may be staying around beyond the conference dates, you should know about these spots:

- Amalfi Pizzeria Ristorante, 29 Frome Street: the anthropology department's favourite hang-out; keep an eye on the specials board $$ http://www.amalfipizzeria.com.au
- Brunelli's Café, 187 Rundle Street: large Italian café, great buzz, great desserts. $-$$ http://www.cafebrunelli.com.au/history.html
- Eros Kafe, 275 Rundle Street: a classic Greek taverna, a cosy dining-room, and great vegetarian options. $$ http://www.eroskafe.com.au
- FB's Fancy Burgers, 17 Synagogue Place: does exactly what it says on the tin. $-$$ http://fancyburgers.com.au
- Hey Jupiter, 11 Ebenezer Place: beautiful salads and baguettes. $-$$ https://www.facebook.com/heyjupitercafe/
- Hide 'n Seek Thai Bar, 26/28 Austin Street: another great Thai option, directly opposite the uni. $$ https://www.facebook.com/hideandseekthaibar/

- Kutchi Deli Parwana, 7 Ebenezer Place: Afghan-style street food. $ https://www.parwana.com.au/kutchi/home/
- My Kingdom for a Horse, 191 Wright Street: organic & vegan friendly. $$ http://mykingdomforahorse.com.au/
- Renaissance Arcade, Entrance at 21 Pulteney Street: across the road from the campus, this arcade has a great range of affordable Asian eateries (Chinese, Japanese, Malaysian, Vietnamese and Thai). $-$$
- Sukhumvit Soi 38, 54 Pulteney Street: Thai, with some great specials. $$ http://www.soi38.com.au/
- Zambrero, 214-216 Rundle Street: 'Mexican with a Mission': a humanitarian mission. Worth a visit. $-$$ http://www.zambrero.com/

Dinner

Lonely Planet recently ranked Adelaide as the fifth most liveable city in the world. We think they had just had dinner at:

- Africola, 4 East Terrace: African fine dining! (What would Jack Goody have made of that?!) Bookings essential. $$$ http://www.africola.com.au/
- Andre's Cucina, 94 Frome Street: arguably the best Italian restaurant in Adelaide, although books-out well in advance. $$$ https://www.andrescucina.com.au
- Apothecary 1878, 118 Hindley Street: upmarket French bistro and wine bar. Impressive wine and cocktail list. $$$ https://www.theapothecary1878.com.au/
- Bread & Bone, 15 Peel Street: "damn fine burgers" (they say), and chops (we say). $$ http://www.breadandbone.com.au
- Est Pizzeria, 30 East Terrace: wood-fired pizza, polenta, and craft beers. $$ http://www.estpizzeria.com.au/
- Iberia, 279 Rundle Street: delicious dishes to share $$$ http://www.iberiaadelaide.com.au/
- Orana, 1/285 Rundle Street: one of Australia's finest dining experiences. Bookings far in advance. For those who wish to pursue this option, Richard Vokes is happy to advise. $$$$-$$$$$
- Osteria Oggi, 76 Pirie Street: fine Italian dining. $$ http://osteriaoggi.com.au/
- Peel Street Restaurant, 9 Peel Street: fine fusion cuisine. Again, very popular on Adelaide's food scene at the moment. $$$ http://www.peelst.com.au/
- Pizza e Mozzarella, 33 Pirie Street: another great Italian option. We especially recommend their mozzarella plates. $$ http://pizzaemozzarellabar.com.au/
- Press* Food & Wine, 40 Waymouth Street: modern Australian dining, much talked about in recent years. $$$ http://pressfoodandwine.com.au/
- Taj Tandoor, 290 Rundle Street: our recommended Indian restaurant within a short walk of the conference venue. $$ http://www.tajtandoor.com.au

Dessert

Adelaide has a vibrant culture of dessert bars. Unfortunately, most of them are outside of the CBD. However, there are a few good options in town:

- Cocolat, 281 Rundle Street: "your dessert destination" no less! Handmade truffles are a must. $ https://www.cocolat.com.au
- San Churro, 5/300 Rundle Street: really, really good chocolate (especially the spiced hot chocolate). $ http://www.sanchurro.com
- Waffle's Waffle & Coffee, 2/20-24 Leigh Street: a lot of waffles. $
- Chocolate Taperia Churros & Dessert Bar, 5/168 Melbourne Street: fabulous chocolate desserts, and sangria, although does get super busy. Please note: this is further away that the others listed above, in North Adelaide, but within walking distance from the conference venue. $$ https://www.facebook.com/chocolatetaperia

The Adelaide central market

We should also mention Adelaide's Central Market, which is one of the city's main tourist attractions, and a foodie's paradise. There are dozens of fantastic eateries there, and all manner of fresh produce. The market is roughly a 15-20 minute walk from the conference venue, but well worth a trip. More information is available here: http://www.adelaidecentralmarket.com.au/

Bars

Alcoholic beverages are South Australia's largest export (after copper). Not all of them make it out of the state:

- 2KW Bar and Restaurant, 2 King William Street: one of Adelaide's best rooftop bars, with stunning views over the Oval. $$ https://www.2kwbar.com.au

- Ancient World, 116A Hindley Street: experimental and welcoming. $ https://www.facebook.com/AncientWorldAdelaide/
- Baddog Bar, 63 Hyde Street: a huge range of whiskeys, and cigars. $$ https://m.facebook.com/Baddog-832030446870700/
- Belgian Beer Café 'Oostende', Ebenezer Place: OK, so the alcohol here is mostly imported. Also great plates of mussels. $$ https://www.oostende.com.au
- Clever Little Taylor, 19 Peel Street: brick and stone, many liquors to choose from. $$ http://cleverlittletailor.com.au/
- Hains & Co, 23 Gilbert Place: Great wines and great ambiance. $$ http://www.hainsco.com.au/
- Hennessy Rooftop Bar, Mayfair Hotel, 45 King William Street: upmarket rooftop bar; stunning views of the whole city. $$$ http://www.mayfairhotel.com.au/hennessy
- La Moka, 16 Peel Street: definitely try the Negroni, or any of the local beers on tap. $$ https://www.facebook.com/La-Moka-1443551049232132/
- La Rambla Tapas Bar, 28 Peel Street: Catalan wine and tapas bar. http://laramblatapas.com.au
- Mother Vine, 22-26 Vardon Avenue: great wine, cheese and other small plates. $$ http://www.mothervine.com.au/
- Mr Goodbar, 12 Union Street: "with a tongue in cheek quasi spiritual vibe". $$ http://mrgoodbar.com.au/
- NOLA, 28 Vardon Avenue: craft beer and whiskey bar, New Orleans style. $$ http://www.nolaadelaide.com/
- Pink Moon Saloon, 21 Leigh Street: the best cocktails in Adelaide! $$ http://www.pinkmoonsaloon.com.au/home/
- The Propaganda Club, 110 Grenfell Street: wine bar and late night supper club. $$ http://thepropagandaclub.com.au
- The Tasting Room, 25 Vardon Avenue: part of East End Cellars. A massive range of wine, served with platters. $$ http://www.eastendcellars.com.au/the-tasting-room
- Udaberri Pintxos Y Vino, 11-13 Leigh Street: Spanish wine bar and tapas joint. $$ http://udaberri.com.au/

Pubs

Especially for those UK delegates who are feeling homesick:

- Crown & Anchor Hotel, 196 Grenfell Street: finally a normal pub. $ https://www.thecrownandanchor.com.au/
- Exeter Hotel, 246 Rundle Street: you will find Adelaide Uni's anthro postgrads here! $ http://www.theexeter.com.au/
- Grace Emily Hotel, 232 Waymouth Street: best live gigs. $ http://graceemilyhotel.com.au/#!/events
- P. J. O'Brien's Irish Pub, 14 East Terrace: a proper pint of Guinness. $ http://www.pjobriens.com.au/adelaide/
- The Bunker Sports Bar and Grill, 21 Pulteney Street: watch the English Premier League football! $. http://www.thebunker.net.au
- The Elephant British Pub, 1 Cinema Place: lots of events and bands. $ http://www.theelephant.com.au

Dancing

"No dancing, please, we're Australian." But if you really must, try:

- Casablabla, 12 Leigh Street: for salsa and world music. $-$$ http://www.casablabla.com/

Special mentions outside of the CBD

For those who are staying in Adelaide a little longer, or who are just looking for some lasting memories, you will not be disappointed to make the journey to:

- Addis Ababa Café, West Hindmarsh, 462 Port Road: Ethiopian home cooking. Especially for the Africanist delegates. $
- Lost in a Forest, Uraidla: delicious pizza in an old church in the Adelaide Hills. $$ http://lostinaforest.com.au/
- Minestra, Prospect: Friday night is Pasta night. Delicious home-style pasta. $ http://www.minestra.net/
- O'Connell Street, North Adelaide: for those staying in North Adelaide, head up this iconic food street to places like: Ruby Red Flamingo; Scuzzi, and; Tony Tomatoes. $$
- Penfolds Estate Restaurant, Magill: one of the best restaurants in Australia, set in one of the country's most iconic vineyards. Book well in advance. $$$$-$$$$$ https://www.magillestaterestaurant.com
- Summertown Aristologist, Summertown: a favourite place to eat or drink anything. $$ http://thesummertownaristologist.com/

Wine regions

And don't forget that South Australia is home to some of Australia's most iconic wine growing regions, including; The Barossa, Clare Valley, Coonawarra, Eden Valley and McClaren Vale, etc. (There are 15 of them in total!). Most of these places are accessible in just a 1-2 hour drive from town. Australian vineyards are very welcoming of visitors, and almost all have their own tasting rooms, and/or restaurants. All categories of accommodation are readily available in all wine regions.

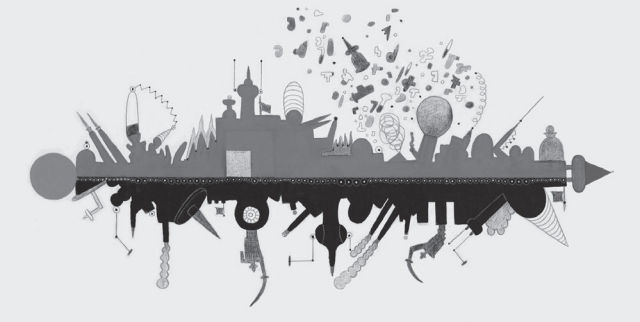
For more info, see the Visit South Australia website: http://southaustralia.com/places-to-go/south-australia?gclid=CMytrLWBx9MCFU8FKgodbF0BAQ&s_kwcid=AL!864!3!185713213359!b!!g!!%2Bvisit%20%2Bsouth%20%2Baustralia&ef_id=fO5OP7tVg18AAIHZ:20170428110809:s

Wildlife

Finally, don't forget to go and see the local wildlife. Some of it will be living in your bedroom while you're here! But for the rest, we recommend Cleland Wildlife Park. About 25 mins drive from town (served by regular public bus services) it is well worth the visit, and is all native species (including all the snakes!): http://www.environment.sa.gov.au/clelandwildlife/Home

Many thanks to Henrike Hoogenraad and the other University of Adelaide anthropology PhD students, for their help in compiling this information.

Book exhibit

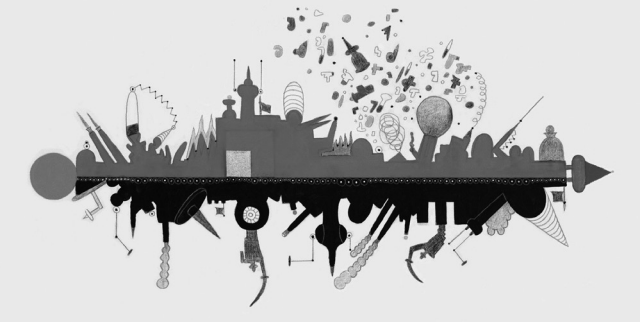


The publishers' tables are located in the *Ingkarni Wardli Atrium* of the *Ingkarni Wardli building* (Faculty of Engineering, Computer and Mathematical Sciences), near the reception desk area, and where tea/coffee is served. Delegates are invited to browse the titles and talk to the representatives of the publishers present.

The hours of the Book Exhibit will be as follows: Tue-Thu 10:00-17:00; Fri 10:00-13:30.

The following exhibitors will be present: Berghahn, Bloomsbury, Combined Academic Press, Routledge Books, Routledge Journals, Wiley.

Events and meetings



Monday 11 December

10:30-16:15 Native Title workshop, *Napier 209*

The AAS and the National Native Title Tribunal invite you to join us for this annual meeting of anthropologists who work and research in the area of native title and Indigenous land rights. This year's program will focus on mapping technologies, research for compensation claims, and the challenges of developing applied research projects about pre- and post-determination native title disputes. See the full programme here: https://www.shiftingstates.info/downloads/Native%20Title%20Pre-Conference%20Forum%202017%20AGENDA.pdf

The agenda includes an Open Forum Session that provides participants with an opportunity to ask any research or practice questions they may have been grappling with, as well as a space to announce upcoming events, new publications, and development opportunities. Items were requested to be sent in advance, but additional agenda items are welcome on the day.

10:00-14:30 Postgraduate workshops, *Napier 208*

The Australian Network of Student Anthropologists (ANSA) hosts a series of postgraduate workshops covering ethnographic fieldwork, job applications, jobs and gender issues, and presenting. Refreshments/lunch will be provided in the breaks between workshops.

10:00-11:00: ANSA workshop 1: Doing fieldwork
James Scott elaborates on his experiences with fieldwork, and offers advice for students.

11:15-12:00: ANSA workshop 2: Getting that job
David Martin shares insights into the job market for anthropologists.

12:30-13:15: ANSA workshop 3: Jobs and gender issues
Helen Lee speaks about the entangled issues of gender and employment.

13:30-14:30: ANSA workshop 4: Presenting anthropological papers
Learn about how to present informative and entertaining papers with Julie Finlayson.

16:30-17:00 Welcome to Country: Rodney O'Brien, *Scott Theatre (Schultz Building)*

17:00-18:30 Keynote lecture: ASA Firth Lecture 2017: Against the grain: a deep history of the earliest agrarian states, James Scott (Yale University), *Scott Theatre (Schultz Building)*

The first evidence of domesticated grains appears at least four millennia before anything like agrarian societies based on cultivation appear and even longer before the first identifiable states pop into view on the southern Mesopotamian alluvium. These two facts challenge the implicit standard narrative of plant domestication being the spark that sets Homo sapiens on the beneficent and royal road to sedentary civilization. This account of the earliest states explores the advantages of mobile forms of subsistence, the unforeseeable epidemic diseases arising from the crowding of plants, animals, and grain, and the reasons why all early states were based on millets and cereal grains as a basic subsistence and tax crop. Why have rice, wheat, barley, maize and millet dominated state-formation virtually everywhere? Why, in other words, have there been no cassava, potato, yam, lentil, chickpea or banana states (banana republics don't count!)? It contends that high mortality and flight led to "wars of capture" and unfree labor in the early states and to fragile polities liable to frequent collapse. The process leading to the first agrarian states may be seen as an accumulation of domestications: of fire, of plants, of livestock, of state subjects, and, finally, of women in the patriarchal family. Each domestication must be seen as gaining control over the reproduction of the life form in question.

James Scott is the Sterling Professor of Political Science and Professor of Anthropology and is co-Director of the Agrarian Studies Program. He is a Fellow of the American Academy of Arts and Sciences and has been a fellow at the Institute for Advanced Study, Princeton, and the Wissenschaftskolleg zu Berlin. His research concerns political economy, comparative agrarian societies, theories of hegemony and resistance, peasant politics, revolution, Southeast Asia, theories of class relations and anarchism. His publications include *The Moral Economy of the Peasant*, Yale University Press, 1976, *Domination and the Arts of Resistance*, Yale Press, 1985, *Weapons of the Weak: Everyday Forms of Peasant Resistance*, Yale Press 1980, *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed*, Yale Press, 1998; *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*, Yale University Press, 2008, and *Two Cheers for Anarchism*, Princeton University Press, 2013 and *Against the Grain: Plants, Animals, Microbes, Captives, Barbarians and a New Story of Civilization*, Forthcoming, Yale Press 2017) He is a mediocre sheep breeder and bee-keeper in Connecticut.

18:35-20:30 Welcome drinks reception, *Art Gallery of South Australia*

Immediately following the ASA Firth Lecture, we invite delegates to join us for an informal opening reception. Catch up with old friends and meet new colleagues over drinks and nibbles. The reception will be held at the Art Gallery of South Australia. The gallery has a long history of presenting an outstanding mix of inspiring and challenging works of art from Australia, Europe and Asia.

The collection began in 1881 and is one of the largest in Australia, boasting over 47,000 works of art, including the work of internationally acclaimed artists. Under the creative direction of Director Nick Mitzevich the Gallery has enjoyed significant momentum and growth and has repositioned itself with a renewed focus on contemporary art.

Tuesday 12 December

11:00-12:30 Keynote lecture: Contingent Statecraft: infrastructures, political creativity and experimentation, Penny Harvey (University of Manchester), *Scott Theatre (Schultz Building)*

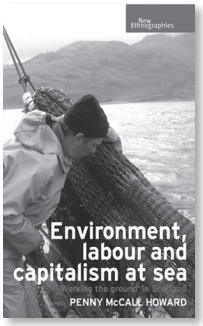
This keynote address argues that an ethos of experimentation is of central importance to contemporary neoliberal state politics - characterised by administrative decentralization, economic liberalization, infrastructural investment, and managerial government. Focusing primarily on the indeterminate and emergent forms of political life that take hold around processes of state decentralization in post-war Peru, the address examines the complex politics of scale that mark relationships between diverse instances of the state. The conflicting competencies of national, regional and local agencies are addressed by a proliferation of technical instruments and norms. However, in practice, the diverse origins and orientations of these instruments and norms, foster ambiguity and uncertainty. State functionaries and citizens alike skilfully mobilize the multiple possibilities that the ambiguous regulatory frameworks offer them. But such attempts also have to confront the precarious quality of the political and the arbitrary enactments of power that the ethos of experimentation also provokes. The Peruvian case offers a point of comparison for a more general anthropology of contingent statecraf

Penny Harvey is Professor of Social Anthropology at the University of Manchester, where she was also Director of the ESRC Centre for Research on Socio-Cultural Change. Since 2012 she has held the position of Professor II in Social Anthropology at the University of Oslo. She has done ethnographic fieldwork in Peru, Spain and the UK and published widely on politics and state practice, language and communication, technology, engineering, infrastructures and material politics. Recent publications include *Roads: An Anthropology of Infrastructure and Expertise* (with Hannah Knox), Cornell University Press, 2015. *Objects and Materials: A Routledge Companion* (edited with Hannah Knox and CRESC colleagues) Routledge, 2013. *Infrastructure and Social Complexity* (co-edited with Casper Bruun Jensen and Atsuro Morita), Routledge, 2016. She is finalizing a book with Deborah Poole on decentralization in Peru entitled *Experimental States* – and starting a new research project on decommissioning energy infrastructures, starting with the Sellafield nuclear site in the UK.

12:30-13:00 AAS institutional represenatives meeting, *Ligertwood 112*

12:30-13:30 ASA AGM, *Napier 108*

Association of Social Anthropologists of the UK and Commonwealth would like to invite its members to their annual general meeting.



15:00-15:30 Book launch, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*
Environment, labour, and capitalism at sea: Working the ground in Scotland (Manchester University Press 2017)
By Penny Howard

How do fishers extend their bodies and senses to work beneath the surface of the sea in places they cannot see, have never been, and could not survive in? And at what risk? This book explores how fishers make the sea productive through their labour, using technologies ranging from wooden boats to digital GPS plotters to create familiar places in a seemingly hostile environment. It shows how their lives are affected by capitalist forces in the markets they sell to, forces that shape even the relations between fishers on the same boat. Fishers frequently have to make impossible choices between safe seamanship and staying afloat economically, and the book describes the human impact of the high rate of deaths in the fishing industry.

The book makes a unique contribution to understanding human-environment relations, examining the places fishers create and name at sea, as well as technologies and navigation practices. It combines phenomenology and political economy to offer new approaches for analyses of human-environment relations and technologies. Combining phenomenology and political economy, it offers new approaches for analyses of human-environment relations and technologies.

The book will be launched by Professor Linda Connor (University of Sydney) and Dr. Alexander Smith, New Ethnographies series editor, Manchester University Press.

17:15-18:30 Roundtable: Roles and relationships of anthropological associations in the era of the neoliberal university and populist backlash, *Scott Theatre (Schultz Building)*

Convenor: Gregory Acciaioli (University of Western Australia)
Participants: Brigitte Bönisch-Brednich (Victoria University of Wellington), Chair, Association of Social Anthropologists of Aotearoa/ New Zealand, Nigel Rapport (University of St Andrews), Chair, Association of Social Anthropologists of the UK and Commonwealth, Greg Acciaioli (The University of Western Australia), President, Australian Anthropological Society

This roundtable will focus upon how anthropological associations can operate and what they can offer in an era in which anthropology as a discipline is under assault within universities (e.g. as a major that does not prepare students for a job) and in the wider society (e.g. as a defender of multiculturalism in contexts where the assertion of a core set of values is promoted as a bulwark against terrorism). It will address how anthropological associations can help promote the discipline when it is increasingly losing its disciplinary identity within universities as anthropologists are merged into schools or clusters (e.g. Social and Cultural Studies) rather than departments of anthropology. The roundtable will also address how national and regional associations can strengthen their impact by initiating activities with global associations such as the World Anthropological Union (WAU), International Union of Anthropological and Ethnological Sciences (IUAES) and the World Council of Anthropological Associations (WCAA). After brief presentations by the roundtable participants the session will be open for queries from the floor and discussion among all those present.

18:45-20:30 Wine tasting, *Cloisters, Next to Union House*

Delegates will have an opportunity to taste and buy wines from local wine-growing regions, including the Barossa Valley and McClaren Vale.

Wednesday 13 December

12:30-13:30 ANSA AGM, *Ligertwood 231*

15:00-15:30 Book launch, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*
Crosscurrents: Law and Society in a Native Title Claim to Land and Sea (UWAP 2017)
By Katie Glaskin

It is one thing to know what the law says: it is another to try to understand what it means and how it is applied. In native title, when Indigenous relationships with country are viewed through the lens of a Western property rights regime, this complexity is seriously magnified. Crosscurrents traces the path of a native title claim in the Kimberley region of Western Australia – Sampi v State of Western Australia – from its inception to resolution, contextualising the claim in the web of historical events that shaped the claim's beginnings, its intersection with evolving case law, and the labyrinth of legal process, evidence and argument that ultimately shaped its end.

15:30-17:00 ASAANZ AGM, *Ligertwood 231*

All ASAANZ members are welcome to attend the annual general meeting. Students and early career anthropologists are particularly encouraged to attend.

17:00-18:30 Keynote lecture: AAS Distinguished Lecture 2017: Inside Out: Indigeneity in the era of Native Title in Australia, Suzi Hutchings (RMIT University, Melbourne), *Scott Theatre (Schultz Building)*

In 2011 former Australian Prime Minister, Paul Keating, in his Lowitja O'Donohue Oration, revisited the history of the implementation of native title law and the passing of the Native Title Act in 1993 by the Australian Federal Labor Government. The most telling message in his speech was the level of change in intent of the Act, as it has been enacted during the past 22 years. Originally native title was an existing title recognized by the common law of Australia, now the burden of proof of native title is firmly the responsibility of Aboriginal people. For those whose lands lay in areas of intense rural and urban colonisation the level of proof of prior occupation required to obtain native title rights has been almost insurmountable.

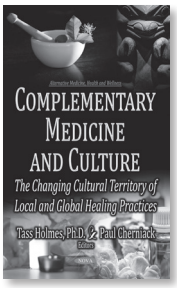
Many urban and rural communities have suffered a history of removals of knowledgeable members variously disrupting a lineage of the laws and customs needed to show a continuous connection to the lands they once occupied. But it is within the social and intellectual spaces created by the requirements of native title that many claimants and community members have re-interpreted and combined the often-fragmented knowledge they have learnt from their elders into a comprehensive Indigenous knowledge that they believe does meet the requirements of the burden of proof. Invariably, what they have faced is skepticism among practitioners including lawyers, judges and anthropologists, as to whether their knowledge is authentic, or fabricated to suit a new political game in the face of oppression from the dominant society

Suzi Hutchings is of Arrernte descent. She is a social anthropologist with a doctorate from the University of Adelaide. For the past 20 years Suzi has worked as an anthropological consultant and expert witness on native title claims and Aboriginal heritage protection across Australia. She has also provided expert cultural evidence in the Federal Magistrates Court, the Supreme Court and the Magistrates court in family law, criminal law and injury compensation cases involving Aboriginal families. Suzi is currently a senior lecturer in the Indigenous Studies Unit in the School of Global, Urban and Social Studies at RMIT University in Melbourne.

18:30-20:30 Drinks reception, *Ingkarni Wardli Atrium (Ingkarni Wardli building)*

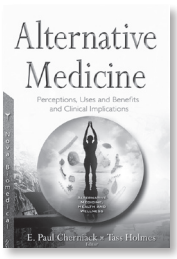
Please join us for drinks and nibbles to celebrate the Australian Anthropological Society's Distinguished Lecture for 2017.

Thursday 14 December



10:30-11:00 Book launches, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*
Complementary Medicine and Culture: The Changing Cultural Territory of Local and Global Healing Practices (Nova Science 2017)
Edited by: Tass Holmes and E Paul Cherniack

This book includes topical research regarding impacts of culture change on traditional healing beliefs and practices, in both developing and developed nations. Chapters describe issues ranging from attrition of cultural heritage and healing knowledge, or traditional knowledge (TK), to the implications of unconventional healing in various guises, encountered during various research fieldwork in communities of Australia, Africa and institutions of mainstream healthcare in USA. It explores philosophical aspects of contemporary complementary and alternative medicine (CAM) practice, including Chinese and integrative medicine, and engages with social theory domains. The book is relevant to theoretical and anthropological understanding of these diverse fields, and is pertinent for CAM practitioners and consumers, Indigenous health contexts, and marginalised consumers.



Alternative Medicine: Perceptions, Uses and Benefits, and Clinical Implications (Nova Science 2016)
Edited by E Paul Cherniack and Tass Holmes

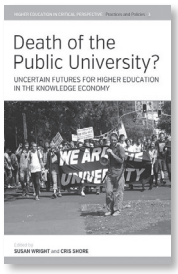
This volume provides a helpful synthesis of recent research about complementary and alternative medicine (CAM), by diverse international contributors in several sub-fields of contemporary health and research endeavours. Chapters include literature reviews (such as study findings about the benefits of CAM for elderly persons and of laughter therapy, from the USA, and herbal treatments for pain, in Mauritius), and original studies (including an anthropological study of poor CAM consumers in Australia, and others about the location of naturopaths' practice in Canada, and the use of mindfulness meditation among nursing students in Scotland).

11:00-12:30 Keynote lecture: The Chameleon Crown and Constitutional Reform in post-colonial societies: anthropology of the state revisited, Cris Shore (University of Auckland), *Scott Theatre (Schultz Building)*

It is fifty years ago since Philip Abrams wrote his seminal lecture on the difficulties of studying the State, yet those difficulties appear even greater today. Many anthropologists today recognize the state's elusive character and insist that we view it not as a 'thing' but as an assemblage of cultural practices and ideological artefact that attributes unity and autonomy to the fragmented and dependent practices of government. However, locating the state and understanding how 'state effects' are produced continues to pose problems for anthropological analysis. These challenges, I argue, are compounded in political systems based on the Westminster model of constitutional monarchy where the 'Crown' acts as a metonym and conceptual placeholder for the State. In New Zealand, for example, the Crown stands at the heart of the constitution and features prominently in everyday political discourse, as partner to Māori in the Treaty of Waitangi and source of government legitimacy and authority. Yet the concept of the Crown – like constitutional monarchy itself - is poorly understood and curiously hard to discern. Is it the Queen, the Governor General, the Government, the State, the people, a corporation sole or aggregate, a simple metaphor, a relic of Mediaeval political theology or a mask for the exercise of executive power? Typically, it is portrayed as an entity residing above everyday politics that sometimes represents the will of the people and sometimes exercises a will of its own. As legal scholars argue, it is a 'convenient fiction', but convenient for who, and what is gained - or lost - by investing public authority in this ambiguous artefact?

Drawing on ethnographic research in New Zealand, Australia, Canada and the UK, this keynote address will explore these questions and try to open up this constitutional 'black box' in the context of debates about the transformation of the modern State. As the address will illustrate, the Crown is an elusive, shapeshifting and omnipresent entity which, like the State, has powerful effects. Moving beyond the ontological question of what exactly is the Crown, I ask, 'how is it represented and understood? Is the Crown a synonym for the State? What can studying its development reveal about the transformation of the state in post-colonial societies? More importantly, what work (symbolic and political) does it perform? Finally, against a background of constitutional crises in all four countries, is the Crown an obstacle to constitutional reform?

Cris Shore is professor of Anthropology at the University of Auckland. His main research interests lie in the interface between anthropology and politics, particularly the anthropology of policy, Europe and the ethnography of organisations. He is a founder member and co-president of the Association for the Anthropology of Policy (ASAP), a Section of the American Anthropological Association. He has published extensively on various themes of public interest including the EU and European integration, the state and nationalism, elites, corruption, 'audit culture' and higher education reform. His current research includes a study of universities in the global knowledge economy and a Royal Society of New Zealand funded project entitled 'The Crown and Constitutional Reform in New Zealand and Other Commonwealth Countries'. His most recent book, co-edited with Susan Wright, is *Death of the Public University? Uncertain Futures for Universities in the Knowledge Economy*. (Oxford: Berghahn Press, 2017).



12:30-13:30 Book launches from New Zealand anthropology, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*

Death of the Public University? Uncertain Futures for Universities in the Knowledge Economy (Berghahn 2017)

Edited by Susan Wright and Cris Shore

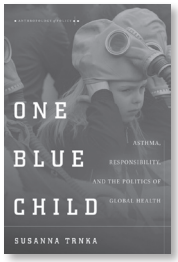
Drawing on a 4-year multi-disciplinary research project funded by the EU on Universities and Globalisation (URGE) this book charts the new and emerging landscapes of higher education and focuses on what is happening on the ground in universities in Europe, Australia, New Zealand and the Asia-Pacific region. Under increasing pressure to pursue excellence, demonstrate research impact, achieve higher world rankings, commercialise intellectual property, forge business links and attract more elite, fee-paying students, many universities are struggling to maintain their traditional mission to be inclusive, to improve social mobility and equality, and to strengthen national cohesion. These developments pose a radical challenge to the future of the public university. We examine how particular universities are engaging with these dilemmas and address the following questions:

- How are higher education institutions being reconfigured as entrepreneurial universities[1] and as knowledge organisations[1]?
- How are new kinds of management and governance regimes transforming the culture of academia?
- How are universities coping with these diverse and seeming contradictory policy agendas?
- How are national and international reforms impacting on the social purposes of the university and its relationship to society?
- What possibilities are there for alternative university futures?

Private Oceans: the enclosure and marketisation of the seas (Pluto Press 2017)
by Fiona McCormack

As the era of thriving, small-scale fishing communities continues to wane across waters that once teamed with (a way of) life, Fiona McCormack opens a window into contemporary fisheries quota systems, laying bare how neoliberalism has entangled itself in our approach to environmental management.

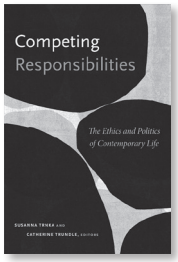
Grounded in fieldwork in New Zealand, Iceland, Ireland and Hawaii, McCormack offers up a comparative analysis of the mechanisms driving the transformations unleashed by a new era of ocean grabbing. Exploring the processes of privatisation in ecosystem services, *Private Oceans* traces how value has been repositioned in the market, away from productive activities. The result? The demise of the small-scale sector, the collapse of fishing communities, cultural loss, and the emergence of a newly propertied class of producers - the armchair fisherman. Ultimately, *Private Oceans* demonstrates that the deviations from the capitalist norm explored in this book offer grounds for the reimagining of both fisheries economies and broader environmental systems.



One Blue Child: Asthma, Responsibility, and the Politics of Global Health (Stanford University Press 2017)
by Susanna Trnka

Radical changes in our understanding of health and healthcare are reshaping twenty-first-century personhood. In the last few years, there has been a great influx of public policy and biometric technologies targeted at engaging individuals in their own health, increasing personal responsibility, and encouraging people to "self-manage" their own care.

One Blue Child examines the emergence of self-management as a global policy standard, focusing on how healthcare is reshaping our relationships with ourselves and our bodies, our families and our doctors, companies, and the government. Comparing responses to childhood asthma in New Zealand and the Czech Republic, Susanna Trnka traces how ideas about self-management, as well as policies inculcating self-reliance and self-responsibility more broadly, are assumed, reshaped, and ignored altogether by medical professionals, asthma sufferers and parents, environmental activists, and policymakers. By studying nations that share a commitment to the ideals of neoliberalism but approach children's health according to very different cultural, political, and economic priorities, Trnka illuminates how responsibility is reformulated with sometimes surprising results.

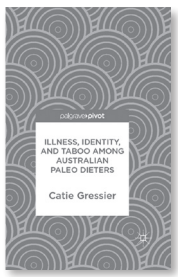


Competing Responsibilities: The Ethics and Politics of Contemporary Life (Duke University Press, 2017)
Edited by Susanna Trnka and Catherine Trundle

Noting the pervasiveness of the adoption of "responsibility" as a core ideal of neoliberal governance, the contributors to Competing Responsibilities challenge contemporary understandings and critiques of that concept in political, social, and ethical life. They reveal that neoliberalism's reification of the responsible subject masks the myriad forms of individual and collective responsibility that people engage with in their everyday lives, from accountability, self-sufficiency, and prudence to care, obligation, and culpability. The essays—which combine social theory with ethnographic research from Europe, North America, Africa, and New Zealand—address a wide range of topics, including critiques of corporate social responsibility practices; the relationships between public and private responsibilities in the context of state violence; the tension between calls on individuals and imperatives to groups to prevent the transmission of HIV; audit culture; and how health is cast as a citizenship issue. Competing Responsibilities allows for the examination of modes of responsibility that extend, challenge, or coexist with the neoliberal focus on the individual cultivation of the self.
Contributors: Barry D. Adam, Elizabeth Anne Davis, Filippa Lentzos, Jessica Robbins-Ruszkowski, Nikolas Rose, Rosalind Shaw, Cris Shore, Jessica M. Smith, Susanna Trnka, Catherine Trundle, Jarrett Zigon

13:30-15:00 ARC Centres of Excellence and the HASS sector, *Napier 208*

This session introduces participants to the ARC Centres of Excellence process, the expressions of interest for which close mid-2018. It aims to encourage greater participation from the humanities and social sciences sector to form centres that seek to address major research problems for disciplines and/or major research problems to which Anthropology can make a major contribution!



15:00-15:30 Book launch, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*
Illness, Identity, and Taboo among Australian Paleo Dieters (Palgrave, 2017)
by Catie Gressier

The Paleo diet's vast popularity, replete with impassioned celebrity endorsements and deep commitment among adherents, has been matched by an equal measure of media mockery and condemnation from health authorities. But beyond the hype, who are the people taking up the diet, and why are they drawn to its restrictive regime? Based on ethnographic research in Melbourne and Sydney, Gressier recounts the compelling narratives of individuals struggling with illness and obesity in order to argue that going Paleo provides a sense of agency, and means of

resistance, to the politico-economic structures fuelling the prevalence of lifestyle diseases. From its nostalgic appeal to an idyllic past, to the rise of health populism globally—where a sense of crisis, anti-elite sentiments, and new forms of media are fuelling a lucrative alternative health industry—this book explores the promise and pitfalls of the Paleo diet in Australia.

15:30-18:30 AAS AGM, *Scott Theatre (Schultz Building)*

All AAS members are welcome.

18:45-23:30 Gala dinner, *Exhibition Hall of the National Wine Centre*

The conference's gala dinner will be held in the Exhibition Hall of the National Wine Centre. The National Wine Centre is an architecturally unique venue situated on the edge of Adelaide's stunning Botanic Gardens. The National Wine Centre prides itself on not being a traditional function venue. Its pillarless function spaces have full natural light, and its catering showcases the best of local produce. The Centre houses the largest wine tasting experience in Australia, which adds a unique dimesnion to the dining experience.

The three-course meal will be garnered with plenty of wine and music. The annual AAS prizes for best Honour's and PhD theses, and best article, will be presented during the evening.

Tickets sold-out in advance, but do swing by the conference office in Napier 205 to see if any colleagues are trying to sell their pre-booked tickets!

Friday 15 December

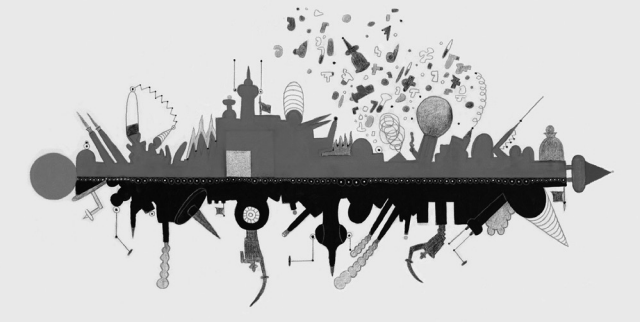
09:00-10:30 Keynote lecture: Anisogamic imaginaries of state and nation, Ghassan Hage (University of Melbourne), *Scott Theatre (Schultz Building)*

This keynote address is a contribution to debates concerning the specificity of an anthropology state. I particularly emphasise the argument that this specificity lies in the focus on the everyday experience of the state. I explore some of my ethnographic notes regarding the Lebanese diaspora and compare the way Lebanese immigrants to Venezuela, the United States and Australia speak of the State in the countries they have migrated to. I look at the way these experiences are continuously haunted by the imaginary of the Lebanese State. I argue that this experience can be better understood when the imaginaries of the nation are also brought into the analytic/comparative equation. As importantly, I maintain that all these imaginaries cannot be understood outside the fact that migration is a form of hierarchical circulation and exchange structured by colonialism. It is so in so far as it involves a movement from an 'underdeveloped' to a 'developed' country and as such it is a circulation occurring between entities with different statuses. It always carries within it what I will loosely but I hope suggestively call, after Levi-Strauss, an anisogamic dynamic. Understanding the above allows us to also highlight the hierarchical, racialized and gendered nature of the imaginaries of state and nation that immigrants have to negotiate in the process of settlement. To take this into account allows us a better understanding of the diasporic experiences of belonging, and points to the rather narrow and sometimes inadequate conceptions of citizenship on which social and cultural integration policies in Western receiving countries are often formulated.

Ghassan Hage is professor of anthropology and social theory at the University of Melbourne. He works on the comparative anthropology of nationalism, multiculturalism and racism. He has worked for many years on the Lebanese diaspora around the world and is currently working towards a manuscript on the topic. His most recent works are *Alter-Politics: Critical Anthropology and the Radical Imaginary* (MUP, 2015) and *Is Racism an Environmental Threat?* (Polity, 2017).

13:45-17:15 International workshop on Political Ecologies of Water, *Napier 108*
Organisers: Georgina Drew and Vibha Arora
Workshop keynote: Politics in Principle: bringing cultural values into the mainstream with the UN High Level Panel on Water, Veronica Strang (Durham University).

Within the context of national and international policy development, debates about the 'value' of water tend to focus on things that can be measured quantitatively. 'Cultural value' is seen as a separate and rather marginal domain, having something to do with spiritual meanings or cultural heritage. In 2016 the United Nations decided that, to encourage Heads of State to give higher priority to cultural values in relation to water, it would develop a set of guiding Principles for Water. For anthropologists involved in this project, the challenge was therefore twofold. First: how to articulate 'cultural' values in ways that Heads of State and their policy makers could engage with and integrate into their decision-making. Second: how to smuggle a more unifying theoretical approach into the process, and thus to subvert assumed categorical divisions sufficiently to demonstrate that 'cultural values' are as central to economic activities and relationships with the environment as they are to 'spiritual domains. This paper describes the adventure entailed in trying to meet both of these challenges.



Daily timetable

Monday 11 December

10:00-15:00 Postgrad workshops, *Napier 208*

10:30-16:00 Pre-Conference Forum for Native Title Practitioners, *Napier 209*

13:00-17:30 Reception desk open

16:30-17:00 Welcome to Country, *Scott Theatre (Schultz Building)*

17:00-18:30 Opening Keynote: ASA Firth Lecture 2017: Against the grain: a deep history of the earliest agrarian states, *James Scott (Yale University), Scott Theatre (Schultz Building)*

18:35-20:30 Welcome drinks reception, *Art Gallery of South Australia*

Tuesday 12 December

08:30-17:30 Reception desk open

09:00-09:30 **Lab01** ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia,** *South Australian Museum, NGURRA exhibit*

09:00-10:30 Panel session I

P04 **ANSA Postgraduate panel**
Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Napier 208: **first of five sessions**

P07 **Intimate infrastructures in liminal states and peri-urban locations**
Convenors: Rowan Jaines (University of Sheffield); Matt Barlow (University of Adelaide)
Ligertwood 214 Piper Alderman Room: **first of two sessions**

P08 **Eating the State: foodways and the making (and unmaking) of state power**
Convenors: Corinna Howland (University of Cambridge); Catie Gressier (University of Melbourne); David Giles (Deakin University); Carolyn Morris (Massey University, Palmerston North)
Ligertwood 113: **first of three sessions**

P10 **Sensing power: exploring different forms of sensory politics and agency**
Convenors: Simone Dennis (Australian National University); Felix Ringel (Durham University); Andrew Russell (Durham University)
Napier G04: **first of three sessions**

P11 **Making theocracies and secularisms: comparisons and contrasts**
Convenors: Christopher Houston (Macquarie University); Jaap Timmer (Macquarie University)
Ligertwood 228: **first of two sessions**

P16 **Metamorphoses: states of bodily transformation**
Convenors: Tamara Kohn (University of Melbourne); Elizabeth Hallam (University of Oxford)
Napier 209: **first of three sessions**

P19 **Political and religious conversions in the Pacific**
Convenors: Michael Goldsmith (University of Waikato); Fraser Macdonald (University of Waikato)
Napier G03: **first of two sessions**

P29 **The politics of truth after the fact: shifting states in a post-fact world**
Convenors: Zachary Howlett (Yale-NUS College); Gerry Groot (University of Adelaide)
Napier 210: **first of three sessions**

P44 **Environmental engagement within and against the State: tensions, contradictions, anomalies**
Convenors: Natalie Araujo (La Trobe University); Nicholas Smith (La Trobe University)
Napier 108: **first of three sessions**

P46 **The everyday state and its discontents: understanding state-society interactions in South Asia**
Convenors: Chakraverti Mahajan (Delhi University); Nilisha Vashist (University College London)
Ligertwood 216 Sarawak Room: **first of two sessions**

P53 **Australian anthropology and post-colonialism**
Convenors: Gillian Cowlishaw (University of Sydney); Tess Lea (University of Sydney)
Ligertwood 231: **first of three sessions**

09:45-10:45 **Lab01** ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia,** *Radford Auditorium, Art Gallery of South Australia*

10:30-11:00 Refreshments

11:00-12:30 **Lab01** ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia,** *Radford Auditorium, Art Gallery of South Australia*

11:00-12:30 Keynote lecture: Contingent Statecraft: infrastructures, political creativity and experimentation, *Penny Harvey (University of Manchester)*, *Scott Theatre (Schultz Building)*

12:30-13:00 AAS institutional reps meeting, *Ligertwood 112*

12:30-13:30 Lunch; ASA AGM, *Napier 108*

13:30-14:15 **Lab01** ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia,** *Radford Auditorium, Art Gallery of South Australia*

13:30-15:00 Panel session II

P04 **ANSA Postgraduate panel**
Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Napier 208: **second of five sessions**

P07 **Intimate infrastructures in liminal states and peri-urban locations**
Convenors: Rowan Jaines (University of Sheffield); Matt Barlow (University of Adelaide)
Ligertwood 214 Piper Alderman Room: **final session**

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Ligertwood 113: **second of three sessions**

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P29 **The politics of truth after the fact: shifting states in a post-fact world**
Convenors: Zachary Howlett (Yale-NUS College); Gerry Groot (University of Adelaide)
Napier 210: **second of three sessions**

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Convenors: Natalie Araujo (La Trobe University); Nicholas Smith (La Trobe University)
Napier 108: **second of three sessions**

P46 **The everyday state and its discontents: understanding state-society interactions in South Asia**
Convenors: Chakraverti Mahajan (Delhi University); Nilisha Vashist (University College London)
Ligertwood 216 Sarawak Room: **final session**

P52 **Creativity beyond the state: moving peoples and moving creative practices under state influence**
Convenor: Stephanie Bunn (University of St Andrews)
Ligertwood 111: **single session**

P53 **Australian anthropology and post-colonialism**
Convenors: Gillian Cowlishaw (University of Sydney); Tess Lea (University of Sydney)
Ligertwood 231: **second of three sessions**

14:45-16:15 **Lab01** ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia,** *Radford Auditorium, Art Gallery of South Australia*

15:00-15:30 Refreshments

15:00-15:30 Book launch: **Environment, labour, and capitalism at sea: Working the ground in Scotland (Manchester University Press 2017)**, *By Penny Howard*, *Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*

15:30-17:00 Panel session III

P04 **ANSA Postgraduate panel**
Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Napier 208: **third of five sessions**

P08 **Eating the State: foodways and the making (and unmaking) of state power**
Convenors: Corinna Howland (University of Cambridge); Catie Gressier (University of Melbourne); David Giles (Deakin University); Carolyn Morris (Massey University, Palmerston North)
Ligertwood 113: **final session**

P10 **Sensing power: exploring different forms of sensory politics and agency**
Convenors: Simone Dennis (Australian National University); Felix Ringel (Durham University); Andrew Russell (Durham University)
Napier G04: **final session**

P16 **Metamorphoses: states of bodily transformation**
Convenors: Tamara Kohn (University of Melbourne); Elizabeth Hallam (University of Oxford)
Napier 209: **final session**

P26 **Corruption, democracy and the human condition**
Convenors: Francisca de la Maza (Pontificia Universidad Católica de Chile); Luis Angosto-Ferrandez (University of Sydney)
Ligertwood 214 Piper Alderman Room: **single session**

P29 **The politics of truth after the fact: shifting states in a post-fact world**
Convenors: Zachary Howlett (Yale-NUS College); Gerry Groot (University of Adelaide)
Napier 210: **final session**

P44 **Environmental engagement within and against the State: tensions, contradictions, anomalies**
Convenors: Natalie Araujo (La Trobe University); Nicholas Smith (La Trobe University)
Napier 108: **final session**

P53 **Australian anthropology and post-colonialism**
Convenors: Gillian Cowlishaw (University of Sydney); Tess Lea (University of Sydney)
Ligertwood 231: **final session**

17:00-17:15 Break

17:15-18:30 Roundtable: Roles and relationships of anthropological associations in the era of the neoliberal university and populist backlash, *Scott Theatre (Schultz Building)*

18:45-20:30 Wine tasting, *Cloisters, Next to Union House*

Wednesday 13 December

08:30-17:30 Reception desk open

09:00-10:30 Panel session IV

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **all day**

P01 **Digital anthropologies: shifting mediums, shifting states**
Convenors: Anna Edmundson (Australian National University); Gretchen Stolte (Australian National University)
Ligertwood 112: **first of three sessions**

P04 **ANSA Postgraduate panel**
Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Ligertwood 314 Flinders Room: **fourth of five sessions**

P05 **The food state and the state of food: how food systems and states make and unmake each other**
Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University Auckland)
Ligertwood 113: **first of two sessions**

P12 **The shifting state and marginalised groups in Southeast Asia**
Convenors: Riwanto Tirtosudarmo (Indonesian Institute of Science); Gregory Acciaioli (University of Western Australia)
Napier 210: **first of three sessions**

P13 **Ethnographic impasses: crises, dead ends, breakthroughs, and ensuing lessons**
Convenors: Jehonathan Ben (Deakin University); Michelle O'Toole (La Trobe University)
Ligertwood 216 Sarawak Room: **first of three sessions**

P14 **Hydroscapes and hydrosocial states: culture and the political ecology of water governance**
Convenors: Vibha Arora (Indian Institute of Technology Delhi); Georgina Drew (University of Adelaide)
Ligertwood 111: **first of three sessions**

P15 **Who is the original stakeholder? Articulating the state in resource relations**
Convenors: Emilia Skrzypek (The University of Queensland / University of St Andrews); Nick Bainton (The University of Queensland)
Ligertwood 214 Piper Alderman Room: **first of three sessions**

P18 **Death and grief: changing states of being and continuing relationships**
Convenors: Anthony Heathcote; Susan Hemer (University of Adelaide)
Ligertwood 228: **first of three sessions**

P20 **State of the art: anthropology of media, music and popular culture**
Convenor: Dianne Rodger (University of Adelaide)
Napier 108: **first of three sessions**

P34 **Intimate States: romantic intimacies, love and sexuality across and with/in borders**
Convenor: Alison Dundon (University of Adelaide)
Ligertwood 231: **first of two sessions**

P38 **Embodied rituals, symbols and performances: embodiment as a negotiation of the state, and state negotiations of embodiment**
Convenors: Gina Hawkes (RMIT University); Mair Underwood (The University of Queensland)
Napier G03: **first of three sessions**

P40 **The everyday life of infrastructures**
Convenors: Andrew Dawson (University of Melbourne); Akhil Gupta (UCLA/University of Melbourne)
Napier G04: **first of three sessions**

P56 **Place, race, indigeneity and belonging**
Convenors: Richard Martin (The University of Queensland); Cameo Dalley (University of Melbourne)
Napier 208: **first of three sessions**

10:30-11:00 Refreshments

11:00-12:30 Panel session V

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **all day**

P01 **Digital anthropologies: shifting mediums, shifting states**
Convenors: Anna Edmundson (Australian National University); Gretchen Stolte (Australian National University)
Ligertwood 112: **second of three sessions**

P04 **ANSA Postgraduate panel**
Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Ligertwood 314 Flinders Room: **final session**

P05 **The food state and the state of food: how food systems and states make and unmake each other**
Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University Auckland)
Ligertwood 113: **final session**

P12 **The shifting state and marginalised groups in Southeast Asia**
Convenors: Riwanto Tirtosudarmo (Indonesian Institute of Science); Gregory Acciaioli (University of Western Australia)
Napier 210: **second of three sessions**

P13 **Ethnographic impasses: crises, dead ends, breakthroughs, and ensuing lessons**
Convenors: Jehonathan Ben (Deakin University); Michelle O'Toole (La Trobe University)
Ligertwood 216 Sarawak Room: **second of three sessions**

P14 **Hydroscapes and hydrosocial states: culture and the political ecology of water governance**
Convenors: Vibha Arora (Indian Institute of Technology Delhi); Georgina Drew (University of Adelaide)
Ligertwood 111: **second of three sessions**

P15 **Who is the original stakeholder? Articulating the state in resource relations**
Convenors: Emilia Skrzypek (The University of Queensland / University of St Andrews); Nick Bainton (The University of Queensland)
Ligertwood 214 Piper Alderman Room: **second of three sessions**

P18 **Death and grief: changing states of being and continuing relationships**
Convenors: Anthony Heathcote; Susan Hemer (University of Adelaide)
Ligertwood 228: **second of three sessions**

P20 **State of the art: anthropology of media, music and popular culture**
Convenor: Dianne Rodger (University of Adelaide)
Napier 108: **second of three sessions**

P34 **Intimate States: romantic intimacies, love and sexuality across and with/in borders**
Convenor: Alison Dundon (University of Adelaide)
Ligertwood 231: **final session**

P38 **Embodied rituals, symbols and performances: embodiment as a negotiation of the state, and state negotiations of embodiment**
Convenors: Gina Hawkes (RMIT University); Mair Underwood (The University of Queensland)
Napier G03: **second of three sessions**

P40 **The everyday life of infrastructures**
Convenors: Andrew Dawson (University of Melbourne); Akhil Gupta (UCLA/University of Melbourne)
Napier G04: **second of three sessions**

P56 **Place, race, indigeneity and belonging**
Convenors: Richard Martin (The University of Queensland); Cameo Dalley (University of Melbourne)
Napier 208: **second of three sessions**

12:30-13:30 Lunch; ANSA AGM, *Ligertwood 231*

13:00-13:30 **Lab02** **Film, photography and new digital media in anthropology today,** *Napier 209*

13:30-15:00 Panel session VI

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **all day**

P01 **Digital anthropologies: shifting mediums, shifting states**
Convenors: Anna Edmundson (Australian National University); Gretchen Stolte (Australian National University)
Ligertwood 112: **final session**

P12 **The shifting state and marginalised groups in Southeast Asia**
Convenors: Riwanto Tirtosudarmo (Indonesian Institute of Science); Gregory Acciaioli (University of Western Australia)
Napier 210: **final session**

P13 **Ethnographic impasses: crises, dead ends, breakthroughs, and ensuing lessons**
Convenors: Jehonathan Ben (Deakin University); Michelle O'Toole (La Trobe University)
Ligertwood 216 Sarawak Room: **final session**

~~**P14** **Hydroscapes and hydrosocial states: culture and the political ecology of water governance**~~
~~Convenors: Vibha Arora (Indian Institute of Technology Delhi); Georgina Drew (University of Adelaide)~~
~~*Ligertwood 111:* **final session**~~

P15 **Who is the original stakeholder? Articulating the state in resource relations**
Convenors: Emilia Skrzypek (The University of Queensland / University of St Andrews); Nick Bainton (The University of Queensland)
Ligertwood 214 Piper Alderman Room: **final session**

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Ligertwood 228: **final session**

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Napier 108: **final session**

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Convenors: Gina Hawkes (RMIT University); Mair Underwood (The University of Queensland)
Napier G03: **final session**

P40 **The everyday life of infrastructures**
Convenors: Andrew Dawson (University of Melbourne); Akhil Gupta (UCLA/University of Melbourne)
Napier G04: **final session**

P47 **Intimate government and anthropocene**
Convenor: Stephane Dartiailh (NHumerisme - ENS Lyon)
Ligertwood 113: **single session**

P56 **Place, race, indigeneity and belonging**
Convenors: Richard Martin (The University of Queensland); Cameo Dalley (University of Melbourne)
Napier 208: **final session**

15:00-15:30 Refreshments

15:00-15:30 Book launch: Crosscurrents: Law and Society in a Native Title Claim to Land and Sea (UWAP 2017), *By Katie Glaskin, Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*

15:30-17:00 **Lab02** **Film, photography and new digital media in anthropology today,** *Napier 209*

15:30-17:00 ASAANZ AGM, *Ligertwood 231*

17:00-18:30 Keynote lecture: AAS Distinguished Lecture 2017: Inside Out: Indigeneity in the era of Native Title in Australia, *by Suzi Hutchings (RMIT University, Melbourne)*, *Scott Theatre (Schultz Building)*

18:30-20:30 Drinks reception, *Ingkarni Wardli Atrium (Ingkarni Wardli building)*

Thursday 14 December

08:30-17:30 Reception desk open

08:00-17:00 Lab03, *Madley Rehearsal Studio (off Pfitzner Court), Schulz Building, Scott Theatre Entrance (Eastern Side)*

09:00-10:30 Panel session VII

P09 **Anthropology and Anarchism**
Convenors: Jonathan Marshall (University of Technology, Sydney)
Ligertwood 216 Sarawak Room: **single session**

P17 **Healthy states?: reflections on wellbeing and statecraft in NZ and the Pacific (a panel in honour of Julie Park)**
Convenor: Samuel Taylor-Alexander (Monash University)
Ligertwood 214 Piper Alderman Room: **first of two sessions**

P25 **Bringing the law home: trajectories of vernacular justice**
Convenors: Harry Walker (London School of Economics and Political Science); Melissa Demian (University of St Andrews)
Napier G03: **first of two sessions**

P28 **The parasitical interplay of state formation: governance and dynamics of power among local, national and global institutions in Timor-Leste**
Convenors: Lisa Palmer (University of Melbourne); Kelly Silva (Universidade de Brasília)
Ligertwood 112: **first of two sessions**

P30 **(Re)productive regulations: biopolitics, regulatory frameworks, and women's reproductive lives**
Convenor: Nayantara Sheoran Appleton (Victoria University of Wellington)
Ligertwood 111: **single session**

P32 **Compliant States**
Convenors: Joanne Grant (University of Newcastle); Sarah Kabanoff (University of Newcastle); Georgina Ramsay (University of Delaware)
Napier 209: **first of two sessions**

P35 **Intimacy across borders: transnational love and relationships**
Convenor: Henrike Hoogenraad (University of Adelaide)
Ligertwood 231: **first of two sessions**

P36 **Shifting Oceania**
Convenor: Grant McCall (University of Sydney)
Ligertwood 228: **single session**

P42 **Modernization 2.0: new directions in the anthropology of development**
Convenors: Jonathan Fox (University of Adelaide); Richard Vokes (University of Adelaide); Gertrude Atukunda (Makerere University)
Ligertwood 113: **first of two sessions**

P43 **Ghosts, chemicals, and forms of alt-life**
Convenor: Eben Kirksey (Deakin University)
Napier 210: **first of two sessions**

P48 **Divided nations: new populisms and the crisis of liberal democracy**
Convenors: Gillian Evans (University of Manchester); Jeanette Edwards (University of Manchester)
Napier G04: **first of two sessions**

P54 **The Australian nation state and Native Title**
Convenors: Anna Kenny (akaconsulting); Craig Elliott
Napier 108: **single session**

10:30-11:00 Refreshments

10:30-11:00 Book launches: Complementary Medicine and Culture: The Changing Cultural Territory of Local and Global Healing Practices (Nova Science 2017), *Edited by: Tass Holmes and E Paul Cherniack.*
And **Alternative Medicine: Perceptions, Uses and Benefits, and Clinical Implications (Nova Science 2016)***, Edited by E Paul Cherniack and Tass Holmes.*
Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)

11:00-12:30 Keynote lecture: The Chameleon Crown and Constitutional Reform in post-colonial societies: anthropology of the state revisited, *Cris Shore (University of Auckland)***,** *Scott Theatre (Schultz Building)*

12:30-13:30 Lunch

12:30-13:30 Book launches from New Zealand anthropology: Death of the Public University? Uncertain Futures for Universities in the Knowledge Economy (Berghahn 2017), *Edited by Susan Wright and Cris Shore;* **The Enclosure and Marketisation of the Seas (Pluto Press 2017),** *by Fiona McCormack;* **One Blue Child: Asthma, Responsibility, and the Politics of Global Health (Stanford University Press 2017)**, *by Susanna Trnka;* **Competing Responsibilities: The Ethics and Politics of Contemporary Life (Duke University Press, 2017)**, *Edited by Susanna Trnka and Catherine Trundle*
Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)

13:30-15:00 ARC Centres of Excellence and the HASS sector, *Napier 208*

13:30-15:00 Panel session VIII

P17 **Healthy states?: reflections on wellbeing and statecraft in NZ and the Pacific (a panel in honour of Julie Park)**
Convenor: Samuel Taylor-Alexander (Monash University)
Ligertwood 214 Piper Alderman Room: **final session**

P24 **Dreaming in black and white: how the dreams of indigenes and non-indigenes about each other shape our social encounters**
Convenors: Mahnaz Alimardanian (La Trobe University; Native Title Services Victoria); Anthony Redmond (Australian National University)
Ligertwood 228: **single session**

P25 **Bringing the law home: trajectories of vernacular justice**
Convenors: Harry Walker (London School of Economics and Political Science); Melissa Demian (University of St Andrews)
Napier G03: **final session**

P28 **The parasitical interplay of state formation: governance and dynamics of power among local, national and global institutions in Timor-Leste**
Convenors: Lisa Palmer (University of Melbourne); Kelly Silva (Universidade de Brasília)
Ligertwood 112: **final session**

P32 **Compliant States**
Convenors: Joanne Grant (University of Newcastle); Sarah Kabanoff (University of Newcastle); Georgina Ramsay (University of Delaware)
Napier 209: **final session**

P35 **Intimacy across borders: transnational love and relationships**
Convenor: Henrike Hoogenraad (University of Adelaide)
Ligertwood 231: **final session**

P42 **Modernization 2.0: new directions in the anthropology of development**
Convenors: Jonathan Fox (University of Adelaide); Richard Vokes (University of Adelaide); Gertrude Atukunda (Makerere University)
Ligertwood 113: **final session**

P43 **Ghosts, chemicals, and forms of alt-life**
Convenor: Eben Kirksey (Deakin University)
Napier 210: **final session**

~~**P45** **Affirmative action, marginal communities, and the post-colonial state**~~
~~Convenors: Anshu Singh (Delhi University); Eswarappa Kasi (Indira Gandhi National Tribal University)~~
~~*Ligertwood 111:* **single session**~~ CANCELLED

P48 **Divided nations: new populisms and the crisis of liberal democracy**
Convenors: Gillian Evans (University of Manchester); Jeanette Edwards (University of Manchester)
Napier G04: **final session**

15:00-15:30 Refreshments

15:00-15:30 Book launch: Illness, Identity, and Taboo among Australian Paleo Dieters (Palgrave, 2017), *by Catie Gressier, Book Exhibit, Ingkarni Wardli Atrium (Ingkarni Wardli building)*

15:30-18:30 AAS AGM, *Scott Theatre (Schultz Building)*

18:45-23:30 Conference dinner

Friday 15 December

08:30-13:00 Reception desk open

09:00-10:30 Keynote lecture: Anisogamic imaginaries of state and nation, *Ghassan Hage (University of Melbourne), Scott Theatre (Schultz Building)*

09:00-10:30 **Lab02** **Film, photography and new digital media in anthropology today,** *Napier 209*

10:30-11:00 Refreshments

11:00-12:30 Panel session IX

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **all day**

P06 **Subjectivity and victimhood: exploring the constitutive relationship between states and victims in the aftermath of violence**
Convenor: Ashley Greenwood (University of Adelaide)
Ligertwood 214 Piper Alderman Room: **first of two sessions**

P21 **Legitimate extraction? Exploring the actors and institutions that enable extractive industries**
Convenors: Thomas McNamara (University of Liege); Michael Main (Australian National University)
Napier G03: **first of two sessions**

P22 **Crafting alternatives: contesting representation and artistic expression in visual anthropology**
Convenors: Rebekah Cupitt; Edgar Gómez (RMIT University)
Napier G04: **first of two sessions** Moved to Thursday 09:00 in Ligertwood Flinders 314

P27 **Shifting the state: protest and perseverance for change**
Convenors: Aet Annist (University of Tartu); Jocelyn Avery
Ligertwood 216 Sarawak Room: **first of two sessions**

P33 **Health, intimacy and the state**
Convenor: Barbara Andersen (Massey University)
Napier 208: **single session**

P37 **Changing bodies, shifting relationships, and 'the good life': exploring everyday negotiations of chronicity**
Convenors: Heather Howard (Michigan State University); Narelle Warren (Monash University); Paul Mason (Monash University)
Ligertwood 113: **first of two sessions**

P39 **Enactment of aboriginal self-determination within institutional policy: case studies in success; gaps or failures**
Convenors: Deanne Hanchant-Nichols (University of South Australia); Keryn Walshe (Flinders University)
Napier 210: **first of two sessions**

P50 **Wellbeing, development, and ontological encounters between the state and indigenous peoples**
Convenors: Jonathan Alderman (St Andrews); Ritu Verma (Royal University of Bhutan & Tarayana Centre for Social Research & Development)
Ligertwood 228: **single session**

P55 **States beyond states**
Convenors: Roy Kimmey (University of Chicago); Damien Bright (University of Chicago)
Ligertwood 231: **first of two sessions**

12:30-13:30 Lunch

13:00-13:30 **Lab02** **Film, photography and new digital media in anthropology today,** *Napier 209*

13:30-15:00 Panel session X

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **all day**

P06 **Subjectivity and victimhood: exploring the constitutive relationship between states and victims in the aftermath of violence**
Convenor: Ashley Greenwood (University of Adelaide)
Ligertwood 214 Piper Alderman Room: **final session**

P21 **Legitimate extraction? Exploring the actors and institutions that enable extractive industries**
Convenors: Thomas McNamara (University of Liege); Michael Main (Australian National University)
Napier G03: **final session**

P22 **Crafting alternatives: contesting representation and artistic expression in visual anthropology.**
Convenors: Rebekah Cupitt; Edgar Gómez (RMIT University)
Napier G04: **final session** Moved to Thursday 13:30 in Ligertwood Flinders 314

P27 **Shifting the state: protest and perseverance for change**
Convenors: Aet Annist (University of Tartu); Jocelyn Avery
Ligertwood 216 Sarawak Room: **final session**

P31 **States of colonisation: archaeological perspectives on the colonisation of Indigenous Australia**
Convenors: Amy Roberts (Flinders University); Daryl Wesley (Flinders University)
Ligertwood 228: **single session**

P37 **Changing bodies, shifting relationships, and 'the good life': exploring everyday negotiations of chronicity**
Convenors: Heather Howard (Michigan State University); Narelle Warren (Monash University); Paul Mason (Monash University)
Ligertwood 113: **final session**

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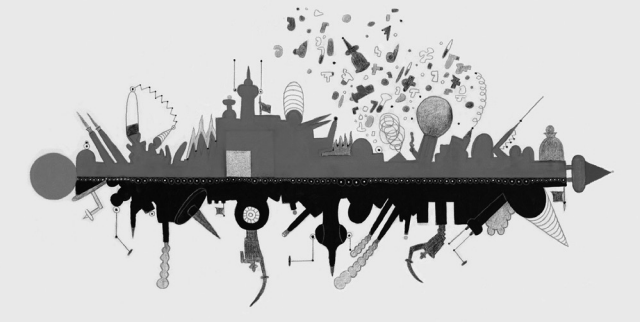
Convenors: Deanne Hanchant-Nichols (University of South Australia); Keryn Walshe (Flinders University)
Napier 210: **final session**

P55 **States beyond states**
Convenors: Roy Kimmey (University of Chicago); Damien Bright (University of Chicago)
Ligertwood 231: **final session**

13:45-17:15 International workshop on Political Ecologies of Water, *Napier 108*

Panel and paper abstracts



P01 **Digital anthropologies: shifting mediums, shifting states**
Convenors: Anna Edmundson (ANU); Gretchen Stolte (Australian National University)
Ligertwood 112: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

What is digital anthropology and how is it shifting the directions of the discipline? This panel explores the definitions, approaches and theories behind digital methodologies and how digital tools are creating new statecrafts of agency, authority and representation.

