College of Arts

Conference

Sharing New Knowledge

2 & 3 November 2009

University of Western Sydney

Bankstown
# College of Arts Conference
## Sharing New Knowledge
### Level 1, Building 1, Bankstown
#### Monday 2 November 2009

<table>
<thead>
<tr>
<th>Time</th>
<th>Session 1</th>
<th>Session 2</th>
<th>Session 3</th>
<th>Session 4</th>
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</thead>
<tbody>
<tr>
<td>9:00 - 10.30</td>
<td>Chair: Prof Roger Dean</td>
<td>Chair: Prof Michael Singh</td>
<td>Chair: Prof David Tait</td>
<td>Chair: A/Prof Kerry Robinson</td>
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<td>Room: 1.1.81 (LR 17)</td>
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<tr>
<td>Panel: Issues in Sonic Communication</td>
<td>The Teacher as Researcher</td>
<td>Considering the theoretical implications of agency and competence in the context of women's environmental activism</td>
<td>Re-emergence of the decorative in hospital environments</td>
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<td>Thomas Knox Arnold</td>
<td>Ma Ji</td>
<td>Yulia Maleta</td>
<td>Susan Barclay</td>
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<td>Adrian Barr</td>
<td>Liao Jiadong</td>
<td>The Transition model; creating resilient communities</td>
<td>Still undesirable? Issues of race in Australian immigration policy</td>
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<td>Michelle Stead</td>
<td>Yuan Jing</td>
<td>Clare Power</td>
<td>Dawn Bolger</td>
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<td>Ian Stevenson</td>
<td>Weng Yi</td>
<td>Action/participant research and the arts with early childhood educators</td>
<td>Diversity versus Difference: False etymology and regional division in East Timor</td>
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| 10.30 | Morning tea |

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<th>Time</th>
<th>Session 5</th>
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<tbody>
<tr>
<td>11.00 to 12.30</td>
<td>Chair: Prof Michael Atherton</td>
<td>Chair: Prof Michael Singh</td>
<td>Chair: Prof Jack Barbalet</td>
<td>Chair: Prof Rhonda Craven</td>
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<tr>
<td>Strategies for achieving performing excellence of Twentieth and Twenty First century art song</td>
<td>What’s important? Student criteria for assessing popular music group music-making</td>
<td>Negotiating Egalitarian Values and the Division of Unpaid Domestic Labour in Australian Households</td>
<td>Panel: Issues in Aboriginal Education</td>
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<tr>
<td>Cathy Aggett</td>
<td>Diana Blom and John Encarnacao</td>
<td>Deborah Wilmore</td>
<td>Doreen Conroy</td>
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<td>Ethnic Balkan and Hollywood Popular – Classical Musical Styles as a Transnational Flexibility Aesthetic for Film-Music</td>
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<td>“Shake it all About in the Centre”: How headspace Central Australia uses multicultural Elders and Youth to model Empowerment and Transformation</td>
<td>Janet Mooney</td>
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<td>Petar Jovanov</td>
<td>Multi-dimensional leadership and partnership in senior learning reform: a case study from Queensland</td>
<td>Robbie Lloyd</td>
<td>Virginia O’Rourke</td>
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<td>Xiafang Chen</td>
<td>Security and risk after dark: press reports and depictions of private security in the night-time economy</td>
<td>Lyn Riley</td>
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<td>Huang Xiaowen</td>
<td>Phillips Wadds</td>
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| 12.30 | Lunch |

<p>| 1.30 | Address by Dr Catherine Rey, Postdoctoral Research Fellow, Writing &amp; Society Research Group, LT01, 1.1.106 |</p>
<table>
<thead>
<tr>
<th>Session 9</th>
<th>Session 10</th>
<th>Session 11</th>
<th>Session 12</th>
<th>Session 13</th>
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<tr>
<td><strong>Chair:</strong> A/Prof Judith Snodgrass</td>
<td><strong>Chair:</strong> Prof Rhonda Craven</td>
<td><strong>Chair:</strong> Prof Stephen Tomsen</td>
<td><strong>Chair:</strong> Prof David Rowe</td>
<td><strong>Chair:</strong> A/Prof Robyn Bushell</td>
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<td><strong>Room:</strong> 1.1.224 (LR41)</td>
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<td><strong>Internal Space: transformational process in Landforms Land Forms</strong></td>
<td><strong>Panel:</strong> Indigenous Australian History and Art</td>
<td><strong>Do we really need to teach mathematics in Pre-school?</strong></td>
<td><strong>Bringing Men’s Bodies Back Into Focus</strong></td>
<td><strong>Panel:</strong> Travel Tourism and Worldmaking</td>
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<td>Sofia Marita</td>
<td>Bronwyn Bancroft</td>
<td>Jana Kokkinos</td>
<td>David Lenton</td>
<td>Ashley Harris</td>
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<td>Performing your Life</td>
<td>Fabri Blacklock</td>
<td>Developing valid and trustworthy research methodology in arts education</td>
<td>Rachael Jacobs</td>
<td>Garth Lean</td>
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<td>Steve Matthews</td>
<td>Peter McKenzie</td>
<td>Mixed methods: Collaborative practices, children with cerebral palsy and assistive technology in the classroom</td>
<td>Petra Karlsson</td>
<td>Erika Smith</td>
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<td>Writing Humour – a craft</td>
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<td>Discovering ‘Nasheed’ in Hip-Hop: A Study of Muslim Youth</td>
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<td><strong>Panel:</strong> Indigenous Australian History and Art</td>
<td><strong>Panel:</strong> Critical Issues Surrounding Today's Youth</td>
<td><strong>The Australian Higher Education Graduation Statement and implication for Teacher Education:</strong> International policy developments and the prospects for Australian teacher education</td>
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<td>Bronwyn Bancroft</td>
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<td>Fabri Blacklock</td>
<td>Samantha Hornery</td>
<td>Overseas Trained Teachers in Australia: A study of barriers, skills and qualifications</td>
<td>Jacqueline Nelson</td>
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<td>Peter McKenzie</td>
<td>Michelle Nemic</td>
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<td>Katrina Newey</td>
<td>Who took away the international student from an internationalisation of Higher Education agenda? An analysis of Higher education policy documents</td>
<td>Irena Veljanova</td>
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<td><strong>Afternoon tea</strong></td>
<td><strong>Professorial Lecture by Professor Thiagarajan (Raj) Sitharthan, School of Psychology, LT01, 1.1.106</strong></td>
<td><strong>Refreshments</strong></td>
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<td>4.00 to 5.30</td>
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<td><strong>Chair:</strong> Prof Kevin Dunn</td>
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<td><strong>What is missing from the Australian solo bassoon repertoire?</strong></td>
<td><strong>Can Choral Singing decrease Depression in the Elderly in Residential Care?</strong></td>
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<td>Sophia Rhee</td>
<td>Kirstin Robertson-Gillam</td>
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<td>Chair: Prof Michael Atherton</td>
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<td>Chair: Prof Michael Singh</td>
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<td>Maternal subjectivities and the flow of cross-cultural parenting practices between Australia and China</td>
<td>Fictional Narratives</td>
<td>Diasporic Sidelights on Arab Musicology</td>
<td>Intercultural Encounters</td>
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<td>Kelly Dombroski</td>
<td>Tom Lee, Joshua Meyer, Scarlett Somlo</td>
<td>Ryan Al-Natour, Farid Farid, Dr Samar Habib</td>
<td>Paulo Alberaon, Emily Burns, Dr Cristina Rocha, Cristina Wulfhorst</td>
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<td>Juche versus Segyehwa: Exploring the Cultural Specificity of Globalisation</td>
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<td>Year 12 completers’ post-school destinations and Amartya Sen’s capability approach: The freedom of young Indigenous, non-metropolitan and low socio-economic status adults to achieve</td>
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<td>Jacqueline Willis</td>
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<td>Bingyi Li</td>
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<td>Pacifism of Komeito: Its Influence on Japan’s Foreign and Security Policy</td>
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<td>Interrupting uneven knowledge transfers between Eastern and Western education: Both-ways pedagogies for international students</td>
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<td>Daisuke Akimoto</td>
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<td>Lalitha Lloyds</td>
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<td>9:00 to 10.30</td>
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<td>New insight into the ‘Discovery, Dream, Design, and Destiny’ cycle: An analysis of interviews about appreciative pedagogy</td>
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<td>Mao Xijun</td>
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<td>Session 25</td>
<td>Session 26</td>
<td>Session 27</td>
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<td>Chair: Prof Nigel Bond</td>
<td>Chair: Prof Hazel Smith</td>
<td>Chair: A/Prof Michael Darcy</td>
<td>Chair: Prof Chris Halse</td>
<td>Chair: Dr Peter Bansel</td>
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<td>Reconstructing Memory and Terror in Hou Hsiao-hsien’s Good Men, Good Women</td>
<td>Poetry</td>
<td>Patriotic Islamophobia in Camden</td>
<td>Theorising impacts of doctoral education: Doctoral candidates’ perspectives</td>
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<td>Christine Yu-Ting Hung</td>
<td>Irini Savvides, Gavin Smith</td>
<td>Ryan Al-Natour</td>
<td>Susan Mowbray</td>
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<td>The Trans-Genre: Processes of Identity and Transition in Transgender Communities</td>
<td>Writing about the Vietnam War experience</td>
<td>Learning to ‘read the game’: disciplining visual perception in organised basketball activities</td>
<td>Mianzi (face) and Educational Research</td>
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<td>Evan Smith</td>
<td>Tessa Lunney</td>
<td>Bryn Evans</td>
<td>Xiaoying Sheila Qi</td>
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<td>Affect Regulation in Deliberate Self Harm</td>
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<td>Iliana Balog and Yvonne Kraemer: German-Jewish refugees living in Australia during the Second World War</td>
<td>Business College Courses (RTO): A critical Analysis of the Quality of Teaching and Impact on Student Outcomes</td>
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<td>Jessica Lynch</td>
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<td>Maria Giaros</td>
<td>Zahurul Quazi</td>
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<td>12.30</td>
<td>Chair: A/Prof Christine Johnston</td>
<td>Chair: Dr Mridula Chakraborty</td>
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<td>International (NESB) teacher education students- untangling the sources of struggle and success: a theoretical framework</td>
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<td>Cultural wellbeing through stories, art and ritual</td>
<td>Environmental Education: The pith of teaching Mandarin</td>
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<td>Jim Peng Lee</td>
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<td>Karin Mackay</td>
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<td>Teacher identity construction: a narrative self-study</td>
<td>Teacher identity construction: a narrative self-study</td>
<td>Coming to Ground: Transcultural ecological art for western Sydney</td>
<td>Reading the new ‘intellectual continent’</td>
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<td>Li Ye</td>
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<td>Bette Mifsud</td>
<td>Zhang Wenyuan</td>
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<td>Panel: Literary Criticism</td>
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| 1:15 to 2.45 | Melbourne Cup and refreshments |
Professorial Lecture

5.30pm 2 November 2009

Professor Thiagarajan (Raj) Sitharthan
School of Psychology

Professor Thiagarajan (Raj) Sitharthan trained in Australia at the University of Sydney (postgraduate training in Clinical Psychology and a Ph.D. in Psychology). He has held several senior administrative, academic, research, and clinical positions since 1985. He has visited several centres of excellence to advance his professional skills, including: Johns Hopkins University (Baltimore), Harvard University (Boston), Addiction Research Foundation (Toronto), Clark Institute of Psychiatry (Toronto), and Research Institute of Addictions (Buffalo, NY).

While he was an Associate Professor in the Department of Psychological Medicine, Faculty of Medicine, the University of Sydney, he founded the Australian Centre for Addiction Research (ACAR) www.acar.net.au. Prof Sitharthan has received several research grants and is a regular grants reviewer for various funding agencies (e.g. NHMRC). He has produced over 35 clinical treatment manuals and clinical questionnaires and has conducted over 100 clinical workshops in Australia and overseas. Several aspects of his research work have been translated into routine clinical practice by health departments in Australia.

Prof Sitharthan's teaching skills are well recognised and he is featured in the Who's Who of Medical Educators. Prof Sitharthan has acted as a consultant to various State, Commonwealth and NGO's. He has been frequently invited to discuss health related/clinical topics in the print, radio & television media (to-date, over 100+ coverage's, e.g. Sydney Morning Herald, The Australian, Daily Telegraph, Financial Review, ABC Radio, 4 Corners, Today Tonight, etc).

Currently, he is the Head of Mental Health Research and Services (UWS) and AHOS Professional Training and Services (UWS).

Topic
We know what you did last .......... Learning from Others' Mistakes

Do the public show an interest in our research? Can the media play a fair game in reporting what we do? What happens when “dogma eats dogma” practices are applied to dictate what we can or can't do / what we can or can't report? In this presentation, Prof Sitharthan will discuss three controversial investigations and their aftermath – (a) a trial in which the researchers were accused for falsifying data and sued for over US $ 96 million, (b) a trial which cost over US $28 million to conduct with very little “take home” message, and (c) an investigation that threatened the careers of the researchers. Lessons we can all learn, regardless of our research interests and professional backgrounds will be discussed.
Address

1.30pm, 2 November 2009

Dr Catherine Rey
Postdoctoral Research Fellow
Writing and Society Research Group

Born in 1956 in France, I grew up in France in the care of my paternal grandparents who migrated to Perth, Western Australia, in 1912 as part of the first French settlers. As my father was born in WA in 1918, I have been able to obtain the Australian citizenship by descent. Having this dual citizenship changed the course of my life. I started writing at the age of 18, published my first novel in 1997: L’Ami Intime. This was an immediate success. Winning steady recognition and being awarded for nearly all my novels encouraged me to nurture the dream of becoming a full-time writer. Thanks to my dual citizenship I was able to move to Australia in 1997. The following year, I resigned from my position as a full-time teacher and took the risk to become a professional full-time writer. With the help of the Australian Council for the arts, the assistance of the The Centre National du Livre in France (national centre for literature) and the precious support of the Writing and Research Society of UWS, I have been able to dedicate my life to my art.

Publication list:
*L’AMI INTIME* (novel, 1994, Le Temps qu’il fait, Cognac)
*LES JOURS HEUREUX* (novel, 1995, Le Temps qu’il fait, Cognac.)
*ELOGE DE L’OUBLI* (novel, 1996, Le Temps qu’il fait, Cognac.)
*LUCY COMME LES CHIENS* (novel, 2001, Le Temps qu’il fait, Cognac.)
*CE QUE RACONTAIT JONES* (novel, 2004, Phébus, Paris.)
Translated by Andrew Riemer as *THE SPRUIKER’S TALE*
2005, Giramondo
*UNE FEMME EN MARCHE* (novel, 2007, Phébus, Paris.)
Translated by Julie Rose as Stepping Out.
*To be published in 2010 : (Joëlle Losfeld, Paris).
Les Extraordinaires Aventures de John Lofty Oakes (novel)

Topic
Experience and effect with cross-cultural writing

As a writer living in Australia since 1997, I have decided to keep writing in my mother tongue: the French language. My father was born in WA. English was his first language. As for myself, I grew up in France with a strong awareness of English as well as French as part of my patrimony. I will explore my position and role as a writer in this cross-cultural context.
Website Display

Experimental Travel and Anti-Touristic Encounters

Researcher:
Shanna Robinson

This study investigates and places within a cultural context, forms of travel and journeying in which the physical plays a role that is significantly diminished. Specifically, a case study will explore the phenomenon of experimental travel: a form of spatial interaction that, although far from being new, has been recently popularised by the publication of the *Lonely Planet Guide to Experimental Travel* (Antony and Henry 2005). This thesis seeks to answer the question of how the performance of ‘experimental travel’ techniques is understood by the individuals who choose to travel in this way, and how they characterise and reflexively interpret their own experimental encounters with place. In order to gain insight into these aspects of ‘experimental travel’, a phenomenological approach will underpin both the theoretical analysis and the methodological structure of the case study.

Interactive, web-based database

Journey to Horseshoe Bend

A/Prof Hart Cohen, Dr Peter Dallow, Dr Rachel Morley, Lisa Kaufmann and Matt Navaisha

TGH Strehlow’s biographical memoir, *Journey to Horseshoe Bend*, is a vivid ethno-historiographic account of the Aboriginal, settler and Lutheran communities of Central Australia in the 1920’s. The ‘Journey to Horseshoe Bend’ project elaborates on Strehlow’s book in the form of an extensive digital hub – a database and website - that seeks to ‘visualise’ the key textual thematics of Arrernte* identity and sense of “place”, combined with a re-mapping of European and Aboriginal archival objects related to the book’s social and cultural histories.

