

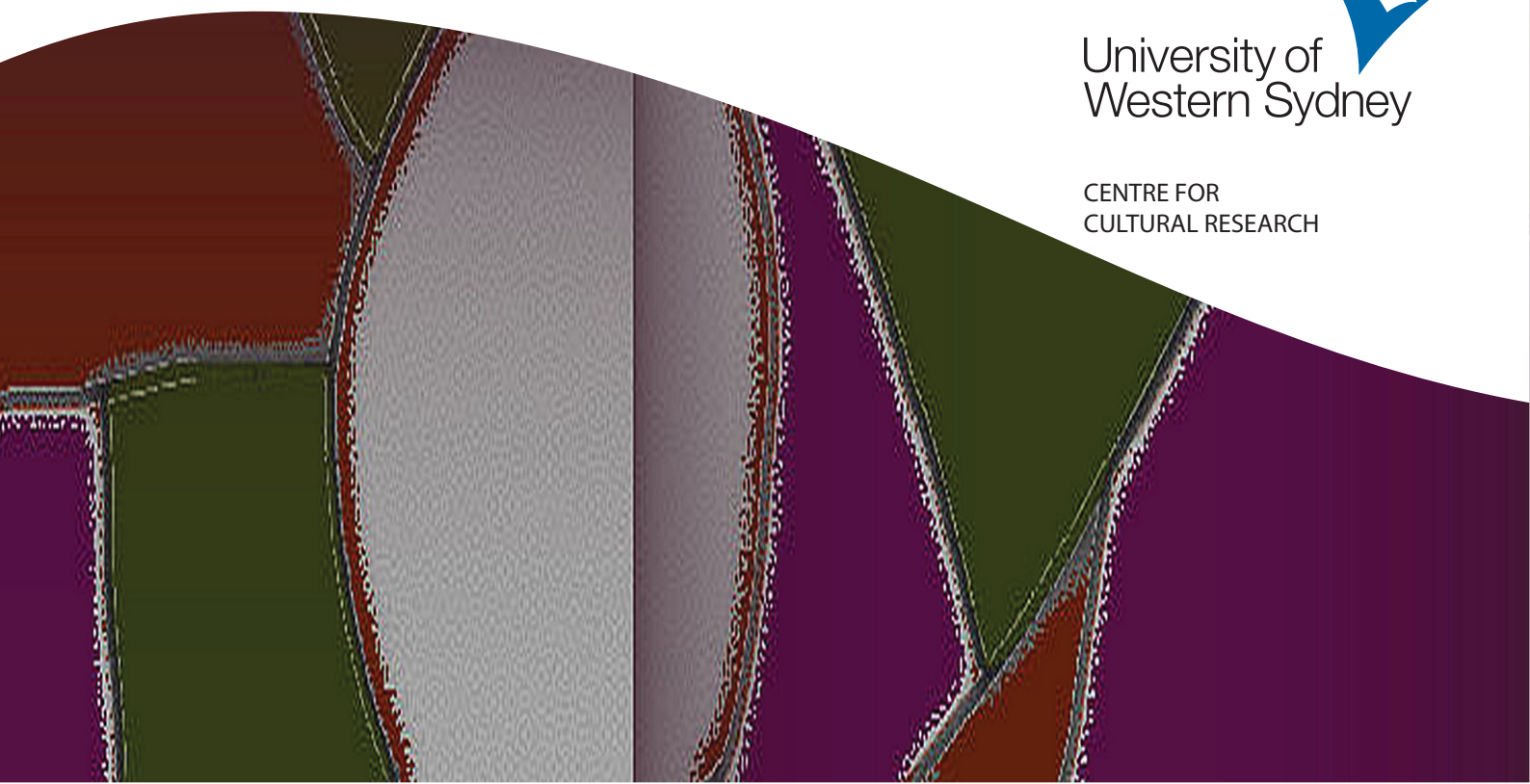
KNOWLEDGE/CULTURE/SOCIAL CHANGE INTERNATIONAL CONFERENCE

CENTRE FOR CULTURAL RESEARCH
University of Western Sydney

7 - 9 NOVEMBER 2011



CENTRE FOR
CULTURAL RESEARCH



Knowledge/Culture/Social Change International Conference

7-9 November 2011

**Centre for Cultural Research,
University of Western Sydney**

Conference Organising Committee:

Professor Tony Bennett

Professor Kay Anderson

Professor Bob Hodge

Dr Sonja van Wichelen

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WELCOME

WELCOME FROM THE DIRECTOR

Dear delegates

On behalf of the Centre for Cultural Research, I am pleased to welcome you to the Knowledge/Culture/Social Change international conference.

This year marks the tenth year of CCR's existence as a university research centre within the University of Western Sydney. In the past ten years the centre has become a nationally and internationally recognised hub for interdisciplinary and collaborative research on a wide range of complex social and cultural challenges facing our contemporary world. We are proud of our track record in engaged research, combining new academic theorising and scholarship with sustained efforts to bringing cultural research expertise to the fore as conceptual tools for dealing with 'real world' problems and issues. In this sense the work of CCR has been a dedicated attempt to respond to the frequent calls for renewal in the practice of academic knowledge production – one where boundaries between disciplines, between specialist areas of interests, between the humanities and the social sciences, and between academic and other professional knowledges have become more porous.

This conference, focusing squarely on knowledge, culture and social change, is a culmination of a decade of CCR. This will be the last big conference organised by the centre, before it starts a new lease of life as the Institute for Culture and Society in 2012. The ICS will continue CCR's wideranging work, but its enhanced research agenda will include a more proactive and vigorous engagement with the questions being addressed at this conference – questions related to the changing role and shape of knowledge practices in times of rapid social, cultural and technological change.

I look forward to your continued interest in and contribution to the intellectual exchanges and innovations which the Institute for Culture and Society aims to bolster in the coming years, and wish you – for now – an enjoyable and productive conference.

Best wishes

A handwritten signature in black ink, consisting of a series of loops and a long horizontal stroke extending to the right.

Len Ang

Director, Centre for Cultural Research

Director Designate, Institute for Culture and Society

ACKNOWLEDGEMENTS

ACKNOWLEDGEMENT OF COUNTRY

The conference organisers acknowledge the Dharug people, the traditional custodians of the land on which this conference is taking place. They pay their respects to Dharug elders, both past and present, and extend that respect to other Aboriginal people present today.

CONFERENCE VENUE

The Centre for Cultural Research is located on the University of Western Sydney's Parramatta Campus, in the geographical heart of the Greater Sydney Metropolitan Region.

The UWS Parramatta Campus was officially opened in August 1998. Although the campus is relatively new, the site and some of its buildings have a longer history. In particular, the Female Orphan School is recognised as being the oldest three-storey brick building in Australia, with its foundation stone being laid by Governor Macquarie in 1813.



KNOWLEDGE/CULTURE/SOCIAL CHANGE CONFERENCE

Centre for Cultural Research, University of Western Sydney | 7-9 November, 2011

The humanities and social sciences today struggle to come to terms with the explosion of knowledge in increasingly complex, diverse and networked societies. Which forms of knowledge work best for managing, challenging or engaging with rapid social change? Do new kinds of information play an increasing role in economic and social management? Do these changes raise questions about what 'knowledge' is, or is to become? What are the new rules for engagement between academic and other knowledge practices and institutions?

This conference will bring together theorists and practitioners from a range of backgrounds and knowledge institutions to debate these questions in relation to the following themes:

SHIFTING KNOWLEDGE MAPS

Discipline boundaries are increasingly permeable within the humanities and social sciences and across these and the natural and physical sciences. Yet it often proves difficult to connect these new knowledge maps both within academia and across sectors (university/government; public/private; NGO/university/government, etc.). Knowledge engagement is more problematic, just as it is becoming more important and desirable. How are these problems best addressed?

KNOWLEDGE AND GLOBALISATION

Processes of globalisation undermine the relevance of purely national knowledge frameworks, while the hegemony of Western knowledge systems is challenged on many fronts: the increasing influence of Asia; the resurgent interest in indigenous and community knowledges; and the competing perspectives of multiple modernities. How can the relations between these multiple knowledge practices best be engaged with?

A (Post)HUMANITIES?

The nature/culture dualism is under challenge from a diverse range of knowledges (ecological, post-rational, feminist, animal studies, etc). These interventions engage the global predicament presented by climate change, blurring the boundaries between natural and social environments, while medical and nano technologies radically restructure our sense of the boundaries and constituents of personhood. How can we now best understand our entanglements with the more-than-human?

DIGITAL KNOWLEDGE PRACTICES

New electronic and digital technologies are rapidly changing the mechanisms and speeds of knowledge flows with profound consequences for intellectual property and the practices of knowledge institutions, while also enabling new ways of knowing that significantly challenge older relations of knowledge production. How can our practices respond to these new knowledge possibilities?

KNOWLEDGE AND GOVERNANCE

New kinds of data – quantitative and qualitative – and methods and techniques of visualisation play an increasingly important role in economic and social management, while science/arts divisions are undermined by new kinds of art/science practice. Knowledge institutions and technologies play new roles in processes of social and cultural change; e.g. archives, museums, science centres, statistical and other data banks. In what ways do these new knowledge practices actively intervene and shape social life?

CONFERENCE COMMITTEE

ORGANISING COMMITTEE

TONY BENNETT
BOB HODGE
KAY ANDERSON
SONJA VAN WICHELEN

PROGRAMME COMMITTEE

SONJA VAN WICHELEN
AMANDA THIRD
TIM WINTER

CONFERENCE SECRETARIAT

REENA DOBSON

TONY BENNETT

Tony Bennett joined UWS as Research Professor in Social and Cultural Theory at the Centre for Cultural Research in 2009. He is a member of the Australian Academy of the Humanities. Professor Bennett's interests span a number of areas across the social sciences and humanities, with significant contributions to the fields of literary theory, cultural studies, cultural sociology, and museum studies. His most recent books are the co-authored *Culture, Class, Distinction* (Routledge, 2009) and *Material Powers: Cultural Studies, History and the Material Turn* (Routledge, 2010) co-edited with Patrick Joyce. He is currently co-editor of the *Journal of Cultural Economy* and of the *Culture, Economy and the Social* book series published by Routledge.



BOB HODGE



Professor Bob Hodge has many active research interests: in analytic and conceptual toolkits for social and cultural research (critical linguistics, discourse analysis, social semiotics); in major theoretical traditions in humanities and social sciences (Marxism, psychoanalysis, post-colonialism, post-modernism, critical management studies, chaos theory); in radical transdisciplinarity (including science in the mix) and engaged research; and in specific areas of study (globalisation, cyberculture, Australian Studies, Indigenous Studies, Mexico and Latin America, Chinese language and culture, education, popular culture, literature (classical, early modern, contemporary)). He has published in all these areas, and has supervised doctoral studies on all of them and more.

KAY ANDERSON

Kay Anderson holds a professorial appointment at CCR as an internationally recognised scholar in the fields of Cultural Geography and race historiography. Her most recent sole-author book, *Race and the Crisis of Humanism* (Routledge 2007) won the 2008 NSW Premier's Literary Award for Critical Writing, and she is elected fellow of the Academy of the Social Sciences in Australia, as well as the Academy of Social Sciences (UK). Professor Anderson is Chief Investigator on the ARC grant, *Decolonising the Human: Towards a Postcolonial Ecology* (ARC Discovery 2011-13).



SONJA VAN WICHELEN



Dr Sonja van Wichelen is a Research Fellow at the Centre for Cultural Research. She received her PhD in Social Sciences at the University of Amsterdam and held positions in the Center for Cultural Sociology at Yale University and in the Pembroke Center at Brown University. Her books include *Religion, Gender and Politics in Indonesia: Disputing the Muslim Body* (Routledge, 2010) and *Commitment and Complicity in Cultural Theory and Practice* (Palgrave Macmillan, 2009, co-edited with B. O. Firat and S. de Mul). Her research projects broadly engage with cultural politics and moral economies in the age of globalisation and its effects on our understanding of citizenship. Her current project looks at transnational adoption and focuses on changing Western paradigms of the child-citizen in science, humanitarianism and the market economy.

AMANDA THIRD

Dr Amanda Third is Senior Lecturer in the School of Humanities and Languages, and a member of the Centre for Cultural Research at the University of Western Sydney. Dr Third has a research interest in young people's everyday use of online and networked technologies and the potential for new technologies to support young people's wellbeing. Dr Third's research draws upon youth participation and user-led methodologies to ensure that the voices of young people have a central role in the policies and programs that are designed for them. Dr Third co-leads a research program for the Cooperative Research Centre for Young People, Technology and Wellbeing (YAW-CRC), which has received federal government funding for 2011-2015. She has been a member of the Technology and Wellbeing Roundtable since 2008.



TIM WINTER



Dr Tim Winter is a Senior Research Fellow at CCR. A sociologist by training, he has previously held positions at the University of Sydney and at the Asia Research Institute, National University of Singapore. Tim's research interests stem from a curiosity in the term 'heritage': how the concept is shaped epistemologically through certain knowledge practices; and how it figures in issues like nationalism, post-conflict recovery, sustainability, postcolonial identities and urban development. Much of his work focuses on the developing economies of Asia. He is currently leading the ARC funded project *Cultural Heritage in Conflict Transformation Societies*. This multi-country study considers the degree to which cultural heritage programmes successfully contribute to, or inhibit, broader processes of conflict transformation and post-conflict recovery, paying particular attention to the role played by cultural sector institutions, both domestic and international.

REENA DOBSON

Reena Dobson received her PhD in 2010. Her thesis, *'The Most Cosmopolitan Island Under the Sun'? Negotiating ethnicity and Nationhood in Everyday Mauritius*, explores the intersections of multi-ethnicity, national identity, tolerance and cosmopolitanism in the Indian Ocean island of Mauritius – one of the places she sometimes calls 'home'. Her research interests include issues of ethnicity, nationalism, identity, cosmopolitanism, migration, 'home' and auto-ethnography.



PROGRAM OUTLINE

Day 1 - Monday 7 November

9.00am	Registration: Arrival tea and coffee
9.30am	Welcome: Tony Bennett / Welcome to Country / Sonja van Wichelen
10.00am	Plenary: Dipesh Chakrabarty <i>The Human After Climate Change</i>
11.30am	MORNING TEA
12.00pm	Concurrent Sessions
1.30pm	LUNCH
2.30pm	Concurrent Sessions
4.00pm	AFTERNOON TEA
4.30pm	Plenary: Peter Shergold <i>Lost in Translation: Academic Research and Public Policy</i>
6.00-7.00pm	Reception

Day 2 - Tuesday 8 November

9.30am	Plenary: Penny Harvey <i>Surface Dramas, Knowledge Gaps and Scalar Shifts: Infrastructural Engineering in Sacred Spaces</i>
11.00am	MORNING TEA
11.30am	Concurrent Sessions
13.00pm	LUNCH
2.00pm	Concurrent Sessions
3.30pm	Concurrent Sessions
5.00pm	AFTERNOON TEA
5.30-7.00pm	Plenary: Bruno Latour <i>Social Theory, Tarde and the Web</i>
8.00pm	Conference Dinner <i>Port Bar Restaurant</i>

Day 3 - Wednesday 9 November

9.30am	Plenary: Nikolas Rose <i>The Human Sciences in the Century of Biology</i>
11.00am	MORNING TEA
11.30am	Concurrent Sessions
13.00pm	LUNCH
2.00pm	Concurrent Sessions
3.30pm	Plenary: Zoe Sofoulis and Ien Ang <i>Cultural Research and Knowledge Translation</i>
5.00pm	Conference Close - Ien Ang

PLENARY SPEAKERS

DIPESH CHAKRABARTY

Dipesh Chakrabarty is currently the Lawrence A. Kimpton Distinguished Service Professor in History, South Asian Languages and Civilizations, and the College. He is also a Faculty Fellow of the Chicago Center for Contemporary Theory, an Associate Faculty of the Department of English, has a courtesy appointment in the University of Chicago Law School, holds a visiting Professorial Fellowship at the Research School of Humanities at the Australian National University, and an Honorary Professorial Fellowship with the School of



Historical Studies at the University of Melbourne, Australia. He is a founding member of the editorial collective of *Subaltern Studies*, a co-editor of *Critical Inquiry*, and a founding editor of *Postcolonial Studies*. He is a Contributing Editor to *Public Culture*, and has served on the editorial board of the *American Historical Review*. He was one of the founding editors (along with Sheldon Pollock from Columbia University and Sanjay Subrahmanyam from UCLA) of the series *South Asia Across the Disciplines* published by a consortium of three university presses (Chicago, Columbia, and California). He is currently engaged in completing two books to be published by the University of Chicago Press. They are provisionally entitled *The Untimely Historian* and *The Climate of History: Four Theses*. The Duke University Press is publishing a collection of his essays, entitled *The Time of the Present*.

THE HUMAN AFTER CLIMATE CHANGE

This lecture will argue that climate change signals a fundamental change in the human condition that calls on us to go beyond the ideas of human agency and sovereignty with which globalization and postcolonial theorists have so far usually worked. The latter ideas are not necessarily rendered redundant by this planetary development but they do seem to be in the need of supplementation by other and radically different conceptions of the human. The lecture will conclude with an argument for the political that needs to think across different and incommensurable scales all at once.

PENNY HARVEY

Penny Harvey is Professor of Social Anthropology at the University of Manchester, UK and co-Director of CRESC, the ESRC Centre for Research on Socio-Cultural Change. She has done ethnographic work in Peru, in the UK and in Spain and published widely on engineering practice, state formation, information technologies and the politics of communication. She is currently completing a monograph on road construction in Peru with Hannah Knox; and carrying out a collaborative ethnography of the Peruvian regional state. Recent publications include: *Anthropology and Science: Epistemologies in Practice* (2007) and *Technologized Images, Technologized Bodies* (2010), both co-edited with Edwards and Wade.



SURFACE DRAMAS, KNOWLEDGE GAPS AND SCALAR SHIFTS: INFRASTRUCTURAL ENGINEERING IN SACRED SPACES

This paper draws on ethnographic work on infrastructural engineering projects to explore the qualities of knowledge. The proliferation of information made possible by ubiquitous computing, combined with a new found capacity to connect and cross-reference knowledge sets or forms, produces a heightened awareness of diverse perspectives that paradoxically appear to magnify, even exaggerate the possibilities for innovation, while diminishing or threatening the possibilities for effective communication across difference. These dilemmas are rehearsed in very tangible ways in the public works projects that I have studied in Peru where a range of 'expert' practitioners set out to transform a space already saturated with the knowledge and experience of those who live there. The paper reflects on knowledge as a quality of understanding that accrues value and distinction in specific relational circumstances. Engineering projects engage a core tension between the generative force of abstraction and the practical challenge of engaging the dynamic multiplicity of specific material and social worlds. They also provide an example of how diverse analytic practices co-exist without assuming equivalence or compatibility.

BRUNO LATOUR

Bruno Latour is a professor at Sciences Po Paris where he is also the vice-president for research. In addition to work in philosophy, history, sociology and anthropology of science, Bruno has collaborated with many studies in science policy and research management. He has written *Laboratory Life* (Princeton University Press), *Science in Action*, and *The Pasteurization of France*. He has gathered a series of essays, *Pandora's Hope: Essays in the Reality of Science Studies* to explore the consequences of the 'science wars', and has published a book on the political philosophy of the environment, *Politics of Nature*. (All these books are published through Harvard University Press and have been translated into many languages).



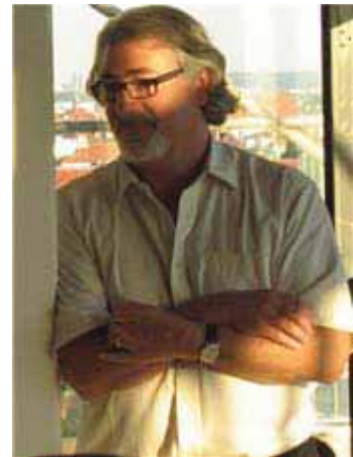
In a series of books in French, he has explored the consequences of science studies on different traditional topics of the social sciences: religion in *Sur le culte moderne des dieux faitiches* (soon to be published in English) and *Jubiler ou les tourments de la parole religieuse*, and social theory in *Paris ville invisible*, a photographic essay on the technical and social aspects of the city of Paris. After extended fieldwork on one of the French supreme Courts, he has recently published a monograph, *la Fabrique du droit – une ethnographie du Conseil d'Etat* (soon to be published in English). A new presentation of the social theory which he has developed with his colleagues in Paris is available at Oxford University Press, under the title: *Reassembling the Social, an Introduction to Actor Network Theory*.

SOCIAL THEORY, TARDE, AND THE WEB

Gabriel Tarde had the idea of using Leibniz's monadology to renew social theory. The idea had seemed absurd and has been forgotten. New digital techniques allow to take up again this idea and to render it operational. When it is impossible, or cumbersome, or simply slow to assemble and to navigate through lengthy profiles for each item, it makes sense to treat data (no matter what sort of human or non-human entity it comes from) by defining two levels: one for the element, the other for the aggregates. But when it is feasible to provide, for each item, lengthy profiles, then, it is more rewarding to begin navigating datasets without making the distinction between the level of individual component and that of aggregated structure. In this case, search results take the shape of monads (or actor-networks). It is just this sort of navigational practice that is now made available by digitally available rich databases and that such a practice could modify social theory in keeping with the statistical dreams of Gabriel Tarde as well as the early attempts of Actor-Network Theory.

NIKOLAS ROSE

Nikolas Rose is Martin White Professor of Sociology, and Director of the BIOS Centre for the Study of Bioscience, Biomedicine, Biotechnology and Society at the London School of Economics and Political Science. He is also co-PI for the LSE-Imperial College Centre for Synthetic Biology and Innovation (CSynBI). He was originally trained as a biologist before switching to psychology and then to sociology. He has published widely on the social and political history of the human sciences, on the genealogy of subjectivity, on the history of empirical thought in sociology, and on changing rationalities and techniques of political power, and he has also published in law and criminology. His most recent books are *The Politics of Life Itself: Biomedicine, Power, and Subjectivity in the*



Twenty-First Century (Princeton, 2006) and (with Peter Miller) *Governing The Present* (Polity, 2008). The outcome of his recent ESRC funded research with Joelle Abi-Rached on the political, social, legal and economic implications of recent developments in the brain will be published as *Neuro: the New Brain Sciences and the Remaking of the Human* (Princeton, 2012). He is a longstanding member of the Editorial Board of *Economy and Society*, co-editor of *BioSocieties: an interdisciplinary journal for social studies of the life sciences*, Chair of the European Neuroscience and Society Network, and a member of numerous advisory groups including the Nuffield Council on Bioethics and the Royal Society's *Brain Waves* project. In January 2012 he, together with the BIOS research centre, will move to Kings College London, where he will initiate a new interdisciplinary Department of Social Science, Health and Medicine.

THE HUMAN SCIENCES IN AN AGE OF BIOLOGY

We live, it is said, in the century of biology, where we now understand ourselves in radically new ways, as the insights of genomics and neuroscience have opened up the working of our bodies and our minds to new kinds of knowledge and intervention, and developments such as synthetic biology promise to replace vitalism with a wholly mechanical conception of living systems, open to engineering and reengineering at will. Is a new figure of 'the human' taking shape in the twenty first century? If so, with what consequences for the social, cultural and human sciences? There were many good historical reasons why those in the social and human sciences, from the 1950s, who considered themselves progressive were highly critical of any attempts to build a positive relation with the life sciences. But in this presentation, I argue that this dread of determinism, reductionism, of locating humans among the animals, is now misplaced. Drawing upon the work of Georges Canguilhem, I argue that the crucial question today is how to configure this new relationship in which we can hold to both the knowledge of the provisonality of the knowledge claims in the life sciences, and have an affirmative relation to the new figure of the human they are creating, and the new, open, dynamic relations between the vital and its milieu – the vital in its milieu – the vital milieu – that is taking shape.