09:00-10:30

Digital transitions - 'clouding out' participation in digital cultural documentation in Vanuatu
Maya Haviland (Australian National University)
Since the 1960's technological developments have enabled the rapid growth of participatory and indigenous media and a seen the establishment of a range of indigenous and participatory cultural documentation projects around the globe. One such project is the cultural documentation project of the Vanuatu Cultural Centres (VKS) Fieldworker Network, a significant and sustained project of indigenous anthropology that has contributed to the large and diverse holdings of the Vanuatu National Film and Sound Archive. Looking at recent challenges faced by the VKS Fieldworker Networks cultural documentation project, this paper will consider the ways in which digital technologies have both enabled and constrained possibilities for remote indigenous communities to actively lead and undertake their own cultural documentation work. It will discuss the potential implications of new digital divides emerging from low cost consumer digital technologies reliant on internet connectivity and 'the cloud', on the possibilities of indigenous and collaborative anthropology into the future, including how these digital divides may reverse gains made towards decolonising and collaborative approaches to anthropological research.

Negotiating digital afterlives and ghosts in the machine: reflections on a Warlpiri case study
Petronella Vaarzon-Morel (University of Sydney)
While anthropologists have long used recorded and transcribed ethnographic material to construct analyses, the peoples from whom they obtained that information – and particularly the descendants of their original informants – are now increasingly turning to digitized collections of such material to interpret and affirm their place in the world. Yet, the social contexts in which the material was originally recorded— for example, regarding such things as local organization, relational personhood and practices of memory— have often been radically transformed by socio-historical processes. At the same time, people have unequal access to the infrastructure that supports new forms and circulation of cultural media. Drawing on an ethnographic case study conducted at Willowra, this paper explores how middle aged and younger Lander Warlpiri people are engaging with digital technologies to reconnect with ancestral voices (individual histories, song, myth and ritual) and images (still and moving) to reconstitute their knowledge of, and identity with, places. It asks how shifting notions of property and forms of social relatedness are influencing (and articulating with) the objectification and circulation of cultural knowledge and assertions of rights to it. In doing so, it explores how anthropologists and anthropology are implicated in this process.

Returning research: the Morphy audiovisual archive project
Anna Edmundson (Australian National University)
This paper looks at the practical, theoretical and cultural implications of returning a lifetime of photographs and films to a specific community. It traces the origins and ongoing development of a project developed at the Australian National University, Canberra, with the Buku-Larrnggay Mulka Centre in Yirkala, which is centred on the digital return of audio-visual archives created by the anthropologist Howard Morphy over the past forty years.The wider project team have been working to devise a cross-culturally applicable database—using the OCCAMS platform—which can integrate multiple archive formats (text, photos, audio tapes and videos) to create a dialogic, culturally appropriate, database which is accessible for multiple users.

11:00-12:30

The Algorithm as Human: a cross-disciplinary discussion of anthropology in an increasingly data-driven world
Joanne Byrne (Latrobe University); Marc Cheong (Monash University)
Contemporary governments and corporations have access to an unprecedented amount of data. The quantity of information available has grown in tandem with data processing capacity over the past two decades. Much value is placed in the impartiality of the algorithms ued to process this previously unfathomable amount of data. Trusted as being neutral, 'big data' processors that reveal deeper truths about human lives, algorithms are used by corporations and governments alike to parse and contextualise data about people. However, when confronted with anthropological critiques, such trust seems unsound. But what are algorithms? How do Google, Facebook or the Australian Tax Office use them? And how are anthropologists best placed to discuss them?

Drawing on the epistemologies of both Anthropology and IT, this talk shall explore the contemporary impact of algorithms in everyday life and discuss the role digital anthropology needs to play in this increasingly data-driven world. We shall historicise concerns over the use of algorithms in contemporary contexts and discuss some of their unintended consequences, eg 'filter bubbles'. Rather than being insurmountable problems, we suggest that: (1) the most pressing theoretical and methodological concern is that of scale; and (2) stemming from the 'reflexive turn' and critiques of positivism born from mid-late 20th century scholarship, anthropology is pragmatically positioned to discuss and highlight the effect of these algorithms on contemporary, everyday life. We hope this cross-disciplinary talk will be the impetus for future discussions of the pressing need for qualitative work in an increasingly quantitative world.

Digital biopolitics and the spatialization of the Flemish State
Gertjan Plets (Utrecht University)
The digitisation of our institutional environment is often heralded as the prime antidote against politicisation. Government controlled open-access databases, online portals to apply for forms and submit paperwork or taxes, and the collection and processing of big data about society, are embraced by politicians and bureaucrats as prime drivers for democratization and cost-effective government. Because of the unique affordances of contemporary multimedia technology (e.g. so-called accountability/openness of social media), those digital infrastructures on which we rely are often conceived as 'neutral' or 'objective' mediums in our engagement with the state. Key Science and Technology studies (STS) Scholars have, however, problematised this 'black boxing' of technology in both academia and policy, and have underscored how digital tools are cultural constructs dramatically imposing regimes of truth. By connecting STS perspectives on technology with the growing literature ethnographically exploring bureaucracy and paperwork, this paper will explore how digital infrastructures shape certain subjectivities and normalise specific political hierarchies and standardisations. Using ethnographic data collected at the Flemish Heritage Agency, this paper will trace how a digital permitting and auditing system connected to a standardised heritage database and archive not only spatialized the Flemish state (part of Belgium) but also normalised cultural assumptions encoded by database developers and bureaucrats in those information infrastructures. In this study both users and producers of digital governmental infrastructures were studied.

Dissident consumers or conscientious subjects? Reflections on the neoliberal state and the digital communities of Point Hacks and Prize Pigs.
Cynthia Sear (University of Melbourne)
Neoliberalism's effects, such as labour precarity and inflation, have captured the anthropological imagination for over two decades. The relationship between neoliberalism and digital practices, however, remains underexplored. This paper will examine two online 'communities of practice', Point Hacks (people who collect promotional points) and Prize Pigs (serial entrants of promotional competitions). As I explore, via digital observation and auto-ethnography, these groups thwart the intention of the companies that offer such promotions: to incite purchase, foster brand loyalty and to build databases for use in future promotions or research. At the same time, these communities answer the call of neoliberal discourse as regards to entrepreneurship and the creative management of the household budget. This finding leads me to argue that these communities both work for and against state discourse regarding austerity. In examining these communities, this project sheds new light on the ambivalent relationship between neoliberal discourse and digital practices.

13:30-15:00

Archiving the legacy: the Aboriginal Artists Agency and research databases
Gretchen Stolte (Australian National University)
The archive of the Aboriginal Artists Agency (AAA) from the 1980s is a significant collection documenting a key historical period of Indigenous art history. The AAA was responsible for copyright clearance of Indigenous art across Australia, the production of significant Indigenous music albums and Indigenous performance tours across Australia and the world. This paper will explore how the research database OCCAMS is helping to organize, repatriate and facilitate rich ethnographic information about this archive as it is being deposited into the National Library of Australia (NLA). Research databases are a different tool than databases that are strictly collection-based. This paper will briefly tease out the different types of databases and how they are used in relation to Indigenous collections. The majority of the presentation however will be based around how OCCAMS is facilitating the move of the AAA materials into the NLA and how anthropological methods are capturing contemporary Indigenous understandings about the legacy of the AAA in OCCAMS. This paper will present an understanding of how anthropology is engaging with digital tools as well as its traditional methodologies, all combined in new and innovative ways.

Social Media & Aboriginal Identity in Cape York Peninsula
Diana Romano (The University of Queensland)
Anthropological engagement with social media is a recent development, as is anthropological attention to the diverse ways in which Indigenous Australians utilize social media. Indigenous people in the remotest regions of Australia have now largely breached the 'digital divide', with the ubiquitous use of smart phones and ever-increasing internet access leading to Facebook becoming the most popular social media platform (Carson 2015; Kral 2011). In this paper, I explore the use of Facebook among Aboriginal people living in Central Cape York Peninsula, where it has become one of the most effective means of communication between individuals, families, and the broader world. Following the work of Miller et al (2016), I argue that understandings of social media should necessarily be context-dependent, and that sociality online is related to offline sociality, with particular 'genres' of communication and discourse pre-existing social media platforms. Drawing on participant observation and interview data, I also argue that Facebook is an extension of the local public domain but with the capacity to engage an ever-broader public. In this 'new' public arena, existing at a time in which native title/land claims have been largely successful, Facebook has created the possibility for a unique genre of expression of 'tribal' identity and corporate group membership. I argue that such expressions of corporate belonging and identity are unprecedented: in their visual nature,

in their speed and scope in reaching both intended and unintended audiences, and the ways in which such expressions can be strategically fashioned, controlled, and conformed to.

Facebook and political space in India: a digital ethnography
Neelabh Gupta
This paper is an examination of digital political space on social media, its generation, dynamics and impaction on actual political space. Digital political space not only mirrors the actual space, but has become a source of power itself to shape the political space across the nation. With over 200 million users, Facebook has become a digitized routine social activity, especially among youths. Social networking has people inventing their virtual selves for a public gaze, often dissimilar from their physical selves. The observations, both qualitative and quantitative, reflect an anthropological gaze on visible online data in public domain only, in order to avoid the noise between virtual and physical worlds. Four strands of political activities have been analysed in the paper 1). Using Identities (such as national, subnational, religious, caste etc.) for uniting and dividing 2). Propagation of Fake news to disseminate a false rhetoric 3). Differing political narratives of same event, as per their leanings on left-right spectrum. 4). Sharing 'Objectionable' media to generate tensions. Combinations of methods are used to generate momentum, which often leads to changes in actual political space. In January 2016, a scuffle over freedom of speech between the state and student ricocheted in the digital political space, leading to protests across the nation. In July 2016,a case of atrocity on lower caste members over beef, lead to escalated online protests, which ultimately resulted in a pan-India anti-caste movement across the nation.

P04 ANSA Postgraduate panel

Convenors: Henrike Hoogenraad (University of Adelaide); Sarah Cameron (Macquarie University)
Napier 208 (Dec 12), Ligertwood 314 Flinders Room (Dec 13): **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00; Wed 13th Dec, 09:00-10:30, 11:00-12:30**

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

09:00-10:30 – Health

Convenor: Michelle O'Toole (La Trobe University); Discussant: Barbara Andersen (Massey University)

Repoliticising suicide: an anthropological approach to suicide prevention and intervention
Alisha Chand (Australian National University)
Suicide, one of the leading causes of death in the world, has been framed as an urgent public health issue. Through exclusively employing biomedical research, suicide has been internalised as a product of individual pathology, justifying the use of hospitals, medical professionals, Crisis And Treatment Teams (CATT), and even the police in public health intervention and prevention programs, with little, if any, focus on the social or spiritual needs of suicidal individuals. Drawing on anthropological theory and ethnographic data, this paper seeks to challenge the hegemonic public health approach to suicide prevention and intervention. By contrast, ethnographic anthropological research portrays suicide as a social act driven by political, economic, historical, and cultural factors. The neoliberal mode of state governance, in particular, has been argued as a potent driving force of suicidal ideation and behaviours. Therefore, I argue, the biomedical myopia within public health discourse on suicide is an inevitable product of public health's embeddedness with the neoliberal mode of state governance. Public health is positioned as a politicised institution that acts to support neoliberal policies through depoliticising and decontextualizing the negative implications of these policies on lives of people across the world, acting to exacerbate the weight of structural violence on populations. Thus, I contend that suicide must be separated from the public health approach to allow for more effective prevention and intervention efforts to be conceptualised. This will require further ethnographic research to be conducted to understand the structural factors that drive suicide in Australia.

Women, autoimmunity and support worlds: exploring identity, gender and moralisation in regional Queensland
Leith Heyman (University of Southern Queensland)
Chronic autoimmune diseases (ADs) affect an estimated 324,694 people in regional Australia, with women 2.7 times more likely to contract an AD than men. Little is known about the support needs of women with ADs in regional Australia, however having effective and appropriate support systems in place is important given that support services tend to be limited in regional areas, relative to their metropolitan counterparts. It is well known that chronic illnesses can pose challenges to people's identities, and ADs are no exception. In fact, for many people an AD diagnosis is strongly linked to their identity and sense of self. These experiences are further influenced in particular ways by social expectations surrounding gender, and the way that neoliberal societies moralise health and illness. Consequently, it is important that support systems can address the broader support needs of women with ADs, as well as the specific challenges posed by disruptions to identities, gender expectations, and moralisation. This paper provides an overview of my current PhD project that investigates the support worlds of women with ADs in regional Queensland through a life story approach to ethnography. In addition to providing an overview of my project, I will present some preliminary findings from fieldwork that began in mid-2017, and consider some of the implications of these findings for the provision of support for women with ADs in regional Australia.

~~Extending the limitations of Global Care Chains (GCC): care transnationalisation from Australia to the Philippines~~
~~Charmaine Lim (University of Western Australia)~~
~~Migration network theory has established the importance of networks in determining migration flows. Transnationalisation literature has expanded on this further by documenting the relationships between migrants and nonmigrants across state borders through its conceptualisation of a single social field. Building on the study of transnationalism further is the concept of global care chains (GCC) which deals with the establishment of personal links between people across the globe based on the unpaid work of caring. While state, market and family perspectives have been used to analyse Filipino migration to the global North, the implication of the not-for-profit sector in the theorisation of GCC has been sidelined. This research seeks to address this gap by looking at two Filipino nongovernmental organisations in Australia. Data in the field has revealed evidence of global North-global South flows whereby Filipino migrants in Australia actively engage with those in the global South. There is also evidence of relations between people across the globe based on 'culture', defined here as the material underpinnings of an imagined global community. Due to its focus on the ways in which global networks are constructed from a community perspective, this research seeks to contribute to existing literature on GCC and thus extend the conceptual limitations of the GCC framework.~~

13:30-15:00 - Religion

Convenor: Henrike Hoogenraad (University of Adelaide); Discussant: Anthony Redmond (Australian National University) & Simon Correy

Hta from the heart: decolonising pwa k'nyaw knowledge
Violet Cho (Australian National University)
Pwa k'nyaw (Karen) are a hta making people. Hta is a poetic form of oral communication. Hta is part of our contingent, diasporic, hybridised identities as pwa k'nyaw. To be pwa k'nyaw is to know hta, to speak and to sing hta. Our ancestors in the past did not learn from text, they spoke in hta language. Hta is the authentic speech of our ancestors, linking our present with our history and our future. Hta is central to our epistemology, ontology and axiology. Hta contains important knowledge on all aspects of life such as cultivation, the meaning and rituals of birth and death, love, humour, health, illness and ethical forms of behaviours. The colonisation of pwa k'nyaw is the colonisation of hta. Interventions of literacy through the colonial state disrupted the rhythmic flow of hta, and consequently, pwa k'nyaw indigenous knowledge. The resurgence of pwa k'nyaw knowledge through hta is, therefore, a crucial practice of decolonization. Hta as resurgence involves projects of rediscovering, creating, writing and singing. By doing this, the hegemony of colonial ways of understanding our social world can be challenged. I will illustrate this paper by performing hta.

Encountering the church in a witch camp in Ghana: religious actors and marginalised people in the Global South
Matthew Gmalifo Mabefam (University of Melbourne)
Where a government is committed to discouraging recognition of witch camps, it creates a structural void for many vulnerable individuals and groups. The role of religious actors in providing support and enabling advocacy for structurally invisible groups is a crucial case of the unique space that faith-based organisations occupy in development. Drawing on ethnographic fieldwork in Ghana, this paper examines the encounter between state, church and civil society groups working in a so-called 'witch camp'. A major strategy of witchcraft containment practice in northern Ghana is to isolate accused witches into 'witch camps'. Accusations of witchcraft have significantly increased in Ghana as the country endeavours to implement a neoliberal agenda. In this, the economic successes of some individuals have brought about tensions with those who have not. For the most part, the state neither acknowledges nor actively engages with these camps and in the process leaves a significant level of welfare stress. The problem in this case, however, is that in the process of ostracism, the shortfall of kinship and extended social networks that typically pick up the gap in welfare needs for individuals have also broken down. Reliance on civil society groups too is limited. It is in this context that the provision of resources by the Christian Churches in the witch camps is crucial for basic survival such as water, clothes, food and recreation of a community of belonging.

Urban religion in Colombo, Sri Lanka
Catherine West (Deakin University)
What is the relationship between religious experience, social formation and the urban environment? These three ecologies are mutually constitutive in many ways: inseparable in theory as well as practice. Through extended immersive field research, a dense ethnographic map of contemporary life and its historical antecedents in an inner-city suburb of Colombo, Sri Lanka, emerges. Focussed on a two kilometer diameter circle, the research observes and interrogates the institutions and people whose daily activities create the dynamic hum of the city's life. Stories, maps, drawings, photographs, relationships, experiences, news media and demographic data develop a sense of what exists within the circumference. Geography, history, ritual and belief motivate everything from the simplest meal to the most elaborate festival: Buddhist, Christian, Hindu, Islamic and their multivalent combinations. As well as peering in from the perimeter of the circle, this perspective also digs down, through time, attempting to see the inner workings of the sphere. Political, personal and physical histories created the space, inform the present and project the future. Familial connections, spirits, technology, opportunity and desperation repel and attract people and things beyond the circle, to and from the greater city area, the nation and the globe. Where are the fractures and structures, the discontinuities and cohesion, in this multi-religious, multi-ethnic, multi-class community? This spot-lit view of Colombo illuminates how religious experience, physical space and the historico-material reality of our lives conspire to effect social change.

15:30-17:00 - Environment

Convenor: Esther Anderson (University of Southern Queensland); Discussant: Graeme MacRae (Massey University Auckland)

Where there is water: exploring water management, the social formation and Sinhalese Buddhism in Polonnaruwa district of Sri Lanka

Samson Keam (Deakin University)

In times of resource scarcity, manifestations and intersections of power become highly visible. Polonnaruwa district provides a rich ethnographic background for exploring this premise. Polonnaruwa was once the centre of power for Sri Lanka during the early medieval period. Polonnaruwa's dry climatic context and vulnerability to drought produced a society dependent on a complex irrigation and water catchment system, still utilised today. The position and power of the ancient Buddhist kings of Polonnaruwa were invariably tied to providing water through building, expanding and maintaining the irrigation system. The power imbued through the provision of water is also reflected through Sinhalese Buddhist rituals and cosmology. The research highlights how modern articulations of state power manifest in water management and how these articulations utilise historical and cosmological symbolic constellations. These articulations of power were at their most visible through interventions by the state during the drought. During a year in the field these interventions played out in various ways and were experienced by consumers of irrigated water relative to their position in the social formation of the district. The provision of irrigated water within the context of scarcity also provided opportunities for state actors to reinvigorate and reactivate historical and cosmological symbols of power. By exploring the relationship between water use and management, the social formation and Sinhalese Buddhism, emerging manifestations of state power in Sri Lanka are brought to the fore. The contingency of state power on socio-culturally informed constellations of historical and cosmological symbolism take on particular potency in Sri Lanka's post-conflict setting.

Comparing policy cultures of carbon neutral cities

Stephen Pollard (University of Melbourne)

Cities are increasingly recognised as important sites, and local governments as important actors, in reducing emissions in response to climate change. This research examines how decisions about carbon and carbon offsets are made in City of Melbourne (VIC) and Byron Bay Shire (NSW), and how these decisions and flows of carbon are entwined with other sites, scales and institutions. Both municipalities are aiming for net zero emissions (by 2020 and 2025 respectively), but each is taking a different approach to managing carbon offsets as a way to neutralise remaining emissions. Carbon is an important boundary object to understand the role of cultural and institutional differences in climate change governance. Carbon is generated by everyday practices but only comes to be known through scientific and technical practices. Carbon also permeates and transgresses the various sites and scales of climate governance through its release into the atmosphere, and through its entanglements with a complex array of institutional structures. Decisions about flows of carbon (or how to account for, and redirect carbon between, various sources and sinks) can reveal how boundaries are constructed and contested in the policy and governance of climate change. By examining carbon governance in terms of cultural differences, this research will help to reveal how institutional dynamics might shape, and re-shape, policies and processes within and between the various sites and scales of climate governance.

The useful potential of rejectamenta: rubbish and thingness in Warlpiri domestic space

Joanne Thurman (Australian National University)

Drawing on 19 months of fieldwork at a Warlpiri community in central Australia, in this paper I look at conceptions of rubbish verses thingness, and related practices of discarding and cleaning. In the Warlpiri context, the road from being a 'thing' of use or value to rubbish at the tip is neither linear, nor unidirectional. Here, an unambiguous act of discarding a thing is less frequent than an in-situ leaving, or setting aside, which suspends items between categories of 'actual rubbish' and potential re-use – a tin lid reclaimed to serve as a knife; a meat tray reused as a plate, and so on. Warlpiri domestic spaces are often scattered with items that may or may not be 'rubbish', the determination of which may depend on who is doing the looking. In this paper, my analysis turns on the interface between what locals would call a "yapa way" (yapa meaning Warlpiri or more generally Aboriginal person) of living in houses and with things, and a State agenda of 'tidy yards', monthly council audits of domestic litter and waste, and regular house inspections, all informed by unambiguous determiners of aesthetic desirability. To push at broader Western logics, I use insights from the Warlpiri life-world to explore other ways of seeing and categorising material things, and other logics informing material practices.

Oral narratives: definitions and underlying values

Valerie Mashman (Universiti Malaysia Sarawak)

The first part of this chapter seeks to define the Long Peluan historical narratives as a genre of historical oral narratives, within oral traditions. I identify certain characteristics of historical oral narratives, looking at the use of genealogies, the use of place, conceptualizations of the past and episodic time. This analysis reveals the political intention of the narrator, which reflects his own value system and that of his audience. In the second part of this chapter, I deal with the Kelabit values associated with prestige, standing and the state of being good, doo', and a related notion of flexibility and dynamism, iyuk, (Bala 2008:54), all of which are linked to the wider notion of value as a vehicle for analyzing the narratives (Graeber 2001,Such an examination of the underlying notions of value widens the parochialism of the narrator's personal political perspective. I then argue the narrative serves as a vehicle for extending the narrator's social worlds, promoting his own prestige thereby creating value.

Wed 13th Dec, 09:00-10:30 - Politics

Convenor: Tim Heffernan (University of New South Wales); Discussant: Gerry Groot (University of Adelaide)

Translating Solidarity: the effects of translation on Social Solidarity Economy policy
Alexander D'Aloia (Australian National University)
The Social Solidarity Economy (SSE) is an approach to economics that examines actors and organisations that have motivations aside from profit, generally those with social and environmental objectives and a sense of solidarity and cooperation. Despite distant roots in 17th century France, the SSE is part of the Latin American intellectual tradition, having come to prominence there in recent decades. In 2009, the Ecuadorian government established the Instituto Nacional de Economía Popular y Solidaria (IEPS) in order to strengthen the SSE. In 2015, for my minor thesis, did one month's research in Ecuador with the IEPS, examining the potential for the SSE to be used as a tool for development. Unsurprisingly, some of the conclusions I reached were relatively superficial: the participants in IEPS-led programs had slightly different conceptions of the SSE to IEPS staff. For my doctorate, I propose to use the concept of 'translation' to investigate the significance of these different understandings. Translation should allow me to investigate why the participants in the program have different conceptions of the SSE and what they mean, both for the enactment of policy and how academic concepts transform as they move between contexts. This paper will be presented after having returned from six weeks pre-fieldwork, but before my year of fieldwork in 2018. It will both lay out my planned methodology for fieldwork, and discuss how we can move beyond 'instrumental' or 'deconstructionist' views on policy (Mosse & Lewis 2006) and examine how policy becomes reality through translation.

Settler colonial citizenship in Palestine: aspirations and imaginations
Caitlin Procter (University of Oxford); Yara Hawari (University of Exeter)
"I think it's like we are in a zoo. The animals in the large cages are happy they are not in the small cages. We are still in a cage, but we can raise our arms a little…". This paper problematises settler colonial citizenship in Palestine through a comparative analysis of fragments of an indigenous community. Drawing on data from two doctoral studies with Palestinian youth in East Jerusalem and in the north of historic Palestine it juxtaposes aspirations and imaginations of citizenship as embodied responses to settler colonialism. Palestinians in Jerusalem hold a civil status of 'permanent residency', usually reserved for foreigners, guaranteeing no residency rights. Since Israel's annexation of East Jerusalem in 1967, contravening international law, discriminatory and restrictive policies have aimed to reduce the Palestinian 'demographic threat' in the city. Yet many youth aspire to acquire citizenship as a pragmatic measure to access full rights. Meanwhile the realities for Palestinians in historic Palestine make it clear that citizenship in the settler colonial state can only ever be partial for the indigenous population. While the 1.6 million Palestinian citizens of Israel have the right to vote, participation in the political sphere is limited and daily lives are navigated within a legislative web of exclusion and racial discrimination. This paper offers an analysis of indigenous aspiration and imagination in the settler colonial state within a framework of citizenship, arguing that, in the face of erasure, such capacities should be understood as fundamentally resistive to settler colonial statecraft.

Photographs telling more than a thousand words: representations of Adnyamathanha Aboriginal identities and Australian statehood through photographic collections
Rebecca Richards (University of Adelaide)
New and experimental art-making and curatorial processes are reshaping relationships between Indigenous artists, anthropologists, major public cultural institutions, patrons and audiences in Australia. Using a mixture of media art, archival imagery and documentary interviews, this paper seeks to explore the representation of Indigenous peoples and question the way that Australian statehood is contextualised and embedded within this realm. It will also discuss how to create a space with Adnyamathanha people to express relationships with the photographs and their identity and kinship significance. This paper discusses my PhD which is about re-thinking Adnyamathanha histories via critical engagement with the State Library of South Australia and South Australian Museum, relating the immediacy of photography to the layers of the colonial archive. This PhD is using workshops to create an exhibition of contemporary Adnyamathanha responses to historical photographs. I will create the exhibition by conducting workshops with Adnyamathanha people. The workshops are to prepare contemporary Adnyamathanha artistic interpretations and responses to the photographic collections and how they relate to modern identity and relationships with land, kin and culture. I am then planning to write up the workshops as a part of my PhD exegesis on the exhibition. I explore Mountford's collections in the South Australian Museum and the State Library of South Australia, and use Tindale's collections comparatively to contextualise Mountford's work. This paper also points towards significant other photographic archives which I may display in conjunction with the Mountford photographs including those from missionaries who were working in the Flinders Ranges.

China and Antarctica: hot ambitions in an icy climate
Andrea Herbert (University of Canterbury)
The Chinese presence is becoming increasingly conspicuous in Antarctica. With four established bases and plans for further bases on the continent, China appears intent to become a leader on the ice. A full consultative party (CP) since 1985, China has, within a relatively short amount of time, become an Antarctic Treaty (AT) member that seems especially eager to grow and consolidate its presence on the ice. China's Antarctic engagement appears to reflect its general foreign policy and economic intentions (i.e. economic expansion and growth of socio- or geopolitical presence and resulting power). This critical review explores China's history, developments, and ambitions in the global commons environment that is Antarctica. I argue that developments are indicative of an international development towards militarization and spatial expansion in Antarctica, in the context of 'the Asian century'. In terms of international cooperation and co-existence in Antarctica, China's scramble for increased presence and geopolitical reach could lead to increasing suspicion and tension among Treaty members and an elevated need for the Antarctic Treaty System (ATS) to monitor, secure, and govern international adherence to its basic principles and ambitions.
Key words: China, Global South, Asian Century, Antarctica, geopolitics, Antarctic Treaty System.

11:00-12:30 – Moving/on

Convenor: Sidrah McCarthy (La Trobe University); Discussant: Jaap Timmer (Macquarie University)

Kamlahri: a bonded child labour system in Nepal
Buddhi Chaudhary Tharu (University of Western Australia); Keshav Lall Maharjan (Hiroshima University)
The study was conducted with the objectives of assessing situation of Kamlahri and their parents, who were also bonded labour (Kamaiya), in post-freedom after 2000. Mixed method approach was used to elicit information between 2010 and 2017. Household survey was carried out in 120 randomly selected households in two villages namely Janatanagar-Tesanpur, Bardia District and Kohalpur Municipality, Banke District of Nepal. Direct observation and personal interviews were also accomplished with five Kamlahri to understand the issue in-depth. Moreover, interviews and discussions were also done with the staffs of non-governmental organizations working in Kamlahri child labour issue. The study showed that there was remarkable decrease in the number of Kamlahri whilst some young girls are still working. Their parents sent their daughters with a dream of better education, quality of life and wages than their own house. Unfortunately, the realities are mostly opposite where majority of young Kamlahri had to work very hard in extended hours with no or minimum pay without going to school. It also observed that the household with large family size, higher economic and child dependency ratio and illiteracy rate has comparatively more chance of sending their girls as a Kamlahri than those who are not sending their daughters in Kamlahri. The rescued/ returned Kamlahri have started education and trainings with support from the government of Nepal that needs to be continued for their empowerment and employment. Child labour should strictly follow national and international standards so that domestic labourer can also employ and earn with dignity.

Shifting states of identity: the identity work of foreign academics
Jodie-Lee Trembath (Australian National University)
Global competition for academic jobs is intensifying, and as it does, academics are increasingly required to shift their dominant places of residence across national borders in order to remain in academia. My research explores this global phenomenon through an ethnography of the invisible work (Star & Strauss, 1999) being undertaken by the foreign academics at an international university campus in Ho Chi Minh City, Vietnam (the International-Vietnamese University, or IVU). Invisible work — the work that must be done in order for a task to be completed successfully, but is not necessarily accounted for in job descriptions or work plans — comes in many forms, and in this paper I will focus on one in particular: Identity Work. By privileging the descriptions given by the academic participants in my anthropological study during fieldwork in 2016, I will unpack both what is meant by the notion of academic identity in this environment, and what 'work' the academics of IVU are doing to produce and reproduce their identities in relation to their new, highly internationalised professional context. Drawing together the literatures on invisible work, identity work and academic identity, and placing these within the context of the anthropology of academia, this paper asks "how do academics' self perceptions change when they move countries for their jobs, and what work do they have to do under these circumstances to maintain, repair, strengthen or adapt a coherent sense of self?"

'Consider it joy': the interplay between gratitude and loss for migrant Christians in suburban Melbourne
Natalie Swann (University of Melbourne)
This paper analyses the everyday emotional response of Christian migrants to being in Australia. Based on research with migrants who worship at three Christian churches in suburban Melbourne, it focuses on how these migrants simultaneously articulate their experience of loss and of gratitude. In particular, I will interrogate the interplay between these emotional states and politics on the one hand and theology on the other. In Australian political discourse, there is a sense in which we demand migrants be 'grateful' for their residency here and that all forms of remembrance should be happy or celebratory. Many of my research participants, however, simultaneously express thankfulness and sorrow. I will explore how this troubles the notion that thankfulness/gratitude necessarily corresponds with happiness. I will also seek to conceptualise a joy that is more complex, allowing space for grief and loss.

I will consider the faith-full way in which my participants tend to hold together struggle and gratitude. 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 emotional responses to experience. This study involved two multi-cultural English-speaking congregations (one Catholic and one Seventh Day Adventist) and one multi-cultural Arabic-speaking Baptist congregation. Drawing on participant observation, interviews and photography, this paper presents reflections on the intertwined sense of joy and grief, gratitude and loss, experienced by my research participants.

P05 The food state and the state of food: how food systems and states make and unmake each other
Convenors: Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University Auckland)
Ligertwood 113: **Wed 13th Dec, 09:00-10:30, 11:00-12:30**

States have both depended on and controlled food production for 5000 years. This relationship is changing again now as new mixes of players and interests have entered the game. Two divergent models of food security have emerged. What is at stake?

09:00-10:30

Food in/security in Indonesia: ethnographies of a post-rice state
Graeme MacRae (Massey University Auckland)
For the first half-century of independence, food security was a top priority of Indonesian state policy. The aim was self-sufficiency and the method was centralised, top-down control of production and distribution of key commodities, of which the most important was rice. During the 1970s and '80s the Green Revolution package of bio-technological interventions transformed the rice-growing ecology, economy and culture across most of the country. The results were a spectacular increase of productivity and production, peaking in brief self-sufficiency in the mid-1980s, after which the gains slowed and eventually reversed. The costs were damage to soils, water and ecosystems, dependence on purchased seeds and petrochemical inputs and loss of traditional agro-ecological knowledge. When subsidies were withdrawn around 1990, areas under cultivation, labour employed, production and farmers' livelihoods all went into decline and the country has been dependent on rice imports ever since. Food security has returned to the state policy agenda, but the vision has shifted, to a dynamic, but inconsistent mix of the standard model shared by international food and development agencies and the agri-food industry – of maximising production by technological interventions and marketisation of cash crops but with substantial residues of the old model based on rice self-sufficiency. This leaves room for a mix of policies, practices and initiatives of various scales, levels and motivations. This paper approaches this shifting foodscape, and especially rice-scape, from the bottom-up, by way of ethnographic interventions at various points in the chain between government policy and the ricefields.

Post-state food security: farmer and consumer movements in Java, Indonesia
Thomas Reuter (University of Melbourne)
Deteriorating environmental growing conditions, increasing demand and increasing inequality combine to produce significant food security risk in many developing countries. Indonesia is among the 30 countries most at risk. Here the food security problem is essentially a rice problem, as upto 1,25 million tons have had to be imported annually from the Mekong Delta, which is itself under severe threat. Small farmers grow most of Indonesia's domestic rice, but they now struggle to make a living from farming, partly because state interventions depress prices. For disadvantaged consumers all over Indonesia, in turn, fluctuations of the market price of rice are a vital concern. The mainstream approach, shared by the agricultural research complex, corporations, many international development agencies and the Indonesian state, is to enhance capital investment, new technology and better market access, and this leads to a growth of corporate land holdings and profit oriented production decisions. The alternative approach, shared by small-farmers organisations, NGOs and ethnographic researchers, tend toward solutions grounded in local knowledge, traditional farming, and local systems of distribution and consumption. The radical disjuncture between these two approaches leads their proponents to talk past each other. Since the 1990s, there have been initiatives encouraging farmers to convert to organic production to reduce production costs and add market value. Many succeeded in reducing production costs and some increased production, but most were less successful in marketing. This paper explores initiatives working across the gap of understanding, and addressing marketing and distributions issues simultaneously.

Strategies from above and counter strategies from below: the regulatory state, food commodities and independent organic farmers in China
Sacha Cody
State authorities in China ready food for exchange through a regulatory process that confers quality certification. This can be as mundane as a quality stamp on the packaging. Even during times of crisis, state certification readies food for exchange. During the melamine infant milk powder crisis of 2008, consumers only returned to domestic brands once a new government stamp was introduced. Accordingly, food commodities are as Marx suggested; things for exchange. But food safety is a problem. Some activism around the issue is tolerated. A new group of independent farmers have emerged, providing uncertified yet popular organic alternatives 'infused' with rurality and all it offers. Coarse rice becomes a wholesome rural staple – clean, healthy, hand-grown. Following Appadurai, these farmers are offering something different; the potential of rural empathy and better city living. Cleverly, these farmers promote 'unfinished' produce like coarse rice to avoid state oversight. Unlike white rice, course rice does not need quality certification because it has not been processed. Authorities seem to be excluded from overseeing this alternative food movement as consumers make their own decisions regarding whom to trust. Drawing on 18 months of ethnographic fieldwork in Shanghai and the surrounding countryside, this paper explore the behaviours of and interactions between farmers, who lie below the state's radar, and state authorities, who, unable to police the farmers (despite trying), decide to rezone land for organic purposes. If they can't certify the product, they will do better; certify the farmers.

Imagining the producer: state promotion and non-state certification of quinoa growers in Southern Peru
Corinna Howland (University of Cambridge)
Drawing on PhD fieldwork with the Quinua del Sur (QS) cooperative, a group of quinoa producers in Southern Peru, this paper provides an ethnographic account of the process of organic certification within the cooperative. QS is required to undergo a time-consuming – and expensive – annual certification process to maintain organic status, including extensive documentation of producers' activities and field visits by an external inspector. Although the Peruvian state is significantly involved in the promotion of organic quinoa, often in conjunction with NGO organizations, the practice of certification is outsourced to private third-party entities who conduct standardized independent investigations – a classic example of roll-out neoliberalism (Hatanaka and Busch 2008). This distribution of labour across state and non-state entities makes for a disconnect between policy and practice. As my account shows, the grounded practice of certification engenders a set of performances and explicit staging by cooperative members and agricultural technicians aimed at highlighting their ideal practice, as they attempt to secure the organic certification so valued by state and NGO authorities. Heeding Krupka and Nugent's (2015: 4) call to pay attention to "materially grounded political imaginaries" in citizen-state relations, the paper demonstrates: 1) how state and state-like actors' geo-cultural imaginaries of a 'traditional' rural citizenry fall short of the complex material realities of producers' lives; and 2) how local conceptions and enactments of appropriate regulatory performance may undermine, even as they seek to uphold, attempts at universalising mechanisms of verification and control.

11:00-12:30

"Local action not state control!": the oscillations and contradictions of new farmers in Tasmania, growing stateless veggies and multinational meat

Jennifer Smith (University of Southern Queensland)

Working with people who have started to farm in Tasmania, with no immediate farming experience, I have started to pick up on oscillations in their identities as they narrate their lives and oscillations in their relationships with others, including state supervision and surveillance. These people can be thought of as being out-of-place, and as they are learning how to become farmers, they are learning how to become locals through the local food they produce and the local networks they are forming. As one person put it – they desire local action with no government involvement. It has been suggested that we are transitioning from a National Age to a Network Age, where people are presented with greater opportunities for resistance. For some of these Tasmanian new farmers, that resistance is to a perceived unhealthy way of life related to mainstream food production and distribution – at a local and a global scale. Resistance is not always consistent and, like an individual's identity, it can look contradictory from the outside. And that resistance has an affect upon the things being resisted. Our personal identities and national identities contain ambiguities and are in flux. Even our local food is rarely that local – out-of-place people are raising out-of-place plants and animals, performing a bricolage as they cobble together practices. This paper will consider how new farmers in Tasmania are blending seemingly contradictory aspects of their own identities, their food production and distribution networks, and their relationships with other people and state agencies.

P06 Subjectivity and victimhood: exploring the constitutive relationship between states and victims in the aftermath of violence

Convenor: Ashley Greenwood (University of Adelaide)

Ligertwood 214 Piper Alderman Room: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

This panel invites papers that discuss the ways in which states that have committed abuses against marginalised people continue to assert authority over those marginal identities in the post-violence era and themselves become constructed by discourse around violence.

11:00-12:30

Challenges to transnational families after Indonesia's 1998 ethnic violence: narratives of exiled Chinese-Indonesian women

Monika Winarnita (La Trobe University); Carol Chan (Universidad Bernardo O'Higgins); Leslie Butt (University of Victoria)

In response to the 1998 attacks on Chinese-Indonesians, many young women left Indonesia through family efforts to ensure their safety. Drawing on ethnographic research with twelve Chinese-Indonesian women living in Singapore and Australia, this paper considers challenges to transnational families due to the various states' mobility regimes two decades after experiences of gendered ethnic violence. In contrast to current approaches to these overseas Chinese-Indonesians broadly as migrants, we emphasize their departures and lives in terms of exile. Thus, we illuminate the subtle and enduring effects of state driven political violence on their current gendered practices and family ties, by examining their intimate lives, particularly reproductive and childrearing practices. Their life history narratives reveal fragmented identities and contingent household formations which, while enabling family resilience for some, created long-term fissures for the majority of our respondents. We argue for more critical attention to how gender mutually constitutes political experiences of exile, and the long-term impacts of state driven political violence on marriage and parent-child relations. In doing so we try to address how Chinese Indonesian women as marginalised groups operate within the discourse of state driven political violence as well as the degree to which their identification as 'victims' empower them to re-construct the state's mobility regimes.

State constructions of history and historical constructions of indigeneity

Ashley Greenwood (University of Adelaide)

During early settlement and up until the mid-1980s, Queensland Aboriginal groups found themselves under the 'Aboriginals Protection and Restriction of the Sale of Opium Act 1897 (QLD)'. This Act gave colonial authorities enormous powers over the lives of Aboriginal and Torres Strait Islanders in Queensland. As a result, huge quantities of documents were produced, including records of births, deaths, marriages, removals, work places, crimes, family connections, 'tribal' affiliations and stolen wages. While Aboriginal people are known to have a practice of detailed and far-reaching oral histories that include complex genealogical information and stories from the period of 'first contact' and earlier, many in Queensland have been separated from knowledgable Elders and currently find themselves in search of ways to fill the gaps in their social memory. As a result, they are now seeking out more information from this repository of restricted records. Through the Community and Personal Histories team of the state government, Aboriginal people may request access from government historians to all the information pertaining to their ancestors. These documents often expose narratives about the past that contradict histories shared among family members and cause problems for the construction of family identities. While ostensibly an attempt to return indigenous cultural property to its rightful owners, in reality this process allows the state to continue to construct and define what it is to be Aboriginal. This paper explores the role of state histories in the definition of indigeneity.

Constructing collective victimhood: the state in memories of religious violence
Sumanya Velamur (University of Bergen)
In 1992-1993, Mumbai witnessed one of the worst Hindu-Muslim riots. Muslim victimhood in Mumbai has since been widely written about both in popular and in academic literature. In 1997, in Ramabai Nagar, a Dalit-Buddhist neighbourhood in Mumbai, 10 people were killed when the police opened fire against protestors. Although not as widely written about, this is a significant event in Dalit and Dalit-Buddhist collective history in Maharashtra. Twenty years on, how do people remember these events? In October 2016-April 2017, I conducted fieldwork in three different religious residential clusters in Mumbai. I identified Mumbra as a majority Muslim space, Dadar Parsi Colony as a majority Zoroastrian space and Gautam Nagar, Dadar as a majority Dalit-Buddhist space. My PhD project seeks to understand how the residents of these spaces remember these violent events. I interviewed people about their memories of these events. What are the different memories and narratives that exist about these events? Since this investigation was conducted twenty years after the fact, there were very few of my respondents who were directly affected by the violence. In this paper I wish to address the following questions. Which of these narratives engendered the sense of collective victimhood? And how does the perception of the role of the Indian state in these events feature in these narratives and memories?

13:30-15:00

Exploring how Greek Cypriot war victims in the Australian Diaspora have coped with relatives being Missing Persons since 1974
Andrea Stylianou (South Australian Parliament)
Ethnographic interviewing is used to explore relatives' personal experience concerning their missing relatives from the Turkish invasion of Cyprus in 1974. The research also has an intensely personal dimension, reflecting upon the author's family member's own experiences and following their personal journeys of wanting to find their loved ones by lobbying governments and NGOs to provide answers. Historical research also gives input into people's experiences and circumstances so as to serve as a basis for recommending practical applications to somehow make improvements to lobbying in the global community. This Cyprus humanitarian issue involves up to 1,464 Greek Cypriot and 502 cases of Turkish Cypriot Missing Persons — both military personnel and civilians, including women and children. This is still a current and ongoing international humanitarian problem. The paper explores issues such as experiences with authorities, psychological impact, opinions on how decision makers should have / could have resolved the issue decades earlier, and how things could be improved in today's society in the 21st Century. One question raised is whether the relatives of Greek Cypriot Missing Persons had adequate government support to cope with being victims of warfare and conflict, both from homeland Cyprus and new homeland Australia. How can international humanitarian issues from warfare be handled better by governments in future?

The State and volunteering in front-line welfare services
Nathan Morris (University of Newcastle)
Welfare delivery evokes images of large institutions that enforce state policy through the guidance of professionally trained social workers and bureaucrats. However, supplementary welfare supports in the form of material aid is delivered through a network of smaller sites such as Emergency Relief (ER) Centres. ER centres provide immediate assistance in the form of food parcels and food vouchers. In this paper, I draw from 8 months ethnographic work at one of these sites. It examines how the welfare state is actualised through front-line welfare delivery. These sites rely on the work of volunteers, who have some independence to use their discretion to distribute material aid. The paper will explore how volunteers, while not having an explicit mandate from the state, ultimately serve the functions of the state. Volunteers are not simply impersonal bureaucrats, they balance the responsibility of delivering material aid 'fairly,' with their inclinations to judge clients with empathy. Volunteers can personalise their dialogue, share personalised advice and advise clients through empathetic dialogue. In doing so they provide some spontaneous counselling while categorising people based on policy to evaluate the person's eligibility for a welfare package. Throughout the paper I will explore how state categories are reproduced through these semi-formal engagements between volunteers and clients.

"The struggle isn't over": reforming health systems and redefining victimhood in Myanmar's southeastern borderlands
Anne Decobert (University of Melbourne)
Over the past twenty-five years, a network of indigenous medics has grown into a strong parastate system for health service delivery in Myanmar's contested borderlands. Working as part of community-based and ethnic health organisations, indigenous medics have provided vital care in areas where ethnic minorities were subjected to state violence and abuses. Their positioning as, simultaneously, victims of the state and survivors struggling for the health and rights of their communities shaped the subjectivities of these marginalised actors. At the same time, the medics' quest for health and human rights in southeastern Myanmar was inextricably linked with a political struggle for the recognition of ethnic minority governance systems as legitimate.

As Myanmar now undergoes fledgling democratisation and as peace discussions proceed unsteadily between the new government and different ethnic armed organisations, the medics' ongoing struggle for recognition highlights what is at stake in the country's contemporary health systems reform. Indeed, the state's new National Health Plan is framed within a centralised political model, which does not recognise ethnic governance systems. Current expansions of state systems for health into the borderlands are perceived as renewed attempts by the state to control ethnic minority communities and their resources. The reactions of indigenous medics to these evolutions – and their attempts to advance an alternative model for health systems reform – in turn illustrate how local actors are redefining the subjectivity of the 'victim' in their quest for empowerment as political subjects with a role in the construction of a new Myanmar.

P07 **Intimate infrastructures in liminal states and peri-urban locations**
Convenors: Rowan Jaines (University of Sheffield); Matt Barlow (University of Adelaide)
Discussant: Georgina Drew (University of Adelaide)
Ligertwood 214 Piper Alderman Room: **Tue 12th Dec, 09:00-10:30, 13:30-15:00**

This panel aims to highlight the ways in which peri-urban/semi-rural locations operate as liminal spaces caught between cities and the countryside by interrogating the role of infrastructures, and their manifestations across different scales, as intimate processes.

09:00-10:30

In the world that sewers proposed
Matt Barlow (University of Adelaide)
Drawing inspiration from two brief periods of fieldwork in the bourgeoning town of Darjeeling, India, this paper discusses how sewage infrastructure has come to shape public and private lives and public and private space since the installation of the Paris sewers in the mid 19th century. In recognising that 'modern' sewage infrastructure was built on particular prescriptive (European) ideas of how public and private life and space should operate, this paper asks: what kinds of (post)colonial worlds does sewage infrastructure propose? And how are these worlds crumbling amid the crisis' that the Anthropocene presents?

State of abandonment: mobility and liminality among the fixed Gers of Ulaanbaatar
Liz Fox (University College London)
The ger districts of Ulaanbaatar ring the capital city of Mongolia. Sprawling peri-urban areas characterised by unpaved roads, lack of running water and disconnected from the city's heating and sewerage systems, ger districts are named after the felt-walled yurts (ger in Mongolian) that countryside herders have moved to the city during the waves of post-socialist rural-to-urban migration. As the ger districts have come into being, the archetypal nomadic architectural form, the ger, has become fixed in space. The collection of thousands of fixed gers thus stands both as an allegory for and also a literal manifestation of the liminality of those who no longer live in the countryside and yet do not dwell in the city. Ger districts are precarious spaces in which one has to run to keep still: infrastructurally-speaking they force their residents to move, for example, to collect water, wood or coal; and yet residents lack access to the types of social and material 'movement' enjoyed by city centre residents. This paper draws on long-term fieldwork among both ger district residents and local government workers to explore the intimate everyday experiences of negotiating social and material life on these margins. It examines ger district residents' understanding of their relation to the state, one that is experienced primarily in infrastructural terms as a relationship of abandonment. Finally, it interrogates the ways in which contradictory dynamics of movement echo across multiple scales, examining how the unique infrastructure of the ger districts re-configures networks of relations in particular ways.

Electronic waste and the tyranny of distance: an excavation of digital infrastructure in Central Australia
Gideon Singer (Purdue University); Kirrilly Thompson (Central Queensland University)
Who is responsible for the management of electronic waste (e-waste) in Central Australia? Where, when, and under what circumstances is e-waste made? When the national broadband network reaches across Central Australia, where should the waste electrical and electronic equipment (WEEE) that supports it be buried or recycled? This paper builds upon ethnographic fieldwork in Alice Springs, Northern Territory to examine how national policy and infrastructure experiences and perceptions of place are shaped in a peri-urban context. In particular, the authors examine the consequences of connecting, rather than the ability of digital infrastructures to connect, regional and remote Australians to domestic and international urban centres. The 'tyranny of distance', a concept popularized by conservative historian Geoffrey Blainey (2001 [1966]), refers to the dynamic role geographic distance has played in shaping the history of Australia. This paper queries how the 'tyranny' of geo-political distance obscures the toxic, polluting, and exploitive qualities of e-waste by 1) critiquing the current regulatory framework for managing e-waste in Australia and 2) incorporating the perspectives of environmental activists, waste professionals, electrical repair technicians, and information communication technology (ICT) professionals, working in Alice Springs. Lastly, this paper considers the potential of digital infrastructures to provide a means for making the consequences and opportunities associated with e-waste more visible for residents, small businesses, and local governments in Alice Springs. This requires a reorientation within waste management from a focus exclusively on solid waste towards an understanding of the social, cultural and ecological impacts of resources that are used, reused, and discarded across the entire life history of digital technologies.

Lifestyle migration: searching for the Good Life
Agnete Gundersen (University of Oslo)
The aim of my research has been to provide a better understanding of specific factors that has turned lifestyle migration into an increasingly growing phenomenon. The research was conducted amongst female Western migrants in their 30s to 50s in the small town of Ubud in Indonesia. These women had «escaped» their former lifestyle and country of origin in order to live a «simpler» and more «alternative» way of life. «Alternative», in the context of the research, meant frequent participation in yoga classes and meditaion session, along with attending spiritual workshops, and being consious of ones diet. The research highlights specific activities that the women performed in order to «fix» their emotional scars and physical pains, and is essentially due to the three core elements of Escapism, New Challenges, and Freedom. They had taken an holistic approach which consisted of attending regular yoga and meditation classes, self-realisation workshops, and «connecting with nature» from eating fresh, local, organic produce. These factors combined contributed to a new start in their search for a better quality of life and in finding what they perceived to be the Good Life.

13:30-15:00

e-paper

Rural subjectivities: understanding the embodied demands of global capitalism
Rowan Jaines (University of Sheffield)
Economic power can be understood as the expression of an asymmetry of forces, providing the power to prescribe and impose modes of future domination through the construction of new subjectivities and affects. Studies of global cities have historically been central to the experiential analysis of poverty; however, rural areas experience specific deprivation and precarity which are often obscured through spatial and contextual idiosyncrasies. In view of this, relatively little is known about how inequalities contribute to the creation of semi-rural spaces in the UK and how specific subjectivities both form these processes and emerge as part of them. Changing forms of exploitation under late capitalism demand the emergence of new kinds of subjectivity in rural areas. This is, in part, due to the embodied demands of labour regimes and global capital in areas where industry hinges on territorialised and temporal processes as is the case in agriculture and food production. Findings will be introduced from a pilot study carried out between July and September 2017 with factory and agricultural workers in the area around The Wash. The research will use ethnographic and participatory arts techniques to interrogate the ways that wider systems of power interact with specific subjectivities in rural areas in order to make a call for new understandings of how subjectivity is both foundational to and formed by rural space

e-paper

Metabolic infrastructures of the city and the peri-urban: socio-nature along the urban canals of Gurgaon
Pratik Mishra (King's College London)
Among the different processes of urbanization in the city's edge that precede the materiality of the city, the emergence of metabolic infrastructures of water, power, waste, etc. in the peri-urban constitute one of its most under-studied dynamic. Indian cities are increasingly 'outsourcing' their metabolic infrastructures to their peri-urban fringe, establishing a new form of social, material and political relationship between the urban and the peri-urban. Water treatment plants, drinking and wastewater canals, high-tension power lines, landfills, etc. render the peri-urban as a space saturated with the markers of urban metabolism. This displacement is driven by the logic of land prices in the city as well as the aesthetic of rendering urban metabolism subterranean or hidden from view (See Kaika and Swyngedouw, 2000). According to general bureaucratic discourse, these infrastructures are supposed to constitute a claim by the city only on peri-urban land; compensated for by land acquisition rates. I argue, however, that these infrastructures also make a secondary claim on peri-urban nature. By looking at drinking-water and waste-water canals in the peri-urban villages bordering Gurgaon city, this research argues that metabolic infrastructures of water by processes of groundwater recharge, seepage, irrigation and theft produce an unintended second nature with often profound consequences for the predominantly agrarian livelihoods in conduit villages. The canal water that is produced for urban metabolism is implicated in the reconfiguration of socio-ecological relations in the peri-urban and in the production of a particular socio-nature.

P08 Eating the State: foodways and the making (and unmaking) of state power

Convenors: Corinna Howland (University of Cambridge); Catie Gressier (University of Melbourne); David Giles (Deakin University); Carolyn Morris (Massey University, Palmerston North)
Ligertwood 113: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00**

What food systems un/make the state? Through practices of producing, distributing, consuming or destroying food, the state is variously embodied and challenged by its citizens. We explore the politics of state and non-state food systems—with an eye for productive moments of friction between them.

09:00-10:30

Brewing beyond the state: beer, anarchism and confluent labour
James Debowski (Australian National University)
Beer has long been a staple, both economically and socially, within illegally occupied and self-managed social centres in Spain. Until recently, this beer has predominantly been sourced from large corporations – some of which have ties to Spain's fascist past. Recent developments have seen the emergence of clandestine, artisanal breweries grounded in anarchist and cooperativist principles. These breweries provide their communities with high quality, affordable alternatives to corporate beer while bolstering support for local projects, struggles and organization. This presentation explores the role of clandestine cooperativist beer manufacturers in creating meaningful forms of work and solidarity in an autonomous region in Spain. Drawing on 15 months of ethnographic fieldwork within one clandestine brewery and associated anarchist collectives, cooperatives and social centres, I explore how this social and gastronomic staple has been leveraged to secure and circulate economic and social resources within the region's anarchist and left-libertarian network. While the clandestine nature of these brewing projects is currently essential to their operation, and lends them legitimacy within an anti-state context, their informal status presents long-term challenges and ambiguity in how their products are interpreted and distributed. Moving beyond a focus on legality and interactions with the state, I explore how foodways here are mobilized to embolden realities beyond the state. Commenting on the importance of establishing value-consistent forms of work within this politically-charged field, I focus on the brewers' ability to establish confluence between their strong political ideals, the structures of the cooperatives in which they operate, and their distribution networks.

Wild food fermentations and the challenges of regulation
Kate Howell (University of Melbourne); Giulia Carolina Smith
One of the most ancient forms of food preservation, much is known about the cultural practice of fermentation. Little focus is directed towards the distinction between the 'wild' and commercially fermented foods and beverages. The industrialisation of food production has ensured that products of wild ferments are less prevalent in our diets. Fermented foods such as bread and sauerkraut are now made from single-strain yeast and bacteria monocultures. There is limited evidence that the flavors and health benefits of fermented foods produced from monocultures rival those produced from 'wild' ferments, favoring a revival of traditional fermentation methods. Wild ferments still carry a negative stigma attached to the resident microbes. Government regulation plays a significant role in consumer acceptance of wild ferments, perpetuating the belief that if a product is not completely sterile, we should not eat it. In the post-Pasteurian world where food substrates are sterilized in factories before single, defined cultures of microbes are added to food, the virtue of 'wild' fermentations are attractive. To the small-scale fermenters, foods and beverages produced from wild ferments taste better and are vital to human health. This paper investigates the social practice of fermentation by small-scale food manufacturers, focusing on the cultural understanding of wild ferments in the food system. This paper will explore the work of these artisans, and their motivations for reviving food and beverage production through 'wild' fermentation, as well as the limitations and restrictions imposed by government regulations.

Drinking the divine: wine, religiosity, and the nation-state
Peter Howland (Massey University)
The 17th century emergence of nation-states – and more latterly, the rise of colonising and imperialistic late-settler states such as New Zealand, Australia and the United States of America – are underpinned by shifting assertions of divine legitimacy. Early nation-states pressed into service the explicit avowals of divine provenance that monarchical and theocratic political hierarchies had previously petitioned. Whereas modern nation-states are typified by discourses of romantic nationalism, which are entwined with the rise of secularism, and that are also marked by a shift toward implicit forms of religiosity in which 'folk' assertions of place and people are celebrated as natural, unique and banally sacred (Billig 2014 [1995]; Brubaker 2012; Gellner 1983; Smith 1990). Using New Zealand as a case study I examine how the development of the wine industry over time reflects these historical shifts from explicit to implicit, overt to banal, forms of divine provenance and ordination. To this end I discuss James Busby's and Samuel Marsden's unequivocal goal of introducing wine cultivation to New Zealand in the 1830s as a proselytising and civilising practice for both indigenous and new settler populations; how the folk nationalism of place and people is particularly evident from the 1970s onwards and variably so in wine discourses expressed in national, regional and terroir-specific registers; and finally how the contemporary adulation of boutique winemakers and reflexive wine consumers manifests as an implicit, collective religiosity foreshadowed in Durkheim's (1969 [1898]) theory of the 'cult of the individual'.

Performing the nation through food: celebrating Yalda in New Zealand
Amir Sayadabdi (University of Canterbury)
This paper will present the ways in which national identity is performed among the Iranian diaspora in New Zealand by having a look at their food practices and discourses within a celebratory context. One of the most evident meeting point of these three fields (diaspora, national identity and food) is the celebration of the ancient Persian festival of Yalda, celebrated today as a national event with many customs, traditions and rituals associated with food and eating, all of which carrying great symbolic significance. The paper shows how Iranians in New Zealand practice and sometimes 'invent' Yalda food traditions to gain a sense of belonging and 'Iranianness' as well as re-produce and re-define their national identity, thus contributing to an existing scholarship in cultural food studies in diasporic and transnational contexts among one of the least studied populations in the field of Food Studies.

13:30-15:00

Resistance and the garden: food cultivation, public housing and the state
Elizabeth Chapman (La Trobe University)
Community gardens, particularly those targeted at individuals and communities suffering from the effects of poverty, are often advocated as a means to address urban food insecurity. The gardeners that are the informants for this paper are all residents of the public housing estate and live on low incomes. Additionally, they are predominantly elderly, first-generation migrants. In this paper, I explore the attempt to control space, which is founded in the physical limitations established by those who have authority over the community garden. How does the control over this space represent a model that replicates neoliberal governmentality? And, moreover, what are the gardeners' responses to this governance model? I examine the everyday behaviours and interpersonal relationships of the gardeners. I argue that the gardeners' seemingly mundane values and actions actually constitute a form of resistance to the not-for-profit organisation and thus, the state. I highlight the system of control that exists within this space and the tensions this system cultivates between the community gardeners and the state. What does this attempt at creating a food system tell us about the relationship between the state and its marginalised citizens?

Stone Age economics: the Paleo diet, populism and resistance in Australia
Catie Gressier (University of Melbourne)
In our age of affluence, excessive or damaged flesh is subject to stigma and disdain. Average body size and rates of chronic illness have increased in tandem with neoliberal policies engendering the prevalence of polluted environments, precarious work conditions, and the unregulated sale of junk foods. Yet, the individual is consistently cast as responsible for their health and weight. Internalising such values, the ill and body-conscious seek redemption from their fleshly challenges through dietary disciplines. With its nostalgic appeal to an idyllic past, and eschewal of the unfavourable fare of the present, the Paleo approach is constructed as oppositional to the state and biomedicine's neoliberal turn. However, weight loss is big business in Australia, and populist Paleo leaders have built alternative health empires on the back of anti-elite sentiments stemming from the perceived health crisis. Favouring the anecdotal over the evidence-based, the diet's promoters tap into consumer anxieties and frustrations through social media platforms that provide both a sense of community for Paleo dieters, and a source of knowledge, labour and revenue for their founders. Based on ethnographic research in Melbourne, Sydney and online, I argue that despite its oppositional self-styling, the Paleo diet's market orientation, and focus on individual health in lieu of social reform, ensures it reproduces more than resists neoliberal values and practices.

Eating the favela: the good life in contemporary Brazil
Daniela Lazoroska (University of Copenhagen)
This paper explores the everyday experiences of a group of youths in a Complex of favelas in Rio de Janeiro, and the work they invest into attaining "a vida boa", the good life, through the various sorts of alliances, networks and exchanges they seek to maintain in order to foster their aspirations. One focus is placed on bodies and bodily becomings, considering the circumstances which configure the body into an arena for self-realization, and the stakes which are at hand. I also take on 'eating', in terms of the nutritional practice that sustains us as living beings, but also as a social model for the management of social relations. These threads come together and offer insight into the vulnerable, fragile dimensions of agency, in a context of great social inequality, coupled with an unprecedented amount of violence unleashed by armed state and non – state actors.

15:30-17:00

Fear of a free lunch: urban gift economies and the right to the city
David Giles (Deakin University)
In 1980, the first chapter of Food Not Bombs—a decentralised movement of grassroots, antiwar soup kitchens—began sharing free meals in Cambridge, Massachusetts, protesting militarism, poverty, and homelessness. Since then, hundreds of autonomous chapters have formed across the globe—earning the group a place on the FBI's terrorist watch list, and over one thousand arrests for violating municipal food sharing prohibitions that have proliferated during the same timeframe in the name of public health and public safety. Three decades later, urban permaculture movements have successfully lobbied to establish free, self-renewing, edible landscapes—"food forests"—on disused public lands in several major cities, including Seattle and Christchurch. Almost immediately, these projects have elicited suspicion from neighbours and public officials alike towards the beneficiaries of such ecological commons. What sort of people would they attract, they wondered? Who would come to "steal" this free food? Why should simply sharing food mobilise such prohibition and distrust? Through a comparative analysis of Food Not Bombs, food forest collectives, and the responses they provoke, this paper develops a composite genealogy of urban apparatuses of biopolitical governance that underwrite market exchange, and the non-market forms of economy against which they militate. Both movements redistribute wasted surpluses (donated food and derelict land) and, I argue, articulate prefigurative forms of economic value and illiberal agency—remaking the affective and institutional landscape of urban food systems, and making thinkable new ways of sharing the city in the twenty-first century.

Seeing the state through the Denheath custard square
Carolyn Morris (Massey University, Palmerston North); Stephen FitzHerbert
What is the "state effect" in Aotearoa New Zealand? How do people experience that effect, and how do they understand the relationship between the state and themselves? In the highly neo-liberalised context of Aotearoa New Zealand, where the (supposedly) free market reigns, how do people engage the state and how, in turn, does the state enrol them in its projects? In order to open up the question of the state effect we explore the activities of a small New Zealand cake maker, Denheath, as they work to make an export market for their gourmet custard squares, attending to when and how they connect with institutions, agents and things that they understand as state-things. In this paper we explore how Denheath works to mobilise state investment and expertise to achieve their goals, illuminating the diverse actors involved in the state's economic projects, and revealing it's enabling as well as thwarting potentialities. The work of attracting state support for their export strategy required Denheath to present itself as a particular kind of subject, one able to engage the multiplicity of the state in ways recognisable to it. This meant looking like an innovative entrepreneur, a subjectivity potentially at odds with the small town, family origin story wrapped around the custard square.