Thus far the project has produced a valuable collection of unique historical and contemporary materials developed to encourage knowledge sharing and to initiate knowledge creation. By bringing together a wide variety of media – including photographs, letters, journals, Government files, audio recordings, moving images, newspaper, newsletters, interviews, manuscripts, an electronic version of the text and annotations – the researchers hope to ‘open out’ the histories of Central Australia’s Aboriginal, settler and missionary communities.

Seen in this way, the Journey to Horseshoe Bend project has the potential to encourage Indigenous and non-Indigenous involvement with Australian historical and cultural knowledge using the connecting facility of the computer and the Internet as a
means of interacting with cultural experiences. The project also aims to build capacity for users to engage in digital story telling, e-learning and interaction with archival materials through the inclusion of oral histories from descendants of the JTHB era.

This display version of the database is at restricted research level. It is currently being developed for public access, with both Arrernte* and broader public input, in order to achieve the goals of increasing access and awareness while fulfilling its wider educational value.

* alternative spelling - Arrente, Aranda, Arrarnta.

**Papers**

**Issues in Sonic Communication**
*(School of Communication Arts)*

**Thomas Knox Arnold**

**Noise Music as Activism**

February 2003 saw the largest protests in human history, with millions of people attending in cities and towns across the planet. Despite this unprecedented event, politicians broadly ignored the call of the protestors. The then Australian Prime Minister, John Howard, despite initial polls showing that 75% of Australian’s disapproved of going to war, maintained that the “silent majority” supported him. If, even when displaying unprecedented levels of public protest, peoples voices are still ignored, we can see that established methods of protest and activism will no longer work. Political activism increasingly relies upon lobbyists and the ability to protest has been effectively removed from the people. This paper asserts that Noise Music, and the arts in general, are now essential forms of activism.

Noise Music, more so than most art forms, is particularly difficult for people to engage with as there is no commonly understood lexicon for decoding meaning. Jacques Attali predicts a final “phase” of music, in which music is essentially de commodified. Noise Music conforms to Attali’s prediction as the majority of its producers have little to gain via its production, save the resulting Noise Music. As such, Noise Music is an affront to capitalism and much of the foundation of society in the west. This positions Noise Music as an activist art whereby artists are creating works in full knowledge that few will hear them, and that few will be able to decode any meaning contained within.

Discussing recent failures in activism, Art as activism, and Noise Music as Art, this paper examines the function of Noise Music in a world where silence has become a cry of consent and Noise is the obvious answer to change the way in which people listen and consider everything around them.

**Panels**

Session 1

**Issues in Sonic Communication**
*(School of Communication Arts)*

**Thomas Knox Arnold**

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Adrian Barr
Communicating the Ineffable
This paper details initial findings in an investigation into the transcendent experience in music performance and how such experiences can be communicated. Transcendence is seen as ‘the property of rising out of or above things’. As a gendered, geographically and culturally situated performer, I experience a particular phenomenon when playing with my group, Space Project, and find it difficult to name. This project seeks a name for this experience and to see what others experience with this style of music making.
This paper will focus on two aspects of my greater research project: How can the transcendent experience be expressed using language? How can a musician/researcher examine their own transcendent experience within their practice of music making?
Due to the focus of my investigation being upon the “puzzling, inexplicable, sometimes mystified dimension of making music together”, it may become apparent that there is a barrier of ineffability. That is, participants may not be able to express their own experience. If this occurs, participants will be asked a question on another topic of interest to the study. While I accept that we cannot communicate our own or understand another’s conscious experience in its entirety, we can attempt to come as close as possible by applying tested methods in interview technique and through the use of video recording as an aid to ground the participant’s description and recall in actual lived experience. By finding the common features of these experiences and by revealing the detail of individual cases we can hopefully go a long way towards approaching the ineffable.
I also intend to use creative work as a means of research through the use of ‘embodied enquiry’. Todres argues for the necessity for embodied methodological practice in qualitative research – a practice that pays due regard to the aesthetic dimensions of producing interpretive descriptions that are “faithful to a meaningful human world.”
Embodied enquiry is seen as a way to overcome the limitations of academic language to make meaning of the life-world. Embodied enquiry makes use of the lived body as a ‘place’ where intimate understanding of both experience and language happens, giving rise to new meanings and allowing the body to access what is lacking in the use of academic language. I see it as extending depictions of the topic in question as expressed in works of art, that were mentioned previously. Taking an embodied approach is seen to enable deeper philosophical appreciation of what it means to be human, but can also be applied as a practice that has tangible implications for research.

Michelle Stead
Learning to Listen: Acquiring a taste for electroacoustic music
Pierre Schaeffer’s radical phenomenologically informed music pedagogy continues to resonate within the academy. However, in this context it competes with traditional approaches to the consumption, production and analysis of music. Much of the discourse surrounding electroacoustic music is concerned with the communicative qualities of real world sound material. Some argue that the listener does not understand the language of the music and therefore cannot appreciate it. Emphasis has been given to different pedagogical approaches and various methods have been devised in order to provide the listener with some tools to navigate the music. Though there are a multitude of pedagogical approaches to listening, and despite efforts to increase the profile of electroacoustic music, the music remains in a state of decay. This paper is concerned with how these various types of listening models might impact or construct the listening experience. I will examine how listening is constructed through a summary of listening experiments and an initial survey of
listening models. What are the dominant ear-training models and how might they shape and inform a listener’s judgement of the music? Do different listening practices predispose listeners to liking a particular type of music? What kinds of listening strategies do listeners draw upon and are these strategies useful for electroacoustic music? Are traditional approaches to ear-training (those which arise out of the high art music canon) the most suited to electroacoustic music and is this the cause for the lack of audience?

Ian Stevenson

Accounts of listening experience

This paper details initial findings in an investigation into the experience of auditory confusion arising from a listener's inability to identify or resolve the source or identity of a sound. This type of confusion may arise due to ambiguity in the sound itself. Ambiguity is often included amongst the compositional concerns of electroacoustic and acousmatic composers (Wishart 1996; Smalley, 1997) and is also of central concern to authors and critics of literature and poetry (Empson 1947). Many musicologists assume that we know how ambiguity operates in the context of electroacoustic music or theorise or model it in terms such as gestural surrogacy (Smalley 1997) or association. Empson's work on ambiguity in poetry focuses on the texts themselves as evidence for a typology of ambiguity. In contrast to these approaches the research described here attempts to discover what the experience of auditory confusion can be like and to consider how listener's accounts of their experiences reflect on their conception of sound as an object of perception.

The initial impetus for this research was an intuition that the aesthetic impact of much electroacoustic music and ecological or environmental listening is linked to moments of confusion and ambiguity. These two terms, confusion and ambiguity, are conceived here as reflexively linked in the phenomena of auditory perception. Aspects of this intuition are supported in the approach to the experience of literary texts presented in the work of Gaston Bachelard (1971) on one hand; and the experience of the built environment described by Augoyard and Torgue (2005). In Bachelard we see reverie detailed as a fundamental mode of aesthetic engagement. In Augoyard's *Sharawadji, Ubiquity and anamnesis* effects we find this type of reverie arising from the confusion of an infinitely complex and confusing audible environment.

The empirical work reported here attempts to find support for these ideas in the everyday experiences of ordinary listeners and in so doing, uncovers the complexity of everyday conceptions of sound.

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Session 2

The Teacher as Researcher
(Centre for Educational Research)

Ma Ji
Liao Jiadong
Yuan Jing
Weng Yi

That teachers be or become researchers in curriculum development is important. Action research has been widely recognised as having a key role in this regard. Three main approaches in conducting a teacher research will be discussed. The first approach is derived from adopting interaction analysis in classroom. In addition, to examining the interactive environment in real classrooms, it is possible for teachers
to study the existence of the social structure in the classroom and through the 
sequences of teaching. Supplementing these two observational approaches, there is 
action research, where the observer’s reflection is the key to the next step in the 
research. Reflection is a deliberate thinking process and the more time one devotes, 
the greater potential for learning there is. Moreover, reflection can lead to cognitive 
growth and is an ethical undertaking. Thus, a reflective teacher-researcher is able to 
describe, analyze and define a problem or dilemma, gather as much evidence as 
possible, and generate multiple alternative analyses of it. Here, Dewey’s concept of 
 pragmatism can be applied. His pragmatic epistemology addressed the theory of 
knowledge and how teacher-researchers come to have knowledge. This is quite 
different from epistemologies that draw too sharp a distinction between the ‘mind’ 
and ‘world’, whether rationalist or empiricist. Thus, Dewey’s pragmatism underpins 
teacher-research with regard to the nature and functions of reflection manifested in 
inquiry. Dewey argues that the purpose of education is the intellectual, social, 
emotional and moral development of the individual within a democratic society, which 
is further strengthened in his ideas of schooling. He believed that education and 
social democracy are mutually constitutive. Thus, schools should focus on judgment 
rather than knowledge, which they should help students learn to live and to work 
cooperatively with others, and that students should participate in decisions that affect 
their learning.

Session 2

Reflective Practice under the Microscope of 
Teacher-Researcher 
(Centre for Educational Research)

Yi Chen
Shuyan Mao
Yingying Weng
Ying Zhang

Inspired by Griffiths, Worwenna and Tann, Sara(1992)’s linking personal and public 
theories, we are interested in reflective practice. John Dewey gives a definition of 
reflection, which relates theory and practice in the education of teachers. Theory and 
practice are regarded as involving public and personal forms of knowledge. The 
uncovering of personal theories is often neglected. However, the concept of images 
and metaphors of personal theories is a powerful way into the expression of 
meanings and organising ideas in teaching. There are five levels of reflection (5Rs) 
to uncover personal theories and, correspondingly five different levels of language in 
this process used. As teacher-researchers, we think reflective practice is a useful 
pragmatic tool to record and analyse evidence of our personal theories in teaching 
field and turn them into public theories. However, the difficulty in uncovering personal 
theories are (1) to collect personal theories is challenging as they can be regarded as 
being scraps if not carefully documented and analysed; (2) making tacit personal 
theory public is a big question; (3) personal theories are so unique that becoming 
public theories is a challenge.
Session 6
Tao Xingzhi’s ideas on linking action and knowledge, practice and theory
(Centre for Educational Research)

Chen Hongwei
Huang Xiaowen

Tao Xingzhi, explored the concept “action/knowledge” of “learning by doing”, which is regarded as a key principle of contemporary education reform in China. He argued that education can be a pathway towards national reconstruction and democracy. Nowadays, national and provincial Tao Xingzhi Research Societies are using Tao’s concept to conduct education experiments which promote ‘society as school’ and ‘quality education’ in both urban and rural regions of China. Three case studies will be provided: (1) the experiment of ‘society as school’ in Chongqing Province Yubei, as the model of rural reconstruction; (2) ‘quality education’ in the Primary School of Hetianlu, Zhabei District, Shanghai; and (3) vocational education reform in the Xingzhi Art Vocational School in Shenzhen. However, Tao’s concept face at least three difficulties: (1) the market-oriented policies derails the education reform into an economy-centred direction (2) the national entrance examinations for college (Gaokao) remains an obstacle in promoting “quality education”; (3) ideology still remains as a significant issue in Chinese education reform, which leads to an unsuccessful practice of “education for democracy”.

Session 8
Issues in Aboriginal Education
(Centre for Educational Research)

Doreen Conroy
A Team Game for Better Student Outcomes
A federally funded initiative “Sporting Chance- School Based Sports Academies” was established in 2007. Over twenty sporting academies have now been established under this initiative with the primary purpose of improving retention, attendance, and literacy of Aboriginal students in secondary schools across Australia through a sports focussed program that is supplemented by academic activities. The present research tests the longitudinal impact of one of these programs on Aboriginal students’ psycho-social drivers, educational outcomes, and school climate.

Over the past three years an academy has been operating in Western NSW. This ‘Sporting Chance’ program has delivered more than improved retention and attendance rate. Nine sites share a common program and offer similar credentials so that all students have an enriched curriculum and experience success. The effect of this delivery has meant an increase in school belonging, academic resilience and global self esteem for students involved in the program. This session will look at the data collected over the three years and examine how this program has had an impact on the educational outcomes of students.
Janet Mooney
Making a Difference: Teaching Teachers’ to Teach Aboriginal Studies
...education is the engine room of prosperity and helps create a fairer, more productive society. It is the most effective way we know, to build prosperity and spread opportunity...

The words of The Hon Wayne Swan MP, Treasurer 2008 are particularly pertinent in relation to Aboriginal children in Australia given that they continue to be significantly more educationally disadvantaged than their non-Aboriginal peers. Education is fundamental in gaining life opportunities, yet clearly on even socio-economic indicators the Australian education systems have failed generations of Aboriginal children. Enhancing Aboriginal children’s educational opportunities is fundamental to ‘breaking the cycle’, of poverty and ill health. It also needs to be acknowledged that the majority of teachers who teach Aboriginal students have never even met an Aboriginal person and as such many Australian teachers are often ill-equipped to either understand or address Aboriginal children’s educational disadvantage. In addition, the historical and ongoing omission of Aboriginal Studies from many Australian primary pre-service teacher education courses serves to perpetuate the problem, resulting in new generations of teachers not being taught the knowledge and skills, attitudes and understand to effectively teach both Aboriginal children and all Australian children about Aboriginal Australia. This paper explores the importance of teaching teachers to teach Aboriginal Studies and integrate Aboriginal perspectives into the framework of their teaching.

Virginia O'Rourke
Recognise, Respect & Respond: The New Three R's of Aboriginal Primary School Student Success
Closing the gap between Aboriginal students’ educational achievement and their non-Aboriginal peers is a matter of national urgency, given that Aboriginal students remain the most disadvantaged of all Australian students according to the Australian Bureau of Statistics, 2008. Over the past few decades schools and educators have been challenged to find effective strategies to work with students from culturally and linguistically diverse backgrounds to ensure they receive a quality and equitable education. This has resulted in educators trying to develop a closer fit between students’ home cultures and the culture of the school. There have been many methods and strategies that schools and educators have used to create and maintain inter-culturally aware and supportive learning environments. The interplay between a socially just framing of curriculum and pedagogy (Recognise); culturally inclusive curriculum (Respect); and culturally differentiated quality teaching (Respond), will be explored as a pathway to Aboriginal student success. This paper will investigate how recognition, respect and responding to Aboriginal students and their culture in the classroom may result in a change in the current educational climate. The teaching practices identified through this study and informed by the theoretical underpinnings, have the potential to assist in enhancing teaching and learning for Aboriginal students.

Lyn Riley
Does Aboriginal Education Policy Equal Practice?
In the Report on Government Services 2006, Indigenous Compendium, the model on education as a service delivery is used as a measurement tool in the effectiveness of equity on outcomes for Indigenous students. The primary focus for establishing procedures to achieve equity by government agencies is through policy documents created to drive change, identify issues and affect positive outcomes. Employment, Education and Community Development are the corner stones by which societal
success or lack of, in social justice for Aboriginal people is judged.

This paper will explore policies, their intent and examine the degree to which they support equity. What does this mean in reality for Aboriginal people and what do we really mean by social justice through equity? This presentation will be an exploration of policies and the issues affecting social justice outcomes through education for Aboriginal people in NSW.

**Indigenous Australian History and Art**
*(Centre for Educational Research)*

**Bronwyn Bancroft**

**The Stereotyping of Aboriginal Women Artists**

Aboriginal people in Australia have been under scrutiny since French, Dutch, Maccassins and English people sailed to this country.

From the beginning of other people entering homelands, there was a prevailing thinking that the colonisers were superior to the ‘primitive peoples’ of this large land mass and then it becomes ludicrous to consider that 190 years after the English arrived, this gave us the right to vote and equality in 1967.

Aboriginal people in Australia were systematically removed from their traditional homelands, moved into other areas with other Aboriginals from different language groups, which was not living in their country. These areas designated were called missions where you could not leave unless you had permission.

This brings me to the core of my paper, *The Stereotyping of Aboriginal Women Artists*. I write from the Djanbun clan member’s perspective (Bundjalung Nation). It is an honour to be Aboriginal and the great pride I take in my relatives and past relatives is overwhelming. My life is saturated with art and my family. My father was Aboriginal, Bill Bancroft and my mother is Polish and Scottish. I have witnessed when non-Aboriginal people question the identity of Aboriginal people, such as:

*I’m more Aboriginal than you.*

*Don’t you wish you were really Black?*

*I know Aboriginal people and you’re not like them.*

These comments, sometimes issued from the mouths of ‘educated people’ equate to racism. The perpetrator has no concept of the individual Aboriginal person’s life, history, what they have experienced and family.