PETER SHERGOLD

Professor Peter Shergold AC began his appointment as the Chancellor of the University of Western Sydney on 1 January 2011. After studying in the UK and the USA, culminating in a PhD from the London School of Economics, he accepted an academic appointment at the University of NSW in 1972 and became Head of the Department of Economic History in 1985. He has been awarded Fulbright Scholarships and was elected a Fellow of The Academy of Social Sciences in 2005. He is a Fellow of the Australia and New Zealand School of Government, the Institute of Public Administration Australia, the Australian Institute of Company Directors and the Australian Institute of Management.



He has a distinguished career in the Australian Public Service, having established the Office of Multicultural Affairs. He went on to head the Commonwealth agencies responsible for Indigenous Affairs, Employment, Workplace Relations, Education, Science and Training. He was Secretary of the Department of the Prime Minister and Cabinet for five years from 2003.

He became a Companion in the Order of Australia (AC) in 2007. Professor Shergold serves on the Boards of AMP and Corrs Chambers Westgarth. He chairs the National Centre for Vocational Education Research, is actively involved in the non-profit sector serving on the Boards of the National Centre for Indigenous Excellence and the General Sir John Monash Foundation. He is the Macquarie Group Foundation Professor at the Centre for Social Impact. More recently Premier Barry O'Farrell has appointed Professor Shergold to be the Chair of a new NSW Public Service Board.

LOST IN TRANSLATION: ACADEMIC RESEARCH AND PUBLIC POLICY

Most public policy research in Australia is publicly funded. Some government departments, declining in number, undertake their own research. Some agencies, an increasing number, contract services from consultancy companies. However, the majority of the relevant research continues to be undertaken within universities. Given the rhetorical commitment to 'evidence-based policy' one might expect academic research to play a crucial role in policy development. Yet according to the Secretary of the Department of the Prime Minister and Cabinet, university research is too often 'lost in translation'. What is going wrong?

CLOSING PANEL: CULTURAL RESEARCH AND KNOWLEDGE TRANSLATION

Cultural research often claims to be interested in social change. But how can cultural researchers effectively intervene in society, policy and practice? What is needed for cultural research to become more relevant, applicable and effective beyond its own borders? And how can we tell if we are getting our ideas across?

This panel addresses these questions through a focus on *knowledge translation*, the work of conveying knowledge and meanings from one domain of language, research and practice to another. It explores the proposition that attention to knowledge translation is crucial, both to the productive working of research teams and partnerships, and to the capacity of cultural research to influence other fields of thought, policy, and practice. The plenary discussion will invite participants to identify knowledge translation issues that may have arisen in previous conference sessions or their own research.

IEN ANG (CHAIR)

Professor Ien Ang is Distinguished Professor of Cultural Studies, Director of the Centre for Cultural Research, and Director Designate of the soon-to-be Institute for Culture and Society at the University of Western Sydney. Her books include *Watching Dallas* (1985), *Desperately Seeking the Audience* (1991), *On Not Speaking Chinese* (2001), *The SBS Story* (2008, co-authored with Gay Hawkins and Lamia Dabboussy) and *The Art of Engagement: Culture, Collaboration, Innovation* (2011, co-edited with Elaine Lally and Kay Anderson). She is a champion of more engaged, collaborative and cross-sectoral research and promotes the idea of 'cultural intelligence' as the currency for reflexive knowledge produced by social and cultural research ('Cultural Research for the 21st Century: From Cultural Critique to Cultural Intelligence', *Continuum: Journal for Media and Cultural Studies*, vol 25, no 6, in press).



ZOË SOFOULIS (CONVENOR)

Zoë Sofoulis is an interdisciplinary cultural researcher with long-standing interests in culture, technology and rationality, and more recent concerns with applying humanities knowledge and methods to the social and cultural dimensions of complex 21st century problems, especially urban water. She has led research projects on domestic water consumption and water industry views of consumers, and convened workshops and symposia that bring together water researchers from different disciplines and sectors. Expanding the scope of humanities, arts and social science research and knowledge that informs urban water management, and enhancing cross-sectoral collaborative capacity, were themes of her 2010 National Water Commission Fellowship 'Cross-Connections: Linking urban water managers with humanities, arts and social sciences researchers'.



INGRID RICHARDSON (PANELLIST)

Ingrid Richardson is Senior Lecturer in the Faculty of Creative Technologies and Media, and Director of the Centre for Everyday Life at Murdoch University, Western Australia. She has published articles and book chapters on the socio-cultural effects of new media and technologies, and the 'human-technology relation' more broadly, and is contributing co-editor (with Larissa Hjorth and Jean Burgess) of the anthology *Studying Mobile Media: Cultural Technologies, Mobile Communication and the iPhone* (Routledge, forthcoming 2012). More recently Ingrid's research has explored the cultural and corporeal (or 'embodied') aspects of mobile media, the internet, Web 2.0, games, urban screens, social networking and web literacy. Ingrid has also been a chief investigator, co-investigator or project leader on eight ARC or industry-funded research projects which have focused on the pedagogical and cultural implications of new media interfaces and user-generated content production, and is currently leading Program Two (Connected and Creative) in the CRC for Young People, Technology and Wellbeing (YAW-CRC).



LESLEY HEAD (PANELLIST)

Professor Lesley Head is an Australian Laureate Fellow and Director of the Australian Centre for Cultural Environmental Research at the University of Wollongong. She has a long-term research fascination in human-environment relations, both conceptual and material. That is, her focus is on how humans have physically changed earth's systems, how humans think about our place in nature, and how these two things are connected. She has a particular focus on humans and plants. In recent years she has worked mostly in cultural geography, with projects on backyard gardens, wheat and invasive plants. This developed from her earlier interest in Aboriginal land use, ethnobotany and fire. Today she is building on this multidisciplinary background in the Australian Centre for Cultural Environmental Research (AUSCCER), where a team of scholars is applying cultural research methods to the pressing issues of sustainability and climate change.



101 GENEALOGIES OF KNOWLEDGE

ON THE GENEALOGY OF CREATIVITY

CAMILLA NELSON

University of Notre Dame

There are few English nouns that have generated such relentlessly good publicity as the word 'creativity'. It is increasingly found scattered across the literature of the arts and sciences, industry, business management, information technology, education and government. It has been called the key to economic growth, the 'decisive source of competitive advantage', and the 'very heart' of 'wealth creation and social renewal'. It is also a burgeoning object of study in the humanities, where it is increasingly applied across spheres and disciplines, most notably in the new interdisciplinary schools of Creative Industries, as well as in the mainstream of the traditional humanities in the rhetoric of the 'new' humanities. This paper investigates the cultural construction of creativity in the context of the history of ideas. It understands creativity not as a given human attribute or ability, but as an idea that emerges out of specific historical moments, shaped by the discourses of politics, science, commerce, and nation. It shifts the ground of analysis away from the naturalised models that have traditionally dominated the field of creativity research, in order to highlight the historicity of a concept that is more commonly deemed to be without history.

MANUFACTURING KNOWLEDGE

BREGJE VAN EEKELEN

Erasmus University (Rotterdam, Netherlands)

In this paper, I trace the social history of 'brainstorming'. The emergence of this knowledge-generating practice foreshadows the recent rise of creativity discourses and the simultaneous falling out of fashion of disciplining productivity terms. Until 1938, brainstorm was only known as a nervous disorder in which ideas whiz by – a sign of a highly unstable mind. In this paper, I track this term from 1938 through 1968 in US management handbooks, workplace posters, and newspaper articles. The early history of this nowadays commonplace term tells a story of a shift from irrationality as index of bodily malady – and a rational search to try to cure the storm – towards the employment of irrational (free) thought as a productive tool. From the documents, a story transpires of an early intersection of knowledge practices across sectors. It recounts, specifically, a story about the imbrications of creative ideation – as a specific and value-generating knowledge practice – within the US military and manufacturing industries. While the initial commodification, institutionalization, and, later on, normalization of brainstorming foreshadows the emergence of a so-called knowledge economy, the particular history of this knowledge-generating practice suggests a not yet severed link between tangible and intangible spheres. For while brainstorming does cast thinking and ideation as an activity that resists the utilitarian logics of everyday work, I show that it was within the manufacturing industry, within the Navy, that the appreciation for creative thinking came into its own.

NEGOTIATING THE PRODUCTION OF TRANSNATIONAL SCIENTIFIC KNOWLEDGE-BASED GOVERNANCE WITH COLD WAR BIPOLARITY: EAST-WEST COLLABORATION AT IIASA

EGLE RINDZEVICIUTE

University of Gothenburg (Sweden)

In 1972 the first international think-tank, dedicated to production of policy-relevant scientific knowledge, was established in Laxenburg, a quaint baroque town just outside of Vienna, Austria. Called the

International Institute of Applied Systems Analysis (IIASA), this think-tank was modelled on an example of Rand Corporation, a post-war non-governmental institute that provided expertise for the US governmental policies. The purpose of IIASA was extraordinary and ambitious: it expressed a modern belief in the capacity of science to solve governmental problems, such as growing world population, scarce energy resources and climate change. This belief in the power (and necessity) of scientific knowledge-based governance proved to be capable of bridging deep ideological and military conflicts, between capitalism and communism, i.e. the Soviet Union and the US. The idea of 'global governance' was devised and used to construct channels of communication and collaboration across East-West divide. It has to be asked, in what way particular 'global problems' and relevant 'sciences' were selected, defined and developed in order to contribute to the formation of a global world? This paper examines the foundational period of IIASA (1972-1982) in order to understand the interplay between science and politics in the history of contemporary global governance. Drawing on new archive materials and interviews with scientists and government officials, this study revealed that the mentality of global governance struggled to transgress the bipolar division of the great world powers. The work conducted at IIASA constituted an important step that made national borders increasingly obsolete from the point of view of 'scientific' governance. However, it is somewhat premature to declare that intensifying 'practices of globality' (Elichirigoity 1999) made the traditional boundaries obsolete in the 1970s-1980s. The production of global knowledge strongly depended on nation states.

102 MEDIA, LOCALITY AND GLOBAL CHANGE

A GLOBAL DILEMMA FOR KNOWING SUBJECTS AND DISCURSIVE PLAYERS

DAVID ROWE

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Globalization is a word and concept that has entered everyday and academic discourse with remarkable speed in barely two decades. Malcolm Waters noted in the 2001 second edition of his book *Globalization* that, as recently as 1994, the US Library of Congress Catalogue contained only 34 publications with the term globalization or one of its derivatives in the title. By the turn of the century he found that this number had risen to 284 - none published before 1987. When in 2011 I replicated this small task and checked the Library of Congress's Online Catalogue for the title keyword 'globalization' alone (that is, without derivatives), there were 5,200 in a publication title. On the same day an exact wording Google search for 'globalization' produced almost 28 million results. Inevitably, with this turbo-charged pervasiveness comes both the elaboration and loss of meaning. If interrogating, deconstructing and reconstructing globalization has become something of an industry among academe and the 'punditariat', its buzzword status has also meant that it can be invoked with wild imprecision, in virtually any discursive context. Globalization is prone to be used in a manner that forecloses debate in specific conversational settings, cutting off opportunities for action in the name of mysterious forces, or in a banal, totalising way to describe a common state of affairs that ignores or underplays contextual variations and countervailing pressures. Sometimes it is used synonymously with economic, technological or cultural imperialism, and at others modified by a battery of neologisms such as 'glocalization' and 'grobalization', or ridiculed as 'globaloney'. This paper is concerned principally with two Conference themes: 'Shifting Knowledge Maps' and 'Knowledge and Globalisation'. It attempts a critically reflexive analysis of who can speak authoritatively of the global, how it might be done, and for what purposes, as well as the possibilities of reconciling the ambition of global knowledge with the manifest limitations of those (not least the presenter) who lay some claim to its possession.

MEANINGFUL MOBILITIES: WOMEN, MEDIA AND SOCIAL CHANGE

JO TACCHI

RMIT University

According to Robert Chambers, the words we use in development shape, or bring forth, our world. As such, language is very powerful in shaping the agenda of development and the knowledge that is recognised and

valued. In rural Gujarat, some women who are part of the SEWA (Self Employed Women's Association) describe the association's aims. At this local level the women talk about four key aspects: recognition of the long working hours of women (often farmers); income that is commensurate with the amount of work they do, and with the income of men doing the same work; swabhimaan which translates as self respect, but here is used interchangeably with the English word ownership; and, as an ultimate goal, equality. 'Ownership' in this context is not simply, for example, about ownership of land. Here, as in many parts of India, women are rarely acknowledged as, or given the status of 'farmers'. Self-respect is put forward as important, and ownership and self-respect or recognition in this context might be most accurately understood as 'agency' and control of assets. This paper explores the relationship between media and social change through a discussion of research conducted in India over the past two years. Social change in this context is about increased agency, mobility and participation for women farmers and women who work in the informal sector. The aim is to ask what constitutes positive social change for these women, and how communication technologies including radio and mobile phones contribute to this. How do these communication technologies enhance or extend initiatives that work to challenge and change the economic, social and cultural structures that traditionally exclude these women? The paper draws upon research with the Deccan Development Society (DDS) in Andhra Pradesh where women farmers run Sangham Radio, and SEWA supported RUDI No Radio in Gujarat.

TOWARDS A CULTURAL ECONOMY OF LOCATIVE MEDIA

ROWAN WILKEN

Swinburne University of Technology

PETER BAYLISS

This paper explores the emergence and growing significance of locative media services. Questions of location and location-awareness are becoming increasingly central to our contemporary engagements with the internet and mobile media. Collectively referred to as "locative media", broadly speaking, media of communication functionally bound to a location, these location-based services technologies are significant in the overall media landscape for two reasons. First, they are well-established and continuing to boom commercially with consumers accustomed to using: sat nav devices; Google maps on desktops and laptops and mobile devices; geoweb and geotagging applications; all sorts of location and mapping technologies on mobiles; and various location-aware apps on smartphones. Secondly, many location-based services are driven by private enterprise and have developed in ways that place them on the borders or outside of current communications regulatory regimes. As such, locative media signal important shifts in the way we presently understand the political cultural economy and regulation of media services, and privacy issues. Despite growing academic interest in location-based services, there is little systematic account of the various location-based services as media, nor which explores them in the above terms, detailing in depth their cultural-economic dimensions. The questions regarding locative media that have not thus been addressed in the humanities and social sciences literature, and what this paper seeks to explore, are crucial ones: how location-based services are culturally and economically shaped, and what implications this has for broader understandings of media and technology. Drawing from an analysis of a range of textual sources, including mainstream press, and focusing on the locative social networking service Foursquare, this paper develops an argument for the importance of considering locative media in a more holistic way that is anchored in a consideration of questions of cultural economy.

103 LETTING THE MATERIAL SPEAK (PANEL)

When Mick Taussig talks of letting the 'strange stuff' – our materials – speak to the writing, he bypasses the knowing subject and asks the writing to give the reality at hand a 'fair shake'. This panel investigates how different professional fields and knowledge practices negotiate and exploit the strange excess of materials.

While artists might have a license to invent and experiment with materials what of marketers or anthropologists? How do they make things public and conjure up material agency in their negotiations with the stuff of the world? By bringing together papers on immersive environmental art, marketing, and anthropology/indigenous philosophy this panel explores the diverse forms of material thinking in which a more-than-human world is recognised and realised.

KNOWLEDGE AND AFFECT IN IVORY'S COLONIAL CAREER

STEPHEN MUECKE

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Ivory was a key commodity in Indian Ocean trade, contributing considerable wealth to that early global market that was the nexus of Africa, Middle East, South Asia and China. Leaving one environment in Africa, it gained value by being culturally reworked and aestheticised, and in the process humans' feelings for it were enhanced as a part of the value-adding, if not fetishising, process. Later in its career, elephants' feelings about being slaughtered were also taken into account by their human advocates, and under this new environmental alignment the trade in ivory eventually came to a halt in 1989. This paper argues, in a Latourian fashion, that affects are key agents in a chain of associations that have altered the career of ivory as a 'vibrant matter' (J. Bennett) transformed from its living source in elephants to its lively appreciation by humans.

POLITICAL MATERIALS: HOW MARKETS INVITE POLITICAL ENGAGEMENT

GAY HAWKINS

University of Queensland

This paper investigates Callon's idea of markets as hybrid forums or key sites for the proliferation of issues. However, rather than focus on deliberative processes of democracy the idea of hybrid forums is extended with an analysis of how affect, vital materiality and the evanescence of publics can reveal the fecundity of an issue. Using examples of bottled water advertising the aim is to understand how, in particular arrangements, the vital materialism of plastic and water can be unleashed, inviting consumers to reflect on their origins and afterlife, long after games of value are exhausted. Analysis of affective modulation and vital materialism extends debates in economic sociology in critical ways. First it shows how goods can acquire political capacities, how their material force, or 'thing-power' as Jane Bennett calls it, can become ethically and politically potent. Second, it reveals more-than-human politics and publics as often affective, as caught up in the play of ontological meaning and disturbance.

A POLITICS OF PROXIMITY: TJANPI AND OTHER EXPERIMENTAL WESTERN DESERT ART

JENNIFER BIDDLE

University of New South Wales

This paper is about new and experimental Western Desert Aboriginal art. It identifies affective intensification as the primary modality by which culturally specific object relationality is developing in emergent Indigenous art forms. Pace Deleuze, the aesthetic encounter is valuable above all else because it incites sensation and participatory somatic transformation. This paper develops an analysis of Tjanpi art as instigatory in a sentient reiteration of potent political exigency. While Tjanpi may appear, at one level, as innocuous works of traditional handi-craft - baskets, bowls, figurative soft sculptures - at another level, these works re-incite a certain 'nuclear script' (Tomkins) of country, place and practice: a conjointly female specific way of being with one another, and of being in country. Imbrications of habit, affect and encounter take shape through co-oriented bodies in 'concernful absorption' by which country becomes a place of feeling as much as practice. Incarnate forms index country directly - figures of animals, birds, snakes, people; everyday secular forms. The use of grasses, rushes, camel hair, human hair; collected, cut, dried; spindle spun, spat on even; caressed, fondled, held - the viscera of country, person, and above all else, an enduring, intimate relation between hand, technique and object. Texture is critical; touching/feeling

reversibility (Sedgwick). This paper explores the radical ontological politics as hand-made Tjanpi becoming hand-held by the consumer.

ATMOSPHERIC AFFECTS: THINKING ECOLOGICALLY ABOUT ART

JILL BENNETT

University of New South Wales

This paper is grounded in the belief that ecological thinking constitutes a new paradigm—one that extends and deepens the recent fascination with connectivity in the arts (as manifested in the development of interactive media arts, in concepts like relational aesthetics or dialogical aesthetics and in the prevalence of thematics of reciprocal engagement). Ecological thinking by its nature addresses the material connections between things and the dynamics of objects in time and space. *Thinking ecologically* about art (as opposed to simply *representing ecologies*) means rethinking the materiality of art objects and the way in which those objects occupy and are encountered in space. It means thinking about space (environment) in constitutive terms as something that materially affects experience and perception. This in turn has profound implications for the way in which we understand exhibition space and its relationship to the world beyond. In these terms, my paper will examine the relationship of air to contemporary art and aesthetics and will argue for immersion as a mode of ecological inquiry.

104 MEDIATED KNOWLEDGE FUTURES

THE DIGITAL THESIS: KNOWLEDGE, RHIZOME AND THE NETWORK

MARK ROSSITER

University of Technology, Sydney

The bookshop is dead. The library is a museum of dust. The book, in its physical form that presently stands metonymically for all textual knowledge, is finished. This paper argues that the electronic network, with its *assemblage of rates of flow, lines of flight and unattributable multiplicity*, is the actualisation of Deleuze & Guattari's rhizome (*A Thousand Plateaus*) and a perfect model for new-mode textual knowledge: how it is held, accessed and distributed. This electronic rhizome, the super-book, is growing relentlessly: electrons float in limitless space, multiplying exponentially or dying unnoticed in darkness. Filesharing technologies implement unattributable multiplicity. The paper combines a theoretical application of D&G with a practical demonstration of the rhizomatic nature of digital knowledge in the form of the researcher's own paperless, one-USB-stick thesis, containing all information generated by or accessed during the research including drafts, outlines, proposals, seminar papers and sources like books, journal articles, conference proceedings, discussion documents and other media such as videos, sound files, links to web pages. Several research and organisational methods are presented including "Shoebbox", the researcher's own electronic novel engine. The paper also briefly investigates the consequences (intellectual property) of the electronic rhizome network, *the machinic assemblages of desire* and *collective assemblages of enunciation*.

WHY ARE WE EVEN HERE? A REFLECTION ON THE RELEVANCE OF ACADEMIC CONFERENCES AND THEIR FUTURE IN NETWORKED SOCIETIES.

COLLETTE SNOWDEN

University of South Australia

Developments in communication technology have had a significant effect on the rate at which knowledge, information and ideas are distributed, discussed and adopted. For the academy, as both an architect and a subject of the transformation of the management of the process of intellectual production, these developments pose particular challenges. The academy is now required to respond to the effect of the creation of networked societies on its own cultural practices and conventions, such as academic conferences, which have had a significant role in the academy for the past two centuries. Significant

challenges now arise in relation to the process of sharing and distributing academic knowledge and ideas through the conference process. This paper probes the relevance of the academic conference as a means of presenting, sharing and distributing knowledge in the changed environment. It considers the academic conference in the context of current and emerging developments in communication technology and the historical and contemporary culture of the academy. The role of the academic conference is examined in relation to new and emerging digital knowledge practices and processes of globalisation and their effects on the processes and practices of 'knowledge workers,' both in the academy, and in other institutions and organisations. The paper also examines the relevance of academic conferences in the broader context of knowledge production and the processes of innovation in society, especially with regard to the speed at which ideas, information and knowledge are distributed. It also considers the future of academic conferences in relation to their function in defining cultural and intellectual practices and priorities in the academy, and in relation to factors such as environmentally sustainable travel and academic career structures.

ECO FEMINISM: NEW ECHO OF OLD VOICE

VAISHALI NAIK

Baburaoji Gholap College (India)

The traditional divisions of knowledge are on the brink of a change. The epistemic base of Humanities and Social sciences had provided the social and moral fabric of society while Sciences had a well charted out agenda. Now with Sciences making a quantum leap, it is almost impossible to keep with the accelerating rate of change. The rate of change can topple the balance and the centre can break apart. With the machines becoming more human and human becoming more mechanized, one needs to assess the directions in which the change is advancing. The discourses contained within the humanities have more responsibility than ever especially the discourses on the intersecting spaces of disciplines have become very crucial. Ideologies of Feminism like Eco feminism have tumbled out of the academic libraries and debate into praxis of campaigns and action oriented programs. Never was theory and praxis so challenged as it is challenged now in eco feminism. I propose to chart the development of Eco feminism as a powerful thought and locate its position amidst Sciences, communications, Digital Technology, wireless and others jostling for space. I would also try to establish and reaffirm the importance of eco feminism in knowledge management and knowledge creation.

105 KNOWLEDGE, CREATIVITY AND URBAN SPACE (PANEL)

This session engages with the current debate on spatiality and knowledge production, with a particular focus on the creative industries. In particular, it focuses on a research agenda that highlights the interaction between networks of firms, institutions and individuals working in specific sites. The panel draws together papers on fields such as food, fashion and architecture, and reflects on several key terms deemed to be central to the knowledge economy: buzz, pipelines, co-presence, density, expertise, and multiculturalism. The session will help to frame the nature of Sydney's creative industrial economy.