Food during pregnancy: a sole, social or state choice
Sehar Iqbal (Medical University Vienna)
The present paper would discuss the impact of personal, familial, societal and governmental (state) food-ways related choices, restrictions, policies, and practices, on the pregnant woman in southern areas of Pakistan. It would elaborate the difference between need and choice at individual level in the absence of sufficient resources, and presence of family dictations to a woman in terms of what, how, where and when to eat. Moreover, at state level, the paper would touch the ongoing different nutritional programs for the improvement of health of neonatal and pregnant women. The programs are aid-supported, provided by various (I)NGOs such as WHO, UNICEF, DFID. The paper will study how these initiatives are determining the food choices for a pregnant woman. However, the paper would attempt to unpack the socio-economic situation of these women, which is caused by the lack of effective state-run policies and practices regarding food systems, responsible for the vicious circle of poverty. When the sufficient food lacks due to unequal distribution of the resources, it is not a justified way to talk about the quality food. Nevertheless, a pregnant woman needs food in terms of quantity and quality. It means, this paper would highlight these three levels, i.e., family, state and global, which leave strong impressions on the health of a woman, specially a pregnant one. These impressions may appear in the form of food choices and availability leading towards malnutrition, maternal ill-health.

P09 Anthropology and Anarchism

Convenors: Jonathan Marshall (University of Technology, Sydney)
Ligertwood 216 Sarawak Room: **Thu 14th Dec, 09:00-10:30**

Both Anthropology and Anarchism suggest the State is a disruptive process. This panel aims to explore the exigencies of resistance to, or avoidance of, the State throughout the world whether local, political, economic or cultural. Is such resistance Utopian, practical or delusional?

Bakunin and paperwork
Andrew Whelan (University of Wollongong)
There is a phrase in Matthew Hull's magisterial Government of Paper (2012). The phrase is 'naïve Bakuninism'. Hull refers with it to a position Weber attributed to Mikail Bakunin. According to this position as described by Weber, destruction of material documents (the burning of files) is necessary to revolutionary emancipation along anarchist lines. Weber considered this idea naïve in that, he felt, bureaucratic forms of organization would continue even if the documentary records (of the administration of the state, population, credit and debt etc.) were destroyed, because the rationalised form of life is a habit or 'settled orientation' alongside the material infrastructure of the bureau. Many people in different contexts could be said to have shared Bakunin's 'vernacular' media theory about the materiality of administration, given that the destruction of documents is widespread in times of crisis and unrest. Close readings of Bakunin, and of Weber, can also be conducted to show that Weber's attribution of naivety is in some sense misrepresentative. An appreciation of Bakunin's position on documents is important to an understanding of how the state has been conceptualised, not least because of the long shadow cast on radical political movements by the Marx-Bakunin dispute and Bakunin's subsequent expulsion from the International. One way into such appreciation is to consider the 'Nechayev affair', a notorious case involving an associate of Bakunin, where the use of and especially the orientation to documents highlights other vernacular theories, about texts and textuality, and about incompatible ideas regarding political violence.

Anarchic principles and exploratory, autonomous living among itinerant boat dwellers known as continuous cruisers (CC'ers) on London's waterways
Laura Roberts (School of Oriental and African Studies)
I interview CC'ers on Londons waterways who are required to move every two weeks by the Canal and River Trust. This itinerant group describe a 'subterranean world' (Ben) operating independently of statist systems making for more autonomous, self-directed lives. Harold Barclay states that a 'group's curbing of domination is an epiphenomenon of material circumstances' (in Boehm, C. et al, 1993; p240). CC'ers' nomadic acts of dwelling and material conditions create boat-self sufficiency which uncouples them from city infrastructure and statist systems, eliciting anarchic principles. This is not the anarchy of riot and revolution, but embodied principles that evoke Proudhon who first used the term anarchism to describe 'cooperation without hierarchy or state rule' (in Scott, J., 2012; xii). I do not suggest that CC'ers identify as anarchists - but expand on informants' accounts revealing a particular freedom from the state. These anarchic principles are 'active in the aspirations and political action of people who have never heard of anarchism' (Scott, J. 2012, xii). Scott posits that egalitarianism centres around the material condition of a 'common property frontier' which equalises access to resources. Illegibility is threatened by 'enclosure of the commons and encroachment by the state' which forms inequality by fixing class structures and making land inheritable (2009; p277-278). Water is a common property frontier shared by CC'ers allowing them to occupy and withhold urban space from becoming otherwise claimed and monopolised. This echoes Castells description of citizens who anarchically reclaim urban space that landlords and bureaucrats once evicted them from (2012; p11).

Floating tomatoes and agri-anarchy on Myanmar's Inle Lake
Anthea Snowsill (Australian National University)
According to Scott (2009), anarchic resistance to state power can take many shapes, and can be found in seemingly mundane daily action. It can be subtle and operate through uncoordinated movements, feigned compliance, and small gains – techniques that peasants and subaltern groups commonly rely on to contest authority and assert their own in the absence of access to machineries of the state. This paper will examine such techniques in the context of an ethnic group known as the Intha who dwell upon Myanmar's Inle Lake, the country's second largest lake and a popular tourist destination. Although the region is a unique contact zone for multiple different ethnic groups, the lake itself is strongly associated with the Intha who occupy the lake and who have managed to carve out a dominant position through effective control of the local economy. This has largely been achieved through their practice of floating agriculture, specifically, the growing and selling of tomatoes. I will argue that the 'unique' agricultural practice of growing tomatoes on floating gardens in water is a form of 'agri-anarchy' in that it takes on a subversively symbolic meaning as a performance of ethnicity and claim of legitimacy over the territory as a 'watery region of refuge' (Scott, 2009), allowing for the mobilization of autonomy, self-determination and a collective resistance identity against the Myanmar state. Following the (floating) tomato as a subtle symbol of subversion in a contested region, provides insight into the ways in which ethnicity is constructed as resistance in Myanmar.

The convergence of power and energy in the fossil fuel State
Jonathan Marshall (University of Technology, Sydney)
Organisations, such as States, gain power over others, because they allocate control over sources of power such as violence, wealth, resources, communication, social categories, and organization of energy supplies. The order associated with these sources of power may produce disorders which undermine the power relations they allocate. The system of order may produce disorder that undermines power and stability. This paper looks at the inability of the Australian state to deal coherently with the ecological problems caused by its organization of resources, and the ways that Australians have started to try and fight against those allocations of resources. Polls consistently show popular support for renewable energy, and Australia has one of the highest uptakes of small solar power in the world, yet this has not translated into unambiguous political or State support for moving out of fossil fuels. The policies of the major parties look confused and contradictory at best. To some extent this may be explained by the existential crisis brought about by climate change, but it is also brought about by challenge to the very functionality of the capitalist/neoliberal State in which relations between social power and energy have been forged, blurred and rendered conflictual. Anarchist theory and practice, draws attention to the problems faced by such a State and may allows us to analyse its breakdown, in a non-oganised and confused response and counter response.

P10 Sensing power: exploring different forms of sensory politics and agency

Convenors: Simone Dennis (Australian National University); Felix Ringel (Durham University); Andrew Russell (Durham University)
Napier G04: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00**

Sensory anthropology is oft criticised for not attending to issues of power. However, ethnographic attention to the senses offers rich insights into power's subtle operations. This panel invites sensorially attuned analyses of power and agency that explore how power is both wielded and resisted.

09:00-10:30

Senses of the past: ritual, embodiment and ethics in the government of the East German 'dictatorship'
Anselma Gallinat (Newcastle University)
The policy discourse and practice of Aufarbeitung (the re-appraisal of the East German past), which treats the GDR as a dictatorship that requires commemoration, museumisation and research into state violence, is usually explored in terms of the historical narratives it produces. Drawing from ethnographic research among a group of local policy-makers, directors of memorial museums and administrators involved in this work (Gallinat 2017), this paper explores how the physical, bodily and ethical experiences of commemorative events create a persuasive power that produces a strongly felt sense of the dictatorial past that heavily informs the production of this government discourse. I will focus on two particular events from 2008: The first is an annual commemoration of the building of the Berlin Wall, which was conducted at a local, open air, border memorial where the composition of the participants, the flow of ritual actions, music and commemorative silences direct attention to the suffering of victims that turns administrative work into ethical promises to prevent the reoccurrence of political violence. The second event is a ceremony conducted on the annual People's Day of Mourning, which took place at a former Stasi-prison, now memorial museum. Here the SED-dictatorship is once again reproduced through the ritual discipline imposed on bodies and the very 'being there' in the 'authentic place'. Moreover, the victim association used the event to cultivate links with relevant policy-makers, over coffee and gingerbread, and utilised the heavily laden ritual moment to influence the political work they do.

The sense(s) of ritual: emotions and power
Grit Wesser (University of Edinburgh)
Ritual is not only an essential part of political life, it also frequently speaks to multiple senses to be efficacious. This paper takes the secular coming-of-age ritual Jugendweihe ("youth consecration") as a case study to explore the emotional power of ritual. From 1954 onward the East German state (German Democratic Republic/GDR) employed Jugendweihe as a secularisation tool and as an additional means for crafting 'socialist personalities'. Girls and boys in their eighth school year (13 and 14-year-olds) were prepared in ten extra-curricular 'youth lessons' for their future role as socialist citizens. Between 1955 and 1989 more than 7 million adolescents pledged allegiance to the socialist state during the public ceremony. When in 1990 the socialist state disappeared, its ritual did not vanish, but was transformed – now celebrated without the requirement of preparatory lessons and without any oath or other apparent state symbolisms, such as flag and anthem. But if the ritual's continuation after the socio-political rupture of 1989/90 exemplifies a state's power of creating a particular sense of belonging beyond its grave, then how was this sense achieved? This paper explores particular elements of the public ceremony that speak to three senses: vision, audition, and somatosensation. It argues that these elements are so skilfully employed – in both socialist and contemporary ceremonies – that they evoke emotions across three generations, rendering the ritual a powerful tool for creating social solidarity.

After silence: public secrecy and the sensory poetics of rape remembrance in Post-War Bosnia
Sarah Quillinan (University of Melbourne)
The presentation explores the intimate ways in which a small village in Bosnia remembers and negotiates its history of war rape through the Taussigian lens of 'public secrecy'. The rape of women and girls during four years of conflict forms part of local history that is widely known, yet rarely acknowledged and repeatedly disavowed; a matter regulated by silence and the unspoken rule that such information should remain hidden from the public realm for its potential to unsettle moral and gendered orders. The revelation of personal experiences of rape, thus, represents a violation of certain deep-seated taboos and, for women survivors, the consequences are potentially devastating; disclosure may lead to exposure, and exposure, in turn, to social exclusion. The secret of women's rape survival has, instead, come to be narrated in other distinctive non-verbal ways, most especially through the body and somatic expressions of distress, which challenge local codes of silence and informal sanctions against public articulation. In exploring some of the many complex imbrications of secrecy in the village, the embodiment of trauma is regarded as an affecting presence, a language in its own right, and a rich source of social, cultural, and political knowledge. In this way, the presentation emphasises the need for an extension of existing explanatory frameworks so as to more thoroughly attend to embodiment and the senses as frames of narration and as a means of listening around and beyond words to reveal fuller and more complex meanings in the articulation of women's wartime experiences.

'Just like the diggers did': sensing sacrifice at Camp Gallipoli
Sally Raudon (University of Auckland)
Reanimating a symbol's meaning requires energy, which often comes from invoking well-known conflicts (Turner 1967: 38). To mark 2015's Anzac centenary, I joined approximately 5,000 people at a staged military camp at Sydney's Moore's Park for the inaugural Camp Gallipoli – paying A$120 to grab a swag, eat eggplant moussaka and watch Russell Crowe on the big screen, "just like the diggers did". Through rhetoric, ritual, and symbolic objects, people immersed themselves in narratives of hardship, heroism, fear, and great suffering that Camp Gallipoli markets as the "spirit of Anzac … in the DNA of every Aussie". Participants embody this spirit by pursuing ancestor worship, moral crafting, communitas, virtuous nostalgia, reverence, fun – and purchasing branded merchandise. Here, Anzac serves as a master symbol for Australian nationalism, in which state symbols are brought within hegemonic ideologies like egalitarianism. By creating corporeal experiences of related, though not equivalent, sacrifice, Camp Gallipoli imprints collective memory on individual bodies and links this to the ineffable and transcendent, so that participating becomes "a small thing, after what the diggers did for us". Then-Prime Minister Tony Abbott urged Australians to attend Anzac commemorations in a spirit of "defiance" to support "our country, our values and our armed forces". Camp Gallipoli's interplay between emotions, the senses, agency and state ritual also demonstrates that, a century after the first Anzac services, these have been almost completely reworked symbolically – with a marked banal militarism which aligns them more closely with state interests then ever before.

13:30-15:00

Markers of resistance: discarded cigarette stubs and packets as everyday sensory resistance
Jude Robinson (University of Liverpool)
While smokers believe that they are increasingly marginalised as many public spaces are 'claimed' by non-smokers (Bell et al 2010, Bell 2013) and smokers report that they feel expected to govern their smoking and act as considerate smokers in public places, there remain visible and tangible evidence of smokers' continued presence in public spaces. Discarded cigarette packets and stubs (also called buts or stumps) are still found in many cities where tobacco control policies have regulated indoor smoking. Their existence in places where bins and receptacles are located for people who smoke suggests an intention by smokers to leave a trace of their activity that goes beyond the merely careless or expedient jettisoning of 'litter'. These sensory markers of smoking often cluster to effectively signal the locations of 'safe sites' where other smokers can and do smoke: locations that may otherwise be largely invisible in the urban landscape and so remain undisturbed and unchallenged by non-smokers. More fragmented trails also exist in city streets and gutters, witnessing the ambulatory smokers' passing and effectively extending and amplifying the largely invisible act of smoking in the open air. By tracking the patterns and presence of discarded packets and stubs I position their presence as a form of everyday sensory resistance whereby smokers resist the rising cultural hegemony of non-smoking ideologies in urban spaces (Scott, 1985, 1993).

Intimate tonguing: taste the power
Simone Dennis (Australian National University)
Sensory anthropology has been criticised for its inability to examine power. These overlook how sensory analyses permit insights into power relations as they work in subtle ways – often beyond self-conscious-attention. The experience of eating might, for instance, be analysed in 'pre-swallowing' terms, as anthropologists have tended to do, where all foods come culturally prefigured. It might be analysed in post-swallowing terms, as nutritionists do, in which the effects of food on the body are traced in accordance with and as contributors to expert discourse on health. An analysis of tasting itself might centrally involve the tongue and the mouth in experiencing food replete with power; it is the mouth and tongue, and the experience of taste itself, that bears healthy food, Tasteful food, class food, super food, into the body, and thus it is centrally involved in the delivery of discourse on trans-fat, the evils of sugar, the dangers of salt, directly into bodies. As tasted thing and tasting mechanisms become indistinguishable, the consumer eats more than just the sugar-reduced treat, drawing discourse into the body – that's what it means to eat when the government comes to the table. Sensory experiences bear the understated, yet forceful forms of power exerted by 'big players' into everyday lives, and sensory experience forms the grounds for informing resistance to them. In this paper, I consider how the body is intimately governed, and the pitfalls of approaches to the senses that overlook the impact of intimacy and the resistance it brooks.

Speaking senses to power: ethnographies of smell, waste and local activism
Felix Ringel (Durham University)
Big harbour cities usually smell different than other cities: the sea adds its own odours of fish and seaweed, plus a salty taste, mixed up with the exhalation of the heavy ships and marine industries. In the German city of Bremerhaven, one of those major seaports, my informants noticed a different smell in the summer of 2014: the stench of waste unloaded and temporarily stored near the city's touristic hotspot of the fishery harbour. This waste came from other European countries and was to be burnt in the local refuse incineration plant. Whilst the public outrage in reaction to this malodour forced local authorities to react swiftly and remove the waste, other places related to the city's 1970s destructor station are not sensed so easily. This paper concentrates on the work of a local activist group fighting the extension of the landfill where the plant's toxic filter dusts are deposited. Particularly this carcinogenic dust threatens people's health. However, you can hardly smell it. The activists tried to force an end to the private public partnership between the city and one of the biggest international waste corporations, which runs the landfill and the plant. A group of former scientists, they speak sense to power by translating not just what you cannot see, but even what you cannot, or can only hardly, sense into knowledge that takes centre stage in local politics. Although my informants' attempts failed time and again, the imperceptible threat to their health continued to fuel their politico-sensory agency.

Tobacco-in-person? Members of the public, representatives of the parties and green-badged media under suspicion at the 7th conference of the parties to the framework convention on tobacco control
Andrew Russell (Durham University)
Drawing on theoretical perspectives straddling material culture studies, sensory anthropology and political discourse, this paper considers the aspiration of the WHO's Framework Convention on Tobacco Control (FCTC) to protect public health policies from the vested interests of the tobacco industry. This concern is played out in the work of the biennial Conference of the Parties (COP), the governing body of the FCTC, where every effort is made to establish the venue as a tobacco-free ritual space, in terms both of the substance itself and of people who are connected to the tobacco industry. Based on participant-observation at the last four COPs but particularly COP7 held in Greater Noida, India, in November 2016, this paper charts the growing sense of unease amongst tobacco control activists that tobacco was present, if hidden, amongst various categories of person attending the event. Two issues became particularly contentious at COP7. One was the status of 'Members of the Public' (many of whom represent tobacco industry interests) and their access to the conference. The second was the proposal to screen Representatives of Parties in order to identify those with links to the industry, with the expressed goal of 'maximizing transparency'. While creating a smokefree space may be relatively easy, a space free of corporate tobacco interests is not. We consider various ways in which the influence of corporate tobacco interfaces with those of state representatives, such that seeking a tobacco-free space is strongly challenged by concerns about sovereignty and the relationship of national to international laws.

15:30-17:00

Crafting the ballet body: a touching analysis
Lauren Norton (Australian National University)
Anthropologists have often 'read' professional ballet bodies for what they can tell us about gender, society or culture, but have paid little attention to how ballet bodies are created. However, moving away from these predominantly visual analyses and taking a more Foucauldian approach allows us to closely attend to the experiences of ballet bodies becoming within institutions and how they relate to those processes. Doing so in and through the prism of touch – the primary mode in which ballet is experienced by its practitioners – allows us to move towards an understanding of the experiences of bodies engaging in and being shaped by institutional relations. Drawing on almost 12 months' fieldwork at one of the world's leading professional ballet schools, this paper builds on Manning's (2006) work on the political and powerful nature of touch. To do this, a broadened definition of touch is required, becoming something within, between and external to bodies. Exploring the subtleties of institutional-body relations within that of a professional ballet school, whose pursuit is the crafting of ballet bodies-in-movement achieved primarily through the relational deployment of bodies and their parts through variations of touch, a broadened definition of touch offers rich insight into how bodies experience institutional power and how they participate in its relations.

Beyond the pathological consumer: enskilled vision, body ideals and looking good in a London School
Sarah Winkler-Reid (Newcastle University)
In conventional research on bodily dissatisfaction and negative body image among teenage girls, a mind-orientated, representionalist understanding of subjective formation prevails. Bodily experience is viewed as fundamentally structured by the internalization of external images. Girls consume media images of thin models and celebrities and their subjectivity is negatively formed by this unhealthy diet of images. Vision is taken for granted as both objective and objectifying. In contrast, starting from ethnography of girls' everyday lives, I focus on the enskilment of vision (Grasseni 2004) through which girls learn to see their own and others bodies in particular ways. As I illustrate, this is in relation to global body and beauty ideals and their attendant politics of value, but also local hierarchies of status. 'Looking good' and 'good looking' can be seen as two aspects of the same processes of peer evaluation that pervade school life. From this perspective, girls are not reduced to pathological consumers, but are encountered as active and skilled participants engaged in the intense sociality of daily school life.

P11 Making theocracies and secularisms: comparisons and contrasts

Convenors: Christopher Houston (Macquarie University); Jaap Timmer (Macquarie University)
Ligertwood 228: **Tue 12th Dec, 09:00-10:30, 13:30-15:00**

Around the world, theocratic hopes are alive and thriving. This panel invites papers about how we might understand projects of theocratization or secularization in Muslim, Hindu, Buddhist and Christian contexts.

09:00-10:30

Theocracy and anthropocracy: a Turkish case study
Christopher Houston (Macquarie University)
There has never been a theocratic society or theocratic rule, if we take the meaning of the term literally. The rule of God in practice has always been devolved to humans. Accordingly there are two core features of any really existing theocracy – first its open acknowledgment that political rule, order, legality or legitimacy is derived from God; and secondly its social processes whereby humans through political institutions mediate God's rule, law, guidance or lore. By contrast, there is another type of politics, one that also politically articulates God and humans, but which is radically different in intent to theocracy and in its defining political rationality. The opposite of theocracy is not secularity. Its opposite is anthropocracy, literally the rule of humans. Really existing anthropocratic regimes or episodes also comprise two core components. The first is an open acknowledgment that political rule, order, legality or legitimacy is humanly instituted. The second is the functioning of constant (or intermittent) institutions and social processes whereby God or the divine is instrumentalized and mobilized to shore-up or legitimize [some] humans' rule over others. This paper presents a case study of a political regime that might constitute an almost ideal-type of anthropocracy, the Kemalism of the Turkish Republic.

Christian theocracies and Islamic secularities in Indonesian Papua
Jaap Timmer (Macquarie University)
Among traditional Muslim Papuan communities along the western shores of the region, sizeable migrant communities throughout West Papua bring a distinct religious dynamic. Divisive perspectives on identity and belonging between Papuan and migrant communities tend to receive widespread attention only when they turn violent. The situation then gets portrayed in terms of a peaceful, innocent and victimised Christian Papuan minority versus a dominant and violent Islamic Indonesia supporters. Such inferences overlook the nature of the complex dynamics and historical background of Islam in Papua. In this paper I discuss the institutionalistic/legalistic use of religion as being more prominent among Christian Papuans than it is among Muslims. While many Christians are keen to identify Papua as a holy land and themselves as a Lost Tribe, Muslims appear more interested in developing religious infrastructure and producing historiographies that might establish them more clearly in between 'Indonesia' and (Christian) 'Papua'. Interestingly, the dynamics around religion and nation that I discuss all distance Papua from Melanesia as the issues are largely discussed in Indonesian nationhood terms.

'God's chosen people': Christianity, politics and identity formation in the Indo-Burma borderlands
Iliyana Angelova (University of Oxford)
The paper explains how Baptist Christian understandings of engaging with the world, together with widely shared perceptions across Nagaland that the Naga are the chosen people of God whose mission it is to spread Christianity across Asia, translate into political projects which attempt to introduce theocracy in Nagaland and, consequently, across Asia. These projects are underpinned by the tacit understanding that the world should be ideologically guided by God's law as set out in the Bible, governed by God-fearing politicians and inhabited by God-fearing and obedient Christians. While state and church, religion and politics, are officially separated in Nagaland, as in the rest of India, Naga people have limited opportunities to practise this secularism because of the explicitly religious environment in which they live. The Baptist Church in Nagaland has assumed responsibility for enforcing God's will on earth, and its moral authority pervades all aspects of private and public life. The paper suggests that the theocratic projects that the Church attempts to advance by interfering actively in Naga politics can be best understood against the backdrop of local political history and the specific configurations of Baptist theology and practice in Nagaland.

Dakwah systematisation: the viability of Islamic education in the post-colonial present
Julian Millie (Monash University); Dede Syarif (State Islamic University of Bandung, Indonesia); Asep S. Muhtadi (State Islamic University)
Islamic education has presented special challenges to post-colonial governments in majority-Muslim countries. The priority for governments in countries such as Indonesia and Egypt has been to make progress in education in the secular sciences. Populations identify these fields as offering career opportunities. As a result, discourse around the place of Islamic education in state education in the post-colonial period has revealed a sometimes unproductive 'traditional versus contemporary' dichotomy. Interestingly, academic analysis of Islamic education in post-colonial states has entrenched this dichotomy. It has done this through the widespread uptake of two analytical characterisations: functionalisation and objectification (aka: systematisation). Through their de-authenticating effects, these characterisations contribute to the conception, supported by traditional Islamic elites in countries such as Indonesia, that Islam education is difficult to integrate into contemporary educational infrastructure. This paper is a case study of the academic outputs of Indonesia's Dakwah faculties, as well as the characteristic concept of dakwah on which they were founded. The findings suggest that state-supported Islamic education will succeed when it satisfies the same output measurements as are applied to secular sciences: performance management, quality accreditation etc. Moving beyond the de-authenticating characterisations of functionalisation and systematisation, these evaluative mechanisms point to the viability of Islamic education in the post-colonial present.

13:30-15:00

5Rythms in Sydney: bricolage and wellbeing
Liz Norsa (Macquarie University)
5Rhythms emerged from the social and cultural shifts in the United States during the 1960s and 1970s. From an etic perspective, it is a bricolage of Eastern and Western psychological and religious traditions. From the dancer's perspective these origins are implicit, the dancers practice with the intent to be embodied, to feel, express and to meditate. The practice is cathartic and has therapeutic value. Ecstatic and affective it helps to loosen gestures and comportment set by everyday life, illness and trauma. Overtime the embodied process encourages dancers to re-organise and confirm relations to their body, the world and others. This paper will explore how the 5Rhythms practice is constructed in a seemingly 'secular' but historically Christian context of Sydney. Further, this paper will show that the dancers' bricolage of ritual and symbols are also patterned by wider logics of consumerism and 'alternative' culture.

Turkish state cultural programmes and Islamic arts education in Istanbul
Banu Senay (Macquarie University)
The teaching and learning of Islamic art practices have experienced a major revival in Turkey over the last decade, related in some way to a more general application of Islamic cultural politics by the ruling Justice and Development Party (AK Party). Having survived a hostile regime in the pristine period of 'High Kemalism' (1923-50), today art traditions such as Islamic calligraphy, water marbling (ebru) and 'Sufi music' are in high demand in Turkey's major cities. A range of factors contributes to this revival, including for many participants a search for the 'spiritual.' In this paper I discuss both the active role of the Turkish State and government in reinvigorating this cultural/artistic field (through its incorporation of these visual and sonic practices into its tourism industry and nationalist ideology), and related discourses originating from myriad other sources that connect those art practices to spirituality. The investigation of these processes reveals how the public lives of these art practices are configured by a complex intertwining of socio-cultural, economic and political processes that shape their meaning.

Offerings to gods: Siberian summer festival and cultural revitalization in the Sakha republic (Yakutia)
Tatiana Argounova-Low (University of Aberdeen)
Yhyakh is a traditional summer festival celebrated by native people in the region of Sakha (Yakutia), Siberia. This festival has gone tremendous transformations from a pagan ritual of giving offerings to deities, to an ideological celebration under the watchful eye of the Communist regime, to a large spectacular show of wealth and proud ethnic identity. In the centre of this paper is a unique model depicting the festival. Carved out of mammoth tusk circa 1867 by a Sakha craftsman, the model, belonging to the British Museum collection, depicts in miniature various activities that are central to the celebration of yhyakh. These activities include making ritual offerings to the spirits, athletics contests, and making kymys (a drink of fermented mare's milk), all significant elements of the festivities. In 2015 Sakha people were able to see the model displayed in Yakutsk where it was on a loan at a temporary exhibition at the local National Museum of Arts. The paper reflects on how Sakha people view historic artefacts and the role such artefacts play in revitalizing Sakha artistic and cultural traditions. The paper also highlights how the model's display prompted recollections about transformations yhyakh has undergone within living memory. In so doing the paper reveals the power and potential of historic artefacts to narrate a story.

Policy or prophecy? Countering Violent Extremism (CVE) in the end of days
Malcolm Haddon (Multicultural NSW)
The declaration of the imagined theocracy of the Islamic State in 2014 – as a prophesied sign of the end of days – would provide a powerful motivation for Australians sympathetic to the ISIS cause to pack up and join the conflicts in Syria and Iraq, according to many national security commentators at the time. The subsequent diminution of ISIS and its theocratic hopes has now focussed the concern on young, frustrated but highly motivated ISIS-inspired extremists for whom Australia's imagined secularism is a direct affront to the will of God. The making and unmaking of these theocracies and secularisms make for some pretty perplexing problems for policymakers in the constantly shifting field of Countering Violent Extremism (CVE). CVE practitioners generally accept that violent extremism is a social problem, long before it is a national security problem, but dealing with theocratic hopes and 'end of days' eschatologies is not something that social policy agencies, youth workers and case managers, corrective services staff or police typically have to contend with. Enter the anthropologist of religion.

P12 The shifting state and marginalised groups in Southeast Asia

Convenors: Riwanto Tirtosudarmo (Indonesian Institute of Science); Gregory Acciaioli (University of Western Australia)
Napier 210: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

With nationalist ideals of cultural citizenship in flux across the region, this panel focuses on the dialectical relationships between the state and marginal groups in Southeast Asian nation-states, across different political regimes, before and after independence.

09:00-10:30

Seeking the state: appropriating bureaucratic symbolism and wealth in the margins of Southeast Asia
Nicholas Herriman (La Trobe University)
Anthropological research on Southeast Asian states has contributed to understanding how local communities engage with states in their everyday lives. Two approaches drawing out the complexities of state-society entanglement stand out. First is Foucault's idea that states possess the art-of-government. Through techniques such as mapping, census data, biometrics and so on, states are believed to achieve new levels of control over people, who are thus rendered as individual citizens. Second is Scott's idea that societies possess the art-of-not-being-governed. People, particularly in peripheral areas, seek to escape state control, for instance by sheltering in the hills and forests of Asia. In this paper, we seek to identify and expand upon a literature which we see as emerging from the space opened between Foucault and Scott's work, to demonstrate the many creative and diverse ways that peripheral societies seek out states. In doing this we present a synthesis of diverse forms of entanglement to provide new insights into understanding relations between societies and states.

Post-neoliberal social assistance and the outcast poor in Indonesia
Robbie Peters (University of Sydney)
This study offers the first anthropological account of Indonesia's new Hopeful Families conditional cash transfer program, arguably the biggest program of its kind in the world, and an example of what anthropologists now consider a model of development that is the opposite of neoliberalism. Through those I term its user, non-user and provider poor people, I highlight how cash transfers create a hierarchy of economic citizenship among the poor due to what Georg Simmel considered the state's control of poverty through its objectively visible and quantifiable aspects. I focus on those who are anterior to the visible: those who in this study make up half of all poor people in the large Indonesian city of Surabaya, and who are now surplus to the needs of its economy and struggling to reclaim their old right to its streets and neighbourhoods.

Participatory governance and poverty reduction in Indonesia: the preliminary findings from the village law implementation
Muhammad Syukri (University of Western Australia)
This paper discusses the impact of the village law implementation on improving the condition of the poor and marginalized people in Indonesia. The very idea of participatory governance and development is, among others, to improve the sensitivity of development initiatives to the voices and needs of the people in general, and the marginalized one in particular. By embracing them into the development system, theoretically, their voices will be heard, and their needs will be fulfilled. Is that really the case in the ground? Evidence from a longitudinal study on the implementation of village law shows that the policy does not specifically target the poverty. Consequently, the impact is not significant as well. The problem with the village law is not only at the implementation level it lacks refinement, the design itself has some limitations in reaching the marginalized people. Both of policy design and its impact, will be the main discussion in this paper. The research on which this paper is based has mainly been conducted in Indonesia, focussing on the implementation of the newly issued law on village governance and development. The study is longitudinal, initiated in the mid of 2015 and expected to finish at the mid of 2019. It is mostly qualitative with a limited number of descriptive statistics.

~~**Contradictions and consequences on status stipulation of Desa Adat and Desa Wisata in the case of Tengger indigenous people, Indonesia**~~
~~*I Wayan Suyadnya (Universitas Brawijaya)*~~
~~The announcement of two types of Ngadas village status through local rules in January 2017 touched the old debates in the relationship between state and indigenous people. Based on ethnographic fieldwork among the Tengger community at Desa Ngadas and their interactions with the tourism sector, especially after status stipulation of Desa Adat and Desa Wisata (tourism village) by local government, it questions assumptions that the community will be protected by external force and the economic benefits will "trickle down" to people. As the consequence, the determination of Perda Desa Adat should include three aspects: the recognition of the existence of the Tengger community, the subsidiarity of customary authority and the support of the sustainable development of the Desa Adat area. Perda Desa Wisata should encourage economic empowerment of indigenous people in Ngadas village. In fact, it exposes two key contradictions in that status village stipulation system. The first is the recognition of customary law and the local people's access to land resources. It has long been known that people of Tengger have been excluded from controlling over the customary land and resources after the entry of government management rights to Bromo National Park. If this regulation is implemented, is there any guarantee that the state will restore the customary rights that have been so far deprived? The second contradiction, the authenticity is offered through tourist villages programs only puts the Tenggerese as an "indigenous brand" that attract tourists, but hard to get economic benefits to local people~~.

11:00-12:30

Marginalization by law: Adat and traditional communities and their laws in Indonesia
Tine Suartina (University of Western Australia)
In plural societies, an uneven situation is possible to occur when a diverse social and political society are unequally treated. Examples show how customary communities and their laws often placed in an unfavorable position toward the state or more dominant power. Such 'marginalization' unavoidably result huge detriments for the communities and this becomes a continuously social injustice. Unfortunately, even certain formal laws are implemented by neglecting the fair principles of basic human rights or citizenship. Taking cases of marginalization adat and traditional communities and their law in Indonesia, this paper will focus to elaborate 'marginalization by law' through socio-legal perspective. First part will expose empirical cases using a framework from Irianto's explanation on the disadvantage impacts of adat (and traditional) communities' marginalization: legal identity, civil rights, and living space. Here, besides updated examples, the discussion will also talk on how Indonesia's law has contributed to the communities' situation. In the second part, the focus will be directed to discuss on how new developments in legal aspects, such as local government regulations, village law or other related policies will contribute to promoting better treatments for communities. However, objectively, important questions can still be raised here, including whether those new developments will be a proper panacea and able to provide a strong legal certainty in the future or are these just sufficient within this recent period and in partial aspects?

The shifting state and LGBT exclusion: the case of Indonesia
Sharyn Davies (Auckland University of Technology)
If successful societies are those that embrace diversity, promote inclusion and uphold equality what then can we say of Indonesia with its current wave of anti-LGBT violence? If were are to find a single event that has incited this violence we might settle upon a Minister's affront at LGBT becoming visible in solidarity. Having been advised of a university-based LGBT support group, Indonesia's Research, Technology and Higher Education Minister Muhammad Nasir publicly stated in January 2016 that universities must uphold standards of 'values and morals' and therefore should not support organisations that promote LGBT activities. Nasir's supposed evidence of this support was the existence of the Support Group and Resource Center on Sexuality Studies (SGRC) based at the University of Indonesia – it missed Nasir's attention that SGRC was not an LGBT organisation and that the LGBT Peer Support group under its auspice was not trying to convert people but provide information to students on such things as sexual health. The ensuing backlash saw unprecedented media attention given to LGBT and a wave of pro- and anti- LGBT demonstrations across the country that have continued to grow. This paper explores what is behind the intensity of the unrest and analyses the current situation for LGBT in Indonesia with a view of relating this to notions of citizenship.

Kadazan and the state: reimagining the Sabahan ethnic landscape
Trixie Tangit (Australian National University)
In this paper, I address the shifting categories of identity and ethnic belonging in the Sabahan landscape using the Kadazan as a case study. The Kadazans of Sabah, Malaysian, are atypical to Muslim Natives (Bumiputera) given their indigenous, Christian and inter-ethnic identities. Feeling vastly superior in their cultural hybridity, the Kadazans are used to navigating the terrains of their ambiguous identities to actively (re)construct and project them anew. They seek to inform the State therefore in how to reimagine the ethnic landscape outside of the perceived rigidity and bias in the Malay-Muslim frame. However, the expert position of the Kadazan only serves to highlight their own beleaguered position of fighting the State from the margins. Politically weakened and struggling to share resources with other locals and migrants, Kadazans was once at the centre of Sabahan society. By championing ethnic recognition for hybrid identities and rejecting Malay homogeneity, Kadazans refresh their image and gain support to create a corridor of power from which they can influence the current identity discourse in Sabah. In all these, the 'Sabahan' identity appears from the background to become the logical solution in which all can utilise to obtain equilibrium within their identity complexes. This paper is based on the author's thesis called 'The Kadazan paradox', where she explores why the Kadazans no longer truly belong as 'Kadazan'. Her thesis considers the relationship between ethnohistory, local identities and Native categories and focus on how 'place' and 'identities' (Tapp 2010) reify a certain sense of belonging.

Hope and the Christian Fetish: The political meaning of whiteness in Malaysia
Callan Schultz (Australian National University)
In this presentation, I discuss how Christian Dusun, an ethnic group in northern Borneo, maintain hope in the face of widespread distrust toward the pro-Islamic policies of local Malay party rule and national political corruption and scandal. Because non-Islamic government in Malaysia is historically linked to British colonialism, many Christian Dusun I encountered during fieldwork would romantically conjure representations of "Orang Putih" (white person) as a productive locus of knowledge and power. This picture is partly formed by the perception of the "Orang Putih" as an essentially Christian figure, who fought the odds to bring people the word of God back "before there was any religion in Borneo." Drawing on my 18 months of research in the state of Sabah, I suggest that focus on the interpretation of whiteness as a particular expression of "Christian modernity" in the representational economy of postcolonial Malaysia offers an approach to understanding hope, what Miyazaki (2004:4) identifies as "a method that unites different forms of knowing." Following Bashkow (2006) and Keane (2007), I argue that while contemporary interactions with white people are ultimately morally ambivalent, the semiotic construction of "Orang Putih" indexes political possibility for Christian Dusun groups.

13:30-15:00

Marginality in state-centric lifeworlds: cases from the Bornean borderlands
Nathan Bond (University of Melbourne)
A substantial anthropological literature treats margins as dynamic and unstable sites in which the imaginary of the modern state is manipulated and evaded. Another body of literature has explored the proliferation of state-centricity by treating the state as the 'great enframer' of contemporary lifeworlds. Bringing the latter approach to bear on the former, I argue that contemporary idioms of marginality increasingly converge around the imaginary of the modern state. Where studies of Southeast Asia have historically documented a variety of marginalities, most famously in upland-lowland relations, these seem to be shifting toward a common form grounded in a territorialised state imaginary. Drawing on fieldwork among the Tidung and adjacent peoples of the north-eastern Bornean borderlands, I explore how marginality is conceptualised in a borderland idiom through precisely the same discourse that is relayed by central government officials and embedded in policies of 'developing from the margins.' Far from manipulating or evading 'the state,' these peoples demonstrate a deep affinity with it through a performance of marginality which corresponds to a hegemonic state imaginary. This state-centric conceptualisation of marginality informs similarly state-centric political projects, such as demanding the expansion of Indonesian bureaucracy in the form of regional autonomy. Finally, I examine the state-centricity even of more radical contemporary discourses of marginality. Specifically, I consider a millenarian Tidung historiography, according to which their history has been stolen and hidden by several states, the return of which would result in the establishment of a just Bornean state.

Marginality in a transnational maritime space: exclusion, irregularity, and invisibility of Bajau Laut in archipelagic Southeast Asia
Gregory Acciaioli (University of Western Australia)
This paper explores impacts of national and regional policies upon the Bajau Laut, a marginal group occupying the maritime border region shared by Malaysia, the Philippines, and Indonesia. It considers how their position at the marine interstices of these nation-states has led to shifting state perspectives upon where they are supposed to belong, sometimes resulting in their statelessness. How the Bajau Laut have come to be situated as marginal and irregular is examined historically with regard to such processes as nomadic adaptations to the political and economic demands of precolonial states, ethnogenesis, colonial sedentarisation, accommodation to postcolonial state visions for economic development and commercial interaction in regional and global commodity chains. Notions of indigeneity, cultural citizenship (Rosaldo 2003) and paranoid nationalism (Hage 2003) are used to conceptualise how the marginal status of the Bajau Laut is reproduced and exacerbated across these nation-states, as contemporary nationalism, border securitisation and transnational conservation initiatives have rendered the Bajau Laut both prominent as a target of governmental action and invisible in terms of provision of social services and implementation of conservation initiatives. Some comparisons are drawn with the positions of other mobile marine populations in the Southeast Asian region, including the Moken and Orang Laut.

Race, privilege and Chinese-ness in multiracial Singapore
Selvaraj Velayutham (Macquarie University)
Ethnic Chinese constitute a majority of the population and are well represented at all levels of Singaporean society, politically and economically. Nonetheless, the ideologies of meritocracy and racial harmony have long been held up by the Singapore state as constitutive principles that bind its multi-ethnic population. Singaporean citizens are told that regardless of their race, language or religion they can succeed in life based on their ability and talent. This non-discriminatory approach guarantees social mobility and equal opportunity for all. Similarly, race relations in Singapore have been filtered through the lens of tolerance, living harmoniously and celebration of diversity rather than any deep engagement with cultural difference. Racial tensions and experiences of racism are often unacknowledged. In practice, meritocracy and racial harmony disavows recognition of discrimination and disadvantage faced by ethnic minorities. This paper investigates the notion of Chineseness as a site of privilege that provides the norms and categories against which other cultures are 'measured'; and the 'unearned advantage' the Chinese have over ethnic minorities like the Malays, Indians and Eurasians in Singapore.

At the margins: Muslim belonging and identity in contemporary Myanmar
Justine Chambers (Australian National University)
Based on sixteen months of fieldwork in south-eastern Karen state, this paper examines the politics of identity, marginality and belonging for Muslim people in contemporary Myanmar. Much of the scholarship examining anti-Muslim sentiment in Myanmar has been couched through the lens of Burmese Buddhist nationalism and state-organised violence (Crouch 2016). However, little attention has been paid to how questions of exclusion and marginality are understood and experienced at the more everyday and mundane level. Using two case studies, I look at processes of acculturation for young Muslim people as they 'come of age' and how this relates to issues of socialisation and categorisation, age and gender norms, ethnicity and identity in what is an era of rapid socio-economic and political change. In particular, I examine the way anti-Muslim sentiment has altered people's understandings of themselves and their identity, tempered by a view of the self as 'other'. In doing so, this paper points to the multiple ways the state uses 'cultural citizenship' (Rosaldo 2003) to further marginalise and foster fear and resentment against Muslim communities in Myanmar.

P13 Ethnographic impasses: crises, dead ends, breakthroughs, and ensuing lessons
Convenors: Jehonathan Ben (Deakin University); Michelle O'Toole (La Trobe University)
Discussant: Lorena Gibson (Victoria University of Wellington)
Ligertwood 216 Sarawak Room: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

How do ethnographers work through and write about conflicts and crises they encounter during fieldwork? What lessons can ethnographic impasses, including those that arise from working within the state, teach us about the limits and opportunities of positionality, reflexivity, and transparency?

09:00-10:30

Reflections on shame and ethnographic 'failure'
Michelle Hannah
Drawing upon my fieldwork at Keumgangsa, a Buddhist nunnery in South Korea, this paper explores how ethnographers might fruitfully understand 'rapport failure', 'rapport rupture' and emotions in the field. I focus on how I gained, and then later lost, rapport with significant sections of the community. This resulted in censure, an acute and very public loss of face, my withdrawal from Keumgangsa, and a pervasive sense of shame. I employ these field experiences to examine and unpack long-standing understandings of field 'rapport' and 'cultural intimacy', along with their association with 'successful' ethnography. I argue that rather than amounting to ethnographic 'failure', difficult ,and even emotionally tumultuous, field relations can often produce invaluable data and crucial insights. I discuss how, upon examination of my experiences and data, I discovered that I had (perhaps paradoxically) gained cultural intimacy and powerful insights through the experience of shame and 'failure', and that these emotions were a crucial tool in data collection and understanding the monastic culture of the nunnery. I argue that my 'rapport rupture', loss of face and shame were equally vital to my analysis as were my 'successful' field relationships. Indeed, I do not believe I would have gained key insights without these experiences, which enabled me to move beyond polite social relations, which at Keumgangsa, often worked to conceal nuns' private lives.

When my fieldsite closed down: going beyond ethnographic dead ends
Jehonathan Ben (Deakin University)
In this paper I discuss several dead ends I encountered throughout ethnographic fieldwork for my doctoral research with Eritrean migrants in Melbourne. I review conceptual and methodological limitations to my work that these ends reflect, and the transformations and opportunities for learning that followed. I first consider the 'end' of a fieldsite – the closure of an Eritrean café that served as a central meeting place for migrants and a key site for the research. While the café's closure initially felt like a tremendous loss – both research-wise and personally – it also provoked new conversations, questions, and promising directions for further inquiry. More than that, it triggered questions on the temporal and spatial boundaries of ethnography in my work and about opportunities for research relationships to outgrow designated research spaces. I then discuss how linguistic challenges I faced pushed me to rethink my approach to participant observation, and to heavily rely on regular, ongoing conversations with participants in English. I think through the implications of these methodological shifts for the research and for relationships with key participants. Finally, I reflect more broadly on foundational lessons that seemingly terminal setbacks to fieldwork may teach ethnographers, and on hopes they may hold for future work.

Social media ethnography dilemmas: justifying a narrative approach
Karen Connelly (University of Technology, Sydney)
The exponential growth of social media use means that it is now recognised not as a separate domain but as an integral part of many people's lives. Social media research therefore provides the potential for insight into many areas of social life in a similar way to social research more generally. However, the many and varied ways that social media can be utilized may create dilemmas for researchers who are ethnographically inclined. Social media users can be anonymous, public or private and platforms may involve a few users to hundreds of thousands of users. While ethnographic techniques have been adapted to social media the practical reality of doing participant observation in a social media environment may make it extremely difficult to find a technique that works. Problems may arise relating to the difficulty of getting consent in such an environment or the primarily textual nature of the data. This paper will explore these problems and one solution through the author's own experience of conducting research into Australian racism and community resilience on Facebook and Twitter. The author will describe how a narrative approach provides an alternative to participant observation, while still affording an in depth ethnographic type of analysis. This is a novel approach that offers an additional solution to ethnographic practice on social media.

11:00-12:30

Learning from the uncontrollable: ethnographic altercations, positionality, and the attempt to do no harm while researching the sex industry in Northern Thailand
Cassie DeFillipo (University of Melbourne)
This presentation will discuss the conflicts, primarily surrounding positionality, experienced by one foreign female anthropologist in Northern Thailand during a year-long research project studying men who purchase sex work. During the course of data collection, which included hundreds of participant observations at locations where Thai heterosexual men purchase sex, my positionality as a foreign female researcher both strengthened and complicated relationships with male and female informants in many ways. This presentation will discuss conducting participant observations as an outsider visiting the world of massage parlours and karaoke bars, and it will question how to do no harm in communities where some sex workers don't want researchers telling their stories. Through discussing a series of events with one organized group of female sex workers who were hesitant to speak to researchers, I will discuss how "ethnographic dead ends" also serve as tools to understand legal, political, and cultural processes in new ways. This research also highlights that ethnography involves attempting to do no harm to a wide range of individuals who experience life differently, all of whom must be considered when

planning and conducting ethnographic research.

Illusions and disillusions: dilemmas of anthropological fieldwork
Sita Venkateswar (Massey University, Palmerston North); Hina Tabassum Cheema (Massey University)
Prior to embarking on fieldwork, over the course of a year I developed and refined my research methodology, attentive to situations where participants might feel uneasy, emotionally disturbed or otherwise uncomfortable. I went through a full human ethics review process to ensure I was alert to every potential situation arising in the field. Over the same period I made time to establish rapport with potential research participants. As a part of my pre-fieldwork preparations, I attended three annual conferences of the Islamic Women National Council (IWCNZ) along with many other events such as mosque visits, Friday prayers, and Eid festivals. I became acquainted with many Muslim women from Auckland. All of them eagerly exchanged their contact details with me and offered themselves as interviewees or directed me to other relevant women for interviews. However, when I finally started my fieldwork nothing occurred as planned. Most of the women either did not respond to my calls or answer my emails and texts or just apologised and refused to participate. A few women said that my research looked very "intrusive" and it was hard for them to free up time to be involved. Other women agreed to interview for just the one sitting. At that juncture my hopes shattered as I questioned my anthropological training, berating myself for being an inadequate researcher. I overestimated my access on the basis of shared religion which was insufficient to confer an insider position. Moreover, complying with institutional ethical procedures from A-Z created a false sense of security not borne out during the research.

'At home' with ethnography: coming to terms with discomfort and positionality in a familiar research space
Esther Anderson (University of Southern Queensland)
Conducting ethnographic fieldwork 'at home' is often assumed to provide automatic insider status or to be a threat to objectivity. At its most extreme, home-town ethnography is undermined by the colonial foundations of anthropology that still permeate contemporary understandings of value and legitimacy in academic research. I spent my formative years in a regional Queensland town, dissatisfied by the consequences of rurality on an active teenage life. After migrating outwards I was left with an ambivalent understanding of what home meant. I found my own ideas reflected in Madden's (1999, p. 261) working model of home as a "problematic, yet attractive domain". In 2016, I returned to the area as an anthropologist, to explore the experiences of working holidaymakers employed in seasonal agricultural labour. Pre-existing connections made for a smooth transition into the field; family and friends provided accommodation when required, and seeking out research participants began by catching up with old neighbours. Adjusting to dual roles of researcher and returning resident unveiled feelings of discomfort and a heightened, uncertain sense of self that was at odds with assumptions of familiarity and belonging associated with localness. Conducting ethnography at home became an exercise in understanding shifting positionality. By sharing some internal conflicts and crises, this paper reflects on the process of conducting research in a familiar space and considers the broader methodological implications for doing ethnography at home.

13:30-15:00

What do we do when our participants aren't interested in decolonisation? Methodological limits and workarounds during ethnographic fieldwork in Aotearoa New Zealand
Michelle O'Toole (La Trobe University)
The decolonisation of anthropology aims to disrupt and reorient knowledge and power systems within the academy. In this paper, I query elements of the academic decolonising endeavour after encountering some limits to applying an indigenous research methodology during my doctoral fieldwork. The fieldwork was conducted throughout 2017 in Whakatāne, a small town in the North Island of Aotearoa New Zealand, where I primarily worked with non-indigenous adult students of the Māori language. In exploring the question, 'Would it be appropriate to employ an indigenous research methodology in this project?,' for nearly a year I consulted widely with participants, locals, lay activists, and academics in different disciplines at a number of institutions. My intention in wanting to engage with kaupapa Māori research methodology, which is centred on Māori values and promotes the Māori voice within the research design, was to show respect and support for te ao Māori, and in so doing, make this study a contribution to the decolonisation of anthropology in Aotearoa. However, because of the mixed responses I received and a lack of participant engagement with this part of the work, it became apparent to me that it would be more culturally sensitive to abandon this aim and instead employ another methodology. I argue that when working to decolonise the discipline, anthropologists need to be sensitive to the realities of participants' lives and mindful of striking a balance between these and the researcher's own intellectual and political goals.

Researching a non-intervention: sustainable development, inscriptions of (de)politicisation and postcolonial states
Peter Sutoris (University of Cambridge)
This paper reflects on the methodological implications of a multi-sited ethnography undertaken in 2016-17 in India and South Africa, which endeavoured to scrutinise the process of scaling up a particular international development intervention (a secondary school program focused on Education for Sustainable Development) from one country to the other. Faced with the realisation that the object of research existed in policy documents, NGO boardrooms and websites, but did not directly manifest in on-the-ground outcomes, the research turned from an examination of an intervention into an investigation into its absence. The resulting shift in research questions prompted a re-definition of what constitutes an 'intervention' and ultimately led to a new conceptualisation of the concept of scale, and the role of postcolonial states in mediating interventions administered by non-state actors. The iterative process of posing an assumption (existence of the intervention), the assumption being rejected (the postcolonial states' interference with the possibility of the intervention being implemented) and the emergence of a new research question (what political goals was the intervention meant to serve and the ways in which this might have contradicted the state's agendas) points to the strengths of the ethnographic method in its ability to constantly re-invent itself. This paper examines the implications of this constant re-invention to the comparative study of development and education in postcolonial settings.

P14 **Hydroscapes and hydrosocial states: culture and the political ecology of water governance**
Convenors: Vibha Arora (Indian Institute of Technology Delhi); Georgina Drew (University of Adelaide)
Ligertwood 111: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, ~~13:30-15:00~~**

This panel examines hydro-socially informed demands for policy makers to craft water governance with cultural sensitivity and socio-economic responsibility. The aim is to infuse the political ecology of water with ethnographies of the state attentive to the role of culture, affect and cosmopolitics.

09:00-10:30

The revival of Tālāb: Mughal oases, urban catchments, and water dystopia in New Delhi
Georgina Drew (University of Adelaide)
South Delhi was once a landscape renowned for numerous watery oases mandated by a succession of precolonial rulers. These water catchment structures ranged from wide artificial reservoirs known as tālāb to intricately ornate and aesthetically pleasing step-wells, called baoli. Such oases served as sources of nourishment and as centers of recreation and leisure. They aggregated to create a hydrosocial oasis in what was otherwise an arid region. In this paper, I explore the legacy of these water structures as well as the efforts to uphold them as models for a new (or renewed) type of sustainable urban infrastructure in contemporary New Delhi. The methodology for the discussion draws from site visits, expert interviews, and the analysis of water policy documents composed by governmental and non-governmental organizations. In looking to these sources of information, I explore how frugal and communally maintained precolonial water management practices are juxtaposed with wasteful and centrally managed post-colonial water management infrastructures. This discussion includes the idealization of past practices, which contrast with outcries over an emerging urban water dystopia. At issue, I argue, is not merely the material challenge of infrastructural revival; instead, what emerges is the challenge of transforming ideologies around contemporary water management and use. The ongoing legacy of post-enlightenment modernity looms large in the analysis, as do questions of pre- and postcolonial resource ethics. But at the heart of the conversations in circulation is a desire to return to prominence the watery oases that could help usher in a renewed hydrosocial balance.

Negotiating states of water: producing illegibility, bureaucratic arbitrariness, and distributive injustices in Delhi
Yaffa Truelove (University of Colorado)
State quantifications of Delhi's water supply proclaim some of the highest levels of water access in urban South Asia. However, accompanying such representations are a number of discrepancies and ambiguities, suggesting an appearance of legibility is produced in the absence of data and key calculations. Recent studies of the everyday state demonstrate that the co-production of legibility and illegibility may be more norm than exception, thus requiring a re-thinking of some of the core theorizations concerning biopolitical power and statecraft. This paper examines the co-production of both knowledge and ignorance with regard to the city's water. I show that their entanglement is tied to material and bureaucratic practices that have both arbitrary and deliberate dimensions. Ultimately, such practices perpetuate a "negotiated" state of water, politicizing water at localized levels, while taking longer-term (infra)structural solutions off the table. Consequently, neither poor nor elite residents escape Delhi's ambiguous water supply and face differing degrees of vulnerability to its uncertainty and distributive injustices. This article advocates for discerning the (co-)production of differing types of legibility and illegibility as well as the discursive, material and situated effects of such knowledge and ignorance production with regard to urban water governance in the everyday.

Against chlorine, outside the state: fresh water as the substance of autonomy
Sally Babidge (The University of Queensland)
The Chilean government health agency has repeatedly informed Peine Indigenous Community's Potable Water Committee that their water will only be 'potable' if they add chlorine. If they don't, the government will appoint a professional to manage it. People from Peine speak disdainfully of the Chilean state. 'The authorities', they say, are remote, disinterested and unhelpful, instead; the community is 'like our own state'. As autonomous agents, they call on mining companies operating in indigenous territory to fund infrastructure, health, welfare and education projects that they design and work on. For example, thirty years ago, after striving for a source of fresh water for decades, they found Chaquesoke, a spring located 43 kilometres away, in the foothills of a tutelary mountain named Miñisques. They then spent two years, in communal labour gangs, digging the rocky ground and laying pipes. Peine's project to bring fresh water to town in the mid-1990s relied on some government funding through the newly-created Indigenous Development Corporation established under the Indigenous Law (1993) and funds resulting from the mining industry's growing interest in demonstrating their 'social responsibility', but was completed with local labour. This paper explores the relationships, spaces, and times associated with the flows of Peine's fresh water to show how changes to local, national, and global governance of water are interlinked in unstable ways. It traces the community's historical struggle for fresh water and their recent opposition to its chlorination as an exploration of community governance which is focussed on autonomy and sustained by water.

Hydro-sociality of irrigation in Bangladesh: a case of the "blind men and the elephant" and a crisis of interpretation
Jim Taylor (University of Adelaide)
This paper outlines concerns relating to interpreting the hydro-sociality of water in the context of a multilateral donor-funded engineering project in Bangladesh. (The problem is likened to the well-known ancient Indic parable of the blind men and the elephant). In this sense, large-scale irrigation schemes are characterised by a considerable diversity of representations and understandings across individuals, agencies and interest groups. Many values associated with the development of waterscapes are contested, not least prioritised in different ways: as we find among economists, engineers, systems managers, government and private interests, local water-user groups, landless households, women's groups and so on. How to find a non-antagonistic common understanding to some of the broad issues and concerns among the various actors is a conundrum of contemporary irrigation anthropology. The crucial concern is social property relations or the historical social relations that are embedded in land use and contested notions of water. Here, we need to understand the hydro-sociality of water; the way that water is entwined with broader social relations and how water is produced by, and simultaneously constitutes, social and power relations. In these waterscapes of power, we need to note: (a) how water is experienced and represented by the different actors/stakeholders, and (b) the implications for how water is managed and social relations constructed. The paper is based on work for a multilateral-funder in Bangladesh 2016-2017 involved an ethnographically informed study of water distribution systems and the changing farming landscapes in the Ganges Kobadak and the Teesta Barrage schemes.

11:00-12:30

Neoextractivism in hydrosocial territories: resistance and defense of the Páramo of Kimsakocha, Ecuador
Denisse Elizabeth Rodriguez Quinonez (University of Melbourne)
This paper aims at exploring what does impending resource extraction mean to people engaged with nature in their everyday lives. Water, society and territory are co-produced generating certain socionatural configurations, known as hydrosocial territories. Conflicts emerge when new actors attempt to reconfigure those socionatures, based on conflicting meanings and understandings of the interplays that configure them. In this sense, disputes and resistance have emerged to the Loma Larga mining project located in the southern Ecuadorian highlands. It is owned by the Canadian company INV Metals and its exploitation is currently being negotiated with the government. Local communities participate in water management and their livelihoods are sustained by the páramo (high Andean wetlands ecosystem) of Kimsakocha. They fear the degradation of the ecosystem and its impacts in their own survival. Communities find themselves contesting the State, as the main advocate of mining as an engine for development, as well as corporate interests. The paper is based on ethnographic research conducted in Ecuador in 2016. It proposes an understanding of socioecological conflicts through a combination of political ecology and emotional geographies. It is argued that resistance to the mining project and further critique of the deepening of natural resource extraction are encouraged by the material, symbolical and emotional engagements between communities and their socionatural spaces, which are mostly disregarded in environmental governance.

~~**The political ecology of community owned aquatic resources and hydro hazards in the Bay of Bengal delta**~~
~~*Debojyoti Das*~~
~~Life in the delta is like the edge of a knife. They are environmentally vulnerable, densely populated and susceptible to natural disasters such as cyclones, tsunamis and typhoons. The objective of the paper is to test the conventional idea that defines geopolitical regions as land-based, state-cantered, and possessing linear histories by focusing on deltas as a connected social and ecological space with waterscapes as the essence of life and livelihoods. Deltas have been the subject so far of neglect in academic discourse due to a methodological bias in favour of the land (forest, agriculture and urban landscaper) or the sea-oceanic world (maritime environment, sea routes, trading guilds and port networks). Though deltas remain anonymous and discrete geographical feature within 'area studies', they have historically shaped connected worlds between land and water through tributaries and backwaters that unite maritime and terrestrial sites enabling circulation, mobility and spatial histories. In addition to this, in the globalized world deltas unlike other cultural landscapes have become jointly the centres of accumulation and transnational conservation projects that connects the local with the global in scale. They are no longer isolated milieus but are interlocked within global circuits of trades through marine aquaculture, prawn hatchling, discourses on conservation shaped by institutions like WWF/ UNESCO as well as regional water treaties that make them trans regional spaces. The paper is based on ethnographic fieldwork in the Bay of Bengal delta rim where state and corporate intervention have led to squeezing of community rights over water resources.~~

~~**Revering rivers as Hindu nationalism: exploring the deep play and cultural politics of the Namami Brahmaputra and Sindhu Darshan river festivals on the Himalayan borders of India**~~
~~*Douglas Hill (University of Otago); Alka Sabharwal (Univeristy of Western Australia)*~~
~~This paper critically looks at the questions of citizenship evoked through the sensational celebrations of the river festivals, arranged officially and unofficially by the Indian state on its national borders. The paper argues to focus upon the 'deep play' of the Namami Brahmaputra and Sindhu Darshan festivals to understand how such performative modes produce, articulate, justify, and accommodate structures of power. The paper demonstrates that the spectacles that hope to inculcate patriotism, new hydro-affective bonds and a sense of national integration among citizens is accomplished through an invention of a tradition that enfold minorities and borders in a cosmic Hindu geography. By exploring the state's attitude of appropriating rivers for building a national history while simultaneously denying its heritage and materialities, the discussion draws on the shifting multi-scalar postcolonial paradigms of water governance on India's borders through its trajectory from invoking hydroelectric dams to now cultural pilgrimage of a certain kind. Such critical reflections on the political ecology of water governance exhibit how such sources of water carry ideological significances and how they continue to shape the political contours of Assam and Ladakh in contemporary India.~~

Changing North Australian hydroscapes: indigenous attitudes to dams and water diversions
Marcus Barber (CSIRO); Sue Jackson (Griffith University)
Indigenous engagements with water are dynamic and contextually contingent, and contemporary attitudes and environmental valuations are shaped by diverse pre-existing water histories. Geographical variation intersects and interacts with such histories to influence the moral position taken by individuals and groups and their negotiating position as they engage in public debates or decisions about water diversion, management, and use, as well as the tradeoffs and risks of associated negative impacts. This paper draws together Indigenous historical and contemporary perspectives regarding the diversion, damming and manipulation of water sources from tropical watersheds that span Australia's remote north. The cases support the proposition that Indigenous people are often concerned about industrial-scale water diversion and damming. Yet our regional studies also undercut the notion that such concerns emerge from an Indigenous culture that passively responds to the prevailing hydrology, or the idea popular in settler Australia that these hydraulic environments are themselves unaffected by past human action. Indigenous attitudes to diversion and damming are informed by previous experiences of water manipulation, which include the social relations that shaped these practices, at times with demonstrably pre-colonial origins, as well as by contemporary perspectives on the tradeoffs between development, sustainable local livelihoods, and environmental and cultural impact. Our analysis of the Australian context draws on and informs ongoing international debates about hydroscapes and hydrosocial states, large scale irrigated agriculture, aquaculture, mining, and other water-intensive development in regions occupied by Indigenous peoples and experiencing high and increasing water variability.

13:30-15:00

Of blood and water: flows, blockages and intimate hydro-sociality over the Volta River and Lake, Ghana
Kirsty Wissing (Australian National University)
This paper will consider local Akwamu hydro-sociality with the Volta River and Lake as framed through blood. Specifically, it will consider how the ritual flow of blood is used to assert intimacy between the Akwamu, their waterscape and their gods believed to control water that counter national claims of water as state-controlled. I will explore how blood's flow, as ritually enacted by Akwamu authorities, was thought to induce water's flow in the midst of Ghana's hydro-energy crisis in 2015. My ethnographic case study is the Akosombo Dam as an intersection of national and local hydro-sociality. Constructed amidst post-independence fervour under President Kwame Nkrumah's leadership, this hydro-electric dam created Lake Volta and resulted in a mass government-led forced resettlement of 78,000 people that vastly altered local human relationships to their water environment. The state-induced blockage of the Volta's water for hydro-energy, as well as increased internal migration for livelihood opportunities, have threatened to reshape local hydro-sociality as stipulated by the pre-dam Akwamu population. But water, as a somewhat inherently unpredictable material, can also undermine state-assertions of control. This paper will consider Akwamu interpretations of reduced rainfall to feed the Volta's waterways, which caused a national energy crisis, as a sign from their gods which in turn sought to shift the state of asserted water ownership. I will explore how blood's ritual flow was the medium through which to unblock intimate Akwamu hydro-social relations with their gods and waterscape, and how this countered hydro-social states of national governance over water.

Indigenous communities, hydropower projects, and the Indian state: critical reflections on Northeast India
Vibha Arora (Indian Institute of Technology Delhi)
A flowing river is a hydroscape of livelihood, rituals and identity, cultural politics and development resistance, affect and emotions for many indigenous communities in India and South Asia. While the Indian state regards rivers to be largely (not exclusively) as a productive resource for irrigation, generating employment and augmenting revenue, a useful waterway for reducing transportation costs, and a renewable source of energy (hydropower) to cater to rapidly growing expanding market economy. The development approach of an active Hydrosocial Indian state is outlined in its policy document North-east Vision 2020, wherein the region is being projected as India's future energy storehouse. More than 160 small and large hydropower projects are upcoming or planned on different waterscapes traversing the ethnically heterogeneous eight states of North-east India. This explains why matters of ecology and river flows, ethnic identity and hydropower projects, relief and rehabilitation of affected communities, and political economy are interconnected in the political ecology of North-east India's rivers and states. This paper draws upon extended fieldwork documenting the voices of all stake-holders, a review of relevant literature on protest movements and people's resistance, and a critical analysis of secondary data to highlight the development encounter between a hydrosocial Indian state, affected communities, and hydroscapes. The argument highlights the contradictions within the trope of sustainable or green development, and its effective use as a discursive tool to delegitimize local resistance of affected communities in the name of national development.