When Aboriginal women paint or create, it is to evolve the artistic journey and be connected to the serpentine DNA of this country. All elements of cultural awareness accelerate the artistic hunger and this creates a response to society from the artist. This is a valuable national asset. To be interrogated about your lineage is not the appropriate way to engage anyone. Be patient and the individual’s life will unfold over time and the art will be the visual history of that life and will not be vilification. What a great framework to force an equitable society!
Fabri Blacklock
Ngarabal and Biripi Elders Perspectives and Experiences of Australian History
In this paper I will discuss some of the results from my research into Ngarabal and Biripi Elders perspectives and experiences of Australian history. As part of my research into my family history I have interviewed the Elders in my family and compiled a series of oral histories alongside family trees, photographs and maps to show a visual and oral documentation of my family history.

Peter McKenzie
Indigenous festivals and reconciliation events. Who owns them?
After being involved with Aboriginal music and Community festivals at local level, I have often wondered who is the beneficiary of the intense scrutiny often given to ‘Reconciliation” style events which occur between the Aboriginal community and the larger community. Recently I had the pleasure of performing as a musician at a local community NAIDOC (National Aboriginal and Islander Day Observance Celebrations) event in Oakey, Southern QLD. It was my own observations that caused me to question who exactly was the beneficiary in cultural terms of that celebration.
The recent (in years) interest at local and international level of the reconciliation process and the many arguments which followed it, has spawned musical events and other forms of activity which has involved Aboriginal people and the larger mix of multi cultured community of modern Australia. It seems to me that there are many levels of communication and expectation of an eventual outcome of ‘reconciliation’ which range from local musical expression to the highest levels in our country of political involvement. I will present a possible microcosm of this major question seen through the involvement of contemporary music in the small town of Oakey. I also will present a small musical performance to complement and support my presentation in relation to contemporary Aboriginal music.

Travel, Tourism and Worldmaking
(Centre for Cultural Research)
Ashley Harris
Everyone Has a Story to Tell: Exploring the Associations and Connections Made by Visitors at a Zoo, Art Gallery and Two Museums
Much of what is known about how individuals learn states that we construct meaning and interpret experiences by using prior knowledge and prior experiences. But due to the short term nature of the museum experience it seems appropriate to investigate how visitors make meaning rather than what they learn, as learning does not necessarily occur as a result of an isolated museum visit. The question becomes then: What connections do visitors make to prior events in their lives while at interpretation sites and how does this differ across a variety of sites and visitors?

To investigate this issue, beginning in 2007, four groups of volunteers were chosen to visit several informal learning institutions around Sydney over a period of 6 or 7 months:

1. The Art Gallery of NSW
2. Taronga Zoo
3. Powerhouse Museum
4. Hyde Park Barracks Museum
Volunteers were asked to respond to some simple questions before each visit (e.g. when was the last time you visited the site). Participants were then hooked up to digital voice recorders and left to explore the site freely. Subjects were tracked through their visit to assist analysis of participant’s conversations.

Analysis of conversations illustrated that much of visitors meaning-making is facilitated by connecting to prior experiences and events of significant personal importance. While it is acknowledged that specific associations are highly unpredictable, it appears that many associations fall into a number of categories. This has significant implications for the future design of interpretation and may assist in engaging visitors in a dialogue with the site rather than treating the visitors as ‘empty vessels’ to fill with take-away messages.

Garth Lean
Landmines, Rebels, Voodoo Gods and a Website: An Exploration of Transformative Travel through Mobile Methods
My research journey began in 2005 when I set out to explore a concept called ‘transformative travel’ – the long-term changes some individuals undergo after physical travel. I developed a research website (www.transformativetravel.com) and asked the global travel community to tell me about their experiences. To my surprise I received a rich array of stories from around the world. As a consequence I was converted from observer to traveller and embarked on a PhD quest to further unpack the notion of transformative travel.

In this paper I discuss the varied ethnographic methods I used throughout my doctoral work. In addition to utilising a website and email interviews to collect participant accounts, I spent six months travelling in South-east Asia, West Africa and Europe – moving, sensing, observing, conversing, photographing, writing, performing – taking on a role closer to traveller than researcher. I discuss the issues that arose while using these methods and, in particular, the challenge of analysing and representing such eclectic, emotive, reflective sources and experiences in a thesis. Rather than subscribing to a particular methodological approach I have let my methods, analysis and writing emerge from a general philosophy that blends social constructionism (Berger and Luckmann, 1966), the mobility paradigm (Urry, 2007) and post/late-modern thinking.

Erika Smith
Excluding You! Representations of the Kokoda Track from 1990 – 2009
Abstract: The Kokoda Track in Papua New Guinea has an important place in the minds of many Australians. Tourism figures have shown increasing numbers of Australians walking the Kokoda Track each year, from 76 trekkers in 2001, to almost 3,800 trekkers in 2006 (Sunday Herald Sun, 21/01/07), and in 2007 the number grew to 5,117 (Faiparik, The National, 04/02/08). Correspondingly the Kokoda Track has been increasingly represented in Australia cultural works, including novels, films, documentaries, political speeches and media articles. These textual representations of the Kokoda Track often make connections to Australian history and Australian identity. My research questions how representative the Kokoda Track is for contemporary Australians through textual analysis.
Adam Trau
Community-based Cultural Tourism in Vanuatu's First World Heritage Site: A Case-study of 'Roi Mata Cultural Tours'
In July 2008 Chief Roi Mata's Domain - the area of northwest Efate and the islands of Lelepa and Artok that represented the Chief's immediate area of influence – was inscribed as Vanuatu’s first World Heritage site. This presented the World Heritage and Tourism Committee with a myriad of new management responsibilities and challenges. The committee, composed of individuals from both Lelepa Island and Mangaliliu communities, jointly manage and protect Chief Roi Mata’s Domain.

Community-based tourism (‘Roi Mata Cultural Tours’) is one way in which the committee is generating revenue in order to assist with the overall preservation of the site, while also providing a regular income for the villagers who reside within the site’s outer boundary. Since World Heritage inscription in July, Roi Mata Cultural Tours has significantly increased the number of tours to the World Heritage area. This paper reveals that while extremely positive and delivering benefits to a large cross-section of the two communities, it has been extremely challenging for the committee to manage this dramatic increase in tours; from simple financial and human resource management to the broader engagement of the tourism industry through marketing and business dealings and negotiations. The increase of community-based revenue is also giving rise to jealousies and rivalry compounded by complicated systems of land ownership. The committee works tirelessly to adapt strategies for dealing with such challenges such as greater financial transparency, land-use planning and management consultations, training and education courses, and community meetings and briefs.

Session 15
Critical Issues Surrounding Today’s Youth
(Centre for Educational Research)
Anthony Dillon
Evaluation of the psychometric properties of the parents’ perceptions on ADHD with some preliminary findings
The Parents'/Guardians' Perceptions of ADHD Questionnaire (PPA) was developed to investigate if it was possible to predict a parent's likelihood of accepting the label of attention-deficit hyperactivity disorder (ADHD) for a child who displays those behaviours normally associated with the condition. To ensure the integrity of the questionnaire, a necessary requirement is that it be evaluated for psychometric soundness. This paper looks at the first set of results that evaluate the questionnaire’s psychometric properties.

Samantha Hornery
Reading for Life: How volunteers can make a difference in children’s reading
Children with reading difficulties represent a large proportion of children in classrooms worldwide. An intervention, Reading for Life, has been designed to help address reading difficulties in Australian classrooms, using volunteers from the community and businesses. Reading for Life has been evaluated in a three-year study, using a mixed methods approach. The purpose of the research was to measure the effectiveness of the Reading for Life program and to identify the factors that influence the effectiveness of this program. This paper will present the preliminary findings of the qualitative study, where a series of group and individual interviews were held at the completion of the program. Interviews took place with a
cross-section of all stakeholders (principals, classroom teachers, children, parents, and volunteers) of the Reading for Life program. These interviews provide a unique insight into the impact of a reading intervention administered by volunteers for children with learning difficulties.

Michelle Nemec
Active Learning: the role of School Leaders in promoting an Emotionally Literate School
Today there is a greater focus on the notion of the ‘whole person’ and an understanding that social and emotional learning is integral to a person’s development and capacity to learn. Emotional literacy is the relational quality evident in a way of being and interacting. It is an enabler of social capital and a sense of agency and can be observed in schools that align values, processes and policies. The centrality of values such as trust, respect and responsibility, inclusion and empathy as lived out by school leaders, staff and students, impact on the wellbeing of everyone, and most importantly the student as a learner. They also form the basis for building efficacy amongst staff and provide testament to the altruistic view that what teachers do change lives and make a difference. The author will outline a range of emotionally literate practices, approaches and conceptual models that school leaders can use to make a difference for teachers and young people in their learning. This will build on current models and frameworks that exist in the areas of positive psychology, leadership, change management, feedback, professional performance growth and the factors that impact on the social and emotional climate within a school.
Four Australian action research projects conducted between 2005 and 2009 based in multiple data used an ecological approach to explore processes for and factors central to strengthening emotional literacy. This involved focus group interviews, interviews, an observational analysis, a range of interventions and emotional literacy framework questionnaires. The outcome revealed the impact of emotional literacy on the school experience in and out of the classroom for teachers and students and showed the importance of school leadership as a mediating element. The findings support the need for more explicit input from schools to support and develop SEWB.

Katrina Newey
Cyber bullying and the cycle of violence: Nature and relation to self-concept and psychosocial constructs
Although bullying has been an age old problem, it has only been in the last 20 years that bullying has been a key area of focus for empirical researchers, psychologists, and educators to methodically measure. Interest has arisen, largely due to the countless reports of bullying occurring in the workplace, classroom, and more recently in the home through the means of technology (Rigby, 2002; Patchin & Hinduja, 2006). Furthermore, bullying has increasingly been considered an invasive school issue with harmful long-term outcomes for many students. With recent widespread use of new technologies, adolescents today have expanded traditional bullying techniques into the virtual environment including online chat, email, websites, and instant messaging (IMs) et cetera (Aricak, Siyahhan, Uzunhasanoglu, Saribeyoglu, Ciplak, Yilmaz & Memmedov, 2008; Smith, Mahdavi, Carvalho, Fisher, Russell & Tippett, 2008). To date research on cyber bullying has been impeded by poor theoretical conceptualisations of what it is, inadequate instrumentation to assess bullying, and a-theoretical research practices. Grounded on sound theory and recent advances in school bullying research (i.e., Griebzel, 2007; Marsh, Parada, Craven, & Finger, 2004; Parada, 2006) this research proposes to progress the current shortfall of cyber bullying research by: (a) Creating valid and reliable, developmentally appropriate, psychometrically sound, multi-dimensional cyber
bullying measures for secondary children; (b) Evaluating the nature and incidence rates of different cyber bullying and victimisation forms; (c) Examining gender differences of cyber bullying types, (d) Investigating the longitudinal causal relations between cyber bullying, self-concept and psychosocial drivers; and (e) Elucidating the nature of cyber bullying and how best to intervene from the perspectives of school community members (i.e., students, parents, teachers, principals).

Session 17

Cultural Diversity, racism and belonging in Australia
(School of Social Sciences)

Alanna Kamp
‘Invisible Australians’: A review of Chinese-Australian women in the White Australia Policy period
The exclusion of ‘non-Whites’ through immigration restriction in the White Australia Policy period (1901-1973) is the focus of a large body of mainly historical research. The movements, restrictions and experiences of racism of Chinese-Australians in this period have figured prominently in this literature primarily because they were initially the primary targets of the exclusionary legislation enacted in 1901 and thus the migrant group most affected by it. This historical research follows the general trend of migration studies in its focus on males as the primary actors in the migration process. Thus, the movements and experiences of female Chinese-Australians in Australia’s history have being largely ignored. The gendered nature of this research is often grounded in the limited evidence and official documentation regarding the movements of females and has been legitimised by the actual numerical dominance of males in the Chinese-Australian population in the period. This paper reviews the ‘invisibility’ of Chinese-Australian women in Australian scholarship and argues that the numerical justification for non-assessment in much of the existing literature denies female Chinese-Australians of the White Australia period acknowledgement for their role in Australian nation building and a place in Australian national identity. Given the scarcity of official documentation regarding the movements and experiences of female Chinese-Australians, this paper will also suggest alternative data sources that can be used to uncover Chinese-Australian women’s experience of belonging and exclusion in the White Australia policy era.

Jacqueline K. Nelson
Towards a Theory of Anti-Racism
Academic work in the area of racism has been prolific in recent years, yet theoretical understandings of anti-racism remain underdeveloped. Anti-racism is rarely explored in a conceptual manner and is commonly discussed simply as the inverse of racism. This paper questions this assumption, arguing that theorising anti-racism may have important implications for community relations policy. A number of issues and tensions inherent in the concept of anti-racism are outlined, and ways that a theory of anti-racism might address these are put forward. The focus of this research is place-based, or local, anti-racism. This paper will draw on early experiences from the field, where an exploration of local anti-racism activity is being undertaken. The implications of locally specific understandings of community relations on a theory of anti-racism will also be discussed.

Brigid Trenerry
Anti-racism: building evidence and utility for "what works"
In a time of increasing cultural diversity, the prevalence of racism presents a major
challenge to the development of positive community relations in Australian society. With increasing empirical evidence on the extent of racism in Australia, addressing racism can no longer be denied as a public policy priority for governments. However, at present there are few empirically proven approaches to addressing racism. Rather, research has shown that there is considerable potential to do harm through ill-conceived interventions. Given these risks, anti-racism responses need to be evidence-based, rigorously evaluated and undertaken in partnership with government and community. This research will be conducted as part of the evaluation of an innovative, place-based program being undertaken in partnership with local government in Victoria to prevent racism and promote diversity. The purpose of the research will be to contribute to an evidence base for “what works” in the prevention of racism by exploring the organisational development practices and policies of two local governments involved in the program. A further aim of the research will be to look at the mechanisms and processes for building knowledge of what works and to explore to the extent to which organisational change practices can be embedded within local councils and become standard practice.

Irena Veljanova

**Ethnic category and power: The case of Macedonianness in Australia**

Ballard (2002, p 28) states that ‘ethnic consolidation is not a product of cultural distinctive per se, [but an] outcome of the articulation of cultural distinctiveness in situations of political and/or economic competition’. In other words, cultural groups acquire ethnic character when they become politicised. The ethno-political power dynamics result in an uneven power distribution amongst different ethnicities within the polyethnic societies. The latter appears to create a situation in society within which there are ‘winner’ and ‘runner up’ ethnicities in relation to their political and/or economic power. This paper will explore the experience of Macedonians in Australia as a ‘group particular’ (Vincent 2002).

**Session 19**

**Fictional Narratives**

*(Writing & Society Research Group)*

**Tom Lee**

**Author, Narrator, Author: An Envelope of Experience**

This paper will focus on the experience of reading the "W. G. Sebald's" in any of his works of prose fiction (Vertigo, The Emigrants, The Rings of Saturn, and Austerlitz). I would like to speculate on the peculiar ontological status of the narrator of Sebald's works, and argue that, this peculiarity is defined by what might, at first glance, seem a 'paradoxical autonomy' that the narrative gives to the narrator. This 'paradoxical autonomy' is made less paradoxical if the author and reader are also considered as necessarily connected to the narrator, making it senseless attempting to decide when the book ends and 'reality' begins. Autonomy is facilitated by an entity’s articulations with, inscriptions within, and translations into, various modes of being, that the reader might then witness. We no longer need to think about being and not-being, but about processes of transition or slippage from one documented reality to the next. The better articulated such documents, the more real the narrative, the more autonomous the narrator. Sebald's narratives stand in as examples of how this process works, to some degree, in all narratives; it argues for the continuing relevance of narrative as a form that might propose and create truths. In order to ground my speculations I will provide a brief gloss on the work of Bruno Latour, specifically Pandora's Hope: Essays on the Reality of Science Studies.
Joshua Meyer
The Problem with Sharing: Communism as contagion in James Ellroy's The Big Nowhere

“The Problem with Sharing: Communism as contagion in James Ellroy's The Big Nowhere” deals with Ellroy's treatment of communism in 1950s LA, as a rhizomatic social and criminal network. The paper examines the narrative epistemological implications of this treatment of communism, with a particular focus on its impact on the subjectivities of Ellroy’s detective protagonists and their abilities to solve crimes. The paper also explores the methodologies of knowledge and control with which the detectives attempt to arrest the apparently unmanageable slippage and contagion of communism in The Big Nowhere. This exploration involves a relatively sustained reading of Deputy Sheriff Danny Upshaw's investigation into the communist influence in Hollywood. Informing this examination is the claim that analyses of Ellroy's work, and of detective stories more generally, have paid inadequate attention to the ways in which social, semiotic epistemological and material systems of classification develop in relation to one another by virtue of the narrative structure of the ‘whodunnit’. What emerges from this investigation is the usefulness of examining these relations explicitly and, hopefully, it also produces a reading of Ellroy's work that bears out this usefulness.