KNOWLEDGE AND INTERDISCIPLINARITY IN THE CIRQUE DU SOLEIL'S INNOVATION

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University of Toronto (Canada)

NORMA RANTISI

Concordia University, Montreal (Canada)

The Cirque du Soleil, based in Montréal, is a model of creativity in the Canadian context. In this paper, we examine how the strength of other cultural sectors in the city of Montréal - such as theatre, fashion, dance, and music- stimulates a dynamic process of cross-fertilization that contributes to the Cirque's unique style of circus production. Stolarick and Florida (2006) suggest that knowledge transfers between industries – or

what they refer to as spillacross effects – are even more important to innovation than spillovers within an industry. A diverse array of industries increases the likelihood of new ideas emerging through the incorporation of insights learned from other fields. In the case of the circus, the presence of interrelated and complementary industries suggests the importance of ‘path interdependence’- situations where the path-dependent trajectories of different industries are mutually reinforcing (Martin and Sunley, 2006). We examine the links between interdisciplinarity and innovation. In particular, we trace the multiple benefits the Cirque derives from the presence of related cultural industries, but also the ways in which the company develops local synergies through a series of in-house programs designed to facilitate the transfer of knowledge and practices across cultural sectors. One interesting example is in the transfer of knowledge between fashion and the circus. We examine how fashion designers need to consider different things when designing for the circus compared to designing for the general consumer. This raises the issue of how knowledge from one cultural field translates when merged with another field.

KNOWLEDGE, URBAN CITIZENSHIP AND THE CREATIVE ECONOMY

DEBORAH STEVENSON

University of Western Sydney

Cultural planning is a strategic approach to city building and local cultural development that at its most modest involves establishing arts precincts and nurturing urban creative activity, including the cultural industries. In the context of varying political configurations and local histories, however, cultural planning is increasingly being positioned as capable of achieving an ambitious range of cultural, social, economic and urban outcomes. Of particular note are claims that it can be a tool for fostering social inclusion and nurturing urban citizenship. Many suggest that cultural planning offers marginalised groups the opportunity to participate fully in the local community but as argued in this paper, this social inclusion is actually premised on active participation in the cultural economy. Also emerging as important are forms of civic identity that are constituted not in terms of the local or the national but with reference to transnational bodies and an engagement with the global. In order to understand the expansive and oft-competing aspects of contemporary cultural planning and its potential to be an innovative and progressive approach to city and community building, this paper examines its core underpinning assumptions, knowledges and inter-relationships. In particular, the paper suggests that the urban citizen that comes into focus within cultural planning is one imagined at the interface of fundamentally contradictory factors and framed principally in terms of aesthetics, taste and, most significantly, the ability to consume.

ENCHANTING GEOGRAPHIES: ON KNOWING AND UNKNOWING CREATIVITY IN THE CITY

CHRIS GIBSON

University of Wollongong

In this paper, I discuss the manner in which ‘creativity’ has come to be infused with a degree of enchantment in recent years, through policy talk, consultancies, academic research and in public forums and festivals. Particularly enchanting is its slippery geography - assumed to bubble to life in the inner-city, from a cultural milieu linked to creative entrepreneurial start-ups, nightlife, cosmopolitan citizens and expressive subcultures. Creativity, it seems, offers rewards of transformation, fantasy, renewal, exceptionalism. Repulsed by the manner in which this can be all too quickly welded to gentrification, chic property development promotion and neoliberal governmental agendas, I reflect upon recent experiences conducting research on the geography of the creative economy as part of two Australian government-funded projects - one in Darwin, the other in Wollongong. On these projects we sought to both provide alternative knowledges - to disenchant the alluring inner-city creativity script - as well as generate new knowledges about the geography of creativity in far more prosaic, everyday spaces and circumstances.

HOT, COLD, DEPLETED OR DELUDED? MOTHERING KNOWLEDGES AND BABIES’ BODIES IN THE INTERSTICES OF CHINESE AND WESTERN MEDICINES.

KELLY DOMBROSKI
University of Western Sydney

How do mothers and others come to ‘know’ about their babies’ feeding needs? And how do these knowledges change over time, space, and through connections with other places and people? This paper takes a look at the intersection of Traditional Chinese Medicine and Western Biomedicine in the space of infant feeding knowledge in northwest China. Here, what mothers ‘know’ about their babies is changing as different ‘universals’ of infant feeding play off each other. The increasing concern for scientific nutrition can be attributed to Western Biomedicine’s influence, while continuing concern for balancing mothers’ postpartum health with breastfeeding reflects Traditional Chinese Medicine. The result for many women has been an increased attraction to artificial formula, especially that of international companies marketing their products in northwest China. But globalisation is not a one way process where knowledge from the West is absorbed unproblematically into local practices. Rather, I argue that globalisation is a two-way process whereby the local not only resists but also affects the global. Through stories of mothers’ awkward engagements with the discourses of both Traditional Chinese Medicine and Western Biomedicine, I show how challenges to the universality of Western Biomedicine also have potential for world-changing knowledges to travel from out-of-the-way China to urban Australasia.

BETWEEN DEGENERATION AND REPRODUCTION: PREGNANCY AND VENEREAL DISEASE AS TWO SIDES OF A GENDERED POLITICS OF POPULATION

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These headings from various women’s rights journals of the early 20th century illustrate an international debate on birth control and its parallel anxieties about the degeneration and decline of nationhood. These concerns about a forthcoming crisis brought on by falling birth-rates dominated the political agenda in different parts of the Western World around 1900 simultaneously. The subject affected a wide range of political fields, social movements and academic disciplines and formed part of what might be understood as a biopolitical *dispositif*. Although these elements referred in their argumentations to some superior entities like nation, race, culture or even mankind, they aimed primarily at the life of the individual human being that they were trying to regulate in order to solve the alleged collapse. Hence, birth control was not just a political debate in the houses of the people’s representatives; it was above all a set of practices exacted on these people. It is this set of practices that we will focus on in our paper.

The turning towards social practices means a step away from the persuasiveness of statistical data in favour of an interest in the production of meaning. Thus, our method of investigation is qualitative rather than quantitative. We focus on how meanings are produced, organized, and circulated as part of systems of knowledge, and in turn, how those systems shape social practice. As we would like to point out in our paper, the social practices within the debate on birth control produced a knowledge that was closely connected to notions of the body, sexuality and gender. We start our argumentation with the concept of birth, which at this time, was solely conceivable as the result of actual genital intercourse between two different sexes (in later decades of the 20th century IVF opens an altered perspective on birth). In this regard, the bodies of two opposite sexes and especially their reproductive organs became a fundamental concern for interventions. The aim of these regulative practices was to avoid degeneration by keeping these organs healthy, what means in this case procreative. Further we will argue that the opposition of

procreatiness and degeneration fundamentally shaped and unified diverse population politics. It found its materialization in two opposite states of the body that arranged the discourse on birth control: The first physical state was *pregnancy*, the positive aim of the successful reproductive act, and the second – its downside – were *sexual transmitted diseases* (STDs), a central aspect of bodily degeneration.

To demonstrate the interconnection of pregnancy and STDs, we will present diverse health education brochures and advice journals from the German-speaking area around 1900 that deal with both of these conditions. We assume that these particular sources contain concepts about regulating the bodily functions of the individual. By placing these sources side by side we will show how pregnancy and STDs were conceptualized as a pair of opposites, e.g.: pregnancy as the sole purpose of sexual intercourse and STDs as the ultimate danger of it; the former as part of nature, the latter as part of civilization and its decline. Despite the depiction of pregnancy and STDs as polar opposites, the material we will present also reveals their interdependence, particularly in regard to the aforementioned regulative practices. To name just a few:

First, the codes of conduct for pregnant and bacterially infected people overlapped significantly: both had to avoid situations of nervous stimulation, like smoking or drinking, or places like dancehalls or theatres. In sum, they were banned to the private domain. Second, both groups were exclusively urged to take personal care of their reproductive organs by conducting frequent examinations and cleanings. In this way technologies of self-monitoring and caring of the sexual body were cultivated. Third, both groups remained under the permanent supervision of medical experts, who admonished their ‘false shame’ in order to encourage them to confess. The physician also had the ability to make decisions regarding their sexual intercourse, which finally placed sexuality under the authority of medicine.

The main argument of our paper is that the debate on birth control was structured by two physical conditions of the human body, namely pregnancy and STDs, which together represent the limits of the thinkable in the area of population regulation. Furthermore, the two states reveal that this discourse was extremely gendered. Not only did most measures primarily target the female body, but the discourse also centred on two opposed representations of femininity: the responsible mother and the dangerous because infected prostitute. The male seems to virtually write himself out of the discourse, a point we would like to emphasize in more detail later.

This jointly submitted paper will allow the authors to connect their different fields of research. Lisa Malich’s research focuses on motherhood, pregnancy, and the regulation of birth whereas Stefan Wünsch’s work concentrates on venereal diseases and the regulation of prostitution.

FEMINIST PRACTICES AND NEUROBIOLOGICAL DISCOURSES: CHARTING KNOWLEDGE PRODUCTION THROUGH THE ROUTINE PRACTICES OF SEXUAL ASSAULT PRACTITIONERS.

SUZANNE EGAN
University of Sydney

This paper is based on a recent study of the field of sexual assault which was driven by a concern about the place of feminist discourses in the contemporary field of sexual assault work where there appeared to be a shift in language and practices away from those traditionally associated with feminist understandings of the ‘problem’ of sexual violence. In particular, trauma discourses, a form of knowledge based in the discipline of psychiatry appeared to have become increasingly prominent within this field. The research was prompted, initially, by a curiosity about how a field of practice that emerged as part of a specifically feminist services sector, appeared to have embraced knowledge from a discipline which had conventionally been subject to sustained critique from feminist academics, practitioners and activists. Via a Foucauldian derived methodological approach, the study excavated the knowledge/practices of sexual assault service sector in NSW, Australia. A somewhat puzzling picture emerged in which a tight, almost naturalized link had been established between sexual assault and feminist knowledge/s but this was being refracted through the neurobiological lens of ‘trauma’. While international feminist scholarship on the uptake of trauma

discourses in the field of sexual violence position these discourses as having contaminated or co-opted feminist knowledge/s of sexual violence, I suggest the picture is more complex. In this paper, I suggest that sexual assault practitioners have actively used these discourses to produce new knowledge/s through their practices. This, I argue is because there is level of compatibility or concomitance between trauma and feminist discourses, a compatibility ground in the larger episteme, which underpins these seemingly incongruous systems of thought. The 'blended discourse' of sexual assault that has emerged, however, potentially shifts the objects, subjects, and technologies of sexual assault services: victims of sexual violence are reframed as victims of trauma and sexual assault workers become part of a broader trauma-work industry.

107 RISK, DISEASE AND CONTAGION

ELEMENTARY RISK: UNDERSTANDING RISK WITH A MATERIAL-SEMIOTIC PERSPECTIVE

MARTIN HULTMAN

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In dealing with issues of risk, the last thirty years have enlarged the possibilities of understanding areas such as for example economy, environment, chemical leakages, and questions of security. In the latest overviews of risk theories over ten different approaches is discussed, often starting from the very common initial divide of realistic or relativist perspective (Krimsky & Golding 1992, Renn 1992, Lupton 1999a, 1999b, Tierney 1999, Renn & Rohrman 2000, Summerton & Berner 2003, Boyne 2003, Denney 2005, Zinn 2006, Taylor-Gooby & Zinn 2006, Clarke 2006, Renn 2008). Even though all the theories and practices presented as different possibilities of engaging in risk research, appear to cover all kind of aspects of risk, it still seems to be a need for developments. Distinguished scholars have lately in the research field of risk been arguing that there is a need for more detailed case studies (Boyne 2003, Hutter 2006, Horlick-Jones 2008, Zinn 2008), approaches that not tumble into the two pitfalls of realism or relativism (Krimsky & Golding 1992, Tulloch 2006:132, Zinn 2008) as well as theories that might evaluate the ordering of competing constructions of risks (Taylor-Gooby & Zinn 2006:67, Crook 1999).

This article proposes a new way to understand risk. It is done by an analysis of hydrogen risk with a material-semiotic perspective. It is a case study that follows the object of risk in complementing data material consisting of ethnographic field notes, governmental reports as well as mass media.

NETWORKS OF CONTAGION

PETA MITCHELL

University of Queensland

The metaphor of contagion pervades critical discourse across the humanities, the medical sciences, and the social sciences, its rhetorical potency evident in the relatively recent appearance of such terms such as "social contagion" in psychology, "financial contagion" in economics, "viral marketing" in business, and even "cultural contagion" in anthropology. All of these formations resonate with political geographer André Siegfried's 1960 observation in *Routes of Contagion* that "[t]here is a striking parallel between the spreading of germs and the spreading of ideas."

Yet, where in the medical sciences contagion may be seen, for the most part, to retain its contemporary literal sense of "the communication of disease from one person to another by bodily contact," in the humanities and social sciences, uses of the contagion metaphor appear much more ambivalent. Social psychology, economics, and memetics, for instance, all employ the metaphor of contagion to represent, at base, the transmission of ideas or impulses. In the discourse of memetics (or meme theory), in particular, the more negative connotations of disease that surround the contagion metaphor are

largely thrown off. Instead, contagion—“thought contagion”—becomes a byword for creativity and forms the fundamental process by which knowledge and ideas are communicated and taken up.

In this paper I wish to examine these cross-disciplinary tropes of contagion to suggest that the contagion metaphor—and, by extension, metaphor itself—is instrumental in negotiating, as well as viscerally illustrating, the increasingly complex networks of knowledge, information, influence, and social change being mapped out at this conference.

KNOWING LIFE AND DISEASE: SPACES OF BIOPOLITICS AND BIOSECURITY

JOHN ALLEN

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The focus of this paper is on our understanding and knowledge of zoonoses; that is, animal diseases that represent a threat to human life. Knowing life and disease often suggests a straightforward mapping of viral traffic and the exercise of *power over life* to control outbreaks through spatial closure and containment. In this paper, an alternative topological mapping of disease is proposed which understands disease as relational, where it is both integral to, and always part of, an entangled interplay of environments, hosts, viruses and humans. Knowing life and disease from this standpoint amounts to more than a matter of mapping circulations and exercising top-down control, rather it amounts to an acknowledgement of the *powers of life* as part of an affirmative biopolitics. Drawing upon fieldwork on factory farms and food processing plants in the UK, the first part of the paper explores the cultural and material complexities involved in making life safe. Governing wayward life, if that is the right expression, on such sites represents less the need to shore up *borderlines* between the healthy and the diseased and more the requirement to engage with pathological life as part of a *borderlands* assemblage within a mutable disease environment. Following that, the twists in the spatial relationships that topology traces across humans and non-humans is set out as an alternative way of knowing and mapping infected life.

108 WHOSE KNOWLEDGE? THE POLITICS OF KNOWING

WHOSE KNOWLEDGE? SCIENCE EDUCATION, INDIGENOUS KNOWLEDGE AND TEACHER PRAXIS

RENEE HERDE

University of Southern Queensland

Through developments including the release of the Australian National Curriculum and the Queensland Reconciliation Action Plan, the importance of including Indigenous Australian Knowledges and Perspectives in schooling has been recognised. The inclusions of Indigenous Priorities and Perspectives in all areas of curriculum aims to promote intercultural understanding between Indigenous and non-Indigenous Peoples. Within the science subject area this has provided the impetus for the broadening of scientific understanding beyond purely Western ideas. This may mean teachers are required to engage with knowledge epistemologies with which they may be unfamiliar. The idea of ‘what is science?’ will often be based on Western systems of knowledge, leaving expertise in the negotiation of alternative knowledges and perspectives in the classroom lacking. This paper charts the reactions of a group of regional and remote teachers of science to these inclusions. The tensions between traditional Eurocentric views of Science and Indigenous Knowledge are explored along with the hopes and challenges teachers see to such inclusions. The engagement of these teachers with combining knowledge epistemologies, the influence on their teaching praxis and the pragmatic concerns of content delivery form the basis of understanding this process.

TO BE OR NOT TO BE (DISCIPLINARY): THE NATURE OF INTERDISCIPLINARITY AND THE PRODUCTION OF CONTEMPORARY KNOWLEDGES

ANNE CRANNY-FRANCIS

University of Technology, Sydney

A key component of recent debates about interdisciplinarity is the question of whether practitioners need a discipline base from which to work. For some the very notion of a discipline includes a fixed methodology and a blinkered approach to research that precludes collaboration across disciplines. For others interdisciplinarity is best achieved by those with a strong and secure basis within a set of disciplinary knowledges. This question is critical both for research practice and for teaching, with some institutions directing students away from any specific disciplinary identity and associated understandings of theory and methodology.

This paper reflects on this question, taking into account the author's own disciplinary histories and the interdisciplinary nature of her current research interests, which include touch technologies and also the work of interdisciplinary scholar, Jack Lindsay. These projects have both involved engagements with scholars from other disciplines, some of which were more successful than others. The most negative was that of a senior scientist in the U.S. who declared: "In the sciences we always have to come up with something new; in the arts you just do the same thing over and over." Whilst not agreeing with his sentiment, it was nevertheless useful to consider what might have motivated him to say this, and the power of this perception on attempts of humanities scholars to work across the science/arts divide.

The paper will argue these concerns by reference to recent writings about interdisciplinarity in a range of fields, including both arts and sciences.

WHOSE KNOWLEDGE MATTERS? THE GLOBAL, THE LOCAL AND THE NEOLIBERAL IN THE (POST)COLONIAL NORTHERN TERRITORY CULTURE WARS.

BRENDA DOBIA

University of Western Sydney

SHIRLEY GILBERT

University of Western Sydney

"Politicians and academics can say two things at the same time – that the continuity of traditional culture is causing the collapse in Indigenous life and that traditional culture has collapsed from the hazards of Indigenous life" (Povinelli, 2010, p. 30). In 'modern Australia' Aboriginal Australians continue to be cast as chronic obstacles to progress and prosperity. Australia's global report card is repeatedly blighted by statistics showing woeful outcomes for health, economic status and education amongst Aboriginal communities. The causes for these failures are typically portrayed in Australian media, by politicians and in some academic circles (e.g., Sutton, 2009) as inherent to Aboriginal culture. Aboriginal communities, especially those in remote Australia, are characterised as violent, 'illegitimate' and fractured at best. Under this gaze 'closing the gap' becomes important not as a principle of social justice and human rights but as a means of shoring up modernist and neoliberal agendas, with income management and enforcement of school attendance adopted as cornerstones for 'intervention'. In the process the voices of the Aboriginal people concerned are neutralised and their rights to negotiate, articulate or validate their knowledges are de-legitimised. This paper draws on our developing work with Central Australian schools to show how the simplistic neoliberal focus on NAPLAN scores for 'closing the gap' in education is undermining vital 'two-way' education, eroding community engagement in schooling and seriously threatening language and human rights. Against this renewed colonialism we will report on the struggle underway in some state and independent schools to maintain traditional culture and languages, and describe our efforts to support the resistance by working with communities in applying Aboriginal cultural frameworks to engage students, build school connectedness, and teach valuable social and emotional skills.

SESSION 200 | MONDAY 2:30PM

201 SHIFTING KNOWLEDGES AND SOCIAL CHANGE

INTERPRETING LATIN AMERICAN SOCIAL CHANGE AS TRANSFORMATION AND PRODUCTION OF NEW KNOWLEDGES

KATHRYN LEHMAN
University of Auckland

The emergence and consolidation of strong social movements in Latin America over the last decade has now moved well beyond the period of reform into an era of major transformation of basic social categories. What were once shared understandings of social relations based on hierarchies associated with specific social classes that were created under the nation-state have been radically altered and consequently have produced a new language for a radical democratic form of socialism in a few states as well as several regions and subgroups within other states, challenging the nation-state as such. Basic public sphere concepts referring to political decision-making, citizenship, participation, human rights and media, as these relate to commerce, education, society, culture and the environment have been modified to such a degree that they now constitute a new language for understanding of the profound transformations taking place in the region. This article outlines a few of these changes and posits that we are witnessing the production of new knowledge in these processes.

KNOWLEDGE AND GLOBALISATION

JASMINE MATHIALAGAN
Sarah Tucker College (Palayamkottai, India)

Rapid developments in technology and communication has ushered in a paradigm shift in the milieu of the 21st Century. The impact and influence of industrialization is giving way to the emergence of a new white-collared gentry marking the advent of an information based society. This is apparently an outcome of the on-going process of globalisation effecting a global restructuring on all social, political and economic fronts. Knowledge is central to this techno-information revolution which has given us the internet, World wide Web, Integrated Systems Digital Networks, Asynchronous Transfer Mode, Electronic Data Interchange and a host of other high-end technologies. Convergence of knowledge has blurred the distinctions between branches of science which were once considered to be unrelated and mutually exclusive. Telecommunications, computers, broadcasting and photonics or optoelectronics are closely yoked to such entirely unrelated branches of pursuit as seismology, prospecting, navigation and medical sciences. Inter disciplinary hybrid technologies are becoming common place thanks to convergence of knowledge. Interestingly, forces of divergence are also at work simultaneously in the dissemination of knowledge and knowledge practices across the globe. Decentralised production strategies and marketing tactics have put on hold the traditional wisdom of having everything under a single roof. This means that the various components of production and distribution process can be spread out on continents around the world. This is what is called the 'World Factory' phenomenon. Centres of learning and educational institutions play a complementary role in globalisation and the creation of 'global citizens'. Universities in the West tie up with non-Western universities and facilitate exchange and easy flow of knowledge. The stake holders on both the sides mutually benefit. While the Indian students improve their skills and capabilities, their Western counterparts imbibe resilience and handwork from their peer groups. The European academics who entered India were accused of Western cultural imperialism. But actually, they helped to rediscover India's languages and religions. They identified the religions social, legal and political tradition and heritage. Knowledge percolates down the society to grass-roots level and reaches the lower-end peasants and illiterates. The fisher folk in India once used their country made catamarans to fish. 'Catamarans' are crude

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fishing vessels made of logs of wood held in place using coir ropes and rowed along using oars. Now, thanks to the knowledge gained through globalisation these catamarans are fitted with overboard motors and GPRS enabled navigation systems and taken deeper into the sea. In the same way, indigenous and community knowledge in herbal cure, yoga, native games, culinary recipes and so many other little known practices and rituals are getting audience around the world due to globalisation. This paper seeks to explore the mutually inclusive impact of globalisation on knowledge. It also focuses on the revival of interest in indigenous social and cultural mores and practices.

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KNOWLEDGE AND GLOBALISATION: THE CASE OF LEADERSHIP, CREATIVITY CLIMATE, AND CULTURAL DIFFERENCE

OTTAVIA HUANG

National Cheng Kung University (Taiwan)

ENKHBOLD CHULUUNBAATAR

National Cheng Kung University (Taiwan)

With the advancement of globalization, knowledge from dominant countries has overwhelmed the rest of the world, neglecting the perspectives of the unvoiced local knowledge. Clear evidence from the theory and practice of leadership can represent this global phenomenon. Recent literatures showed that 90% of leadership studies are Western natives, representing only 20% of global citizen; undermining the views of the rest of the world, including Eastern perspective which has its own distinct characteristics of leadership. This study demonstrates how Eastern and Western perspectives shared similarities and posed differences in opinions over leadership practice in university setting, taking creativity climate as the main focus of study. The study took place in Taiwanese university setting, involving 281 students from Eastern and Western cultural background. It was found that both groups agreed on the existence of positive relationship between leadership and creativity climate, however, Eastern students expected leader's role to be more dominant in class to set the climate than their Western counterparts. Due to collectivist and high power distance nature, Eastern students stated that support, harmony, and conformity are important factors in creativity climate; while Western students, with individualistic and low power distance nature, preferred open discussions, debates, and putting forward their ideas. This study shows the existence of different local knowledge in terms of leadership practice, calling the attentions of leadership practitioners and theorists to take into account national knowledge when conducting leadership practice and research. National knowledge could pose as countering or complementing power to the global hegemonic knowledge domination.