Responses of the people to the hydropower Sarkar in Uttarakhand Himalayas
Shruti Jain (Tata Institute of Social Sciences)
Drawing upon a field work carried over a period of four years in the Himalayan state of Uttarakhand in India that boasts of 558 hydropower projects, this paper based on my doctoral research chronicles the mountain people's complex responses to these projects. Given the number of these projects, these being run by the corporate, their practices and the complicity of the state, it will be discussed how the region has become like an occupied territory and an internal colony. The paper looks at how the responses of the villagers are shaped by their perception of the rivers and forests, embedded in their culture, their songs, and folk tales. The policy discourse, however, remains limited to concepts like that of e-flows and emanates from a very different perspective. The Ganges and the Yamuna rivers, considered holiest in India, emerge from Uttarakhand hills. However, for the mountain villages, equally sacred are the smaller rivers, hence the resistances are most vibrant when the projects have come up on these. Uttarakhand has a rich environmental history and the people have repeatedly questioned the development in form of hydropower projects and have rallied for the revival of age-old self-governance mechanisms, traditional and sustainable practices of irrigation, electricity generation and water management. However, immediate gains in terms of employment and compensation are also valued by certain. This paper will delineate these nuances in the responses to the hydro-projects and look into the influences of the different socio-political, cultural and religious forces upon these.

P15 Who is the original stakeholder? Articulating the state in resource relations

Convenors: Emilia Skrzypek (The University of Queensland / University of St Andrews); Nick Bainton (The University of Queensland)
Ligertwood 214 Piper Alderman Room: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

This panel investigates ways in which ideas of "the state" as a stakeholder, or a central actor in resource relations are formed, negotiated and enacted, and how they subsequently influence events and shape outcomes at resource extraction projects.

09:00-10:30

Social closure: agreements and the role of government in mine closure

Sarah Holcombe (The University of Queensland); Nick Bainton (The University of Queensland)
When large scale mining first took hold in remote areas, such as the Pilbara region of WA from the 1960s, the only role the state government played was to tax the industry, regulate and enable land access. Within 15 years, there were nine closed company towns in the Pilbara, the development of which was 'perhaps the most visible demonstration of the extent to which control over social [and] economic development was ceded by the state government to the mining companies in the interests of rapid and large-scale resource exploitation'. This lack of state investment had a particular impact on local Indigenous people, who were for decades actively marginalised and excluded from this prosperity. The 'resource curse' paradigm was subsequently applied to the Indigenous experience of extractive industries. However, in only the last several years there has been a dramatic shift in this discourse, driven by several significant factors one of which is, as the Minerals Council of Australia proudly notes, the mining resources industry becoming the largest private sector employer of Indigenous people. The multi-faceted land use agreements that have been negotiated have played a key role in boosting these employment figures. How will this emergent middle class manage beyond mine closure? Is the aim that, through this employment, the Indigenous population will become 'normalised' like the mining towns? As part of the "New Pilbara", the "Royalties for Regions" program begins to offer some insight into this emerging remote modernity as State and industry interests begin to intersect for the first time as agents for local social development.

Broken promise man: aboriginal engagements with miners and the state in Australia's North

Gareth Lewis (GL Anthropology)
Division and conflict between miners and Aboriginal people in northern Australia is reflective of shifting patterns of agency, power and perspective across a range of players including the state. In the post land-rights and post Mabo era, the visiting politicians in Australia's remote northern communities have been supplanted by company men. Safari suits have given way to high viz shirts as the state withdraws from its remote servicing interests and responsibilities in favour of and deference to corporate community benefits packaged up as social licence to mine. Conflict between Aboriginal community values and mining is common and heavily shaped by the internal dynamics present within communities shaped by cultural obligation as well as broader socio-economic and political forces of the state or the corporate sector in its absence. In my view communities are increasingly exposed, accessible to and exploitable by mining companies given the multiple and often contradictory or absentee roles played by the state as sponsor, investor, and regulator. I explore these processes drawing upon case materials from notable mining projects in Australia's Northern Territory. From state compelled national interest projects to corporate engagement and an ambivalent state, I conclude that the legacy experienced by most Aboriginal communities from their engagement with mining projects is largely negative based on the capacity of all parties to straddle the precarious divide between communal obligation and modes of economic "advancement" shaped by the corporate sector yet determined by the state.

A present absence: the ambiguous role of "the state" in Queensland's unconventional gas boom

Martin Espig (The University of Queensland)
The rapid development of large-scale unconventional coal seam gas (CSG) projects across Queensland has sparked an unprecedented resource boom. This boom affected numerous host regions, including the Western Downs. Among its residents and the wider public, the CSG boom has led to a variety of concerns regarding the industry's potential impacts. Due to various factors, many of those concerns, at least initially, remained unanswered. CSG projects, nonetheless, progressed rapidly, which created significant uncertainty for those with concerns. These uncertainties have been a root cause of a complex CSG risk controversy. Some actors have therefore questioned the ambiguous role of various Queensland State departments and the local council. In this paper, I unpack this ambiguous role of "the State". I begin with an outline of the regulatory challenges created by the novel geographical and temporal dimensions of CSG developments. I subsequently develop the argument that "the State" was experienced by many actors as being outpaced by the CSG boom. Furthermore, concerns emerged about State departments and the local council operating beyond capacity in their assessment of potential impacts. This limited role does, however, stand in contrast to their responsibility of managing resource developments on the public's behalf and in its interest. Some actors consequently experienced "the State" in terms of an 'organised irresponsibility' (Beck 2005; 2009) that lead to perceptions of a partly absent state. Understanding how CSG developments challenge the regulatory apparatus can deliver important insights for the role of the state within increasingly complex energy landscapes and climate change.

Constitution through neglect: the PNG LNG project and the impact of an absent state
Michael Main (Australian National University)
The Papua New Guinea Liquefied Natural Gas (PNG LNG) project has the curious role of being both the flagship achievement of the Papua New Guinean state, while at the same time representing the endemic failures, absence and neglect of the state in relation to its people. During fieldwork undertaken in PNG's Hela Province through 2016 I was able to document an extraordinarily uniform response to the presence of the PNG LNG project, accompanied by an almost deafening absence of both state and company. Rather than reduce the amount in which the state was being imaginatively constituted, this absence had the effect of magnifying the idea of the state as a monolithic, criminal and unreachable entity that existed as the ultimate source of all discontent. As the impact of state absence steadily increased, the imagined form of the project's behemoth developer, ExxonMobil, steady diminished. Eventually the form of the state as punishing absence became amplified to such an extent that the vacuum that was being created by this absence forced the state to materialise in the form of its ministerial representatives who turned up to face a torrent of threats and abuse at the hands of the people who had come together to shut down its most vital organ: the PNG LNG project itself.

11:00-12:30

The pacification of Porgera
Alex Golub (University of Hawai'i Mānoa)
The paper examines the Porgera valley of Papua New Guinea, which is home to a large gold mine. It argues that conceptions and practices of the state have shifted over the past two decades. The state's primary goal now is to police the valley and suppress violence, with other services (e.g. education) decreasing in salience. This departure from the independence-era view of the state importantly shifts relations between stakeholders. Local populations and the mine find themselves aligned against violent disorder, while grassroots activists find the identity 'indigenous' increasingly attractive and align with international activists since they no longer view the state as an advocate for their interests. These changes speak to broader trends in contemporary PNG.

Ambivalence, tension and enthusiasm: land owners and local government at the Lihir gold mine, PNG
Nick Bainton (The University of Queensland); Martha Macintyre (University of Melbourne)
In this paper we shall discuss the range of ways that people on Lihir have understood, embraced and rejected new forms of local government over the last century. While concentrating on the ways that leadership has been manifest in local communities in the context of the mining project that began in the mid 1990s, we argue that the patterns that are obvious in recent years have a long history. At the same time we shall present case studies that illustrate the fluidity of community leadership and the tenuous hold that all 'leaders' have on public acceptance of their authority. We explore the roles of a succession of charismatic leaders over the past fifty years and the ways that they have reinvented 'tradition' to serve their own political ends.

Refracted responsibilities: the role of the state in planning for the Frieda River Mine, PNG
Emilia Skrzypek (The University of Queensland / University of St Andrews)
Frieda River Project is a resource extraction project in the making. The exploration work in the area has been ongoing since it began in 1969, bringing new people and introducing new ideas to this geographically remote corner of Papua New Guinea. For the local communities, these introductions marked a shift away from time of the ancestors and created a series of opportunities for new kinds of livelihoods. Social mapping exercises identified and named local communities as the project landowners, while the ownership of the mineral deposits remains with the PNG government. It is, however, the mining company that has the capacity to extract the minerals and turn Frieda's deposits into "development". Based on my conversations with community, corporate and state actors involved in the process of planning for the Frieda River Mine, this paper looks at ways in which ideas of the state and state's responsibilities were negotiated and enacted in the project locality, and responses this elicited among the local communities. It shows how the government representatives refracted their responsibilities onto the corporate agents and how the company reluctantly took over the state's various development and service delivery roles in an attempt to secure and maintain governmental as well as local stakeholders' support for the project. Finally it discusses how the company used the rhetoric of Corporate Social Responsibility in an attempt to limit its liabilities and claim that the lack of state involvement at Frieda made many of the infrastructure and service delivery programmes inherently unsustainable.

France, New Caledonia and medium and large-scale mining projects: comparing political and extractive relations to nickel mining sector with Papua New Guinea
Claire Levacher (New Caledonian Agronomic Institue); John Burton (Divine Word University)
In New Caledonia, the nickel mining sector offers an interesting way to examine the presence and absence of the state. This French overseas territory is currently involved in a decolonization process with a referendum on independence scheduled for 2018. This process translates into separate transfers of state powers to the territory, one of them being the regulation of mining activities. At the same time, mining is a political and economic issue for the pro-independence party and has led to the construction of a new nickel processing plant in the Kanak-led Northern Province. So that, nowadays, mining activities are distributed between three processing sites, altogether involving transnational corporations, French state and local authorities at diverse degrees, and small and medium extractive operations conducted by independent mining companies. This paper offers to analyse how this diversity illustrates different views regarding the role of the state, which state is concerned, and what ideas of its role is implied, in relation to the nickel mining sector. Based on the results of qualitative studies carried out in New Caledonia since 2013, we will examine the positions of the French state and the New Caledonia local scales of government regarding mining activities. Then we will review specific claims made to these forms of state by mining companies and communities. Hence we hope to interrogate meanings of resource nationalism in New Caledonia and to compare it with the Pacific situation, especially Papua New Guinea.

13:30-15:00

Of kings, God and vigorous presidents: an indigenous quest for meaning and minerals in the Bolivian Andes
Into Goudsmit (Goldsmiths College, London)
With the stroke of a pen the current Bolivian president Evo Morales put an end to the Andean ambitions of the Canadian junior mining company South American Silver. Issuing decree 1308 he reverted to the state the firm's mining concessions and stationed military troops in the region quelling a dispute that had pitted indigenous community against community. The state had never come closer disturbing local experiences of (central) government. The indigenous communities around the Mallku Quta mine had been reproducing the fetish of moral government at least since the 18th century when the indigenous revolutionary Tomás Katari evoked the Spanish King to justify his revolt against the abuses of Andean landlords and local officials. In rituals the indigenous population still generates these perceptions identifying the Bolivian president with the Christian God. Kings and presidents are expected to behave like benevolent yet distant government. However, Evo Morales gets actively involved in the mining conflict of Mallku Quta. He does so convincingly that people start to address him as 'big landlord' Evo representing a cultural disposition with quite different connotations of authority and reciprocity. How far can landlord Evo go before he reaches the limits of government legitimacy as defined by its indigenous fetish? This paper analyses the continuities and shifts of indigenous experiences of the state which are challenged in a major Andean mining conflict.

Swedish mining industry and government perspectives on indigenous rights: complacency and uncertainty
Rebecca Lawrence (Macquarie University); Sara Moritz (Stockholm University)
There are growing societal expectations, as encompassed in international law and norms, that corporations must seek the consent of affected indigenous communities before undertaking resource extraction activities on indigenous territories. This research will discuss some preliminary research findings on the existing knowledge and attitudes within the Swedish mining industry and Swedish Government concerning the question of indigenous rights, and specifically that of the principle of Free Prior and Informed Consent (FPIC). It is informed by a decade of academic-activist engagement with Saami communities impacted by mining, and draws upon key informant interviews. Mining companies operating in Sweden do not currently respect or implement the principle of FPIC. The research explores how mining and state representatives justify and reconcile this through various, and at times contradictory, discourses. On the one hand, informants articulate a complacent rationale that human rights protections are superfluous in Sweden. On the other hand, they simultaneously argue that a respect for FPIC would create uncertainty and thereby threaten the existence of the mining industry. This places indigenous Saami communities in a double bind. In the case of the former, they are not seen as eligible for indigenous rights protections. In the case of the latter, they are considered an impediment to progress and development.

P16 Metamorphoses: states of bodily transformation

Convenors: Tamara Kohn (University of Melbourne); Elizabeth Hallam (University of Oxford)
Napier 209: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00**

This panel explores metamorphoses, asking how human bodies are undergoing transformations in relation to other animals, plants, microorganisms and machines within a range of environments. It asks too how such transformations are caught up in state systems and devices.

09:00-10:30

Metamorphoses: texts, materials, images
Elizabeth Hallam (University of Oxford)
This exploratory introduction to the panel outlines anthropological approaches to metamorphoses, examining possibilities and problems in the textual and visual representation of bodily transformation as a material process.

'Snapping up' and speaking out on prison metamorphosis
Tamara Kohn (University of Melbourne); Robert Cook
This paper shares excerpts from two years of written exchanges between friends: a white well-traveled anthropologist and an African American prisoner who has spent 29 years in solitary confinement on Death Row in Pennsylvania. They co-author this presentation that reveals an 'inside' that challenges most popular and academic representations made of prisoner experience and personhood. Their textual exchanges will explore individually and collaboratively figured ideas about how power, both personal and relational, can be harnessed by disciplining the body through a broad range of creative and expressive practices. These practices include martial arts, body-building, meditation, prayer, fasting, painting, the reading and writing of poetry and prose, and the composing of letters. Such physical and mental work also includes speaking back to poor conditions and racism, studying the law and seeking justice for oneself and others through it. The anthropologist and prisoner reflect on how their discussion may have meaning for others. They also ask each other questions and challenge each other to think about how and why meaningful metamorphoses can take place against all physical and mental odds. They think about why certain bodily techniques facilitate such profound and life affirming changes, and then turn their gaze outward to think about why various public and State discourses and practices would seek to stifle them. Finally they share their visions for a future metamorphosis that leads to freedom and the possibilities of a State without bars.

Imagining the ageing body at home: State strategies and everyday tactics
Claire Langsford (University of Adelaide)
Despite being a gradual, inevitable process, ageing is still largely viewed as a negative, even horrific transformation of the human body in the Western imagination. It has been argued that state actors in particular experience great difficulty in imagining ageing bodies, portraying them alternatively as problematic and Other, or as non-existent (Bytheway 1995). This argument was echoed in the accounts of participants in an ethnographic interview study conducted with older people living independently in South Australia. Participants repeatedly expressed frustration that state actors and organisations could not envision the everyday embodied experiences of older people. This paper explores the different ways that state actors and older people imagine the ageing body at home. State policies and programs designed to support older people 'living in place' are contrasted with older peoples' embodied, phenomenological experiences of renegotiating their living spaces during illness or upon acquiring disabilities. Drawing on the author's interview study and participation in housing design consultations, the paper explores how public conversations around housing for older people can become a flashpoint for conflict between these different conceptions of ageing bodies. While state actors focus on strategies for managing a future of massed, declining bodies, older people tend to focus on the everyday tactics required to support their individual needs. The final section of the paper considers how older people can speak back to state actors and use their embodied experiences to shape program and housing design.

13:30-15:00

How the da Vinci robot transforms bodies
Michael Arnold (University of Melbourne)
This talk uses the example of my 2016 robotic surgery to describe an experience of the transformation of my body through the hospital system, and in particular, to describe the relation between the surgeon's body, the da Vinci robot's body, and my body, during surgery. It will be argued that as information, action and sensory experience traverses the interfaces between these three bodies (surgeon, robot and me), new ontologies and new actors emerge. Throughout the whole process, my corporeal, biological body is a focus of concern for all, for it is this body that will live or die, and will bear the marks of the clinical successes and failures of the surgery. However, in the performance of the surgery this biological body is displaced by the body as a data-source for the construction of numerical, auditory and graphical representations for the anaesthetists, and as a data source for the high-definition 3D representations generated by, and for, the hybrid robot- surgeon. Having been transformed to a data source, my corporeal body is then physically transformed through the sight and touch of the surgeon-robot: the human surgeon neither sees my corporeal body, nor touches my corporeal body. These abstracted, constructed representations of the body are thus the key vectors for the interactions of the human, non-human and hybrid actors participating in the surgery, and are the key vectors for the relations of these constructed representations to one another.

~~**Feeling our way forward**~~
~~*Sarah Pink (RMIT University); Debora Lanzeni (Universitat Oberta de Catalunya); Katalin Osz (Loughborough University); Vaike Fors (Halmstad university)*~~
~~In this paper we ask how the concept of metamorphosis can contribute to our understanding of the way we feel with digital and emerging technologies. Drawing on our video ethnographies of autonomous driving (AD) cars and other everyday life technologies we argue that a perhaps impure anthropology has an important contribution to make in re-thinking approaches to human-technology relationships that focus on both human-technology relationships and trust as social, interactional and transactional. Instead we explore how the human-technology-environment relationship can be understood as a kind of metamorphosis whereby to trust involves being in and part of an emergent configuration of things and processes. To achieve this does not simply mean making a critical anthropological intervention in a debate about the temporalities and ethics of how human, technology and environment are entangled. It also means getting anthropology dirty enough for it to be able to extract itself from its conventional ethical refuge in the past and to engage more deeply with how we might engage with possible futures and the modes of anticipation and uncertainty that characterise them. How might we approach questions about how users will reshape their embodied ways of knowing in relation to the affordances of as yet unknowable technologies in order to trust future technological configurations and to improvise to accomplish mundane goals as they move through everyday environments?~~

Transforming and misrepresenting the driver's body
Andrew Dawson (University of Melbourne)
Innovations in automobile technology have destabilised boundaries between states, cars and drivers. For the driver's body, these are replete with possibilities for new sensory experiences. For example, on the matter of the transport system/car nexus, Intelligent Transport Systems have enabled new ways in which states can intervene within cars to optimise drivers' capacities to move more safely, efficiently and pleasurably. On the matter of the car/driver nexus, new in-car technologies have enabled the emergence of hybrid ontologies ('carsons') whereby, as Idhe puts it, the driver "feels the very extension of himself through the car as [it] becomes a symbiotic extension of his own embodidness." Yet, recent work on automobility tends to represent such transformations as sensorially impoverishing. This paper has three aims. (1) I review currents in automobilities research that represent sensory impoverishment in contemporary driving. (2) I argue that this trend is a legacy of post-WWII Marxian thought. In this tradition the car came to be an apposite 'vehicle' for critique of Capitalist Modernity, whose quintessential productive form was, after all, Fordism. In turn, driving came to be loaded with a range of evils. Above all, it was presented as the quintessential experience of late-Capitalism alienation, a central manifestation of which was estrangement from the environments we inhabit and, thereby sensory impoverishment. (3) Lastly, with reference to case studies from Bosnia, Turkey and the West Bank, I highlight an emerging body of anthropological work that is attuned to the sensory dimensions of driving and their transformation by new technologies.

15:30-17:00

Implantable medical devices and indigenous Australian bodies
Henrietta Byrne (University of Adelaide)
As biomedicine continues to move further and further into a space of technologically constructed interventions instead of therapeutic treatments, the ways in which medicine can impact the body are becoming more literal than ever before. Medical interventions are now piercing skin and sitting under it, for example in the increased use of dialysis in end-stage renal disease, stents placed into heart valves to treat heart disease, cochlear implants in deafness, and cornea transplants in poor eyesight. All of these medical interventions are used to treat illnesses that disproportionally affect Aboriginal and Torres Strait Islander people in Australia. In this paper, I will explore the ways in which the disruption of Indigenous bodies by technological medical interventions or implantable medical devices carry personal, social, and political significance, particularly in Central and Western Australia. I will also locate medical interventions in a broader political economy and environment of biopower and interventionist practices that Aboriginal and Torres Strait Islanders have faced, and continue to face in contemporary Australia.

Molecular metamorphoses: the half-healths produced by gene therapy
Courtney Addison (Monash University)
When gene therapy began to be used in human subjects in the early 1990s, an early experiment appeared to be a great success. Two children, previously afflicted by a rare and serious immune disorder, underwent a dramatically visible transformation. Amongst their various medical improvements, they grew lymph nodes and tonsils where previously there had been none. This paper considers the bodily transformations brought about by gene therapy, an experimental molecular technique that replaces faulty genetic segments to curative ends. I walk through some of the ways in which gene therapies refigure bodies, saving lives while in some cases creating other diseases in the process, or amending but not quite resolving severe disease. I use ethnographic observations from the hospital to reflect on the notion of the 'cure', and what it implies about bodily wholeness, the temporality of disease, and the impulse towards permanence. In closing I touch upon the relationship between bodies, states and experimental medicine, asking what bodily manipulations and metamorphoses are permissible, and within what limits.

The god within: zoomorphic healing and experiences on the east coast of Sri Lanka
Ben Vecchiet (Deakin University)
With the dust beginning to settle on the two and half decades long conflict in Sri Lanka the Tamil Saiva (Hindu) communities of the north and east coast of the island are able to express and explore themselves and their society through various religious rituals not possible during the conflict. One such opportunity has come through the opening up of pre-conflict pilgrimage routes. This paper presents ethnographical findings from the Kathirakamam Pada Yatra, a five hundred kilometre foot pilgrimage that traverses the length of the island, to sketch not only the complexity but also the beautiful simplicity of the relationship that the stalwart devotees experience with their world. The metamorphoses that will be discussed consider the transformation of lay devotees into an amalgamation of quasi sanyasi wanderers. This discussion will be anthropologically analysed through devotees' experiences of conflict, relationship(s) to the state and through a larger South Asian narrative that explores the historical and contemporary ideological importance of the renouncer, or sanyasi, within Hindu society. Zoomorphic metamorphoses of pilgrims and ritual specialists will also be presented in an endeavour to not only highlight the extraordinary esoteric avenue that is entertained to interact, experience and embody divinity but also to open up a discussion on the social forces such as caste, conflict, economy and the state that foster, inform and often manifest such metamorphic displays.

P17 Healthy states?: reflections on wellbeing and statecraft in NZ and the Pacific (a panel in honour of Julie Park)

Convenor: Samuel Taylor-Alexander (Monash University)
Ligertwood 214 Piper Alderman Room: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

This panel asks scholars to examine healthcare regimes in Asia, NZ and the Pacific. It will address statecraft in relation to health, migration, family, and belonging, and provides an opportunity to reflect on how medical anthropology has influenced how we understand the state and state practices.

09:00-10:30

Health research and the creation of a Pacific citizenry in New Zealand
Judith Littleton (University of Auckland)
Health research often reflects prevailing ideas but can also act as a vanguard for new perspectives on the part of the state. The period from 1950 to 1990 was a pivotal for the recognition of Pacific peoples as a population with a legitimate claim to state-sponsored health care in New Zealand. This process of recognition involved ideas of biological and cultural relatedness with Maori as well as the economic facts of labour migration. In this paper, I argue that over this period New Zealand-based Pacific health research moved from encountering Pacific Islanders as the other to acceptance of Pacific peoples' active engagement in New Zealand: their health citizenship. This change is shown through analysis of demographic and health statistics and the grants awarded by the Medical Research Council of New Zealand. I examine the complex relationships between Pacific and New Zealand Maori health, Pacific states and the New Zealand state, and the intermittent recognition of transnationalism. Pacific peoples' active health citizenship from the 1980s onwards was a beachhead into a broader ranging mutual engagement with the state. In this process, however, the transnational nature of Pacific lives was ignored.

Keeping healthy: traditional medicine use in rural Malaysian communities
Gulustan Unal (Monash University); Aakansha Kedia (Monash University)
The Malaysian health system is premised on aspirational mission statements which set forth a series of goals to facilitate positive changes in health and wellbeing for the population. This includes provision of universal health care and preventive health. However, significant gaps remain between aspiration and realisation, and many people are unable to access preventive care due to issues related to hidden costs, availability of particular services, or because of cultural preferences for healthcare. In this paper, based on a 2017 anthropology field school, we explore the factors that underlie people healthcare choices. For our participants, ideas of keeping healthy (health maintenance) were important and, although such services were theoretically offered via public health services, this was not the case in practice. Instead, community members expressed an explicit preference for traditional healers – most commonly Chinese traditional medical practitioners or bomohs (Malay healers)- because of the wholistic provision of care. In this paper, we explore these reasons and question the relationship between health and the state in ensuring the best outcome for the community.

Moral economy and moral capital in the community of clinical practice
Chrystal Jaye (University of Otago); Jessica Young (University of Otago); Tony Egan (Dunedin School of Medicine)
This New Zealand study used ethnography to explore the activities of communities of clinical practice (CoCP) in a community based long-term conditions management program within a large primary healthcare clinic. CoCP are the informal vehicles by which patient care was delivered within the program. Here, we describe the CoCP as a micro level moral economy within which values such as trust, respect, authenticity, reciprocity and obligation circulate as a kind of moral capital. As taxpayers, citizens who become patients are credited with moral capital because the public health system is funded by taxes. This moral capital can be paid forward; accrued, banked, redeemed, exchanged and forfeited by patients and their healthcare professionals during the course of a patient's journey. The concept of moral capital offers another route into the 'black box' of clinical work by providing an alternative theoretic for explaining the relational aspects of patient care.

13:30-15:00

Policy versus lived experience: creating the concept of a 'good' parent through oral health policy
Emily Ridgway (University of Auckland)
This paper examines how child oral health policy creates the concept of a 'good' parent or mother through the ideals of the state, juxtaposed with the realities of everyday family life in Northland, New Zealand. Research was undertaken examining oral health policy and supporting documents from the year 2000 onwards, alongside interviewing a small group of Mothers with young children in the Northland region as part of a masters research project. This research bought to light how language in child oral health policy separates who is a 'good' citizen/parent/mother through how well they adhere to the advice of the state in caring for their children's oral health. This explicitly reflects the government's neoliberal ideals of individual responsibility in this time period – attempting to position New Zealand as a developed and neoliberal country. In Northland, which has high levels of deprivation, a large Maori population and little industry, child oral health policy is therefore ill-equipped to meet the needs of the child population, which is reflected in the poor outcomes of child oral health in Northland. In talking to mothers these ideals prescribed through current policy are almost never followed by parents due to their pedantic nature and barriers such as cost, travel and general life stress. Therefore in this practice there is a lack of belonging – those who are not white, rich and live in a city are ignored by policies, and funding, as well as being deemed 'bad' parents, despite their circumstances.

The mutilating oral health policies of Aotearoa New Zealand
Ruth Fitzgerald (University of Otago)
This paper explores oral health self care practices for 45 people living in Dunedin, New Zealand on lower and fixed incomes. The empirically derived model of oral health that the participants responses created was an aspirational ideal whose achievement was blocked by the mutilating policies of the State towards citizens with little disposable income. Participants were well aware of this. My analysis explores the entanglements of agency, technologies and policies within the mouths of citizens by drawing on Julie Park's studies of biotechnologies and well being, and her contributions to the idea of sensuous citizenship.

Shifting, shifty and shifted: states in health
Julie Park (University of Auckland)
Encounters with representatives of states in the course of anthropological health research, and research-based insights into mutual contingencies between states and persons, provide the substance for this personal account of changing state practices in Aotearoa New Zealand and some Pacific nations. I draw on my own research and that of research group colleagues and of my PhD students to provide brief research stories which contribute to insights about states and about how states and persons are intertwined. My time-frame is from the 1980s to the present. Early insights from my PhD research about internal struggles even within that single branch of the state concerned with health; and my first PhD student, Sally Abel's, conclusion based on research on the New Zealand Nurses Amendment Act (1990) in the context of ongoing health reforms, that no one was in charge, have informed my thinking about states as often contradictory, chameleon-like and diffuse networks. Nonetheless, and pace the conference theme statement, tentacles of the state can be seen to be 'set against' citizens and communities, as our later research into living with haemophilia and the political ecology of TB, demonstrated. I see this as one facet of mutual contingency, rather than an 'older' view. I conclude with an instance of a positive outcome for members of a biosocial group as a result of a state that they had shifted, and some hopes for other, similar, outcomes.

P18 Death and grief: changing states of being and continuing relationships

Convenors: Anthony Heathcote; Susan Hemer (University of Adelaide)
Ligertwood 228: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

This panel considers the end of life, death and grief, and the changing states of being these entail. It questions what processes are involved as people move from one state to the next, and how people maintain continuing relationships with the dying and deceased in a variety of contexts.

09:00-10:30

"We keep on moving": the comings and goings of Buddhist and Hindu lives

Tanya Zivkovic

In this paper I explore the disjuncture between medico-legal trajectories of living and dying, where lives start and stop, and the cyclic comings and goings of Buddhist and Hindu bodies. Drawing on fieldwork with Buddhist and Hindu communities in Adelaide, I reveal the multiple spatio-temporalities that become implicated in end-of-life decision-making about where, when and how one might die. I trace how persons can be affected by what happens after biomedical death, including the handling of the body, how the living may encounter the presence of those who have passed, and how rebirth propels the dead forwards, their bodies and biographies becoming interwoven with new persons and things. In approaching death as a movement of opening (Ingold 2011), I make space for trajectories of living and dying that run counter to public policy instruments that focus on an irrevocable end to life.

Material mediations of the dead - as Buddhas, ancestors, antecedents, and angels - in contemporary Japan

Hannah Gould (Melbourne University)

This paper describes how contemporary shifts in the identity of the Japanese dead are not only reflected in, but crafted through, new artefacts of memorialisation and multi-sensory exchanges with the living. Early symbolic-structuralist analyses of Japanese death rites (cf. Ooms, 1967) describe how the living 'socialize' the dead through successive ritual actions. The dead are transformed from unruly spirits, to Buddhas (hotoke) and then ancestors (senzo), who guard the household lineage (i'e). Since the 1980s, Japanese scholars have described the impact of demographic shifts – notably, the amelioration of the household as the socio-legal kinship unit and the rise of the nuclear family – on this formation, and the transformation of the dead from "ancestors" to "beloved antecedents" (Suzuki, 1998). However, studies have primarily focused on symbolic and social structures, and neglected the material artefacts through which the dead become sensible and knowable, and through which the living can contact, and indeed affect, the dead. Domestic Buddhist altars (butsudan) have been the primary technology for conducting such exchanges in Japanese homes since at least the 7th century, and more recently, have undergone significant changes in design and use. Drawing on ethnographic fieldwork with butsudan producers and consumers, my paper explores how evolving material memorial assemblages manifest new identities for the dead in the world of the living. Contemporary butsudan practice reveals that people often exist in multiple states and locations of 'dead' at once, which are accessed by the living through activating different sensory channels between life and death.

"I pray so that my dead mother will forgive me": Islamic ontology of the dead and "relational projects" in Senegal

Aurélien Baroiller (Laboratoire d□Anthropologie des Mondes Contemporains)

Senegal can be called an Islamic nation, since most declare themselves Muslim, and religious elites have enough power to counter some state institutions and policies. Through recurrent speeches held in various occasions, including in the mass media, the Islamic intelligentsia promulgate a particular conception of the dead, and the bonds the living should have with them. The core concepts of the ontologically dependent dead, who need the prayers of the living to have a peaceful afterlife, and the duty this entails for the living, a continuation of the everyday ethos of mutual aid, belong to common sense for my informants. Yet, more elaborated (and diverging) theories of the religious elites about the dead's ontology and the use which prayers have for them are often more critically examined. In this presentation, I will analyse how the various prayer formulae available to help the dead, as well as the temporality of praying, allow for some choices in the réalisation of the ritual act which become meaningful in the interpretive framework of a "relational project" implying some continuities with past relationships with the dead, which goes beyond the notion of duty towards the dead. These relational projects are only possible because of the widely accepted notion that the dead have kept their personality and know what the livings do for them. Nevertheless, I will show that the doubts some actors have towards certain erudite theories about the usefulness of prayers and ontologies of the dead also generate some ambiguities in these relational projects.

Managing death in a place where death doesn't exist

This paper will take place at the start of the second session

Matt Tomlinson (CHL/CAP, Australian National University)

Spiritualism, a religion often associated with Victorian Britain, is alive and well in Australia with more than 11,500 adherents. A central tenet of Spiritualism is that there is no such thing as death. People who die physically simply move to a new level of existence and go on to make continual spiritual progress. In this paper, I examine the language used in ritual performances in which mediums identify the spirits of deceased people trying to make contact with the physically living. Spiritualist mediums hold that they are not engaged in religious practice, but rather are empirically demonstrating the proof of human survival after physical death. As such, there are moments of hesitation, doubt, and denial in interactions between mediums and recipients as the partners in dialogue attempt to come to an agreement on the character of an invisible being. In connecting spirits from the astral plane to humans in the physical one, mediums aim to share messages that will assist the living--both in terms of concrete, practical ways about how to handle life's difficulties, and in more philosophical terms of understanding that there is no such thing as death and kinship is quite literally forever.

11:00-12:30

A country of (online) memory: remembering and forgetting war dead in Vietnam
Anthony Heathcote
This paper explores the impact online memorialisation has on remembering war dead from the American/Vietnam War . With a particular focus on Facebook, it will explore the core themes of remembering and forgetting within the state of Vietnam, examining how the medium of the Internet both allows for remembering which is publically and socially sanctioned, while also being a medium for new forms of remembering not so easily attained offline. This will be addressed through the example of revolutionary martyrs in Vietnam who are recognised and remembered by the state, before turning its attention for those who fought for the opposing regime, the Army of the Republic of Vietnam (ARVN), who are largely erased from the public memory scape. Online however, there are opportunities for memory, and new ways for the dead to speak. Through this, the paper explores the powerful questions of who does or does not have the right to be remembered in society, and the wider issues pertaining to the intersection of the online, continuing relationships and the state in contemporary Vietnam.

~~**They deserve to die: Duterte's EJK dead**~~
~~*Ulysses Cabayao (Australian National University)*~~
~~Barely over a year in office, Philippine President Duterte's war on drugs has already claimed thousands of casualties. These EJK (extrajudicial killing) victims have become a visual trope: bodies wearing a cardboard placard stating the victim's crime and an admonition not to emulate, heads wrapped in packaging tape, limbs hogtied. Despite the reports coming from the international and local media, and the outrage expressed by the Catholic Church, the President continues to enjoy popular support for his policies. Drawing from ethnographic fieldwork among street food vendors, masseurs, and night market merchants in the President's hometown of Davao City, I reflect on the EJK dead and state terror as refracted through Duterte's constituents~~.

Counting and accounting for death in Papua New Guinea: contrasting state and local perspectives on dying and the dead
Susan Hemer (University of Adelaide)
This paper examines contrasting local and state perspectives on death and dying in PNG. In recent decades particular forms of death in PNG have gained national and international attention. Maternal mortality, infant mortality, and deaths due to HIV or TB, for example, are recorded and enumerated, with rates calculated and debated. These are critical in positioning the PNG state with respect to other nations, and for garnering international health programs and donor support. Other deaths, like those associated with sorcery and accusations, have been the subject of intense national public concern, and have been met with state-wide responses including repealing sorcery laws, re-introducing the death penalty and national protest movements. These state level responses to the politics of death seem far removed from responses at the local level to the deaths of intimate kin. Many of these deaths occur without a formal 'medical' diagnosis, occur outside of medical establishments, and autopsies are rare. State enumeration and formal death certificates which suggest a clear shift of state from living to dead have little currency for most PNG citizens. Instead, the focus at local level is on the continuing relationship with the deceased spirit in whatever form they take.

13:30-15:00

~~**Navigation of life, detachment, separation and death for the 'dog lover' within the New South Wales greyhound racing community.**~~
~~*Justine Groizard (University of Newcastle)*~~
~~This paper considers the relationships between members of the greyhound racing community of New South Wales, Australia, and their dogs. For self-described greyhound people, a dog can be representative of affection, wealth and success, as much as disappointment and failure. Within the capitalist and anthropocentric exchange of greyhound racing, trainers hold responsibility for the life and death of their animals, phenomena that are negotiated primarily through the economic productivity of the dogs. The relationship between the greyhound and their trainer/owner are also regulated by the state, who is empowered to determine appropriate times and methods of termination of greyhounds and, when breached, what is seen as cruelty. The relationship between the state and the greyhound industry is fraught with tensions over these definitions, especially as the greyhound industry makes claims to harmonious human and nonhuman animal relationships. In these spaces of personal and political contestation detachment, separation and death play vital roles in the construction of the human-nonhuman animal relationship and the meaning of life and death given to greyhounds. This paper hence explores how someone who constructs their personal identity as a 'dog lover', navigates a world in which they are responsible for the life and death of a nonhuman other who, in the end, must succeed within the racing context to be viewed in a harmonious relationship of reciprocity and belonging with their animals.~~

Becoming 'other': dying before death to truly live
Alicia Wheatley
What can we learn from those who derive meaning and value from the psychedelic state of consciousness, and shift those transformative understandings into their waking state? Ego-death experienced during altered states of consciousness offer possibilities for becoming otherwise— other-than-human and other-than-modern— in an era where eco-systems and lifeforms are becoming increasingly vulnerable. How can we, as anthropologists, deliberate the role of psychedelic states in regards to the future of this discipline, and humanity more broadly? By focusing on qualitative data concerning ayahuasca use, this paper shows how ayahuasca initiates decipher the frontiers between life and death, and death and rebirth. This paradox, whereby my informants choose to experience 'death' in order to exist more consciously, is of utmost relevance in the Anthropocene: "We must die in order to truly live. We must experience absolute non-existence in order to truly exist in a conscious way" (Adyashanti, cited in Sandler 2015). This paper explores how ego-death, facilitated through intentional and shamanic methods, promotes a sense of 'oneness' and 'unity' that persists into the waking state and

awakens another way of being. By investigating the narratives of those who 'die' before death, a subsequent purpose of this paper is to explore how ayahuasca-induced ego-death might promote a reconceptualised, evolutionary-conscious, becoming.

Parenthood following miscarriage: the kinship consequences of death before birth
Karolina Kuberska (University of Birmingham)
The sense of parenthood following a miscarriage is questioned by death and nourished by grief. The ambivalence of this kind of parenthood has been addressed by various researchers who examined the difficulties of displaying parenthood to others (Murphy & Thomas 2013), conflicting understandings of the loss (Komaromy et al. 2007; Malacrida 1999), or the paradoxical nature of materiality and immateriality of memories (Layne 2003), among others. Miscarriages, unlike stillbirths, do not require the issuing of legal certificates in England, which calls into question the formal parental status of those who have lost a pregnancy. Simultaneously, care and support following pregnancy loss is structured around recognising the feelings of bereaved parents. This paper aims to explore the ambiguities of parenthood following a miscarriage in England, paying particular attention to the impact of the lack of legal recognition on the sense of parenthood. An analysis of interviews with people who experienced miscarriage and those who cared for them, as well as an analysis of resources directed at these groups (leaflets, books, support guidelines, etc.) help to illuminate the challenges of navigating the precarious sense of parenthood that is deeply anchored in the grief caused by the absence of a child and the unfulfillable dreams that may result from a pregnancy loss. By exploring the implications of lack of legal requirements for miscarriage certificates, this paper uses understandings of kinship as legal and social categories to examine the paradox of parenthood rooted in pregnancy loss.

Caring for the dead
Sidrah McCarthy (La Trobe University)
A key person in my PhD research in Victoria, is an Aboriginal woman who has 'passed away': a mother, sister, daughter and niece. She died just before I met her family, who became my key research respondents and friends. In this paper I explore how my relationships with her family are mediated by the dead and the central role she has continued to play in their lives and our conversations. My relationship to this dead woman has caused me to interrogate my own beliefs around death and my relationship to my own family, dead and living. It has provided insight into the complexities of the themes I explore in my thesis around loss, continuity and possibility. This woman's story, and that of her children, illustrates the continued force of the state in her family's life. This is often under the guise of 'care'. Her father, in particular, carries a history of constant intervention into his intimate family life by the state. His negotiation of his daughter's death, her body, spirit and memory, demonstrates a resistance to state control and the taking back of care. Being part of this negotiation reveals a disturbing difference between my family and hers- that of premature death. This has flung me head first into addressing my positionality as a middle class white woman, a beneficiary of colonisation. Beyond a reflexive exercise, it reveals the dangerous and powerful nature of death to lay things bare and to generate opportunities to renegotiate relationships and challenge authority.

P19 Political and religious conversions in the Pacific

Convenors: Michael Goldsmith (University of Waikato); Fraser Macdonald (University of Waikato)
Napier G03: **Tue 12th Dec, 09:00-10:30, 13:30-15:00**

'Conversion' represents the shifting of states of mind, agency, power, personhood, social order and political rule. We invite historical and/or ethnographic analyses that address these modes of shifting with particular reference to indigenous peoples in the Pacific, including Australia.

09:00-10:30

Mission controls in Tuvalu
Michael Goldsmith (University of Waikato)
In Tuvalu (formerly the Ellice Islands), various forms of government replaced or modified existing institutions from the mid-nineteenth century onward. These changes took the form of a sequence of historical moments that the literature conventionally labels as (for example) conversion, missionisation, colonial rule and self-government leading to independence. At least elements of these events took place elsewhere in Polynesia and in much the same order (though a truly synoptic account would undoubtedly uncover some variations). Each of these labels and the sequence they embody, however, warrants critical scrutiny, In addition, they all involve implicit and explicit ideas and practices of 'mission' that destabilise taken-for-granted boundaries between religion and politics. This paper will investigate and illustrate these propositions by means of archival and ethnographic research carried out since the late 1970s. In so doing, it will raise questions for the comparative analysis of societies in the Pacific and other parts of the world, as well as helping to restore the notion of government to a more central role in the toolbox of anthropological concepts.

Subjugating savage island: political and religious change on Niue, 1846-1974
Tom Ryan (University of Waikato)
After a long period of resisting incursions by outsiders, between 1846 and 1861 the nearly 4,500 residents of the Polynesian island of Niue accepted Christianity, mainly through the efforts of Samoans attached to the London Missionary Society. Soon they formed the apex of an emergent new social order, drafting laws, translating scripture, teaching literacy, constructing roads, establishing villages, building churches, and generally living as a privileged elite. But things changed from 1861, with the arrival of an English resident pastor. Soon the Samoans were returned to their homeland, to be replaced by a cadre of Niue-born-and-trained teachers, who over the next four decades – like their community as a whole – remained firmly under the thumb of the pastor. Over the same period traders established themselves in villages, droves of young men went off as indentured labourers, and the island's elders periodically called for Niue to become a British protectorate. Then in 1901 Britain facilitated New Zealand becoming the island's colonial ruler. From then on, until Niue achieved self-rule in 1974, the resident missionary vied for power with the New Zealand representative (both always foreign, white, males). Over three

generations the colonial state responded by enabling other Christian denominations to establish themselves, creating a secular education system to replace the LMS schools, empowering new political bodies to counter traditional church organisations, and building a local public service that offered better employment and career paths than could be provided by the LMS.

Shamanic society against the colonial state
Jeffrey Sissons (Victoria University, Wellington)
The focus of this paper is a Maori social movement named Kaingarara (Lizard or Reptile-eaters) that was active in Taranaki and Whanganui in the 1850s and 1860s. In the immediate aftermath of mass conversions to Christianity in the 1840s, the continued presence of atua (spirits) was understood to be significant cause of the extremely high levels of sickness and mortality within Maori Christian communities. Led by a tohunga (shaman) named Tamati Te Ito, Kaingarara sought to counter the malign influences of pre-Christian atua by capturing and eating lizards, their visible forms. But this movement was also one of political independence that sought to unite tribal groups in opposition to land sales and in further opposition to missionaries and the colonial state it established its own judges and schools. I suggest that Kaingarara can be understood as New Zealand's first Maori 'prophetic' movement and as a direct for-runner to Te Ua's Paimarire movement, the Waikato King movement, Te Whiti's Parihaka movement and Te Kooti's Ringatu movement (Tamati Te Ito appears to have known the leaders of all of the above). A military attack by colonial troops on Tamati Te Ito's settlement in March 1860 marked the beginnings of the New Zealand Land wars.

A Melanesian 'great awakening'?: charismatic revivalism in the PNG Highlands
Fraser Macdonald (University of Waikato)
Towards the end of the 1970s a dramatic religious revolution took place throughout the highlands of Papua New Guinea. Already exposed to evangelical Christianity since the 1950s, many societies in this area suddenly embraced Pentecostal-charismatic forms of worship within the context of widespread, intense revival movements.This paper provides a preliminary overview of these second stage conversions and withdraws from the strongly localised perspective of much Melanesianist anthropology to explore the wider regional, national, international, and historical dynamics and ramifications of this major spiritual upheaval. Through this investigation it can be seen that each local revival represents but one part of a much broader and more significant transformation in the religious history of Papua New Guinea and that the spheres of influence shaping the revival extend outward from Melanesia to New Zealand, Australia, and even the USA.

13:30-15:00

Missionary, mother, and chief: representing ancestors in centenary celebrations in Ranongga (Solomon Islands)
Debra McDougall (University of Melbourne)
Throughout the Pacific, yearly church anniversary celebrations have long provided opportunities for people to reflect upon the state of their community, the actions of their ancestors, and the meaning of their faith. In the village of Pienuna on Ranongga Island in Solomon Islands where I have spent time since the 1990s, the hundredth anniversary of the return of a local youth, James Paleo, who had followed a mission ship and returned to become the area's first missionary. There were two other important figures in the narrative of conversion: Takavoja, a chiefly woman credited with welcoming the first missionary ashore, and Sagobabata, a chiefly man remembered for rebuffing the missionary. In this paper, I trace the ways that the descendants of these figures sought to represent their ancestors' role in this historical turning point, paying particular attention to gender in these negotiations. I also reflect on the difficulties of writing about intra-village conflict in the context of an event intended to display unity and power and on the ways that my own ethnographic writing was taken up, and contested, in the context of the anniversary celebration.

Rescuing Honiara: asserting village authority in the Solomon Islands state
Stephanie Ketterer Hobbis (University of British Columbia Okanagan)
Every year Gwou'ulu Village (Lau, Malaita Province) sends at least one 'rescue mission' to Solomon Islands capital city, Honiara. Organized by the Anglican village church, the goal of these rescue missions is to remind villagers who have temporarily or permanently migrated to town about village values, interests and priorities. This paper examines villagers' motivations for 'rescuing' Honiara and outlines some of the strategies that they deploy, such as a 're-mapping' of Honiara settlements to align with village-based prayer groups. I show how these missions combined with other village-centric events and activities in town, attempt to subvert (urban) state and to a lesser degree Church authority. Organizers and participants aim to reassert the moral dominance of village-based kin networks in political and religious leadership and governance against a perceived growth of individualism and urban anonymity. A desire for more active and equitable participation in the global state system and the (Anglican) Christian oecumene is met by a continued sense of exclusion by both 'communities.' This perceived exclusion undermines the legitimacy of the state and the Anglican Church, re-revealing villages and kin networks as dominant sources of belonging, and thus fueling a continued struggle surrounding political and religious 'conversions' in contemporary Solomon Islands.

The Japanese new religious movement in South Korea: Tenrikyo
Yueh-Po Huang (Academia Sinica)
This paper aims to illustrate the way Tenrikyo has been spread, prohibited and re-established through different historical stages in South Korea. As Japanese colonial government took power, Japanese missionaries arrived in South Korea and progressively found ways of reaching prospective followers in this new territory. Tenrikyo was allowed to take root and thrived on South Korea until the Japanese defeat in the Sino-Japanese War in 1945, when the South Korean ordered the closure of all Tenrikyo missions. In 1975, the Tenrikyo Headquarters Offices in Japan resumed its pubic missionary activities in South Korea, ending their covert missionary activities in the local churches. The study revealed that several reasons enhance the prospects of the Tenrikyo religious movement in South Korea. Firstly, the religious belief of the general populace in South Korea which is centred on a pragmatic philosophy – safety, health, prosperity and so forth – and this provides Tenrikyo with an opportunity to meet people's spiritual needs. Secondly, the local villages' experience of historical encounters with the Japanese colonial government enables Tenrikyo to make deep inroads into popular religion in many local communities, thus allowing the South Korea villagers to incorporate the Tenrikyo religion as a way of confronting life's uncertainties during and after the period of Japanese colonisation. The further study would be focused on a comparative analysis of Tenrikyo's missionary activities between South Korea and Taiwan in the context of postwar period.

Kava bowl theology: mediation and negotiation between indigenous spirituality and Christian religiosity
Daniel Hernandez (University of Auckland)
Futa Helu (1993) explained that changes in Tongan society were observable through the variety of Kava practices in the Kingdom of Tonga. Considering Kava sites as a gendered microcosm of Tongan society and communities abroad, it is a significant area to observe shifting states of mind, belief, and politic. Drawing from multi-sited ethnographic research in Kava circles primarily amongst diaspora populations, the tensions and adaptations of Indigenous and religious identities are investigated. Early negotiations between Christian and Tongan beliefs are paralleled today within a spectrum of tensions, practicalities, and convictions in joining or remaining in the Church of Jesus Christ of Latter-day Saints (Mormons/LDS). The continued waves of Mormon evangelism in Oceania adds unique controversy and adaptations around Kava use. It is argued that Kava is a site of both conflict and exchange between Indigenous spirituality tied to ancestral place and Christianity that is continually being re-lived and mediated among participants and observers today.

P20 State of the art: anthropology of media, music and popular culture

Convenor: Dianne Rodger (University of Adelaide)
Napier 108: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

This panel examines how people around the world produce and/or consume art, media, music or popular culture. We invite papers that explore how these very categories are conceptualised and made meaningful in specific cultural contexts.

09:00-10:30

Mola'a revisited: reef panpipes
Peter Ian Crawford (UiT - The Arctic University of Norway)
The first main shoot for the Reef Islands Ethnographic Film Series in the Solomon Islands, in 1996, was seriously affected by the unexpected death of one of the main characters and partners in the project, Alfred Melotu, the paramount chief of the Aiwoo-speaking people on the island of Ngasinue. His death and funeral resulted in the first film we produced from the series, Alfred Melotu – the funeral of a paramount chief (2002), and footage from this plays an important role in the installation film, Passage (2014), which forms a crucial element of the ethnographic exhibition, The Life of the Dead, at Moesgaard Museum (MOMU). In 2005 I revisited the Reef Islands and Mola'a, a small settlement on the northern tip of Ngasinue, where Alfred had settled with his extended family only a few years prior to his death. It was mainly a courtesy visit to his descendants, especially Agnes, his widow, and sons, daughters and grandchildren. The main surprise, however, was the apparent emergence of a completely new music form and practice, or was that what it was?

Connecting with the inner-landscapes of Aotearoa/New Zealand: taonga pūoro, musical improvisation, and wayfaring through acoustic Aotearoa/New Zealand
Sebastian Lowe; Alistair Fraser
In this paper we look at the practice of musical improvisation within the contemporary taonga pūoro musical paradigm (Māori musical instruments). When taonga pūoro practitioners improvise in the natural landscape they can be seen as wayfarers navigating the contours of the acoustic landscape(s). As these practitioners come into dialogue with the entities of the natural environment, they are able to transform these relational experiences into sound phenomena, which in turn (re)create places that are meaningful to the practitioner and the audience(s), human or otherwise. By coming into dialogue with renowned taonga pūoro practitioner Alistair Fraser and how he relates to and connects with the natural world through sound, this methodological paper challenges the way we explore, expand and extend our appreciation of acoustic Aotearoa/New Zealand.

Aboriginal arts and changes of its acceptance in different 'states'
Sachiko Kubota (Kobe University)
The 'Arts' of Australian Aboriginal people is produced by many artists and accepted widely both in Australia and in abroad. Aboriginal arts have become a big industry and are very popular, one of the most famous aspects of Australia. In Japan, there have been a several exhibitions of Aboriginal arts held since 1960s, and many of them are considerably well accepted, including very successful exhibition of Emily Kama Kungwarreye in 2008. In this paper, I will focus on two particular exhibitions held in Japan, one in 1960s and the other in 2016. The former was on Bark paintings and the latter was on Acrylic Paintings on Canvas. By comparing these two exhibitions, I will focus on the changes of Japanese acceptance from 'primitive art' to 'high art'. In the former exhibition, they were introduced as very important primitive art which is nearly dying out. But in the latter, they were introduced as 'art'. I will argue how Aboriginal arts have changed its acceptance through 'transit' of the time and how it was performed by what kind of social background and agencies. Also, I would like to focus on the difference of the acceptance which happened by the geographical 'transit' from Australia to Japan first. I will analyze the social and historical background of the difference and changes, and try to argue about the social formation of the agencies that have a crucial part in performing those changes.

The medicine in the movement: State, practitioner and participant understandings of 'dance therapy' in South Australia
Claire Langsford (University of Adelaide); Alice Langsford
Discussions on the nature and definition of 'art' often focus on culturally- produced dichotomies such as art/craft or high/low culture. In this presentation, however, we focus on an alternative conception of art as therapy, exploring how art practices can be defined or contested as artistic and therapeutic. Despite longstanding anthropological interest in the role of art forms in healing rituals Western biomedical conceptions of art- as- therapy are only beginning to be explored by anthropologists such as Hanna (1990) and Hogan and Pink (2010). The definition of activities as therapeutic can have real-world implications on the recognition and funding of particular programs and professionals and are these implications are in turn inscribed on the bodies of participants. In particular we explore the ways that the practice of 'dance therapy' is described and prescribed in State and Federal government health policies, programs and other initiatives and in practitioner literature within Australia. Our policy and discourse analysis will examine questions such as: who are the actors who define 'dance therapy'? What are the definitions of the practice? What activities are included and excluded? We also draw auto-ethnographically on the practitioner experiences of Alice Langsford, a participant and instructor in dance-based activities for people living with disability. This paper provides the framing for a larger proposed ethnographic research project exploring concepts of dance, body, health and transformation in the experiences of South Australians in dance therapies and occupational dance practices.

11:00-12:30

Hip-pop: the 'underground' versus the 'mainstream' in the mid-2000s Adelaide and Melbourne hip hop scenes
Dianne Rodger (University of Adelaide)
'Someone that makes Hip Hop to make money…I just call that pop music, I don't class it as Hip Hop anymore' (Simon, 22 year-old Male Hip Hop Promoter, Adelaide). This paper draws on ethnographic fieldwork conducted in Melbourne and Adelaide from 2006-2007 to explore how Hip Hop fans and artists (primarily MCs, DJs and producers) defined and employed categories like 'underground' 'grass roots' 'popular' and 'mainstream'. I demonstrate that these concepts were frequently understood as binary-oppositions with 'underground' and 'grass roots' being contrasted with 'popular' and 'mainstream'. As the quote from Simon suggests, these oppositions were value judgements that Hip Hoppers used to support claims to authenticity and to draw boundary lines. I argue that contestations about what was or was not 'authentic' were heightened at the time of my study, a period when Australian Hip Hop music was steadily growing in popularity and several Hip Hop artists were reaching new levels of commercial success and acclaim. These changes were understood by my participants as a potential threat that needed to be mitigated. In particular, the possibility of economic gain ('making Hip Hop to make money') was viewed as a corrupting force that could dilute the artistic, political and cultural value of Hip Hop or 'dumb it down'. In this paper I examine my participants struggles to produce and/or consume Hip Hop that fit within their conceptualisation of 'underground' (authentic) Hip Hop and to avoid the perceived perils of 'mainstream' success or becoming 'pop' (inauthentic).

States of engagement: genealogies of listening in Australian hip hop
James Cox (The University of Queensland)
For hip hop artists in Australia, recorded hip hop music provides an important blueprint for the music they make. This aesthetic blueprint is referred to by these artists, something which can be observed by examining the patterns of references that these artists make their own works. As Dimitriadis (2009, p.xvi) suggests, members of the hip hop community (both fans and artists) use their knowledge of hip hop culture as a way to work out their own hip hop identities; this is achieved through a "complex positioning and re-positioning around texts". My research argues that through a sustained engagement and re-positioning of particular hip hop works, MCs are able to construct a unique artistic identity that draws on key hip hop aesthetic practices that they have learned about through their listening practices. This type of engagement with other hip hop texts forms what can be considered a 'genealogy of listening', a term used by Feld (2012) to describe a process of mutual engagement that is only possible through a shared listening experience. Drawing on ethnographic research with Australian hip hop MCs and song analysis of these particular artists, this paper demonstrates how Australian hip hop artists construct an artistic identity through an engagement with what they perceive to be a key hip hop aesthetic practice. The paper encourages a more fluid understanding of an artists' engagement with art objects, in this context, music, to demonstrate the manner in which popular culture forms an important basis for one's own identity.

The anthropology of hip hop: multiculturalism and the power of self-expression
Elisabeth Betz
More than 40 years after its inception, hip hop culture continues to be important in young people's lives regardless of their cultural background or geographic location. It thereby provides a pathway and analytical tool for anthropologists to explore identity politics and advocacy particularly in the context of youth, cultural diversity and migration studies. This paper discusses how anthropologists can use hip hop to explore expressions of self and social identities. It shows how migrant young people in Australia use hip hop as a contact space in which identities are negotiated through self-identification and performances of belonging. Australia is a multicultural country marked by diverse demographics and behavioural expectations. Depending on a number of factors such as their migration journey, age at arrival and time of residency, people tend to have different experiences and expectations in relation to their settlement in Australia. Some people quickly adapt to 'the Australian way' while others hold on to their cultural background and according behavioural expectations. This can cause fractions between family members and members of the community. Hip hop provides young people caught in-between different behavioural expectations with opportunities to negotiate and express themselves and their experiences if belonging. Drawing on long-term ethnographic research conducted with Tongan young people and the literature, hip hop will be discussed as an important in-between space that allows young people to negotiate their identities. Consequently, it is argued that hip hop culture continues to be an important analytical tool for anthropologists.

The politics and possibilities of hip hop
Lucas Marie (Curtin University)
Drawing on ethnographic encounters with hip hop dancers I examine the varied ways in which hip hops borders and boundaries are policed by its practitioners. As a complex, dynamic and diverse social field, hip hop is governed, not by any one institution or office, but by its practitioners – people who across the world are engaged in its various practices within their own local context. I argue that by invoking particular notions of authenticity, hip hop dancers are able to police its borders by appealing to their peer's sense of legitimacy and originalism. This presentation shares the voices of Krumpers in Perth, Rockers in New York and Bboys in Osaka to illustrate how individuals, across different places, are able to re-imagine notions of authenticity and determine for themselves what is, and what is not, a part of hip hop culture. This paper reflects on these notions and considers how anthropology can be useful in tracing the way this shifts and moves on the ground.

13:30-15:00

Goth and the popular imagination: negotiations of meaning and cultural identities in practice
Briony Morrison (University of Adelaide)
This paper draws on ethnographic research with goths to consider the complex and negotiated nature of meaning in contemporary life by examining how people draw from and contest the popular imagination. The paper examines how goths contextually fight and embrace popular images of goth, especially when seeking to define and defend its boundaries and relative distinctiveness. Here the popular imagination is understood to incorporate a range of 'popular' images of a particular cultural group constructed and reproduced through media and social interactions (e.g. word-of-mouth communication). The popular imagination is often central in shaping general understandings of the culture through tropes and stereotypes that have gained popularity over time through these various discourses and representations. As such, it can influence people's behaviour towards those they perceive as belonging to this culture, irrespective of the individual or group's actual affiliation. Several strands of goth's popular image frame it and its participants in a negative way, demonising and/or trivialising it in the popular imagination. In light of this, this paper considers how goths selectively disassociate themselves from popular images that they interpret as 'harmful', seeking to protect the culture's integrity and the sense of difference that they perceive as fundamental to its existence. At the same time, the paper considers how goths selectively draw on the popular imagination to define and practice goth. The paper thus uses the negotiations of goths to gain insight into the complex ways that meaning and culture are constructed and negotiated in everyday life.

People, platforms & practice: human-non-human relationships in electronic music production
Paul Chambers (University of Adelaide)
This paper is an anthropological report into the state of the art in contemporary music production. It differs from other studies into electronic music in that it is concerned with a wide variety of experience and aesthetics. Drawing upon a 12-month-long ethnography into electronic music practice in Adelaide, this paper has two aims. First, it shows how music practice continues in the context of state legislation, media dictates and corporate codes. The irrepressible creative drive forges ahead in its inexorable path of expression, aesthetic performance reflecting an attitude where personal ethics and experimentation drive and shape highly individualistic musical expression. Secondly it presents three case studies that illustrate how the accessibility of artistic freedoms of choice, afforded by digital technology, can synthesise personal development with virtual possibilities. With social media a live feed of what is happening culturally throughout the world, my participants input from a spectrum of influences, transforming them through accessible software platforms into original musical forms. Categories of identification and classification, both artistic and personal, are replaced by complex systems of interaction and relationality. This paper also has a theoretical function, to test the claims of posthumanist writers, who champion a move away from the rigid definitions of human, nature and machine, into an altogether new assemblage where such boundaries become open to question. This paper asks how anthropology can identify the infrastructures and processes that are defining the current state of the art. Can electronic music practice be an indicator of what we may be becoming?

P21 Legitimate extraction? Exploring the actors and institutions that enable extractive industries
Convenors: Thomas McNamara (University of Liege); Michael Main (Australian National University)
Napier G03: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

This panel explores the actors and institutions that enable resource extraction. It seeks to move beyond a false binary between resistance and legitimisation and therefore welcomes papers that analyse these actors and which take seriously the potential and dangers of corporate engagement.

11:00-12:30

Legitimate extraction and the mythology of Corporate Social Responsibility
Emilia Skrzypek (The University of Queensland / University of St Andrews)
The discourse of Corporate Social Responsibility (CSR) forces companies to acknowledge their external impacts and to recognise their duty to account for these. However, despite a great wealth of analyses on the topic, little about CSR remains uncontested. The concept has been widely critiqued as a powerful means of self-regulation that both avoids external controls and simply measures its own measurements, with academics and practitioners pointing to 'a gap between the stated intentions of business leaders and their actual behaviour and impact in the real world' (Frynas, 2005). This paper looks at ways in which resource extraction companies use the instruments of CSR to create for themselves a corporate world in which they are able legitimize extraction and claim "good corporate citizenship". It presents CSR as an intrinsically relational concept and argues that companies use carefully structured stories and measurements of the extent and the quality of their relations to strategically manage the ways in which they acknowledge and act on their economic, legal, ethical and philanthropic social responsibilities. Looking at the Frieda River Project in PNG, the paper argues that this corporate re-invention is enabled by a socio-political exercise in creating labels and indicators and a particular form of business mythology which shares certain characteristics with Melanesian tumbuna stories. It shows that, at Frieda, the widely conceived sustainability performance of the company developing the project is continuously assessed and re-assessed not against technocratic indicators, but on the basis of quality and efficacy relations which it facilitates and mobilises.

The role of sustainability standards in legitimating mining companies' social performance
Jean-Pierre Imbrogiano (The University of Queensland); Kathryn Sturman (The University of Queensland); Renzo Mori Junior (The University of Queensland)
Voluntary sustainability standards have become major institutional actors in legitimizing businesses. Their emergence has skyrocketed since the 1990s, leading also in the mining industry to more than 20 initiatives formulating compliance requirements for minerals production. Six international initiatives on sustainability in the mining industry are currently about to set up their operations. Scholars in political science and international relations have traditionally investigated the emergence of private actors in arenas of global governance, but why and how initiatives emerge in a crowded space has been neglected in this field. For this reason, a content analysis of a new private sustainability standard was conducted in comparison with previously applied standards in the mining industry. The results indicate that the promulgated best practices by new standard actors constitute a shift in underlying assumptions and a corresponding changing emphasis of social performance discourses. The comparative analysis highlights further how initiatives differ in their emphasis on performance assumptions and discourses by which business operations are legitimized. Interviews with 20 industry stakeholders of the new private sustainability standard provide further nuanced insights into changing expectations about the legitimating role of actors and institutions. The paper concludes with further research needs, highlighting the potential for interesting ethnographic studies to improve our understanding of sustainability initiative effectiveness and related industry performance.