Scarlett Somlo
‘Becoming hopelessly trapped in someone else's story’: Remembering and Imagining Experience in We Need to Talk About Kevin

‘Why’, Eva Khatchadourian asks, ‘did we take the stake of all we had and place it all on this outrageous gamble of having a child?’ And thus begins Eva’s attempt to come to terms with her son Kevin, and the mass murder he committed. In effect, Lionel Shriver’s novel, We Need to Talk About Kevin, is not simply an exploration of what may motivate children to carry out school violence, but a reflection on what truly motivates one to become a parent. The novel is an account of Eva’s view of her life, a reflection on what it was that ultimately motivated her to become a parent – despite her ambivalence about motherhood – and an exploration of how Kevin came to be who he is.

Though her narrative may be an attempt to make sense of the tragedy she has come to refer to as Thursday – what may have motivated Kevin and how much, if any of it, was her fault – Eva does not shy away from recounting the views, behaviour and actions of others, including those of her estranged husband, Franklin. As such, while the ‘nature versus nurture’ question may be the novel’s central theme, it is complicated by the problem of memory and the unreliable narrator. It may be Eva’s story, but it involves attempting to understand the role other people had in Thursday and their motives: focusing especially, not surprisingly, on Kevin and Franklin.

The novel presents the trouble of attempting to not only comprehend but convey the experiences of others. Eva, in her endeavour to understand people, does not simply theorise about their lives, she attempts to embody them. But how does one represent the experiences of those one does not, and perhaps cannot, understand?
**Session 20**

**Diasporic Sidelights on Arab Musicology**  
(Schools of Social Sciences and Humanities & Languages)

Ryan Al-Natour  
Dr Samar Habib  
Farid Farid

In this panel, the presenters explore the uses and impact of popular music and song in Palestine and Egypt and their twentieth century responses to crises in the Arab national identity in the Middle East.

Farid Farid delves into the trope of the feminine in the construction of an Egyptian nationalism that galvanised the frailties and fissures of a transition into a postcolonial state through the music of Om Kalthoum. Dubbed as the ‘Planet of the East’, Kalthoum embodies the melodic rhythms of Arab freedom through a reclamation of a unique female subjectivity.

Ryan Al-Natour examines the increasing popularity of hip hop among occupied and colonised youth throughout Palestine. With an interesting cocktail influence of Black American hip hop and the works of the late Edward Said, Palestinian youth have used rap as oxygen against a colonial force that seeks to annihilate them through Zionist policies that receive unlimited support from Western governments.

Finally, Samar Habib returns to the golden age of Egyptian popular music to explore the revolutionary songs of Abd Al-Halim Hafeth, another legendary figure in the history of Arab popular music. Particular attention is paid to the Arab Nationalist sentiments of the period espoused and commemorated by the immortal and legendary songs of a cultural figure of towering and imminent presence.

**Session 21**

**Intercultural Encounters**  
(Centre for Cultural Research)

Paulo Alberton  
Filming with African refugees and Afro Brazilians

From early 1500s till late 1800s, millions of Africans crossed the Atlantic Ocean to Brazil and were sold as slaves to the Portuguese colonisers. Overtime, drawing from African culture and spirituality, they created Capoeira Angola, a martial art, to build physical and spiritual strength in order to deal with their oppressive reality. Now, centuries later, Capoeira leaves Brazil, crosses the oceans to encounter and assist young African Refugees settling in Australia – in a way, closing the circle back to its cultural roots.

This research project has a documentary element that will follow a group of recently arrived young African refugees for one year as they learn Capoeira Angola and deal with trauma and settlement issues in Cabramatta, NSW. I argue that both Capoeira Angola and participatory filmmaking are therapeutic outlets for these stories to surface, for trauma to heal, and for the issues raised by their perspectives to inform service providers. The medium of film is the conduit. This project combines action and anthropological research methods. My role as a researcher fluctuates from being an insider, as a Brazilian, practitioner of Capoeira Angola and filmmaker; and as an
outsider of the African refugee community. The filmmaking workshop is the meeting ground for this collaboration and exploration, where the ethical questions of representation and perspective will be closely reflected upon and inform the exegesis.

Emily Burns
Understanding Culture Through Guesthood
The Twelve Tribes is a New Religious Movement originating in the USA in 1974 by Eugene Elbert Spriggs. The group has twelve 'tribes' around the world, including North and South America, Europe and Australia. Australia's tribe is the 'Asher' tribe and is located in Katoomba and Picton NSW. Worshipping Jesus Christ, under the Hebrew name Yashua, the group describes itself as the Commonwealth of Israel. Members believe that the emerging global, multicultural society is dissolving the moral standards embedded in our true nature, and aim to purify themselves for the eventual return of Yashua to Earth, at which time Armageddon will commence. While beginning my relationship with the Twelve Tribes community, I have been a regular guest at their farm in Picton. As a newcomer to anthropological fieldwork, and at the early stages of my PhD, I have come to highly value my role as a guest as an important stepping-stone in rapport building. According to Harvey (2004), guesthood as a methodological tool examines the complex series of social enactments, including the performances of hospitality and gratitude, which turn strangers into guests. This paper will discuss my early fieldwork and the process of becoming a guest in the Twelve Tribes community.

Dr. Cristina Rocha
When two Worlds Collide: The Impact of the John of God Pilgrimage in Abadiânia
The little town of Abadiânia, in central Brazil, has seen an enormous influx of foreign pilgrims in the past ten years. As John of God, the local medium-healer, became famous overseas through internet sites, tour guides, books and DVDs about him, the sleepy and poor town has struggled to cater for new tastes and needs. For instance, there has been a sharp increase in land prices which has seen locals having to move out of town, and changes in the nature of goods and services required (such as the ability to speak English, the establishment of internet cafes with wireless broadband, an increase in demand for foods that are not normally provided locally, and for garbage collection and water supply). Most of the literature on globalisation analyses how, in their articulation to each other, global cities acquire distinct characteristics as spaces of intersecting transnational flows which make them more like each other than they are like the nation-states that contain them (Saskia 1991; Hannerz 1996). I argue that global cities are not the only places profoundly transformed by globalisation, but smaller towns may also participate in this process and become centres of international flows. In this paper, I show that the economic hot housing of Abadiânia is a consequence of it being drawn into a global network of sites of pilgrimage. As a consequence, it resembles more of a global village than a little town in central Brazil.

Cristina Wulfhorst
Hybridity at the altar: reconfiguring identities in intercultural marriages
Intercultural relationships are a barometer for intercultural relations in a macro perspective (Yancey and Yancey, 1997), since the conflicts, negotiations and intercultural communication issues which underpin intercultural encounters are a daily routine for intercultural couples. Consistent with increasing demographic trends of intermarriages in Australia (Khoo, 2004; Price, 1989; Roy and Hamilton, 1997) is the need to look beyond intercultural unions as a merely assimilation strategy that
would integrate migrants in the receiving society (Stephan and Stephan, 1989; Cohen 1988). If in the 50s the assimilation theorists did not consider the complexity of intercultural relationships and intercultural identity reconfigurations, such analysis has become crucial in the 21st century. In fact, our “Age of Migration” (Castles and Miller, 1998) is marked by the increasing intensification of the circulation of people, images, ideas, and commodities due to more accessible means of communication and transportation, which forge more complex transnational experiences and intercultural contacts. Such contemporary frame also (re)reconfigures how intercultural couples negotiate their relation as a couple and to the society they belong to. I contend that in contemporary relations, many couples tend to build a “third space” (Bhabha, 199) to bridge the gap between their cultural backgrounds. I argue that, similar to Australian capoeiristas (Wulfhorst, 2008), partners from different cultural backgrounds develop a feeling of belonging to each other’s country, without being born or raised in that country. In addition, couples who position themselves in between tend also to pass their transnational experience to their children. Thus, such experiences are not seamless, demanding daily negotiations by the couples to deal with their own feelings of being in-between two cultures, as well as of their children.

Session 24

Poetry
(Writing & Society Research Group)

Irini Savvides
Returning and Re-presenting

This paper considers ‘the Cyprus Problem’ in terms of the concepts of returning and re-presenting. ‘The Cyprus Problem’ is exemplified by the partition of Cyprus between a Greek Cypriot South and Turkish Cypriot North, a partition after the Turkish invasion in 1974. But, in this paper I will consider ‘the Cyprus Problem’ in terms of gender as well as in the more traditional postcolonial and inter-ethnic terms. For me ‘the problem’ has become that the stories of what women suffered as a result of the continued occupations and violence have not been given voice in the available literature. This paper, then, looks at the how art can be used as a way of speaking back against official history, and I do so by examining Australian-born Greek Cypriot Angela Costa’s poem Returning. I will provide an analysis of the poem focusing on the different concepts of return and examine the burden of perpetual exile and how art might act as a means of symbolic repatriation.

Costa’s poem eloquently foregrounds the postcolonial condition of Cyprus, most particularly the division caused by colonial interference. Of most importance to this paper is the figure of the old woman in the poem, and how the poet gives her the power to transgress the silence.

Finally, I will examine the links between the poem and my own historical fiction, No Man’s Land, and its presentation of the invasion and its aftermath from the perspective of those not often given a voice in war: women and children. I will read a brief excerpt from the draft if the novel to illustrate how my own work, like Costa’s, exercises ‘the transformative potential of re-presenting history’. (Licona: 1999, 108).
Gavin Smith

Robert Frost and the Poetic Experience

In recent decades, the American poet Robert Frost has received ever increasing critical attention. But this was not always so. In the 20\textsuperscript{th} century Frost held a unique position among his fellow poets. By turns anti-Romantic and anti-Modernist, Frost was always taken as somewhat contrary to the literary establishment; his public popularity and ostensibly simple verse – with its classical structures when free-verse was in vogue – condemned him to critical ignominy for a time. But much of current Frost scholarship has reclaimed him as an important theorist – albeit an unsystematic one.

Of particular interest is the emerging picture of Frost’s conception of the poetic experience. That is, the experience the poem generates in encountering it and the residual effects on the apprehension of experience that such encounters have. This paper will explore, through an analysis of his non-poetic works, such as lectures, notes, and letters, the conception of the poetic experience that developed over the course of Frost’s career. This will serve to show that, while he may not have been as systematic in his theorising as some of his contemporaries, because of the critical and artistic tensions in his poetic philosophy Frost emerges as a more relevant and prescient thinker on the matter.

Much of Frost’s thought has nascent links to more scientific, analytical, and critical works. This helps to locate Frost at the critical/artistic nexus of poetry and poetics. It is at such a point that the nature of poetic experience and its relation to experience beyond itself can be understood; that it is not reducible to simply representing experiences – real or fictitious – but that through a unique process of understanding constitutes an experience in itself, and can potentially enrich the apprehension of experience in general.

Session 29

Literary Criticism
( Writing & Society Research Group)

James Gourley

Pataphysics and Style: Beckett and Baudrillard

When Martin Esslin wrote his famous essay ‘The Theatre of the Absurd’ in 1960, he linked the theatre of Beckett (and Ionesco and Adamov) explicitly to the pataphysics of Alfred Jarry and his \textit{Ubu} plays. Esslin argues that at the heart of pataphysics and the Theatre of the Absurd is the desire to highlight the degradation at the heart of the human. Jean Baudrillard’s philosophy can be interpreted in the same way—a sustained investigation of the degradation of the human.

Beckett’s so-called second trilogy, \textit{Nohow On}, contains stylistic elements that are very similar to the ‘Theatre of the Absurd’, albeit whilst harnessing the formal elements of the novella. I propose in this paper to compare the stylistics of form and language that Beckett experiments with in \textit{Nohow On}, with an essay recently published by Sylvère Lotringer in a collection of Jean Baudrillard’s work, \textit{The Conspiracy of Art}. Baudrillard’s essay from 1952, simply titled ‘Pataphysics’, is an experiment of Baudrillard’s in attempting to write in a specific style, in which meaning is located almost solely in style itself.

This seems to me an effective comparison with Beckett’s later prose, in which the stylistic, and linguistic boundaries that Beckett established for himself seem to
dominate the texts he produced. Ultimately I will argue that irrespective of similarities in the form and style of Baudrillard’s ‘Pataphysics’ and Beckett’s *Nohow On*, their differences are more revealing—a focus on stylistics emphasises the difference in philosophical approach between Beckett’s work and Baudrillard’s. What the comparison does effectively illustrate, however, is the importance of style, and the means through which style is an important consideration in the presentation of a coherent philosophical viewpoint.

Ultimately I wish to argue that Beckett and Baudrillard utilise a similar concept of style and form and yet their writing produces markedly different results, especially in their overall conceptual viewpoint. As such, I aim to investigate the manner in which style is central to the critical written text, and yet how similar stylistic approaches create divergent texts.

**Lucy Hopkins**

*Located/ing childhoods: representations of childhood in South Asian texts*

Writing of the proliferation of the image of the Indian child as the object of salvation through Western development intervention, childhood theorist Olga Nieuwenhuys suggests that 'development agencies have decided [that] the highest possible goal [for Indian childhood is] the emulation of a kind of childhood that the West has set as a global standard' (2009, 148). Indeed, this desire to promote a single notion of childhood renders impossible and invisible the kinds of childhoods that may exist outside of this Western idea of childhood. Indian childhoods, conceptualised by development organisations in terms of lack rather than as an active presence, are turned into solvable, fundable problems, rather than legitimate childhoods in their own right. This paper explores the possibilities for resisting the universalising strategies of western conceptualisations of childhood through the representation of childhoods in contemporary South Asian texts. Making use of Donna Haraway's idea of situated knowledges - 'partial, locatable, critical knowledges sustaining the possibility of webs of connections called solidarity in politics and shared conversations in epistemology' (1991, 191) - I look to the representation of Indian childhoods not as deficient, or in need of salvation, but as situated within a cultural imaginary that is specific to India while avoiding the dangers of cultural relativism.

In the shadow of colonial elisions between western conceptualisations of childhood as a space of innocence and ignorance and the infantalised colonised peoples, I also seek to look at the ways in which the conceptualisation of childhood is enmeshed within the postcolonial project in India.

**James Ley**

*The Secular Wood*

This paper will discuss the work of James Wood, one of the most widely read and influential literary critics currently writing in English. In particular, it will examine Wood's notion of 'the real' and the way this informs his understanding of modern literature as an inherently secular phenomenon. For Wood, the 'real' is conceived as both an aesthetic and a humanistic ideal. On this basis, he has advanced a theory of the novel as a distinct literary genre and developed forceful but contested critiques of various styles of contemporary fiction. The paper will consider some of the strengths and the limitations of Wood's notion of the 'real' and its relationship to conventional definitions of 'realism', taking into account some of the criticisms that have been levelled at Wood's writing.
Cathy Aggett

**Strategies for achieving performing excellence of twentieth and twenty-first century art song**

Strategies professional singers use in the selection and preparation of twentieth and twenty-first century art song were sought through a study carried out during 2006-07 with 14 singers from four different countries. These strategies were categorized then applied in the preparation of 34 Australian art songs for a recital in 2008 by three professional singers in a practice-led research based project involving the researcher.

Aims of the research were to find strategies present in relevant literature; what strategies professional singers used in their preparation and selection of twentieth/twenty-first century solo vocal repertoire; apply the strategies to the performance of Australian art song; and categorise the resulting strategies to offer singers and vocal teachers a useful way to seek performing excellence in twentieth/twenty-first century art song.

Professional singers were invited by e-mail to participate in a series of questionnaires seeking responses on ways they selected and prepared twentieth and twenty-first century art song for a recent performance. From this data, a list of strategies was gathered, analysed and categorised into performance and learning strategies. Strategies from the literature and from the recital preparation of three professional singers were also categorized and added to the list.

Of the strategies recorded, some were in *between* the sources and can be useful to a wide range of twentieth/twenty-first century vocal repertoire, whereas, those strategies *not* in common would suggest the diversity of styles in the literature requires many different approaches to its preparation. The application of performance strategies appears to offer professional singers and vocal teachers a useful tool for the advancement of performing excellence of twentieth and twenty-first century art song repertoire across a range of styles.