202 DIGITAL HUMANITIES, DIGITAL MEDIA, DIGITAL SOCIETY (PANEL)

David Berry has recently proposed the idea of 'digital-humanities: first, second and third wave' or, better, layers, which captures the complimentary simultaneity of the approaches (<http://stunlaw.blogspot.com/2011/01/digital-humanities-first-second-and.html>). It is suggestive of the multiple possibilities to which the 'computational turn' in humanities discipline-knowledge bases have given rise. The movement across these waves or layers is a movement towards disciplines being 'being born or reborn digital' (Rogers, 2009). Considering where computational turn might be heading, Berry poses the question of what culture, politics and the economy might be after they have been 'softwarized'?

This panel seeks to respond to these provocations. We explore the idea of a digital humanities equipped with the theories and methods adequate to address the issues associated with a digitising society in the context of the 'computational turn' – including taking on the challenge of incorporating disciplinary knowledge practices 'being born or reborn digital'. We argue for an integrated approach that attends to multiple levels: at the 'micro' level, the materiality of digital technologies; the coordination, use and social

‘impacts’ of those technologies at the ‘meso’ level, and the ‘macro’ level of the large-scale social and economic forces that shape and are shaped by them.

We will seek to address:

- the need to understand new media environments not only as sites of cultural representations and social interaction, but as both drivers and symptoms of social change
- the transformation of the media industries associated with digital media; and in particular the development of new markets, roles and identities in those industries
- the materiality of the code, policies and institutional practices that shape digital media environments; and hence act upon the social.

THE INCREASINGLY RAPID CO-EVOLUTION OF THE MARKET AND THE SOCIAL IN MEDIA ECONOMIES

STUART CUNNINGHAM

Queensland University of Technology

This paper seeks to exemplify the micro-meso-macro layering outlined in the panel topic description. It is shaped as a case study of the increasingly rapid co-evolution of market and the social in media economies. Professional and amateur, commercial and non-commercial, garage and corporation are converging as the impact of social media, changes in cultural consumption, and crises in copyright industries’ business models, are felt across society. I call this the increasingly rapid co-evolution of the market and household sectors and apply the concept of ‘social network markets’ (Potts et al 2008) – individual choices are made on the basis of other’s choices and such networked preferencing is enhanced by growing ubiquity of social media platforms – to both what is happening around the monetization of online video (YouTube, for example) and the socialisation of professional production strategy (transmedia, for example).

It is plausibly argued that the media industries have long been characterised as harbingers of change (for example, Lash and Urry’s 1994 ‘culturization’ thesis is premised on this). At the macro level, this paper instances the need for sociocultural and economic research into the means and rates of change in the communication dynamics that make up digital society, and deeper understanding of the textures of what Nigel Thrift (1997) calls ‘soft capitalism’. At the meso-level, therefore, it looks at the emergent institutional forms that deal with the blurred lines between commercial and social practices in transmedia and social media. At the micro level, it cites individual agents’ material conditions of production and the new capacities of social networking (for professional independent producers) and business development (for social media mavens) in this co-evolving and converging media space.

CRISIS, CHANGE AND THE MEDIA ECOLOGY: THE CASE OF THE QUEENSLAND FLOODS

JEAN BURGESS

Queensland University of Technology

This paper explores the specific characteristics and dynamics of crisis events (including but extending beyond natural disasters) as they are represented and enacted via contemporary ‘media ecologies’ (Fuller, 2005), arguing that such events both reveal and transform the dynamics of media systems, as well as the social or organisational relationships that shape and are shaped by them. In doing so, I reflect on the methods, findings and broader implications of a recent study of social media use during the December 2010-January 2011 Queensland Floods.

I briefly describe the study, which drew on a combination of large-scale computational methods and close qualitative analysis to investigate the key actors, media resources, topics and controversies that constituted the Twitter activity during the floods (collected under the #qldfloods hashtag). In particular, the dynamics of the communicative activity that occurred around the Queensland Police Service’s (QPS) Facebook and Twitter accounts during the event are described in detail.

I draw on this analysis as well as the themes in broader media discussion of QPS's use of social media during the floods to identify two areas of significant change associated with the crisis event: first, in popular discourse around the purposes, affordances and constraints of social media platforms *per se*; second, and more interestingly, in public understandings of the QPS itself – its identity, roles and relationships with the populace.

The paper concludes by discussing the broader methodological implications of the study, in order to argue that the emerging research paradigms of computational humanities research, marked by 'born digital' methods, might have a broader purchase on contemporary cultural and social research than is currently the case, extending their relevance well beyond the study of online media 'in themselves'.

RETHINKING MEDIA REGULATION, POLICY AND GOVERNANCE: THE AUSTRALIAN NATIONAL CLASSIFICATION SCHEME REVIEW

TERRY FLEW

Queensland University of Technology and Australian Law Reform Commission

On 24 March 2011, Attorney-General Robert McClelland referred the National Classification Scheme to the Australian Law Reform Commission (ALRC) and asked it to conduct widespread public consultation across the community and industry. The review is the first of its kind for 20 years, and has been asked to recommend a new framework for media classification in Australia.

The review is occurring in parallel with a Convergence Review which is examining Australia's communications and media legislation and advising the Government on potential amendments to keep this regulatory framework effective and appropriate for the new environment, and follows the Attorney-General's Department's public consultation on an R18+ classification for computer games, and the Department of Broadband, Communications and the Digital Economy (DBCDE) review of measures to increase accountability and transparency for Refused Classification (RC) material.

This paper considers the relevance of the 'computational turn' in both the humanities and social sciences ('digital humanities') and in everyday media practice, and how they impact upon the conduct of public policy within this sphere of media regulation. The paper will draw upon academic debates about the relationship between media and cultural studies and the policy domain, as well as more recent contributions from the governmental side by Peter Shergold and Terry Moran about how can academic knowledge be better engaged in the policy process. It will note that some of the antinomies that have been foundational to thinking about media policy and media citizenship – public/private, consumer/citizen, regulation versus neo-liberalism – are becoming more difficult to sustain in a convergent social media environment. The relationship between nationally-based modes of media governance and increasingly global, 'virtualised' and user-driven media such as YouTube is also problematizing traditional modes of thinking about the public interest in media policy, and this will be explored further in this paper.

203 TECHNOLOGY, METHOD, AND THE HUMANITIES

NONLINEAR CAUSALITY AND THE NETWORK IMAGINATION: DISORDER AS PROBLEM AND OPPORTUNITY UNDER GLOBALISATION

BOB HODGE

University of Western Sydney

This paper uses Castells' work as a key site to examine claims that globalisation today is driven by a new paradigm, in which networks and digital technologies play a decisive role in producing revolutionary new forms of economics, politics, culture and society. It argues that theories of change on this scale need to be grounded in a richer, more explicit account of non-linear causal processes drawn from cybernetics, and that

the all-pervasive and constitutive phenomenon of disorder can never be ignored, coming from below through a multiplicity of networks, old and new, digital and non-digital. It looks for a new, more integrated and accessible approach it names 'the network imagination, which draws on indigenous traditions and practice to enable more realistic and grounded uses of digital technologies and other forms of network thinking.

GEO-SPATIAL AESTHETICS: TIME, AGENCY AND SPACE IN ELECTRONIC ART AND WRITING

MARIA ANGEL

University of Western Sydney

ANNA GIBBS

University of Western Sydney

This paper is about the new forms of writing that have developed through experimentation with electronic and mobile media. It explores the manner in which electronic art and writing are reconstructing agency in space to form new aesthetic assemblages and new determinations of space and time. In the 'age of the image' writing continues to flourish through and across new landscapes, surfaces, and modalities changing not only what we produce as written form, but how we remake ourselves as we adapt with new media. Older structures of attention are being replaced by different modes of bodily entrainment, interface and capture, as well new surfaces and levels of inscription. Writing, for instance, now happens not only on the surface of a page or in a book but on computer screens, mobile phones and other surfaces, such as public billboards, walls, and the surface of the earth or, going in the other direction, in the organic processes of living organisms. Christian Nold, for example, in his bio-mapping and sensory mapping projects inscribes urban spaces using the bio-rhythms and senses of the human body as a device for generating new forms of cartography that can generate new forms of narrative. Petra Gemeinboeck, through the use of customized mobile phones and GPS, records movement through space for the generation of a cartography of the imperceptible - that is, what is not traced by conventional maps, 'impossible geographies', as Gemeinboeck calls them. JODI in their artwork 'GeoGeo' use Google Earth and Google Maps to rewrite and inscribe samples of early Macintosh fonts over the satellite views of major cities. We examine and describe these emergent forms, not only in terms of the texts or images produced, but with the aim of identifying a new aesthetic, inseparable from the technologies which extend or delimit human capacities in new ways, and shape its interiority.

MAKING OUR NEIGHBOURHOOD WORK: EXPLORING A NEW PERSPECTIVE IN PUBLIC HOUSING

ALEX BAUMANN

University of Western Sydney

Escobar's (1995) Foucauldian analysis of neo-liberal development in the third world reveals an aggressive 'subjectification' of local communities. Sheppard (2007:103) points out that 'subjects produced within and by this discourse are ill-equipped to think outside the presumed Order of the Truth of the economic development story'. Many Australian public residents are being subject to 'Truths' based on the same neo-liberal construction of knowledge. Given this, it is little wonder that empowerment programs (such as tenant participation) have almost exclusively focused on resident development of specialised and formalised skills needed for market integration. It is also unsurprising that many already vulnerable residents have found themselves alienated and patronised by such 'empowerment' programs.

These findings directly correspond with the first round of data that has emerged from this study, which is currently underway in a public housing community in the lower Blue Mountains. Having confirmed such findings, this participatory action research is now working alongside these public residents to explore a new 'resident centered' approach to knowledge generation and participation. In direct contrast to a formal and

specialised (market orientated) approach, this approach is exploring a new resident conceived process called 'Village'. Village uses a carefully designed online forum space to facilitate and build on local knowledge, tapping into the natural inclination residents clearly have to 'have a say' and improve their situation where they can. This case study explores the ability of locally controlled digital networking to support the constructions of local knowledge and local participation.

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204 DISORDERLY KNOWLEDGE, POWER, LEARNING AND REBELLION (PANEL)

Knowledge is often seen as orderly and organising; as bringing clarity and precision to situations. This panel wonders whether it is possible to see knowledge as a disorganiser, or as growing out of disorderly processes. Knowledge in information society tends to be reduced to knowledge as commodity and hence is evaluated by appeal, commercial potential and the degree to which people can be excluded from it if they do not pay. There are growing regimes of analysis, private property and free-market economics, which stretch into the genetic level, aiming to encompass all of life in their web. As capitalism acts to prevent free-exchange of knowledge, it generates other knowledges which circulate through realms of piracy, rebellion and propaganda, and have the potential to be corralled for political purposes of all kinds: common, democratic and neo-fascist. In a situation of knowledge prevalence, people must read and learn by filters, thus evaluating knowledge in terms of what they already know, or the program to which the information is applied, further devaluating the 'accuracy' of the information and increasing its capacity to disunify. How, in this situation, can knowledge be 'rehabilitated', how can productive learning occur, how does knowledge merge with art, how can knowledge not be self-undermining?

SOFTWARE, ANTI-KNOWLEDGE AND THE CULTURE OF DISORDER AS PROGRESS

JON MARSHALL

University of Technology Sydney

It is often suggested that the basis of the 'information society' lies in computers, software, software projects and software-enabled networks. Yet these networks and projects frequently fail and are expected to fail. Stories about them become retold as a litany of dread, failed expectations and smart alienation. This failure is inherent in the process of software design. The knowledge process of the elicitation of software requirements, the validation of requirements and the management of changes to requirements are embedded within the ongoing culture and politics of the semi-chaotic 'workspace'. Evaluation of the software is also caught up in the same process. This social background is framed by: a) a history of disruption; b) by the informal networks that develop because of problems with ICT and with ICT help lines; c) necessary differences and rivalries between groups; and d) the failures of management and communication in hierarchy. Contemporary management, and organisation 'structures', within capitalism produce 'anti-knowledge' and cultivate a necessity for efficiency and progress, which is self-undermining. This paper investigates the disorder at the heart of contemporary modes of ordering and argues that a focus on disorder suggests new ways of approaching the so-called 'Information Society'.

CLIMATE CHANGE, RESISTANCE, AND EMANCIPATION?

JAMES GOODMAN

University of Technology Sydney

In a nexus of 'communication power' where are the sites for producing emancipatory knowledge? The eruption of provisional and contingent resistances can politicise framing structures and offer fleeting possibilities. How to translate such moments into emancipatory projects that both engage with present-day emasculation and prefigure concrete utopias? The dilemmas that arise in any emancipatory move, often totalising and disempowering, produce a self-negation and retreat into ad hoc refusals. Yet the imperative

for systemic transformation remains. This paper discusses emancipatory politics in the arena of climate change. The dynamics of communication power and counter-power are especially evident with the all-pervasive bankruptcy of climate policy under advancing climate change. In the context of abject failure, sites for the production and articulation of emancipatory projects, through and beyond resistance, may resonate and gain traction. As such the disordering of climate policy may open the door to an emancipatory reordering.

A JOLLY ROGERING: HOW PEER-TO-PEER (P2P) FILE-SHARING DISTURBS THE LOGIC OF INFO-CAPITAL BY DECOMMODIFYING KNOWLEDGE AND PROPELLING ANARCHIC SOCIAL FORMATIONS

FRANCESCA DA RIMINI
University of Technology, Sydney

Over the past decade peer-to-peer (P2P) file-sharing of cultural materials via the Internet has evolved into a complex transglobal phenomenon constituted by technological layers, social actions, specialised knowledges, and informational controls. Networks of strangers form anarchic 'intentional communities' by engaging in experimental, often self-reflexive forms of cultural decommodification, appropriation, and participatory production. Although the powerful alliances of 'Big Content' seek hegemonic control of the entire informational field via various expressions of 'digital enclosures' their victories have been few. Moreover, each win has fomented escalating cycles of resistance and innovation by programmers, intellectual property activists and file-sharers, producing further disorder in the informational domain. The phenomenon's radical generative potential arises from daily material practices which produce new knowledges, autonomous circuits of non-monetised cultural exchange, and networked-based social formations. The aggregated actions of 'strangers with benefits' disturb the logic of capital while seeding new social imaginaries which might potentially extend beyond techno-libertarian demands for 'free culture'. This paper surveys technical news aggregators, online P2P fora, media coverage, government reports, industry working papers, academic research, legal judgements, and intergovernmental treaties. These combined perspectives reveal how the file-sharing 'multitudes' are engaging in a prefigurative politics seeking to democratise knowledge and reclaim the common.

SERENDIPITY, DIGITAL MEDIA AND KNOWLEDGE PRODUCTION

ILARIA VANNI
University of Technology, Sydney

In recent years the growing pervasiveness of digital media has created a shift in the way we think about knowledge production and circulation. While digital media have been and are incorporated into higher institutions' curricula, an increasing body of literature on literacy is devoted to the study of how digital media, from games to Twitter, influences the way we learn, produce and share knowledge. Building on this body of theory this paper examines how knowledge is produced, shared, and circulated in a digital media and community organization, Information and Cultural Exchange (ICE), located in Western Sydney. Based on ethnographies, archival research and interviews this paper is an initial analysis of how ICE has been able to become a creation space where digital literacies are not simply incorporated as media training but translated in dynamics of knowledge production. This paper focuses in particular on the notions of serendipity, participation and free exchange as generating constantly evolving forms of knowledge. It asks how the knowledge produced within this networked creation space is both autonomous and intersecting with global flows and how it enables innovative creative communities, as it declares in its vision, amplifying "artists' voices to build resilience, autonomy and infrastructure, and to enhance quality of life" (<http://www.ice.org.au/about/vision>).

KNOWLEDGE AND RIGHTS: RETHINKING THE HUMAN RIGHT TO FOOD

BETHANEY TURNER
University of Canberra

Human rights are produced, understood, and acted on within multiple competing knowledge practices. Tensions exist between institutional ideals and everyday practices amongst diverse cultures. This paper fleshes out some of these tensions whilst also questioning the parameters of food security, the dominant framework through which the human right to food is understood. It argues that discourses of food security fail to attend to the social and cultural meanings surrounding production, distribution and consumption of food. Dominant conceptualizations of food security also fail to address the ways in which our senses of self and understandings of place are fabricated through multifarious engagements with the more-than-human. This paper explores the need for an embodied conception of the right to food through a posthuman reconceptualisation of our knowledge of rights, food and the body. It does this by focusing on the role of genetically modified food within contemporary approaches to food security. This paper argues that the right to food must not just sustain the physiological needs of the body, but must also support its core social/cultural and cognitive functions that engage the body 'the human being' with the world. Thus, the variety, form of preparation and genetic make-up of the food we consume matters.

LEARNING TO LISTEN

MICHELLE STEAD
PhD Student, University of Western Sydney

'With noise is born disorder and its opposite: the world. With music is born power and its opposite: subversion.' (Jacques Attali, *Noise: The Political Economy of Music* pg 6) According to Michael Bull and Les Back, the process of making sense of the world has been dominated by sight. For centuries composers working within the Western art music canon have replicated the privileged position of sight by converting sound into vision through music notation. As such, the written 'score' has come to hold more veracity than any other realisation of the musical work. Jacques Attali argues that the privileging of sight over sound is detrimental to understanding our world because noise is inherently political and is therefore a characteristic of power. In this paper I propose to examine the relationship between listening and power, starting with Attali's theory that music heralds the wider political economy of society. I will argue that Attali's insights are only applicable within the wider context of the technological developments that enabled the mass production of music (i.e. printing, recording etcetera). This renders Attali's argument largely determinist with the end result a view of cultural-historical development that treats humans as unwitting dupes before the power of technology. In particular, Michel Foucault expresses scepticism because, in his view, it is precisely at the point that we have identified the way power is working in a situation that it shifts or eludes itself from view, becoming potentially even more dangerous. Therefore, this paper will take Attali's theory and extend it with sensitivity to the scepticism Foucault adopts. In doing so, I attempt to grapple with the troubled relationship between power, listening, technology, and social control.

KNOWLEDGE AS A SITUATED ACCOMPLISHMENT: SEARCHING FOR OBSERVABLE ABSENCES OF KNOWLEDGE IN BASKETBALL PRACTICE ACTIVITIES

BRYN EVANS
University of Western Sydney

Ethnomethodology has developed a praxiological orientation to classic topics of philosophy and the human sciences, including themes such as meaning, order, rationality, and knowledge. Work in this tradition orients to such "epistemics" not as ontological entities, social structures, cultural systems or cognitive faculties but as the situated accomplishments of participants relentlessly engaged in practical tasks. An ethnomethodological re-specification of the problem of knowledge involves investigating how a collection

of people encounter problems of knowledge as part of their daily work and how they achieve practically adequate (for them) solutions to these problems. Drawing on examples and findings from my PhD research on correction activities in basketball practice sessions, this paper provides a preliminary exploration of some ways in which knowledge is oriented to as a practically relevant problem for and by participants in the context of sports team training. Specifically, the paper details practices in and through which an absence of relevant basketball knowledge is treated as something visibly observable, and thus available to be searched for and found, in the midst of embodied practice activities. Once found, observable and accountable absences of knowledge can then be used as a premise for initiating instructional activities. The search for and identification of knowledge is therefore an ongoing concern for participants in basketball activities, and knowledge functions as an important organisational resource in shaping practice sessions.

206 HEALTH, LAY KNOWLEDGE AND INSTITUTIONS

LEARNING TO INHABIT THE CHAIR: KNOWLEDGE IN THE DIRECTING PROGRAM AT NIDA

CHRISTOPHER HAY
University of Sydney

Reframing the work of Basil Bernstein, Karl Maton identifies 'a distinction between legitimating educational knowledge by reference to procedures appropriate to a discrete object of study (the knowledge mode), or personal characteristics of the author or subject (the knower mode)' (2000:155). Schools like the National Institute of Dramatic Art (NIDA), which run primarily on a conservatory model, typically teach in the 'knower mode'. This mode manifests in the Directing course through the teaching of the late Stanislavskian theory of Active Analysis, and also through sessions with industry figures who introduce students to their areas of expertise. Running alongside this learning at the feet of the proverbial masters, the Directing students also have to take a number of coursework units taught self-consciously in the 'knowledge mode'. In the current educational climate, there are a number of pressures on NIDA to broaden their approaches to teaching and learning. Given their status as a higher education provider, the Institute must conform to similar academic standards to its University colleagues, which increasingly necessitates an adherence to policy and procedure often sitting uncomfortably alongside their practical training. Also, in response to the rise in popularity and choice of professional director training both in Australia and overseas, NIDA must do everything in its power to distinguish its particular training and attract the highest quality students. Finally, there is the conflicted relationship between the profession and the academy: historically, theatre practitioners have remained hostile towards their university colleagues (and vice-versa). The knowledge maps that NIDA's directing students are exposed to are therefore shifting in response to a complex series of forces. This paper will also detail the negotiation between my 'parallel selves' (Born, 2005:16) in the institution; that is, my conflicted status as a representative of academia in a site of largely practical learning. Since September 2010, I have been undertaking ethnographic research both at and about NIDA, but also tutoring within the Graduate Directing program. I will use my own experience at NIDA to make some suggestions about what this negotiation between academic and practical knowledge might make possible for the students of the course as they enter the Australian performance industry.

PROFESSIONAL GUIDANCE AND PARENT GOSSIP: MATERNAL NEGOTIATION OF PRIMARY SCHOOL PLACEMENT FOR CHILDREN WITH AUTISM

ROZANNA LILLEY
Macquarie University

This paper explores the different 'knowledges' negotiated by mothers as they search for a primary school placement for their son or daughter diagnosed with autism spectrum disorder. The intensely contested terrain of whether segregated or 'regular' classrooms would be 'better' for the child shapes the contours of maternal decision-making in a landscape powerfully forged by moral imperatives to mother responsibly and

appropriately through the use of expert advice. I explore the ways in which women engage with or reject professional guidance, offered by paediatricians, psychologists and early intervention workers. Across these expert fields, informed by quite different histories of thought and practice in relation to disability in general and autism in particular, opinions may differ radically. Focusing on the complexities and contradictions of education placement advice offered to, and sometimes sought by, mothers allows an analysis of how women's expectations and experiences around primary schooling are produced through interaction with others, and shaped by reference to dominant forms of authoritative knowledge. Interviews with 22 women whose children, diagnosed with autism, were about to start primary school in Sydney, Australia, also pointed to the pivotal importance of 'grapevine' knowledge, embedded in local networks, when negotiating primary school placement. Mothers often especially valued the 'gossip' of other mothers. The anxiety involved in choosing a primary school for children with autism is a result of both inadequate services and the need to weigh up various, and sometimes competing, claims across the domains of expert and lay knowledge, all of which reflect and constitute currently unstable cultural values around autism and education.