Who is 'from the community' here?
Thomas McNamara (University of Liege)
This paper focusing on the people, processes and discourses that claim to 'speak for' national and community interests in Africa, particularly in response to resource extraction. In response to scepticism as the representativeness of electoral politics, both mining companies and the international NGOs that oppose or engage them make claims to be acting in the communities' best interests and frequently engage 'community representatives'. Based on ethnographic fieldwork in Zambia's north western province and on its copperbelt this paper explores those whose who claim to speak on behalf of Zambia and its communities. It explores local MPs, international NGOs and their local partners, mine controlled Corporate Social Responsibility projects and urban based taxation and extraction think tanks. The paper argues that all these actors' claims to representation are problematic, but that this does not mean they should be discounted. Rather I propose a topology of representative legitimacy for environments where electoral representation cannot serve as the only legitimate form of 'speaking for'.

Kenya's new oil: rethinking brokers, translators and mediators
Doris Okenwa (London School of Economics and Political Science)
When Kenya discovered oil in 2012, the "resource curse" emerged as a dominant national discourse. Concerns as to whether Kenya will end up like Nigeria where oil has stimulated more conflict and poverty than prosperity were at heart of many debates. What this means is that the responsibility for the success or failure of the budding sector was placed at the feet of the triad i.e. the state, oil companies and community organisations or NGOs based on the assumption that each of these entities have different moral economies that influence their activities and outcomes. This paper aims to explore the symbiotic relationship between actors and organisations involved in resource extraction processes and their motivations. Based on 13 months ethnographic fieldwork in Kenya's Turkana County, the hub of oil exploration, the paper will go beyond institutional operations and strategies within existing structures of resource extraction to the materialities that continue to influence and substantiate the interests of organisations and actors, positively and otherwise. In Turkana for instance, many of those that live around the oil wells personify state institutions and private companies and do not consider these institutions as abstract entities. For them, the state is neither an invisible regulator nor the company an ideational body but a group of

actors driven by specific interests that compliment and contradict with the people they represent. The relevance of this paper can be situated within anthropological perspectives on development, natural resource extraction and global processes.

13:30-15:00

"I am not a politician": the cry of the company when the state ceases to exist
Michael Main (Australian National University)
In April 2016, the health system of Papua New Guinea's Hela Province was taken over by Oil Search Pty Ltd, installing the Oil Search General Manager, Peter Botton, as chair of the Tari hospital board. This transition made blatant the reality of state absence in the province, and underlined the inability and unwillingness of the state to run its own affairs, even in one of the most resource-rich parts of the country. In one respect, Oil Search's move can be read as being designed to ensure its social licence to operate in its field of oil and gas extraction. Oil Search's involvement, however, would not be possible without the express support of the local community and local leaders, who provide their support with enthusiasm and the thorough embrace of Oil Search's role. Yet simultaneously, these local leaders, along with the entire community, are scathing in their criticism of the development failings of the PNG LNG project that is the creation of Oil Search and its project partner, ExxonMobil. Oil Search's role in developing Hela's health system has not prevented continuing threats to the existence of the PNG LNG project, while blame for its development failings continue to be directed towards the state. The perception of Oil Search as benevolent state actor only serves to highlight the neglectful role played by the actual state, and its role in exploiting the people of Hela for their gas reserves.

P22 Crafting alternatives: contesting representation and artistic expression in visual anthropology.

Convenors: Rebekah Cupitt; Edgar Gómez (RMIT University)
Napier G04: **Fri 15th Dec, 11:00-12:30, 13:30-15:00** Moved to Thursday 09:00 and 13:30 in Ligertwood Flinders 314

In critique of the ethnographer's control over the image and its relation to institutional practices, new participatory visual methods in visual anthropology have emerged. These materialities and practices of image-making offer alternative representations of the individual's relation to the state.

11:00-12:30

African medical alternatives, power dynamics and communication
Véronique Duchesne (Université Paris Descartes)
The film Victory! Infertility Healed! (2015, 28mn) speaks about alternatives to state powers and biomedical authority. Healing, and more specially infertility healing, is now a globalized market, even in African States. I propose to discuss the origin of the film (a research in medical anthropology) and its final structure (cinematography, sound track composition, etc.). One goal is to show different ways used by African healers to communicate about their job.

Collaborative ethnographic filmmaking with young people in Aotearoa New Zealand
Lorena Gibson (Victoria University of Wellington)
In March 2017 I started a new, 3-year visual ethnographic project exploring the social impacts of three charitable organisations that provide free Sistema-inspired orchestral music education programmes in low-decile schools in Wellington, New Zealand. El Sistema is a Venezuelan music and social development initiative which began in 1975 and is today one of the world's largest orchestral music education programmes. Sistema-inspired orchestral music education programmes operate in over 60 countries worldwide, providing opportunities to children with the aim of transforming their lives, their families' lives, and their wider communities. In New Zealand, these programmes often fill a gap left by the state in terms of access to music education in low-decile schools, which are in areas of high socioeconomic deprivation. Many of the young people attending music lessons provided by the three organisations I am working with are Māori and Pasifika, reflecting the demographics of the urban areas in which they operate. This project lends itself well to a visual approach due to its focus on the experiential, intersubjective nature of music-making. In this paper, I discuss my efforts to craft a collaboratively-designed and produced film documenting young people's experiences of these music education programmes. I discuss the decolonising orientation that guides my project, reflect on my experiences in making a film about music and social change with young Māori and Pasifika people, and make some suggestions about the emancipatory potential of collaborative ethnographic filmmaking.

Subverting the norm: deaf filmmaking and visual expression
Rebekah Cupitt
Film and media have been used to great effect in processes of nation-building but equally so as a voice of dissent and critique against the power and authority of the State. In practices of film-making shared conventions for visual expression are derived from a process and history of image-making that has been dominated by negotiations and exchanges between different [hearing] traditions. Arguably, films and image-making are geared towards the hearing norm and has been little influenced by deaf film-makers. This paper asks what a deaf film-making, anchored in the visual aesthetics that are shared by deaf communities, might look like and how it offers an alternative visual rhetoric that challenges and makes inroads into disrupting hearing norms. It is not about distinguishing set characteristics of what deaf visuality is, or is not, nor about how it differs categorically from hearing visual aesthetics and repertoires, but is about asking the question: can film-making based on deaf ways of seeing and their visual repertoires disrupt and subvert the hearing visualities and film-making traditions established over the centuries? Do films by deaf film-makers present alternatives to mainstream discourses that support normative views of capabilities and question the establish power structures and authorities? Experimenting with participatory film-making as a part of ethnographic practice and consciously challenging expressive norms within film-making and its genres holds the potential to further critique state-sanctioned media and add to the already established body of disruptive, subversive cinema that questions and promotes difference rather than conforming to comfortable norms.

13:30-15:00

The split loyalties of ethnography: solving a murder
Alex Pavlotski (La Trobe University)
Computers reflect our ideals of order and logic. Current computers are transforming from systems of specialised knowledge (code) to user-oriented interface (icon) and this transformation has many impacts on how anthropologists consume, create and communicate knowledge. Visual, embodied and design anthropology are growing in popularity, and their popularity exposes traditional disciplinary orientations and tensions. This paper explores the relationship between engaging with people and the process of production of anthropological knowledge. Representational conventions and disciplinary ideologies are considered in relation to disciplinary history and in the light of contemporary applications of anthropological method. Through the lens of loyalty we consider how history has shaped the process of ethnographic representation and how it might offer some insights to the challenges of adapting to a rapidly transforming technological and ideological landscape. This paper addresses the question of how anthropologists might deal with our historical shortcomings and increase our relevance and accessibility. It offers lessons from visual, embodied and design anthropology to consider the inherent loyalties of the ethnographic project.

“The afterimages of a hibakusha: war memories, nuclear politics, visual activism, and narrativity in Japan
Maria Ibari Ortega (Australian National University)
Two years after 13,000 pacifist protesters gathered in 2015 outside The National Diet in Tokyo, bursting in anger against the Peace and Security Bill pushed as part of Prime Minister Shinzo Abe’s security policy, in 2017 the decision of the Japanese government to abstain from the multilateral negotiations leading to the adoption of the Treaty on the Prohibition of Nuclear Weapons at the United Nations, celebrated in July 7, made the community of hibakusha (victims of the atomic bombs of Hiroshima and Nagasaki in 1945), angry and disappointed. For them, after actively participating in the negotiations at the U.N., this historical moment opens the possibility for a future nuclear-free world. My presentation will introduce the visual activist affective assemble of Isobe-san, the daughter of a man exposed to the nuclear explosion of Little Boy in Nagasaki back in 1945. After his dead in 2010, she became an active member of Shizuoka Prefecture Second Generation Group, exhibiting his father’s afterimages painted by himself, about his experiences and memories of the bomb. I will focus on two main aspects. On one hand, on Bourriaud’s definition of art as a an encounter: “All works of art produce a model of sociability, which transposes reality” (2002: 18). On the other, I will attempt to identify the enfolding of a political temporality and potential realisation of ”peace” as an emerging event in narrative performance; ‘events’ here understood in relational terms following Whitehead.

Imagining Footscray, picturing life: approaching a photography contest ethnographically
Edgar Gómez (RMIT University); Jolynna Sinanan (Royal Melbourne Institute of Technology); Jessica Noske-Turner (RMIT University)
This paper is based on a current ethnographic project in Footscray, a western suburb in Melbourne. The presentation has two aims: to discuss the value of photographic contests as a rich source to think about a place, relating this value with a non-representational ethnographic approach to photographs as living archives. We suggest that a collective group of photographs, framed within a specific emplacement, in this case Footscray, can be treated differently than “data” or “representations”. We approach them as a collective imagined archive of a place in a moment of time. In this sense, the resulting images would not be the sum of a group of photographers documenting an “objective reality”. Instead, we suggest approaching the contest as a whole, as the materialization of a multiple ways to “image-ning” the place by its inhabitants, comprising their lived experience of the place. Traditionally there has been a clear distinction between personal and vernacular images —those produced in the family and the home—, and those produced professionally for mass and public circulation in media, advertising and art circuits. The digital problematized this distinction by turning the photographic practice and the resulting images into a more porous activity, blurring the line between professional and amateur, between personal and public (Lasen & Gómez Cruz, 2012) and between private exhibition and mass distribution. The potential methodological implications of this shift are still under-theorized. This presentation contributes to this discussion by offering a theoretical description of photo-contests as living archives of non-representational place-making accounts.

P24 Dreaming in black and white: how the dreams of indigenes and non-indigenes about each other shape our social encounters

Convenors: Mahnaz Alimardanian (La Trobe University; Native Title Services Victoria); Anthony Redmond (Australian National University)

Ligertwood 228: **Thu 14th Dec, 13:30-15:00**

This panel invites papers which explore the ways in which the dreams of indigenous and non-indigenous people about each other have shaped and continue to shape colonial and post-colonial encounters.

Dream, affect and action: ambiguity and hesitation in social encounters from eye of the dream

Mahnaz Alimardanian (La Trobe University; Native Title Services Victoria)

Dreams are an imaginative source of knowledge and are cross culturally perceived as a way of communicating with the 'other' through dialogues, inspirational messages or warning sings. Although the dream is generally accepted as a 'seen' phenomenon, the experience of dreaming is based on affect. The feelings evoked during the process of dreaming and their aftermath hint at the meaning behind the dream. Furthermore, the interpretation of the dream is influenced by both the feelings of the dreamer as well as those of whom the dream is narrated. In this paper I discuss examples of dreams experienced as a consequence of different forms of social encounters. I explore how the dreams and associated feelings may create meaning and influence acts in daily life and how they may assist coping with the reality of the waking world or its manipulation. I analyse how the ambiguity of the dream may develop into certainty of an interaction in a social encounter. One of the dreams that I describe is a specific oneiric experience of mine, directly associated with my ethnographic presence in the field in a small Aboriginal settlement in the far north coast of New South Wales, Australia. I explain how members of one of the local Aboriginal families interpreted my dream and responded to it in different ways.

Dreaming makes us human: incorporating our dreams into our fieldwork

Kim McCaul (Flinders University)

Anthropology has a long history of treating dreams as valid objects of cross-cultural analysis. Almost universally, this research angle has been confined to the dreams of 'the other', the people who are being studied (Young 1992). In this paper I will consider the relevance and challenges of anthropologists drawing on their own dreams as part of their fieldwork methodology. On my first ever field trip in Australia, I had an unusual dream of a traditional Aboriginal ceremony. Sharing this dream 10 years later with an informant opened up a space for conversations that may not otherwise have happened. This and other vignettes of conversations about dreams will illustrate the connective power of this dimension to life. The paper will also consider the importance of developing clarity about the different paradigms through which to interpret dreams and explore the challenges anthropologists face in navigating both honouring their informants understandings and maintaining academic respectability.

Lost in translation? Dreaming, social process, and the artefacts of memory

Katie Glaskin (University of Western Australia)

In recent times, visual field-recording techniques of various kinds (e.g., fieldnotes, drawing, film-making) have increasingly become subjects of anthropological attention and reflection. Ethnographer's dreams may also provide a rich visual record of fieldwork, one that also contains a great deal of information about the dialogic nature of fieldwork. Writing about drawings in fieldwork notebooks, Taussig (2011:33) asks a rhetorical question. 'Is it fair', he says, that these are 'generally considered to be at best mere aids, steps towards a published text that obliterates all traces of them'; and he identifies an associated issue: 'what is lost in translation?' This account of a single dream in the fieldwork context and successive Bardi interpretations of it provides an illustration of what may be lost in translation: how these interactions unconsciously shaped the way I remembered the dream. This paper considers dreams as a kind of visual memory artefact. One of my aims is to highlight the intersubjective, dialogic nature of participatory anthropological fieldwork, and the socially co-constituted aspects of memory and thus 'head-notes' that anthropologists draw on. Such reflections may be important in an era in which anthropologists' fieldnotes may be taken as stand-alone facts, or as unmediated records of an Indigenous culture.

Dreaming about each other: subobjectivity in the field of dreams

Anthony Redmond (Australian National University)

A Western ontology of dreaming tends to construe it as a form of marked withdrawal from the world with its usual laws of time and space, sequential narratives, and underlying principles of identity. In this regard dreaming is seen to be an asocial or even socially alienating experience. This is further intensified by the fact that the dream's meaning is often opaque to the dreamer themselves and to their significant others outside of a process of carefully situating a dreamt imagery in relation to the dreamer's personal symbolic world and biography. However, is also the case though that that very withdrawal from the well patrolled boundaries of the waking self may open up the dreamer to an expanded form of social experience and this is one quality of the dreaming experience in which a psychoanalytic view overlaps to some degree with some of the interpretations of my Kimberley Aboriginal family, friends and colleagues. I say this because the psychoanalytic notion that diverse personages in dreams embody aspects of a relational self was also articulated by many of my Aboriginal interlocutors who commonly assumed strangers in dreams to be disguised familiars and/or ancestors of some kind. Familiars, in both instances, are those with whom intercorporeal substances are shared to greater or lesser extents. In the dreams I discuss in this paper we can discern serial, shifting identifications with, as well as distancing from, the other personages encountered in dreams. Some of these involved close kin while others made reference to non-Aboriginal or non-human others.

P25 **Bringing the law home: trajectories of vernacular justice**
Convenors: Harry Walker (London School of Economics and Political Science); Melissa Demian (University of St Andrews)
Napier G03: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

This panel will explore the entry of law as a mode of rights and claims staking, and the means and effects of appropriations of state law in colonial and postcolonial contexts.

09:00-10:30

PLEASE NOTE THIS SHOULD NOT BE CROSSED OUT!

~~Law and passion: legality of extra-legal killings of alleged blasphemers in Pakistan~~
~~Sana Ashraf (Australian National University)~~
~~My paper deals with legal and extra-legal punishment of alleged blasphemers in Pakistan. While death penalty to those accused of blasphemy is sanctioned by the state, there have also been several incidents of extra-legal violence against the accused. This paper is based on ethnographic study of Khatm-e-Nabuwwat Lawyers' Forum, a group of over eight hundred lawyers who provide free legal services for their dual mission: 1) To prosecute all cases of blasphemy in Pakistan and 2) Defend the murderers of alleged blasphemers, who took the "law" in their hands, in the courts. I investigate how these lawyers justify and support both the need for the anti-blasphemy laws (inherited from the British rulers and amended by military dictator Zia-ul-Haq), and the extra-legal killings of the blasphemers simultaneously. I contend that despite apparent contradiction, the supporters of strict anti-blasphemy laws in Pakistan do not see these two ways (legal and extra-legal) of dealing with alleged/perceived blasphemy as inherently contradictory or mutually exclusive; nor do they see extra-legal killings as simply the last resort due to their frustration with ineffectiveness of the legal system. Rather, they are driven by a different (more fluid and dispersed) understanding of legality, legitimacy, and sovereignty. They draw their sense of transcendental legality from religious passion, built upon the concepts of intuitive judgment (Maarifa) and devotional love (Ishq) for the Prophet Muhammad and Islam. Consequently, they see the punishment of a blasphemer outside the "law of the land" as supplementary rather than contradictory mechanism of delivering "justice".~~

There's an Act for that: jumping the scales of law in Papua New Guinea
Melissa Demian (University of St Andrews)
Acts of Parliament in Papua New Guinea appear to occupy a particular place in the legal imaginary of the country, where they are discussed in some circles as if knowledge of the Act alone could change intimate interpersonal behaviours. The law is conceived in certain discussions as if all of its interim "levels" are erased, and the Act alone is needed to mediate between the state and its citizens. This is particularly notable where an Act is popularly regarded as a moral corrective to social action. In this paper, I discuss the apparent "scale collapse" that many of my Papua New Guinean interlocutors seem to be imagining when they talk about the law as a mechanism for behavioural change or even a kind of social engineering. Problems that one might imagine to be social, economic, or political in nature, are very frequently attributed to the legal domain in PNG – but the legal at a national level. For example, the Lukautim Pikinini (Child) Act 2009 and Family Protection Act 2013 are a pair of Acts that are frequently cited in policy circles and in community level "awarenesses" as items of legislation whose existence alone should be sufficient for people to change violent or abusive beahviour at the level of people's family relationships. No other statutes or decisions in the country's Supreme Court, are deemed necessary – or even of particular interest. "The Act is there," someone might say, "people just need to be more aware of it."

Women's Yarning Circles: a gender-specific bail program in one southeast Queensland Indigenous sentencing court, Australia
Amelia Radke (The University of Queensland)
Indigenous women are increasingly overrepresented in Australia's criminal justice system. To address this overrepresentation, gender-specific bail programs operate in several Queensland Indigenous sentencing courts or Murri Courts. Indigenous sentencing courts are a specialist criminal law practice that involves Elders and respected persons in the sentencing process of Indigenous peoples. In Queensland, Murri Courts first began operating in 2002 in the jurisdiction of the Brisbane Magistrates Court, before expanding to 17 locations across the state. Despite the abolition of these courts in 2012, Murri Courts continued to operate in 13 locations under the name 'Indigenous Sentencing List', until the official reinstatement of these courts in 2016. To participate in Queensland Murri Courts, defendants were required to partake in several therapeutic bail programs before their sentence was finalised. The undertaking of therapeutic bail conditions reflects a wider conceptual shift in the legal system, where bail denotes a performance-based system, rather than an administrative process. This paper explores the role of one gender-specific bail program, Women's Yarning or Talking Circles, in one southeast Queensland Murri Court. Women's Yarning Circles aim to create a space outside of court proceedings where defendants and Community Justice Group members of the same gender can build a rapport. This paper argues that gender-specific bail programs recognise the intricacies of an Indigenous woman's intersectional identity and the diverse needs of each defendant that comes before the Murri Court. This paper also examines the role of Indigenous sentencing courts in settler-colonial countries.

13:30-15:00

"…And then there was law": justice in dispute among Amazonian Urarina
Harry Walker (London School of Economics and Political Science)
This paper examines the appropriation of formal law for dispute resolution among Urarina people of Amazonian Peru. Until recently, conflicts of interest were typically resolved through the relocation of one or more parties, sometimes accompanied by overt or covert forms of violence. Over the past decade or so, however, sedentarisation and the delegation of judicial power to local authorities have encouraged people to seek restitution through legal as much as extra-legal avenues, especially through the formal denunciation or denuncia, which people deploy using the logic previously reserved for shamanic vengeance. This implies, among other things, an attempt to use law as an offensive weapon and a concerted effort to undermine the emergence of a unicentric power system. Popular recourse to legal techniques has nevertheless tended to formalise and institutionalise moral obligations, such as those associated with marriage; it has

also given rise to an incipient tension between formal, state-sponsored or "ordinary" justice on the one hand, and so-called "communal" or indigenous justice on the other. I argue that an examination of this ostensible tension, and the efforts of local judges to mediate it drawing on generic principles such as "rationality" and "proportionality", provides insight into the ways in which the very idea of law comes to be understood in a context in which moral norms and expectations of conduct have been subject to very little elaboration or enforcement.

Mutilation: a body of law, a body in law
Maree Pardy (Deakin University)
In November 2015 the first conviction in Australia for 'female genital mutilation', or 'fgm' by an ethnic minority community, was handed down in the Supreme Court of NSW. In the case known as Magennis and Vaziri, three people were convicted of the crime of 'female genital mutilation': the mother, the midwife and the local Imam of the Dawoodi Bohra Muslim community. This conviction remains legally controversial, and is currently subject to appeal. Although it is unlawful in Australia to legislate in relation to particular people or groups of people, Australia's colonial history constantly reminds of repeated and painful targeting of Indigenous people, while contemporary global security concerns exhibit the sweeping effects of law and policy that permits policing of 'others'. The criminalisation of 'female genital mutilation' in all Australian States and Territories targets particular practices, but these practices are attributed to particular communities. The practices are often presumed to be Islamic and also associated erroneously with cultures or a religion that apparently sanctions the abuse of women and children through 'honour killings', 'forced marriages' and the 'mutilation' of women and girls. The law and its application and interpretation in this, and similar cases internationally, have turned on the word 'mutilation.' Drawing on the history of this legislation in Australia and the case referred to, this paper will focus on the law, justice and mutilation in the context of women's rights, multiculturalism and globalisation.

Grounded raets: exploring the vernacular translated indigenous meanings of women's land rights in Vanuatu
Siobhan McDonnell (Australian National University)
Women in Vanuatu offer complex and nuanced understandings about the operation of women's raets (rights in Bislama) over land, demonstrating 'vernacular' translated, local meanings of 'rights' based on local relational identities, for this reason I have termed them 'grounded raets'. Women's land raets and agency must be interpreted with reference to power relationships, decision making and the gendered exercise of property rights and chiefly authority over landscapes. Practices of land leasing show that the agency of local women is actively contoured by interpretations of kastom, as well as the idea of land as property owned and leased by a masculine possessive individual. Grounded raets for women are informed by ideas of appropriate kastom practice as the 'ways of ples', as well as to embodied and genealogical claims to ples. These vernacular ideas of raets do not equate with Western, liberal claims to equality that inform discourses around individualised human 'rights'. Rather than posit a set of 'rights' this paper explores local women's agency in land dealings in Vanuatu so as to clarify how vernacular land raets, or 'grounded raets', operate for women.

P26 Corruption, democracy and the human condition

Convenors: Francisca de la Maza (Pontificia Universidad Católica de Chile); Luis Angosto-Ferrandez (University of Sydney)
Ligertwood 214 Piper Alderman Room: **Tue 12th Dec, 15:30-17:00**

Debates on the future of democracy are inextricably linked to the discussion of corruption. We welcome ethnographic and/or theoretical examinations of such relation as well as analyses of conceptions of the human condition embedded in different understandings of what causes 'corrupted democracies'

Modes of corruption: conceptions of the human condition and political positioning in Venezuela
Luis Angosto-Ferrandez (University of Sydney)
In this presentation I draw from experiences of fieldwork conducted in Venezuela at different intervals between 2004 and 2016 to illustrate how different conceptions of human nature mediate people's understanding of corruption in relation to politics, democracy and the state. I aim to set grounds for a discussion of the way in which different narratives on the human condition are used to explain the causes of social problems and their potential solution, and how those narratives underpin people's political positioning within the polarised scenario that characterises the country.

In the museum of corruption: democracy, morality, and civic virtue in military ruled Thailand
Eli Elinoff (Victoria University of Wellington)
In this paper I explore Thailand's two museums of corruption. The first museum was a traveling sculpture collection that portrayed, often in grotesque fashion, the abuses of the powerful so as to remind "forgetful" Thais of the sins those in power have perpetrated against the country. The second is the permanent Museum of Corruption located in the old Anti-Corruption Office building in Bangkok. Through an ethnographic description of these museum spaces and their exhibits, I argue that they construct "the people" as a moral category to problematize democratic politics and transform reform into an individual moral project. I show how the pedagogical impulses of these museum spaces narrate corruption as emerging first from the immoral hearts of the people and second from the manipulative impulses of the powerful. In this way, corruption is recast, obscuring Thailand's endemic power structures which are organized around closely related and overlapping social networks, in favor of promoting a moral pedagogy that is dispersed evenly across society. This formulation has two implications: First, it links corruption and democracy, locating the problem in the immorality of the population; the immorality of demos produces an immoral government. Second, it recasts corruption as an apolitical problem that requires a long term project of moral reform like the one proposed by the current military government and its supporters. I demonstrate these claims by showing how these exhibitions conceive of their audiences, narrate their stories of corruption, and instruct citizens to transform themselves to change their country.

The emergence of the discourse of corruption: local governments perspective and indigenous policies in southern Chile.
Francisca de la Maza (Pontificia Universidad Católica de Chile)
Based on an ethnographic work in the Araucanía Region, in the southern of Chile, oriented to the state practices of public policies for the indigenous population, the perspective of corruption in this local space is analyzed. Several state practices are identified where three key actors emerge as articulators of this policy: officials (indigenous and non-indigenous), indigenous leaders and consultants. These will be the articulators and negotiators of indigenous politics in the local space, having an increasingly important role as democracy is established since 1990, in a context of agreed political transition and a neoliberal model. At present, in Chile the speech of corruption breaks out because in the last years the management of economic resources by politicians and officials – of diverse tendencies, levels and public sectors – has revealed corrupt practices institutionalized and Installed "corruption" as a public discourse. This has generated an openness to this issue, which bursts and relativizes the vision of a non-corrupt country at various levels of society. This generates that they begin to name accepted and daily practices of public action under the principle of corruption. Considering this context, we analyze practices of indigenous politics that can contribute to analyze local views and forms of this discourse of corruption.

P27 Shifting the state: protest and perseverance for change

Convenors: Aet Annist (University of Tartu); Jocelyn Avery
Ligertwood 216 Sarawak Room: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

The panel invites ethnographic accounts on protests, groups in conflict with the society or ground level insights into large scale movements and shifts in states of mind leading to shifts in the states and societies.

11:00-12:30

Suburban dissent: the anatomy of a community protest and political resistance
Jocelyn Avery
The community of West Guildford has a history of standing up for their rights that goes back to the days of the early Swan River Settlement in Western Australia. I conducted a historical review of a campaign by the community in the 1990s to prevent a pre-release women's prison facility being built in the neighbourhood, and an online ethnography of a more recent campaign against the building of a disability justice centre in the same locale. I also reflect on the campaigns as a past resident of the community and regular traveller through it. In analyzing the campaigns I draw on Vered Amit's (2012) concept of 'disjuncture' as, in effect, the opposite of community; a failure to achieve community inadvertently or, in these cases, deliberately. Amit suggests 'disjunctures' can be as ambiguous as the concept of community but remain useful 'for thinking about the desires, possibilities and practices through which people seek to modulate or rework their social relationships' (42). She argues that 'disjunctures' can be re/inforced by time, space (place), deflection and redefinition (35), all of which were evident in these campaigns. These protests were, and still are, deeply embedded in state politics, but a number of politically and socially marginalised groups, including people with disabilities, are revealed to be vulnerable targets in these grassroots protests.

The potent presence of absence: the mobilisation of victims' rights organisations in contemporary Spain
Anmarie Dabinet (Macquarie University)
Based on ethnographic research, this paper analyses the ways in which 'absences' have shaped the present for the living victims of the theft and illegal adoptions of 300,000 new born babies that occurred in Spain between the early Franco dictatorship era and the 1990s. Over a period of five decades, elements working within the most powerful social, religious and judicial institutions in Spain changed their perception of vulnerable birth parents and their babies from that of human subjects to objects of manipulation, commodification and significant financial gain. Absence is a potent notion, both as a profound human experience, and as a motivational force for victims' rights organisations that first mobilised in major cities throughout Spain in early 2015. In the framework of 'absences', this paper presents some of the complex processes in which certain social and political ideologies and practices in Spain emerge and continue to shape the present for the victims. I aim to demonstrate how 'absences' can be converted into an organised social force that motivates the objectives and actions of the victims' rights organisations that call for accountability from the Spanish State. In this context, absences perform a labour and intensify the protesters' engagement based on what is strikingly not present. This profound void relates to a missing child, sibling or biological parents, but also a deficit of information, a lack of investigation and justice, and the absence of State and international recognition of the child thefts as human rights violations.

Conflict and change: cases from a project
Aet Annist (University of Tartu)
Conflict arises in various forms, ranging from overt political or personal arguments, to indirect challenges that certain issues trigger. I will look at the context of conflictual issues which would aggravate the interpersonal or intergroup differences in opinion and approach, and the results of this. The data combines a number of different cases from two projects, one of which spans several European countries, the other concentrates on South Eastern Estonia's Seto region. The European data is drawn from qualitative studies of youth groups in conflict with the society; the Estonian data considers the context of social dispossession in the rural regions that has risen from fragmentation and stratification of the post-Soviet years. The national attempts to solve local economic, societal and political issues have supported ethnic diversity and "nativist" groups, creating dominant cultural elites in some regions. This has, however, coincided with newly emerging class issues, and has led to opposing sentiments amongst those not committed to the nativist cause. The discourses and practices that collide in relation to this are particularly informative when considered in the light of the essence of the European case studies concentrating on youth, a group frequently perceived, managed but also studied as a conflictual entity. The studies will be combined to see whether such conflictuous presence in the society might have potential and promise for a meaningful and fruitful shift in

the society, benefitting all, or whether, and if so, why, it might simply lead to reinforced challenges for the weaker group(s).

Contextualising the Adivasis struggle in the Indian state
Vani Xaxa (Jamia Millia Islamia)
The Adivasis of Central Tribal India have locked their horns against the most powerful democracy in the sub-continent, india, asserting all that they have left this time. The Indian State since 1990 have strategically moved into the Adivasi heartland, constructing pseudo enemies and is waging a war against the people of the country. The Adivasis who have preferred to live with their socio-cultural practices and their political institutions are threatened by the inroad of State forces walking into their everyday living spaces. They are protesting against their takeover of land and their political rights. The Indian State's economic policy along with the underlying feudal character of the ruling elite seems to have built a trio--industrial-military-State nexus. And it is this nexus which is standing opposite the protesting Adivasis.

13:30-15:00

"Forward Together - Not One Step Back!": finding inspiration, solidarity and power in North Carolina's protests
Skyler Hawkins (University of Manchester)
From rallies to town hall events, sit-ins to advocacy days, this paper seeks to capture the ways in which the citizens of North Carolina have used the political, social and economic power of wide-scale protest as a key component of collective action for change. For North Carolinians, whose history is deeply rooted in colonialism, slavery, and Jim Crow-era segregation, citizen engagement through activism has become increasingly more consequential, influencing the movement and pace of several key legislative initiatives, with both positive and adverse outcomes. Particularly for left-leaning politicians and constituents alike, the recent rise of modern conservatism has led many who were not previously active in their community to now join an organization, attend a rally, contact their representative to voice their concerns on upcoming policy votes, and even consider running for office themselves, reigniting a particular kind of vocal collectivity that has not been seen in the United States since the freedom movements of the mid-twentieth century. Based on research during 2016 and early 2017 in Raleigh, North Carolina, with a group of left-leaning female elected officials, mostly women of color, my ethnographic project seeks to explore the ways in which women work, interact and are understood in a modern, political environment; and in North Carolina, a large part of this political life involves activism, advocacy and political protest. This paper represents a path through which my project explores the places at which life and legislation, the personal and the political, and the symbolic and the system overlap.

~~**Acting on activism: alternative shifting of the postsocialist state in the Donbas region of eastern Ukraine**~~
~~*Justyna Szymanska (University of Warsaw)*~~
~~In my paper I would like to show the phenomena of activism and civic engagement in the Donbas monofunctional town of Kramatorsk. While state-shifting process is often equate with non-governmental organisations, I intend to specifically highlight actions of informal and semi-formal groups which forms of activism aim to create counter-spaces and counter-practices gradually and discreetly, so they often go unnoticed without ethnographic toolkit. Looking both at them and bigger NGOs distances my point of research from classical understatement of 'social movement' (Touraine 1995, 2010) and turn it instead to the meanings of ever-present commodification of the public space and counter-spaces understand as 'spaces occupied by the symbolic and the imaginary' or an 'initially utopian alternative to actually existing "real" space' (Lefebvre 1991). In this approach activism and counter-spaces must not be grand nor be in total opposition to political power, on the contrary – the power of the counter-spaces lies not in their ability to turn things upside down in an instance, but in a way they 'open up cracks in the totalizing logic of the capitalist city' (Tonkiss 2005, p. 64). In this case Jeffrey C. Goldfarb's (2006, 2008) theory of politics of small things or micro-politics and James C. Scott's (1990) theory of infrapolitics seem to be more appriopriate in describing this 'creeping change'. I intend to show Kramatorsk as a prism for research on different notions of activism in the context of post-soviet monotown and meanings of buzz-words such as 'democracy', 'civil society', 'active citizenship' or 'activism'.~~

A decade after collapse: Iceland's shifting social, political & economic state
Tim Heffernan (University of New South Wales)
This paper explores Iceland's shifting social, political and economic state following the collapse of the country's banking sector and government administration in 2008-09. After becoming independent from Denmark in 1944 and through the introduction of neoliberal economics in the late 1980s, the nation's economy strengthened and Icelander's grew accustomed to very high standards of living. Yet in October of 2008, this sense of social and economic security came to an abrupt end with the collapse of the country's three major banks and revelation of insidious greed and corruption by a small but powerful elite group within Iceland. What's more, the incumbent government was seen to fail in preventing the economic collapse and in their response in the days and weeks following. Feelings of anger, frustration and abandonment resulted in mass protests and the fracturing of Icelandic society as Icelanders sought to work out what had gone wrong and who was to blame. While much has been written about people's immediate responses to the threat of economic ruin, this paper provides ethnographic insights into Iceland's social, political and economic state as it has shifted and changed over the last decade. Working with the testimonies and experiences of Icelandic citizens and citizen-led political and economic movements, this paper argues that many Icelanders have now begun to shift attention away from the democratic and neoliberal agents of the state's center and towards personal, familial, local and creative initiatives that promote the needs and aspirations of the people.

P28 The parasitical interplay of state formation: governance and dynamics of power among local, national and global institutions in Timor-Leste

Convenors: Lisa Palmer (University of Melbourne); Kelly Silva (Universidade de Brasília)
Discussant: Sara Niner (Monash University)
Ligertwood 112: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

This panel aims to bring together analyses about the ways statecraft in Timor-Leste entails an ambiguous and parasitical interplay among local, national and global institutions and the ideological, political, economic and administrative effects of these interactions.

09:00-10:30

Local governance complexes in state formation in Timor-Leste
Kelly Silva (Universidade de Brasília)
The ways Timor-Leste state has dealt with elements of local governance complexes – called kultura – is the main concern of this paper. Based on a literature review about the organizational dynamics of local power, I argue that state building in Timor-Leste entails recognition and parasitical uses of kultura and has turned it into means for pacifying, integrating and monopolizing power. At the same time, kultura is used to transpose and internalize modern practices and projects of social organization and subjectivation. The criticism leveled at the politicization of local elections is considered an expression of agency and resistance on the part of sectors of the rural populations to projects entailing the political co-optation of their social reproduction dynamics by the Dili-based national elites.

Ambivalent 'Indigeneities' in an Independent Timor-Leste
Lisa Palmer (University of Melbourne); Andrew McWilliam (Australian National University)
Successfully achieving nationhood under the banner of what Anderson (2003) terms, 'aggregated nativeness', Timor-Leste is South-East Asia's newest nation. Yet as Anderson observes, 'for the culture of nationalism…survival cannot be enough' (2003: 184) and as with all other nationalisms, Timor-Leste's nation-making agenda is now fully engaged in the search for inclusive futures for its citizens. In this paper we examine the extent to which Timor's independence trajectory has included the active involvement of self-identifying indigenous Timorese traditions, practices and priorities in the governance of the new nation. By theorizing the shifting nature of Timorese 'indigenous' ontologies, we argue that indigeneity is an inherently ambivalent concept in Timor-Leste, both as a founding principle and a lived reality sidelined in the pursuit of more cosmopolitan and technocratic futures. We argue that the term 'indigenous' can be used interchangeably with that of the 'customary' in Timor Leste, but it is not (yet) a term mobilised as a vehicle for the politics of recognition at either national or local levels of civil society.

Who owns the dead? The governance of dead bodies in independent Timor-Leste
Lia Kent (Australian National University)
This paper explores the governance of dead bodies in independent Timor-Leste. Specifically, it examines how the state is constructing, and exerting ownership of, 'martyrs' by establishing district-based heroes' cemeteries and ossuaries and organising state-sponsored reburial rituals. What counts as a 'proper' form of honouring those who died during the Indonesian occupation is increasingly determined through complex negotiations between customary and familial requirements and state demands. I argue that the outcomes of these negotiations around East Timorese mortuary rituals establish boundaries around national 'belonging' and are part of the process of defining the scope and power of a new state. The ownership of the dead is a lens through which to view peoples' everyday encounters with, and responses to, performances of state legitimacy.

13:30-15:00

Complaining to "the culture" or to "the state"? Justice and conflict resolution from below in Timor-Leste
Daniel Simiao (Universidade de Brasília)
The paper explores the relation between the formal justice system and local forms of conflict resolution from the perspective of the locals of an East Timorese village. We argue that forms of justice taken, from the perspective of the state, as "traditional" or "customary" are locally perceived as part of the state system. Local authorities, such as the suku chief, play an important role in mobilizing signs of statecraft, transferring at the same time the legitimacy of local forms of mediation to the state and reinforcing state structures into the village level. However, the frontiers between "culture" and "state" are yet an issue to the ongoing reform of the judicial and legal system, which deals with different perspectives on how to cope with this two imagetic discourse fields in the building of a national justice system.

~~**Timor-Leste: from the lens of binary oppositions**~~
~~*Josh Trindade*~~
~~Building on my earlier work (Trindade 2012), this paper examines dualism concepts within Timor-Leste society focusing on two areas of discussions. Firstly, the paper will explore the existence of binary opposition within the context of Timor-Leste social organization. Secondly, at a practical level, the paper will discuss the binary opposition within the Timor-Leste worldview, the belief system, the idea of gender, the political system, the marriage practice and the relationship between outsider/foreign (malae, masculine) and insider/indigenous (Timor, feminine). The paper will focus on how Timorese as individuals and as groups operate within the two worlds that stand in opposition but work to complement one another. Furthermore, the paper will discuss, how in contemporary settings, nation-building processes in Timor-Leste incorporate or diminish the notion of binary oppositions.~~

P29 The politics of truth after the fact: shifting states in a post-fact world

Convenors: Zachary Howlett (Yale-NUS College); Gerry Groot (University of Adelaide)
Napier 210: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00**

Alternative facts. Fake news. Conspiracy theories. The state no longer seems to possess the authority or the will to unify citizens in a sphere of socially agreed truth. This panel opens up new ethnographic perspectives on the shifting roles of states in this emergent "post-truth" world.

09:00-10:30

How big business is re-defining illness and health: fabrication of a block buster drug market
Linda Hunt (Michigan State University)
While generally assumed that evolving medical concepts reflect the latest scientific knowledge, health care is a highly lucrative economic sector, and may be best understood in terms of strategic market manipulations. Using diabetes as an example, we argue that the pharmaceutical industry commandeers authoritative medical knowledge, and influences state-sponsored oversight institutions, to recast the condition in ways that build and protect the market it serves. The industry has produced information and promoted its interpretation in ways that have resulted in important revisions in how the condition is understood and addressed, paving the way for blockbuster drugs. By converting "risk" into a pathology requiring pharmaceutical management, and changing professional standards for who is tested, how they are tested and how tests are interpreted, industry affiliates, facilitated by sympathetic professional and regulatory bodies, have fabricated a diabetes "epidemic" and treatment standards that require heavy use of pharmaceuticals. Despite weak or contrary evidence of the benefit of maintaining tight glucose control, and substantial indication that the pharmaceuticals used toward this end may be harmful, poly-pharmacy is now common place even for those with only mildly elevated glucose levels. We note that such data and regulatory manipulations are the everyday business practices of this industry which are likely being applied to many other illnesses and conditions. We call for considering the real public health costs of tolerating this pervasive and multi-faceted industry distortion of the facts, and allowing their influence over the agencies intended to provide checks and balances to industry aspirations.

Navigating the newsmakers' jianghu: stateless subjectivity in China's state-controlled press
Emily Chua (National University of Singapore)
Although China is commonly understood to have a highly 'state-controlled press', this ethnographic study of news-making in Beijing and Guangzhou finds that forces and logics of "the state" are not a predominant feature of journalists' and editors' everyday work practices. Rather, government officials, Communist Party policies and propaganda directives intermingle and coevolve with advertising clients, business opportunities and changing reportorial fashions. Newsmakers do not obey a fixed set of state-issued news standards, or orient their coverage around a coherent range of state-formulated truth claims; but negotiate with, manipulate and strategically appropriate government and Party agents and resources, to suit the contingent situations they find themselves in, just as they do all their other business rivals and collaborators. Rather than frame this, as many 'China-watchers' have, as evidence of the unprincipled opportunism and systemic corruption which is resulting from the post-Mao Party's attempt to replace Mao's revolutionary socialism with a form of Communist state-capitalism, I explore such practices as sites of what many news-makers themselves call an emergent jianghu ethic. A term drawn from Chinese martial arts literature, dating back to the 13th century, jianghu entails what Petrus Liu has described as a form of "stateless" subjectivity – a mode of sociality in which the norms and obligations that individuals feel bound by are radically relational, rather than rule-based; and interpersonal, rather than system-governed. I show how this offers an interesting perspective from which to reconsider the ethics and politics of news-making in a broader 'post-political' contemporary world.

Epic modes of veridiction and authoritarianism in the "new Turkey"
Leor Üstebay (University of Copenhagen)
In the aftermath of the controversial "15 July coup", the Erdogan-led government marks this day as the "Day of Democracy and National Unity" whilst toughening the conditions of the state of emergency that has caused massive dismissals and imprisonments of academics, civil servants, activists, journalists and politicians. The commemoration events filled with Islamist symbols transformed into a neo-Ottomanist public show accompanied by the reciting of the Quran from the minarets of 80,000 mosques all over the country. The users of the Turkish cellphone providers heard a short message of Erdogan upon each call they made, which was the apex of these neo-Orwellian rites. Notwithstanding the evidences of corruption, massacres of civilians in the Kurdish towns, and deep-rooted relations with the allegedly perpetuator of the putsch, i.e. the Fetullah Gülen movement, President Erdogan imposes a ritualistic and transcendental "democracy and national unity" that is predicated on the ultimate submission to his authority. By controlling the mainstream media, censoring social media platforms, and banning opposition TV channels, radio stations, and newspapers, President Erdogan has become the obsolete source of truth. In this regard, this paper is an attempt to disclose the contemporary mode of veridiction, Wahrsagen, by examining the discourses and practices of the new Turkish authoritarianism, which is historically annexed to strong figures, conspiracy theories and criminalization of the opposition.

The body snatchers: rumor and state in Southwest China
Ting Hui Lau (Cornell University)
In rural Southwest China, on the border to Northern Burma, the Chinese urbanization machine churns. Freshly built bridges, buildings, and electric stations incessantly sprout in this remote mountainous region. Rumor has it that people are going missing from these developments. They are sacrificed—poisoned, kidnapped and buried alive under the new edifices. Such rumors are not unique to China. Similar stories have been reported in other parts of the world, including in India and in Malaysia. This paper attempts to account for this "Body Snatcher" rumor. Who are the body snatchers? What do they do with the people they kidnap? How do they chose their victims? This paper compares rumors to such things as dreams, jokes, and legends. I analyze the form, the narrative structure, and the symbolic content of the body snatcher rumors to understand the significance of such kinds of rumors in this particular historical moment.

Comparing the amorphous nature of rumors to the written and recorded archive of "the news," this paper discusses rumor as a thing outside state purview and bureaucratic control. This ability to breach taboos and create alternative realities/truths is precisely where the potency of rumors lie. I argue that the body snatcher rumors show us the generalized fears and unspoken desires that ordinary people have towards their condition and towards authority.

13:30-15:00

Conspiracy theories: is there a paranoid style in Chinese politics?
Gerry Groot (University of Adelaide)
When CCP General Secretary Xi Jinping attacked an alleged conspiracy by a 'handful of senior officials pursuing selfish interests' in November 2016, he was not only alluding to yet another conspiracy against the Party, but also following in a long line of Chinese leaders who have invoked fear of such events to attack critics and destroy enemies, both real or perceived. The rise of social media including Weibo and WeChat has also allowed the rapid dissemination of other forms of conspiracy theories, most recently, that China is under threat from its Muslim citizens or dilution of the Chinese race from miscegenation with Africans. In light of such ubiquity, it would seem timely to examine whether Hoftstadter's 1965 thesis about a paranoid style in politics, formulated in light of American history, is relevant in China.

Politics of "Othering" and the 'art of government': the case of Japan
Anne Mette Fisker-Nielsen (Soka University Japan)
Is a genuinely progressive form of governance possible when politics is primarily about denouncing the Other? I here focus on issues of the Self and the State by looking at participatory politics of emerging publics in Japan. I explore questions about the progressiveness of the "anti-politics" position (James Ferguson) to illuminate how criticism and critical thinking are not automatically the same thing, but also how constant criticism affect governance. Political gain is increasingly obtained by creating mistrust of the Other with the "State" being presented as both the culprit and the saviour despite "it" being far from anything singular. Denunciatory politics create unity by creating a common adversary against which local populist activism can contest a US-led world order, for long intercepted with the US Security Alliance in Japan. War is the political ghost of the Japanese State, and the use of historical memory to undermine perceptions about the intention of the Other continues to shape people's imagined relationship to the State. Anyone who looks deeper into the politics of "pacifism" finds a hugely complex, contradictory and shifting picture overshadowed by potent phantoms created by dominant binary left-right ideologies. Based on long-term, first-hand research, I focus on the recent security debates to explore criticism of the "anti" politics position of the left. This is not because critique of the crises of the capitalist State is unjustified but because "pure critique" (Eva Illouz) itself seems to undermines democratic governance itself. This research also explores an influential alternative – politics of dialogue.

The conspiracy theory meme as a tool of cultural hegemony: a critical discourse analysis
Ed Rankin (Fielding Graduate University)
Politicians, the media and other agents of power often label those rejecting the official accounts of significant suspicious and impactful events as "conspiracy theorists" and their proposed alternative explanations as "conspiracy theories". Agents of power use these labels to dismiss the beliefs of those who question potential hegemonic control of what people believe.The conspiracy theory concept functions as an impediment to legitimate discursive examination of conspiracy suspicions. The effect of the label appears to constrain even the most respected thinkers. This impediment is particularly problematic in academia, where thorough, objective analysis of information is critical to uncovering truth, and where members of the academy are typically considered among the most important of epistemic authorities. This paper tracks the development and use of such terms as pejoratives used to shutdown critical thinking, analysis, and challenges to authority. The underlying research employed critical discourse analysis as a research methodology. Evidence suggesting government agents were instrumental in creating the pejorative meme "conspiracy theorist" has been found in contemporary media.

The 'indispensable' criterion of truth: impossible lies and incredulous lives in contemporary Iran
Simon Theobald (Australian National University)
Neither socialist nor liberal, Iran's hybrid demo-theocratic system is rarely held as a beacon of transparency or honesty in politics, and even less frequently included in discussions of 'post-truth politics'. A qualifier rather of Western democracies, swaying unsteadily against the winds of right-wing populism, the loss of the criterion of 'truth' in politics provides a seemingly potent opportunity to undermine the foundations of government of and by the people. Yet as we grapple with the emergence and ramifications of a supposedly Western democratic system in which the criterion of 'truth' in politics no longer matters, the Iranian public's concern for and expectation of veracity in political statements and the truthfulness of their leaders provides a confounding counterpoint. In Iran, the acolytes of Khomeini's 'Guardianship of Islamic Jurisprudence', itching for an 'absolute guardianship', are more than comfortable admitting that the norms of Western democratic politics – mass participation, a free and inquisitive press, etc. - are well and good, so long as they do not get in the way of divine dictate (hokme-khoda). What happens, then, when the unfettered rule of the Supreme Leader clashes with Iranians' commitment to truthful, if not democratic, rule? This presentation takes a contrastive study, exploring the dynamics of truth, falsehood, and the legitimacy of governance, in two Islamist families in Mashhad, the second largest of Iran's cities. In my address, I consider the necessity of democracy in a truthful polity, the necessity of truth in a democratic polity, and the redemptive potential of incredulity.

15:30-17:00

Beyond cynicism and performance: state secrecy and false confidence in China's National College Entrance Examination
Zachary Howlett (Yale-NUS College)
Outside observers of China sometimes assume that media censorship and state propaganda result in the "brainwashing" of Chinese citizens. At least since the Lin Biao incident (1971), however, many in China have approached state pronouncements with a healthy dose

of skepticism. Particularly in the post-Mao era of Reform and Opening (1978 to present), cynicism has become a dominant attitude of Chinese citizens toward state-sponsored information. At the same time, China seems to have undergone the kind of "performative shift" that characterized late Soviet society, and, increasingly, also characterizes late liberal societies (Yurchak/Boyer). But such concepts as "cynicism as ideology" (Žižek/Sloterdijk) or "performativity" (Yurchak/Austin) fail to capture the full complexity of Chinese state-society relations. Based on an analysis of state secrecy in the Chinese National College Entrance Examination, this paper argues that state censorship is effective, but not for the reasons that many ordinarily assume that it is. People in China suffer not so much from "false consciousness" but rather from false confidence. They are cynical, but perhaps not cynical enough. Simultaneously, they maintain a sincere belief in hard work, the family, true friendship, and the ultimate fairness of supernatural social arbiters such as fate and the gods. Meanwhile, state actors actively suppress data that would reveal the real extent of social inequality while producing a copious fog of statistical information that tells us little about what is actually going on. This pattern holds true in the realms of education, the environment, gender, and other areas.

A study in 'Stealthy Freedom': a discursive psychology of 'posts' and 'displays' in India's campus politics and beyond
Snata Chakraborty (University of Calcutta); Yogyata Jhunjhunwala (Law centre I)
The 'Pinjra Tod' movement in India has evolved through several stages of women's making claims on their right to occupy public spaces and students' protesting for their right to exercise political participation. With faster communication through internet posts, the question remains on how much we understand the perception and reaction of the general public throughout the life-course of an event. One way to approach the phenomenon is 'what' actually spreads as information. Any random observer has an equal access to counter-campaigning by campus political-party activists (allegedly state-affiliated) and the different versions of facts available in the traditional news and the social media. In light of this background, this study aims to analyze political discourse by examining several manifestations of the movement, including the 'presentation' of facts online, street performances, etc., demanding the government's attention. The authors focus especially on women, who are resisting narrow state definitions of their 'rights'. Their message is a vision of establishing what they call 'equal rights' for students and self-dependent youth of India. The fact that these campaigns merged with several other on-campus 'flaming' issues raise questions about the role of homophily in face of exogenous effects (such as the state and its representatives) or a possible conflict between other underlying oppositions of values and sanctions of society. In this context, we attempt to understand the role of online networks in instigating political participation and polarization as opposed to cultural homogeneity.

Citizen, user, map, stack: a bureaucratic response to planetary scale computing
Ben Hall (Esri Australia)
Planetary scale computing poses new challenges to nation states and the citizenry they administer. Google-Facebook-Twitter now authenticate citizens as users with a user's territorial belonging more a function of nearby sales opportunities than rights bestowed by place of birth. How nation states are responding to this shift from citizen to user, and what theoretical models adequately describe it, has yet to be fully explored. Benjamin Bratton (2016) calls this extra-territorial model, The Stack, an accidental megastructure of five layers: Earth, Cloud, City, Address, Interface and User. In this paper, I assess the potential of Bratton's Stack to explain the changing environment of states and the sorts of responses states are making to the rise of the user in an era of planetary scale computing. I describe a recent interactive mapping project by the Queensland Government called Globe 2.x which attempts to re-engage citizen-users with the geometries of the state, like property boundaries, land valuations, bores, and so on. In the analysis of this project I am interested in the authority the state seeks to maintain within its jurisdiction (geometries) alongside the authority it is prepared to cede to the Stack (authenticity of its citizenry).

P30 (Re)productive regulations: biopolitics, regulatory frameworks, and women's reproductive lives

Convenor: Nayantara Sheoran Appleton (Victoria University of Wellington)
Ligertwood 111: **Thu 14th Dec, 09:00-10:30**

This panel, titled '(re)productive regulations,' is a play on words, which allows us to unpack the complexities of what is produced by/for the state and its citizenry when regulatory frameworks are created in order to manage women's reproductive and contraceptive lives.

Educating Rashmi: regulating life through the seductive possibilities of motherhood
Nayana Bibile (University of Sydney)
A young refugee woman is resettling in a harbour city in Australia. In her imaginary this act of mobility is a catalyst to pursue higher education, to realise a long held dream endured throughout her refugee status. For Rashmi resettlement is a further resolve to withdraw from the persuasive sociality of reproduction. However, Rashmi's desire of a productive pedagogical mobility imagined vis-à-vis a mythologised 'Firstworld' freedom encounters unexpected resistance in her entanglement with the host country. The resettlement is a state tendered service, whose caseworkers enact their own fantasies of mobility. One of the caseworkers, who simultaneously advocates and renders a subtle critique of her reticent reproductive engagement, is perplexed by Rashmi's determination to eschew motherhood. In this exchange is rendered the profound articulation of the lived reality of a resettling young refugee woman. The impact of mobility on the encounter necessitates the explication of these relationships in contrasting the incommensurate scales and facets, and this paper highlights how friction between different rationalities leads to conflicting social interactions. Therefore, it poses the question, if societies are distribution mechanisms of hope, what then is the trajectory reproduction is invested with? As a consequence of the everyday experience of the regulation of refugee bodies through unequal and disciplined opportunities and the possibility of emergent social recognition, Rashmi paradoxically finds herself leaning ever more towards a once reluctant motherhood as a seductive alternative.

Reproductive modernity through self-regulation: preferences for non-biomedical and non-hormonal contraceptives among recently delivered middle class women in urban Yogyakarta, Indonesia
Belinda Spagnoletti (University of Melbourne)
During the 1990s the Indonesian family planning program was heralded a global success story, achieving rapid fertility decline and widespread biomedical contraceptive use. Yet concerns are mounting that the program has lost its way. The once ubiquitous program slogan, "2 anak cukup" (two children is enough), has been diluted to "2 anak lebih baik" (two children is better). The total fertility rate has plateaued, remaining at 2.6 children per woman for more than a decade. And more than 70% of Indonesian women are accessing family planning via the private sector. Drawing on ethnographic data collected over 18 months of fieldwork in Yogyakarta from 2014—2016, this paper explores the contraceptive preferences of recently delivered, urban-dwelling, middle class women. The paper reveals women's limited interest in biomedical and hormonal contraceptive methods and their complex justifications for their fertility control choices. Rather than employing the binary terms 'modern contraceptives' versus 'traditional contraceptives' used in family planning policy, this paper applies the definitions used by women to express their conceptualisations of family planning, for example 'medicine' versus 'natural' methods. I argue that women's reproductive agency in choosing non-biomedical or non-hormonal contraceptives is underpinned by their 'reproductive modernity'. This reproductive modernity is shaped by numerous factors, most prominently their discontents with the state-led family planning program and their desire to self-regulate their fertility. Finally the paper considers the extent to which women's contraceptive choices were comprehensively informed, and how deficiencies in knowledge may ultimately constrain reproductive agency.

Reproductive citizenship: law, gender and assisted reproduction in Greece
Venetia Kantsa (University of the Aegean)
he notion of reproductive citizenship is often related to rights and access to ART treatment, exclusions and inclusions, but it can be also perceived "as obligation, duty and of not having any choice" (Franklin 2008). Local attitudes towards conjugal childlessness, beliefs about difficulty to reproduce, and gendered subjectivities forms a reference point of the emerging (in)fertile citizenship, highlighting what is g/locally at stake. It follows that the current proliferation of assisted reproduction technologies on European and global level necessitates that research, moves beyond liberal/libertarian vs. restrictive legal dichotomies and reconsiders topics of reproductive citizenship in relation to the specific cultural contexts, local/ global exchanges and social/ technological networks they emerge from. Drawing on ethnographic research on assisted reproduction technologies conducted in the context of the research project (In)FERCIT -«(In)Fertile Citizens: On the Concepts, Practices, Politics and Technologies of Assisted Reproduction in Greece. An Interdisciplinary and Comparative Approach», the present paper aims to discuss reproductive choices, paths and ambivalences in a specific legal, sociocultural and medical context that allows for reproductive opportunities while it reinforces prevalent notions of gender, sexuality, family and kinship. The continuities and discontinuities in the permissiveness of the Greek legal framework on assisted reproduction technologies, -the Greek law allows for sperm, egg and embryo donation, surrogate motherhood and posthumous conception-, and the cultural significance of conjugal family and heterosexual parenthood, outline the parameters of a discussion on gender, reproduction and biopolitics.

P31 States of colonisation: archaeological perspectives on the colonisation of Indigenous Australia

Convenors: Amy Roberts (Flinders University); Daryl Wesley (Flinders University)
Ligertwood 228: **Fri 15th Dec, 13:30-15:00**

This panel aims to explore the existing silences and entanglements inherent in prevailing histories of the colonisation of Indigenous Australia through the addition of archaeological perspectives.

The Queensland Native Police and strategies of recruitment on the Queensland Frontier 1849-1901
Lynley Wallis (University of Notre Dame Australia); Heather Burke (Flinders University); Bryce Barker (University of Southern Queensland)
Although historians have provided substantive insights into the structure, development and activities of the Queensland Native Mounted Police (NMP), they have rarely focused on the complex and sensitive issue of Aboriginal recruitment. A careful reading of historical records, however, identifies several methods, including coercion, intimidation, kidnapping and inducement as well as 'voluntary' enlistment. It is difficult to identify Aboriginal agency in recruitment processes as the records are entirely one-sided – the voices of the troopers themselves are silent in archival history. As part of a broader project examining the archaeology of the NMP, we examine the cultural and historical contexts of Aboriginal recruitment – for example the dire social situations of Aboriginal survivors of the frontier war and the absence of future survival options for the potential recruits targeted by the NMP. We explore, through the framework of historical trauma, the impacts on vulnerable victims of violence and other devastating effects of colonisation. We conclude that the recruitment of Aboriginal troopers was far from an homogeneous or transparent process and that the concept of agency with regard to those who can be considered war victims themselves is extremely complex. Unravelling the diverse, conflicting, and often controversial meanings of this particular colonial activity remains a challenge to the historical process.

Between a rock and a soft place? Exploring emotional states of colonialism in Australia's farmlands, through the materiality of Aboriginal stone artefacts
Belinda Liebelt (SA Native Title)
This paper explores emotional 'states of colonialism' in South Australia's agricultural landscapes, by examining the materiality of Aboriginal 'archaeological' stone artefacts. The study is set within the farmlands of Yorke Peninsula, an area that hosts some of the State's oldest farming families. The peninsula is also the ancestral country of the Narungga people, who have been on their country for thousands of years. Tensions between the two groups often revolve around differing notions of belonging, attachment and ownership of land and the places/objects within it. Drawing on theoretical developments in new materialism, affect and emotion, I explore the various, sometimes unsettling, ways that rural non-Aboriginal people come to terms with the tangible Aboriginal artefacts they find within their territories. These objects—seemingly innocuous, small and stony—are at times embodied with great power. They may be hidden or displayed, collected or reassembled, safeguarded or destroyed. In some cases, intimate or uneasy attachments may form to these appropriated objects; attachments which are neither Indigenous nor archaeological in identity, yet often influenced by both. The research highlights how emotional states of colonialism in rural landscapes are, of course, never black and white. Instead, they are cultural and political, but also personal, intimate and specific to the individuals involved. A greater understanding of these sensitivities is essential, if shifting states are to come to bear in farmland regions where the colonial unpacking process has barely begun.

The odd broken bottle: using auto-ethnographic perspectives in archaeological practice to illuminate the settler-colonial silences, segregations and entanglements
Kelly Wiltshire (Flinders University)
This paper draws upon doctoral research developed in collaboration with the Ngarrindjeri Nation, the Traditional Owners of the Lower Murray, Lake Alexandrina, Lake Albert and Coorong, South Australia (SA). This research draws on Bruno Latour's Actor-Network Theory (ANT) to explore the ways in which the production of archaeological knowledge is active in entanglements that exist beyond the boundaries of an archaeological 'site'. In exploring these entanglements, this research uses reflexive, auto-ethnographic narratives produced in the context of long-term archaeological investigations undertaken at Waltowa Wetland, a wetland area located on the eastern shores of Lake Albert. Using this reflexive approach, this presentation will discuss how the experiences of frontier violence and colonial segregation that remain invisible within the settler-colonial Australian landscape, percolate into and influence contemporary entanglements that form the broader network of archaeological practice.

The archaeology of Indigenous hybrid economies in Western Arnhem Land
Daryl Wesley (Flinders University)
Recent archaeological research in western Arnhem Land has suggested that culture contact between Indigenous Arnhem Land communities and island South East Asia Mariners was occurring from at least the early to mid-17th century followed by a proliferation in the Macassan trepang processing industry from AD mid-18th century. The archaeological evidence evaluated in conjunction with historical, ethnographic, linguistic, and anthropological records shows the emergence and operation of distinct Indigenous hybrid economies in western Arnhem Land. The changes that occurred in Indigenous society accompanied by culture contact are assessed using the Indigenous hybrid economy model developed by Jon Altman. This paper argues that the archaeological evidence (i.e. occurrence of beads, rock art paintings of firearms and ships) establishes the presence of an operating hybrid economy among Indigenous people, Europeans, and island South East Asians. The operation of the hybrid economy allowed for Indigenous groups and individuals to negotiate and interact with others based on customary law and tradition to influence the outcomes in these exchanges, such as allowing others to be in their country and to utilise their resources (i.e. trepang, Asian water buffalo). Therefore culture contact for Indigenous communities in western Arnhem Land is more nuanced than previous two phase models of culture contact of just Macassans and Europeans. There are five significant and overlapping temporal phases of culture contact consisting of (a) pre-Macassan, (b) Macassan, (c) Colonial, (d) Mission, and (e) Welfare economic periods.

P32 Compliant States

Convenors: Joanne Grant (University of Newcastle); Sarah Kabanoff (University of Newcastle); Georgina Ramsay (University of Delaware)
Napier 209: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

Extreme experiences can compel intervention from State and other bureaucracies that can misrepresent or misinterpret personal experiences by distorting individual subjectivity through objective parameters. This panel invites discussion on how compliant States are produced, imposed, and experienced.

09:00-10:30

The tangle; double binds and no good choices: domestic violence reflecting the broader exploitation of women through capitalism, paternalism, and the Law
Sarah Kabanoff (University of Newcastle)
The experience of being subjected to violence from a loved one is a paradox. The person trusted most, also poses the most danger and causes the most damage. The connection between love, terror and how this effects women's decision-making in situations of domestic violence (DV), has been somewhat investigated. Yet when combined with an exploration of immediate services available to women, illustrate how legal, social, and governmental avenues of assistance only mirror common abuse strategies used by perpetrators to control women. Results show a tangle of double binds women are left with, which leave no good options to improve their situation. Despite any physical, psychological or financial abuse that partners exert on women's bodies, lives or minds, it is women who are held solely

responsible for the success or failure of the relationship, and the continued parenting of children. I argue that experiencing terror from partners who women are socialised to trust utterly, with the lack of viable options to escape, is so obscure to people without first-hand knowledge, as to resist adequate language to express it. Abuse strategies perpetrators employ to undermine women's interpretation of violence and control through epistemic privileging are common. Institutional processes can be seen to do the same, encouraging a dissonance between a woman's embodied experience of harm, and others' interpretations of it. This paper provides insight into current service provision and to develop an evaluation criteria for implementations and new interventions that better target the unique paradox of family violence.

Ethnicity and sightlessness: cosmological disabilities
Felipe Moreira (Universidade Federal Fluminense/University of Birmingham)
Converging ethnicity, State and identity studies, this essay analyzes sightless people and their difficult constitution as a political collective, pointed out by current studies and fieldwork observations. Unlike the Deaf community that constituted itself as a political group advocating for the depathologization of their corporality and social acceptance of Deafness as a culture and not a disability, research on sightlessness shows internal divergences that makes this project somewhat impossible. Congregating cosmological notions of ethnicity, especially through the works of Eriksen and Barth, I work on the cosmology of blind people and their identity construction as production of relational subjectivity and the conflict with a paternalistic State and its homogenic-ableist project. Does such asymmetrical relations of power hinder sightless potencies and their constitution as an autonomous politically-based identity?