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Daisuke Akimoto

**Pacifism of Komeito: Its Influence on Japan’s Foreign and Security Policy**

This paper sheds light on pacifism of Komeito (also known as the Clean Government Party) supported by the Soka Gakkai (the largest Buddhist organisation in Japan), and its influence on the Japanese foreign and security policy. Despite its status as the third largest political party and as a coalition government partner of the LDP for 10 years, academic works on Komeito are relatively scarce and its influences on security policy has tended to be neglected. Curiously, it had been almost a “taboo” to anatomise relationship between Komeito and the Soka Gakkai. Due to its uncommon political status, research on the party has seemed to be overlooked. Considering these aspects, this paper attempts to clarify the characteristics of Komeito and its pacifism which has influenced legislative processes to legalise overseas dispatch of the SDF.
The main questions of this chapter are as follows: (1) Is a relationship between Komeito and the Soka Gakkai is “unconstitutional” in terms of Article 20 of the Japanese Constitution?; (2) Is Komeito’s security policy “compromised pacifism” in light of Article 9 of the Constitution?; (3) How has Komeito influenced the enactment of the legislations for the SDF dispatch for UNPKO, the Indian Ocean and Iraq?; and (4) What is the political intention of Komeito regarding the constitutional revision? Notably without the support of Komeito, the Japanese government would have not been able to create the 1992 PKO legislation. Moreover, Komeito constantly prohibited the LDP government from revising the 1947 Constitution which prohibits from exercising the collective self-defence right. This paper includes interviews with Komeito’s parliamentary and local politicians, academics and journalists, conducted in Tokyo in the early October 2009, including Natsuo Yamaguchi, who became a new leader after the General Election, held at the end of August 2009.

Session 25
Ryan Al-Natour
Patriotic Islamophobia in Camden

The proposal of an Islamic school in the Camden area received unprecedented levels of national and global attention. In October 2007, a charity organisation submitted a development application to the Camden Council, requesting to build an Islamic educational institution within the area. Local residents opposed to the proposal began protesting, wrote letters to politicians and local papers, distributed leaflets and petitions, chanted ‘Aussie’ slogans at rallies, and even put two pigs heads on the proposed site with an Australian flag. Discourses regarding nationalism and patriotism were present in arguments rejecting the school, illustrating how a local development application encompassed concerns of the nation. This paper will examine the nationalistic and patriotic narratives of opposition, highlighting the practice of the ‘new racism’ in Australia.

Session 4
Susan Barclay
Re-emergence of the decorative in hospital environments

For centuries, visual artworks reflecting the rituals and myths associated with medical intervention have embellished sites of healing. Scientific discoveries and advancements in medical care gradually forced a separation between the two disciplines during the latter half of the nineteenth century. By the early twentieth century healthcare institution administrators and architects, began to adopt a new austere approach to both the exterior and interior design of many western hospitals. During this era, many healthcare institutions were typified by a generic dehumanised clinical white interior, sympathising with the developing scientific approach to patient healthcare. It was not until the 1950s that the aesthetic role of visual arts in healthcare was once again reinvestigated in Britain and America by health professionals and art practitioners. Since this period, there has been a gradual increase in the development of arts and health programs, designed to promote and instil the wellbeing of both patients and healthcare staff. This paper will explore the changing perception of the role and place of art in hospitals in America and Britain during the 1950s and the impact this has had on the development of hospital architecture and art programs in the twenty first-century.
Session 5

Diana Blom and John Encarnacao
What’s important? Student criteria for assessing popular music group music-making

Group activity is an integral part of music-making, and popular musicians are almost always playing in groups. Several tertiary institutions in Australia offer courses in popular music performance with teaching in, and learning through, group improvisation, group vocal singing and popular music groups (with or without a vocalist). Learning, teaching and assessment of group music-making is, therefore, a significant element of the higher education popular music performance curriculum. Despite a dearth of literature on the assessment of group music-making, literature on assessing groups brought together for an assessable task (for example, in biology or business) finds that students are more supportive of an holistic approach to peer assessment than a category-based approach; a rubric is a useful assessment tool for peer-group and self-assessment by student; and decisions need to be made as to whether to assess group process as well as group outcomes. This paper discusses criteria chosen by students playing in popular music groups, firstly, for assessment of their group peers in the rehearsal process, and secondly, for assessment by student peers from outside their group of their group performance. In choosing criteria, students are determining what they consider important about their group music-making.

Session 4

Dawn Bolger
Still undesirable? Issues of race in Australian immigration policy

Australia is no stranger to refugees seeking asylum on its shores. Post White Australia, the Australian nation has claimed to be multicultural and moreover claims to meet its international obligations in accepting refugees. An examination of Australian immigration policy indicates otherwise.

This paper will examine the impact of race on Australian immigration post 1945. It endeavours to examine how issues of race have been used in Australian governmental policy and how race has been used to incite deep societal divisions. Moreover it seeks to show how through systematic alienation, criminalisation and abuse of unauthorised migrants, particularly refugees, successive Australian governments have defied international convention and covertly supported a return to a racially separatist and insular state.

Session 6

Xiafang Chen
Multi-dimensional leadership and partnership in Senior Learning reform: A case study from Queensland

This paper aims to investigate the leadership and partnership in Vocational Education and Training (VET) in Queensland Senior Learning reform. The paper is framed in terms of Fullan’s (2005) conceptualisation of leadership and it is tested against evidence of leadership in Queensland’s reforms to Senior Learning which involve the introduction of vocational education and training into Years 10-12.
Fullan’s (2005) conceptualisation of multi-level leadership occurring at the school, district and system levels mirror the organisational structure of Government bureaucracies. However, the analysis of evidence with a range of educational leaders involved in reform to Senior L/earning in Queensland offers a different perspective based on leaders in schools, industries, training organisations, coordinators. The leaders in these cross-system partnerships include students, parents, teachers, principals, coordinators, employers and trainers. This paper presents an analysis of interviews with 40 Queensland educational and training leaders from schools, district offices and State levels authorities, registered training organisations and technical colleges. The analysis of evidence indicates that partnership and leadership are critical for the success of Queensland’s Senior L/earning reforms, in particular for dealing with the difficulties in the implementation process. This paper argues that the leadership evident in Queensland’s Senior L/earning reform is not adequately captured in Fullan’s (2005) tri-level leadership model. The evidence from this study suggests that leadership of these reforms is more complicated due to the involvement of leaders in schools, district offices and system level along with others stakeholders from other sectors and organisations. Because the partnerships among these systems are multi-dimensional, multi-directional and have multiple connections, so too does the leadership involved.

Session 4
Aderito Jose Guterres Correia
Diversity versus Difference: False etymology and regional division in East Timor

In the ongoing process of development and nation building, East-Timor (officially known as Timor-Leste) has confronted not only with political issues, basic infrastructures, human resources, law and order, economic problems, but also with cultural issues. As the first independent country in the 21st century, East Timor enjoyed incredible support from the international community with a lot of resources poured into the country in the hope of making the transition smoother. However, this commitment must not only come in the form of financial or technical support and the imposition of modern institutions while ignoring traditional ones. The local institutions are very much attached to the life and culture of the people of East Timor forming 16 different ethno-linguistic groups throughout the half-island nation. Most of the East Timorese traditions have been oral which have been passed on from generation to generation. As a complex mosaic in terms of culture and language, East Timor cannot be addressed in one single way as expected by the government and the international community for its development. The regional division which has rooted in the community must be seriously addressed.

This paper attempts to discuss the false etymology of firaku ‘easterner’ (lorosa’e ‘sunrise’) and kaladi ‘westerner’ (loromonu ‘sunset’) which have come to prominence recently, how they have developed, what impact they have with regard to nation building and how they are resolved. It is believed that the deep division drawn along this ethno-linguistic line must be taken into consideration. Cultural diversity and the differences which have existed among the East Timorese must be properly addressed to cement unity.
David Cubby  
*Within an Illustrated Box*

This examines the visual and its aesthetic primacy whether art or not, through modern and post-modern times combined with the shock and awe of technology, especially the notion of photography as a compelling, dominant aesthetic scrutinizing photography's affect across culture(s) as a whole, generating, industrially, its own forms of symbology and thinking; and, as a paradigm, colonising extant language and thought with typical offerings of greater benefit to come, whilst consummate with supreme hazard. The method of critique throughout this exegesis uses the idea, histories and presence of art itself as a kind of observational laboratory and 'sculpture' as a tool for seeing/understanding similar to the philosophical method of phenomenology. This paper also refers to Hubert Damisch who, amongst a few notable art historians and writers seeks "a mode of philosophising that would require working as close to art as possible, working along with and together with its works" - this 're-viewing' is in truth 'praxis', given Paulo de Freire's original intent for the term art working its way back to worthwhile philosophy, art and theory become the same burrow, busily excavating language, ideology, art, theory and history as the foundation for a most passionate discourse, ambitiously intent upon better insight and new formations of art practice out of, say, photography even at its end phase; identifying fundamental value, if that be ontology, servicing benefit against damage by means of technology for depiction, its contingencies, tenderness, abuse and continuing socio-cultural affect.

Guihua Cui  
*Organisational innovations in combining school and work: A preliminary study of a ‘hub and spoke’ model*

This paper explores reforms in Senior L/earning (Year 10, 11 and 12). Specifically, it focuses on an investigation into organisational innovations in Senior L/earning in Queensland by studying the “hub and spoke” model for institutionalising in Vocational Education and Training in (Senior Secondary) Schools (VETiS). 'Organisational innovation' is conceptualised in terms of Bernstein's (1977) arguments regarding the isolation versus integration of education and production, that is the tension between dividing or combining school and work. The related literature indicates that VETiS plays an important role in students’ transition from school to work and leads to a better pathway. The research process involves the collection and analysis of evidence relating to the Queensland Mineral and Energy Academy (QMEA) and its schools. The analysis of evidence highlights QMEA’s provisions for its schools, the positioning of vocational education and training in the curriculum and the key achievements for young adults from Senior L/earning. This paper explores the potential of these organisational innovations in school-based, work-integrated education and training.
Kelly Dombroski
Maternal subjectivities and the flow of cross-cultural parenting practices between Australia and China

My thesis began with some ethnographic study of mothers’ work in the multi-ethnic city of Xining, Qinghai province. Throughout my initial fieldwork in China, I was also caring for my baby, and adapting many local parenting customs for our own family. I am now focusing on the cross-cultural flow of certain parenting practices such as early infant hygiene, infant feeding practices and childcare, as part of the performance of new maternal subjectivities. In China this may take the form of adapting certain Western practices in order to ‘perform’ oneself as an empowered modern Western maternal subject in opposition to traditional and state discourses of motherhood. In Australia this can take the form of adapting traditional Chinese practices as a form of resistance to the encroachment of the market and the state into the realm of mothering. This has implications for the politics of the maternal subject, as women in both nations draw on parenting techniques across time, space and culture to actively shape maternal subjectivities.

Bryn Evans
Learning to ‘read the game’: disciplining visual perception in organised basketball activities

In the field of sport sociology, little attention has been given to the actual practices of accomplishing sporting activity. My PhD fieldwork is being conducted with the goal of examining how, in the circumstantial details of a particular field of sporting action, social order and social action are endogenously produced in interaction. Basketball trainings are comprised of interactive embodied activities, in which multiple participants take each other's bodies, utterances, and relevant structure in the environment into account as they attempt to build relevant action in concert with each other. This paper will focus on one particular aspect of social order and social action, visual perception. Using data gathered through observing and videorecording basketball trainings, it will describe how relevant seeing is accomplished as a product of members’ interactive practical action. Players learn to look at each other and their local environment in order to see things that will help them accomplish the work they are currently engaged in. Through the detailed interactional work, including talk, gestures, and embodied action, of coaches and players, novice players’ visual perception is disciplined into basketball-specific visual practices. This development occurs particularly as a result of public and accountable breakdowns in shared perception, which lead to significant teaching and learning events. This paper will provide evidence that relevant visual perception is not explained by the inferential theory of perception, in which patterns of light hitting the retina form the basis for meaningful interpretations made of the data by the observer. Rather, relevant seeing is interactionally accomplished and coordinated in the temporally unfolding course of participants’ jointly accomplished embodied activities.
Dongqing Fu
The Australian Higher Education Graduation Statement and implication for Teacher Education: International policy developments and the prospects for Australian teacher education

Australian higher education is now part of changed and changing global community. In the past, one of the problems of international higher education is that different degree structures and the absence of effective credit transfer arrangement make the recognition of qualifications difficult for students undertake portions of their study in another country. With the development of Bologna Process, this kind of problems may be solved in the European higher education area by various mechanisms such as the Diploma Supplement. The aim of the Supplement is to describe higher education qualifications in an understandable way, and thereby achieve transparency, recognition and mobility of qualifications and degrees. This poses challenges for Australian Federal Government and higher education institutions and policy makers. In 2008, the Australian Government launched the Proposal for the Australian Higher Education Graduation Statement as the further study based on the Next Steps (2006) paper. This paper reports on the latest developments in Australian Higher Education Graduation Statement and what this means for teacher education. It includes a policy analysis relating to the Australian Higher Education Graduation Statement, including an analysis of the arguments for AHEGS made in reports and submissions to Government. Through interviews with teacher educators, this paper explores the challenge and opportunities that AHEGS brings to the Australian teacher education.

Session 25

Maria Glaros
Ilona Balog and Yvonne Kraemer: German-Jewish refugees living in Australia during the Second World War

In the context of expectations of imminent invasion of Australia during the Second World War, the Commonwealth government introduced the National Security (Aliens Control) Regulations in 1939. The Regulations, a ‘necessary evil’, aimed to prevent attack from enemy forces and to control all persons potentially involved in subversive activities. However, they also unfairly treated and negatively affected many migrant women. As my research indicates, over 90% of German women in my PhD study were Jewish refugees fleeing from Nazi persecution, but as a result of poor intelligence gathering, many of these German-Jewish women were classified as enemy aliens and subjected to the harsh constraints of the legislation. This paper discusses the Regulations and the affects that the restrictions had on German women by referring to two case studies.

Session 16

Wei Guo
Overseas Trained Teachers in Australia: A study of barriers, skills and qualifications

This paper investigates how overseas trained teachers gain recognition for their qualifications and work experience to meet local Australian employment requirements so they can meet expectations about maintaining Australian teaching
quality. There are concerns about whether immigrant teachers who have had length teaching experience overseas should be judged as beginning teachers in Australia; and if not should they be able to reclaim their previous level of status in accordance with their work experience and teaching competences. The problem is that it seems that they require local qualifications and experiences. This paper focuses on the problems and difficulties overseas trained teachers face under the current NSW teachers registration and employment process. Immigrant teachers, face difficulties, if not barriers blocking their registration for employment as teachers, jobs hunting and securing on-going employment as teachers. These barriers impact on their confidence and self-determination. Bourdieu's concepts of habitus, capital and field are used to interpret the practices of immigrant teachers and those whom they engage. It analyses official documents, survey and interview data to identify the kinds of barriers that impede immigrant teachers in developing their teaching careers in NSW. This paper provides analysis of evidence relating to registration, acceptance, employment and language barriers, the main barriers confronted by the interviewees. The evidence helps us to understand how immigrant teachers think about how they are positioned in the Australian education context. Most of the interviewees were well-trained and experienced, but some could not find proper teaching positions or quit the profession. The paper recommends that professional and personal support could lead to changes so that more immigrant teachers can continue their career in Australia. This assumes that the experiences and qualifications of the immigrant teachers are acceptable and valuable under Australian guidelines.

Session 16

Neera Handa
Who took away the international student from an internationalisation of Higher Education agenda? An analysis of Higher education policy documents

Internationalisation of Higher Education forms the background of my PhD study, hence, I will critically examine some of the policy documents related to Higher education in Australia to explore their inclusion/exclusion of internationalisation and how these policies affect on-shore international students. In this paper I will present what is a policy, what is policy analysis, and how to do policy analysis? What approach is suitable to analyse these policy documents? Then I will critically analyse the language, text and the socio-economic context in which these various recent higher education reviews and policies were developed. I will relate my policy analysis to my research topic and research question.

Session 23

Christine Yu-Ting Hung
Reconstructing Memory and Terror in Hou Hsiao-hsien's Good Men, Good Women

This paper focuses on the reconstruction of terror and memories in Good Men, Good Women (director: Hou Hsiao-hsien, Taiwan, 1995), which is about the terror of remembering the past. Good Men, Good Women highlights two different eras in Taiwan: the political movement in the 1950s and the pop culture in the 1990s. The lead actress, Liang Jin details the saga of Mrs. Jiang Bi-yu and her husband, Mr. Zhung Hao-dong, who refuse to support the Japanese army and so volunteer to join the army in China to fight against the Japanese. They become national heroes in the Sino-Japanese war in 1940s after returning to Taiwan. Because Liang Jin, playing an actress in the film, takes her performance very seriously, she feels the spirit of Jiang Bi-yu is inside her body. This parallel also implies the cultural and political
transformation of Taiwan. Later, during the 1950s, the Kuomintang’s retreat to Taiwan oppresses the Taiwanese people, resulting in many political victims during a period that is called the *White Terror*. In *Good Men, Good Women*, Hou points out the bitterness of the Taiwanese fate of being caught between China and Japan and in the end being distrusted or disowned by both sides. This explains where the Taiwanese come from and who they are as Taiwanese after the hand-over of political domination from the Japanese to the Nationalists.

This paper will illustrate the reconstruction of memory and terror on women in their individual stories by engaging with the theories of Wu Jia-chi, Sigmund Freud, and Andreas Huyssen in terms of the relationship between body, memory, and technology. Also, how Hou portrays women’s national history and how they cope with fear will be related to the above-mentioned debate.