THE HOME AS BOUNDARY OBJECT: IMPROVING SERVICES FOR PEOPLE WITH DEMENTIA WHO LIVE ALONE

BARBARA LLOYD
Menzies Research Institute, University of Tasmania

CHRISTINE STIRLING
Menzies Research Institute, University of Tasmania

Dementia is an incurable condition characterised by progressive memory loss and increasing difficulties with verbal communication. By the year 2050, the number of Australians with dementia is predicted to reach 1.1 million, and many of those will live alone. For most people, the personal residence is a source of stability and ontological security. It is therefore unsurprising that people with dementia (PWD) prefer to 'age in place' in their own homes. However little is known about the subjective experiences and perspectives of PWD who live alone. In practice, they are more likely to be admitted to residential care, largely due to concerns about their safety.

This presentation reports on a pilot study of PWD who live alone in the state of Tasmania. The project frames the personal home as a 'boundary object' enabling the transfer of meaning between PWD and those who seek to support them. Boundary objects are common referents that are broadly meaningful to all participants in a joint project. They serve as a means of translation, having different meanings for people from disparate social worlds, but retaining a common structure that renders them recognisable to all involved. Deeper understandings of commonalities and disjunctures in those meanings will be used to develop services which support PWD to delay institutionalisation and live more empowered and satisfying lives in their chosen environments.

207 SPACE AND AFFECT

SITES OF RESPECT: SITUATED KNOWLEDGE AND URBAN MORAL GEOGRAPHIES

CAMERON MCAULIFFE
University of Western Sydney

In Australian cities an emerging focus on anti-social behaviour follows on the heels of a similar urban moral politics in the UK under Blair's New Labour. Within this context a moral politics of respect has become increasingly apparent as politicians and policy makers attempt to recover normative sociality from the complexity of the post-industrial global city. Respect is not a singular notion, with different regimes of respect often having contradictory concurrent manifestations. For graffiti writers living at the edges of inclusion, respect manifests itself in different and complex ways, as rights and recognition are variously

extended and withdrawn by the state, and as writers accrue respect within graffiti subcultures through risk-taking behaviours. Legal graffiti walls challenge these seemingly incommensurable regimes of respect, as places of situated knowledge production where a more agonistic and contingent moral politics can be worked through. Following Ash Amin, the legal graffiti wall becomes a site where a more-than-human engagement has the potential to facilitate inclusion. These sites of respect suggest a situated urban moral geography built around inclusion, where the working through of a respectful mutuality in place undermines the normally disparate moral politics surrounding graffiti. Despite their nature as delimited, scarce and contested sites, legal graffiti walls are places of situated surplus (Amin 2008) that produce social and cultural knowledge and contribute to ethical frameworks of engagement.

FEELING GOVERNANCE, BEING IN PLACE

DANIELLE WYATT
RMIT

I once had the opportunity to observe a community consultation meeting for an arts project in western Melbourne. Those who attended were asked to recall experiences of this place, a suburb they lived in or knew well. After a long silence, one woman said she enjoyed shopping for Croatian treats at the local shops. Another remembered seeing people celebrate the Eid festival here as a child. But even to the participants themselves, these responses seemed thin and unconvincing. They were their experiences, but they didn't conjure place in the way the community consultation organisers might have hoped. The feeling and fullness of place is difficult to express because it is more than material surrounds and more than individual familiarity. Place, as we know from writers like Yi-Fu Tuan, Edward Relph, Doreen Massey and Lucy Lippard, involves an 'enfolding' of experience, meaning and representation. A sense of place emerges out of an entanglement of the intimate and personal with the collective and public. Increasingly, the governance of place involves accessing the feeling between people and their built and social environment. Those who govern seek to draw a sense of place out of the people, to know place through soliciting demonstrations of feeling and connection. These affective aspects of place have become a site for governance. But are the experiences of the governed being managed here, or is this just as much an expression of the desires and aspirations of those who govern? In this paper I explore these mixed impulses through some instances of governmental place-making through community art, an instrument of governance where feeling, knowledge and power closely inter-relate.

GATHERING AGENCY: PRACTICES FOR LOOKING AND LEARNING AT LANDSCAPE THROUGH STORY

JOCK GILBERT
RMIT University

FIONA HARRISON
RMIT University

This paper reflects on different modes of agency in learning about sustainability in regional landscapes through seemingly oppositional disciplinary ways of knowing; design and social science. It raises the notion that design generally and landscape architecture in particular requires an 'acting' in the world (usually through a site) which by implication renders social science methods of looking somehow less. The authors, both designers, contend that the social science method possesses a more subtle and possibly subjective agency, which when gathered with that of the design disciplines might deliver a deeply embedded learning experience and by implication may influence the ways in which one ultimately acts in the landscape. To explore these issues we will use an RMIT wide field based elective course called 'farming the future' as a case study. This is run through the design program but was developed using social science methods. Students are asked to look at regional issues of land management from a range of perspectives, the primary vehicle or technique for looking being that of listening. Various agents in the landscape, farmers, Government and activists are invited to share their stories of sustainability which are heard whilst both

walking through the landscape and doing physical work. Drawing from the social sciences, we argue that giving voice to local stories in itself has a degree of agency as it facilitates a reshaping of the landscape. We also argue that reflection upon these allows or forces the individual to become a part of the story (subjectifying the story). The course therefore frames the site of learning as two fold: the self and ones own relationship to ones presumptions and also different ideas of agency in the landscape. The paper asks whether looking (through listening) is enough and attempts to reflect and speculate on ways in which this agency might be more fully harnessed.

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208 JUST LEARNING CONTEXT

COMPLEXITY REDUCTION, REGULARITIES AND RULES: NAVIGATING CULTURAL DIVERSITY IN SCHOOLING

MEGAN WATKINS

University of Western Sydney

The cultural complexity of student populations presents major challenges for contemporary schooling in western migrant nations such as Australia. While this has much to do with the diverse linguistic and ethnic backgrounds of students, other differences such as class, family histories and gender add to this complexity. Yet, the complexities of education are not only a function of the cultural and social diversity of the student population; there are vast differences in students' educational and physical capital which are related but not reducible to these diversities. Complexity is inherent in the culture and philosophy of schooling; the processes of becoming literate, numerate and learning how to learn. While students have diverse needs, there are common skills that must be acquired, skills that are requisite for effective social participation in contemporary globalised societies. The challenge for education, and for dealing with complexity in any field, is to avoid being reductionist in the process. This paper explores approaches to navigating these complexities in educational policy and practice, highlighting the ways in which simplistic understandings can prove problematic and yet, how certain forms of complexity reduction are necessary in achieving goals of educational access and equity.

TEENAGERS' NOTIONS OF HISTORICAL JUSTICE

JOSEFINE RAASCH

Swinburne University of Technology

My research project investigates notions of historical justice among teenagers in Germany. In my fieldwork, which I conducted for six months in a grade nine high school class in Berlin, I did participant observation, conducted interviews and role plays. I understand teenagers' notions of historical justice as produced in a network of different actors; not only by teenagers, but also by the institution school, by didactics who discuss programmatically how to teach and to learn which history and by the curriculum. Each of these actors relates their agency to other past, present or future socialities, such as migration, remembrance or citizenship. The teenagers were confronted with different understandings, different purposes and different objects of learning about history at school and develop their notions of historical justice in this context. Some teaching models for the school subject History use history as a bridge between the present and the past, some others use history to get distance to present problems. According to the purpose of learning history the objects and the qualities attributed change. In the paper I want to contrast some of the different understandings that shape notions of historical justice among teenagers and present some of the practices that are used to enact teenagers' notions of historical justice.

RE-CENTRING THE FIXED LEARNING SUBJECT: RETHINKING THE ROLE OF DIAGNOSTIC TESTING IN CONTEMPORARY EDUCATIONAL CONTEXTS

ELAINE KELLY
University of Technology, Sydney

NICOLE MATTHEWS
Macquarie University

JANE SIMON
Macquarie University

IAN COLLINSON
Macquarie University

EHSAN MILANI
Macquarie University

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With the implementation of the Bradley Report just over the horizon, strategies for managing a diversity of students are coming into renewed focus in Australian higher education. Diagnostic testing of students to allow targeted support ‘such as assistance with academic literacies’ has been one approach to this challenge (Read, 2008; Blythman and Orr, 2002; Bonnaro, 2001). In this paper we will explore some of the potential consequences of diagnostic testing. In particular, we are interested to explore the way diagnostic testing might help form and transform learning styles and student expectations. Drawing on small-scale research into a diagnostic academic literacy test piloted in an introductory media studies unit at Macquarie University in 2010, this paper considers the way diagnostic testing might shape students’ conception of learning. In particular, we observe that student reflections on diagnostic testing solicited a deficit model understanding of academic literacies, and an ‘entity’ understanding of learning. Carol Dweck describes this view of the learning self as relatively fixed, subject to judgement but not transformation, and contrasts this account of the self with an ‘incremental’ view of the learning self (Dweck, 2000). According to Dweck, an entity self-understanding frames failure as an indication of longstanding inability to achieve. In contrast, learners with an incremental understanding of the self reframes academic failures as steps towards potential mastery. The paper will conclude with a consideration of the complex political valency of diagnostic testing. Interestingly if an incremental or performative understanding of the learning self converges with the languages and imperatives of the neoliberal workplace (for instance, encouraging personal and intellectual flexibility (see Robins and Webster, 1999), diagnostic testing, at least as it seems to be understood by students, falls back on a conservative version of education centred on a fixed student-subject.

GLOBALISING EDUCATIONAL KNOWLEDGE? SCHOOLING AND CITIZENSHIP IN INDIA AND AUSTRALIA

ARATHI SRIPRAKASH
University of Western Sydney

TIM ALLENDER
University of Sydney

KATE KEELEY
University of Sydney

Globalising educational knowledge? Schooling and citizenship in India and Australia The global movement of people, goods and ideas have produced new, post-national imaginaries across the world. Within educational domains, there has been a proliferation of policies, programs and resources for global education, human rights education, peace education and world studies. These interrelated curricular areas have been variously sponsored by national governments, non-government actors, foreign aid agencies and international institutions like UNESCO. However, absent in these conversations about ‘global’ knowledge for citizenship has been due sensitivity about the different socio-cultural foundations contained within state boundaries. These foundations are powerful in determining the language of global education in the each national domain. They also shape the inevitable political interventions either by the state itself or, more usually, the powerful credentialing and syllabus bodies that produce schooling materials. As such, global education narratives, whilst offering surface universality in language and intent, are actually sites of social reproduction where local inflection and trajectories reach out to the global (De Neve & Donner, 2006). In developing countries in particular, this means scarce funding directed by outside agencies such as the World Bank, the IMF and leading NGOs poorly targets local need. Or worse, states are compelled to act as

buffers against western hegemonic language and policy foundation, so to ensure dispossessed minorities are not bypassed in favour of emerging middle-class western-oriented schooling enterprises. The aim of this paper is to make explicit just how local socio-cultural foundations inform the language of global education in the cases of Australia and India. It explores how discourses of global citizenship are formed through national priorities, knowledges, and contexts. The comparative analysis traces the commonalities of citizenship ideals in Australian and Indian education, but at the same time, shows how these nations are not following a globalised 'template' for citizenship education. In doing so, the paper advances the project of critical educators (Hountondji 2006; Connell 2007) to address the local knowledge and interests that are elided through the circulation and establishment of seemingly 'global' educational knowledge.

209 THE PROBLEM OF PLAY FOR KNOWLEDGE PRODUCTION IN DIGITAL CULTURE (PANEL)

Digital technologies are reshaping the contexts, modes and contents of knowledge production with implications for established models of learning and working. This panel explores these implications and the significance of digital play for these models in relation to forms of education and labour. Digital platforms make play ubiquitous, encouraging playful practices from the everyday and mundane of casual games to forms of play that are valued for enlivening learning, working, and public culture.

Yet play is also a problematic object that is often delimited by institutional logics only so far as outcomes register within existing models of knowledge or productivity, thus foreclosing on other possibilities. "The problem of play for knowledge production in digital culture" is concerned with thinking through ways that play is harnessed, mobilised and sorted, and in turn how play challenges, escapes and eludes these spaces and regimes of governance – classrooms, offices, cities. This ambiguity of digital play suggests a need for approaches that acknowledge and account for the materialities of digital technologies and their distributed cultures of use, in order to better understand emerging practices and production of knowledge in digital culture.

THE RIGHT TO PLAY AND THE INSTRUMENTALISATION OF DIGITAL PLAY IN PEDAGOGICAL CONTEXTS

THOMAS APPERLEY
University of Melbourne

The right to play is buried deep within Principle 7 of the United Nations *Declaration of the Rights of the Child* (1959). The right is shaped by a caveat, that conceives play according to utilitarian and educational goals: "(play)...should be directed to the same purposes as education...". This instrumentalisation of play is problematic: education more readily accommodates forms of play which emphasize the social and ludic, than play associated with paidia. In the intervening fifty years since the right to play was proclaimed, patterns of play among children—and adults—have changed considerably. In the developed world, and increasingly in the developing world also, the use of digital games and other play technologies has become widespread. While critics over the past thirty-five odd years have persisted in dismissing digital games as somehow immoral (violent, desensitising, addictive etc.), recent research has insisted on the key developmental role that digital games have in orienting children towards learning with, and using technology.

Just as the Declaration on the Rights of the Child protects play for its educative, social role positive pedagogical accounts of digital games also focus on the benefits of the ludic element. Appropriately pedagogical digital games become ghettoised into 'serious' games, 'educational' games, 'news' games, etc., that technologically re-impose and reiterate the ludic dimension of play. Drawing on empirical research this paper examines how pedagogical understandings of digital game play has difficulty in account for the

whole experience of play and what this may mean for the persistence of the Right to Play in contemporary digital culture.

'YOU DO THE MATH': MATHLETICS AND THE PLAY OF ONLINE LEARNING

BJORN NANSEN
University of Melbourne

This case study of the popular Australian educational maths application, Mathletics, is drawn from findings of an ethnographic study of children's domestic technology use in Melbourne. The study offers insights into the experience and governance of children's Mathletics use, but also highlights some developing possibilities and challenges in efforts to mobilise online media and digital play to direct children's learning.

In analysing the interaction between students and software, this paper deploys two key concepts in technology studies – affordance and technicity – to develop a relational understanding of Mathletics *play*. This relational organisation of Mathletics play, in the sense of the *give* of a material or technology such as the play of a rope, emerges over time through arrangements of design, operation and use. By combining empirical research with this conceptualisation of *play*, the paper shows that the *play* of Mathletics – aesthetics, functionality, and materiality – accommodates the varying uses and values of teachers, parents and students. Yet the playful appropriations also suggest that multiple forms and modes of learning are taking place, which exceed the direct application task or more authorised uses.

THE EXPEDIENCY OF PLAY: CREATIVE CITIES AND LUDIC LABOUR

DALE LEORKE
University of Melbourne

Play has become increasingly central to the cultural and urban planning policies of 'creative cities' whose policymakers seek to attract highly skilled, mobile and tech-savvy 'knowledge workers' to the spaces of their city. These knowledge workers provide both the immaterial labour which drives the economic development of creative cities, as well as the creative offshoot of this labour that manifests itself in the cultural 'life' of the city itself, such as large-scale installations, interactive art and location-based play. Increasingly, these less tangible, 'dynamic' offshoots of the creative industries have become harnessed by policymakers as a mechanism for improving the social and cultural life of their citizens and, in turn, promoting the city itself as an attractive place to live, work and visit. As Yudice argues, they invariably become 'instrumentalised' within the competitive discourse of creative cities. As such, these playful practices are increasingly mobilised and exploited by governmental institutions and policymakers according to their value as a tool for improving the social and economic life of cities. In this paper I focus on the playful practices that emerge within highly networked creative cities, and examine the ways in which play has been absorbed into the policy settings and strategies of cities as a means for 'enriching' our experiences of the city and its public spaces. I specifically examine interactive gaming projects in the city, drawing on recent critical scholarship emerging from within traditional creative industries research institutions, as well as studies which emphasise the increasingly symbiotic relationship between work and leisure/play. I argue that while these practices have become a lucrative resource for urban planners and policymakers in promoting the city, they must also be situated within the material spaces of the city and the possibilities for playful practices they make possible.

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SESSION 300 | TUESDAY 11:30AM

301 ON POSTCOLONIAL KNOWLEDGE AND CULTURE PRACTICES (PANEL)

This panel grows out of on-going knowledge-culture work in the Northern Territory seeking to catalyse social change around the connections (and separations) between Yolngu Aboriginal Australians living in their homelands and various remote institutions located in national or regional centres. Seeking to develop systematic, although necessarily partial (in both senses of the word), analysis/commentary on this work as an explicit element in its doing, we aim to make explicit some assumptions and propositions that lurk hidden yet agential in the work. Towards this end we have devised a modest interrupting tool: a set of metaphysical questions: 'What do we know?' (questions about ontologies); 'How do we know?' (questions about method); 'How do we know we know?' (where is at least some degree of certainty located); 'Who knows?' (how are knowers/analysts configured?). Those presenting in this panel consider these questions showing how they interrupt and contribute to nurturing a postcolonial sensibility in knowledge-culture work.

TEACHING FROM COUNTRY: AN OPPORTUNITY FOR A POSTCOLONIAL THEORISING OF LEARNING

MICHAEL CHRISTIE
Charles Darwin University

The Teaching from Country program, funded by the Australian Learning and Teaching Council offered the possibility for Yolngu Aboriginal knowledge authorities (whose land is in the north east of the Northern Territory, Australia) to use information and communication technologies (laptops, Skype etc) to participate in teaching their languages and culture from their ancestral land to tertiary education students in Darwin and around the world (www.cdu.edu.au/tfc). The program provided an opportunity to experiment with and examine the emergent socio-technical arrangements and also to reflect upon interactions between Yolngu and academic epistemologies and knowledge practices. After setting out with some easy assumptions about what we were doing together, we soon found ourselves required to rethink quite obvious things like the learner, or the land, or the teacher, or the screen. Using Helen Verran's homeopathic typology, I reconsider the work we did together as a postcolonial moment in education in Australia.

WHAT ARE DIGITAL LEARNING OBJECTS? TUNING INTO THE QUALITIES OF ENTITIES IN POSTCOLONIAL KNOWLEDGE-CULTURE WORK

CHRISTIAN CLARK
University of Melbourne

Knowledge-culture work. The question initiates a teasing out of a project which aimed to develop a set of Digital Learning Objects directed toward generating shared understandings of heart and lung health for mainstream health practitioners, Indigenous health workers and Yolngu Aboriginal Australians (http://www.cdu.edu.au/centres/yaci/projects_health_mmedia.html). This paper extends the primary difference which constitutes the research encounter beyond subjects and knowledges to objects, suggesting that objects are themselves inherently multiple. Understanding Digital Learning Objects as both multiple and agential, this paper interrogates three ethnographic episodes of their negotiated emergence. The typology of symbol-index-icon is developed as a device for tuning into the qualities through and as which these digital objects emerge in the collective work. The typology helps to trace the degree to which material and semiotic agencies of these objects are enmeshed in the routines of doing and knowing hearts and lungs. As the problem of 'what digital objects are' is solved in the emergence of relatively stable and specific Digital Learning Objects, the alternative epistemic and political commitments that these objects

themselves intend is discussed. The paper uses the re-performance of these episodes and objects to inform what might be appropriate and generative research practices which engage with digital entities and their potential.

CONFIGURING THE KNOWER IN POSTCOLONIAL KNOWLEDGE AND CULTURE WORK

HELEN VERRAN

University of Melbourne

How to configure analysts in knowledge and culture interventions seeking to invest Aboriginal sensibilities in some institution of the state or business? Mobilizing an analytic framing positing a dualism in which knowers and what they know are ineluctably separate, and where generalities might be instituted, recognizes a politics where values are contested. At the same time mobilizing an analytic framing where knowers and what they know are simultaneously emergent and co-constituting as singularities recognizes a politics over ordering. How to configure the analyst who promiscuously and ambivalently occupies both these frames alternatively conjuring up worlds as dual separate static domains, and as a single domains of flows of order? Situating my analysis in particular episodes of Teaching from Country <http://learnline.cdu.edu.au/inc/tfc>, and problematising screens as mediating both connecting and separating, I identify the holographic analyst who alternately has relations and is a relation, as doing a politics of imagination. Engaging in such a politics of imagining has participants in postcolonial knowledge and culture work as doing metaphysics on the run as always. The point is to do it explicitly.

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302 GLOBALISATION, CITIZENSHIP AND CULTURE

GOVERNING THE MIGRANT CITIZEN THROUGH HISTORICAL KNOWLEDGE

MARIA CHISARI

University of Technology, Sydney

Since October 2007, the conferral of Australian citizenship for migrants and refugees has been determined by their successful completion of the Australian citizenship test. As a technology of government, the test was introduced with the objectives of promoting integration and social cohesion within the Australian population. It requires migrants to engage in the 'ethical practice' of studying the contents of resource booklets produced by experts employed by the Department of Immigration and Citizenship. Under the Howard government, essential knowledge for the citizenship test focussed on the adoption of Australian values and the embracement of Australian history, detailed in the resource booklet *Becoming an Australian Citizen*. In the current revised test and its accompanying resource booklet *Australian Citizenship: Our Common Bond*, the subject of history has been relegated to non-testable yet 'nice to know' content and focus has shifted from promoting Australian values to understanding The Pledge as essential knowledge required in the process of becoming an Australian citizen. Addressing the themes of knowledge, globalisation and governance, this paper explores how particular orders of knowledge and expertise were used to regulate migrant understanding of what is constitutive of the authentic, model Australian citizen. Theorised through Foucault's later works on truth-telling and technologies of the self, I explore how the test works to intervene in the life of prospective citizens by attempting to shape their conduct in relation to what constitutes the 'truth' about the Australian way of life. I argue that despite the different emphasis placed on knowledge relating to Australian history and Australian values within the two citizenship tests, official productions of Australian identity continue to privilege notions of whiteness and progress.

MIGRATION AND SOCIAL TRANSFORMATION: METHODOLOGICAL DILEMMAS

REBECCA WILLIAMSON
University of Sydney

STEPHEN CASTLES
University of Sydney

MALENA ARIAS
University of Sydney

CHYLUHYO KIM
University of Sydney

DERYA OZKUL
University of Sydney

ELSA KOLETH
University of Sydney

This paper aims to address the epistemological and methodological issues that arise in the study of contemporary global migration. The issues raised in this paper stem from an interdisciplinary research project called 'Social Transformation and International Migration', which aims to reconceptualise migration as integral to processes of social transformation at multiple socio-spatial levels. A key methodological issue problematised in this project is that of methodological nationalism which privileges a framework in which migrants are individual actors situated within a nation-state whose membership is constructed through concepts of loyalty and whose movements are understood solely in terms of cross-border entries and exits. In both sending and receiving countries, this leads to a notion of migration as a problem to be 'managed' and reinforces the dominance of policy-driven perspectives on migratory flows. Such a view reflects and reinforces a linear understanding of migration process in which transnational connections of migrants appear as a failure of migrant incorporation. Further methodological issues include how to operationalise multi-spatial and multi-scalar analysis and account for the complexity of networks and relationships that are generated through migratory processes, and how to transcend dominant epistemologies and approaches to construct a more inclusive analytical framework for studying international migration. This paper explores the possibilities for constructing a methodological framework that addresses these issues and enables the development of a more holistic, middle-range theory of migration.