Limits, thresholds, and getting lost in liminal spaces: transitioning from child & adolescent mental health services (CAMHS) to adult mental health (AMHS)
Joanne Grant (University of Newcastle)
This paper discusses (a case study of) Ahlia, an 18year old girl who took her own life, while in a mental health facility. She admitted herself for fear of ending her own life, yet she got lost in the liminal space between paediatric and adult health. If children and adolescents with a mental illness, seek or require healthcare they are bound by bureaucratic formations to exist within the biomedical model of care delivery in the paediatric setting. As they move toward adulthood, they are required to be transitioned to healthcare specifically designed for adults. The liminal space between child and adult is widely researched and reduced to strict inclusion and exclusion criteria. The policies developed by health bureaucracies have consistently made recommendations toward a slow transition from 14 years of age, yet when steady transition is not practiced using high levels of interdisciplinary communication and regard for individual subjective realities, lives are damaged, forgotten and in some cases lost altogether, as was the case with Ahlia.

13:30-15:00

Encounters and interactions of medicalised and non-medicalised care in rural Costa Rica
Carolina Quesada-Cordero (University of Sydney)
This paper will look at forms of care related to sexual and reproductive health in rural Costa Rica. First I will identify the biomedical forms of care offered by a State run Health Care Facility. Then I will distinguish non-medicalised forms of care that women experience in an indigenous community that accesses health care in this rural facility. I would concentrate on identifying the ways in which these care practices interact by enabling or distorting each other. I will highlight of forms of care that are part of everyday life in this indigenous community and that are unrecognised or misunderstood by the Health Care Facility, vis-à-vis the forms of care that rely on biomedical knowledge about disease, pregnancy and hospitalised birth that is emphasised through the health care system. In order to bring forth this analysis, I will look at the implementation of a teenage pregnancy prevention program called Salud Mesoamérica (Health Mesoamerica), which is embedded in the Millennium Development Goals initiative. This program is partially financed by bilateral and multilateral organisations, among them the Bill & Melinda Gates Foundation. The historical influence of these organisations on Costa Rica's state run health care system and the interactions of this system with diverse populations illustrates a reality in which global, national and local dynamics meet and determine each other.

When complaints and compliance thwart care and other paradoxes of the 'Shadow State'
Mythily Meher (University of Melbourne)
In the social services sector – the 'shadow state' (Wolch 1990) - certain roles, particularly those assigned to people from more marginal groups, tend to reproduce marginality. What compels compliance with such roles? In this paper, I approach this question by considering what kind of engagements and affects non-compliance stirs up. My work is set in the sector that addresses mental unwellness amongst Sydney's more marginalized service-users (described, by some, as 'culturally and linguistically diverse'). It is a field characterised by sincere striving for health equity but beleaguered by deeply rooted inequalities. Complaints, particularly from those that this sector aims to serve, are acts of non-compliance. To complain is to refuse to partake in the narratives assigned to you. This refusal seems to result in a kind of abandonment (Povinelli 2011). Yet, this abandonment occurs in the same space the humanitarian project's tiers of efforts to 'reach out'; it is abandonment at the site of ardent engagement. This paper will consider how, despite best intentions, such a paradox occurs. It will track the affective aftermath of a public complaint to the confluence of historical and bureaucratic processes that help produce the conditions for this abandonment and these gaps. Ethnographic attention can help make sense of the situation, but, I also ask, can it help it?

Incommensurable futures and displaced lives: refugees and sovereignty as control over time
Georgina Ramsay (University of Delaware)
The recent mass displacement of refugees has been described internationally as a "crisis." But crisis implies eventfulness: a distinct problem that can be solved. The urgency of solving this problem of displacement has seen the use of expansive techniques of sovereignty across Europe, the epicenter of the crisis. Focusing exclusively on the formation of sovereignty through the analytical locus of crisis continues, however, to reproduce the trope of the "refugee" as a category of exception. This paper considers the experiences of people who were resettled as refugees in Australia and whose displacement has ostensibly been resolved. Drawing attention to their continuing experiences of violence, it considers how the temporal framing of displacement is itself a way to conceal formations of sovereignty embedded in the very processes designed to resolve displacement. Doing so opens up new ways to think about control over time and the production of compliant states as a technique of sovereignty.

P33 Health, intimacy and the state

Convenor: Barbara Andersen (Massey University)
Napier 208: **Fri 15th Dec, 11:00-12:30**

This panel explores intimacy as an analytical concept in the anthropology of health care.

Feeling home in nursing home
Angela Zhang (University of Adelaide)
Is it possible for older people to have a sense of home living in a nursing home? What is at the core of feeling at home in a contested cultural space of nursing home? This paper investigates the everyday experience of older people doing daily activities, such as handling mobility aids and walking, in the nursing home environment. This paper aims to argue that the fusion of person and place is at the core of feeling at home, and the sense of home is made possible for the residents in the public spaces of nursing home in their repetitive sensory engagement with the physical things and spaces. Exploring Australian residential aged care as a site of intimacy, this paper articulates the primordial and reciprocal relationship between physical things, spaces and person as deeply embodied, intimate and affective. While the government regulations are made manifest through the materiality of physical things and spaces, the residents' everyday engagement with things and spaces become the embodied processes of incorporating the materiality of statecraft, which lead to the mutual constitution of the regulating state and the compliant nursing home residents. This paper is based on the author's 12-month fieldwork conducted in two Australian metropolitan residential aged care facilities as part of an ethnographic study of residents' lived experiences. To rethink anthropological understanding of care in term of intimacy between person and place, this paper offers both insights and empirical materials.

Being known, valued and respected: emotional intimacy and affective relationships between perinatal women and peer facilitators in the PeARS study
Melanie Dembinsky (University of Liverpool)
Postnatal women have shown they prioritise availability of non-stigmatising psycho-social support. Access to support can facilitate the transition to parenthood across all levels of wellbeing (Brugha, Morrell, Slade and Walters 2011). As part of a larger feasibility study carried out in a Northwest coast city in the UK, we developed a brief 3-pronged intervention consisting of a 20 minute contact early in pregnancy and 6-12 weeks postnatally to support women to identify their own support needs and how to access them. The intervention consisted of 1) A face-to-face meeting with a non-professional peer facilitator in a supportive way; 2) access to detailed and accurate information about existing local services via an electronic interactive community map developed for the study; and 3) use of If-Then planning (a simple way to help people make a plan to translate their intentions into action). The intervention was delivered alongside statutory maternity care provisions. This paper will discuss findings from qualitative interviews with 26 women that suggest the skills developed and personal qualities of the peer facilitators enabled the development of affective relationships with the women. The study confirms learnings from previous research recognizing that perinatal women wish for "continuity of carer" provider and of emotional intimacy, i.e. being known, valued and respected.

What is 'safe sex'? Divergent explanatory models amongst young adults in Sydney
Meghan Cook (Macquarie University)
This paper draws on qualitative research conducted in the Sydney region around safe-sex attitudes, involving in-depth interviews with twenty-eight 18 to 30 year old adults. To capture participant's explanatory models around safe sex as a notion, and actual safe sex behaviour, participants were asked how they defined 'safe sex'. Despite living in a society where biomedicine is the dominant ethnomedical model, and where safe sex literature reflects biomedicine's focus on physical safety, the majority of participants offered a markedly biosocial definition. Participants espoused messages around physical safety while also making social issues such as consent, trust and transparency of intentions central to their response. Yet, remnants of abstinence education were also present, with associated notions presented as logical by some and attributed to the dogmas of religious schooling by others. This paper argues that the definitions provided by participants do not occupy a liminal space between the physical safety messaging of biomedicine and the spiritual safety messaging of the church. Rather, the young adult community's definition of safe sex emphasises holistic health outcomes, with considerations for physical, mental and emotional health. Thus 'safe sex' is not considered a single prescriptive behaviour, but seen as an umbrella term for a variety of different behaviours that shift with different contextual factors. What are the implications of divergent notions on safe sex in the public health arena? Can it, and should it, look to capture this level of nuance?

Breaking the silence: the importance of safe spaces
James Ingram (Monash University)
Adolescence is a particularly challenging period, with significant social and academic pressures, as well as concerns around future employment, social comparisons and body image. The proportion of young Australians with mental health issues has risen over the past decade, however few young people seek professional help (McGorry 2014). Young people most commonly go online for support and information regarding their mental health, as it is safe and stigma-free. Mindfulness-based programs have become an increasingly popular approach to enhance the emotional well-being of young people. However, the context in which these programs take place poses significant challenges. This study looked at a 5-day mindfulness-based retreat program, using participant observation of two retreats and follow-up qualitative interviews with some of the attendees, to evaluate the impact of the retreat on the attending adolescents. This paper will discuss these findings, which suggest that the accepting environment of the retreat that encouraged open sharing, as well as the structure of the program, enabled the development of affectionate relationships between all those attending, both staff and teens. It explores the role of the retreat space and program in creating an intimate and supportive environment for adolescents to investigate themselves, which they were able to access both in solitude (through their meditation practice) and in relation to others (through group discussions). This paper builds on current knowledge around the application of mindfulness for young people in their development, while presenting examples on the importance of undertaking any self-exploratory practices in a safe and supportive environment.

P34 Intimate States: romantic intimacies, love and sexuality across and with/in borders

Convenor: Alison Dundon (University of Adelaide)
Discussant: Henrike Hoogenraad (University of Adelaide)
Ligertwood 231: **Wed 13th Dec, 09:00-10:30, 11:00-12:30**

Romantic intimacies, love and sexuality mark significant sensual and emotional relations through which people, communities and states are constituted and connected. We welcome papers that critically engage with 'intimate states' of love, sexuality and romantics with/in and across borders.

09:00-10:30

Contemporary Chinese weddings on the internet
Crystal Abidin (Jönköping University)
In 2016, Chinese wedding traditions attained populist prominence among young Singaporeans at the intersection of gate-crashing documented and viral on social media, Influencers who were promoting advertorials for traditional Chinese weddings, and a resurgence of ethnic and material nostalgia stimulated by a state-sponsorship of branded histories in 2015 during Singapore's 50th anniversary. While such virality has included extreme, unconventional, or highly creative instances of gate-crashing, Influencers have inculcated masses of young followers on different aspects of Chinese wedding ceremonies such as "guodali", "kua" costumes, wedding auspicions and superstitions, "shuangxi" themed wedding favours, and themed catering. This new form of gatekeeping, knowledge dissemination, and cultural policing by young Singaporean couples and vendors in their twenties is unprecedented given that much of Singapore's young and multi-cultural ethnic histories have been formally streamlined by state-sanctioned narratives, or informally inherited through oral tradition via networks of senior generations. Taking an anthropological approach through traditional ethnographic fieldwork among to-be-wedded and recently wedded couples and wedding service providers, and contemporary internet ethnography among the social media microcelebrities known as Influencers, this paper presents preliminary findings from participant observation and personal interviews on young Singaporean couples' motivations to return to Chinese wedding traditions through highly material, documentary, and celebrity-inspired projects.

State, spouse, and family: Facebook postings by Indonesian transnational women
Leslie Butt (University of Victoria); Monika Winarnita (La Trobe University)
The study of marriage in transnational families has explored the impact of wider geopolitical relations on intimacy and partner desire. While transnational female hypergamy has been linked to global political and economic trends, the place of geopolitics on marriage intimacies among transnational professional couples has received far less attention. This paper draws on in-depth interviews and digital ethnography conducted in 2016-2017 with professional Indonesian women living in Singapore and Australia, to describe how women use imagery of the state to talk about their relationships with their husbands. For these women, marriage takes place within transnational social fields, where the woman is highly mobile, often living apart from their equally mobile husbands for extended periods of time as the family pursues global work or educational opportunities. Drawing on insights by Madianou & Miller on the cultural capacities of social media to both challenge and reproduce norms we explore how professional women use images of Singapore, Indonesia, and Australia on Facebook when posting updates about their spouses. In contrast to analyses suggesting geopolitics shapes ideas of desirable mates, we propose that for professional Indonesian women the state is harnessed more to women's subjectivities, with state symbols offering a vehicle for expressing personal intimacies and complex personal ambiguities about their marital relationships. The strong association between state symbolism and Facebook postings about family nonetheless also suggest symbols reinforce normative marital relations that closely adhere to state ideals, and legitimate a highly mobile transnational life.

'We don't want government dowries: we are not cash cows': the interplay between the state, marriage and gender norms in urban Nepal

Margaret Becker (University of Adelaide)

In 2009 the Nepali Government announced a policy aimed at encouraging men to marry widows by way of a cash incentive. This initiative sparked intense opposition in Nepal, particularly from the most prominent widow's organisation in Nepal, Women for Human Rights – Single Women Group (WHR), which embarked on a highly publicised protest campaign and filed a case to the Supreme Court, successfully blocking the policy. WHR argued that the Government's policy was effectively promoting the dowry system, thereby treating women as commodities and increasing their vulnerability to abuse by traffickers. Further, offering money for remarriage was demeaning to an already stigmatised group. Nevertheless, not all widowed women in Nepal were critical of the policy, particularly women belonging to low castes and ethnic groups, who welcomed the initiative. The state's proposed intervention into marriage and the subsequent reactions to the policy provide a lens through which to explore the way in which states and communities negotiate marriage in this context. Drawing on ethnographic research, this paper highlights that while marriage is central to the ideal life path for women in Nepal – defining her status in society and determining her life options – the experience of marriage, and widowhood, differs based on factors such as caste, ethnicity and religion. Nevertheless, despite variations in marriage norms and practices, constructions of marriage based on high-caste Hindu religious ideologies and assumptions about gender and sexuality dominate, heavily influencing policy and Nepal's legal code and, in turn, affecting women's lived experience of marriage.

Good-looking, hard-working & wealthy: exploring dynamics and experiences of intimacy. love and marriage in Papua New Guinea

Alison Dundon (University of Adelaide)

The recent rise of companionate love as the basis of a 'good' marriage is a global phenomenon, and many have embraced the companionate model of intimacy as the most emotionally satisfying. In Papua New Guinea, gendered Christian personhood and ideals of companionate marriage, which accentuates sexual and emotional intimacy, is part of being a 'modern', Christian nation. For many in PNG, intimacies in marriage have been shaped by experiences of Christianity and interactions with missionaries and colonial agents, as well as with the postcolonial state and other global actors. For Gogodala, whose marriage practices continue to value marriages that privilege substantive connections between social groups, clans and families as much as individuals, companionate marriage was originally modelled by Anglo-European missionaries who lived with villagers from the 1920s, providing educational, medical and Biblical services. Christian notions of gender and sexuality, then, remain central to perceptions and promises of sexual and emotional intimacy. In this paper. I explore the forms and experiences of marriage and intimacy that shape people's lives, emotions, and expectations: from companionate ideals, legal frameworks and Christian values, to ones that privilege 'hardwork', relationality and continuity of collective as well as personal connections. I also focus on relationships formed on the basis of 'brideprice', as well the more recent desire of younger men and women to look 'for a nice face'. In doing so, I seek to draw out the differing understandings and experiences of intimacy, love and marriage.

11:00-12:30

Peripheral sexualities: women's negotiations with honour and dating practice in urban Nepal

Sarah Homan (Australian Catholic University)

This paper, based on two years of fieldwork in urban Nepal, will argue three points about urban Nepali womanhood and women's romantic relationships. Firstly, I argue that an urban Nepali womanhood is practised and understood fundamentally through local understandings of what it means to have ijjat (honour). This is grounded in so-called 'traditional', local understandings of what it means to be a 'good' woman. This notion is also predicated on the fact that women's behaviour not only garners honour for herself, but also her kin. Secondly, ijjat is explicitly linked to women's chastity and their mobility. Women's behaviour and movements are routinely surveilled by family and the wider community, in order to control women's sexuality. Having pre-marital relationships is not traditional practice for Nepalis, and dating is seen as damaging to a woman's ijjat, and therefore to that of her family. Accordingly, being seen in certain spaces carries with it the responsibility of being seen in the 'right' ways. As such, I finally argue that dating in urban Nepal can be characterised by practices of negotiation. Women negotiate pre-marital sexual practice, by evading surveillance and seeking out peripheral spaces with their (potential) partners. These peripheries, or 'out-of-the-way', spaces are locations where less social governance occurs. Therefore, couples, and especially women, can escape gendered pressures and forge modern, sexual subjectivities of their choosing.

Blended boundaries: romantic expectations among young, unmarried Muslim men and women

Lisa Irving (Macquarie University)

Based on research conducted among unmarried Muslims aged between 18-30 of various ethnic backgrounds in the vibrantly multicultural city of Sydney and its surrounding suburbs, this paper will examine the varied ways in which young Muslim men and women pursue and understand romantic relationships within and across the borders of ethnicity, community, and religion. Australian Muslims are subjected to stereotyped portrayals that characterise them as belonging to a repressive religion that overwhelms personal will and determines their relationships and life choices. Representation produces meaning and this interacts with power, shapes identities, and can influence the decisions that people make. The pressures that negative representations of Islam place on young Australian Muslims can impact upon self-perceptions, piety (or the public performance thereof) as well as concepts of intimacy, all of which then in turn influence the romantic relationships they pursue. Similar to many other so-called second generation migrants, my research respondents often blended a range of cultural beliefs and practices, yet they also told stories of temporarily adopting specific, situational practices that depended upon their emotional states as well as their perceived need to emphasise certain aspects of their identities in particular contexts. Starting with a brief examination of the various expectations my research respondents have of intimate relationships, this chapter will then discuss

examples that illustrate the various ways in which some young heterosexual Sydney Muslims strategically engage with or resist Islamic, ethnically specific, or mainstream Anglo-Australian norms of courtship.

Friends and lovers: understanding friendship in Swakopmund, Namibia
Jack Boulton (KULeuven)
Swakopmund, Namibia, is a city characterised by insecurity, instability and inequality. In this context, friendships between men became ways of stabilising both current finances as well as hopes and dreams for the future. This notion of friendship, however, runs counter to a western conception of these relationships as revolving around autonomy, sentiment, individualism, lack of ritual and lack of instrumentality (Killick and Desai 2010). In Swakopmund friendships were highly instrumental; they were also considered dangerous because of the intimacies that they involved. Whilst these friendships sometimes involved sex, they should not be seen as 'boyfriends' or 'affairs'; indeed, in the majority of cases these relationships were known and approved of by the wives involved. Amongst other men, however, they would sometimes lead to accusations of homosexuality which was more symptomatic of jealousy than it was any real comment on the nature of friendship. Indeed, it was jealousy that would often mean these relationships were kept secret as far as possible. Defined intersubjectively, these friendships were transgressive insofar as they resisted definition by outside agency; in that way friendship is a powerful relationship which exists outside of state regulation. Based on two years fieldwork, this paper is an exploraton of friendship in several ways: firstly, the importance of material things in creating and maintaining these bonds. Second, friendship in relation to love, family, romance and homosexuality.

Interspecies affection and nonhuman labour in state projects of biodiversity conservation
Piers Locke (University of Canterbury)
A posthumanist critique has emerged which challenges the concern of the Western intellectual tradition with treating the human in conceptual isolation. This critique informs the multispecies turn in anthropology, which considers social life the generative outcome of not-just-human interactions. Producing more-than-human, material-semiotic accounts of both multispecies networks and interspecies relations, this is allowing us to rethink interspecies sociality and to reconsider the ways that other species are implicated in human lives, landscapes, projects, and technologies. Drawing on fieldwork in and around Nepal's lowland Chitwan National Park, I seek to integrate these emerging strands in order to theorize intimate relations of affection between humans and elephants as a form of interspecies labour integral to state projects of biodiversity conservation. I do so by combining auto-ethnographic reflection on my affective apprenticeship with an elephant named Sitasma Kali, with analysis of the assemblage of people, places, things, and ideas through which Nepal's projects of protected area management are enacted. In so doing, I argue that enduring, reciprocally affectionate relations between humans and elephants represent key components of a social technology vital for understanding South Asian civilization. Comprising the kinaesthetic union of human and elephant, this technology is important not only for contemporary utilitarian functions, which include vehicular transport for biodiversity fieldwork and anti-poaching patrols, but also for understanding histories of state power that produced the lives, landscapes, and scenarios upon which today's lowland conservation regime is predicated.

P35 Intimacy across borders: transnational love and relationships

Convenor: Henrike Hoogenraad (University of Adelaide)
Discussant: Alison Dundon (University of Adelaide)
Ligertwood 231: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

This panel explores the ways in which intimacy, love, and sexuality are mediated through and by cross-border relationships. It engages with transnational relationships, exploring the tensions and ambiguities as well as the pleasures, enduring connections and joys generated in and through these relational dynamics.

09:00-10:30

Intimate within limits: love, cross-border marriage, and the state in contemporary Malaysia
Nurul Huda Mohd Razif (University of Cambridge)
Love for Malay-Muslims is an ambivalent sentiment: it is acknowledged as an expected precedent to marriage, but outside of marriage, it can give rise to romantic and sexual desires that may potentially transgress moral, religious, and legal limits on intimacy. A vigilant Vice Prevention Unit, operated by the Malaysian State, which polices and criminalizes any pre- or extra-marital sexual engagement, also makes sexual and physical intimacy a conjugal privilege. Marriage thus acts as a gateway to love that is approved by Islam and the State. However, the path to conjugality – both monogamous and polygamous – is wrought with bureaucratic obstacles that make marriage an uncertain possibility. This paper explores how Malay-Muslim couples strategize around such bureaucratic inconveniences by eloping to Southern Thailand, where a cheap, and potentially legal cross-border marriage can be contracted before they fall into the temptation of indulging in illicit pre-marital sexual desires. I argue that cross-border marriages enable Malay-Muslims to bypass the Malaysian State in securing quick – and discreet – access to "permissible" intimacy, unbeknownst to disapproving parents and first wives. This makes cross-border marriages instrumental in facilitating secret polygamous unions, which introduces various complexities in the domestic arrangement, emotional management, and resource distribution within polygamy.

The zombification of the 'other': a defining characteristic in a trio of exploitation between African men, western women and relatives home

Emmanuel Awoh (University of Melbourne)

This article focuses on African men who came to Western countries as students and who, due to study-related (financial) hardship and high economic demands from their kith and kin back home, entered romantic relationships with Western women. I argue that students in Australia and European countries function under unprecedented tensions and pressure from home economic demands, and from the host cultural and academic challenges. They are found between and betwixt as on the one hand, they have to adapt and cope within their new milieu in the Diaspora while on the other, they are placed under additional economic demands from their areas of origin. As living in a Western context, paying school fees and sending remittances home is often an unattainable goal. Returning home without financial and/or academic success is often also not an option. As a result, some men feel romantic relationships with Western women is the only option left, as such relationships can lead to significant less financial stress, as well as an eventual Permanent Residency. The western women (often times the elderly) who hardly find love among their peers also exploit the vulnerable African men for their sexual gratification. It is this trio of exploitation that this paper explores. This has escaped the attention of scholars, a lacuna which this paper sets out to fill. This article is based on author's ethnographic research on romantic relationships between Western women and African men.

Love across state borders: transcontinental polygamy as seen in the Gambia and Guinea-Bissau

Magdalena Brzezinska (University of Warsaw)

Sometimes romantic intimacies enable mobility across state borders, as is the case with relationships between African men and European women in West African tourist resorts. Migration to Europe being a common dream, such relationships are generally aspired to. Additionally, intimate relations with European women – regarded as synonyms of "true love", faithfullness and non-materialistic attitudes (and associated with "being modern") - for many young men represent an ideal. On entering such a relationship, however, men have to to deal with – obey, challenge or negotiate – the different cultural norms, legislation and religious law regulating intimate relationships in European and African states. Some men postulate retaining their rights to polygamy as immigrants in Europe, proposing its "transcontinental" version: wishing to have one (white) wife in Europe and another (black) one in Africa. How is such an arrangement justified – or contested – by African men and women? To what extent do people refer to religious laws of Islam or indigenous traditions and to what extent to personal experiences and observations (eg. of emotional challenges of living in a polygamous family)? Are claims to a polygamous marriage also constructed on the basis of values derived from the West, like relativism? The paper explores how such intimate arrangements across states and cultures are conceptualised, rationalised, negotiated among (or hidden from) the different actors (the family, the European wife, the African wife or wives). It is based on my long-term research in Guinea-Bissau and the Gambia.

Anxious intimacy: negotiating gender and value among Japanese retired couples in Malaysia

Shiori Shakuto (Australian National University)

This paper presents a study of Japanese couples who have elected to retire in Malaysia. Retired baby boomers had lived through Japan's high growth period in which family and firm were strictly demarcated into a normative division of labour between women and men. Men's retirement seemed to have unsettled many taken-for-granted categories including gender and intergenerational norms. I observed that their movement to Malaysia led retirees to reimagine and restructure relations between themselves and their spouses, with their children, and the wider Japanese state. At the same time, it was impossible to observe a single, unified idea of intimacy. On one hand, the discourse of romantic love and spousal equality seemed to play a fundamental role in the crafting of normative 'couple- hood' in retirement. On the other hand, some couples called their relation, sotsukon (graduation from marriage). This paper focuses on the sense of anxiety they felt around these transitions, and how that shaped the new relationships in retirement. I engage with a growing body of literature in feminist economic anthropology that looks at how economic transformations shape people's intimate lives and how their lives in turn shape wider economic practices. The distinctiveness of the Malaysian field site provided a unique place from which my paper addresses larger debates over the politics of intimacy and productivity.

13:30-15:00

Speculative encounters: the interplay of optimism and genealogy across the Hong Kong-Shenzhen Border

Jonathan Burrow (University of Oulu)

The subject in love is supposedly meant to be self-governing, with its new "clock" set to "zero" (Povinelli 2006). When a new marriage between a Mainland Chinese Hukou holder and Hong Kong Permanent resident takes place, the state begins a clock that count downs the number of days (14610 or 4 years in 2014) before the Mainland spouse is eligible for a "one-way permit" to live and work in Hong Kong. In exchanging their wedding vows, they enter complex highly gendered politics of waiting. One that means that thousands of commute through passport control from their workplaces in Hong Kong to apartments in Shenzhen to be with their spouses. This paper explores the state, familial and romantic politics of this seemly arbitrary period of waiting. A state of being deeply entwined with negotiations between colonial powers over Hong Kong's role in the global economy for hundreds of years. The paper focuses on the emotional labour of remaining optimistic that the state will reward the subject for their patience in light of the border and regions turbulent history. Weaving scholarship on optimism and the PRC's transition to capitalism with work on inheritance and intergenerationality with dialogue from cross-border couples, to bring into focus both the fragility and potential of the subject in love under our current regime of global capitalism.

Love after the colony: intimacy and intimate tensions on a Philippine island
Karen Hansen (Australian National University)
In a nation-state that has experienced over 400 years of colonial rule, and that since Independence in 1946 has retained significant political, economic and socio-cultural ties with its coloniser America, love has been heavily influenced by idealised imaginings of the white 'Other'. Love for, and idealised and romanticised imaginings of, the white 'Other' translate at the intimate level of the self to an internalisation of inferiority referred to in the literature as 'colonial mentality'. The Filipino self is understood in some respects as inferior to the Amerikano (a term widely used in the Philippines to refer to Western foreigners). Using these ideas as a jumping-off point, this paper explores how idealised and romanticised feelings of love for Amerikanos plays out in a local context. On Siargao Island, Philippines, increasing numbers of young Filipino women and men are entering into romantic relationships with young Western lifestyle migrants as international surf tourism to the region booms. This paper will elucidate how intimate tensions at the level of self are both re-worked and reproduced in such a context. An interesting paradox has been created whereby young local Filipinos – particularly women – gain new confidences in themselves as their opportunities for globalised intimacies expands; yet the idea of the inferior Filipino self is both naturalised and reproduced as young Philippine women unfavourably compare local men to Amerikanos. The women draw on imaginings reminiscent of past colonial stereotypes of the Oriental 'Other' whilst doing so, typically characterising young Filipino men as 'bad' and 'ugly'.

Un/romantic realities: love migration and notions of femininity and masculinity among African-Australian couples.
Henrike Hoogenraad (University of Adelaide)
This paper explores how marriage migration undermines narratives of romantic love and idealized conjugal futures. In particular, African-Australian couples' feelings of lacking important feminine and masculine characteristics that instigated marriage migration threaten the romantic experience. Prior to marriage migration, Australian women's notions of self do not relate to hegemonic beauty ideals and femininity. And for African men, their lower socio-economic status does not match context-specific hegemonic masculinities. Intercultural relationships seem to compensate feelings of such inadequacy: marriage migration offers men a climb on the socio-economic ladder, and for women, bodies and selves become accepted and celebrated. Simultaneously, or perhaps because of this, African-Australian relationships often start off with romantic first dates, feelings of pure love and finding one's soul mate. While happy endings are imagined and desired, marriage migration and life in Australia is experienced as difficult by both men and women. The migration journey affects men's feelings of being a man, as adjusting to this new reality is much harder than previously envisioned. A lack of control, and feelings of dependency on their Australian partners leave African men feeling emasculated. For Australian women, issues with femininity are not resolved because of their relationships. Everyday life with their partners turns out to be less special, less exotic, and more stressful than imagined. For both African men as well as Australian women, highly romanticized futures of a happily ever after, as well as of their partners, are often crushed by everyday realities of racism, stereotyping and othering.

P36 Shifting Oceania

Convenor: Grant McCall (University of Sydney)
Ligertwood 228: **Thu 14th Dec, 09:00-10:30**

Peoples of Oceania are in constant motion, between their islands and conceptually as the tsunami of globalisation delights and worries peoples in small places with big aspirations. Contributions that approach shifting Oceania are invited, for generalist and specialist interest.

The new nobility: Tonga's young traditional leaders
Helen Lee (La Trobe University)
Democratic reforms in Tonga in recent years have called into question the role of the nobility, who have lost significant power in Parliament but retain control, with the royal family, of all of Tonga's land. Their positions in Tonga's social hierarchy were established in the 1875 Constitution from the pre-contact chiefly system, and they continue to be treated as a traditional elite with considerable formal and informal power over the 'commoners' of Tonga. They are strongly resisting any further undermining of their authority and status, and despite its moves towards democracy Tonga remains a constitutional monarchy in which the king holds executive power. My paper looks at the younger generation of Tonga's royal and noble families, many of whom have joined the Young Tongan Traditional Leaders group which has been facilitated since 2012 by the Tonga National Leadership Development Forum (TNLDF), funded by DFAT via the Pacific Leadership Program. I explore how the TNLDF is attempting to influence future leadership in Tonga through its work with these young people, many of whom spend much of their lives outside Tonga, struggle with the Tongan language and are sheltered from the realities of Tonga's fragile economy and other problems.

Growing up in 'uta (the bush): experiences of the children of Pacific migrant farmworkers in rural Australia
Makiko Nishitani (La Trobe University)
Long before the implementation of the Seasonal Worker Programme that officially brought casual farmworkers from the Pacific to horticultural areas in Australia, Pacific people including Tongans, Samoans, Cook Islanders and Fijians had already created settled communities in these rural towns. Our fieldsite is Mildura and its surrounds, where many Pacific people have moved in search of opportunities to secure employment. Although seasonal work is temporal by nature and does not provide a stable income throughout the year, one can potentially earn more than $1,000 a week during a picking season in summer, which may lead some people to accept the precarious aspect of the farm work. Settled communities of Pacific people who work on farms are increasing and there are many second-generation Pacific youths who are growing up surrounded by vineyards. The future careers of these young people are of great concern for many first generation migrants, and there is a shared idea that casual farmwork is only for first generation migrants, Australian-born youths should ideally be working 'inside' - be it an office or warehouse – rather than under the sun 'on the block'. However, Pacific youth in Mildura find it difficult to obtain a job other than seasonal work. Drawing on fieldwork since 2014, this paper examines experiences of young Pacific Islanders who grow up in rural Australia, exploring how the rural environment and their experiences impact on their identity and aspirations.

'An acoustemology of salinity'
Camille Rouliere
Drawing on the work of philosophers Henri Lefebvre, Édouard Glissant and Gaston Bachelard on rhythm, relation and water, this presentation explores how several composers, sound artists and performers use music to reimagine and transform our relationships with watery areas near the Murray Mouth. By engaging in composition processes which require exchanges and interactions across and beyond ethno- and anthropocentric boundaries, these artists redefine musical creation as a form of recuperative and restorative collaboration. Sounds become memories, and musicians are historians tasked with retrieving residues and shards of acoustic meanings in profoundly disfigured (arrhythmic) areas. Saltwaters are at the centre of these composition processes: stagnant or lapping, they reverberate and speak through the music by simultaneously contracting and unfolding the space-time continuum. Their sonic viscosity enables the artists to hear (recover) resonances and echoes, and to consequently reveal and expose polyrhythms with which to compose beyond the exploitative shadows of areas devastated by salinity. Infused with saltwaters, these repetitive acoustic layers craft an acoustic experience which generates transformative encounters by stimulating emphatic and visceral communions between listeners and place. Such music thus shifts and reconfigures how listeners perceive these areas. As such, it (re)invents and sustains new languages of awareness and care which are cognisant (rather than defiant) of salinity. These languages do not occupy space, but (re)compose and nurture it through rhythmic accumulations and proliferations of ontological significance, as both the environment and its traditional custodians, the Ngarrindjeri Nation, contribute to their formation.

P37 Changing bodies, shifting relationships, and 'the good life': exploring everyday negotiations of chronicity

Convenors: Heather Howard (Michigan State University); Narelle Warren (Monash University); Paul Mason (Monash University)
Ligertwood 113: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

Transformations within and between bodies, and their physical and affective environments, continually shape the possibilities of a 'good life'. This panel explores how chronicity is embedded in everyday encounters, enacted through interpersonal relationships, and empowered through technologies.

11:00-12:30

"Its hard for me but that's nothing on what he goes through": care, Parkinson's disease, and the search for a good life
Narelle Warren (Monash University)
Care in the context of Parkinson's disease (PD) is often provided by spouses or family members, either alone or in combination with formal (paid) care. At the policy and health services level, this care provision is often assumed to occur unproblematically, and is seen as being relatively static in nature within each of the three broad levels of PD progression (early-, mid- and late-stage). This stance, however, fails to recognise that neurodegeneration occurs incrementally, week-by-week and month-by-month. Care needs change dramatically in response to this subtle progression, and become increasingly intimate (or personal) over time. Based on ethnographic research in Australia, this paper explores the experiences of family carers of people with PD and focuses on the affective impacts of PD care provision. I start by considering the notion of care as an affective practice, based upon the spousal relationship and broader familial and social networks, which is constantly redefined through the (ongoing) integration of new knowledge into existing expressions of care. Care, for my participants, is both a moral obligation associated with the spousal relationship (cf. Mattingly, 2014) but also produces changes in the nature of the spousal relationship itself.

Human sentience and ideas of empathy: a neuroanthropological study of the sensory lifeworlds of women and men with fibromyalgia

Sally Robertson (University of Western Australia)

Fibromyalgia is a neurosensory condition in which individuals experience widespread pain, fatigue, cognitive difficulties and heightened sensory sensitivity. Pain, fatigue and cognitive symptoms have received the most attention in the medical literature, while sensory symptoms have often been overlooked and not infrequently cast as offshoots of perceived psychological illness or problems of everyday malaise. Even though neuro-imaging research over the past 15 years has identified neurological processes underlying the condition, its status as a medical diagnosis has remained highly contested. Some medical practitioners continue to view it as a psychological condition at best, and a made-up diagnosis attributed to malingerers at worst. This paper considers how a cultural bias towards an inorganic-organic and mind-body dichotomy has obscured the sensory as a phenomenological experience in fibromyalgia. It examines the historical and cultural processes that have contributed to sensory symptoms often being considered inconsequential, while highlighting how the few researchers and medical practitioners who have paid attention to these symptoms have made the most fruitful advances in understanding the condition. Utilising a neuroanthropological perspective, the paper explores the continuous interplay between a person's neurology and the sociocultural world they inhabit. How might a person's agency be affected if their sensory experiences are viewed as strange, irrelevant or unintelligible? The paper also considers the anthropological significance of the dissolution of the nature-nurture dichotomy in the emergent field of epigenetics, and identifies the human nervous system as a site of enculturation.

An attitude of hope: aging bodies and refashioning of community

Iza Kavedzija (University of Exeter)

Unprecedented life expectancy and associated demographic changes have led to widespread anxieties about aging on the national level, in the local communities, as well as on the personal level. Communities and individuals respond to the challenges of aging and care in older age in various and imaginative ways, crafting networks of support and strengthening a range of social ties. In this paper I present the case of a community in South Osaka, chosen for a high proportion of elderly population, and describe some of the networks of support in the neighbourhood, focusing particularly on a Non-Profit Organization (NPO) providing services for the elderly. I describe the beginnings of the organization which started as a 'tasukeai' or a mutual aid network inspired by the ideas of well-known social activist Hotta Tsutomu. I focus on the activities and motivations of people involved in the networks of support, many of whom are themselves elderly or concerned about aging. In doing so I explore the organizational and broader social context within which hope arises and move to explore the motivations of the people involved, outlining what I term an 'attitude of hope'. I argue that for the people involved in the community activities and support networks hope is not a form of passive resignation, but rather an active attitude and a form of citizenship. In the words of Paolo Freire: 'hope as an ontological need, demands anchoring in practice… just to hope is to hope in vain' (1994:2).

Fluctuating illness and the value of recognition

Tayhla Ryder (Macquarie University)

For people with autoimmune diseases the fluctuating nature of their illness renders the communication of their experience an ongoing challenge. As other researchers have observed, the invisibility of many chronic illnesses means that individuals are able to make decisions about concealing, revealing, and/or disclosing their illness to others. This decision making is often discussed through the framework of risks and benefits, given that disability or having a disease may constitute a 'discreditable identity' (Goffman 1963). This paper proposes that disclosure of illness in interpersonal relationships opens one up to an existential vulnerability; the risk of being denied recognition or being devalued in the eyes of others. Drawing on a dozen interviews with Australian women living with autoimmune diseases conducted as part of a Masters of Research, this paper explores how chronicity is communicated, acknowledged, denied and overlooked in everyday encounters. The difficulty of verbalising the space in between illness and health and being 'sometimes sick' impacts the ability of people with fluctuating illness and episodic disability to communicate their experience, and in turn to receive a degree of understanding and support. Disclosure is not a singular event but an ongoing process that is context dependent, done in degrees, and particular to the relationships in which it unfolds. If the possibility of a good life is tied to the recognition of one's experience by others or to being seen on one's own terms, then it is a possibility that undergoes continual renegotiation.

13:30-15:00

Is there room for the 'good life' in Australian obesity education?

Megan Warin (University of Adelaide)

This paper examines the relationship between bodies, knowledge and education in a community identified as obesogenic by a State government and State led public health intervention. In public health circles and public understandings it is assumed that obesity results from lack of knowledge about the right things to eat or how to take care of oneself, leading to chronic conditions like diabetes and cardiovascular disease. It is thought that education will fill this knowledge lacunae, and most public health campaigns have education as the main platform of information dissemination to enact behavioural change. Based on long-standing ethnographic work in a community that experiences significant disadvantage, I explore the limits of nutrition education, and how constructing people as having deficit knowledge about the risks of obesity and chronic disease has the unwarranted effect of implying ignorance. Key to my analysis is Ingold's articulation of different modalities of education, one dominant mode which inducts people into rules and regulations of already pre-formed knowledge, and another which sees education as embodied learning that goes on in the doing of everyday environments. In conclusion, I argue that people do not learn the art of a good life through reflexive consciousness of what they should eat, but through practical engagements and unfolding of everyday improvisation, movement and sensory awareness of foods, eating and bodies.

Bariatric surgery, bio-citizenship, responsibility and choice
Heather Howard (Michigan State University)
People with type 2 diabetes who are also obese are doubly marked as "bad biocitizens" (Greenhalgh and Carney 2014). Intervening on conditions that involve self-management and so-called lifestyle change by individuals, bariatric surgery is appealing for its power to both circumvent and boost individual agency, aligning with a variety of perspectives on control, responsibility, and choice in chronic disease prevention and management. Based on ethnographic research with the diabetic patients of a weight management clinic in the United States, this paper explores bariatric surgery as a treatment for diabetes in the context of moralistic neoliberal rhetorics of fear that predominate healthcare ideologies in which chronic illness sufferers imperil society with an escalating epidemic. Now readily conducted through a laparoscopic procedure, the surgery is framed as quick, safe and cost-effective. It offers not only the potential to heroically slay major public health threats, saving many from affliction. It also promises to slash the substantial "burden on society" of the billions of dollars in annual costs measured in healthcare consumption and lost productivity. Patients and their providers are morally responsiblized to pursue the surgery in order to unburden patients as well as the public from the liability they place on the health care system. This paper examines the lived experiences of these shifting states of responsibility and choice as they are embedded in and extend relations of care, and are animated by and with the politics of healthcare systems and the moral economies of biocitizenship.

Long-tail claims: where accident and injury compensation meets biomedical and actuarial reductionism
Debbi Long (Monash University)
In Australia, accident and injury insurance and compensation schemes are subject to complicated and at times contradictory rafts of state and federal legislation. Within this complex legislative environment, resources needed by people who have been injured are subject to biomedical and organisational gatekeeping. While reductionist biomedical and insurance paradigms can speak quite comfortably with each other, they are often unable to articulate well with the complex needs of people with ongoing disability acquired as a result of an injury. Bodies, especially injured bodies, are dynamic. They change and shift over time in ways that injury compensation schemes sometimes struggle to accommodate. Injured bodies are situated within networks of families, friends and co-workers. Biomedical and actuarial frameworks posited around autonomously individuated clients are structurally unable to take account of some aspects of their clients' needs. This paper explores some of the structural barriers to care created by biomedical and actuarial paradigms, and some of the ways in which organisations in the Australian insurance and compensation industry are attempting to address these barriers.

Chronicity and spatiality: the shifting cultural topography of chronicity in acute illness
Paul Mason (Monash University)
This presentation takes tuberculosis as a case example to explore acuteness and chronicity in conceptualisations of health and illness. Prior to the antibiotic era, the epidemiology of tuberculosis disease shifted from being a global burden to a problem concentrated in low- and middle-income countries. Socio-economic improvements in high-income countries helped reduce tuberculosis incidence without the need for sophisticated pharmacotherapy. The discovery of antimicrobials, however, skewed the globalisation of disease control efforts towards a singular focus on the production and distribution of standardised drug regimens. Pharmacological interventions created powerful institutional allies in the health sectors for drug manufacturers who supported industrialized production and developing new research programs and markets for their products, but these interventions did not reduce infection rates in a straightforward fashion. By the 1980s, the number of tuberculosis cases doubled in low- and middle-income countries. Moreover, economic growth in low- and middle-income countries after the availability of antimicrobials led to increasing prevalence of drug resistant tuberculosis, especially when public healthcare struggled and private healthcare thrived. The disintegration of the former Soviet Union, for example, contributed to steep rises in tuberculosis, particularly drug resistant disease, which emerged when failing health systems were no longer able to provide adequate treatment. Today, more than 9 million people globally become sick with tuberculosis each year. For more than 1.5 million of these patients, it is a chronic, and ultimately mortal, infection. Compounding this situation is the spread of obesity and diabetes, which have changed both the look and feel of tuberculosis.

P38 Embodied rituals, symbols and performances: embodiment as a negotiation of the state, and state negotiations of embodiment

Convenors: Gina Hawkes (RMIT University); Mair Underwood (The University of Queensland)
Napier G03: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

State processes, practices and systems often generate embodied responses which may manifest as public rituals, symbols and performances. This panel will examine how states inform these embodied responses, and/or how states respond to these rituals, symbols and performances. PAPER ORDER CHANGED - see live panel page

order is:
9-10:30: Underwood, Jay, Holmes and Alexeyeff
11-12:30: Brekelmans, Harding and Hawkes
1:30-3: Glunta, Cheva-Isarakul and Macdonald.

09:00-10:30

White Men Can't Dance: the haka as ambiguous embodiment of the bicultural state
Nina Harding (Massey University)
The New Zealand state presents itself as a bicultural "partnership" between Pākehā and Māori, based on the rehabilitation of the 1840 Treaty of Waitangi as the nation's founding document. The performance of haka by multi-ethnic groups of New Zealand soldiers on peacekeeping deployments overseas is seen as one of the most powerful embodiments of this biculturalism, demonstrating New Zealand's preferred national identity to the world. However, the bicultural project has also been challenged in the public sphere. While national appropriations of indigenous rituals are often "divorced from any […] understanding of […] the wider political issues of indigenous struggles" (Bell 2014) (as in the case of the All Blacks' haka) Ngāti Tūmatauenga (Tribe of the God of War- the New Zealand Army)'s actual biculturalism means that Pākehā soldiers have been unable to avoid exposure to such struggles. To fully embody

New Zealand soldierhood, members must be capable of performing multiple haka. Although soldiers are generally confident and comfortable in their bodies, Pākehā soldiers' uncertainty over their right to take part in Māori rituals manifests in physical awkwardness and hesitancy. Based upon fieldwork in which I was embedded with a platoon deployed as part of the Regional Assistance Mission to the Solomon Islands (RAMSI), this paper argues that Pākehā soldiers' physical inability to appropriately perform haka embodies the ambiguous reality of the bicultural state.

Indigeneity, diaspora and national sports: intersections of Pasifika and Indigenous identity in Australia's National Rugby League
Gina Hawkes (RMIT University)
It is often through sports where the most publicly visible discourses around race, gender and Indigeneity occur in Australia. With the dramatic increase of Pasifika players in rugby league over recent years, this paper raises some preliminary questions around diasporic Pasifika identity in Australia and its connections to Australian Aboriginal identity. Through the lens of rugby league, I present some of my PhD findings to explore what it means to be Indigenous in Australia and to Australia. I argue that at the centre of the state-identified Australian relationship with sport is the otherwise often neglected and problematised Indigenous male body, and that this body raises important questions about Indigeneity, gender, diaspora, and belonging within the Australian landscape.

Negotiating power and knowledge: how recreational bodybuilders negotiate the knowledge divides created by state legislation of performance and image enhancing drugs (PIEDs)
Mair Underwood (The University of Queensland)
In Australia performance and image enhancing drugs (PIED) are classed alongside heroin, cocaine and ice in the highest category of dangerous illicit drugs, despite evidence that suggests that the risks to users and society posed by PIED use is dwarfed by the harms of these other drugs. State legislation prohibiting use is currently hindering PIED users access to health information and medical services that they could use to reduce harm. This paper presents the results of an ethnography conducted both online and offline (in Australia) with members of the largest group of PIED users: recreational bodybuilders (i.e. those who do not intend to compete in sport or bodybuilding competitions). The study approaches both PIEDs, and PIED-related knowledge, as having social lives i.e. as taking on meaning through social relations and having implications for these relations. In the absence of public health messages that resonate with their experiences and practices, people who use PIEDs recreationally have developed harm minimisation strategies that combine mainstream health science, with the experiential knowledge of bodybuilders ('broscience', a type of 'folk pharmacology'). This paper focuses on how recreational PIED users, conceptualise the risks they face, and negotiate the power relations that result from differentially valued forms of PIED knowledge.

Masquerading States: transracial embodiment and national imaginaries
Kalissa Alexeyeff (University of Melbourne)
The appropriation of the indigenous art and design in order to symbolically forge the settler colonial nation-state is a well-documented phenomenon. A less common, but nevertheless historically persistent, form of imaging the state occurs in aesthetic practices of cross-cultural impersonation, for example literary impersonations of an 'other' voice or in performance practices such as 'blackface'. This paper takes one example, Der Papalagi: Die Reden des Südseehäuptlings Tuiavii aus Tiavea (The White Man: The Speeches of the South Seas Chief Tuiavii from Tiavea, 1920) written by a German masquerading as a Samoan chief in order to critique and re-imagine the German state. This novel was re-appropriated by Samoan artist Yuki Kihara who, in 2016, created Der Papalagi as a series of still photographs and a video installation, featuring two long-term German residents dressed in Samoan chiefly garments. In doing so, the work reveals the racialized poetics of national imaginaries as well as providing commentary on transracial aesthetic practices that accompanied European colonialism and continue in global and neo-colonial forms of artistic production.

11:00-12:30

The state, the individual, and the contest to define the healthy body
Bridget Jay (University of Adelaide)
The relationship between the state and the individual in the sphere of public health is fundamentally prescriptive. The state circumscribes certain patterns of behaviour and ways of being, informed by an image of "healthiness", that people either embody or fail to embody in how they choose to live their lives. This dynamic emerges again and again in a range of settings: in the provision of medical services and in schools, in supermarkets, the community services sector, and even fast-food restaurants. Underpinning all of this is a strong notion of personal responsibility; to the extent that the individual does not reflect the image of the healthy self, it is because of a failure in their character or commitment, rather than the policy model itself. Following ethnographic research with families in Adelaide, South Australia, I suggest that health is a strongly subjective concept that is embodied by participants in everyday social practices and routines. The body is representative of how people understand and achieve health in different geographic, socioeconomic and cultural contexts. Embodied practices around food, eating and activity emphasise that people understand and experience "health" in highly personal forms shaped by varied priorities, references and life histories. These embodied experiences of health are essential in examining why Australian public health policy fails, particularly in promoting nutrition and activity guidelines and in addressing rising obesity rates.

Touch-based healing and the embodiment and convergence of spiritual concepts from western and eastern traditions, as accepted practices that resist normative beliefs from state-sponsored healthcare

Tass Holmes (University of Melbourne)

In Australia, state-sponsorship of conventional biomedicine renders this form of treatment highly accessible to the general public, including persons of low-income status. Health beliefs and healthcare practice expectations espoused by biomedicine are secular and materialistic in nature and theoretical premises. As a result, aspects of socio-cultural context, or spirituality and identity, are rarely incorporated into health explanations. Biomedicine is thus able to refute the validity of truly holistic approaches to the provision of healthcare. 'Alternative' healing practices therefore remain excluded from mainstream health systems and access to supportive public funding. While research among rural residents occasionally reveals practices that may be viewed as folksy or unusual when compared to those prevalent in urban locations, recent anthropological fieldwork in rural Victoria, in a community with a substantial presence of interfaith spiritual organisations, discovered commonalities, in the form of unconventional healthcare practices that are also often used in urban places. Among numerous alternative healing practices studied, several widely accepted (and some less recognised) methods of touch-based healing were described, which provide a site for the embodiment and convergence of spiritual concepts arising from both western and eastern traditions. Such healing practices serve to resist many of the normative beliefs that are aligned with state-sponsored healthcare. They thereby suggest the tenacity of holistic modes of health provision, and the ongoing importance for spiritual identity of holistic healing, in contemporary Australian communities.

Looking Thai, acting Thai: embodiment of Thainess among stateless Shan youth in northern Thailand

Janepicha Cheva-Isarakul (Victoria University of Wellington)

For stateless youth in Thailand, public schools represent both space of normalization and differentiation. On the one hand, school provides a "protected zone" where their identity as students supersedes their statelessness and where in theory they achieve equal status to their Thai peers. On the other hand, school is instrumental in reinforcing state's ideals of Thainess that exclude non-citizens such as themselves. At once space of exclusion and inclusion, school is where the body, mind, and emotions of stateless youth are simultaneously trained to perform citizenship habitus and master "the techniques of the (Thai) body". Grounded in my 11-month-PhD ethnographic research on the lifeworlds of stateless Shan youth in urban areas in Chiang Mai, this paper conceptualizes the body of stateless youth as both a political locus of state's version of citizenship and a personal expression of agency. In exploring how daily rituals and public performances of citizenship conducted in Thai public schools shape the body, movement and performance of Thainess among stateless Shan youth, I call the attention to the state-crafted "aesthetic citizenship". I also aim to reveal how stateless youth apply these techniques of the (Thai) body acquired in school as strategies for survival and self-protection as they spatially navigate the city. I argue that these strategic performances of "aesthetic citizenship" presents a critical paradox: on a personal level it demonstrates agency but on a macro level, it perpetuates the Thai state's project of exclusion.

13:30-15:00

The bush-yarning body: embodied cultural reflection and expression in North West QLD

Alana Brekelmans (The University of Queensland)

Narratives of 'the outback', of sunburnt stockmen in semi-arid plains, are central to the Australian nationalistic imagination. However, just 2.2% of Australians live beyond regional areas, with the overall rural population decreasing. Popular tropes of 'the outback', situate rural people as both spatially and temporally distanced from urban culture, often as remnants of a romantic peasantry or as backwards hicks. In an increasingly global society, many scholars now argue for viewing rurality as social construct, based on cultural ideas of spatialisation, national mythologies, and identity formation. In this paper, I explore how rural Australians of mixed cultural heritage negotiate and express rural cultural identity through embodied acts. How do such embodied acts reinforce or offer counter-narratives to nationalistic ideas and media portrayals of rurality? I examine the intersect of national mythology and lived reality through everyday acts, such as moving through paddocks; commemorative ceremonies, such as rodeos; and rites of inversion, such as the 'ringer's challenge' competitions held at community gathering across Outback Queensland. I further examine the role of social media in communicating embodied cultural acts. I suggest that embodied acts may be viewed as silent narratives of experience, counter-narratives to media portrayals of rurality, and self-conscious reflections on rural identity today.

Shaping and embodying police practices through witch accusations in Chhattisgarh, India

Helen Macdonald (University of Cape Town)

The ethnographer's entry into a witch accusation is typically when the accusation escapes the boundaries of the village and becomes embodied by the police, administration, and courts of law. Historically, the central Indian state of Chhattisgarh has been, and continues to be, confronted with violent assaults and murder targeting individuals who are believed to practice witchcraft. Intersecting with national and state discourses of modernist ideals, witch related violence has been embodied as a politicised object that signals extreme underdevelopment to a state whose legitimacy has depended upon progress and development. The Indian Police Service, the foremost organisation to contend with these issues, maintains a crucial role in administering the citizen/state processes, practices and systems. Commonly associated with attributes of corruption, misuse of authority, violence and partisan politics, the police official emerges in this paper as an ordinary citizen having a special and sometimes difficult public job. By examining a discretionary 'practice' at work in police dealings with witchcraft accusations, I argue that power shapes what is recognised as criminal behaviour, the significance assigned to a crime and therefore embodied practices of policing. By sketching key historical moments this paper highlights the prevailing public rituals, symbols and performances around witch murder and the ways these are both embodied and contested by citizens. This paper concludes that discretionary power opens up a terrain of unpredictability and 'formlessness' that lends hope for citizen rights.

Performing femininity in queer Sydney: notes from the field
Katherine Giunta (University of Sydney)
What does it mean to be 'feminine' in late-capitalist, neoliberal, Western, urban societies where forms of gender and sexuality beyond heteronormative models are increasingly visible? What does it mean to be 'queer' when relationships, bodies and identities that exceed heterosexual, binary and cisgender norms are becoming incrementally recognised in law and policy as well as by government, private and social institutions? In this paper I consider these and other questions in relation to my in-progress ethnographic fieldwork with non-heteronormative Sydney-siders who self-identify as 'feminine'. Participants enact their queer, lesbian, bisexual, agender and trans femininities in a variety ways from "performance dressing" and topless partying to everyday uses of public space, as well as work and parenting rituals. These embodied practices may be understood as simultansouely performances, performative and habitual. While some non-heteronormative Sydney residents deliberately create gender expressions that they feel are radical and different, others work hard to blend in and gain acceptance from the heterosexual, cisgender majority. Others still see their day to day articualtions of gender as banal and unremarkable. In this paper I consider current debates and theoretical approaches to queer subversion, resistance and normativity in relation to my early fieldwork findings. I ask if and how non-heteronormative Sydney-siders' articulations of gender are informed by the state and reflect on both participants' capacity to undermine the state through embodied practice, as well as queer anthropology's ability to conceptualise their subversive potential.

P39 Enactment of aboriginal self-determination within institutional policy: case studies in success; gaps or failures

Convenors: Deanne Hanchant-Nichols (University of South Australia); Keryn Walshe (Flinders University)
Napier 210: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

Definition, application and capacity for expression of self-determination within institutional policy. Case studies focusing on gaps, success and failure.

11:00-12:30

Agency and self-determination in repatriating the Indigenous dead
Paul Turnbull (University of Tasmania)
Since the mid-1970s, Indigenous Australians have actively sought the return of the remains of their ancestors from Western museums and other medico-scientific institutions. As Colin Pardoe observed in the wake of the conflicts between Indigenous people and scientists critical of repatriation that occurred through the 1980s, 'Indigenous people were demanding control, accountability and recognition of their ownership of their past. It was not something conceptualised by scholars for the good of Indigenous people.' (Pardoe 1991). Yet achieving the repatriation of ancestral remains has not been easy, and it is questionable whether claimants have authority in and control of the processes involved to the extent of fulfilling their cultural obligations to the dead. In this paper, I sketch some of the more salient aspects of what is now a near fifty year history of repatriation of Indigenous Australian ancestral remains from scientific collections. In doing so, I reflect on whether this has been a history in which the rights of Indigenous Australians to fulfil their obligations to the dead have been adequately served by relevant federal and state repatriation policies and programs implemented since the late 1970s.

The long journey home: repatriation and the creation of new cultural practices
Kirsty Gillespie (Queensland Museum and James Cook University); Vera Ketchell; Amanda Morley
The Australian Government's Indigenous Repatriation Policy supports the repatriation of Australian Indigenous ancestral remains from overseas. Where the communities of origin are known, they are involved in guiding the repatriation process; however, the repatriation of Australian Indigenous ancestral remains can pose challenges for the communities who receive them. How might the ancestors be appropriately handled and received when there is no precedent in a community's experience for such a significant event? What happens when a community no longer lives at the location from whence the ancestors were taken? How should the remains of the ancestors be interred if burial practices have changed since the ancestor has passed away? This paper addresses the recent repatriation of the mummified body of Aboriginal man King Ng:tja (or Barry Clarke) from Berlin to North Queensland, supported under the Australian Government's Indigenous Repatriation Program. It presents the thoughts and actions of the primary family representative of the deceased, from receiving her ancestor in Berlin, to the ongoing arrangements for the journey to his final resting place, and discusses the creation of new cultural practices that connect the past with the present to determine future actions.

Success stories abound! Self-determination and Aboriginality in the context of neo-liberalism
Gaynor Macdonald (University of Sydney)
In recent years there has been a shift in Indigenous policy in Australia from the largely failed approach of direct government intervention to using a variety of non-government organisations, a trend observed throughout the world. NGOs tend to operate at the intersections where material, social and cultural histories have converged to produce unliveable lives. They address material, legal and cultural needs and aspirations, working at local, regional or national levels. They include long-standing mainstream NGOS, such as World Vision and Save the Children; philanthropists developing pet projects in education or health; and Indigenous-controlled organisations. I include public and private sector organisations, those with Indigenous-identified positions or an Indigenous branch, universities in particular. Almost all have glossy websites and good stories to tell. What is the real picture? I focus on two effects: the way this NGO movement elides government responsibility and accountability, while taking over authority and decision making power at the local level; and how they are reshaping what constitutes 'Aboriginality' and an 'Aboriginal person' as well as 'self-determination'. Are they empowering or denying of the legitimacy of difference?

13:30-15:00

A case study in failure: when repatriation is not self-determination
Keryn Walshe (Flinders University); Deanne Hanchant-Nichols (University of South Australia)
We present a recent case study whereby an Indigenous elder in South Australia proceeded to enact Indigenous self-determination but was thwarted in doing so by the South Australia Museum (SAM). In this case self-determination was to be expressed in two steps; taking control and ownership of his ancestral remains and in initiating external scientific analysis of those remains. His ancestral remains had been repatriated to his community many years previously, under the Australian Government repatriation policy. The authority of the elder in taking these steps was not questioned by the SA Museum. Instead the Museum resisted acknowledging his right to take control and ownership of the remains without written consent from the SAM Board. The requirement presented by SAM is argued here to be in disregard of the principles of repatriation but also non-compliant with other key institutional policies. In all, this has led to a failure to enact Indigenous self-determination. Our paper presents an alternative pathway, whereby achieving success in enacting self-determination is more likely. Our discussion will focus on the benefit of cross-policy awareness, consistency and objectivity. Additionally it is imperative that institutions undertake consistent consultation rather than on a ‘ as needs’ basis.

The Aboriginal Heritage Project
Francisco Zilio (South Australian Museum); Ray Tobler (University of Adelaide)
We outline the Aboriginal Heritage Project: a collaboration between the Australian Centre of Ancient DNA (ACAD), the South Australian Museum (SAM), and Aboriginal Australian families and communities, which aims to reconstruct the genetic history of Aboriginal Australia. The project leverages the unparalleled collection of 5000+ hair samples that will result in a reference map that current and future generations of Aboriginal people can use to retrace their ancestry – including the displaced Stolen Generations and their descendants. We present our outreach activities which has as its pivot, re-consenting the hair samples through in-depth consultation with Aboriginal Australian families and communities. This complex process enables self-determination whilst also ensuring that existing policy is adhered to. This case study is very much a success story.

P40 The everyday life of infrastructures

Convenors: Andrew Dawson (University of Melbourne); Akhil Gupta (UCLA/University of Melbourne)
Napier G04: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

Encompassing ethnographic investigations and theoretical reflections on roads, railways, water pipes, sewage systems, electricity grids, telephone lines, mobile phone towers, airports and the like, this panel considers the mediating and constituting roles of infrastructure in society and politics.

09:00-10:30

Power-outage, everyday rhythm of life in Ramadan and the state in Pakistan
Nadeem Malik (Melbourne University)
Early man relied on fire for the luxuries of light, heat, and cooking. Today, we take all these luxuries for granted. At the flick of a switch, a push of a button, or the turn of a knob, we can have instant power. Modernizing society through the provision of electricity to most was, therefore, one of the primary aims of postcolonial states such as Pakistan. Over time, however, such a promise has turned into a nightmare due to energy crisis leading to 12 to 16 hours of power outage in summer. The impact of power-outage on people’s everyday life is significant. Especially, in the month of Ramadan in summer power outage leaves people to live at the mercy of nature leading to severe causalities. According to the government and hospital reports, more than 1,250 people die in the month of Ramadan due to the searing heat accompanied by the power outage. While living in modern cities, people are surrounded by medieval time. This presentation will demonstrate how the everyday rhythm of people’s lives is impacted in the month of Ramadan in which the intersection of variables such as religion, climate, and power outage proves most devastating for citizens. The presentation will, therefore, address three broad questions: 1. How religion, climate, and power outage intersect with each other and impact people’s everyday rhythm of life? 2. What are people’s perceptions of temporality due to power- outage? 3. How studying the lack of infrastructure such as electricity impacting people’s everyday life helps us understand the character of the Pakistani state.

Infrastructural Edgelands: ruination and regeneration on the Rochdale Canal
Bryonny Goodwin-Hawkins (University of Melbourne)
What happens when a form of infrastructure becomes defunct? Britain’s early industrial-era canals were engineering feats. But, they were soon eclipsed by the bigger, faster feats of rail development. While railways became an industrial archetype, integral to the modern experience of space-time compression, canals, by contrast, became spaces of ‘folkification’. Into the twentieth century, the increasing marginality of canals often led to disuse and closure. More recently, canals have been regenerated, becoming spaces of leisure and pleasure. In this paper, I offer a case study of the Rochdale Canal, Northern England, which opened in 1804, closed in 1952, and reopened in 2002. Using the concept of ‘Edgelands’, I explore how, as defunct infrastructure, canals have served as spaces for both decay and (re)creation.

Battleship development: dams and irrigation as culture in the Central Highlands of Madagascar
Ritu Verma (Royal University of Bhutan & Tarayana Centre for Social Research & Development)
The Central Highlands of Madagascar is materially and symbolically shaped by indigenous rice terracing and irrigation infrastructure. Dating back centuries, they play a central organizing role in sustaining livelihoods, socio-cultural relations, identity and spiritual connections to the ancestors. More recently, development projects have concretized infrastructure in material terms, hardened (reduced, fixed, bracketed) 'facts' about social realities, and black-boxed controversies, contradictions and disconnects regarding their effects. Within dominant development imaginaries, technical (material, scientific, modern, gender-biased) meanings of infrastructure are privileged over the historical, social, cultural and political. Further, the social lives of development practitioners in defining, deploying, interpreting and giving meaning to development interventions are silenced. Within anthropology, these conceptualizations, together with the social life of infrastructure and engineers, have tended to be invisible and outside the frame of analysis. This paper sheds light on the way development infrastructure shapes material realities, and mediates socio-cultural and political relations, while recognizing that development practitioners distinguish between the 'technical' and 'social': infrastructure (read as 'science') proceeds in isolation from, or in spite of social factors (Latour 1979). Based on two years of multi-ethnographic fieldwork, it investigates disconnects in indigenous and 'engineered' dams and irrigation works in terms of material and social construction, overlapping histories, relations of power and influence, and the way they are lived, negotiated and contested in everyday practice from the perspectives of Betsileo farmers and development practitioners. In doing so, it illustrates the way infrastructure both constitutes and impacts social life, as well as reflects power relations and struggles over resources and meaning.