**Session 11**

**Rachael Jacobs**  
**Developing valid and trustworthy research methodology in arts education**

When considering drama education in an Australian context a myriad of issues are at play. This doctoral study compares the assessment of senior secondary drama performances in three Australian states and territories; NSW, the ACT and Queensland. Qualitative methodology will be used to investigate the culture of assessment using teachers’ and students’ voices. The research tools utilised will include grounded theory, narrative enquiry and a various ethnographies including autoethnography. Performances will be viewed as artefacts to gauge the ways that teachers facilitate drama assessment and the ways that students interpret assessment requirements. This paper explores the suitability of qualitative research tools for a research project of this nature. The ways in which validity and trustworthiness in this research can be provided will be explained. The paper will also explore the ethical considerations that must be discussed when conducting research that involves students and teachers in school environments, with the particular emphasis on the ethics of researching creative processes.

**Session 28**

**Weng Jingjing**  
**The Novice Interpret ZPD: A self-study about a volunteer teacher researcher**

The term of zone of proximal development is one of the most famous concepts associated with Vygotskian’s theory. However, there is little research on L2 beginning teachers having a Vygotskian focus. There are always two groups of participants in a ZPD: expert(s) and novice(s). The study reported here involved the conduct recording, analysis, discussion of the ZPD for a novice L2 teacher, because most research does not discuss ZPD from the point of view of novices. However there is no reliable way of predicting this development, or knowing what use the beginning L2 teacher will make of the guidance and assistance provided by her/his principal supervisor. How does a novice actually go about constructing the ZPD? To help fill the gap in current knowledge, this paper reports on the experiences of a Volunteer Teacher Researcher from Ningbo China, who teaches Mandarin in a voluntary capacity in a NSW public school. The study focuses on her development as a teacher. The purpose of this investigation is to analyse evidence of her the process of constructing, observing and understanding her own ZPD.

This self-study analyses her professional learning as a teacher using the concept of ZPD as a framework. Content analysis was used to examine four sources of data: (a)
reflective diary, (b) teaching plans, (c) observation comments by the mentor, (d) student work samples. Key findings address the necessity of outside intervention, especially quality supervision, to prompt a change, a meditational tool to actualise the ZPD.

Session 5

Petar Jovanov
Ethnic Balkan and Hollywood Popular – Classical Musical Styles as a Transnational Flexibility Aesthetic for Film-Music

My research aims to re-interpret music for film from the Hollywood ‘mainstream’ aesthetic in thriller/action genres, with traditional Macedonian cultural conventions and flexible fusion forms such as classical and popular music that reflectively draw upon characteristics from the Hollywood film composers Bernard Herrmann and Michael Giacchino.

The notion that I am exploring is to define how ethnic Balkan cultural references can be fused with Western-style Hollywood flexible eclecticism, without actually exoticising or subordinating the east or west. The idea is to progress past the self exoticism of the Balkans via this transnational approach, that is not confined in ethnic minority discourse but open to a hybridity of Macedonian and Hollywood cultures. It is a type of crossing of borders that consequently, produces something that expands beyond national boundaries. In other words a hybrid territory between Balkan and Western music that instigates a type of flexibility aesthetic, that essentially employs multiple styles relevant to the drama, generates a multifaceted transnational eclectic attitude and converses extensively to all the cultures referenced via a hybrid language that is consistent in itself as ‘flexible’ film music.

By crossing the boundaries between east and west I intend to develop a Macedonian national authenticity that hybridises with a Hollywood popular-classical flexibility, within the global western thriller paradigm and establish a transnational ‘flexibility aesthetic’ whereby this approach is seen to revitalise the Hollywood aesthetic but also augment and resonate with my personal compositional style as a film composer originating from a Macedonian background.

In this paper I will discuss several compositional conventions I have employed in my music and corroborate them with pertinent sources and various musical examples. I will also explain how the notion of the transnational has been formulated in my music therefore to validate the flexibility aesthetic.

Session 11

Petra Karlsson
Mixed methods: Collaborative practices, children with cerebral palsy and assistive technology in the classroom

Assistive technology (AT), such as speech generating devices and computer aids, can be the difference between non-participation and participation in a classroom situation for a child with cerebral palsy (CP) (Bailey, Parette, Stoner, Angell, & Carroll, 2006). However, research findings also indicate that even though the benefits are of the utmost importance, families and professionals still experience barriers, that have been identified but not yet addressed (Henderson, Skelton, & Rosenbaum, 2008).
One of these barriers has been identified as service providers’ lack of the skills necessary to build and maintain parent-professional partnerships and their failure to value such practices (Bamm & Rosenbaum, 2008; Bose & Hinojosa, 2008). Family centred service is today considered best practice in paediatric rehabilitation and early intervention (Bailey, Buysse, Edmondson, & Smith, 1992; King, Teplicky, King, & Rosenbaum, 2004). However, although family-centred practices are recommended as best practice when providing services to children with cerebral palsy, the transition from theory to practice has been met by resistance. Family-centred theory is still to be fully understood, implemented, evaluated and fully embraced as best practice (Bamm & Rosenbaum, 2008; Bose & Hinojosa, 2008).

Prior research has established that overlooking family factors and the child’s own preferences may lead to technology abandonment of the AT device in the home and community setting (Parette & Brotherson, 2004). Another concern is that there is no evidence around the experiences of children with CP using high-tech AT and how they perceive the service delivery they and their family have received. This paper will critically examine these issues in the light of the research literature, exploring the possible relationships among family-centred practice, collaboration and effective use of assistive technology in classrooms and other settings.

**Session 11**

**Jana Kokkinos**

**Do we really need to teach mathematics in Pre-school?**

Despite numerous research studies, initiatives, and documents which all claim to foster early childhood education in mathematics, there is still a widely shared belief that very little mathematics is delivered in prior-to-school settings. While there is some evidence of both direct and indirect facilitation of mathematics, there are many missed opportunities that would have otherwise had the potential to increase young children’s mathematical knowledge. The key issues seem to be that early childhood educators lack sufficient knowledge of the teaching of mathematics and are culturally unprepared to act as teachers of mathematics. This paper proposes a number of recommendations, including educator training programmes and future research, to encourage mathematics education in prior-to-school settings.

**Session 28**

**Jim Peng Lee**

**International (NESB) teacher education students- untangling the sources of struggle and success: a theoretical framework**

My total thesis is aimed at exploring the questions: 1) What are the key challenges confronting NESB pre-service teachers in their courses, including in the practicum? 2) What are the perceived causes of their struggle(s)? 3) How effective are the current programs for NESB students in teacher education in Australia in the context of cultural globalisation? 4) In particular, what are the characteristics of successful programs? In this presentation, I will focus on the theoretical framework of the thesis which I will use to address these questions. This framework is developed from 4 sources: theory on globalisation and the movement of knowledge (Appadurai, Hopper, Marginson); theory on the connections between language and identity (Kachuru, Pavlenko and Norton); theory on imagination and imagined communities (Kearney, Byrne and Pavlenko) and the connection of each of these to identity with respect to NESB higher education students (Pavlenko, Anderson and Norton). I
position NESB pre-service teachers as a differentiated community belonging to different places on Kachuru’s ‘inner circle’, ‘outer circle’ and ‘expanding circle’(s) of English speakers. I argue that their ‘struggles’ are partly situated in the imagined communities which they see themselves as belonging to – eg Pavlenko’s ‘native speaker’, ‘non-native speaker /L2’ and ‘multilingual/L2 user’ communities. Students’ views about which community they ‘imagine themselves into’ are a source of creating their sense of success or failure as students/language users and ‘re-imagining themselves’ into another community can be a source of overcoming struggle.

Session 12

David Lenton
Bringing Men’s Bodies Back Into Focus

It has been increasingly suggested that it is through the body and our experience of embodiment that we are able to attempt to make intelligible the unintelligible – to understand “gender [as] a kind of persistent impersonation that passes as the real” (Butler 2006: xxxi). This means that it is the repetition of these embodied acts that lends credence to the notion that “gender is always a doing,” (Butler 2006: 34) or the result of culturally invested practices that tie individuals into the reiteration of gendered performances and relations.

According to Butler, “the female sex becomes restricted to its body, and the male body, fully disavowed, becomes, paradoxically, the incorporeal instrument of an ostensibly radical freedom” (2006: 16). Much theoretical work has been done on the ways in which women are seemingly discursively restricted to their biological foundations, understood as bodies before anything else. In contrast, men have often been understood as the universal subject, “operating within a definition of themselves as masculine that hides the mechanism of their power” (Webb 1998: 5). In this sense, ‘embodiment’ is considered to be purely the realm of female experience, while “the masculine body, in its conflation with the universal, remains unmarked” (Butler 2006: 17).

The result of the apparent obscurity of men’s bodies has led to what Melody Davis refers to as a “critical silence” (1991: 163) of theory relating to men’s bodies. This paper, through a critical engagement with the socially-contingent process of artistic male nude photography, will attempt to address this silence by focusing on the ways in which both masculinity and maleness are reliant on bodily performance and Halberstam’s claim that there is “a cardinal rule of gender: [that] one must be readable at a glance” (1998: 23).

Session 22

Bingyi Li
Year 12 completers’ post-school destinations and Amartya Sen’s capability approach: The freedom of young Indigenous, non-metropolitan and low socio-economic status adults to achieve

This paper uses Amartya Sen’s (1992, 1999) capability approach to analyse the post-school destinations of Australia’s young adults by gender, geographic location, Indigenous identity and socio-economic status. The literature indicates that students’ educational outcomes are related to their capabilities and freedom to achieve, an issue closely related to the educational policies of the Australian Governments. Evidence for this study builds upon an examination of Queensland’s Next Step”
surveys from 2005 to 2008 with open coding and focused analysis of 2006 VETis Statistics from NCVER. Amartya Sen’s (1992, 1999) concepts of capability, functionings, and freedom to achieve are used to interpret this data on post-school destinations by diverse social groupings of young adults. The young adults’ freedom to achieve their immediate post-school pathways tends to reproduce entrenched disadvantages for Indigenous, non-metropolitan and low SES groups. Enhancing the social, economic and cultural resources immediately available to such young adults’ may improve their freedom to achieve valued and valuable education, training and work trajectories.

Session 30

Shan-Shan Li
From Intellectual Border-croesser to ‘Global Citizen’?

This paper empirically explores Chinese international students’ cultural experiences in Sydney. 11 current Chinese students studying at 6 universities in Sydney were interviewed for the research. The conversations were focused on their study and media experiences. The paper examines the globalisation theories especially advocated by Flew (2008) and Appadurai (1990, 1996). It investigates how media and education institutions have been influenced by the globalisation process in China-Australia context. The paper argues that Chinese international students’ cultural experiences should be studied within education discourse, media discourse as well as social cultural discourse. The global communication and local boundaries involved in these discourses contextualise these students’ cultural practices as well as their future destination.

Session 7

Robbie Lloyd
“Shake it all About in the Centre”: How headspace Central Australia uses multicultural Elders and Youth to model Empowerment and Transformation

This paper outlines evidence of the effectiveness of bringing multicultural generations together, to share conversations about changing the way our world goes round. In Alice Springs there are multiple challenges for all ages, and young people face major hurdles to find their place in the world. At the headspace youth mental health program, risks have been taken, to create new spaces and collaborations for change.

By allowing room to move, trusting the process, and taking the risk of combining lots of different types of people and consciousness, things have begun to shift. This work has been informed by the author’s earlier doctorate fieldwork, conducted in Sydney over three years (2004–2006), and subsequent peer support community workshops among “consumers and carers” living with mental health challenges.

The evidence arising from this work is that sharing perspectives, experiences, fears and triumphs, in environments of trust and safety, can lead to strengthening and growthful outcomes for all ages.
Lalitha Lloyds
Interrupting uneven knowledge transfers between Eastern and Western education: Both-ways pedagogies for international students

This research project’s focus is to investigate possibilities for facilitating knowledge transfers by Asian international students into the Australian education system. The project will explore the potential of Sen’s (2005) and Bourdieu’s (1977) concepts for investigating possibilities for making connections between intellectual projects in Australia and the homelands of international students from Asia. Specifically, this study will explicate the pedagogical possibilities presented by research education using within-case and cross-case analysis of socio-cultural and educational factors that influence intercultural intellectual interactions between local and international students resulting in knowledge exchange. A review of recent debates in the literature relating to the ‘misrecognition’ of international students knowledge in western educational settings and evidence of possibilities for ‘recognition’ of their knowledge helped identify useful concepts to frame this proposed study. These key analytical concepts, along with relevant theoretical propositions from Sen (2005) and Bourdieu (1984) will be used to investigate possibilities to incorporate the knowledge of international students from Asia, along with the knowledge they can access from their homeland as part of their studies in Australia. Qualitative data from five university sites in Sydney will be collected and analysed during the course of this research project. The main methods for collecting empirical evidence and statistical data for this research project will include conducting life-story interviews (based on past and present experiences), observations, questionnaires/surveys, newspaper reports, policy documents, television programs. This evidence will be used to test the potential of knowledge transfer through education and training.

Tessa Lunney
Writing about the Vietnam War experience

A common theme in the retelling of Vietnam War experiences is the fragmented narrative. Veterans writing about their experience, either as fiction or as memoir, seem unable to follow the action through from beginning to end, but jump around inside their time in Vietnam, leaping from experience to experience. This can go deep inside the writing and be shown through broken sentences, single-word sentences, repetitions and a confusing use of language in the form of acronyms and slang. Veteran characters on non-veteran literature similarly take on a fragmented, fractured quality, unable to move past their Vietnam experience, and are often portrayed as living broken lives. Rather than a single event becoming traumatic, it is as though the whole war experience is the site of trauma. Even some non-fiction books take on this fragmented presentation, such as Stuart Rintoul’s Ashes of Vietnam, where the interviews are grouped by theme, rather than chronologically through the war.

My PhD involves writing a novel, in which four of the five main characters are in some way affected by the Vietnam War. I wish to speak about how these fragmented narratives have affected my understanding of this war and therefore affected my fiction writing. This will include looking at the difference between American and Australian literary portrayals of this war, and the difficulty of reconciling fragmentary, traumatic accounts with army-supported military histories. Some of the texts I will be looking at are Michael Herr’s Dispatches, Tim O’Brien’s In the Lake of the Woods, and William Nagle’s The Odd Angry Shot.
Deliberate self harm is the intentional and direct injuring of one’s own body, in a socially unacceptable manner, without the intent to die, performed in the absence of an underlying neurological and/or developmental disorder (Walsh & Rosen, 1988; Klonsky, 2007). Such behaviour is becoming increasingly prevalent with 4% of the general population engaging in this behaviour, which occurs between 16% and 20% in the clinical population (Briere & Gil, 1998; Klonsky, Oltmanns & Turkheimer, 2003). Furthermore, deliberate self harm is not only a clinically significant problem, but is also one of the most commonly cited causes of stress on emergency departments’ worldwide (Moro, 2007; Mackay & Barrowclough, 2005). In an attempt to understand this behaviour, contemporary research has identified various functions that serve such behaviour (Klonsky, 2007). One such function is the regulation of affect which consists of an individual’s emotions, cognitions, physical and bodily states as well as the impact that external factors have on the individual (Clore, Ortony, & Foss, 1987). However, within the framework of affect regulation there is an overrepresentation of the study of an individual’s emotions in the context of deliberate self harm. This issue, the factors contributing to it and evolving from it, will be discussed in more detail during the presentation.

Creative cultural practice and its influence on wellbeing has not been studied significantly. The action of creative cultural practice in its various forms has been researched but the spiritual wellbeing gained from the cultural practice has not. Billison and Fluehr-Lobban (2005) define wellbeing as an absence of isolation, poverty, disenfranchisement, poor health, alienation and powerlessness. Fleur-Lobban investigated women’s wellbeing across 11 countries but cultural and spiritual wellbeing is not seriously considered.

Creative cultural practices can be identified across many different cultures as being vital to cultural and spiritual wellbeing but Western Society has mostly forgotten these deeply soulful practices that allow cultural and spiritual wellbeing to be lived. Some of these life sustaining rituals have been maintained in daily life for centuries and passed on as a wisdom tree from ancestors, linking the participant to ancient cultural practice. As society becomes more globalised and time poor many deeply powerful spiritual attributes to these practices are being lost.

This paper will present research into creative cultural practices performed by a small group of women in Western Sydney, attempting to re establish what they see as meaningful practices, such as sharing their stories, art, ritual and ceremony. This research showed that the performance of the meaningful cultural practice contains an innate ritual that may touch upon both personal and communal spirituality. This demonstrates how the influence of the creative cultural practice at the time of doing and the remembrance of feelings from participating in the practice can later be drawn upon and elicit feelings of wellbeing. The findings establish that personal cultural
wellbeing is the vital action that can allow for resonating connection between individuals creating a synergic cultural practice.