PRIME KNOWLEDGES, PRIMED CITIZENS: DIMENSIONS OF CULTURAL CITIZENSHIP AND KNOWLEDGE

SOO YEAN TAN
SIM University (Singapore)

Prime knowledges, primed citizens: dimensions of cultural citizenship and knowledge Responding to the challenges of neoliberal globalization, knowledges are heralded by governments as a complex of versatile strategies for economic development. In Singapore, such knowledge economies and practices articulate (into) the notion of the city state's aspiration to be a 'leading global city'. Following the works of Ong, and Rose, this paper shows how emerging public debates around and ventures into the liberal arts education, an interdisciplinary focus on solving problems, the value of bio-sciences, and similar subjects are not inconsequential in a country that relies largely on its human capital but rather, converge on and create a form of cultural citizenship or subject, initiating ethical positions and dilemmas, and inscribing cultural values and ideas. In knowledge economies, governments select units of knowledge bases deemed viable for incorporation into the range of human capital to be cultivated. I argue that this engenders a form of cultural citizenship, necessary for economic and social management, but not of cultural sovereignty. Selected knowledges are exalted but these are unmoored from their social bases into atomized, transferrable skills that citizens embody in a city of mobility. I would also like to explore the case of Singapore where the endeavour eradicates the social from bioscience and other research enterprises (this is disassembled and unmoored once religious and ethical concerns are addressed), but (re)assembles it in other arenas of public and policy debates such as those on the value of the liberal arts. There is on the one hand, emphasis on the normative acceptance by citizens of state ventures into fields like biotech, of which the populace are seen to be both beneficiaries and resource base, and on the other, the value of critically-thinking, flexibly-skilled citizens suited to the demands of creative entrepreneurship in a global city. Knowledges then become unmoored from their social contexts, reinscribed and primed to transport their citizens to the global economic stage. Not just individuals (Beck), but knowledges become nomadic. This paper hopes to

contribute to understanding new manifestations of the interplay between knowledge, governance and subjectivity.

303 TECHNOLOGICAL KNOWING

THE EXTERNALIZATION OF KNOWLEDGE AND ITS COGNITIVE CONSEQUENCES

PETER WOELERT

University of Melbourne

The externalization of knowledge, specifically speaking, the storage of information in material-symbolic systems existing outside of human brains and bodies, is, according to Merlin Donald and others, on an evolutionary scale a very recent phenomenon. At the same time, however, as Donald and others have shown, it has come to dramatically transform the ways in which human beings organize themselves socially, learn, communicate and think. More recently, this rapid process of transformation has been further accelerated with the availability of ever more powerful digital-technological means allowing for the effective storing, displaying, processing and dissemination of vast amounts of information. In my discussion I seek to pin down some of the paradoxical cognitive consequences stemming from the increasing reliance of human thinking on increasingly sophisticated external technological systems, both in organizational contexts and beyond. On the one hand, building upon Donald's account, I argue that the technologically mediated externalization of cognition and knowledge, in easing cognitive collaboration and potentially opening up the way for new ways of thinking, has facilitated a dramatic increase of cognitive complexity. On the other hand, drawing on a range of examples from the higher education sector, I seek to show that the very same process, on the organizational level, tends to be accompanied by an increasing formalization of knowledge and knowledge governance systems, and, concurrently, on the cognitive level, by an increasing superficiality in thinking as well as a decline in cognitive flexibility.

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HUMAN RESOURCES OF COMPUTERS

SULE NAIR

University of Western Australia

This paper analyses Computer-based Maintenance Management Systems (CMMS) designed from a 'resource perspective' and the related 'data quality issue' that has been widespread in the Australian mining industry in particular. 'Data quality issue' refers to the insufficient levels of information provided by the maintenance technicians about their work as input into CMMS; thus reducing the potential of this technology to work as an effective instrument of coordination in engineering asset maintenance. While CMMS are widely marketed by information technology companies and accepted as a form of intervention by engineers in administrative and managerial positions, 'data quality issue' suggests resistance by the maintenance technicians towards the technology. CMMS technology is significant in the Australian context because, as recent research into engineering practice in Australia and South Asia has shown, coordination, organizing engineering work, is the dominant aspect of practice for most engineers, most of the time. A 'reading' of these machines for thinking about and organizing engineering asset maintenance work, and the academic and industrial texts surrounding them has revealed a dominant vision of technical coordination. In particular, the CMMS crystallizes the prescribed ways of thinking, feeling and acting for engineers and engineer managers. Consequently, analysis of this technology, in an imagined 'trading zone' (as defined by Peter Galison in the context of sciences) between humanities, social science and engineering, reveals the image of the idealized engineering persona as well as idealized engineering work culture. These systems, by viewing the maintenance technicians from a 'resource perspective' (a perspective that was simultaneously developed in the academic literature of information systems), abstract away from the creativity of the maintenance technicians whose work is being coordinated. CMMS implements a simplified, rule-driven worldview (as opposed to a will-driven worldview) and a style of mastery that Sherry Turkle called 'hard-

mastery', as well as acting as an intervention that changes the coordination culture determining the level of consciousness.

INTEGRATING KNOWLEDGE FROM LIBRARIES, MUSEUMS ETC. INTO UNIVERSITY CULTURE

FRANK FOERSTER
University of Kiel (Germany)

The Graduate School 'Human Development in Landscapes' at the University of Kiel (Germany) covers multidisciplinary research dealing with the perception of landscape within written sources of any kind. The entangled relationship of these sources with for example natural science data from excavations, drillings etc. will be sketched as considerable fact reflecting the need of a collaborative handling of research data and bibliographic information from library catalogues. A database is built up at the school which takes up a humanities' position. It reflects library as well as museum knowledge about indexing bibliographic and artefact information, combining it with the possibility to add additional indexing fields that distinguish the projects from one another. For any given entity of the real world, different contexts or views might be relevant, depending on the situation. Those contextual models are now unified. As a result, the particular humanist's needs are respected and a way is paved towards a networked, semantic web environment. A catalogue of requests will be proposed which could be accomplished by the research community, but also the libraries. A mutual communication of what has been and of what could be done shall support both sides.

304 CULTURAL LABOUR AND ARTISTIC PRACTICE

RESEARCH PROPOSAL FOR A COMPARATIVE STUDY OF LABOUR CONDITIONS AND ENTREPRENEURSHIP IN CULTURAL LABOUR

SOFIA LINDSTRÖM
Linköping University (Sweden)

The structural changes in working-life in the western world have been analyzed in the social sciences since the last thirty years, but the field of artistic production has just recently been studied as an interesting area in the debate of the changes in working life (Lund & Flisböck 2010; Mangset & Röyseng (red.) 2009) This paper concerns my plans for my coming dissertation and a possible study of processes of entrepreneurialism in a comparative study of different 'autonomous' occupational statuses: as a suggestion, artists, writers and researchers (especially within the humanities and social sciences). The paper discusses issues raised in the planning of my thesis such the analytical benefits of the concept of postmodernity and the use of critical theory. Can an understanding of the similarities and differences between the different fields better highlight the changes in working life and the relationship between culture, ideology and politics? In this paper, I will highlight my interest in new ideological discourses of the entrepreneur and its impact on the actual experiences of actors within different occupations. Hoping to link this to a context on the changing labour market, I wish to bring new insights to the experiences of the precarious but similarly privileged working conditions of 'free labourers'.

BODILESS AND BECOMING: ANTI-OEDIPUS AND ARTISTIC PRACTICE.

LINDA KNIGHT
Queensland University of Technology

This presentation explores the theme of interrogating knowledge and governance and the ways in which new knowledge practices actively intervene and shape life. I examine such governances through artistic-based research activity but as an academic working in the tertiary education sector my artistic practice often does not fulfil dominant preferences for research activity dissemination, particularly in the field of

education. However, I undertake a/r/tographic (Irwin & Springgay, 2008) artistic working as a process for theorizing. Visual explorations connect with concepts that excite me and also drive me to interrogate my own artist and educator subjectivities. I present a series of recent works that form physical manifestations of my interest and exploration of Anti-Oedipus by Deleuze & Guattari (1972/1983). Desire, becoming and 'Producing, a product: a producing/product identity' (Deleuze & Guattari 1972/1983, p. 7) enable interrogation of a number of concepts around artist, educator, and learner subjectivities. These works resonate around particular investigations:

- Constant awareness of the body space
- Subverting communication norms
- Consciously operating as the subject
- Interrogating childhood subjectivities

CULTURAL RESEARCH AND KNOWLEDGE PRACTICES IN THE ARTS

RIMI KHAN
University of Melbourne

LACHLAN MACDOWALL
University of Melbourne

This paper reflects on the politics and possibilities of conducting research with arts organisations, and the forms of productive negotiation between these institutions and cultural studies scholars that this gives rise to. Publicly-funded arts activities – particularly those held in community settings or designed with specific social impacts – involve the production of a range of measurements and forms of knowledge. These forms of knowledge exist in a linked circuit that includes the identification and production of 'target' communities/audiences/participants, the evaluation of the 'success' and 'impacts' of individual projects and the broader nexus of social and cultural aims, codified through 'cultural indicators' or other frameworks of measurement. The tensions which structure this circuit of knowledge are compounded by institutional requirements for transparency and public accountability, and constitute the increasingly instrumental terms which cultural research must speak to. The challenges associated with generating such research are reiterated by pressures on universities which encourage collaborative work or 'partnerships' with external organisations, and to produce research that is 'useful' or 'relevant' in these terms. This paper considers how 'relevant' cultural research might be defined and undertaken within this institutional context and the challenges involved in doing so.

300

305 MEDIA ECONOMIES AND CULTURAL CAPITAL

COPYRIGHT AND PIRACY: AN INVESTIGATION INTO THE CONTESTATION OVER KNOWLEDGE INNOVATION

JAMES ARVANITAKIS
University of Western Sydney

MARTIN FREDRIKSSON
Linköping University (Sweden)

The establishment and enforcement of copyright is proclaimed as a fundamental tenant of the modern knowledge economy 'seen to both encourage innovation and ensure creators are rightfully recognised and appropriately compensated. In spite of this, many intense debates have emerged around the issue of piracy, weighing the freedom to imitate, assemble, download, pioneer and fuse against the strict rights of ownership. The central question that emerges is where does contemporary knowledge emerge in our digitised and globalised society: is it in the isolated corporate 'knowledge labs' that compete for the latest innovation or in the spaces of piracy created by hackers who often share illegally obtained material? Such a question has obvious economic implications, but also important ideological consequences: how to balance

freedom of speech, private property rights, an individual's right to privacy and a recognition that knowledge does not emerge in isolation but often in cooperative environments? This makes the issue of copyright and piracy a zone of contestation where many of the cultural and political changes crucial to contemporary society are played out. This emerges in both the zeal which major film and music studios pursue those who threaten their private property rights as well as the political mobilisations of piracy: from the first pirate party was formed in Sweden in 2006 and voted into the European parliament in June 2009 to the creative commons movement that promotes cooperative development. This paper is an investigation in how both copyright and piracy emerge in response to new forms of cultural knowledge and consumption in contemporary modernity.

SOCIAL EXCHANGE OF CULTURAL CAPITAL: A STUDY OF KNOWLEDGE POWER ON TWITTER

TYLER HORAN

The New School For Social Research (New York, USA)

While it has long been known that use of online networking communities is associated with an increase in social capital(1), neither the volume of that increase nor the content triggers that instigate an increase in new social media networks have been thoroughly researched. Twitter, a high-volume online social network, presents measurable opportunities to demonstrate increases in social capital (virtual followers) and the various information strategies users employ to increase such follower-ship through deployment of their cultural capital. Drawing from data gathered through virtual ethnography and interviews of technology architects in New York & San Francisco social media firms, this study documents an inductive model of cultural capital exchange for social capital and verifies its validity through computational structural analysis of English-speaking twitter users across the globe (n=20,287,198). Contrary to expectations, the results demonstrate that users view content as a form of symbolic capital; a medium for exchange that's surface has little to do with underlying social strategies. As a result, content least oriented towards marginal utility has the highest cultural to social capital conversion rate. Objects of communication oriented towards products, technologies or services have little cultural-social conversion rates, while those oriented towards arts, entertainment or people have the highest. In sum, the findings demonstrate how cultural knowledge is currently being deployed to increase historically low levels of social capital through technological infrastructures.

CONCEPTUAL HACKING: DATAMINING FACEBOOK THROUGH ITS MARKETING TOOLS

DIANA SOTO DE JESÚS

University of Amsterdam (The Netherlands)

The advent of new media has enabled not just exponentially faster and easier ways of gathering and analyzing data through statistical knowledge but also the conversion of areas of knowledge that before were inaccessible or impractical to access in massive automatized ways into machine processable, numerical data. A key example of this are post-demographics in which a wide range of tastes (including political and ideological preferences) are measured through the scraping and analyzing of profiles available in online social networks. Though the origins of post-demographics and the data gathering structures that enable it can be traced to marketing needs for getting to know the consumer, this paper poses that post-demographics can be used beyond this. It proposes a conceptual hacking of tools intended for mobilizing data for marketing knowledge to use them and the data they provide for research, specially research directed at studying contemporary political movements which have recently taken to online social networks as space to mobilize and amplify their causes. A case study on the University of Puerto Rico student movement is presented as example of how data found in Facebook, through the Create an Ad tool, can shed light on issues such as the representability of those participating in the movement relative to the overall student population. Nowadays the idea of a digital humanities is gathering steam as a way to revitalize the field, yet it is confronted by the problem that even if there is a huge amount of data being gathered online, increasingly this is owned by private companies. This places limitations on making the data

accessible for research. In this scenario, the idea of conceptual hacking of marketing tools for gathering data for research surfaces as an option worth exploring.

306 POLITICS OF LIFE

'BODY+MACHINE' AGAINST 'THEM': EXPERT PATIENTS WHO CHALLENGE COMPLIANCE AND SURVEILLE THEIR OWN CARE

NATALYA GODBOLD

University of Technology, Sydney

This paper considers the kidney patient as an assemblage, a 'body+machine'. The principle treatment for kidney failure is dialysis. In order to transfer fluids to and from the body, dialysis connects the body to machinery and requires the patient to learn particular practices and techniques. In online renal discussion groups, people discuss kidney failure and dialysis, sharing experiences and observations, and making sense of their situations together. My research looks at the negotiation of knowledge online, applying discourse analysis to ethnographically gathered data from these online discussions. First, I observe ways in which knowledge of one's experiences and bodily needs combines with knowledge of skills and practices in using machinery. I highlight the symbiotic needs of the dialysing body and machinery. Second, I argue that the online discussions support and develop discursive practices of questioning medical authority by double-checking the work of practitioners. This does not threaten bio-medical knowledge – no alternative therapies are espoused online. But these counter-discourses do threaten professional boundaries by making it the prerogative of patients to obtain detailed and specific biomedical knowledge and use it to oversee their own safety. In particular, patients are uniquely positioned to know the details and history of their own medical case, and to understand the particular symbiosis of their body with their equipment – their extended self. I observe how a particular kind of counter-knowledge is formed: a bio-medically informed, embodied, experiential knowledge of the patient about their body+machine assemblage. In the online discourse, this knowledge is pitted against the medical authority of practitioners.

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ECONOMIES OF LIFE: ADOPTION MEDICINE AND MORALITY

SONJA VAN WICHELEN

University of Western Sydney

My presentation focuses on Adoption Medicine as a subject of scientific knowledge that increasingly defines the parameters of adoptability in the world of international adoption. While this biomedical discourse alludes to the health of adoptee bodies, it also constitutes ethico-moral practices that produce new justificatory regimes of adoption in particular, and humanitarianism in general. Drawing on discourse analysis of scientific texts in Adoption Medicine on the one hand, and interviews and ethnographic data from a Dutch adoption agency on the other, I demonstrate the emergence of a new moral economy facilitating the legitimacy of international adoption. I argue that this moral economy retools the humanitarian justification of international adoption by privileging the politics of "life itself". This paradigmatic shift constructs new categories of adoptee bodies, rearranges orders of worth, and makes visible the biopolitical techniques of morality in present-day humanitarian discourse.

TRANSNATIONAL HEALTH CARE IN MULTIETHNIC MEXICO

ROSALYNN VEGA

UC Berkeley/UCSF (USA)

Transnational Health Care in Multiethnic Mexico Discourse on Latin America is becoming deeply embedded with issues of transnationality and blurred borders. I am compelled to examine shifting notions of family, gender, sexuality and reproduction through the lens of transnational medical practice and new multiethnomedical landscapes. In Mexico, how is knowledge of medicine(s) produced, and what are the

cultural mechanisms that aid its circulation in multiethnic communities? Do local communities synthesize 'foreign' biomedical knowledge with their own culture logic or are intersecting medical systems producing entirely new health models? How might these novel conceptions of medical treatment and health unfold on the physical and social body in disparate ways depending on the geographical context, socioeconomic status and education level of patients? What is revealed when the exportation of managed care is read through interfacing biomedical and ethnomedical systems? (Stocker et al. 1999) With the advent of health care as a public good and citizenship-based right, a vital question emerges: How are unequal power structures embodied and reproduced and how might health disparities be reified or even exacerbated? I will consider the symbiosis of healthcare providing NGOs and government hospitals, questioning how NGOs debilitate or productively supplement public health services (Fisher, 1997). When examining obstacles to accessing health care, this project is concerned with social justice and equity, and the tension between the neoliberal patient (characterized by an individualistic subjectivity and freedom of choice) and new politico-medical apparatuses acting upon the body politic (emergent governmental and non-governmental ideologies, structures and practices scripting how women give birth). I critically examine Mexico's universal health care system, the advent of safe, public childbirth as a citizenship-based right, the relationship between health-oriented NGOs and the Mexican state and transnational ways of knowing gender, health and the body. I aim to provide constructive criticisms for public policy.

300

307 URBAN FUTURES

THE POLITICS OF ECONOMIC KNOWLEDGE: INSIGHTS FROM CASE STUDIES OF URBAN INFRASTRUCTURE PROVISION

PHILLIP O'NEILL

University of Western Sydney

Timothy Mitchell reminds us of the political power encased in economic knowledge: 'What economics does...is not to represent what was previously unrepresented, but to try to reorganize the circulation and control of representations.' (2007, p.248). This paper argues for a heightened awareness of the politics inherent in the construction of economic knowledge. In particular it shows that the language that forms and propels economic knowledge has very specific and deliberate formations and enactments. Teasing these into their components exposes the politics of the accumulation and distribution pathways that are in play. The paper explores the politics of economic knowledge through case studies of urban infrastructure and procurement, chiefly from Australia. The paper examines the history of clumsy privatisation of urban infrastructure over the last three decades, the ways opposition has been (unsuccessfully) mobilised, and the consequences for the possibility that urban infrastructure play a central role in producing just, prosperous and sustainable cities. The paper draws on work conducted for ARC Discovery Project DP1096324.

STOP PULLING YOUR HAIR: THE FUTURE IS (NOT) HERE AT SHANGHAI WORLD EXPO 2010

SCOTT EAST

University of Western Sydney

The future: there's no escaping it – in our present world it is pressing on us from every angle, and is increasingly a source of anxiety and fear. The most recent 2010 Shanghai World Expo sought to engage directly with our global futures with an ambitious theme, "Better City: Better Life." The theme evokes a future that is greater, higher in quality and healthier than before. This hopeful future seems at odds in an age where we are more accustomed to fearing the worst. The Bureau International des Exposition (BIE), the authority which regulates World's Fairs sets its mission in terms of Education. In exploring how this Expo sought to educate citizens for a "Better Life" this paper will identify how the Expo addressed itself to a particular kind of global citizen. The paper will then move on to explore the knowledge practices at stake in responding to this global event. Cultural critics in a desire to challenge or engage with rapid social change

often focus on the representations evoked in cultural products, such as World's Fairs, obscuring change itself (Morris 1993: 34). Accounts which are wedded to representation reduce culture to a symptom of the social. As such it will be argued they are of limited use in approaching a changing world as they produce an overly critical assessment of the possibility cultural products can play in producing change. As such, employing insights from recent non-representational approaches, this paper will use the Expo not just as a symptom of wider cultural shifts but in a post-critical move will consider how the space of the Expo itself can be seen as a distinct form of knowledge which holds the possibility for change.

WHAT IS 'MODERN' IN CONTEMPORARY PHNOM PENH?

WILLEM PALING

University of Western Sydney

In September 2010, Cambodian Prime Minister, Hun Sen, lauded Phnom Penh's recent progress, linking new buildings, vehicles and goods in the city to Cambodia's emergence as a 'modern society in the modern world'. But what does it mean to be 'modern' in Phnom Penh, and what constitutes local knowledge of the 'modern world'? As a predominantly rural, post-conflict country, there are many local reference points, both historical and contemporaneous, against which superior 'modern' status can be cast. At the same time there is a growing awareness of people and places that are vastly more 'modern', as residents are increasingly engaged with and affected by mobilities – of people, capital, popular culture, images and information – connecting Phnom Penh with modern cities throughout the Asian region and beyond. It is in this context that popular knowledge is established of who, where and what is 'modern'. This paper will build on recent explorations of the meaning and usefulness of theorising what it is to be modern by authors such as Ferguson (2006) and Cooper (2005). It will seek to establish the ways in which the residents of Phnom Penh understand themselves to be or not be modern, and through what connections these understandings are produced. It will explore Cambodian imaginings of local, regional and international 'poles' or 'cores' of modernity throughout the world, and the implications for academic understandings of modernity. This exploration will take place through analysis of interview data that illustrates upward social mobility and 'being modern', positioned within the broader context of the contemporary economic, political and infrastructural changes that have taken place in Phnom Penh over the last decade. These personal accounts are drawn from 88 interviews conducted in Phnom Penh during August and September 2010.

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SESSION 400 | TUESDAY 2:00PM

401 LOST IN TRANSLATION: TRANSFORMATIONS IN KNOWLEDGE INSTRUMENTALISATION (PANEL)

The papers in this panel are each concerned with transformations in the knowledge practices and institutional conditions within which humanities research is undertaken within academic institutions, focusing particularly on the dual impact of the rise of science studies within the university and of globalisation without it. Drawing on the French definition of science (as discussed in Hainge's paper) as an exact and detailed knowledge that neither opposes the humanities nor excludes it, these papers will explore the emergence of new disciplinary and institutional formations that engage with contemporary technologies of knowledge production while also challenging assumptions about their primarily instrumental purpose.

MOBILISING UNCERTAINTY: FRONTIERS OF SCIENCE MEETS MERCHANTS OF DOUBT

MAUREEN BURNS
University of Queensland

This paper, which is part of a larger project I am conducting with Joan Leach, uses Michel Callon's model of science translation, particularly his third step in the translation process of secluded research, to compare the ways in which uncertainty about the future was mobilised in two post WW11 examples of science popularisation. In the cases of science popularisation that I compare, uncertainties about the future are mobilised to different ends – in neither case scientific. My first example, as detailed by Oreskes' and Conway's *Merchants of Doubt*, is the mobilisation of uncertainty in science popularisation of climate change, where popularisation was and is utilised in the service of free market ideology. My second example, the long-running Australian science 'comic' strip *Frontiers of Science*, mobilised uncertainty largely as a public relations exercise for big science, particularly physics. *Frontiers of Science* was published every weekday for more than eighteen years, was syndicated to more than 250 newspapers around the world, and offers a unique opportunity to track trends in modes and content of science popularisation. In this paper I argue for a historical approach that analyses artefacts of science popularisation as more than mechanisms for the delivery of science information to a broader public.