Grappling with flying as a contributor to climate change: strategies for critical scholars seeking to contribute to an ecological revolution
Hans Baer (University of Melbourne)
Airplane flights are one of the fastest, perhaps even the fastest, growing source of greenhouse gas emissions, even though there is much discussion of mitigating emissions in order to stave off a global climate change disaster. While business people, politicians, celebrities, and highly affluent people appear to be the most frequent flyers, the demands of an increasingly corporatized university sector has placed much pressure on academics, including anthropologists, to fly in order to attend conferences and meetings and conduct research. I seek to grapple with the dilemmas involved in the academic use of aircraft, particularly on the part of those academics who accept the gravity of anthropogenic climate change, spurred on by the demands of global capitalism and propose some strategies for mitigating climate change on the part of particularly anthropologists as part of the larger project of creating an socio-ecological revolution that will potentially contribute to a safe climate.

11:00-12:30

A journey through 'infraspace': the production of infrastructure
LAH Heslop (University of Edinburgh)
This paper examines infrastructure and the state by exploring the world of infrastructure investment, referred to by the industry as, 'Infraspace'. Starting with financial institutions and multilateral development agencies that steer global infrastructure money, it will trace the financial, technical, bureaucratic and diplomatic journey of an infrastructure project. Examining the economic, social, and political architecture of infrastructure investment and development pulls into focus the relationship between states, state owned enterprises, and multilateral financial institutions. Drawing on ethnographic research from Colombo, London, Malé, and Singapore with public planners, capital financiers, development banks, consultants and heads of government, the paper examines the diplomacy afforded through – and required within – international infrastructure development. Focussing specifically on the Maldives, the paper engages with two different regimes. The first, South Asia's longest dictatorship: a regime that did not make itself amenable to foreign investment, kept infrastructure development small in scale and centred around the capital, Malé. The Second regime, the Maldives' first democratically elected government: far less risk averse when it came to foreign investment, favoured an agenda of decentralisation, and implemented larger more ambitious infrastructure development projects. The paper examines the social life of infrastructure. Rather than focus primarily on the social and cultural consequences of infrastructural change, however, or whether the political promise and aspiration of infrastructure measures up to everyday use, the point of departure for this article is the social, economic, and political relations that produce infrastructure. Such an examination requires a journey beyond the state and through Infraspace.

Materialising the State: the meaning of water infrastructure
Veronica Strang (Durham University)
As Wittfogel established in 1957, there is an intimate relationship between political power and the ownership and control of water. The capacity to direct fluid 'life' is literally essential to the functioning of the State. Water infrastructure materialises the process of governance, imposing onto human and non-human systems particular priorities about whose needs and interests will be met – and whose will not. Drawing on ethical theories of human-non-human relations, and long-term research on rivers in Queensland, this paper explores how the materialities of water infrastructure constitute interspecies relations within ecosystems. Conventionally, ruled by dominant concepts of dualism, such infrastructure is envisaged as a tool of 'dominion' through which Nature/the non-human is directed (ie governed) to provide 'environmental services' for Culture/humankind. The result is unsustainable water use practices that override not only the needs and interests of less powerful human groups, but those of other, non-human communities. This paper suggests that the achievement of more reciprocal and sustainable practices depends upon understanding how such material culture expresses and inculcates meanings, and a conscious effort to promote less anthropocentric infrastructural design. By doing so, can the State uphold and enact principles of social and ecological justice? Is it possible to 're-imagine communities' to conceive of a State that extends notions of democracy beyond human agency and interests? And can such paradigmatic changes be carried beyond and between States, for example by EU Directives, or the Principles for Water currently being composed by the UN?

"Project of the Century": the technical and the political in northern Cyprus
Ezgican Ozdemir (Central European University)
In July 2016, the pipes and taps of northern Cypriots started to flow with 'Turkish' water. The "Project of the Century" is a pipeline that runs under the Mediterranean Sea, bringing clean water from Turkey to northern Cyprus and supposedly relieving northern Cypriots' everyday struggles of getting by with scarce, bitter and salty water. Prior to the arrival of 'Turkish' water, the controversy around its management had already ensued which raises the following questions: how does infrastructure constitute political subjectivities, and how do its technicalities reproduce certain ways of governing? Ever since the military occupation by Turkey in 1974 and establishment of the de-facto state Turkish Republic of Northern Cyprus in 1983, Turkish financial and provisional aid programs have become indispensable for northern Cypriot society. The water pipeline and its privatization is yet another scheme that renders the blurred lines of governance and sovereignty more visible. I inquire into how (Turkish and Turkish Cypriot) engineers and technicians, public officials in and around the Water Works department(s), and certain public figures perceive the politics of the pipeline and management of the water. These ethnographic insights reveal a crucial element of infrastructures in general; that these highly technical networks of utility and materiality spotlight and reveal different layers of the socio-political context. Therefore, this paper will argue that infrastructures' logistical, technical, and governing components offer insights on how political organizations are undermined or consolidated, how competing viewpoints are negotiated, and how power structures around the webs of relations are reproduced.

Tracks of contention: reconfiguring the political through anti-high-speed rail protest in Italy
Mateusz Laszczkowski (University of Warsaw)
This paper explores how engineering infrastructures become foci of political contention in contemporary Europe. Specifically, it draws on ethnographic fieldwork in Valsusa, in Alpine Italy, with residents and activists resisting a high-speed railway construction project. Through this focus, the paper addresses the question of infrastructures' generative roles with regard to social and political relations. I argue that infrastructural conflicts can lead to complex reconfigurations of the political, offering a compelling field of study for political anthropology. The struggle in Valsusa, ongoing since the 1990s, is the most long-running and largest infrastructural conflict in present-day Europe. Contrary to common assumptions, protesters show the railway project is environmentally as well as economically unsustainable, and they denounce it as an expression of illicit interests linking figures in the Italian government to potent industrial and financial actors. Analysing this conflict, I highlight the production and dissemination of technical counter-expertise among activists and show how that knowledge becomes the basis for a political mobilisation that overcomes ideological and lifestyle divides among very diverse groups. The movement brings together mountain farmers and retired workers with liberal middle-class intellectuals and experts, as well as Catholic church-goers with communist squatters and various kinds of anarchists. New kinds of individual and collective militant subjectivities emerge, focused on direct action and a critique of the liberal public sphere and representative democracy. The contestation of the specific infrastructural project becomes a point of departure for constructing alternative models of socio-economic and ecological relationships across scales from the 'local' to the 'global'.

13:30-15:00

Automation, struggle and power in container port infrastructure
Penny McCall Howard (Maritime Union of Australia)
Extraordinary developments in new technologies have sparked widespread concerns about the future of jobs and social inequality. This paper examines the experiences of workers and the role of the state as new automated technologies are introduced into the container terminals that are at the heart of global trade. It does so from a position of an engaged anthropologist who has spent six years working on union campaigns to preserve jobs and conditions on the Australian waterfront during the rapid introduction of new technologies. Interviews were also carried out with experienced workers in the midst of dealing with these changes. Automation has been fostered by fierce competition between companies. But this competition was forcefully implemented by the Australian government, which insisted on having three nearly identical container terminals adjacent to each other in its relatively small ports – a requirement that was neither necessary or sustainable. The paper takes a long view to examine massive port container terminal infrastructure in motion. What does infrastructural change mean for the people who work with it? Why does it happen? The paper also explores day-to-day struggles and relationships of power that shape how changes to infrastructure are implemented and what outcome is settled on.

~~**Finger farmers: the unmaking of white territory and colonial subjectivity in Zimbabwe**~~
~~*Mbongeni Ngulube (KU Leuven University)*~~
~~Dependence on, and access to infrastructures – are the material expression, means and measure of modernity. However, Rhodesia's (now Zimbabwe) colonial modernity was experienced through domination and exclusion; its infrastructures transformed geography into property and society into black labourers and white labour aristocrats. The imbrication of geography, infrastructure, politics and race defined Rhodesia's white territory in an ethnic-spatial fix. Guerrilla war achieved political independence in 1980, but did not dislodge white territory. The two decades of independence, a period I call 'post-white', only unveiled new exclusionary mechanisms: class, ethnicity, finance and legal instruments, previously white-washed by race relations. Meanwhile land acquisition for resettlement was restricted by donors' market based "willing buyer, willing seller". In 1999 a conjuncture of historic injustice, geopolitics and political opposition collided as former guerrilla war veterans and rural poor occupied white-owned farms. Transgression of infrastructure was politicised as revolutionary and occupiers labelled as liberators while 4000 white farmers were expelled. Infrastructure – as the material expression of politics – became both object and terrain of political contestation while its destruction was seen as the unmaking of colonial subjectivity. Presently many occupiers are unproductive but often proudly point out their land to friends; these former liberators are now labelled 'finger farmers'. The paper takes farm infrastructure as an empirical pathway and epistemological vantage into the making and unmaking of political subjects. It observes the transformation of race and material relations and the emergence of assertive, entitled citizens through infrastructure as political materiality and conduit.~~

Hovering bodies out of bounds in the Plurinational state of Bolivia
Nika Rasmussen (Uppsala University)
Throughout my fieldwork in the neighboring cities La Paz and El Alto, I observed people's production of the cities as racially and socioculturally different and as materializing different bodies. In this paper I analyze how a new infrastructure project, a cable car connecting the cities, generated social tensions and uncovered, reiterated and contested this production. The slogan of the Bolivian state-owned cable car company, "Uniting our lives", is literal in the sense of diminishing the space and travel time otherwise dividing people. However, this fusing caused tensions. On social media, inhabitants of an affluent residential area in La Paz commented on a perceived increase of "disorder" in the(ir) shopping mall. People they deemed belonged to El Alto, based on behavior and physical appearance, were said to increasingly visit the shopping mall. The commentators clearly connected the escalation to the new infrastructure. Geographically separate social worlds and racialized bodies, created historically and constituting the national body, were closing in on each other. The comments on social media became public news and were criticized at the national level by politicians advocating the plurinational state. By considering the unfolding of events I argue that they are motivated by people's need to negotiate and make sense of the political project of plurinationalism in their everyday lives. Furthermore, I demonstrate how the introduction of new infrastructure is used both to reject, and as a strategy to promote, the political changes taking place. I draw on material gathered during twelve months in 2014-2015.

Arrival infrastructures and accommodation: challenging asylum seekers' belonging and wellbeing in Norway
Anne Sigfrid Grønseth (University College of Lillehammer)
Departing from an interdisciplinary and ethnographic study of asylum seeker reception centres in Norway, this paper explores the arrival infrastructures and accommodation as it shapes the everyday interactions between refugees and the wider social fabric. Places and the related infrastructures are both catalysts and embodiments of societal change and includes both micro-local and macro-global transformations that rescale and reshape geographical space and the redrawing of the layout and social composition of places. Arrival infrastructures and residential environments do not only express cultural values, but also shape conditions for group- and individual identities and belonging, as well as active (inter)relations and interplay. This affects possibilities for just and equal influence and participation in political and civil associations, and access to education, work, health and social services, leisure activities and social networks. The paper argues that the structure and quality of asylum seekers' arrival and accommodation become a mode of governing, and as such represent a "politics of discomfort". More so, the paper emphasizes the ethic and aesthetic dimensions of infrastructures and built environment's interplay in communicating social identity, stigma, power relations and citizenship. Belonging and identity are seen as created in the course of social life, rather than as an 'ethnos' often designated as a 'biological fact' that cannot be disputed. Thus, the paper highlights how arrival structures and residential environments require certain competences to develop a feeling of belonging and wellbeing, which challenge the ability for refugees and asylum seekers to experience such in their new place for settlement.

P42 Modernization 2.0: new directions in the anthropology of development

Convenors: Jonathan Fox (University of Adelaide); Richard Vokes (University of Adelaide); Gertrude Atukunda (Makerere University)
Discussant: Penelope Harvey (University of Manchester)
Ligertwood 113: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

Development is always and everywhere an aspirational process. Against an image of development as a gradual process come increasingly extravagant ideas about what development may achieve, and how quickly. This panel explores the origins and effects of 'inflated aspirationalism' in everyday lives.

09:00-10:30

Roads to the future: infrastructure and development in south-western Uganda
Richard Vokes (University of Adelaide); Gertrude Atukunda (Makerere University)
Recently, the Government of Uganda has embarked on the largest road building programme in the country's history. Among the 8000km of new highways being constructed is the world's most expensive road: the Kampala-Entebbe expressway. For the government, this public works programme is justified in terms of its wider economic aspirations for Uganda to achieve middle-income status by 2020, and to eventually become 'the Dubai of Africa'. Following a major programme of political advertising, such economic aspirationalism has become almost infectious among the population. However, as our multi-year ethnographic study of one of the country's largest highway projects – the Mbarara-Kabale Road (MKR), in South-western Uganda – shows, for people living alongside these construction projects, their experiences are more often characterised by social, political, and demographic disruptions. For these people, official aspirationalism may be also tempered by social memory. After all, it was along the very thoroughfare on which the new MKR sits that in the past: criminal gangs have mobilized; armies have marched and met in battle; and the HIV/AIDS epidemic travelled to the rest of East Africa. The main aim of this paper is to explore how people work out these contradictions. It will show that one response has been for people to form collectives to build their own 'roads'. The practices of these collectives in some ways mirror those of the national highway schemes. Yet in other respects, they organize economic, social and political relations, and engage social memory, on their own terms.

Engaging Africa's infrastructure boom
Jonathan Fox (University of Adelaide)
This paper seeks to critically engage Africa's infrastructure boom as not simply an object of critical analysis, but instead involved in shaping the production of its own literature. Focusing on the ostensive political and material conditions that surround infrastructure projects, this paper provides a first-pass categorisation of those ostensive conditions which are influencing what gets written about Africa's infrastructure boom. It considers the way in which infrastructure works favour access to certain types of data at the expense of others, the difficulties in conducting research over long distances and across sovereign borders, and some of the institutional challenges which come from more familiar spaces, such as research institutions, funding bodies and permit offices. The ability of infrastructure projects to transgress multiple boundaries, brings sharply into focus some of the blunter edges of our approaches to projects of new scale and complexity. The aim of this paper is to make explicit some of these factors, and to approach them anew; no longer simply getting in the way of our access to the real "subject at hand", but instead, intrinsically part of the parcel of contemporary infrastructure works and therefore in need of focused and critical attention.

Inflated aspirations: innovation as development and new articulations of entrepreneurialism
John Cox (La Trobe University)
"Innovation" is emerging as a new development "buzzword" (Cornwall and Eade 2010), indexing Silicon Valley "start ups" and particular technologies, like Blockchain. Looking to capitalise on "disruptive" visions of the future, development as "innovation" is imprecise and experimental. It lacks the routine programmable practices of earlier entrepreneurial paradigms such as microfinance, even as it shares the ethic of entrepreneurialism and the attendant practices of self-making. Here, however, kin, community and other personal connections are not turned into "social collateral" (Schuster 2015) but the would-be entrepreneur is introduced to a network of innovation that is global in its orientation and focused on technological problem solving, or simply the deployment of high-tech motifs. The state's role in fostering innovation is more that of a venture capitalist than the classic neoliberal regulator of enabling conditions and guardian of property rights. This paper explores the introduction of "innovation" as a new development paradigm in the Pacific region, drawing on preliminary observations of development programming and Australian aid and other government, university and NGO policy documents.

13:30-15:00

The flip side of development aspiration: deficit discourse in Australian Indigenous policy
Hannah Bulloch (Australian National University); William Fogarty (Australian National University)
A language of lack – deficit, absence, problems – pervades the policy environment of Australian Indigenous development. Such discourse is always produced in relation to aspiration – aspirations state institutions hold for Aboriginal and Torres Strait Islanders, and aspirations such institutions assume Indigenous people ought to nurture for themselves. But what relationship do either have to aspirations Indigenous Australians actually hold? With particular reference to the education section, this paper probes the relationship between deficit discourse and development aspiration: how they co-produce one another, the extent to which they provide leeway for varied cultural perspectives of the good life, and how they resonate with, and contribute to shaping, Indigenous understandings of self.

Industrialization and the making of 'modern' Bangladesh: history and future
Mohammad Tareq Hasan (University of Bergen)
The garment industry in Bangladesh has created massive employment opportunities and more than 4 million workers are working in about 4500 garment factories (national and multinational). Since mid-1980s, Bangladesh has been trying to develop 'a good business climate' to foster step towards 'modernity'. Hence, government policies informed by notions of 'neoliberalism', 'globalization', 'modernity' (shaped by World Bank and IMF) has been influential for the significant growth of export-oriented industrialization through garment sector during the past decades. The success and rapid growth of the Ready-made Garment (RMG) industry is exemplified from the fact that apparel was 4 percent of the total merchandise exported in 1983-84 whereas it was almost 80 percent in 2015-16. From the perspective of the industrial workers, I have explored the role of garment industries to the development of wage labour and reveal socio-economic effects that 'modern industry work' has had on the workers. Based on ethnographic information, I argue that the 'geographical mobility of capital' at the global level, which started come to Bangladesh during 1980s, initiated a process of 'accumulation by dispossession'. Besides, oligarchic business corporations use and override state and international polices to exploit the labour. I hold that the process of accumulation, working class formation and proletarianization have created an 'inside-outside' dialectic in the existing form of neoliberal capitalism in Bangladesh. However, amidst rapid change and rupture of existing social systems, the workers of the export oriented garment factories, which disproportionately include women and migrants, continuously navigate their livelihood options for an 'imagined future'.

'Deflated aspirationalism': attitudes to development in the context of chronic suffering
Emily Graham (Swinburne University of Technology)
This paper examines attitudes to development in a small fishing village on the east coast of Sri Lanka, informed by 7 months of ethnographic fieldwork. The community has experienced multiple significant hardships including poverty, natural disaster (2004 tsunami), and man-made disaster (30 years of civil war). The experience of multiple adversities has 'normalized' long-term suffering. This research engages with the idea of chronic suffering as a context which shapes the way development, social change and the state are imagined. Generally, people in the case study accepted their own suffering, but aspired to give their children and grandchildren a life free from suffering. Most were pessimistic about achieving these aspirations, and did not expect the suffering to end. This view was informed by experiences of the state and NGOs not helping during the hardest times. The village experienced significant disaster relief post-tsunami, and has had many ongoing development projects since 2004. Some of these have made a tangible difference to quality of life, yet faith in development has been deflated. The view persists that while development projects are welcome, they are not a pathway to a different future. Based on the attitudes of people in this case study, conclusions will be drawn about chronic suffering as a context which fosters deflated aspirations for development.

P43 Ghosts, chemicals, and forms of alt-life

Convenor: Eben Kirksey (Deakin University)
Napier 210: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

We will explore the shifting states of ghosts, plants, animals, and chemicals. We will brush up against age-old philosophical questions—"what is life?" and "what is not life?"

09:00-10:30

Chemo-ethnography
Eben Kirksey (Deakin University)
Chemical ethnography, or chemo-ethnography, owes intellectual debts to Lochlann Jain who has ushered "cancer and its identities out of the closet and into a space not of comfort, or righteous anger, but of mourning, a space where the material humanity of suffering and death informs communicative and collective action" (Jain 2013). As ethnographers start to "follow the chemical species" (cf. Marcus 1995), venturing into the realm of non-life where the pharmakon breaks down, new insights are emerging about multispecies worlds. Encounters between organic and inorganic matter—between rock and water, among biological organisms, metabolites, and toxins—produce distinct entities and agents that do not precede, but rather emerge through, molecular intra-actions (cf. Povinelli 2016; Barad 2014). Sensing technologies, and collaborations with allies in other disciplines, are allowing ethnographers to study chemical species in water, soil, air, human bodies, and emergent ecological assemblages. Theoretical and empirical research is engaging with questions related to processes of corrosion and combustion, the cultivation of non-innocent optimism, state abdication, and capital despoilment.

Bringing the country to life: science and TEK
Stephen Muecke (University of Adelaide)
What goes unnoticed in country can be the result of the kind of wilful neglect that has atopia as its desired political outcome. Placelessness then allows for a generalised and reduced materiality: to micro-chemical matter that can be extracted and to macro structures for engineering. But it is at the meso-level (Stengers) that lively beings respond to each other's agencies with specific modes of attention. These are arts and skills practised for life-enhancement. As Indigenous ranger programmes are expanding in number, the collaborations involved are also transforming the sciences' ways of paying attention to country. This paper contrasts the kinds of environmental assessments carried out under private contact (that might fail to notice certain forms of life) with the ranger teams whose internal collaborations (traditional ecological knowledge plus sciences) have effects that increase the reliability of knowledge by extending forms of expertise.

The Mechmoum: a multi-sensory charm in the Tunisian phenomenology of Islam
Siad Darwish (Rutgers University, New Brunswick)
In the phenomenology of Islam, flowers are earthly representations of the divine (Schimmel 1994; Schimmel 2001). However, few studies have investigated the sensory processes by which divine powers are materialized in human plant relationships. In this paper I argued that the experience of the divine is influenced by a situational dynamism between people and plants, which depends on the intensity of sensory cues transmitted by certain flowers, as well as on the socio-economic, political and ritualistic circumstances of the encounter between the human and plant. Drawing on 15 month of ethnographic research in Tunisia, this paper investigates how the mechmoum, a ubiquitous jasmine nosegay, works as a religious charm through visual and olfactory cues that are said to please both humans and the guardian angels that surround them. The quality of the jasmine, assessed by scent, color and symmetry, plays a vital role in manifesting the Islamic concept of tahara (cleanliness), which is an essential prerequisite for ritualistic efficacy and by extension protects in times of danger. The sensory intensity of certain flowers thus transcend the veil that divides the physical and spiritual world (alam el-shahadaa and alam al ghaib), manifesting one within the other.

The livingness of rivers: legal fictions, decolonial demands, or uneasy compromises?
Erin Fitz-Henry (University of Melbourne)
In a series of remarkable decisions in New Zealand and India in March 2017, three rivers – the Whanganui, the Ganga, and the Yamuna – were granted the legal status of persons. While such personhood might come as no surprise to post-humanists who have long taken seriously the agency of other-than-human worlds (Kirby 2017; Kirksey and Helmreich 2010; Povinelli 1995; Bennett 2010), the complicated politico-legal processes by which this "personhood" is being translated into legal idioms, however partially, unevenly, and at times problematically, remains under-explored (de la Cadena 2010; Blaser 2013; Li 2015). Drawing on recent ethnographic work in New Zealand and India, this paper explores how the multiple forms of personhood at stake in these decisions are being mobilized as part of broader social justice struggles. While government representatives, Indigenous leaders, and NGO activists in both countries have drawn on substantially different legal histories as well as conflicting understandings of what it might mean to recognise rivers as "living entities" with "metaphysical properties," both cases raise thorny questions about how other worlds and "practices of worlding" might fundamentally destabilise juridical spaces still colonised by British imperial logics (de Castro and Danowski 2017). By thinking comparatively about legal personhood for rivers across these two cases, my argument is that we are better able to engage enduring questions about the limitations of liberal rights frameworks while at the same time more carefully considering how the legal "livingness" of rivers might contribute to the ongoing decolonisation of Western legal systems.

13:30-15:00

Policy ghosts, dependencies and toxic lingerings: living through mining and militarism
Tess Lea (University of Sydney)
For some anthropologists, the militarisation of everyday life can be tracked in the gradual seepage of war tactics into civilian life, where they become new norms (Scheper-Hughes & Bourgois 2004: 19-22; Shaw 2016). We might think here of the proliferation of

security-guarded gated communities, of routine 'stop-and-frisk' encounters at airport terminals, or the harvesting of consumer data from surveillance technologies. Others have noted that war has also affected everyday infrastructural possibilities, from medical technologies and disease management to logistical systems and environmental interventions (Trappen and Clough 2013). Less often traced, even with contemporary permissions to follow uncanny connections, is the relationship between Indigenous rights to land and militarily sanctioned extraction interests. This paper explores these connections as part of an ongoing project to make sense of the insensibilities of Indigenous social policy in Australia and how this relates to everything else that we might take for granted within analysis. It twists an old concern with the origins of dysfunctional social policy in Indigenous affairs into a belated recognition of the co-dependencies these speak to, tracing the laminations of policies past and present to the existence of militarised mining economies within our collective bodies. Extraction feeds and shelters, connecting us to ripped sites; should we be damaged, cyborg technologies might pull us from death, or return some ability, or drag the life that sits inside one body into new forms, organs donated that others may breathe another day. Can we give any part of our militarised existence up?

Spencer's double: the ghostly afterlife of a museum prop
Emma Kowal (Deakin University)
In the mid-1990s, the high point of postmodernism, staff at Museum Victoria planned the new Melbourne Museum. The Indigenous gallery was a major focus at a time when Te Papa and the National Museum of the American Indian were forging new ways of organizing and displaying the Indigenous past. Named Bunjilaka (meaning the place of the ancestral eaglehawk Bunjil), the Indigenous exhibit was a bold expression of community consultation and reflexive museum practice. At the heart of the exhibit, and its most controversial part, was a life size seated sculpture of Baldwin Spencer, anthropologist and co-author of The Native Tribes of Central Australia (1899). Under the curatorship of anthropologist John Morton, Spencer was placed in a glass case with a model of Varanus spenceri, the lizard named for him, at his feet. When Bunjilaka was redeveloped in 2012 and replaced with a wholly Indigenous-designed and curated exhibit of Aboriginal Victoria, the giant glass case was dismantled and repurposed but the sculpture was retained by museum staff. Initially sitting awkwardly on a trolley in a narrow room where objects were processed for accession, Spencer himself remained unrecorded in any database. With no official existence but considerable gravity, he ended up housed in the secret/sacred room, surrounded with restricted objects that Spencer the man had collected. I ask: Why was Spencer retained and what might he mean to museum staff? Finally, I consider my own influence on Spencer's fate as my recent enquiries have inadvertently amplified these questions within the museum.

Encounters with ghosts: an ethnographer's dilemma
Fiona Murphy (Queens University Belfast)
This paper examines the telling of ghost stories in the context of Indigenous Australian's removed from their families. Known as the Stolen Generations, this group of people, were subjected to institutionalisation, adoption, and forced removals from their families, friends and communities. In many of my encounters with Stolen Generations, they brought me into their world of ghosts and hauntings. This presentation reflects on the challenge for the ethnographer in thinking with and through such encounters, and asks how we approach the ghost as a real entity as well as a metaphorical, interpretative lens through which to understand trauma and suffering. As "merchants of astonishment" (Geertz 1984: 275), ghost hunting anthropologists face innumerable challenges in their research and writing. That we can imagine having a relationship with our ghosts and the ghosts of our research participants, that they seem to exist as part of a different and more flexible ontology, is what makes their presence and subsequent analysis all the more interesting. What is terrifying about these ghosts is that they are akin to Nietzsche's abyss, they seemingly have their own agency and unpredictability; it is this predicament that we must manage in our scholarly writings in order to do justice to the lives of our research participants.

P44 Environmental engagement within and against of the State: tensions, contradictions, anomalies

Convenors: Natalie Araujo (La Trobe University); Nicholas Smith (La Trobe University)
Napier 108: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, ~~15:30-17:00~~** Shortened and papers re-ordered. See live page on website.

Through a focus on environmental practice, management, and innovation, this panel examines the tensions, contradictions, and anomalies that exist in relation to strategic engagement within, across, and against the State.

09:00-10:30

Green and clean politics in the 'smart' kampungs of Surabaya
Gabriele Weichart (University of Vienna)
In the urban context of Indonesia, the kampung is a 'village in the city'. While in the past, these settlements were associated with poverty and backwardness, the kampung of the 21st century has become a place of refuge from bustling city life, a safe haven and a place of nostalgia for an ever busier middle class. Kampung residents have become 'smart' citizens and cooperation partners in government and development programs. In Surabaya in East Java, environment and sustainability are key issues in city planning and development strategies. While big infrastructure projects are usually implemented outside the kampung areas, the city government has targeted kampungs for localized and small-scale projects that deal with pollution, water resilience and waste management. Although government organisations and NGOs are usually the initiators of such programs, inter-kampung networking and competition have a strong influence on their progress and directions take. Moreover, the success or failure of such projects largely depends on individual kampung leaders, their status and networks within and beyond the community and their relations with local bureaucracies. In this paper, I will explore the political and social dynamics within kampungs and in relation to the state and its institutions. I will also discuss how these developments are embedded in Surabaya's ambitious status and vision as a leading 'smart city' in Indonesia

The "state" of urban soils: narratives from Brussels
Livia Cahn (Université Saint-Louis)
The region of Brussels encourages urban agriculture. But soil testing has obliged many gardeners to plant in containers lifted from the ground. Some gardens, have even been closed to the public because the soils were deemed too "polluted" to be planted (jardin de Navez). Brussels' defenders of green spaces, face rapidly disappearing greenspaces as the built surface increases. In 2016, the Brussel's regional environmental agency (Bruxelles Environment) published a map of the "state" of the region's soils, purportedly for public safety. The maps were constituted using historical documents and soil samples that continue to flesh out the map with levels of soil "pollution". In Brussels it is compulsory for soiltests to be conducted when land is sold. These tests are conducted according to determined criteria and by a list of accredited pedologists, stipulated by the Brussels region's environmental agency. Bruxelles Environment requires that the levels of particular heavy metals, mineral oils, chlorinated solvents and benzene are analysed. The results of the soil test trigger further obligations, depending on the intended use of the site. Urban soils and their pollutions don't only mobilise environmental agencies and their accredited pedologists, and owners, but also small-scale collective gardeners. They each have different readings of urban soils. The gardeners are increasingly apprehensive of the region's soil tests that they are confronted with. This paper emanates from the course of a collective research on urban soils. It seeks to address the tactics practiced by gardeners to challenge and question the pollution norms issued by the region.

Seeds of resilience: urban agriculture and food security in the Pacific
Natalie Araujo (La Trobe University)
In recent years and especially following TC Pam, which wreaked devastation on Vanuautu in 2015, several prominent public servants and international development practitioners have called for the greater promotion of urban agriculture. Recognising long-standing community practices, this push toward urban agricultural production and land management is framed as part of kastom economies of resilience, as a response to climate change and population growth, as a means of maintaining indigenous knowledge practices, and as a pathway to health and social justice for marginalised urban dwellers. Drawing on an ongoing cross-disciplinary qualitative project, this paper will undertake an examination of urban agricultural practices to investigate the ways in which these practices facilitate or obstruct contemporary human rights, national sovereignty, and development concerns, including gender equity, human mobility, increasing urbanisation, health, and climate change responses. This paper, as with the project from which it emerges, addresses a critical need to connect rapidly proliferating development and policy literature with the lived realities and experiences of those at whom those initiatives are directed.

Where exactly is the state? Anthropology of the everyday state in the margins of the Indian state.
Alka Sabharwal (Univeristy of Western Australia)
Focusing on specifically India's official enunciations of evicting its non-sedentary pastoralists from the protected areas, this paper through the explorations of the workings of the state argues for the methodological practice of political ecology to emphasize upon what the state is rather than merely what the state does. As the state policies being contingent to the making from both above as well as below in revealing what state intends to do and what state actually accomplishes, has emerged as key sites for the production of new criteria of statehood and the power and struggles that remains central to what the state is. Clearly centering the analysis within the empirical realm of the 'locality', necessary to the ethnography of the state is to move away from the reciprocal presuppositions in state-community relationships and locate what state is through essentially the illegibility effect of the state as it unfolds in the borderland of Ladakh. I examine the slippage between the desires and despairs of the Changpa pastoralists as a productive site to understand the presence of the state, both as a bearer of rules and regulations and as a spectral presence materialized in mimetic representations. I argue that the state legibility effect of conservation fencing around the Tsomoriri wetland come to the fore through the management of crises and belong to the same field of state practices that construct itself as rational in opposition to the credulous Changpa community.

13:30-15:00

Kaitiakitanga ki te Toheroa (Guardianship of Toheroa)
Jacinta Forde (University of Waikato)
Prior to the signing of the Treaty of Waitangi, Māori collectively owned and controlled the natural resources of New Zealand. The misunderstandings between the two versions of the treaty have given rise to considerable tension between the Crown and Māori in relation to the management of natural resources, fisheries and land. The traditional resource management tool of kaitiakitanga is a cultural institution founded on the principles and processes of kaupapa (principles) and tikanga (custom) and is an indigenous management model that pre-dates European incursion into the country. Since the colonial era, it has been adopted into the Resource Management Act (1991) to mean stewardship/guardianship over a resource and Māori are required to fulfil certain requirements, set by the state, in order to practice their kaitiakitanga rights. I will discuss the tension between Māori and the State in relation to the understanding of traditional resource management, namely kaitiakitanga (including rahui (ban) and translocation), specifically in regards to the management of the taonga (treasured) species, toheroa.

Saving the environment for salvation: Buddhist environmental activism in Myanmar
Dinith Adikari (Australian National University)
In light of Myanmar's de-facto leader Aung San Suu Kyi's focus on economic growth, there has been large investment in coal and hydro power plants to meet the country's energy needs. Since the quasi-military government handed over power, coal and hydro power plant projects have stalled throughout the country due to wide scale protests. These projects have come under widespread criticism from Burmese communities where Buddhism is an integral component of society for many in shaping understandings of the environment. This paper will look at the environmental resistance of these protests in response to legislative and bureaucratic regimes in Myanmar. There is evidence that Buddhist doctrines and understandings of the world are used by communities as modes to contest the construction of power plants and the environmental consequences that it holds. By placing conceptions of morality and creating immoral actions

of development by bureaucratic regimes, these protests gain effective traction as well as significant critiques of the decision-making processes of bureaucratic and legislative regimes. This paper argues that the moral code of Buddhism is used as a form of leverage in driving environmental action against bureaucratic and legislative regimes in Myanmar. The important moral conception of 'Sasana decline', the decline of Buddhist tradition can be seen as manifestations of damage to the environment (Harris, 1997). This paper uses the case study of recent protests in Mon State against the construction of a coal fired plant to explore how these moral concerns are formulated by the community protesting against its construction.

"The government will be watching our country": the moral economy of exchange in an Indigenous Protected Area
Nicholas Smith (La Trobe University)
Indigenous Protected Areas comprise over 40% of the national conservation estate and are premised on diverse objectives such as economic development, sustainable harvesting, enhancing Indigenous governance, in addition to preserving biodiversity. Based on ongoing inter-disciplinary research in northwest Australia, local Indigenous efforts to meet these diverse (some might say contradictory) objectives are examined in light of the current policy paradigm of "Closing the Gap". Of particular interest here, are local manifestations of broader tensions, contradictions as well as confluences generated in the moral economy of customary institutions through which Aboriginal people manage their country and the bureaucratic institutional requirements of Indigenous Protected Area management.

Agroforestry or green labor as state profit making
Angeles Lopez Santillan (CIESAS Peninsular)
Environmental policy making has been a real conundrum for developing nations. Beyond the creation of enclosures as territorial tools to achieve environmental protection, there has been many mechanisms to involve people in self regulation in natural resources exploitation. One of these tools is green labor for agroforestry. even tough this might be not a new path to achieve environmental goals, the way it is institutionalized nowadays render populations into environmental policies as a way to get access to money of account. Agroforestry programs are becoming interesting to people due to the possibilities these brings to deal with increasing poverty and declining agricultural production. Yet the finantialization of these programs seems to have more significant results in money making within State burocracy, than alleviating poverty and scarcity among rural populations as a long term project. Conditioned Cash Transfers within agroforestry implies a calculation for populations who are losing their own labor force beyond urban areas. Through a significant case in the Mexican Caribbean region I argue how State is used as a source of a conditioned "help". This paternalistic character of the sate has been reproduced for decades, however the convenient character of the environmental job for rural populations contrast with the convenient source of cheap labor that these populations represents for the state that speculates with territory of enclosures for exchange for big monies.

15:30-17:00

The role of the environment in the sustainable livelihoods of FELDA villages in peri-urban and regional Malaysia
Marco La Rocca (Monash University); Felicitas Bran; Hilary Williams (Monash University) Now at end of first session
This paper examines rural Malaysian communities' understanding of natural assets, via the Sustainable Livelihoods Framework (SLF). Drawing on data collected during a 2017 anthropology field school, we focus on villages that were established by the Malaysian Federal Land Development Authority's (FELDA) Settlers Scheme as a strategy to combat rural Malay poverty. The paper documents FELDA villagers' management of environmental issues. Water pollution, waste management, and air pollution were perceived by as the most important environmental concerns, yet their individual and collective capacity to respond to these was constrained, at least in part, by FELDA's top-down management approach. This has impacts on the sustainability of FELDA villagers' farming practices and impacts their ability to overcome external shocks, such as in the case of flooding or landslides. Through observation of the environmental impact on the livelihoods of FELDA villagers, we critically analyse FELDA's role as an organization of the state and its capacity and strategies to overcome existing vulnerabilities to make the livelihoods of FELDA villagers more resilient and sustainable.

~~P45 Affirmative action, marginal communities, and the post-colonial state~~

~~*Convenors: Anshu Singh (Delhi University); Eswarappa Kasi (Indira Gandhi National Tribal University)*~~
~~*Ligertwood 111:* **Thu 14th Dec, 13:30-15:00**~~ CANCELLED

~~This panel discusses the affirmative action initiatives of the post-colonial state. We want to emphasise the ways in which these initiatives target the social and economic standing of marginal communities, situating the discussion within the context of governing states changing their respective positions on the issues regarding development and the people.~~

~~"Emerging identities": an ethnographic study of the consequences of the affirmative action policy's definition of "tribes" in the post-colonial state of India~~
~~*Mowshimkka Renganathan (University of Jyväskylä)*~~
~~India is home to one of world's largest affirmative action programs which has successfully been part of both the British colonial government and the post-colonial state. The underlying theme of of the policy in India is much like any other country- to uplift the historically disadvantaged people. Since the state offers the program to various sections of the population such as the indigenous ("tribes") people, the historically untouchable castes etc, the concern of this paper is the indigenous people and the policy implemented for them. The post colonial state chose to use the policy formulated by the British with only slight modifications. I focus on the two important aspects of this issue- the policy's ambiguous definition of "tribes" and its consequences. The paper is drawn from ethnographic studies conducted among four indigenous communities of Tamilnadu, each representing a unique case of interpretation of the definition of the term "tribes" which has ultimately led to identity negotiations, demands, protests, disagreements and discontent between the state and the people. Due to the subjective nature of the definition, the state is an a pivotal position to revaluate the fundamentals of its policy.~~

In the global context, such phenomenological and empirical analysis of the relationship between a policy and its intended communities will allow us to reflect on the anthropological relevance and effectiveness of "race-based" policies in the 21st century.

Caste of migrants: understanding affirmative action in the case of Kashmiri Pandits
Pushpendra Johar (University of Delhi)
In the winter of 1990 the first set of Kashmiri Pandits migrated from the valley of Kashmir to different parts of India and abroad under tensed political circumstances; eventually a dozen such migrations took place which led to around 1,40,000 Kashmiri Pandits leaving the valley. In the decades to come Kashmiri Pandits would make claims on the Indian state to 'rehabilitate' them in their host regions. These included, among others, reservations in various educational and executive institutions so as to recover from the loss that Kashmiri Pandits had to face in the wake of their unfortunate migration from the valley of Kashmir. Following directives from Ministry of Human Resource Development a large number of educational institutions across India provide for reservation for Kashmiri migrants in various undergraduate courses in diverse disciplines. Also, a substantial number of jobs were announced by the government of Jammu & Kashmir especially for Kashmiri Pandits. This paper seeks to analyse the case of affirmative action in favour of a historically privileged/ elite community in a region which has been marred by deep socio-economic divisions. Further it juxtaposes state measures planned for other migrant groups with those for Kashmiri Pandits in order to draw comparisons between communities that lie at different rungs of the social structure, although nominally equal as per the constitution of India. The paper makes use of secondary sources along with the ethnographic data collected during author's fieldwork in the valley of Kashmir and in Jammu region between 2012 and 2016.

Education through mother tongue: a KISS intervention
Sushree Sangita Mohanty (Kalinga Institute of Social Science)
Schools are the melting points of different dialects/languages, in fact it becomes a multilingual hotspot. In this context Kalinga Institute of Social sciences (KISS) is the pioneering one. The rich multilingual and multicultural concepts are very prominent here, as almost all 62 different tribal/indigenous community children's are studying here who have their own languages. This diversification in language and culture stands as a retarding force on path of universialization of primary education. One of the reasons for this is that education is conducted in a language they do not understand using an unfamiliar cultural context. To overcome from these situations Kalinga Institute of Social Sciences (KISS) provide appropriate education through Mother Tongue based Multiligual Education (MTB-MLE) to the tribal tiny tots for developing their inbuilt knowledge and creativity co-relating their cultural diversity. This paper presents whether mother tongue was being used as the language of instruction in early years of school to address the "inclusive and equitable quality education and promote lifelong learning opportunities for all'.

Recognising a university for Muslim minority: a sociological analysis
Anshu Singh (Delhi University)
The Constitution of India provides right to equality to all citizens of the country through Article 14 though, the same constitution provide special status to some communities, the communities that are identified to be in need of affirmative action. Establishment of minority institutions, under the National commission for minority educational institutions act, 2004, is one such affirmative action. It is believed that through minority educational institutions there will be better opportunities of education for the minority community and it will contribute towards there mainstreaming. This paper will be an attempt to explore various advantages and disadvantages faced by Muslim community due to the establishment of minority institutions for higher education. The focus of the study will be on Jamia Millia Islamia in the context of Muslim identity and the politics of education.

P46 The everyday state and its discontents: understanding state-society interactions in South Asia

Convenors: Chakraverti Mahajan (Delhi University); Nilisha Vashist (University College London)
Ligertwood 216 Sarawak Room: **Tue 12th Dec, 09:00-10:30, 13:30-15:00**

This panel explores the nature of state's interaction with society and the emergent ground realities through ethnography of everyday lives in South Asia.

09:00-10:30

Constructions of 'community' in research on Nepalese commons
Michael Wilmore (Bournemouth University)
The growth of community-based resource management in Nepal, particularly in relation to forests and radio broadcasting, is frequently identified as a cause for optimism about the country's future development, especially following the violence of civil war and the ensuing political turmoil of the new republican period. This growing literature on community management of scare resources has led to Nepal becoming a reference point for global studies of the community management of commons, and played an influential role in these studies through the provision of empirical case-studies to support contemporary theorisation of commons management. Ethnographic data from Nepal is often used as a component of such studies, which are also lauded as exemplars of interdisciplinary research. However, unlike other tropes that have dominated anthropological critiques of the construction of Nepal in the Western imagination—for example, mountaineering, the country's Gurkha troops, and tourism in the context of Orientalist fantasies of Shangri-la— the concept of 'community' has not yet been examined in detail to determine whether its deployment as a component of analysis in commons research is warranted in the context of the modern Nepalese nation-state or applicable in other contexts. This paper builds on previous critiques of Western social scientific research in Nepal by examining different uses of the concept of 'community' in commons research. In parallel to global critiques of development discourse, the paper examines assumptions about the trajectory of Nepalese development and modernisation, and looks at their contestation by different political actors, including Nepali anthropologists and other social scientists.

Youth, gender justice and middle-class anti-politics in Delhi: a new relationship between feminism and the state?
Amanda Gilbertson (University of Melbourne)
A number of scholars have argued that as previously subordinated groups have entered democratic politics in India, the middle classes have become increasingly critical of politics and politically apathetic, and have sought to achieve their goals through other means, such as through civil society. It could be argued that the 2012 anti-rape protests considered alongside the anti-corruption protests led by Anna Hazare a few years earlier represent a return of the middle-class to the political. It could equally be argued, however, that this is a continuation – a social movement against politics. This paper explores the politics of young middle-class gender justice workers in Delhi. In many ways, their work represents a shift in the relationship between feminist politics and the state by moving away from a focus on legislative change, and demanding women's right to public space and the rights of all to freedom from gendered norms. I show that while in some cases this involves a radical politicization of the state's role in producing gendered violence and inequalities, in others it involves a rejection of the political and a focus on individual bodies as the locus of change. What, I ask, are the implications of the simultaneously revolutionary and depoliticizing potentials of this gender justice work for our understandings of middle-class politics in India?

Writing the aftermath: electoral politics, development and routinisation of communal violence in Jammu and Kashmir
Chakraverti Mahajan (Delhi University)
This paper discusses the after of the armed militancy in Doda region of Jammu and Kashmir. Aftermath, here, is not simply an assessment of the toll of militancy or quantum of damage nor indeed solely the degree of psychological impact of the violent phase, but, crucially the nature of interventions on the part of state in the name of development and its bearing on local and everyday Hindu-Muslim relations. It is during vulnerable state that a society is exposed to new ways of perceiving and acting. A crisis becomes an opportunity for various ideologies to play. These ideologies may range from political to religious. Militarization became a dominant feature of the region. Similarly, religious revivalists have also gained traction owing to insecurities on the part of locals. In a situation where one person's religious identity determined their loyalty to a nation-state, everyday nationalism became very salient. The idea of development has often been imagined as an alternative to separatism. Reduced violence resulted in the reemergence of political actors and parties. This led to revival of democratic process and the discourse of development as an antidote to incipient insurgency gained currency. By analysing the potentiality of development discourse, which emerged as a major counterinsurgency strategy in the post-armed conflict period, I have tried to show its interactions with the local through the processes of militarization, electoral-politics and religious-reform movements. This interplay of these forces, I argue, has resulted in the politicization of religious identity and routinisation of communal violence.

13:30-15:00

Cultivating the Self: the rhythms and delights of pigeon flying in Pakistan
Muhammad Kavesh (Australian National University)
In this talk, I analyse the emotional and experiential aspects of pigeon flying in Pakistan, and examine the flyers' ideology and social identity. I focus on their practical attachment to their pigeons, and the complexity of their commitment to this activity, often viewed with disdain by wider society. I argue that pigeon flying is a practice that enables the cultivation of the self, achieved through the culturally constituted notion of shauq. The Hindi/Urdu word shauq is usually glossed as personal inclination, passionate predilection, or enthusiasm, and used for different sociable activities of everyday cultural importance. Conceptualising the cultural idiom of shauq and contextualising it within the world of pigeon flying, I suggest it is productive to think about an "anthropology of enthusiasm", an idea I try to develop throughout this talk. Furthermore, a critical investigation of enthusiasm (or shauq) can have methodological implications for establishing relations of trust and mutual respect with interlocutors, and documenting the "emic" experiences of the self and other. This paper draws on 10-months of ethnographic fieldwork with pigeon flyers, which I carried out in South Punjab. It is part of a wider research project analysing human-animal relations in Pakistan.

Higher education, caste, and 'the things that matter': contestation and perpetuation of state agenda in a university campus in India
Nilisha Vashist (University College London)
In this paper, I examine two inter-related aspects of higher education in India- the dominant state narrative that governs the higher education, and the student-politics/ activism that either tries to consolidate or challenge the state narrative, with a focus on caste. The paper concludes with a discussion on the implications of this complex interaction for better inclusion of marginalized caste groups through a transformation of the narratives the state deems 'worthy of discussion'. The early formative period of a nation's educational system is crucial in understanding its evolution and impact on the society. In the context of Indian higher education, the state-led discourses of 'modernity' and 'merit' on which modern education was founded, normalized the dominant ideology masked as 'objective, scientific and progressive'. Using Bourdieu's theory of cultural reproduction, I discuss how this normalization of dominant ideology in the Universities systematically puts marginalized caste groups at a disadvantageous position in terms of their overall student life experience and mental health. Situating my arguments in the ethnography of a University campus in Maharashtra, I then discuss the activities of various student bodies active in the University, through an analysis of their protests, agenda of action, and mass student mobilization around issues of everyday life. The complex interaction of these student bodies, some of which represent national and state political parties, with each other, University administration and students of different caste and class backgrounds gives interesting insights into the transformation of state- students relationship through discursive contestation and consolidation of ideologies.

P47 Intimate government and anthropocene
Convenor: Stephane Dartiailh (NHumerisme - ENS Lyon)
Ligertwood 113: **Wed 13th Dec, 13:30-15:00**

This panel will explore the possibilities of using the concept of intimate state to understand the role of politics of sentiments in the development of states ecological governance following the Paris climate agreement.

A brief history of underwater noise pollution: shifting relationships of sound, technology, and other beings in state policies
Matthew Buttacavoli (James Cook University)
As human activity continues to intensify, the underwater world is becoming louder. Globally, the sounds from international shipping, energy exploration, and coastal development are stressing the marine environment (Solan and Whitely 2016). To combat this, state regulation agencies and international treaties have constructed the phenomenon of "underwater noise pollution." This paper outlines the historically shifting definitions and regulations of underwater noise through our changing relationships with technology, sea creatures, and the marine environment. Drawing from STS, multispecies ethnography, and maritime anthropology, this paper focuses on key points in the construction of underwater noise by the state, the scientific body, and the public. Using athwart theory (Helmreich 2009, 2016) and ANT (Latour 2005), this paper explores how new technologies have allowed humans increased access to the marine soundscape and have allowed for more complex relationships with underwater noise and other listeners. Using new technologies, the scientific and governmental bodies have begun to recognise the sonic lives sea creatures through empathy, sympathy, charisma, and analogy. Often unruly, marine animals are replaced by increasingly sophisticated models in the scientific literature and it is through relationships with these analogous beings that policy is formed. The intersection of humans, marine biota, and analogous beings raise deep anthropological questions multispecies relatedness and responsibility.

Antarctic research in the Anthropocene
Rachel Innes (University of Canterbury)
Anthropogenic climate change is one of the most significant issues facing our planet and therefore the many ways in which climate change knowledges are produced play an increasingly important role in generating understandings and preparing for possible futures. Antarctic research is filled with multifarious uncertainties operating across place, time and scale. In Antarctica, an ideal of science-based policy operates within the Antarctic Treaty System (ATS) that O'Reilly (2017) refers to as an 'epistemic technocracy' where specialised and expert knowledges are fed into governance decisions. Antarctica is shaped and situated through numerous knowledge practices, epistemologies and ontologies. The rhetoric of Antarctica as set aside for 'peace and science' justifies human presence on the ice and continues to influence research directions today where science is used as 'symbolic capital' (Elzinga, 2017). Historical and geopolitical contexts of the Antarctic further enable and disable knowledge production. This paper explores the materialities of Antarctic research both in- and ex-situ from the continent through the narratives, perceptions and experiences of numerous Antarctic researchers in a changing climate.

Alien nomads and the forests of the Anthropocene
Blake Kendall (Freie Universitat Berlin)
In 1991, a prominent voice in Malaysian environmental politics called on the 'North' to recognise its consumption responsibilities on the tropical forest products, employing the notion of Eco-Imperialism. Furthermore, the tiers of government shifted the discursive contours of the debate from a political to a technologic and bureaucratic rhetoric, with a contemporary result of over 90% of the primary forest of Sarawak being logged. In examining Enrique Dussell's (2006) notions of the 'South', the complexities of the global interplay of investment of the (commodified) forests of Sarawak foreshadow the interplay of state and corporate exploitation of resources, with tangible effects on the inhabiting communities. This practise-led (re)search exploring Karl Marx's 'Alienation of Nature' and Nicholas Mirzoeff's (2014) notions of 'Visualisation of the Anthropocene', examines the field site of Penan villages in the post-logged forests of Sarawak, Malaysia. The historical analysis of the global debate and representation is the catalyst for the enquiry's employment of Countervisuality as the methodological framework. The dissemination of knowledge within the Anthropocene poses questions to the textual dominance, and in acknowledging 'visualising' as material power, explores the potentials of embodied sensorial knowledge for its material quality. Sight. Sound. Watching. Listening. Exploring the interplay of governance on the first generation of Penan individuals born after the primary forest was logged, this enquiry reflexively questions Anthropocentric enquiries and in returning to the site of the 'modern environmental movement', questions the de-materialised commodification of knowledge, as an example of alienation. A response.

P48 Divided nations: new populisms and the crisis of liberal democracy
Convenors: Gillian Evans (University of Manchester); Jeanette Edwards (University of Manchester)
Napier G04: **Thu 14th Dec, 09:00-10:30, 13:30-15:00**

Populist protest votes are challenging the centrist projects of liberal democracy. And radical reconfigurations of nationalism and state are redefining personhood. This panel seeks international conversation addressing crises of advanced capitalism and the politics of the contemporary.

09:00-10:30

'Policing the other' in Mumbai: informal moral surveillance and the rise of Hindu nationalism in India
Atreyee Sen (University of Copenhagen)
The rise of Hindu nationalism in India has spawned killer squads responsible for the moral policing of social behavior, and realigning

of public conduct in accordance with a Hindu civil order. Spread across the rural and urban landscape of the region, these civil policing groups are called anti-Romeo squads, anti-Love Jihad task teams, and cow vigilantes, and are responsible for a range of violent actions from public shaming of lovers to honour killing of women to lynching of Muslims accused of consuming/purchasing beef. Against this backdrop of aggressive mass policing promoted by a wider Hindu nationalist discourse, my analysis will explore the crisis of identity experienced by small-scale, everyday community patrol groups (anti-theft night patrols, 'slapping aunties', anti-crime neighbourhood uncles), that negotiate the new nationalist terrain with confusion and trepidation. Using Mumbai as my ethnographic landscape, I show how lower class, marginalized urban communities which have 'respectable' monitoring practices to compensate for the lack of state protection in their residential colonies, grapple with the local, national and global rise of the right, the latter having usurped the notion of 'policing the other' under a right-wing discourse. Being increasingly thrust into the periphery of the capitalist progress that is integral to the urban growth of Mumbai, I argue that these surveillance groups often acquiesce to the electoral agendas developed within the realm of powerful populist politics in order to avoid further social vulnerability and urban economic precariousness, which have little to do with ideological commitment to political nationalism.

'Divorce is an expensive business': metaphors of marriage, personhood and nationalism, from the 2014 Scottish independence referendum onwards

Alexander Smith (University of Warwick)

'Divorce is an Expensive Business' has been an anti-independence cliché in local Labour Party campaigning literature since 1999, when the Scottish Parliament opened. However, metaphors of marriage, households and persons estranged found fresh resonance during the campaign for the 2014 Scottish independence referendum. On one hand, 'Better Together' campaigners argued against the break up of Britain, warning that in times of austerity, nations – like married couples – should only contemplate constitutional separation (divorce) if they can be sure of balancing their 'household' budgets on their own – like a newly-single divorcee. Meanwhile, Scottish Nationalists caricatured this logic, claiming it appropriated tough economic times as a misguided rationale for binding unhappy and longsuffering bedfellows together, likening Scotland to the abused spouse in a bad marriage. Following the referendum, these debates gave way to new talk of persons estranged. Many considered the two-year debate over Scotland's constitutional future divisive and as having fuelled sometimes-bitter splits within families. I argue that the consequences of these divisions are still finding new and unstable forms in the dramatic political shifts that have taken place in subsequent Scottish elections. Drawing on recent anthropological and sociological scholarship on Britain, nationalism and personhood, I provides an account of the uses (and abuses?) of the overused metaphor of marriage, as an analogy for the union between Scotland and England (with 'Britain' constituting the conjugal 'household'). I unpack this crude, and deceptively superficial, theory of (strained) kin relations to interrogate the shifting state of Britain and 'Britishness' today.

The destructive potential of being a shadow wolf

Malthe Lehrmann (Aarhus University)

This paper focuses on the ability to master emotional outbursts in a Mongolian political landscape defined by transition and uncertainty. I will explore how aggressive acts called Agsan is affected and shaped by a morality honoring power and vitalistic virtues in Mongolia. Agsan is an emotional act during which a person is said to lose control over their Sülde Hiimori (potency, vitality) and give in to their buun har yum or dev (inner darknesss, bad energy) where, mainly men will give into emotional outbursts either crying or aggressively attack their surroundings. I wish to argue that these aggressive outbursts are not only a question of drunk men being uncontrollably frustrated in a post- socialist setting, but that Agsan is the destructive side of what people would refer to as "choniin husel" (desire of the wolf)' an emotional shadow side everyone possess. A shadow side which also holds a reverse; a creative potential which can be harnessed and used for productive purposes such as doing and acting in a political landscape which is widely considered as shadowy and opaque itself. Politicians who are said to master their shadows are referred to as wolves feared and admired for their ability to use their aggressive power to "eat" everyone who threatens their position in politics and in society. The question explored is, what does it take to master one's shadow-side and what kind of morality does its mastery entail?

13:30-15:00

Where new and old racisms converge: immigration reform and path dependent neoliberalism in Panama.

Bibiana Huggins (Melbourne University)

In 2009, former right-wing president Ricardo Martinelli advanced Panama's global market integration through an 'open door' immigration pledge, inciting regular waves of populist anti-immigration protest throughout Panama City. Based on their everyday experiences with newly arrived Colombian and Venezuelan migrants, Panamanians have begun to piece together 'bricolages of critique' (Kalb 2009). Venezuelans are commonly depicted as arrogant, rude, and 'superior', while Colombians are imagined to be of humble origins. At the same time, Panamanians have been attributed with negative cultural traits by foreign employers under structural conditions that set new norms and standards of 'ideal worker citizens'. In this paper, I examine how the gradual essentialisation of the other has revitalised idioms of biological and colonial racism alongside 'new' (Gilroy 1987) cultural racisms. Neoliberal states premised on ethics of competitiveness and economic potential ultimately place downward pressure upon citizens in their attempts to capitalise on global capital flows and service the global proletariat. This paper seeks to contribute to scholarly debates that consider xenophobia as an expression of populist discontent against this downward pressure, and against many working class citizens' progressive powerlessness within neoliberal states. It examines how shifting neoliberal states fundamentally promulgate shifting and uncertain racial terrains.

~~**#Covfefe anyone? Cracking the Trump code through narrative analysis and semiotic visualization**~~
~~*Ara Razfar (University of Illinois at Chicago)*~~
~~The emergence of Trump as the 45th President of the United States surprised a majority of scholars and media pundits. Many critics have focused on isolated speech acts or narrative events. From the elimination of Spanish websites to California's passage of Proposition 58, the United States has come to a critical crossroads in how it understands the nature, function, and purpose of language toward constructing our national identity. Furthermore, the use of language to construct ideological frames has been largely absent. The NIDALS sociocultural framework focuses on how multiple identities are framed through language, especially narrative (Nature, Institutional, Discursive, Affinity, Learner, and Solidarity identities). Narrative practices are the one of the primary ways in which human beings display and negotiate identities. Narratives constitute sequence of events with moral and ideological stances. The analysis of narratives helps us make explicit tacit assumptions and beliefs about the world. It also helps us better understand the process of making sense of contentious and seemingly contradictory notions of identity. Drawing on the NIDALS sociocultural framework, narrative analysis, and semiotic data visualization of Twitter use, I examine how a populist grand narrative was systematiclly constructed, sustained, scaled up, and resisted through the creation of viral hashtags.~~

P50 Wellbeing, development, and ontological encounters between the state and indigenous peoples

Convenors: Jonathan Alderman (St Andrews); Ritu Verma (Royal University of Bhutan & Tarayana Centre for Social Research & Development)
Ligertwood 228: **Fri 15th Dec, 11:00-12:30**

This panel will examine understandings of collective wellbeing from the perspective of the state, often expressed through development discourse, and individuals and communities with their own conceptions of wellbeing, and the ontological disagreements that may be present as these perspectives meet.

Oil palm expansion and state invisibility in PNG
Patrick Guinness (Australian National University)
Concepts of state and nation are highly fragmented in rural Papua New Guinea. National and Provincial governments are largely unnoticed and the well-being of citizens rests in the hands of indigenous lineage networks, the local government authorities and dominant capital investment corporations. In West New Britain development is driven by the major oil palm companies with their nuclear estates, settler plantings and urban centres. Company visions of citizen well being are focused on their integration into the oil palm industry from which farmers reap some material benefits but, in their integration into this industry, experience ontological challenges to indigenous concerns for a sense of well-being that has both spiritual and relational content. This paper will look at how far state support for capitalist development has affected subject formation in both villager and settler populations dependent on the oil palm industry. In these situations of increasing vulnerability to world commodity price fluctuations villager and settler communities look to the state to restore their autonomy and sense of well-being by securing the embeddedness of indigenous prosperity in their land, its forest resources and kinship connections, but this continues to run counter to the state's surrender of its responsibilities to capitalist expansion and the financial bonanza this brings the state elites. The paper will examine the extent to which these tensions continue to be played out in land disputes, lineage incorporation, Christian revivalism, and the 2017 elections.

Contestation of measles in Sindh Province of Pakistan
Inayat Ali (University of Vienna)
The measles outbreak in 2012-13 in Pakistan witnessed various, however different, stakeholders onboard to deal with measles in terms of definitions, meanings and measures. It shows a contestation between the local standpoint and the biomedical perspectives. On the one hand, there are local people and local healers, who consider measles as a must-come-sacred-illness, draw its aetiology in Hindu mythology and perform certain rituals. On the other hand, the other stakeholders such as state and global 'authorities' (e.g., United Nation, World Health Organization, Gavi alliance) treat measles as an infectious disease caused by a virus. Controlling and eliminating its virus, therefore, is one among the indicators of development to meet the objective of reducing child morbidity and mortality, according to the United Nation's convention on the Rights of the Child. This side includes aid, guidelines, protocols, strategies, reports and a continuous gauging of the progress in statistical ways. The paper is based on my PhD fieldwork conducted in Sindh province in 2014-15, which would encapsulate the wrestling and encounters among these local, state, and global perspectives.

Are there desirable long-term forms of dependency? Remote Aboriginal communities and the future
Nicolas Peterson (Australian National University)
In the Politics of Suffering, Peter Sutton has a chapter titled, 'The trouble with culture' the purpose of which is to point out that cultural issues that impinge on how things are going in remote Aboriginal communities are too troublesome to mention in reports, government documents and policy recommendations, even though there is widespread recognition of the role tradition and values play in social life. With the current emphasis on developing the north, this wilful blindness to the relevant social and cultural issues raises problems for the future envisioned by policy makers and government for these remote communities. Faced with worlds without work it might be argued that people in remote communities are pre-adapted to the future. That is, we are in an Australian version of the Comaroff's 'Theory from the south' (2012), only it's the north of the country for us, in which as the Comaroffs have argued the future of Europe can be seen in Southern Africa rather that the other way round. Thus for us in settled Australia, is our future being foreshadowed in the north? Are there desirable long-term forms of dependency, forms of dependency that do not demoralise or deprive people of valued purpose in life?

P52 Creativity beyond the state: moving peoples and moving creative practices under state influence

Convenor: Stephanie Bunn (University of St Andrews)
Ligertwood 111: **Tue 12th Dec, 13:30-15:00**

Moving communities may strengthen their creative practices under the influence of the state. More often their art is hybridised, appropriated or stopped. This panel explores how the dynamic nature of traditional creative practices reveals the balance between art and the state among moving people.

Indie gamers on the move: a collision of creative drive and state support
Benjamin Archer (Curtin University)
The experience of the creating a game, what it could be, and all the developer hopes it could be, predisposes all other concerns of game making. However this creativity in practice cannot persist in isolation, it is made of something and requires resources devoted to it. In this way, the creativity of indie developers is constantly, and forcefully, grinding hard against the constraints in which production occurs. In Australia, the State's engagement with this fledgling community is acutely tied to game development, and is highly consequential to the ways in which game developers collectively imagine their practice. This connection is especially poignant in how it pertains to the relationship between indie developers and the governments to which they seem thoroughly dependent. This paper explores the creative practice of indie game developers through the journeys of those displaced, or driven to mobility by state forces. These spurred developers may resemble a sort of nomad, pilgrim or refugee, and in doing so, intersect with anthropological concerns regarding creativity, mobility, and identity.

Shifting women's textile production in Central Asia
Stephanie Bunn (University of St Andrews)
Textile production in Eurasia, especially among nomadic people, was, in the past, largely women's work. Textile forms varied from weavings, embroidery, felt making, patchwork, appliqué, and many groups made all forms, while specialising in a few. The imagery of some forms, such as embroidery and weaving, lent themselves to transformations during the socialist period, evoking state ideals, heroes, and so on. Post-socialism brought different forms of economy, and affected women's textile work, its ethos and aesthetic, in different ways. In this era form and technique changed, while imagery was less dynamic, and the concern was reproduction. The lecture explores how technique, form and image relate to ethos and economy to produce work of diverse qualities in Eurasia. Regions considered include Kyrgyzstan, Uzbekistan, Tajikistan, and Turkmenistan.

P53 Australian anthropology and post-colonialism

Convenors: Gillian Cowlishaw (University of Sydney); Tess Lea (University of Sydney)
Ligertwood 231: **Tue 12th Dec, 09:00-10:30, 13:30-15:00, 15:30-17:00**

How did post-colonial forces—Aboriginal intellectuals, critical international scholarship, and the liberalising state—shape the anthropology of Aboriginal Australia? What projects and ambitions were rejected as our once arcane discipline increasingly participated in state-sponsored projects?