Session 3

Yulia Maleta
Considering the theoretical implications of agency and competence in the context of women’s environmental activism

This feminist paper considers the theoretical implications and gendered construction of agency and competence, in light of the social roles and work-based identities of salaried and voluntary women activists participating in the Australian environment movement. Agency relates to how people assert themselves and develop senses of self through their action as individuals and as a collective in various socio-cultural discourses and practices, like paid and unpaid work. The collective activism of women, for example, in combating environmental degradation, may provide them with a strong sense of purpose, meaning and identity. Feminists have critiqued the traditional representation of agency and competence with men and masculine ideologies. The historic sexual division of labour, the socialization of gendered norms and traditional assumptions of male and female competence, with men being perceived as more competent and skilled than women, has led to the dichotomous categories of men/women, dominate/subordinate and power/resistance in public and private spheres.

Ecofeminists have extended this argument to consider the dual subordination of women and the environment within masculinist discourses and contexts. A challenge to the exploration of women’s agency and competence within environmental advocacy may be contextualised by their unequal representation in work contexts. Ecofeminist scholars have found that volunteer women are over-represented in local grassroots community groups, whereas salaried women are over-represented in clerical roles within environmental organisations, and dually under-represented in executive and management roles. Although women environmentalists, like other working women, have struggled to negotiate subjective senses of self within a gender and power-based, patriarchal hierarchy; the theoretical implications of this paper suggest that women activists are competent and skilled agents, whose active roles at work and in the community, is challenging traditional perceptions of gender, empowering a feminist activist identity, and transforming notions of social change and environmental justice within the movement itself.

Session 9

Sofia Marita
Internal Space: transformational process in Landforms Land Forms

My solo piano composition Landforms Land Forms – the presence of a small space is all that is required is underpinned by my striving for a ‘sensibility of space’ which is established within a feminist-influenced spatiality personal voice utilising spatial-cluster techniques. I incorporate a Yusanian philosophical framework of personal cosmology and Eastern European and visual ideologies, within a technical framework involving horizontal and vertical emotional intensity of sonic space associated with discord and cycle, physicality and presence of space involving resonance and rhythm, and ‘juxtapositional flicker’. In the composition, I explore my personal relationship to land and space on an external and internal level; spiritually, culturally, physically and emotionally. Although I utilise a very strong link to the New Zealand and Australian landscape as a grounding factor of the work, I do not feel embedded in a cultural sense here and I seek for an establishment of ‘space’ still
within my Australasian culture. In seeking for an ‘external cultural space’, I find a relief in the creation of an ‘internal musical space’ by working with a sensibility of space within my own composition. This creation and exploration of internal space within my work represents for me a personally transformative spiritual process.

Session 9

Steve Matthews
Performing your Life

The basis of all media in the performing arts is the telling of a story. Most of us like to lose ourselves in an imagined story but the art of storytelling has its origins in the re-telling and re-experiencing of actual real life events. But in the process of re-telling, we don’t just recount the events- we elaborate, edit, heighten, re-interpret and even re-invent. We also find ourselves responding to our audience and this may affect our choice of content and the way we tell our story. And as an audience, what happens when he hear another person’s story? We relate it to our own experience, we make connections, we compare, we empathise, we judge- it can affect us, it can change us. Also, our memory is amazing tool but reliable is it? Sometimes when we look back on our lives, it can all seem like a dream.

Session 30

Bette Mifsud
Coming to Ground: Transcultural ecological art for western Sydney

I will present and discuss images from my exhibition Coming to Ground shown at the UWS Art Gallery in Werrington Park from 15 June – 28 August 2009.

This exhibition featured the diorama and visualizations of an environmental place-specific artwork entitled Coming to Ground, within a body of related landscape artworks that led to its conception.

The full-scale artwork, proposed for Western Sydney, is to be comprised of a native garden of local endangered Cumberland Plain Woodland vegetation, a tree grove and three architectural structures of stone, steel and glass oriented to the cardinal points, surrounded by interconnected circular paths and trees. The work’s proportions are determined by Golden Section geometry. Its ground plan is a mandala with a central yantra.

Coming to Ground is informed by climate change science, the ecological humanities, ancient cosmologies, sacred architecture, connective aesthetics and contemporary environmental art, local native botany, local indigenous heritage and non-indigenous history. My work focused on the psychological source of anthropogenic climate change and biosphere degradation, and funneled into this artistic contribution to their remedy.

Coming to Ground is intended as a reconstructive environmental artwork representing a return of holistic cosmological knowledge and unifying symbolism to the Western Sydney transcultural landscape.

The specific reconstructive purposes of this artwork are to: acknowledge the history that formed Western Sydney’s transcultural geography; symbolically embody a gathering of local diverse cultures; encourage the development of a holistic
ecological consciousness in the region; create a living metaphor of positive transformations over time; present connections between, and integration of, human and non-human creativity by way of the native garden; represent connective cosmological knowledge in the landscape; offer a welcoming landmark and a contemplative sanctuary that is integrated within its surroundings; return endangered native woodland vegetation to the Cumberland Plain.

Session 27

Zhang Minmin
A bilingual teacher teaching bilingually: a self study

The author is one of a group of Chinese HRD students from Ningbo (China) currently teaching Mandarin in Western Sydney DET schools while completing MEd(Hons) at UWS. As a beginning bilingual volunteer teaching assistant teaching Mandarin in NSW with no previous teaching experience, I am interested in documenting my development and deepening understanding about education. This paper is part of a larger research project which concerns being a bilingual teacher teaching a second language (L2) in a first language (L1) classroom environment, but where the L1 is my L2. The research method for the project is a self-study, which has itself become a burgeoning area in teacher education and educational research (Hamilton & Pinnegar, 1998, Loughran, 2005). The whole research project aims to investigate the growth and change I have undergone that has extended and deepened my understanding of education. This presentation mainly focuses on an analysis and discussion of evidence relating to my teaching experience throughout a whole year. The analytical discussion of the evidence of this teaching experience is presented in terms of themes and crucial episodes. This presentation also extends a discussion around my development as an L2 teacher with analysis of interviews I have conducted with other teachers, as well as of sampled students’ written feedback and assessment.

Session 26

Susan Mowbray
Theorising impacts of doctoral education: Doctoral candidates’ perspectives

Around the world quantitative metrics are used to measure, assess and discuss the impacts of doctoral education. Such metrics generally reflect the agendas of stakeholders outside the PhD process. They privilege outcomes of the PhD and, by implication, define impact in terms of static, quantifiable products. In contrast, this article draws on interviews with current full-time, final year PhD students enrolled at a large Australian metropolitan university to discuss the less readily quantifiable impacts of the doctoral process on PhD students. The paper discusses the impacts that were identified using a grounded theory data analysis and shines new light on key issues in the debates about the impacts of doctoral education in three particular ways. First, the perspectives of the students make visible the personal and social learning that is frequently left out of dominant economic discussions on the outcomes of higher education in Australia. Second, the students’ perspectives highlight the broader, non-economic effects of investing in higher education that are just as important as the pecuniary benefits. Thirdly, the students’ perspectives contribute the viewpoints of a major, but largely under-represented group of stakeholders to the debate. The paper concludes by theorizing the impacts of the doctoral process on students as the acquisition of Aristotle’s intellectual virtues of phronesis, epistèmè and technè (Nicomachean Ethics Book VI, 1999). It is argued that theorizing
impacts of the PhD process as the development of intellectual virtues, rather than skills, offers a rich and inclusive framework for understanding the diverse and complex range of practical, experiential, ontological and epistemological impacts of the PhD on students. While drawing on empirical data from doctoral students in Australia, the article illustrates that the impacts of candidature on PhD students are concerns and priorities in higher education and that the insights emerging from the research have potential value and applicability in other universities around the world.

Session 12

Peter Nadin
Effective Response: Towards a Concept of United Nations Security Council Effectiveness

The United Nations Security Council is charged with the maintenance of international peace and security. However, entrenched power politics, completing security cultures and a pre-history of failure have combined to create a confused and often ineffective collective security apparatus.

The Security Council, unlike other security institutions, has developed not as a community, but rather as a form of theatre - the thespians being the permanent five, acting out the ‘grand opera’ of classic Great Power politics. So the question remains - how effective is the Security Council? Many would say, “not very”. This defeatist sentiment is not helpful. We must ask the more important question. What are the effectiveness constraints inhibiting the Council from fully realising its responsibilities?

This paper will develop and model a concept of Security Council effectiveness. This model will be presented as a ‘process of response’ to a particular situation, which endangers international peace and security. This process will flow from deliberation to decision making to action. This paper will suggest that the quality of the modelled process and the ease by which this process is negotiated has a significant impact on the effectiveness of the Security Council’s response to a situation. This paper will also propose that the effectiveness of the Security Council flows from its ability to ‘affect’ the situation (facts on the ground) in question.

Session 12

Kamaludeen Mohamed Nasir
Discovering ‘Nasheed’ in Hip-Hop: A Study of Muslim Youth

This paper examines how music is appropriated by the youth and the attempts by moral entrepreneurs to manage the youth through music. The youth are recognized as engaging in multiple and often overlapping forms of popular culture with music being one of the most common expressions of youth culture. Muslim youth are represented in almost all forms of musical genre from “religious” forms of music like the nasheed which has a focus on da’wah to cultural manifestations like the Malay dikir barat to global underground black metal strains. In experimenting with a particular strand of music, often the youth will engage in the accompaniments and identifiers that come with that particular musical genre. Band members meet on music forums and networking sites such as MySpace and FaceBook sharing musical ideas, recruiting group members and getting fashion updates. Music is also used to give those who are at the margins of society a voice. Contemporary Australian groups called Anti-Racism Action Band (ARAB) and Brothahood, have in various capacities appropriated hip hop music to chip at socio-cultural barriers and to battle
anti-Muslim sentiment. To give a different example, I also argue that there is an attempt by the Muslim youth gang members in Sydney, to replicate the structurations of the habitus as expressed in ‘gang music’. Although Bourdieu argued for the contextualization of the social actor to his habitus, in a dialectical relationship with the social actor, rap music shapes a worldview that attempts to replicate a structure that is homologous with a distant Other, in this case the African American experience.

Session 32
Pariece Nelligan
Works of Art: narratives of aspiration and the identity of creative workers

Most of us are aware of the exclusive, insecure and precarious nature of the cultural industries. Paradoxically, in the face of this insecurity, it is expected that creative workers have a heightened sense of ambition, all the while withstanding low albeit no pay, irregular working hours, job market volatility and unpredictable patterns of work. Building a vocational future around a passion for self-expressive work requires a high level of risk-taking activity. A willingness to accept this risk-taking as a natural part of the career building process quickly separates those who assume their artistic impulses, from those who at some point relinquish and chose to follow a more conventional and ‘secure’ career path. What are the factors that influence a willingness to participate in this risk-taking and chancy economy of work? What are the predispositions that facilitate the ‘blind leap of faith’ required to pursue a creative career? As creative work is now ‘permanently transitional’ (McRobbie, 2002), it has come to rely on high degrees of mobility, disembedded and highly individualised personnel.

The collective foundations of social life, despite being obscured, still continue to provide powerful frameworks that constrain the life chances and experiences of people. This paper explores the extent to which these structures influence the forming of aspiration and the construction of creative identities. Do class, gender and ethnicity play a role in the shaping of creative identities? Does one’s habitus determine the likelihood of a creative career? What are the cultural and symbolic forms that shape the aspirations, identities and career paths of creative workers? This paper attempts to measure the impact of not only cultural policy upon the working lives of creative individuals, but the influential force of traditional social bonds and cultural and symbolic forms over the formation of aspiration and identity through life history interviews and narrative analysis.

Session 27
Amanda Niland
Crossing methodological boundaries in music research

This paper outlines the blending of three styles of research methodology in a creative study of young children’s songs. The study explores how young children build relationships with songs and how those songs become part of their musical cultures. It builds on the precept that music is more fully understood as social and cultural practice. It explores children’s singing within the social culture of a child care centre, viewing children as active creators of their musical cultures through a process Corsaro terms ‘interpretive reproduction’. It is a work in progress, with data gathering currently underway in a child care centre in Western Sydney.
The study design incorporates elements of ethnography, participatory research with children and arts-based research. Therefore it draws from three diverse but connected disciplines – ethnomusicology, early childhood and the arts. The study draws firstly upon the ethnographic traditions which have been used by anthropologists and ethnomusicologists. Secondly it draws upon contemporary research on childhood which seeks authentic elicitation of children's perspectives gained through working with children as co-researchers. Thirdly it draws upon the relatively recent tradition of arts-based research, in that the art form of music will be both a focus and a tool in the research, and the resultant thesis will be aesthetic in style so that it is engaging for an audience wider than the traditional academy.

The connecting thread which binds the study together is music, embodied by a set of original songs for children composed by the researcher. Music is both a focus of the study and a means of generating data with children. The study approaches research as a creative process, focusing on the researcher as an artist as well as an educator.

**Session 3**

*Clare Power*

**The Transition model; creating resilient communities**

Transition initiatives are sprouting up all over the world; the concept has “gone viral” as Transition Totnes founder Rob Hopkins suggests. In recognition of the twin challenges of peak oil and climate change, Transition is based on the premise that it is more powerful and effective to vision and create a life sustaining future than to wait for crisis and react to it. Each transition initiative dwells within the context of its local community and consequently is reflective of its locale. This paper will draw on preliminary research to present and consider some of the faces and places of Transition in Australia.

**Session 26**

*Xiaoying Sheila Qi*

**Mianzi (face) and Educational Research**

This paper examines the concept of *mianzi* (face), which is considered to be characteristically Chinese term in the sense that it uniquely derives from the Chinese socio-cultural and historical experience. It is one of the key concepts for understanding Chinese politics, economics, business and education. Although the term is original to Chinese culture, *mianzi* (face) should not be seen as referring to an exclusively Chinese phenomenon. Individuals, irrespective of their cultural background, inevitably live in social relationships in which they find it impossible not to take notice, for their own behaviour, of the opinions or reactions of others to them. In his highly regarded and well know study of face the American sociologist, Ervin Goffman, explicitly draw on Chinese sources. Goffman’s work on face has inspired further research and theorizing in social science, business and management, but the concept has not been given due attention in educational research. This paper explores the implications of face for educational research and practice. The imperative for a person to protect, maintain or enhance their self-image and also to manage their presentation of self before others is not necessarily preformed through consciously formulated strategies. When *mianzi* or face is discussed in the educational literature its negative consequences are usually highlighted, indicating the way in which fear of loss of face can impact by lowering performance. An innovative insight of the present paper will be the possible role of *mianzi* in the
comparatively high performance of ethnic Chinese students and students from other backgrounds in Australia.

Session 26

Zahurul Quazi
Business College Courses (RTO): A critical Analysis of the Quality of Teaching and Impact on Student Outcomes

Academics are responsible for maintaining our world ranking educational standards at all levels. However, the rapid growth in the number of Business colleges (RTO – Registered Training Organizations) along with a profit-driven focus may be threatening our educational quality standards. However, little empirical research has been conducted with RTO's so little is known about the impact of these programs and the quality of teaching delivered in these institutions. In this presentation I will provide an overview of research I intend to undertake in order to critically analyse the longitudinal impact of the quality of teaching and learning in RTO's and a control sample of TAFE students on students' educational outcomes. The expected outcomes of the research include: explicating quality teaching in RTO's; identifying the impact of RTO programs on student educational outcomes longitudinally; and informing policy and planning.

Session 14

Sophia Rhee
What is missing from the Australian solo bassoon repertoire?

In today's globalized world, where elements of artistic expression are often forced to compete as a commodity in order to remain viable, regional and national identity in art is prized. Ironically, however, the means of developing and perpetuating this artistic identity are not always readily apparent. The future of the bassoon in Australia is challenged by this dynamic, as well as by other difficulties. Classical music itself is, today, often poorly understood, despite the fact that many individuals and organizations are endeavoring to rehabilitate and preserve it. The bassoon, moreover, is often considered an endangered instrument, with a dearth of new repertoire, a relative absence of pieces that truly make use of the instrument's prodigious range, and occasional negative stereotyping of the instrument as the 'clown' of the orchestra. Nevertheless, Australian composers are still writing repertoire for the bassoon.

This paper discusses a survey of Australian repertoire for solo bassoon, bassoon and piano and bassoon with one other instrument, outlining composer, date, origin, level of difficulty, style, publisher. Important trends emerge as a result of the survey. These include periods of interest and non-interest in writing for the bassoon; a distinction between pieces written for solo bassoon and bassoon with piano; style preferences (neo-romantic); and levels of difficulty which are well served and not well served. The evidence of a modest resurgence in interest in the bassoon convinces me that there is indeed a niche to be filled based upon the elements currently missing from Australian bassoon repertoire.
Kirstin Robertson-Gillam
Can Choral Singing decrease Depression in the Elderly in Residential Care?