'SELF-KNOWLEDGE THROUGH NUMBERS': THE QUANTIFIED SELF MOVEMENT AND MODERN BIOMETRICS

ELIZABETH STEPHENS
University of Queensland

This paper aims to take account of the recent transformations in popular understandings of selfhood produced by the rise of the new brain sciences. In contrast to the highly psychologised self of the late-nineteenth and twentieth centuries, this paper argues, the twenty-first century has witnessed a widespread return to an anatomical model of selfhood. Whether it is in the fMRI scans that claim to make visible the physical signs of emotional or intellectual activity, or in the studies in genetics that claim to account for tendencies in attraction, appetite or other behaviours, or in the attribution of mental illnesses to biochemical imbalances, the twenty-first century self is increasingly understood as a highly biologised one. For Dumit, this makes many applications of neuroscience a form of twenty-first century phrenology. Following on from Maureen Burns' account of science translation, this paper is less concerned with the instrumentalisation of knowledge in the practice of the new brain sciences, than in the "scientific" itself as a kind of imaginary—a site of speculation and the production of new cultural possibilities.

THE ONTOLOGICAL CRISIS OF THE UNIVERSITY: BETWEEN METAPHYSICS AND MIDDLE MANAGEMENT

GREG HAINGE

University of Queensland

In this paper, I will reflect on the changing conditions under which the University operates and map a similar move to that seen in Stephens paper in which she argues for a more nuanced and less instrumentalised conceptualisation of knowledge / science, one that would be situated in the inbetween space enabled by the French term sciences that is lost in translation. In this paper, however, it is not so much the inbetween of the hard sciences and the Humanities that will concern us, as the instrumentalised view of Higher Education as a whole in the new global economy and what we might call the ontological condition of the University, which is to say then that we will be concerned not with the knowledge systems inside the University but, rather, those which form it from both outside and within.

The paper will present a hypothetical analysis of the financial situation of an imaginary University in the current Australian tertiary education system in order to understand the necessary fundamental economic logic that current conditions dictate. Analysing this logic alongside the brand identity and customer value proposition of our imaginary University, it will be seen that there is a fundamental misalignment of business logics. This is not to say that market forces should be divorced from our University's strategic planning, for to do so would be as churlish as to pretend that certain scientific advances had never taken place. It is, however, to suggest that for as long as we do not allow for less instrumentalist and purely economic logics to drive the formulation of higher education policy and institutional politics, the University will suffer from a biased understanding of it that is purely systemic and that leaves behind the phenomenological (cf Bergson).

402 IDENTITY AND GLOBAL FLOWS

400

JUST WHO DO YOU THINK YOU ARE? REPRESENTATION, NATIONAL IDENTITY AND GLOBALISATION

CONSTANCE DUNCOMBE

University of Queensland

The articulation and interpretation of national identity in the international arena is an area that has been structurally impacted by the processes of globalisation. Not only has globalisation introduced alternative sources for national identity projection, such as information communication technology (ICT) products such as Youtube, Twitter and weblogs, but there has also been an increasing emphasis on the type of national identity that should be projected, one in which the elements of modernisation and secularism are central to the progress of the nation. Despite the emphasis on modernity and the secular as representative of the 'positive' national identity, and traditions and religion the as 'negative', there has been a limited examination of how each state interprets different representations (or other 'identities') of itself by other states, and the extent to which this impacts on the dynamics of its own foreign policy direction. In delving into the internal formation of the national identity of Iran, an understanding arises about the way in which a state (Iran) represents itself in the international arena, and consequently how another state (the United States in particular) receives this projection and responds to it. This paper attempts to deal with a number of questions, namely given this identity, what does this mean in terms of the way Iran projects itself? What is it that Iran is trying to say, or represent? How does the United States receive this representation, and how does this reception impact on Iran's foreign policy direction? In terms of West/Non-West, how does globalisation influence this intersubjective communication? In delving into this area, a space for understanding emerges in relation to determining whether or how much being represented in certain ways affects or acts to manipulate the behaviour and choices of a state, and the role that the processes of globalisation plays in this.

HOW TO MAKE AUSTRALIA MULTI-CULTURAL: A USER'S GUIDE

HATICE SITKI

Independent Scholar

Australia is a land of symbols. All nations use symbols to make themselves visible (Harper and White, 2010). This paper explores Australia's transition from a poly-cultural society into a multi-cultural one: tracing its collective group myths and symbols, externally/visually; as they purport to reflect the internal identity of all its inhabitants, past, present, and possibly, future. Do these existing myths and symbols speak for the collective group identity of all Australia's inhabitants? Are these "national" symbols, a "visual+silent" representation of Australia, as a multi-cultural or a poly-cultural collective group identity? Or are these myths and symbols divided into two: "visual+not silent" reinforcement of dominant mono-culture; and silent multitudes of cultures below it? Are the Union Jack, British Empire symbols and the Commonwealth Coat of Arms, a symbolic representation of Australia as a poly-cultural or multi-cultural society? If Australia is a multi-cultural society, where are the internal collective identity symbols of its indigenous/migrant population on its external collective symbols? How effective has Australia's dominant mono-culture in blending into the multitudes of cultures below it? Australia has "created" collective group myths and symbols: is the myth of Holden interchangeable with that of Dreamtime? Has Australia's culture, "created" by its commercial 'national symbols', rather than its dominant mono-culture blending into the multitudes of cultures below it? Is Australia's internal identity made up of symbols from its bush-environment? Can the ANZAC be a symbolic acronym/representation of multi-cultural Australians, New Zealanders, and of the Turks? Does Australia's Commonwealth anthem speak for its all? Does the dual name policy extend to dual name/language parliament, symbols of government, and to the integrated national images/symbols on Australian currency? A multi-cultural society means overcoming your "us/other +other" blockages. Australia's internal journey from a poly-cultural society, into a multi-cultural one, must be externally reflected in its collective myths and symbols. These collective myths and symbols, in turn, demonstrate a blended multi-cultural Australian collective group identity.

AUSTRALIA AND CHILE: MUTUAL VISIBILITY AND THE INTERPLAY OF KNOWLEDGE, CULTURE AND HEGEMONY IN THE ADVENT OF GLOBALISATION

IRENE STRODTHOFF

University of Sydney

The globalisation process has been transforming, deterritorialising and reinterpreting existing forms of knowledge and altering the ways in which countries interchange culture and see each other. In a south/south context, this paper aims to deconstruct how the interplay between knowledge, culture, hegemony and globalisation has been shaping the mutual projection of images and the bilateral relationship between Chile and Australia. Situated in the context of the Free Trade Agreement (FTA) signing in 2008, this paper argues that the dominant flows of knowledge and exchange of culture spread by global networks imply an uneven mutual visibility – particularly in the media – trigger processes of inclusion and exclusion, and lead to the reinterpretation of identities. Following Castells (1997, 1999) and Garcia Canclini (2005), this paper suggests that globalisation, culture and its increasing interchange networks and communication flows create a dual entanglement: articulate the dynamic segments of society and disconnect and marginalise those who seem not useful to it. In this process, integration widely depends on knowledge generation, information process and the cultural and technological capacity of people, companies and territories. Acknowledging the fact that globalisation undermines the decision-making power of nation-states, this paper canvasses that the aforementioned matrix compels to adapt to new ways of dealing with diversity, competing perspectives of knowledge and the complexities within the exchange of mutual representations between Australia and Chile.

GREEN TYPE - GREEN THING**PAUL ALBERTS**

University of Western Sydney

In the early twenty-first century, in industrialized nations, green things proliferate – natural, eco-friendly, renewable, sustainable, recyclable, environmentally sound, carbon-neutral offerings present themselves in bewildering diversity through markets, government initiatives and institutional settings. How do we want them, and should we want them? Are they understood in different ways, or is there a commonality, or a category of green things that our understanding deploys? If a moral character of green things in general exists, is it possible to elucidate ‘green affect’ crucial to the comportment of subjects interested in things green? Corresponding to such questions should be the question of the green ‘type’, the green subject: as Foucault and Hacking explored in several histories, human subjects’ shifting self-definitions are crucial components in the institutional structures of modern morality and political power. The emergence and availability of definitions for subjects wanting to be green increasingly challenges the Humanities to understand a rapidly shifting cultural and political landscape. This paper explores these questions, attempting to avoid the obscurities and mysticisms of radical environmentalisms, and the present possibilities of ‘greenwash’. This forms part of an argument that the increasing comprehension of environmental crises must engage with critical models of human subjectivity beyond the obvious claims of a moral worthiness countering the intransigence of individual materialistic desire.

INDIGENOUS AMAZONIAN ENVIRONMENTAL KNOWLEDGE AND ITS APPLICATION IN THE SOCIAL SCIENCES**THERESA MILLER**

University of Oxford (UK)

Over the past few decades, indigenous ‘traditional environmental knowledge’ has become a popular research topic for social and natural scientists whose research emphasizes solutions to increasingly threatening environmental crises. In this view, indigenous societies are seen as conceptualizing their surroundings in ways that promote rather than destroy human-nonhuman encounters. The environmental knowledge of Amazonian indigenous communities has been of particular interest to social scientists, and some of these indigenous theories are now having a direct impact on general theories of knowledge within academia. This paper will focus on how indigenous Amazonian theories of learning, knowing, and doing are influencing broader theories of knowledge acquisition and maintenance within the social sciences, particularly in anthropology and archaeology. It will demonstrate how communicative human-nonhuman relationships within Amazonian communities, especially the Timbira societies of Brazil, form the basis of indigenous environmental knowledge. Whether this type of active embodied knowing can be applied to a general social science ‘ontology’ of knowledge, as some have suggested, will be a major theme in this paper. Conclusions will be drawn on the viability and relative merits of utilizing indigenous Amazonian conceptualizations of human-nonhuman engagements to create a general theory of knowledge in the social sciences and in academia as a whole.

ECO-CRITICAL THOUGHTS: A PERSPECTIVE ON ROMANTICS’ VIEWS ON THE TIES OF NATURE AND HUMAN NATURE**MANJUSHA DHUMAL**

Baburaoji Gholap College (India)

Through ages and changing times, humans have had to go back to nature time and again for sustenance. In intense moments of stress and chaos we seek solace in solitude and turn introspective. In such moments of perils, nature unfailingly calms down our weariness and turbulent mindset. However man has violated this quietude by rapacious exploitation of nature under the guise of so called ‘progress’. The Earth’s system is

being polluted and destroyed through wasteful and predatory practices by the scientific technological culture. The struggle between the natural and the concrete is purely a man-made war. No other creature on this planet has faced the complexity or the challenge of being pulled into different directions. However man's intervention in the nature's design code is leading him towards his grave. The elements of nature remain. We can breathe air, rain falls from the sky but something has definitely lost control. We understand weather fairly well, we have analyzed the air, we have counted and classified the trees and birds but we do not yet fully know which deeper process regulates the composition of air, the temperature of the planet or the distribution of the species. But for one thing we are quite sure that nature is fighting a losing battle and man does not realize that in defeating nature, he is approaching his own defeat. It is high time that man acknowledges his guilt and surrenders himself towards corrective measures. Social concern with the future of our planetary environment has demanded a re-examination of our relationship with the natural world. Man has to value the present living ecosystem. The world seems to be inexorably drawn to global destruction. Nevertheless the Romantic movement in literature brought forth a pack of optimists who had an unquenchable aspiration for universal betterment. This paper will try to analyze their sensitivities to ecological issues and the relevance of their concepts in today's context.

CONTESTATION BETWEEN TRADITIONAL INSTITUTION AND THE STATE IN THE MANAGEMENT AND UTILIZATION OF FOREST RESOURCES IN INDONESIA

RITA RAHMAWATI

Djuanda University (Indonesia)

Indonesia is one of most country which has the largest and diverse of indigenous people. Some of Indigenous people live in around forest. These community have own indigenous knowledge that is unique to a given culture or society including the basis knowledge for agriculture, food preparation, and environmental conservation – for example, Kasepuhan Community in West Java Indonesia and Dayak Iban Community in West Borneo Indonesia. However, modernization strike and the infiltration of western knowledge and technologies along with the governmental hegemony over traditional community seen as the introduction of central governmental policies related to forest management and utilization have caused traditional community being negated from the land they have been claiming and put traditional community in conflicts whether against the government and businessmen over the rights for access to resources. Nevertheless, conflicts among various parties (government, businessmen, and community) have resulted in great shock in the community threatening their livelihood and causing deforestation in the other side. Meanwhile, changes in earn of living, institutions, norms, culture, and social order also occur concurrently. However, as the condition of each traditional community is different, the way they respond to various stimuli is also different.

404 MEDIA AND ACTIVISM

KNOWLEDGE, GLOBALIZATION AND THE ARAB WORLD: HOW THE NEW SOURCES OF INFORMATION ACTIVELY INTERVENE AND SHAPE THE SOCIAL AND POLITICAL LIFE IN THE ARAB WORLD

SHOSH BEN-ARI

University of Haifa (Israel)

Since its first encounters with the Western world at the end of the 19th century, the Arab-Muslim world has been absorbed with the growing dilemma: does Western knowledge, with its superiority and pervading globalization comprise a threat to their cultural heritage, authenticity and national identity? The discourse includes groups that reject it completely, as a new form of imperialism which aims at destroying the Arab-Muslim identity, while others, mainly seculars, welcome globalization with its modern sciences, advanced technology and flow of information and knowledge. A growing group is trying to find the appropriate way

to benefit from the advantages of globalization and Western knowledge while protecting the pure national knowledge, culture and identity. These are the main forces behind the 'Arab Spring', the younger generations who claim that the Arab-Muslim world cannot ignore modernity if it wants to avoid marginalization. They insist that embracing the fruits of modernity and globalized knowledge does not necessarily mean losing authentic identity and cultural heritage. The Arab-Muslim world should benefit from the achievements of globalization which will not undermine the strong historical cultural roots of Islam. In my paper I will survey and review the discourse in the Arabic media and communication, such as: journalism, television and the social networks (such as Facebook, twitter and chat groups), and the ways in which the new sources of information actively intervene and shape the current events in the Arab world.

PARRHESIA AND WEB 2.0: TECHNOLOGISED TRUTH-TELLING IN THE NORTH AFRICAN REVOLUTIONS

THERESA SAUTER

Queensland University of Technology

In his final lectures at the College de France in 1983-4, Foucault (2010; 2011) addressed the ancient Greek practice of parrhesia and thus drew attention to the connections between truth-telling, democracy and philosophy. I shall employ some of Foucault's insights to consider modern examples of the dissemination of knowledge and the possibility for social change through practices of speaking out freely and truthfully. Today, knowledge is increasingly produced in interactive processes and circulated through digital communication. New technologies have been added to the complex assemblages we exist in with other human and non-human entities, associations that shape our understandings of ourselves and the world we live in. Developments in Web 2.0 have made it possible for information to be disseminated ever more widely and instantaneously. In this way, the possibilities for truth to be spoken and taken notice of, and for change to be demanded in social and political contexts, has been amplified. I shall explore how social networking sites (SNSs) came to play a considerable role in the developments of the recent civil unrests in North Africa, focusing in particular on Tunisia and Egypt, where the uprisings were successful in achieving the overthrow of existing regimes. In these examples, SNSs became channels through which a 'will to truth' was expressed and action could be organised. I argue that SNSs (alongside other Web 2.0 technologies) enable something like a practice of parrhesia to be activated in modern society: they represent a new space within which public debate can take place, change can be achieved and in which modern subjects can be shaped in new and different ways.

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I FILM THEREFORE I AM: PROCESS, PRACTICE & PARTICIPATION IN COMMUNITY FILMMAKING

KIRSTEN MACLEOD

University of the West of Scotland

The paper seeks to interrogate how community media channels the situated-ness of knowledge and identity with reference to creative practice fieldwork in Govan in Glasgow, and on the Isle of Bute on the west coast of Scotland. It advocates a practice led methodology, where the research engages directly with the process of filmmaking and draws reflexively and practically on the researcher and participants' experiences to create 'production ethnographies' (Dornfield). This involves a critical reflection on the filmmaking and research processes, seeking to locate both media and research production in negotiated social spaces. The paper presents participation in community filmmaking as part of an ongoing process of production, which exists beyond the end product of the actual media itself, in the situated social experiences of its participants and audiences. Following the work of Banks, MacDougall and Grimshaw, the paper will invite comment on the nature of engaged collaborative creative (visual) practice and how this can inform research.

405 SURVEILLANCE AT WORK (PANEL)

Surveillance at work Surveillance can be considered a universal in the sense that all human beings in some way monitor the behaviour of others and interpret its significance in the context of collective life. Yet the forms that it may take vary, as do the rationalities and techniques of its design. The papers in this panel examine emergent forms of surveillance in the sphere of work in relation to knowledge and governance. Surveillance techniques ranging from checkout scan rates and mystery shoppers, to recording of calls and performance review each have their provenance in expert design of work systems. Workers can be subject to direct observation or to forms of periodic evaluation. They can be rated by their outputs or by real-time monitoring of work processes. Their work is translated into terms of management calculation, compared to standards, measured on scales and considered in relation to other elements of production in order to determine the utility of the worker to the value chain. How, for instance, is managerialism borne out in the monitoring of work performance and the expression of its results in metrical and digital forms? How might micromonitoring of work processes bear upon forms of labour discipline, work conditions and employment relations? How might audits of organizational performance in fields such as human services and education shape the ways that public goods are viewed and accountability is constructed? In addressing such issues the panel invites critical reflection on contemporary means through which workers and their activities are rendered knowable.

UNDERSTANDING THE AUDITEE WORKER

GUY REDDEN (CONVENOR)
University of Sydney

Through techniques such as time and motion study management surveillance of industrial work processes inspired by Taylorism has sought to optimise efficiency in production by determining the best ways for workers to maximise outputs with the resources available. This style of direct observation of processes so as to inform management command is certainly not a thing of the past. However, this paper examines different and relatively new forms of oversight that are applied to professional knowledge work, asking how they may be conceptualised. Key here is the use of target and standard-based performance systems that periodically rate outputs of work, rather than the processes by which they are achieved. If Power (1997) suggests that such audit-derived techniques for assessing the quality of intangible goods such as education are not surveillance due to lack of direct observation, then how should they be thought of as mechanisms by which worker performance is known? With examples from higher and schools education the paper proposes that performance frameworks put prices on outputs so as to encourage workers to take strategic, transactional views of work activity that are shaped by measureable goals. The ways that periodic performance review systems allow relative autonomy of the worker from continuous oversight while motivating them to achieve targets is seen as a key dimension of a distinctive neoliberal form of professional work discipline in which individuals bear moral responsibility for the means of production.

NEW PUBLIC MANAGEMENT AT WORK IN AN ABORIGINAL ORGANISATION

ELISE ADAMS
Australian National University

In response to growing fiscal restraint that has, over the past thirty years, made expenditure on public services increasingly untenable there has been a reinvention of governance around audit processes, with the state taking an indirect supervisory role. Publicly funded organisations, Aboriginal corporations in particular, are required to make themselves knowable to government funding bodies through reporting processes at points of application and annual project assessments. These processes align closely with 'New Public Management' (NPM), which employs a system of internal value for money audits to demonstrate accountability. The surveillance processes entailed in NPM's value for money audits carry an implicit 'system of values and goals', which privilege managerial values over other approaches to performance evaluation. Ethnographic research conducted at Winanga-Li Aboriginal Corporation in western Sydney has

yielded ample evidence that the culture of NPM is foreign, even countervailing, to this organisation. This paper will illustrate how the NPM's prioritization of economy and efficiency, at the expense of effectiveness, goes against the very cultural foundations upon which Winanga-Li was built. Furthermore it will demonstrate ways in which the quantitative reporting processes demanded by NPM are ineffective in portraying on-the-ground outcomes of social service programs, such as those offered by Winanga Li. Finally, this paper will examine the effects, born of the government bureaucracy's ever-increasing faith in New Public Management, on Aboriginal-specific services in western Sydney.

RESEARCHING SUBJECTIFICATION AND SURVEILLANCE IN SOCIAL NETWORK SITES

STEPHEN OWEN
University of Newcastle

Social network sites (SNS) such as Facebook have come to be embraced by millions of people across the globe. Current research into SNSs focuses on either the supposed psychological motivations and benefits of SNS use, or are ethnographically based user-centric accounts of (predominantly) young people and their engagement with SNSs. This paper examines the methodological adequacy of these approaches. It is argued that despite producing valuable conceptual tools and a number of useful insights into the architecture, usage and social impact of SNSs, these approaches skate over issues of power and politics. In many respects SNSs like Facebook offer users a seemingly unlimited freedom of expression with multiple opportunities to project various and different identities. Yet this freedom is enmeshed in a web of power relations along a number of axes. One axis is the power of users to produce and control their on-line identities while managing the fit between their online and offline selves. A second axis of power involves the digital architecture of the site that determines online choices. A third axis is the power to appropriate the selves, subjectivities and data of users in ways unintended by the authors of that data. Considered in the context of those power relations a site like Facebook is a technology of the self par excellence. Hence the paper draws on the work of Michel Foucault and Erving Goffman (and to a lesser extent, Judith Butler) to develop a more adequate methodological approach that combines the key aspects of performance, subjectivity and power.

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406 CRITICAL AESTHETICS

AESTHETICS AFTER THE CREATIVE INDUSTRIES

JUSTIN O'CONNOR
Queensland University of Technology

This paper traces the changing position of aesthetics as a distinct form of knowledge in the culture of post-modern capitalism. More specifically, it looks at its operation within a post-1960s counter and popular cultural movement and the policy formation of the 'cultural industries' which grew up alongside it. The paper argues that there was a profound transformation of culture at this time, one which adopted and adapted many of the tropes of 'aesthetic art' exemplified by modernism. I look first at how this worked within the policy formation of 'cultural industries' before showing how this formulation was unpicked and rewoven under the rubric of 'creative industries'. The specific knowledge made available under the sign of 'aesthetics' plays a central role in both these formations; in the first it acts as source of contradiction, in the second as source of boundless generation of the new. The paper concludes by suggesting that both these moments have receded and that the notion of the 'aesthetic' as a form of knowledge is again highly volatile and contested. I attempt to bring out some of the political consequences of this.

THE MECHANICAL REPRODUCTION OF ART: CHANGING HUMAN EXPERIENCE

CICELY ALSBURY
University of Hull (UK)

The Mechanical Reproduction of Art: Changing Human Experience Benjamin's provides a descriptive account of the evolution of art from single entities such as Michelangelo's Sistine Chapel, into the mass reproduction of art via technological advances including the printing press, photography, and film. As an extension thereof, via mass communication and mass exposure, the concept of art has been transformed from a single quality entity into an immensely manipulated quantity. It is these characteristics as defined by Benjamin which have the greatest impact on the perception of the self, reality, and consciousness. I will argue that it is the daily life exposure to such recreations of art which no longer allow for the individualization of art, whereby art is no longer appreciated as ART 'simply a repeat of what has already been created, perceived, and processed in our minds. I will argue that as our perception of art has changed from an appreciation of quality to an inappreciation of quantity, catering to an impression that we no longer view all forms of art as ART. I will question if given an inappreciation of quantity, we have in fact become numb to the art we are exposed to daily in fashion, advertisements, television, mobile phones, film, architecture, and the like. Due to the quantity and variety of which the mechanical reproduction of art has been immersed into modern culture, the economic social status of art has been altered. As such, the social and cultural traditions represented by art throughout the ages have shifted; Benjamin states that due to this mass accessibility of art that art itself has lost its sense of space and time. I will argue that I believe the issue of either space or time has actually expanded to incorporate issues of space and time within our complexity of mental representations, perception, senses, and experiences of art and life on the whole. The reproducibility of art has had a profound effect on our perceptions and thought process of experience. Since art is reproduced almost instantaneously we are capable of viewing an alternative form of 'reality' through such devices as televisions, films, and the internet. These forms of art have become ingrained into our nature and existence, some of which we have chosen to rely on. They have aided our thought processes of the world, and allowed for an evolution of expression. However I will argue that due to this mass communication and mass exposure to art, that this has increased the complexity of mental representations. It is this complex perceptive process that we have become accustomed to which has provided an evolution of cultural experience and understanding of art.