09:00-10:30

The homogenisation of Aboriginal kinship: the native title effect
Nayeli Torres-Montenegro (University of Sydney)
It has been popular in recent decades to criticize anthropologists' preoccupation with Aboriginal pasts however, while there has been much change, there are some people whose lives remain informed by long lasting traditions which anthropologists are no longer trained to understand. In the context of native title, simplistic models of kinship are illustrative of the 'throwing out of the baby with the bath water'. It is well recognized that the legal system which underpins native title poses problems in relation to the onus of proof of 'belonging to country' being placed on Aboriginal people. Rather than the recognition of Aboriginal law and its intricacies, native title claims are often shaped by the necessity to adapt to legally palatable models. Native title anthropology has adopted the term 'cognatic descent', as a common tool whereby connection to country is established. This strategy has collapsed a sophisticated and multi layered system of relatedness into a form of descent that is not reflected in ethnographic accounts of Australia. In this paper, I explore how cognatic descent is being used by anthropologists in native title connection research and examine the social and political consequences of this collapsing on the lives of claimants who understand their kin and country relation in country terms. Some of the most confronting and contentious schisms among native title claimant groups are in community meetings, in which 'who's in and who's out?' is being determined by anthropologists wielding family trees.

Crossing the sacred threshold: where law, anthropology and bureaucracy collide
Kirsty Howey (University of Sydney)
Having worked as a lawyer at the Northern Land Council (NLC) for over a decade, I found much legal and anthropological scholarship failed to reflect my experience of the messy mechanics of land rights. To me, the preoccupations of both disciplines seemed similar – how do the normative systems of Indigenous law and custom "fit" within prescriptive and abstract legal definitions? In this scholarship, land rights was presented as a binarised battle between accommodation (by state law) and resistance (by Indigenous people, their representatives and allies). But my experience demonstrated that the NLC was sometimes an agent against the state (e.g. in fighting land claims), but often and simultaneously an embodiment of the state (e.g. in its status as a statutory corporation and its powerful functions including of determining the very identity of traditional owners). This apparent contradiction was navigated daily by NLC staff and seemed to challenge the accomodation/resistance dichotomy evident in much existing literature. In this paper, I reflect on my recent ethnographic research at the NLC, which situates its employees as the principal subjects of study. It is here, where law and anthropology collide with the monotonous filling of forms, management of vehicle fleets, interpersonal relationship dynamics, and the processing of land use applications for everything from gravel pits to uranium mines that the complex and multi-scalar relationship between Indigenous peoples, their institutions and the state can be better understood.

Eclipsing rights: property rights as indigenous human rights in Australia
Sarah Holcombe (The University of Queensland)
Since the early 1970s an abiding preoccupation of Australianist Anthropology has historically been on rights to land; beginning with the 1971 Justice Blackburn decision that culminated in the Aboriginal Land Rights (NT) Act 1976. Anthropologists were strong advocates for the recognition of Indigenous property rights and were instrumental in developing the categories at law that now define Indigenous Australian land tenure in these legally discursive contexts. Since 1992, with the recognition of native title, even more anthropologists are involved in writing claims for recognition of native title or assisting with heritage clearances to facilitate land use agreements. However, the comfort of this historical fit has since been called into question, principally from within the discipline. It is now clear that land rights have eclipsed other aspects of Indigenous human rights. While land rights have encompassed "regaining some fraction of the personal and group autonomy which existed prior to colonisation" (Peterson and Langton 1983), the "performance of cultural continuity" (Povinelli 2002) required for the recognition of rights to land rarely transferred itself to other domains of Indigenous human rights. Indeed, in 1989 when the anthropologist Diane Bell raised the issue of Aboriginal women's human rights in relation to intra-racial rape in remote central Australia, she was a lone voice within and beyond the academy. This paper will argue that this focus on such a narrow form of cultural rights has decoupled the anthropological project from the broader set of human rights concerns, creating a legacy that is difficult to shift.

Tunnel vision: a critique of Australianist anthropology
Gillian Cowlishaw (University of Sydney)
This essay is based on my conviction that Australian ethnography's narrow purview and anthropology's theoretical limitations need exploring and explaining. Given that social life everywhere offers a wealth of phenomena for ethnographers to observe and participate in, the preferred sites and social conditions that attract attention provide evidence of what disciplinary leaders consider valuable, significant, and worthy of study. While internationally the discipline developed new sites, new theoretical fields and new political ideas in the postcolonial era from around 1970, classicism continued to dominate research in Australia. New forms of Aboriginal social life and politics created by changing 'postcolonial' conditions largely escaped ethnographic attention. Anthropology was rescued from irrelevance with the emergence of opportunities to assist the courts and Aborigines with land retrievals. I show how, in the 1970s, anthropology and ethnography were defined in ways that refused attention to most Australian social groupings, as well as to incipient political strivings on the other side of the (post)-colonial frontier. Exceptions to the discipline's main trajectory will be cited to indicate the potential of other approaches. These suggest that an active monitoring of the discipline's boundaries took place within the Universities. I hope to encourage reflection and expansion so that anthropology might realise its potential as the most radical and critical of the social sciences.

13:30-15:00

Regression, repetition, recognition? Governing Indigenous Australian difference today
Eve Vincent (Macquarie University)
This paper is part of a larger collaboration with Tim Neale, which seeks to understand how public understandings of the governance of Indigenous difference are shifting in contemporary Australia. Dominant conceptual frameworks for analysing this topic were established in a past era, in which scholars accepted a positivist account of Indigenous difference and emphasised the particularity of the Australian historical experience. This paper begins with recent debates about January 26 —commemorated as 'Australia Day' and 'Invasion Day'. We are particularly interested in tracking the invocation of differing temporalities and periodisations as commentators and scholars make sense of complex developments. Specifically, the past two decades have seen incarceration rates soar, moves towards constitutional recognition stutter along, and the chaotic implementation of interventionist social policies aimed at refiguring Indigenous labour and sociality. Is the present effectively characterised as regression, involving the 'return' to assimilationist imaginaries and 'ration days'? Does settler colonial governance involve an essential repetition of the attempt to 'eliminate' indigeneity, only manifest in different guises? Why is it that self-determination is increasingly rendered an object of memory, retrieved both as an epoch of future-focussed optimism and experiment, and a period that demanded a melancholic attachment to an idealised Indigenous cultural past? Is the drive towards Indigenous incorporation into the constitution premised on a new future for the nation? Contemporary trends suggest that existing conceptual frameworks for analysing these topics may have lost their relevance, and that new conceptualisations and renewed international comparison are warranted.

Avatar or interlocutor? Indigenous media and Australian anthropology
Daniel Fisher (UC Berkeley)
This paper explores the distinctive relationship between Australian anthropological research and Indigenous media production. Since the late 1970s anthropologists and ethnomusicologists have been active interlocutors, as both analysts and advocates, in institutional worlds of Aboriginal art and media. Keenly aware of the 'Faustian' character ascribed to the Indigenous embrace of media, and attuned to the ironies of its governmental subvention, such work of necessity took shape in dialogue with specific institutional possibilities and Australian anxieties. This scholarship has also, to a somewhat lesser degree, embraced the formal exploration of Indigenous media makers and pursued an analytical project attuned to the power of expressive practices and media artifacts to make sensible both historical and emergent worlds. This paper thus canvases the ways that media scholars negotiate a tension between an institutional domain geared towards representation and recognition and those new forms of formal exploration and creative play that have accompanied the efflorescence of Indigenous media. To suggest how formal and material aspects of Indigenous media worlds offer some ground for critical reflection, the presentation draws from an ethnographic archive of extra-institutional, unauthorized media artifacts. The formal characteristics of this work, and its extra-institutional derivation, make it a privileged site from which to reexamine the recent history of Australianist anthropology in its relation to Indigenous media.

New subjects or old categories? An ethnographic critique of the intercultural
Drew Anderson (Australian National University)
In the now well-known special issue of Oceania (2005), the concept of 'the intercultural' emerged as a formal critique of the kind of anthropology that refused to meaningfully consider what was diacritically non-Indigenous, and simultaneously, suggested future avenues for productive ethnography. Over a decade later, citation of the concept has become somewhat obligatory (Lea 2012), while properly intercultural ethnography remains in its infancy. In this paper I draw upon fieldwork conducted in a setting that appears as axiomatically 'intercultural': an international NGO, with predominantly 'white' staff, working with Warlpiri people in Central Australia, and one in which my research participants persistently deployed a binary between Indigenous and non-Indigenous as a social ordering device. I trace my attempt at 'intercultural analysis', examining the tension between taking that binary seriously as an object of study while simultaneously asserting the conceptual primacy of a 'single socio-cultural field', as the social scientist with an apparently privileged, Archimedean perspective. To get to an intercultural analysis would seem to require that we substitute our ethnographic subjects with the apparently reliable coordinates of pre-colonial Indigenous life, or of Western modernity, before reinserting those same subjects as intercultural hybrids. This paper argues that this contrivance is borne of the provenance of the intercultural as primarily an anthropological critique, and subsequently questions the usefulness of the concept in doing and writing ethnography.

The (mis)functions of Australian anthropology: or, the schema of a conceptual dilemma
Andrew Fahey
Australian Anthropology, and the discipline more broadly, has come under sustained criticism in recent decades both internally and from its former objects of scientific enquiry. Postmodern criticisms with their analytical "weapons of mass-deconstruction" (Viveiros De Castro, 2015) are by now well known, threatening to paralyse the discipline. In the face of calls that the anthropologist is always too subjective to speak with authority about "others", Australian anthropology has gradually worked itself into its own opposite. From a highly functionalist branch of the discipline it has become misfunctional, seeking to make plain exactly how things don't work for the "others" of the discipline in an effort to "decolonize" conceptual spaces. However simply replacing functional explanations of indigenous lives with an anti-functional vacuum of analytical practice creates a highly unproductive environment for taking post-colonial criticism seriously, which is to say, theoretically and metaphysically. My contention in this paper is that both the orthodox and postmodern post-colonial threads of Australian anthropology unduly circumscribe the contributions of indigenous peoples by reducing criticism of the discipline to one of internal epistemic orientation, and in the process fixing the discipline and its "others" to the plane of inter-subjective discursiveness. In order to move the discipline beyond these self-defeating criticisms and engage with indigenous intellectual traditions seriously, a theoretical operationalisation of post-colonial sentiments into a form of inter-objectivity is required. This paper seeks to make the case for this move in broad terms drawing on key examples from the discipline abroad and at home.

15:30-17:00

'It … should help in a very practical way.'
Geoffrey Gray (The University of Queensland)
In History and Anthropology anthropologist Paul Sillitoe (2015) raised a pertinent problem: 'The discipline's history reveals that a concern for demonstrating its applicability has troubled it since its inception.' Picking up on this I want to examine the work of Ronald Berndt and Catherine Berndt when employed by Vesteys, a British family company. Vesteys leased cattle stations across northern Australia. When the Berndts undertook this survey work they had recently completed a diploma in anthropology under Elkin at the University of Sydney. The Vestey survey was 'a very practical means of solving a problem of national importance' (RMB & CHB 1946, 4). They were confident they could meet the demands of Vesteys, Elkin and the Northern Territory administration. It was not so straightforward although Elkin's explanation made it seem so: 'It will give you both great opportunities for research, and also should help in a very practical way.' They would 'free…to do research work, but the aim is applied Anthropology, and Vestey's will look for practical advice and practical help in keeping up their native labour.' The aim, Elkin said, was 'to build up a contented Aboriginal community in the regions to which they are accustomed, and around the Pastoral Industry, which they like. A wealthy firm like Vestey's gives us our opportunity.' This case study poses questions about anthropology's roots in and relationship with colonialism, exploring how disciplinarity was shaped by this forge.

P54 The Australian nation state and Native Title

Convenors: Anna Kenny (akaconsulting); Craig Elliott
Napier 108: **Thu 14th Dec, 09:00-10:30**

This panel invites anthropologists working in Australia's Native Title sector to reflect on its underlying ethical, symbolic and theoretical issues. Participants will be addressing issues related to ethics, professionality, advocacy and the law, social justice and community and State politics.

An ethnographic perspective of the institutional context of Native Title in Australia
Anna Kenny (akaconsulting); Kara Dunn (North Qld Land Council); Trinity Handley; Deane Fergie (LocuSAR Pty Ltd)
Native Title is highly institutionalised in Australia. It is also highly symbolic. Key purposes of the Native Title Act 1993 (Cth) are carried out by Representative Bodies (NTRB) who manage claimant groups and take charge of the legal process which takes their claim to a Determination by the Federal Court of Australia. When a claim is successful a Prescribed Body Corporate (PBC) comes into existence to hold the native title rights of the group. Native Title research ordinarily focuses the ethnographic eye firmly on Indigenous subjects. In this paper we make a case for broadening that ethnographic purview. Here we frame a determination of native title by the Federal Court of Australia as a rite of passage. A ritualised sitting of the Court marks a critical transition of Indigenous people from native title claimants to common law right holders and their groups from native title claim groups to groups of native title holders. We suggest this passage is more impoverished than it might be. We argue that the work of native title anthropologists is left behind at the pivot of determination. In particular, we show that documents recording the cultural knowledge of claimants seldom make the transition with them and remain in the secured holdings of Representative Bodies.

'Law's anthropology' and the potential for state consent
John Morton (La Trobe University)
In Paul Burke's view (Law's Anthropology, 2011), anthropologists' active production of knowledge in native title is a function of the interplay of two fields, one anthropological, the other juridical; but anthropological agency within this scheme has a basically triangular shape, with attention being given to: 1) an anthropological archive; 2) the evidence of contemporary claimants; and 3) legal doctrine embodied in legislation and case law. The cases Burke discusses (Mabo, Rubibi, De Rose Hill and, to a lesser extent, Yulara) were all concluded under adversarial conditions and largely reflect the pre-Yorta Yorta landscape, after which came a turn towards mediated outcomes by consent. In this paper, I reflect on the ways this post-Yorta Yorta environment altered the terms by which anthropologists can participate in native title, examining cases in Victoria and Queensland in which I have been involved (employed by both representative bodies and state governments). In relation to these cases (Gunditjmara, Gunai/Kurnai, Darumbal and Mandandanji) I draw particular attention to Burke's idea of a 'robust academic model' - one which admits to complexity and heterogeneity in both Aboriginal life-worlds and the anthropological modelling available to describe them, and does not pretend that 'there is always an easy fit between ethnography and legal doctrine' (p. 30). I discuss examples of both deployment and avoidance of such 'robust' modelling, which can be measured by degrees, and how these instances appear to have affected the outcomes of particular claims through effects upon 'the State'.

Great expectations
Michael O'Kane (Native Title Services Victoria)
Through the Native Title Act, the State seeks to legitimise its identity in the wake of Mabo while claimants seek State recognition of the primacy of their relationship with their respective countries. Within this context, inquiries into identity routinely involve anthropologists discussing cultural beliefs, practices and 'norms' with Aboriginal people on country in order to describe these things for lawyers and judges. While this approach has had its successes and failures, it not particularly reflexive. Another way to understand identity in Native Title is to understand the expectations different parties bring to the table and seek a better grasp of how these expectations are formed and why they become, in so many instances, intractable obstacles in the resolution of claims. This might also offer insights into the role of the anthropologist for the claimants, the State and the various respondents to claims (potential or otherwise) in discussing expectations which might present serious ethical problems for Native Title researchers. This paper seeks to describe some of the more common expectations expressed by parties to Native Title claims and to raise some issues involved in understanding how these expectations emerge and why, once formed on all sides, they become so static. It also discusses some of the ethical issues faced by anthropologists in Native Title which result from these expectations.

Flows of knowledge in Native Title
Richard Davis (University of Western Australia)
As the focus of native title transitions from the determination of native title to the management of determined lands the issue of what to do with the connection reports, genealogies, maps, photographs and film that anthropologists have created to substantiate claims, emerges. Within the Northern Territory, and perhaps elsewhere, it is likely that it will be Prescribed Bodies Corporate that will be one of the main vehicles for the transferal of these materials to Aboriginal people. As we are at the beginning of this process it is useful to think through some of the issues surrounding the creation and return of anthropological materials. Key to this thinking is the recognition that these materials are not only information, but are forms of knowledge that undergo physical (from oral and performative acts to written and visual documents) and social transformation. This latter, social transformation, can be characterised as proceeding from an Aboriginal social system that genealogically identifies individuals to store, transmit and retrieve knowledge, which is then reconfigured by anthropologists into written and visual documents to be used as evidence in claims. If Prescribed Bodies Corporate are to be the primary vehicle through which this body of knowledge is re-introduced back into the hands of the Aboriginal people who originally produced it, some appreciation of what it actually is that that is being made available should be useful to consider. Issues that will be discussed include; making and transforming knowledge, the authority of documents, knowledge and person, and, socialising knowledge.

P55 States beyond states

Convenors: Roy Kimmey (University of Chicago); Damien Bright (University of Chicago)
Ligertwood 231: **Fri 15th Dec, 11:00-12:30, 13:30-15:00**

What kind of a State leaves no trace? What does it mean to be in a State of non-being? To envision, strive, thrive, and make a life beyond the gaze of the State? This panel approaches the relations of animacy, activity and value capacitated by States of being that defy Stateness and the State.

11:00-12:30

Mapping utopia: exceptional states, states of exception, and the visualization of non-place

Joshua Babcock (University of Chicago)

This work explores "the island" as a figure for cognizing states of (spatial) nonbeing. Historians of cartography have shown how, beginning in the 13th century, islands accorded the graphic conventions for visualizing that crucial feature of the state, the territory (Steinberg 2005). The social life of cartographic islands can be extended from the Medieval Islamic world—where the mapping of nonexistent islands indicated a place's richness—to the 'Utopia' of Thomas More (1515), which collapsed island, city, and state into a single nonexistent (perhaps satirical) entity that proved fertile for mapmakers and political theorists, and beyond: habits of visualizing islands motivated 20th century German "language island" research, where maps "revealed" German speakers stranded "in a sea of foreign language and culture" (Braun 2016, Höfler 1955). Drawing inspiration from Turnbull's 1989 'Maps are Territories: Science is an Atlas,' the present work comprises three cartographic portfolios "conceived and structured not as a linear verbal narrative[,] but as a progression of...exhibits [that] exercise the [viewer's] skills of visualization and visual analysis" (v): (1) Mapping Riches, Insularity, and Comprehensibility; (2) Suggestive Cartography and the Linguistic Image of Empire; and (3) Fixing Master-Planned Futures. Through these portfolios, I explore the following questions: what are the technologies through which territory, space, and (non-)place are visualized? How does the state navigate between and relate to the histories of its means of visual-technological reproduction and the creative production of ideal, not-yet-existent, even impossible futures (or pasts) that lie always beyond its grasp?

Belonging in the liminality of welfare Denmark

Andrea Verdasco (University of Copenhagen)

Asylum-seekers are classified as stateless, illegal or migrants; all these categories have an embedded ideology of being in a state of not belonging to a nation-state. When asylum-seekers arrive in welfare Denmark, the situation shifts to one of almost absolute surveillance, more so for those arriving under age and without their parents, those in the legal category of the 'unaccompanied asylum-seeking minor'. This paper will address from an ethnographic stand how young refugees experience living in a liminal place within the framework of a welfare state. What tensions are created between the uncertainty of a future in Denmark and a highly regulated state where 'what they eat', 'how they behave', or 'how they clean their room' is under surveillance? How does a shared space with others in the same category affect the sense of belonging and identity of young asylum-seekers in Denmark?

Buying up the semi-periphery: Spanish citizenship for sale in the era of sovereign debt

Max Holleran (University of Melbourne)

This paper examines how, in the wake of the 2008 financial crisis, Spain has sought to forge new economic connections with Asia as relations with EU core countries sour. One means of solidifying this new geopolitical relationship is through a national program called 'golden visas' that offers EU visas linked to purchasing second homes. This strategy of incentivized investment through visas, and eventual citizenship, is becoming popular in Southern European countries with housing gluts, sovereign debt, austerity measures, and aging populations. It also threatens to undermine basic concepts of citizenship and fair migration practices. In this paper, drawing from interviews and ethnographic fieldwork with potential property purchasers from non-EU countries (predominantly Russia and China), I show that those seeking visas are not only motivated by political conditions in their home countries and investment opportunities, but they also are 'buying into' EU welfare states. Many home-purchasers see their new cities not as a chosen community but as a means to cheaply access welfare state services unavailable in their home countries and they make longsighted geopolitical predictions through the purchasing of homes and the visas that come with them.

Actuarial States: traces of risk and security in Paraguay

Caroline Schuster (Australian National University)

In 2015 the Central Bank of Paraguay (BCP), in conjunction state-led social welfare programs, rolled out a nationwide "financial inclusion" initiative. The BCP capitalised private ventures that sought to bring financial products and services to the nation's poor. At the heart of this initiative is insurance: everyday risks to health, life, property, and work, recast as matters of market-based actuarial accounting. Anthropologists in the region have approached the question of humans at risk from the vantage of the rights of urban populations challenged by the wider biopolitical imperative to protect life (Biehl 2013; Goldstein 2012). However, ethnographic approaches that focus on the processes and categories through which States operate have not yet engaged with the dynamics of anticipation and hope that underwrite specific cultures of cover. Building on the themes of this panel, this paper asks what 'states of being' beyond the biopolitical might dispose people to buy into new financial regimes, including insurance cover? Is the "economization of life" (Murphy 2017) always and inevitably a project of legibility to the State? This project also experiments with alternative ways to engage with the relentless drive towards legibility at the heart of actuarial sciences. I will present the beginning phases of my collaborative graphic non-fiction project (i.e. comic) that seeks forms of ethnographic representation for "states beyond States."

13:30-15:00

Between states: boxing and the state in Accra, Ghana
Leo Hopkinson (University of Edinburgh)
Boxing in Ghana is implicated in multiple state-making projects, at once both strongly associated with the Ga ethnic group of central Accra, and deployed in Ghanaian nationalist discourse. Accra is the political and economic hub of Ghana, fields recently dominated by ethnic groups from outside Accra. This has left Ga people feeling marginalised within a city which is notionally theirs. This marginality is manifest in the (often violent) contestation and disruption of "traditional" Ga practices across the city. Boxing, one such "traditional" Ga practice, is simultaneously deployed in articulations of the Ga state as distinct from the Ghanaian state, yet is also part of the Ghanaian state-making project. Building on ethnographic fieldwork with the Accra boxing community, I analyse how boxers and coaches simultaneously embody an association with Ga ethnicity, and actively perform narratives of the nation-state in a globally connected industry. I take the spectacle of public bouts, and boxers' regimented training regimes as different yet interconnected sites of state-subject formation. I argue that Ga identity both constitutes part of the Ghanaian state, and also articulates a sense of difference to that state. Bodily associations with Ga ethnicity in the city speak to enduring preoccupations with the immediacy of modes of living, and simultaneously constitute claims to inclusion in a life beyond the state, as part of a globally connected industry. This paper explores the complexly layered and dynamic nature of state-subject relationships by asking how the boxing community is reflexively involved in multiple, and often conflicting, state-making processes.

Emmanuel Levinas and the evils of category thinking: anthropology in a stateless vein
Nigel Rapport (St. Andrews University)
The philosophy of Levinas poses a challenge to anthropology. For Levinas, the 'secrecy of subjectivity', the absolute incomprehensibility of one individual to another, is the fundamental fact of human being. It is also the foundation of any moral society, acknowledging the irreducible mystery and integrity of individuality as preceding any claim to knowledge, any state of culturo-symbolic construction. This talk briefly outlines some of the major tenets in a Levinasian metaphysic and traces their biographical origin in Levinas's experience of the Holocaust, and their intellectual origin in a reading of the Old Testament where Abraham answers 'Here I am' to a divine presence of which he has no possible experience. According to Levinas, each owes to the human Other the same 'inspired' response as to the incomprehensibility of divinity. The talk moots a passable solution to the Levinasian challenge: a cosmopolitan anthropology that looks to write the individual life _imaginatively_ while writing the human species _systematically_.

Between the states of exile and migration: On the governance of getting stuck in Adelaide
Melinda Hinkson (Deakin University)
When the state in relatively benevolent mode is replaced by a more coercive governance regime, what responses are available to governed subjects? One option is to leave the places where hard governance takes hold, acting on the state's own promise that better life prospects might be found elsewhere. This paper is an ethnographic enquiry into a contemporary situation of displacement at a time when the Australian federal government is shifting the terms of its engagement with Aboriginal people of small remote towns. It tracks the creative and energetic moves of a highly competent Aboriginal woman from Central Australia as she attempts to navigate the new terms of her metropolitan life. Existential crisis and excruciating frustration are common, as possibilities for transformation meet the realities of protracted unemployment, poverty and punitive welfare regimes. In the absence of extended kin and associated place-based forms of ontological anchorage, negotiating the shifting terms of state surveillance is a high stakes game. Travelling with Nungarrayi we glimpse subtle differences and gruelling continuities experienced by Aboriginal people as they move between differently governed jurisdictions. Oscillating between the crushing state of limbo and the euphoric promise of new found freedoms; between interactions with case workers who act like state agents and those who do not; between the coercive capture of paperwork and the unopened letters addressed to persons long since moved on, we glimpse differently ordered forms of value, ways of relating to places and splinters of hope for a differently ordered future.

P56 Place, race, indigeneity and belonging

Convenors: Richard Martin (The University of Queensland); Cameo Dalley (University of Melbourne)
Discussant: David Trigger (The University of Queensland)
Napier 208: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:30-15:00**

This panel focuses on issues of belonging, and asks whether the attention to aboriginality in Australian social science has suffocated serious attention to what may constitute a 'non-native' or 'non-indigenous' identity in society and nature.

09:00-10:30

Do whitefellas belong in indigenous-settler anthropology?
Åse Ottosson (University of Sydney)
Today most anthropologists conducting research with indigenous people and issues in settler nations like Australia, Canada and the United States would agree, in theory, that 'indigenous cultural practices, institutions, and politics become such in articulation with what is not considered indigenous within the particular social formation where they exist' (de la Cadena & Starn 2007:4). This paper asks why, then, anthropologists seem reluctant to pay as detailed ethnographic attention to non-indigenous people, experiences, social practices and sets of vales as they have long paid to indigenous people's lives? Based loosely on four frames for grasping culture as the ongoing organisation of diversity proposed by Hannerz (2015) - the state, the market, movements and consociality – the paper discusses possible explanations inside and beyond the discipline for some common responses to the presenter's research focus in the central Australian town of Alice Springs; a place long shared by a diversity of indigenous and non-indigenous people. The responses indicate that non-

indigenous people don't seem to matter much in the final analysis of the everyday lived experiences of interactions and activities in shared indigenous-settler places. The paper argues for an expansion of conceptual and methodological approaches in order to capture the broader range and complexity of contemporary realities in indigenous-settler nations.

'Tenuous at best': settler belonging and precarity in outback Australia
Cameo Dalley (University of Melbourne)
This paper considers forms of settler belonging in a small outback town in the Kimberley region of northern Australia. Using the results of fieldwork undertaken with residents in 2016 and 2017, the paper examines the precarity of settler belonging in what is otherwise an Aboriginal town. Against the backdrop of declining local industries of pastoralism and mining, it charts the collective anxiety of settler residents, not only about the ongoing viability and existence of the town, but also their place within it. Rather than conceptualising these attachments as competing with or diminishing those of Aboriginal residents, the paper takes seriously the challenge of recognising settler assertions of belonging. What becomes apparent is how working class settlers, who have often led highly mobile lives, typify the philosopher Linn Miller's (2003) description of a 'longing for belonging' in contemporary Australia. It examines how precarity is mediated, namely by identification with the hopefulness and triumphant potential of forms of economic enterprise, especially that of the local shipping port which despite employing few people holds a particular position in the imaginations of settler residents.

Chinese history, mixed ancestry and connections to country to Northern Australia
Richard Martin (The University of Queensland)
Northern Australia has long been seen as a 'polyethnic' space, marked by the long presence of Chinese and other Asian migrants. This paper examines the complex legacy left by these migrants, many of whom lived the remainder of their lives in Australia and created families of mixed Chinese and Aboriginal as well as European descent. The politics of such mixed identity reveals ambiguities about indigeneity in settler societies. In exploring these ambiguities through case studies from northern Australia's Gulf Country, this paper contributes to discussions about belonging to place and connecting to 'country' in Australia.

Exploring the early constructions of space on Milingimbi Mission
Bronwyn Shepherd (Deakin University)
In much of historical and anthropological scholarship the role of 'missions' in Australian Aboriginal history remains under researched. Consequently in discourse, these mission spaces are often represented as homogenised and bounded entities, reduced to fit the archetypal evil of the colonising agenda. Missions, however were complex spaces of belonging, where sustained and intimate cross-cultural contact provided valuable material for intercultural analysis, especially gender-inflected. I therefore contend the dynamics and practices of the actors involved with missions during the early 20th century need further attention. This research presents an historical anthropological analysis, with a particular focus on the interactions, which occurred on the Milingimbi Methodist Mission in Northeast Arnhem Land during the interwar years. It draws across the breadth of archival material that was produced from these spaces. This includes material recorded by missionaries, anthropologists, and memoirs of descendants. Close attention across such records I argue will provide access into nuances relating to temporality and inter-subjectivities, discursive processes and material practices. The aim of such analysis is to draw attention to other histories not overtly heard within the archives. In doing so will also extend the existing literature outlining the complexity of Australia's settler-colonial past.

11:00-12:30

Beyond the indigenous/settler binary in Australian environmental thought and practice
Lesley Head (University of Melbourne)
Questions of belonging in relation to both society and nature in Australia have been extensively discussed in recent years in terms of the indigenous/non-indigenous binary. Australian environmental thought – influenced by comparisons between indigenous and settler perspectives – has yet to fully engage with the contributions of later migrants, particularly those of non-Anglo background. This paper asks what kinds of environmental belonging emerge among migrants and recently arrived refugees in Australia. Using examples from Mildura-Robinvale (Vic), one of the most ethnically diverse regions in rural Australia, the paper considers how diverse people and plants come to belong, or not. In showing the complex ways in which ethnicity and migration history influence environmental relations and understandings, the paper throws light back on to embedded assumptions in the indigenous/settler binary.

Horticultural labour and precarious belonging: complexes of race and mobility in the Greater Shepparton 'food bowl'
Victoria Stead (Deakin University)
This paper explores the shifting ways in which belonging is sought, experienced, denied, and contested within the context of the horticultural industry in the Greater Shepparton Region in north-central Victoria. Specifically, it considers the ways in which ideas and practices of labour function to produce both belonging and not-belonging for different, often racially-marked, groups. Labour has long been a key motif in narratives of settler belonging, and takes on new purchase in the context of contemporary debates around seasonal labour, particularly fruit-picking. Temporary labour migrants increasingly form the bulk of seasonal labour workforces, in Shepparton as elsewhere across the country. Dedicated migration and labour schemes—including the Working Holiday Maker (backpacker) visa, and the Seasonal Worker Program targeted at Pacific Islanders—are designed to limit the belonging and rights claims of temporary migrants conducting seasonal labour, producing precarious workforces that are 'available when required, undemanding when not' (Anderson 2010). At the same time, the kinds of economic and social transformations associated with the rise of precarity also weigh upon the kinds of belonging and identity experienced by settler-descendants and more-settled migrants. Ethnographic research with farmers, and both migrant and 'local' seasonal workers, points to shifting complexes of belonging that resist simple delineations of indigenous-non indigenous or migrant-non migrant, and that include fragile forms of attachment to people and place that emerge even in spite of precarity.

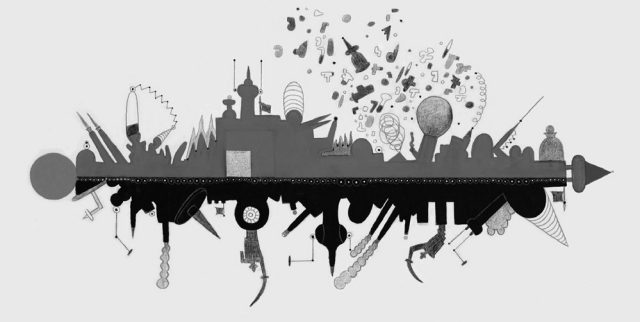
Burning cultures: figures of Indigeneity and its others in contemporary bushfire management
Timothy Neale (Deakin University)
Settler Australians have long been aware that, prior to the arrival of their European forebears, the Australian continent was subject to extensive anthropogenic burning for millennia. Anthropologists, archaeologists, historians and others have periodically (re)discovered this dimension of Aboriginal peoples and their histories (Healy, 2008), frequently finding in it a source of hope for their own security. Thus, just as the forefather of Australian fire science wrote in 1973 that the 'only way' to prevent bushfire disasters was to burn the land 'in much the same way as the Aborigines did prior to the advent of the white man' (McArthur, 1973), a celebrated historian has recently argued that settlers will 'become truly Australian' once they revive the fire practices and culture of precolonial Aboriginal peoples (Gammage, 2011). In this way, bushfire has at once been a site of loaded and contested symbolic investment – both in terms of settlers' attempts to acquire indigeneity and contemporary ideals of Aboriginal culture and tradition (Neale, In Press; Martin, 2013) - and, until recently, minimal engagement with Aboriginal people. Drawing upon fieldwork with non-Aboriginal and Aboriginal bushfire managers in northern and southern Australia, this article critically reflects on how indigeneity is being articulated and mobilised in contemporary contexts in order to authorise and imagine different ends. The article closes by suggesting that one of the most potent functions of indigeneity is not only to legitimate the various actors involved but also to provide stability in the face of an obscure, changing, and threatening flammable future.

13:30-15:00

Australian South Sea Islanders: home, identity and belonging
Kirsten McGavin (The University of Queensland); Imelda Miller (Queensland Museum)
Australian South Sea Islanders are a unique ethnic group, the Australian born descendants of Pacific Islander labourers recruited (forcibly or otherwise by blackbirding vessels and their crews) to work on sugar plantations in Australia in the 19th and 20th centuries. Australian South Sea Islanders were recruited mainly from Vanuatu and the Solomon Islands, but also came from many other islands in the Pacific, including: New Ireland and the islands in Milne Bay (Papua New Guinea), Samoa and Fiji. Oral histories tell us that many Australian South Sea Islanders were kidnapped from their island homes and, upon arriving in Australia, had pay withheld and endured terrible living conditions. With the introduction of the White Australia Policy, many Australian South Sea Islanders were then forcibly deported (often "dropped off" at whatever island the captain decided was "best" for them, regardless of their actual "home" island). This was devastating for many, as a lot of Australian South Sea Islanders had married locally, were born in Australia, and/or had never been to the Pacific Islands. Today, many Australian South Sea Islands maintain kinship, sociocultural and identity links with the Pacific and nurture a sense of belonging to various Australian locales. In this paper, we use Insider and Islander anthropology to explore Australian South Sea Islander identity in terms of various interpretations and states of home.

Belonging in between Australia and Papua New Guinea
Michael Wood (James Cook University); Vincent Backhaus (University of Cambridge); John Brooksbank (The Cairns Institute)
This paper outlines the types of identification that emerged when a team of researchers with PNG affiliations, and multiple links to Australian families, worked on a project outlining how members of the PNG community in North Queensland cared for the elderly both in Australia and in PNG. We outline the complexity of the team's affiliations and indicate how such affiliations worked with, against and around, claims based on citizenship and indigeneity. We explore such processes by showing how some of the team's social relationships were transformed while working on the project. We argue these changes in the team's relationships of belonging were similar to those found among the wider PNG community in North Queensland.

Laboratories: Screen/Media/Art



This year we are very pleased to be presenting an integrated Screen/Media/Art strand of the conference, featuring talks, performances, panel discussions, and screenings that will draw together anthropologists, artists, cultural custodians, curators, art writers, filmmakers and photographers to discuss some of the pressing questions emerging from a range of old and new technologies, research partnerships and creative collaborations.

The Screen/Media/Art strand is divided into three labs taking place across four days:

Lab01 ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia**
This symposium is a day-long public event produced in collaboration with the Art Gallery of South Australia and the South Australian Museum and taking place in both locations. Over five sessions*, 12 invited presenters will discuss the 'shifting states' of artists, anthropologists, institutional and community curators and others co-creating and exhibiting new Indigenous art and culture in Australia today, including current major shows in Adelaide's TARNANTHI festival.
*please note the specific timings of the schedule for this day.

Lab02 **Film, photography and new digital media in anthropology today**
Two days (and lunchtimes) of screenings, talks and conversations about films and photography, screen experimentation and installations, sensory anthropology, mimesis, drone cinematography and other mobile technologies, uses of fiction in ethnographic film, 'cli-fi', the ethics and aesthetics of collaborative research and production, the migration of aura, Indigenous disapora, filmic documentation of political process, the social life of photographs and more.

Featuring stories and work from 16 countries, these sessions have been curated to suggest new dialogues between selected student films, experimental works, award-winning feature films and community projects, around questions of cultural survival and transformation in multiple zones of the digital Anthropocene and on the post-colonial edges of early 21st century modernities.

Lab03 **Dialogues in sound and listening: acoustemology and acoustic ecology**
Featuring Australian acoustic ecologist/sound artist Leah Barclay and acclaimed U.S. anthropologist/ethnomusicologist/musician Steve Feld, individually and in conversation with U.S. sound/voice/media anthropologist Daniel Fisher. Steve Feld will present a special 25th anniversary keynote performance of his iconic soundscape composition 'Voices of the Rainforest', re-mixed in 7.1 surround sound. Look out for instructions for accessing Leah Barclay's virtual soundscape installations that will be available throughout all conference spaces via smartphones.

Presented in partnership with the Electronic Music Unit, University of Adelaide and sponsored by the Australian Foundation for Acoustic Ecology.

Seating is limited for all Lab sessions. Please arrive early to ensure a spot.
We look forward to your company for lively and inspiring sessions and discussions.
Convenors: Lisa Stefanoff (NIEA, UNSW Art & Design) and Naomi Offler (University of Adelaide)

The program in detail

Lab01 ***art :: anthropology :: art*** **- a symposium on new directions in creating and curating contemporary Indigenous art and culture in Australia**
Convenor: Lisa Stefanoff (UNSW Art & Design)
Discussant: Jennifer Deger (James Cook University and Miyarrka Media)
South Australian Museum, NGURRA exhibit and Radford Auditorium, Art Gallery of South Australia:
Tue 12th Dec, 09:00-09:30, 09:45-10:45, 11:00-12:30, 13:30-14:15, 14:45-16:15

A special public symposium in collaboration with the Art Gallery of South Australia and the South Australian Museum, exploring major 2017 TARNANTHI Festival exhibitions and a range of other current Australian Indigenous art and media projects, exhibitions, initiatives and research undertakings.

Meet outside the front doors of the South Australian Museum for a prompt 09:00 start

09:00-09:30, South Australian Museum

Making NGURRA
John Carty (South Australian Museum); Glenn Iseger-Pilkington (South Australian Museum)
South Australian Museum Indigenous curator and Museum Anthropologist discuss the making of the 'NGURRA: Home in the Ngaanyatjarra Lands' exhibition, part of the TARNANTHI Festival, through a floor talk inside the show.

Ngurra means home in the languages of Australia's Western Desert people. But it is more than that: Ngurra encompasses of history, memory and relationships. It is the sedimentation of human experience through the prism of place. 'NGURRA: Home in the Ngaanyatjarra Lands' is an exhibition that explores this foundational concept in contemporary desert life and art. It is therefore not simply an exhibition of art, but an exploration of where that art comes from and the world it expresses. The exhibition explores dynamic shifts in material culture and changing relationships to the materiality of 'home'. Through exploring youth culture, the exhibition also unpicks museum conventions in which the practices and traditions of older generations are commonly essentialised or prioritised as 'cultural'.

NGURRA is the product of a multi-year collaboration between the museum and the Ngaanyatjarra artists, and this presentation will explore the curatorial and creative processes that emerged in that relationship.

Walk to AGSA and meet in AGSA Foyer

09:45-10:45, Gallery floortalks, Art Gallery of South Australia

What does curating look like at the Art Gallery of South Australia?
Lisa Slade (Art Gallery of South Australia); Raymond Zada
Collaborative curatorial practices lie at the heart of the Art Gallery of South Australia's engagements with all exhibiting artists. In this presentation Lisa Slade, Assistant Director, Artistic Programs will discuss the creation of some of the Gallery's TARNANTHI Festival exhibits through a floor talk in the exhibition spaces. Artist Raymond Zada will discuss his work currently on show in the TARNANTHI exhibits 'Cicada Press: Under Pressure' and 'New Light'.

11:00-12:30, 'Curating, designing, affecting', Radford Auditorium, Art Gallery of South Australia

Curating Connection Enid Gurunulmiwuy
Paul Gurrumuruwuy (Miyarrka Media); Jennifer Deger (James Cook University and Miyarrka Media); ~~Kayleen Wanambi~~ (Miyarrka Media)
The Miyarrka Media collective create screen-based installations for museums and art galleries. Based in the Yolngu community of Gapuwiyak, Miyarrka Media has exhibited in the US, Europe, and most recently in Taiwan. In this presentation three members of the collective will describe how they approach curation in terms of creating a field of attraction, sensation and surprise and why they claim this work as a yuta, or new, anthropology.

Community curating: Desart's role in developing desert curators
Philip Watkins (Desert Inc.)
Desart supports community art centre artworkers to develop their curatorial skills and knowledge through a range of programs, from photography and writing workshops, to museum and gallery internships and participation in national Indigenous curatorial training initiatives. Some of the key objectives of this support are to broaden Aboriginal community artworkers' undertandings of the possibilities for art when it leaves the community and to equip them with the skills necessary to take on greater roles and decision-making agency within management of their art centres, especially in relation to special projects and exhibitions. Desart CEO Philip Watkins will share some stories from the organisation's past and current work in this area.

Sizzling in the intersections: the Dome theatre, a hot zone of contact that brings alive the Seven Sisters by digitising the dreaming at the National Museum of Australia.
Margo Neale (National Museum Australia); Inawinytji Williamson (Australian National University)
The 7m Dome theatre is animated by photogrammetry which projects 360-degree vision of ancient renderings in Walinynga (Cave Hill) in the APY Lands, the only Seven Sisters rock art of its kind. All who lie beneath the Dome are transported and immersed in its intricate 3400-year old images. Paintings, voice and animations track the sisters across the western and central deserts. Snakes slither, appear and disappear; boulders come to life and the eyes of the Sister's relentless pursuer blink in ever-watchfulness, while the quirky tjanpi Sisters twirl and swirl in playful readiness.

The exhibition responded to an urgent plea echoed by David Miller (2010), that 'the songlines have all been broken up' and Anangu needed 'help to put them back together.' How communities use museums rather than how museums use communities defined the curatorial approach, resulting in a curatorium which bought together knowledge holders from Indigenous and western spheres. Cultural, curatorial and anthro/archaeological knowledges were seen as equally relevant.

Apart from the preservation of sites along the Seven Sisters songlines, the trans-generational relaying of knowledge was of acute concern to elders, resulting in an archive for the next generation. New technologies make culture cool. As Mary Louise Pratt says, 'the colonised might not control what emanates from the dominant culture' but they can fashion it to their own purposes and shape it through their encounters. And they did!
Co-presented by Inawinytji Williamson, senior law woman and a custodian of the Seven Sisters songlines.

Discussant: Lisa Stefanoff (UNSW Art & Design)

13:30-14:15, 'The work-to-be-done', Radford Auditorium, Art Gallery of South Australia

'Instauring' Aboriginal Art
Stephen Muecke (University of Adelaide)
'Instauring' is a concept from Etienne Souriau (Professor of Aesthetics at the Sorbonne in the early 20th century), picked up recently by Isabelle Stengers and Bruno Latour.* It refers to the 'oeuvre à faire' (the work-to-be-done), trying to capture the impetus that a work has for its own completion, a spark that is already there in its first moments of creation. In that, from a curatorial point of view, it is in contrast with 'installation', which is the presentation of works deemed complete.

This talk explores the utility of the concept of instauration for Aboriginal Australia, where the 'work-to-be-done' might exist virtually as a dreaming that is always-already poised for realisation in object, icon, song, dance, etc. When art objects are extracted from the context of performance, for instance from country to city, does 'instauration' offer a focus to think again about their installation?

* Étienne Souriau, The Different Modes of Existence, Introduction by Isabelle Stengers and Bruno Latour, Minnesota, 2015.

Discussant: Melinda Hinkson (Deakin University)

14:45-16:15, Symposium plenary, Radford Auditorium, Art Gallery of South Australia

The shifting states of curating Indigenous art and culture in Australia today
The *art :: anthropology :: art* symposium was designed to canvas questions linking and repositioning artists, curators, anthropologists and major public galleries and museums involved in collaborative curating of Indigenous art and culture today.

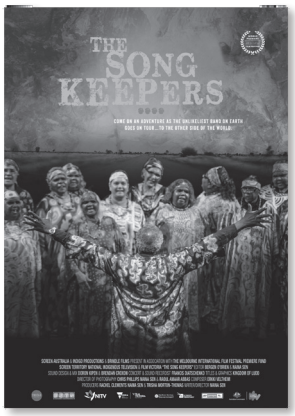
Join all symposium presenters for a discussion of the major themes that have emerged throughout the day.

Moderators: Lisa Stefanoff (UNSW Art & Design); Jennifer Deger (James Cook University and Miyarrka Media)

Lab02 **Film, photography and new digital media in anthropology today**
Convenors: Lisa Stefanoff (UNSW Art & Design); Naomi Offler (University of Adelaide)
Napier 209: **Wed 13th Dec, 09:00-10:30, 11:00-12:30, 13:00-13:30, 13:30-15:00, 15:30-17:00; Fri 15th Dec, 09:00-10:30, 11:00-12-30, 13:00-13:30, 13:30-15:00**

Two of the four curated days in the conference's Screen/Media/Art program feature screenings of short and feature documentaries, student and experimental films from around the world, talks on Australian collaborative media projects and a special session on photography in anthropology.

09:00-10:30, Session 1: Desert Stories 1: Singing history



The Song Keepers
Naina Sen
Documentary / 84 mins / Australia / 2017
In the small Lutheran churches of Central Australia, a hidden musical legacy of ancient Aboriginal languages, sacred poetry and baroque music is being preserved by four generations of song women who make up the Central Australian Aboriginal Women's Choir. Against all odds and with the help of their charismatic conductor, the choir embarks on a historic tour of Germany to take back the hymns that were given to their great grandparents by missionaries, now sung in their own languages. Together they share their music and stories of cultural survival, identity and cross-cultural collaboration. Audience hit at the 2017 Melbourne International Film Festival. Special conference screening before International festival release. Producers: Rachel Clements and Trisha Morton-Thomas. Brindle Films / Sacred Song Productions.

Contact: rachelclements(at)ozemail.com.au Discussant: Ute Eickelkamp (University of Sydney)

11:00-12:30, Session 2: Desert Stories 2: Songlines and flight lines

Maru munu piranpa tjungu nyinara wangkara kulilkatinyi and acts of translation in the performance space of film
Diana James (Australian National University)
The creation of the multi-media presentations of ancient Western Desert Kungkarangkalpa song, story and performances in the national exhibition 'Songlines Tracking the Seven Sisters' involved recursive acts of translation. The Aboriginal elder storytellers and the ethnographic researchers, the filmmakers and the exhibition curators used the NPY Women's Council action research model Maru munu piranpa tjungu nyinara wangkara kulilkatinyi – Black and White sitting together discussing and considering over a long period of time – to make Kungkarangkalpa films and other media.

Thinking and talking over the ever present dilemmas of translation across culturally different spiritual and scientific conceptualisation of creation, time, place, person and ownership or custodianship of knowledge is a complex recursive process of translation and retranslation for different audiences. The Elders' vision was to enhance intergenerational transmission of oral and ephemeral performance knowledge to written and multimedia communication modalities accessible and attractive to future generations. The researchers and filmmakers were tasked with translating the Elders' vision of sharing their Tjukurpa stories, song, dance and art into films that convey the integrity of their cultural knowledge and the beauty and power of their Kungkarangkalpa performance tradition with their descendants and the wider world.

Co-presentation with Inawinytji Williamson and Lee Brady from the APY lands, co-researchers in the Songlines of the Western Desert ARC Project.

Fiction, filmic tropes and the sensory: experimenting with film in anthropology
Caro Macdonald
Whilst the stylistic mode of observational / participant observational filmmaking is still entrenched in ethnographic filmmaking practice, the world of generalist documentary filmmaking is experiencing a surge of stylistic experimentation, pushing the boundaries of what makes a documentary. This paper looks at the anthropological possibilities of experimenting with filmic tropes and fictional modes, including new technologies, within contemporary ethnographic film. The paper poses that anthropological knowledge can still be conveyed with a self-conscious embrace of filmic and fictional devices, however that this type of anthropological knowledge may be qualitatively different, serving different research questions and different ethnographic contexts. Presentation includes a screening of the short film 'Waters of the Songline: Minyipuru Seven Sisters' in Martu Country as an example of practice.

13:00-13:30, Lunchtime screening 1

Pixelating Holiness
Sarah Riccardi-Swartz (New York University)
Documentary / 15 mins / USA / 2017
Icons, sacred religious art, are vital to Russian Orthodox religious practice and culture. Traditionally, icons are images of religious figures, such as the saints and Christ, which are hand painted by highly trained artists. In recent years, the method of producing icons has changed to include digitally produced icons. Father Jonah Campbell, an outgoing, spirited priest and family man based in Wayne, West Virginia is leading that change in the American landscape. This documentary wrestles with what happens when the sacred is transformed into megapixels, and ancient forms of religious art are brought into the digital age.
A student film from the NYU Program in Culture and Media. Filmmaker will join session by Skype for Q&A.

Contact: cheryl.furjanic(at)nyu.edu.

13:30-15:00, Session 3: Photography's intimate powers

Photography and Life Enid Gurunulmiwuy
~~*Kayleen Wanambi*~~ *(Miyarrka Media); Paul Gurrumuruwuy (Miyarrka Media); Jennifer Deger (James Cook University and Miyarrka Media)*
In this talk we will show how Yolngu use mobile phones, and the photographs we make with them, to renew our law and connections to country. This is a new way to feel alive and full of energy: to see our past and future coming together, full of meaning and power. Our collective, Miyarrka Media, is now also using photography to share Yolngu life with others. We are making digital collages that show how wide and deep we can see, to reveal a shared world of pattern, colour, story, family and feeling.

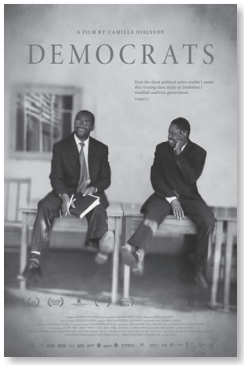
Photographs as catalysts for connection, agency and remembering - exploring the use of photography and photographs in the building of relationships with Ngarrindjeri people
Naomi Offler (University of Adelaide)
The discussion in this paper is framed by my fieldwork which spanned just over ten years and involved building close working partnerships and friendships with a group of Ngarrindjeri men and women who live in and around The Coorong in south eastern South Australia. My role as a photographer and our work with photographs catalyzed these relationships.

This paper explores how a series of black and white photographs taken during the early part of my fieldwork that document the reburial of the skeletal remains of Ngarrindjeri 'old people', repatriated from museums around the world became an entry point for connection and the building of key relationships. The reburial was a very significant event for the Ngarrindjeri people involved and the images that came from it became important markers for the reinforcement of relationships with the living and those that had passed away. This series of photographs provides a map for charting how particular photographs were used by people in multiple forums to reinforce specific relationships —with myself, with people who had recently passed away and with the 'old people' who had been returned to 'country' in the reburial ceremony who it was important to remember. The multiple ways in which photographs were used during my fieldwork points to the significance of the role played by photography in anthropology.

Photography in and of the city: three moments from the past and present of an Indian city
Marcus Banks (University of Oxford)
Over the past thirty years I have been visiting the city of Jamnagar in western India. During the 1980s I took many photographs in the city and its inhabitants, and on a recent visit (February 2017) I asked some of my research informants from the 1980s what they thought about my photographs from that period. I also showed them a selection of images of the city taken in the 1920s. Finally, I observed and asked them about their own digital (camera phone) photographic practices today. My aim in the paper is to explore photography as both practice and representation, but more importantly as a means of history-making and history-denying in the colonial and post-colonial state.

Discussant: Lisa Stefanoff (UNSW Art & Design)

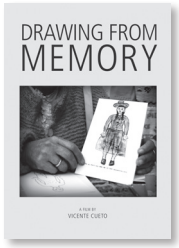
15:30-17:00, Session 4: Observing Politics



Democrats
Camilla Nielsson (Upfront Films)
Documentary / 100 mins / Denmark/Zimbabwe / 2014
Over the course of more than three years Camilla Nielsson, a graduate of the NYU Department of Anthropology Program in Culture and Media (2001), was up close in the inner circles of politics in politically unstable Zimbabwe as the only European filmmaker with permission to shoot in the country at that time. DEMOCRATS closely observes a new constitution being put together by the ruling ZANU-PF party of strongman Robert Mugabe and the divided opposition headed by Morgan Tsvangirai. Various political, local and personal interests try to bog down the process. Winner Best Feature Documentary 2015 Tribeca Film Festival and many other international film and human rights awards and prizes. Filmmaker will join session by Skype for a Q&A.

Contact: Camilla(at)upfrontfilms.dk

Fri 15th Dec, 09:00-10:30, Session 1: Mimesis and experimentation



Drawing From Memory
Vicente Cueto (New York University)
Documentary / 12 mins / USA/Peru / 2017
More than 15,000 people were disappeared during the Internal Armed Conflict in Peru (1980-2000), and their relatives are still looking for them. In this film, they explore new ways of remembering their loved ones, fighting impunity and indifference, and demanding justice. A student film from the NYU Gallatin program. Filmmaker and protagonist will join session by skype for Q&A.

Contact: cheryl.furjanic(at)nyu.edu

Te Ao Nui O Ngā Hui (The Wide World of the Gourd)
Sebastian Lowe; Alistair Fraser
'Te Ao Nui O Ngā Hui' (The Wide World of the Gourd) (2016) explores mimetic empathy as a method of musical composition used by taonga pūoro musicians (Māori musical instruments). Emphasising the players' awareness of the natural environment and how they harness and utilise empathy to create music, this short film looks at how the musicians come into contact with and subsequently connect to the natural world through Māori whakapapa (genealogy), both human and non-human, such as rivers, rocks, trees and birds. 'Te Ao Nui O Ngā Hui' (The Wide World of the Gourd) (2016) accentuates how the musicians utilise their senses to imagine and furthermore empathise with something, before punctuating these mimetic experiences into music.

This project was made in collaboration with taonga pūoro practitioner Alistair Fraser and visual artist Russell G. Shaw, as part of a wider audiovisual ethnomusicological research project on musical composition and perception with taonga pūoro in Aotearoa/New Zealand (2016/2017). A previous cut of this film was part of Lowe's master's thesis at Aarhus University. Filmmaker will be present for a Q&A following screening.

11:00-12:30, Session 2: Anthroposcenic Cli-Fi

Nightfall on Gaia
Juan Francisco Salazar (Western Sydney University)
Documentary / 92 mins / Australia/Antarctica / 2015
In April 2043, Dr. Xue Noon finds herself stranded in the GAiA International Antarctic Station. As the polar night closes in she connects herself to the Ai-system to scavenge digital memories and archives. 'Nightfall on Gaia' is a speculative ethnographic film that depicts the lives and visions of human communities living in the Antarctic Peninsula. Grounded in ethnographic fieldwork conducted in Antarctica, the film is an experimental meditation on the future of the Antarctic as a new extreme frontier for human inhabitation, the complexities of a fragile planet at the verge of ecological collapse, and the vicissitudes of an uncertain geopolitical future for the region. Filmmaker will join session by Skype for a Q&A.

Contact: j.salazar(at)westernsydney.edu.au

13:00-13:30, Lunchtime Screening 2

Island to Island
Jacqueline Hazen (Department of Anthropology, Program in Culture and Media, New York University)
Documentary /24 mins / USA / 2016
In the fall of 2015, Kris Kato, an emerging filmmaker, and Keoni DeFranco, the founder of a communications technology start-up, were initiated as kahu oli, caretakers of Hawaiian chant. Both young men live and work in New York City—but now, with the dual responsibilities to safeguard and to share this indigenous, familial tradition. This short documentary highlights the voices of Kris, Keoni, and other members of the Hawaiian diaspora community who are integrating oli into the sounds of the island of Manhattan.
A student film from the NYU Program in Culture and Media. Filmmaker will join the session by Skype for a Q&A.

Contact: jlh604(at)nyu.edu.

13:30-15:00, Session 3

Pás ho Dame
Daniel Simiao (Universidade de Brasília)
Documentary / 80 mins / Brazil/Timor-Leste / 2015
Following two stories of broken hearts among the youth of an East-Timorese village, this film explores local forms of conflict resolution and their effects on kinship and family in contemporary Timor-Leste. The film offers a visually dynamic backdrop to understanding key anthropological issues, including the importance of gift exchanges to the making of personhood and repairing social relations among local groups; the strong relation between justice and signs of sacredness; the role of local authorities in mediating between culture and the state; the emergence of a sense of self and the ideology of romantic love; and the challenges for balancing local forms of justice and the respect for human rights in a newborn country. Filmmaker will present the film and conduct a Q&A following.

Contact: daniel.schroeter.simiao(at)gmail.com

Lab03 **Dialogues in sound and listening: acoustemology and acoustic ecology**
Convenor: Lisa Stefanoff (UNSW Art & Design)
Discussant: Daniel Fisher (UC Berkeley)
Madley Rehearsal Studio (off Pfitzner Court), Schulz Building, Scott Theatre Entrance (Eastern Side): **Thu 14th Dec, 09:00-17:00**

A day of listening experiences and conversations exploring the production, politics and ethics of acoustic ecological and acoustemological research and art, featuring special performance event 'Voices of the Rainforest'. This is one of four curated days in the conference's Screen/Media/Art program.

Whole conference

AURALITY (Augmented Reality Sound Walk)
Leah Barclay (Griffith University)
AURALITY can be experienced by downloading a free mobile app that uses GPS points throughout the conference venues to trigger audio based on location and movement. The free app for iOS and Android launched on World Listening Day 2017 with 100 soundscapes activated across the entire coastline of Queensland. AURALITY combines acoustic ecology, augmented reality and location-aware spatial audio experiences for conservation and climate action.

Once you have downloaded AURALITY, select your location and your phone will act as a sonic compass to explore Shifting States through sound. The AURALITY soundscapes will adapt and evolve throughout the conference so you can return to your favourite locations to explore different soundscapes. AURALITY is best experienced wearing headphones.

AURALITY is created by Leah Barclay, a multi-award winning Australian sound artist working at the intersection of art, science and technology.

09:00-10:30, Session 1: Acoustic Ecology on the move

Embodied listening: Exploring acoustic ecology, mobile technologies and remote sensing in local and global communities
Leah Barclay (Griffith University)
Sound has a profound ability to make us feel present and connected to our surrounding environment. Recent years have seen a proliferation of site-specific audio works exploring the possibilities of mobile technologies and locative media in place. This means at any given moment in an urban environment, we could be moving through a sound field of voices, music, memories and sonic art dispersed invisibly throughout the places we inhabit. The advancement of new technologies and the accessibility of mobile devices mean this field presents new opportunities for exploring our social, cultural and ecological environments through sound.

As locative media and augmented reality audio shifts into mainstream culture, this presentation traces creative explorations with locative sound and acoustic ecology stretching across a decade of practice. The projects facilitate new ways of listening to the environment and novel forms of experiencing, documenting and understanding acoustic ecology through embodied surround sound technologies. This research expands acoustic ecology through social engagement and ideas adopted from cultural geography, anthropology, systems thinking, aurality, phenomenology and conservation biology.

These creative projects draw on sound walking, mobile technologies and locative media to investigate the role of sound in achieving presence and connection to place and communities. The presentation highlights the future possibilities of mobile technologies in understanding and interrogating our relationship with places and communities through sound. SEE 11-12:30 INSERTION BELOW*

13:30-15:00, Session 2: Special Lab03 Performance Keynote

From Acoustemology to Sound Art: Recomposing Voices of the Rainforest in 7.1 Surround Sound
Steven Feld (School for Advanced Research)
Review of the linkages between the theory of acoustemology (acoustic epistemology), ethnographic research on listening and auditory perception in the Papua New Guinea Bosavi rainforest, and the recomposition of the 1991 CD Voices of the Rainforest in the immersive 7.1 cinema surround sound for sound art installations and concerts in galleries, museums, and theaters, (and anthropology conferences, on occasion.) Presentation will be accompanied by sound performance of this work.

15:30-17:00, Session 3: A continuing conversation

Sounds and voices: listening to acoustic ecology and acoustemology today
Daniel Fisher (UC Berkeley); Lisa Stefanoff (UNSW Art & Design)
Reflecting on the meeting of acoustic ecological and acoustemological work and ideas throughout the day, and considering their histories in genealogies of research, art-making and community engagement, this final session will bring together Steve Feld and Leah Barclay with Daniel Fisher (Anthropology, UC Berkeley) to discuss the roles, places and powers of sound, listening and sonic arts in a contemporary critical anthropology and beyond.

*TO BE INSERTED ABOVE at 11:00-12:30
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From Acoustemology to Sound Art: Recomposing Voices of the Rainforest in 7.1 Surround Sound
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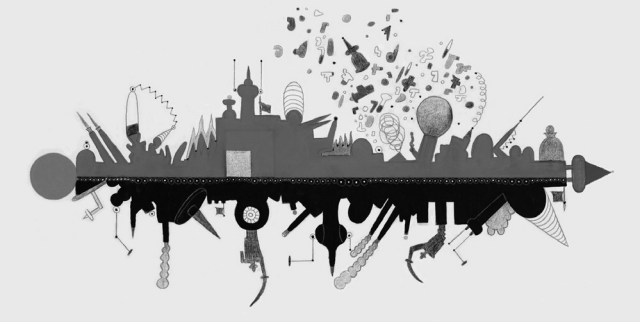
List of convenors, discussants and presenters



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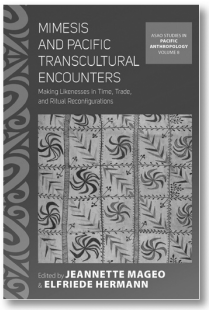

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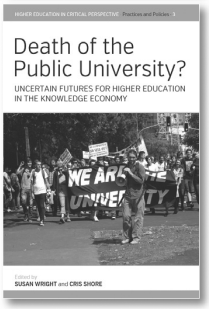

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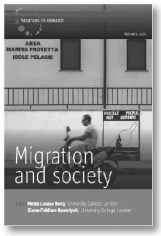

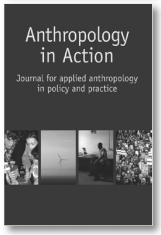

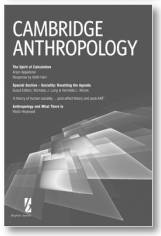

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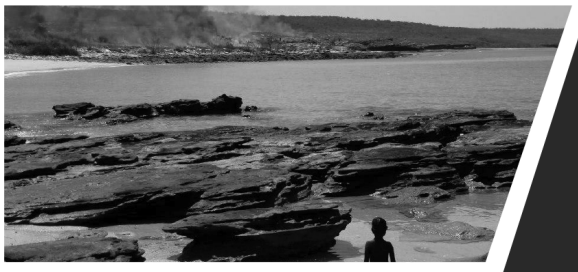

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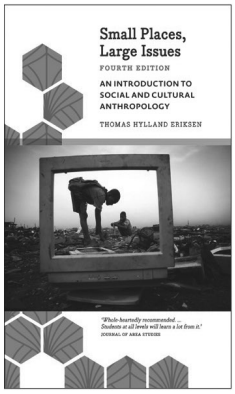

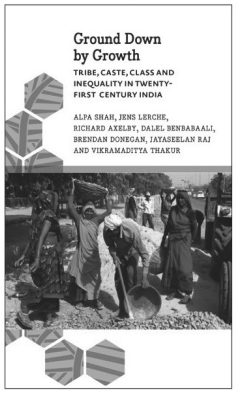

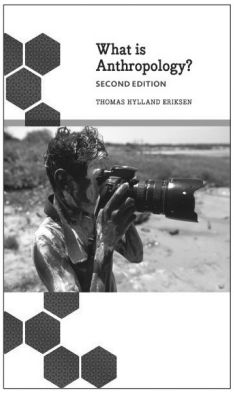

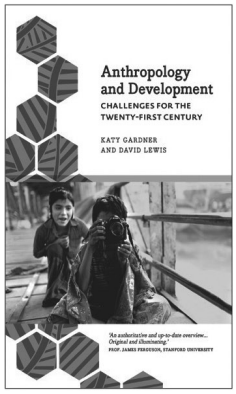

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Conference organisation

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Panel grid

Shifting States

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- **A** Art Gallery of South Australia (Opening drinks, Lab01)
- **B** National Wine Centre (Gala dinner)
- **C** Ligertwood Building
- **D** Napier Building
- **E** South Australian Museum (Lab01)
- **F** Scott Theatre (Keynotes, AASAGM)
- **G** Madley (Lab03)
- **H** Ingkarni Wardli (Reception desk, Book Exhibit, Catering)
- **I** Math Lawns (Catering)
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- **K** Stop G2 Grenfell St - North side
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