Depression is not a normal part of ageing, with a range of major depression (0.9%-42%) and minor depressive symptoms (between 7.2% - 49%) in elderly Caucasians. It presents a level of concern (Blazer, 2003; Djernes, 2006). Mood changes, feelings of sadness, lack of meaning and motivation were found to be under-reported in the elderly, with major depression being more prevalent among those without dementia (Sunderland & Draper, 2001).

Depression can compromise existing comorbid conditions as well as functioning levels in older people (Blazer, 2003). It is possible that depressive symptoms could be a hidden and serious problem in later life. Efforts to reduce depressive symptoms need to target risk factors such as social isolation, recognition of depression by care and medical staff, family systems, cultural aspects of care and effective interventions including psychosocial and pharmaceutical treatments.

Literature indicates that music, particularly singing is capable of creating positive changes in the brain, even in elderly people. Group singing and music making have been shown to decrease mood disorders, increase immune responses, show less risk of falls and better quality of life (Crystal et al, 1989; Clair, 2000; Miller et al, 2000; Peretz, 2004; Kreutz et al, 2004; Cuddy et al, 2005; Cohen, 2006; Zanini et al, 2006; Hayes & Minardi, 2002).

Previous research (Robertson-Gillam, 2008) indicated that reminiscence and choir singing were highly effective for decreasing levels of depression in residential dwelling elderly with dementia. This study highlighted the gap in the literature and the need for further research into depression in people without dementia who form the greater percentage of those in residential care.

Olver and Burrows (2007) asserted that depression may still require specific management such as psychotherapeutic approaches in conjunction with antidepressant medications.

This paper will address the high prevalence of depression in residential dwelling elderly people without dementia and the effectiveness of choral singing to address depressive symptoms.

Brian Salter
The International Society for Krishna Consciousness: Religious intentional communities as states within a state

There has been considerable research in recent years on the relationship between religion and the State. There are, however, multiple definitions of what constitutes a State; and it is often found that the same religious belief is expressed differently in various States depending on social factors associated with the cultural background within which the religion is located. This research compares the way the Vaishnava monotheistic tradition in Hinduism is practiced in its home State of West Bengal in India with how it is expressed in an intentional community organised around the same religious belief in Australia by members of the International Society for Krishna Consciousness. I argue that intentional religious communities are States within States because of the unique sense of sovereignty they have within a particular cultural and social context.
Session 23

Evan Smith
The Trans-Genre: Processes of Identity and Transition in Transgender Communities

How fluid is our identity? Transgender embodiment serves as an example of a diverse group of people who socially, psychologically and physically alter their gendered self, travelling through a multitude of transformative processes to attain a desired state of being. Through the use of filmic representations as a focal point, this paper will look at the various issues of identification amongst trans characters in a selection of contemporary cinematic portrayals of transgendered persons in combination with current ethnographic research into transgendered lives (including pre-op and post-op transsexuals, cross dressers, drag queens and drag kings). Looking at the dynamics between these groups and the interrelations between such categories of identification, this research attempts to unravel the existing tensions which permeate these relationships and the anxieties present within these networks. This paper will therefore bring together and analyse common thematic elements present within a range of trans films including their structural features, key characterisations and narrative trajectories in conjunction with recent fieldwork into the life histories and experiences of trans persons. Understanding the complexities of the transgender community and its relationship with wider social groups provides us with the ability to better understand the difficulties associated with their lives and the overall changes needed for improved social inclusion and tolerance.

Session 3

Kumara Tarr
Action/participant research and the arts with early childhood educators

My topic focuses on assisting early childhood educators to incorporate nature education for young children through the arts, as a core part of the daily program. The educators are encouraged to do so by using the environment as a vehicle for introducing all and any curriculum topics, with a particular focus on bringing them to life through the visual, musical and dramatic arts.

This presentation will focus on the design and the action research process applied in the project: Enhancing the Ways in Which Early Childhood Educators Scaffold Young Children's Learning About the Environment by Using Self-Generated Creative Arts Experiences as a Core Part of the Early Childhood Program. It will highlight the way in which the researcher is working with the early childhood educators, to support them in developing new techniques for observing and interpreting the natural world through the arts. The aim is to assist the educators in developing and implementing creatively based experiences into the program and to assess the extent to which they believe this is of value to the children.

The visits to the research site have been occurring since February 2009 and will continue until December 2009. This presentation will provide a snapshot of the processes the researcher and the early childhood educators have undergone in working together, to implement arts based pedagogies for assisting the children to learn about the natural world, throughout the research. It will reflect on the successes and challenges and the extent to which the action research process resulted in the anticipated outcomes.
“Dying is easy, comedy is hard.” So said Sir Donald Wolfit, British director whose deathbed line has much been quoted, perhaps because it best summarises comedy’s essential paradox: why is writing humour so difficult? Who can tell us what laughter is, why we laugh at something or why we don't, or what makes something absolutely hilarious? Few thinkers have wrestled with this enigmatic field of popular culture, and the scant theories that do exist, hardly elucidate the manifold vagaries and protean nature of the subject.

While our leading universities in Australia teach creative writing, initial research reveals that few teach the craft of writing humour. Yet humour is an integral part of our lives. It has been since the birth of western civilisation. Greek playwright Aristophanes satirised Socrates in his play *Clouds* in 423 BC and writers such as Horace and Juvenal satirised the inherent corruption of ancient Rome. Chaucer satirised the medieval church. And in Elizabethan England Shakespeare wrote comedies that had them roaring at the Globe. Little has changed today. We often engage with comedic elements on a weekly if not daily basis, be it radio, film, television, newspapers, books or in general conversation. But how does humour really work? How do we explain it let alone write it?

“Literary criticism has always been more comfortable with high-minded theories of tragedy than with trying to explain comedy. It’s tragedy whose existence is easy to explain and laughter that seems mysterious,” Leo Damrosch, Professor of Literature at Harvard.

The exegesis component in my PhD thesis addresses the gap in this critical area of pedagogy, especially in light of funding bodies throwing millions of dollars at our filmmakers every year and our only box-office successes in the past fifteen years have been predominantly blue-collar comedies (i.e. *The Castle* and *Kenny*). We simply can’t ignore this fact. Ergo, if blue-collar humour is something that engages Australians, surely we need to better understand it?

So how do we write humour and how does it impact our culture? Where does it come from? *The Castle* and *Kenny* made us laugh here at home but faired less well overseas. Why? What is it about humour that makes it so culturally specific? As this is a vast field of research, and I only have 20 mins to deliver my paper, I will discuss the diversity of humour and humour’s propensity to polarise and will - time permitting – analyse character, examining its relationship to humour and deconstruct comedy within a cultural context. I will examine - using culturally specific references - how humour reveals more about character than anything but action. And why character is essential to writing humour.

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**Session 31**

**Wu Ting**

**Teacher engagement in a second language (L2) classroom**

This research is about a teacher engagement. It is about a teacher from China learning how to become a more engaging teacher while teaching Australian school students Mandarin as their second language. The research addressed relationship between how student engagement interacts with and influences teacher engagement with how to become a better teacher.
The research is directed by the MeE framework (Munns & Martin, 2005) to position teacher and student engagement. This research considered classroom engagement within a theoretical framework that connects the MeE Framework with the REAL Framework (Munns & Woodward, 2003) and operationalises student classroom engagement so that it helps the teacher learn how to teach in a more engaging way. The research follows an action research model.

Five data resources were used each week to guide lessons for the following week. These data sources were fielded through a teacher reflective journal. In addition to these weekly cycles of reflection, data were also collected that showed changes from the beginning to the end of the research period.

The research showed that the teacher improved in her ability to engage students by using 'hand-on' teaching strategies and a variety of Chinese and Australian cultural artefacts. The research also showed that continual improvement in engaging students encouraged the researcher to engage with learning how to become a better teacher.

Session 7

Phillip Wadd
Security and risk after dark: press reports and depictions of private security in the night-time economy

There is an ongoing ambivalence concerning the role of security officers employed as doorstaff and crowd controllers in the night-time economy. Expanded private security is acknowledged as a legitimate solution to social concerns surrounding crime and safety and the unease and fear that many people experience in relation to night-time leisure. On the other hand, there is a significant official, media and public concern regarding the lack of regulation and governance over an industry that is still much grounded in masculine aggression and has a long history of criminal association. Australian public and media concerns about ‘bouncer’ behaviour have grown in line with the expansion of night-time leisure and peaked during episodes such as the violent death of David Hookes. Neo-liberal policies are fostering an expansion of urban night leisure with less regulation of clubs and drinking venues. Private security personnel now greatly outnumber public police in relation to surveillance and supervision of after dark activities and it appears that the ambivalence about them will grow further. This shift also means a heavier reliance on private security to govern spaces that were formerly the concern of public policing agencies. This paper draws on the results of a fifteen year archival search of both the Sydney Morning Herald and The Daily Telegraph to analyse prominent concerns regarding private security in a society that is increasingly anxious and sensitized to the risks associated with the city after dark.

Session 31

Zhang Wenyuan
Reading the new ‘intellectual continent’

Analysis of my reactions to learning about Communicative Language Teaching (CLT) This research is focused on the reading of Communicative Language Teaching (CLT) in L2 (especially Mandarin) teaching in Australia, a bran-new continent for the author who has always lived and studied in China. It traces her journey as someone who has to learn to read the new intellectual continent: L2 teaching in general and CLT in
Australia (NSW in particular). Autoethnography is the core methodology which allows the author to oscillate between personal experience and the new cultural context. In this presentation I will focus on the following areas only:

My journey of reading new intellectual continent-CLT and L2 teaching in general:

- How CLT is manifested in the official policy of NSW;
- My reaction to my learning about CLT

Session 18

Jacqueline Willis

Juche versus Segyehwa: Exploring the Cultural Specificity of Globalisation

Since the division of the Korean peninsula in 1945, the widening ideological rift between North and South Korea has seen the two Korean governments adopt contradictory stances toward globalisation. The North Korean regime remains highly isolationist, assuming an overt and well publicised anti-globalist position. South Korea on the other hand has embraced globalisation, seeking to both counter its challenges and capitalise on its opportunities.

This paper reviews North and South Korea's divergent views on globalisation with the aim of emphasising that globalisation and globalisation response is contextually moulded and variable. Specifically, it compares North Korea's Juche 'self reliance' philosophy with South Korea's globalisation policy, known as 'Segyehwa'.

The globalisation responses of North and South Korea are also analysed from within the broader context of the globalisation debate. Globalisation has long been a topic of contestation. Much of this contestation surrounds whether globalisation is a fixed process of 'Americanisation' or 'Homogenisation', or one of 'hybridisation' and 'indigenisation'. That is, whether globalisation triggers a loss of cultural diversity, with local cultures replaced by a single standardised global culture, or whether foreign influences can be resisted or indigenised. The strategies and viewpoints of North and South Korea are thus scrutinised for how they, respectively, exemplify and align with these arguments.

Importantly however, this paper not only focuses on what North and South Korea's opposing views on globalisation reveal about the role of context in shaping globalisation response, but also considers their potential affect on the stability of the Korean peninsula, inter-Korean relations and the prospect of Korean reunification.

Session 7

Deborah Wilmore

Negotiating Egalitarian Values and the Division of Unpaid Domestic Labour in Australian Households

The position of women in Australia has undergone dramatic and rapid change over the past three decades. Gender equality certainly has not been achieved but undeniably Australian women have greater social and financial autonomy than at any other period in history (Baxter, 1994: 37). Married women particularly have entered the economic sphere in substantial numbers. In 1998, 61% of employed women were wives, many with children (ABS Social Trends Survey 1998), undoubtedly contributing to the economic welfare of their families. This reallocation of time has generated interest in how this has influenced the distribution of domestic labour. The majority of empirical studies indicate that unpaid domestic labour remains women's work, particularly in married relationships. Theoretical attention is turning to the concept of gender to explain the resilience of the gender division of unpaid domestic
labour. West and Zimmerman (1987) assert that unpaid domestic labour provides a site whereby men and women "do gender", in that they can enact gender relations and construct appropriate gender identities. The division of domestic labour however is also a site whereby gender can also be contested and negotiated. Following this vein, the current study qualitatively examined the narratives of 6 women and 1 man from dual-income marriages on how domestic labour was negotiated. There was consensus from all participants that domestic labour should be shared equally between partners in dual-income homes, however the majority of female participants were resigned to an unequal division expressing this in terms of inherent characteristics of their gender, connected with their role as 'wife' and/or 'mother'. The sole male participant conversely expressed domestic labour as a site of constant negotiation with his partner. Maintaining the home and caring for the children within it was part of daily conversation, a strategy believed to decrease conflict and increase relationship harmony.

Session 22

Mao Xijun
New insight into the ‘Discovery, Dream, Design, and Destiny’ cycle:
An analysis of interviews about appreciative pedagogy

This paper reports on a project that seeks to document the use of appreciative pedagogy and appreciative approaches to pedagogy in the LOTE classroom. It does this through structures and processes drawn from Cooperrider and Srivasta's (1987) model of Appreciative Inquiry. Central to this is the ‘4D cycle: Discovery, Dream, Design, Destiny’, which marks stages in the inquiry process as well as providing a framework for the interpretation of findings. This work employs appreciative inquiry to examine the use of appreciative approaches to learning. AI was first applied in organizational management. It involves a collaborative search for the strengths, passions and life-giving forces in individuals, teams and organizations. I found that my personal learning and practical teaching experience resonates with this approach. AI has been applied to the classroom by Yballe and O'Connor (2000) through the term, “appreciative pedagogy” (AP). Yballe and O'Connor sought to document “students’ experiences of success and moments of high energy and great pride”. This study seeks to gather information about equivalent experiences of teachers working in the LOTE classroom. This work is in its early stages. Candidature has been confirmed, ethics clearances have been obtained and interviewing has commenced.

This presentation extends a discussion around the 'appreciative pedagogy'. It will present the results from an analysis of seven interviews, five in Australia and two in China. 4-D cycle within Appreciative Inquiry as proposed by Cooperrider & Srivatsva (1987) is used as the principle tool to drive the analysis of these interviews. This interviews allowed teachers to elaborate on their use of appreciative methods and has brought into the consciousness of the teachers, their “appreciative philosophy”. All participants were encouraged to share their peak teaching experiences. The teachers’ perceptions of appreciative approaches to teaching will be integrated into an analysis of the role of appreciative ways of working in the language classroom.
Xinxin Xu
Environmental Education: The pith of teaching Mandarin

This research responds to Australian government initiatives to educate children about environments (Australian Government Department of the Environment and Heritage, 2003). The research hypothesis is that student environmental attitudes will change as a result of their participation in Chinese Mandarin lessons that integrate environmental education issues and perspectives. Stage 3 students attending a primary school in Western Sydney Region were taught their usual Mandarin program with environmental education as a cross-curricular initiative. Student environmental attitudes and worldview were measured using the New Ecological Paradigm Scale for Use with Children both before and after the teaching program. Four students and four teachers were interviewed to explore the reasons for students’ environmental views and why they held them. The study attempts to show the links between environmental education and language teaching, the development of student environmental attitudes and worldviews, and how children’s responses to learning the Chinese language Mandarin and learning about environmental issues inform teaching practices. The study showed that students’ worldviews about environments were less egoistic. This presentation combines both quantitative and qualitative results to explain the research findings and suggest reasons for them.

Li Ye
Teacher identity construction: a narrative self-study

This study explores the process of how my experiences as a Mandarin teacher helped construct my teacher identity and how the concept of identity helped make sense of my experiences as a teacher within an Australian context. This is a qualitative study which uses self-study as its central methodology, conducted as a narrative inquiry to explore my personal experiences, thoughts and views about my teaching and life in Australia and provide a detailed picture of learning to be a language teacher.

This study is based on the constructivist view of identity that as contexts shift, in order to make sense or meaning of life, identity, is changeable, negotiable, and constructible through relations to the world, personal choice, practices and language. The challenge for me is to integrate the different roles of novice school teacher, language and culture learner in Australia, student and researcher while gaining a sense of how my personal and professional identity shifts. These three roles influence each other and help me construct and reconstruct my L2 teacher identity, through five different influential factors - teaching experiences, context, past experiences and background, culture, and language.

This presentation presents one chapter of data analysis around language factor which influences my role as a teacher, learner, and researcher and helps construct my L2 teacher identity. It presents the results from an analysis of self-reflective journals, observations of my teaching by the classroom teacher and co-VTR, and interviews for the classroom teacher and co-VTR.