CREATIVE DISTRACTION: PERFORMING CREATIVE KNOWLEDGE IN THE UNIVERSITY

AMANDA BILL
Massey University (New Zealand)

Creative knowledges rely on imagination to produce innovation. They are heterarchical, non-linear, reflexive and networked. Because they are thought able to permeate the boundary between science and humanities they have recently become the focus of a new governmental rationality. Creative knowledges, especially when related to new media, are considered vital in the design of new knowledge institutions. Thus universities have sought to valorize non-textual creative practices and have invented new categories of research that allow these practices to be audited. This paper draws on empirical research that examines the new rules of engagement between academic and creative knowledge practices, as they are being managed in a university college of creative arts. Through this investigation, creativity emerges as a problematic space of diverse and often conflicting truth statements, governmental strategies and modes of subjectification. After outlining the genealogy of creativity as a special, historically formed mode of practice and self-reflection, the paper goes on to describe a research project in the Creative Arts that challenges creative knowledge production and suggests a different way of achieving creative personhood. In conclusion, the paper argues that although creative knowledges and practices are often deployed to represent ideas about social connection and emancipation, these are unlikely to be realized in actual social relations.

407 PRODUCING NEOLIBERAL SUBJECTS: PRACTICES OF REGULATION AND RESISTANCE (PANEL)

This panel examines intersections between knowledge production and subjectivity, with practices of governance and globalization. Following Foucault (1982), we understand government as the 'conduct of conduct', wherein practices of government shape behaviour according to socio-political norms and particular ambitions or ends. Neoliberalism, as a specific mode of government, constitutes the model citizen as a self-managing and entrepreneurial subject who is committed to the project of self-invention and self-realisation. Within Western liberal democracies, this project of self-invention is mediated by participation in a marketplace in which freedom, choice and minimising risk are governmental technologies that not only structure everyday living, but produce viable or desirable subject positions. We explore the dominant narratives through which subjects are produced, and attend to the production of counter-narratives within the context of an era characterised by neoliberalism and globalisation. We engage with the global by troubling the binaries that organize understandings of local and global. Further, we ask how globalization, as an ontology of the present, orders conduct and shapes subjectivities in ways that reflect the values and norms of a neoliberal marketplace.

KNOWING AND NARRATING THE SELF

PETER BANSEL

University of Western Sydney

Burgeoning knowledge practices of and about the self have created new modes for addressing, performing and narrating the self. These practices have been inflected by the medicalisation and marketisation of everyday lives. Every day, everywhere, we are immersed in biographical narrative accounts of the lives of others; heroic survival and overcoming trauma, weight loss and cosmetic surgeries, health problems and solutions, relationship and financial management, cooking, lifestyle and home renovation. These narratives of recovery, liberation, the fulfilment of dreams, and the realisation of potential constitute the trajectories through which the self is simultaneously individuated and made intelligible within a normative field. They are knowledge practices through which an autobiographical subject is constituted, embodied and performed through the trope of an 'inner' or 'true' self. Yet this 'true' self is a highly regulated and embodied performance of the knowledge practices through which that self was always already constituted as intelligible within a normative field. Indeed the constitution of an individual of unique tastes, capacities and experiences is the performative effect of those technologies of government through which subjects are simultaneously normalised and produced as if free and agentic individuals. This paper addresses: the implications of this elision of the political and collective in the production of the individual for social life; the ways in which giving an autobiographical account of oneself elides the regulatory technologies of government through which the individual is constituted and made narratable; and suggests that the individual 'I' at the centre of an autobiographical narrative is always a fiction open to new practices of narration.

IMAGINING THE GLOBAL, PRODUCING 'HEALTHY' CITIZENSHIP

KELLIE BURNS

University of Sydney

This paper develops new lines of analysis for understanding the relationships between globalisation, the imagination and desirable models of 'healthy' citizenship. Following Wendy Larner and William Walters (2004), it reads globalisation through an analytics of governmentality, moving away from the question of what globalisation is to consider what it does. The paper argues that globalisation can be usefully understood as a complex and contradictory set of movements that establish new modes of regulation over the conduct of individual citizens. It further argues that within the current global milieu, the imagination operates as part of a broader neo-liberal project of government that situates the global citizen in the role of

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manager and entrepreneur of the self. The imagination becomes a tool for constructing and governing selves alongside idealised models of global citizenship and global cosmopolitan ideals. The paper then uses the government-funded HPV/cervical cancer vaccination program in NSW, to ask what role the global imagination plays in promoting healthy lifestyles, marketing government funded health programs and/or policies and targeting certain 'at risk' populations.

CONSTRUCTING 'DECENCY': REGULATING GOVERNMENT-SUBSIDIZED CULTURAL PRODUCTION DURING THE CULTURE WARS IN NEA v. FINLEY

CRISTYN DAVIES
University of Sydney

This article examines the production of normative subjectivity and the construction of 'appropriate' and exportable knowledge through cultural policy during the culture wars of the 1980s-1990s in the United States. During this time, the performing and visual arts, and mass media, were increasingly seen as the cause, rather than the reflection, of social instability, and quickly became subject to governmental regulation. Focusing on a 1998 U.S Supreme Court case, *National Endowment for the Arts v. Finley*, Davies examines the construction and application of decency offered in the oral transcripts, and attends more broadly to the relationship between cultural policy and law. Cultural policy is a technique of governmentality, and a means through which citizenship and national identity is constituted and regulated, and self-governance inculcated. Similarly, law is a key technology through which governance, and subjectivity is produced, constituted, and regulated. Policies such as the 'decency' clause depend on a series of coercive technologies and practices, which ensure that only particular kinds of individuals are understood as embodying norms that are constitutive of citizen-subjects that the state desires. The introduction of the 'decency' clause may be understood, in part, as a response to a perceived failure in the arts community of individuals to effectively self-regulate and embody standard socio-cultural norms.

CHILDREN'S ACCESS TO SEXUAL KNOWLEDGE: GOVERNING CHILDHOOD AND REGULATING THE ADULT SEXUAL CITIZEN SUBJECT

KERRY ROBINSON
University of Western Sydney

Incorporating a critique informed by Foucault's concepts of governmentality and technologies of power this paper examines the precarious relationship and tensions between childhood and discourses of citizenship, focusing on children's relationship to sexual citizenship. Children's inclusion in, and relevance to, discourses of citizenship has been largely based on the child being perceived as becoming adult and hence becoming citizen. The perception of children as agentic sexual citizens is virtually considered an oxymoron due to the volatile relationship constructed around childhood and sexuality. This relationship is examined primarily through children's access to sexual knowledge, which has often been steeped in moral panic. The regulation of childhood through discourses of innocence, protection and heteronormativity, perpetuated through policies, legislation and socio-cultural practices in social institutions (e.g. government, mainstream media, schooling, religious groups) establish powerful 'regimes of truth' that act to classify, discipline, normalise and produce not only what it means to be a child, or parent, but more critically, to constitute the meaning of the adult sexual citizen subject more generally. This discussion also examines how global organizations, such as UNESCO, challenge current western discourses of childhood and sexuality, especially through policies around children's sex education.

408 INDIGENOUS AUSTRALIAN/POSTHUMANIST CONVERSATIONS: CHILDHOOD, KNOWLEDGE, PEDAGOGY AND THE MORE-THAN-HUMAN (PANEL)

Posthumanist challenges to the nature/culture divide, to the benchmark notion of the autonomous individual and to the premise of human separation and exceptionalism have recently made inroads into the field of childhood studies (Prout 2005; Lenz Taguchi 2009; Giugni 2011; Taylor 2011). The resulting emphases on childhood as a geo-historical assemblage and the significance of children's relations with the more than human world resonate with an Indigenous Australian perspective on childhood as an interconnected form of 'relatedness' (past and present, human and more than human) rather than a distinctive life stage (Martin 2008). The papers in this panel strike up a conversation between Indigenous and posthumanist perspectives on childhood, knowledge, pedagogy and the more-than-human. Drawing upon posthumanist theory and Indigenous Australian cosmologies, they challenge a series of nature/culture separations that characterise dominant modernist discourses of childhood and pedagogy. Each of these Indigenous and non-indigenous papers foregrounds the relationality of childhood. Employing dialogue and story-telling, the collection stresses multiple and inter-related rather than unitary and supremacist knowledges; proposes an ethics of 'becoming with' as an alternative to individual human development; emphasises our 'being in' the world rather than human separation; and proposes collective (human and more than human) rather than exclusive human agency.

A POSTCOLONIAL ETHICS OF ENGAGEMENT

AFFRICA TAYLOR
University of Canberra

PAM CHRISTIE
University of Canberra

We begin our presentation by acknowledging the fraught postcolonial context in which this panel's Indigenous Australian/posthumanist conversations take place. As non-indigenous scholars interested in pursuing relational ontologies that include the human and the more-than-human, we point to the inherent neo-colonialist risks in either engaging or not engaging in such conversations with our Indigenous colleagues. We outline some of the risks of striking up such conversations, such as simplistically equating posthumanist and Indigenous paradigms, and/or appropriating Indigenous knowledges and world-views. We also point to the problematics of avoiding this conversation, which could be tantamount to claiming that posthumanist scholars have 'discovered' the significance of human / more-than-human relations without recognising the existence of ancient relational ontologies within Indigenous Australian cultures. As a way of navigating through these difficult politics, we argue that mindful posthumanist/Indigenous exchanges can form a postcolonial ethics of engagement. Moreover, we propose that this engagement assists in the important task of reassembling and realigning Indigenous and non-indigenous knowledges and world views in the postcolonial present. Our thinking about the ethics and politics of this particular conversation are supported by Donna Haraway's (2008) insistence that different kinds of relational ontologies throw up all kinds of uncomfortable knots and 'risky entanglements' that we are then bound to grapple with.

In the second part of our presentation we set out to perform a postcolonial ethics of engagement by grappling with the different kinds of child/nature relations that are represented in Indigenous and non-indigenous Australian narratives. The first is the Arrernte Yipirinya (child/caterpillar) story from Mparntwe (Central Australia) and the second is 'Dirt Girl' (Mememe productions) an animated ABC children's television and DVD series and website that promotes young children's relationships with the 'natural' world. We draw upon posthumanist perspectives to analyse the very different ways in which children are positioned in relation to the more-than-human others within these two narratives.

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NATURALLY ONE

WENDY BRADY
University of Canberra

Aboriginal children within culture are not understood or live as separate from nature. It is from the experience of what constitutes 'being human' that Aboriginal people have come to realise that within Western traditions there is such a separation. The domination of this dualism within Western thought and the struggle to know 'being human' defined being Aboriginal; and for Indigenous people the requirement to learn 'being human' through dominant culture education is a challenge of understanding that is yet to be explored. Typically Aboriginal children know being identified as Indigenous comes from outside/external to self and knowing the Indigenous self as 'natural' and 'human' is embodied in identity. The effect of science, changing environments and interventions in the making of humans comes with dominant culture and is manifested in the learning process of schooling.

Extrication of human from nature is embedded in education. Systems of knowing and learning assume that it is 'natural' to accumulate understanding of nature as a learned and controlled process. In Aboriginal systems of knowing and knowledge transfer there is no separation or an assumption of control. There is being within and belonging. There is self, but that self is formed within all matter; the one if not *a* human but all of one. Perhaps to be *post human is to be human*.

THE POLITICS AND HISTORIES OF CLAY: RETHINKING 'NATURAL MATERIALS' IN EARLY CHILDHOOD PEDAGOGIES

MIRIAM GIUGNI
University of Canberra

Environmental consciousness has permeated its way into the use of pedagogical materials and practices in early childhood education. This move towards 'using natural materials' to provide 'quality' learning experiences for children comes as a response/reaction to the standardization of early childhood curriculum and children through catalogued pedagogical materials (Whitt, 2011; Johnson, 2005). These 'quality' learning experiences are embedded into a broader political regime devised to produce children as future productive citizens (Commonwealth of Australia, 2009). This is based on the assumption that 'natural materials' (non-human) serve the child (human) by enabling curiosity and imagination in children's cognitive and social development.

Using clay as an example, I attempt to make another kind of move that reconsiders the construct of 'natural materials' in early childhood pedagogies by exploring the politics and histories of the *geographical places* from which they are extracted specifically in the Australian context as a postcolonial one. I consider the politics of the movement of these 'natural materials' from one environment to another (place of origin, market, classroom) along with the intentions for their use in early childhood education. Drawing from principles of an Aboriginal worldview that Martin (2005) calls a 'theory of relatedness', I consider the relationality between all life potentially associated with clay, and the politics of calling it a 'natural material' for educational purposes. I consider this move to be an activist practice shaped by Haraway's (2008) imaginary of 'worldliness', that asks us to consider human-more-than human relationality in early childhood pedagogies.

EARLY CHILDHOOD SCIENCE EDUCATION AND THE POSTHUMANITIES

BRENDAN BRIGGS
University of Canberra

ACT Early Childhood science education often focuses on using *Education for Sustainability* (Efs), *Biology*, *Technology* and *Ecology* as a conduit for connecting children with their environment(s) (ACT Department of Education, 2008). Through studies of 'Life' and 'Living Things', Early Childhood teachers often encourage

children to investigate and represent (communicate) the 'organisation' of local ecosystems and a structure of relationships that exist within 'nature'.

To date, much of the literature (e.g. Devereux, 2007; Fler, 1999; Fler, Hardy & Jane, 2007; Harlan & Rivkin, 2008; Lang, 2007; Skamp, 2008) surrounding the teaching of EfS, biology, technology and ecology in EC has focused on the ways that humans can organise local environments: for sustainable futures as dictated by humans. For those interested in a democratic 'social' for humans and 'more than humans', the human-centric nature of EC science education can create problematic teaching and learning practices.

This presentation explores a selection of 'every-day' EfS teaching practices in ACT Early Childhood education from post-human perspectives. Additionally, it investigates how Early Childhood teachers and students could be encouraged to investigate and represent local ecosystems from multiple 'more than human' perspectives (Haraway, 2008; Latour, 2005). Scenarios include school 'garden' design, designing, making and appraising insect habitats, planting trees and school maintenance activities (e.g. composting).

SESSION 500 | TUESDAY 3:30PM

501 HERITAGE, LEISURE AND CULTURAL POLICY

CULTURAL HERITAGE POLITICS IN A WORLD HERITAGE CITY

MARIT JOHANSSON

Linköping University (Sweden) / Telemark University College (Norway)

In this paper I will focus on the part of my PhD-study involving cultural heritage management politics in a World Heritage City. The case concerns the World Heritage City Angra do Heroísmo in the Azores archipelago which was included to the World Heritage List in 1983. The World Heritage Convention obliges the World Heritage Sites to take the appropriate legal and administrative measures for the protection of their heritage. According to these obligations, there are Azorean laws regulating the historical center of Angra do Heroísmo, and in this paper I will discuss the regional cultural heritage laws and local policies addressing the protection and preservation of the World Heritage City. I find this topic relevant as the local monitors often are set to make difficult priorities between safeguarding the cultural heritage or allowing the modern society to take its necessary measures in order to evolve. Hence, the discussion in this paper will be based on the response of the qualitative interviews conducted with officials in Angra do Heroísmo. Moreover, the goal of this part of the investigation is to identify the common objectives and dilemmas occurring in the daily management of a World Heritage City.

BEYOND THE SPECTACULAR: ISLAMIC IDENTITY ON DISPLAY

LOUISE RYAN

University of Western Sydney

Contemporary public spheres and exhibition practices have overlapped in recent times, bringing various sites of display – the museum, fair, exposition and department store – into the realm of a new ‘spectacular’ visual culture of ‘looking’ that is firmly entrenched in modern society. One recent spectacle was Expo 2010 in Shanghai China, where nearly forty countries affiliated with the Islamic/Arab world aspired to be considered modern, stable and reliable players on the global stage. This desire was especially important for nations who have been fighting an ever escalating ‘image’ problem since the events of 9/11 and the notion of an East-West divide. This presentation focuses on the dilemmas which occur when such events attempt to exhibit national and cultural identities, particularly the often precarious position of constructions and displays from Islamic/Arabic cultures. The theories of a variety of writers (particularly Timothy Mitchell, Graham Huggan and Bella Dicks) will inform a critical discussion of how the politics of representation reveal knowledges and practices which challenge the hegemony of Western systems from an Eastern (Arab/Muslim and Sino) perspective, while still embedded and working within the processes of globalisation. In particular, this research investigates the role these sites of display serve in post-colonial times: are they successful international platforms for encouraging cross-cultural understanding or relics of colonial thinking which perpetuate stereotypical images of the Eastern ‘other’ and promote self-exoticizing by Islamic nations? Alternative possibilities and contexts for the display of Islamic cultural identity in post-colonial times are explored with consideration of the impact of globalisation, cultural hybridity, modernisation and technology.

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A CHANGING OF LEISURE ACTIVITIES IN URBAN GREEN SPACES UNDER THE ALTERING CITIZEN'S LIFESTYLE

LE TO LUONG

Greifswald University (Germany)

Hanoi is rapidly developing - in terms of area, population and problems as well. Besides increasing environmental pollution living conditions of most inhabitants are tailing off, other world cities well-known social problems also occur in Hanoi nowadays. However, the society is altering; changing lifestyle is a permanent process. Today it seems that in Asian countries the changing process is not continuously, but leap-frogging. Thus the social function might be no longer a reason for urban green areas. To check this hypothesis a pilot study has been done in Hanoi. In this research, methodological triangulation is used as a powerful technique which combines several methods of data collection and analysis. Observation and visitor counting have been conducted already. A survey gathered the structure, behaviour and opinion of 1660 park users. The first results confirm, on the one hand, high demand of using parks and gardens, in particular early in the morning it seems to be overcrowded. On the other hand, it also confirms the traditional behaviour in urban green areas. It is noticed that young people mostly do not practice traditional activities. These new activities require large space, so a conflict emerges between old and young generations. Lifestyle is changing permanently, currently towards dominance of indoor activities. But in case the young generation will change its behaviour back to the traditional Asian lifestyle we need to save existing green areas also for future generation.

502 MEDIA ASSEMBLAGES, GLOBALISATION AND CULTURAL IDENTITY

THE CONCEPTION OF THE GIRL IN THE CONTEXT OF HONG KONG

CHUI PING IRIS KAM

Hong Kong Institute of Education

The everyday life of girls is an important concern within both gender studies and cultural studies. Yet, there is a tendency in various studies of the everyday life of girls to treat the notion of the girl as self-evident. Starting from the examination of the problematic of treating the notion of the girl as self-evident in western culture, this paper aims at developing the study of the everyday life of the girl that is suitable for contemporary Hong Kong. This paper consists of three parts: (1) The problematic of the conception of the girl in western culture; (2) The problematic of the conception of the girl in contemporary Hong Kong; and (3) What would girl studies look like in Hong Kong?. This paper argues that questions having to do with identity, sexuality and citizenship are important to an understanding of the everyday life of Hong Kong girls, but not in the same way (or for the same reasons) as they are elsewhere in the world. This paper shows that issues to do with ethnicity, religion and tradition play a much larger part in the lives of Hong Kong girls than Driscoll allows for in the case of western girls. In this regard, the incorporation of education into the cultural studies for the development of girl studies in Hong Kong is vital and necessary.

TOWARDS A KNOWLEDGE-BASED ECONOMY: PRODUCING KNOWLEDGE, SUBJECTS, AND CLASS THROUGH DISCOURSES OF 'MADE IN JAPAN'

YUKA HASEGAWA

University of Hawaii At Manoa

Dominique Foray and Paul A. David argue that we are moving into a "knowledge-based economy" where intangible capital such as investment in the production of knowledge and sustaining human resources is the primary driver of economic development today (David and Foray 2001; Foray 2004). Japan is not an exception to this theory. In 2002, former Prime Minister Koizumi Junichirō established the Intellectual Property Strategy Headquarters in the Prime Minister's Cabinet to produce, protect, and utilize intellectual

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properties derived from research and creative activities generated in Japan. In doing so, the government hopes to boost the competitive edge of Japanese industries in the global economy.

If we are moving into a knowledge-based economy where knowledge – instead of commodity – is the new capital, then how is knowledge being produced and what are its consequences? This paper addresses this question by analyzing Made In Japan Project President Mr. Akase's blog as a site where discourses of Made in Japan are formed and found. Made In Japan Project is organized as a for- and a non-profit. Its for-profit side operates a Japanese craftwork retail store The Cover Nippon and offers the Nippon Brand Mesiter program that develop "Japan specialists" through its lectures on *mono-zukuri* (spirit of craftwork). Its non-profit side works closely with The Japan Chamber of Commerce and Industry to support rural artisans and their businesses. Using Pajek and NVivo, I will show how knowledge about Made in Japan products are produced through discourses that organize social networks and codify affect. Based on my analysis, I argue that culture is no longer an innocent vehicle through which the nation is imagined and longed for (Ivy 1995) but an Ideological State Apparatus that produces national subjects on the one hand and an object of consumption that creates class distinction on the other.

KNOWLEDGE IS POWER: COMMUNICATING ACROSS CULTURAL BORDERS WITH SENSITIVITY TO 'OTHERS'

PING YANG

University of Western Sydney

This paper aims to look at the significance of cross-linguistic and cross-cultural understanding through self-other sensitivity and knowledge of different cultural framework by critically examining challenges media communication sector in Australia faces in a global but diverse cultural context.

Grounded in communication accommodation theory (CAT), the author uses selected empirical examples from various sources to analyze the impact language and culture have on globalised social life and examine the important role self-other orientation balance plays in cross-cultural media communication, e.g. television and newspapers. First, media sector will find itself in a better position if equipped with knowledge of target audience. Media language accepted in one cultural context may not be accepted in another. For example, "where the bloody hell are you?" is a typical example of rejected Australian tourism. With its linguistically polysemous and ambiguous entity, the utterance "bloody", typically and frequently used in various Australian everyday discourse contexts is not only socially rejected in other English-speaking countries, but also receives unfavorable feedback from non-native English speakers like Japanese tourists. "Bloody" seems to be socially acceptable to most "self" Australians, but it does sound offensive and unacceptable to "other" peoples. Second, the impact of Australian commercial media communication on Australian communities is analyzed. Some of Australian TV advertisements are found to have negative impact on TV viewers, particularly teenagers, thus causing many social problems, high rates of juvenile violence and crimes. Media communication sector is entrusted with its social responsibility to educate the general public, TV viewers and newspaper readers, apart from fulfilling its role as an information and entertainment provider. Implications of commercial media communication in Australia are discussed with reference to its social impact on multilingual and multicultural communities in Australia, and self-others concept, particularly knowledge of different cultural system, in the global context.

SHIFTING KNOWLEDGE MAPS: UNDERSTANDING THE RELATIONSHIPS AMONG DISCIPLINARY CULTURE, LEADERSHIP STYLE, AND CREATIVITY CLIMATE

ENKHBOLD CHULUUNBAATAR
National Cheng Kung University (Taiwan)

OTTAVIA HUANG
National Cheng Kung University (Taiwan)

Along with the dynamic growth of society and technology, science and knowledge has developed in different ways. Various disciplines have emerged in the past centuries, concentrated on building their domain of knowledge and drawing boundaries to distinct themselves from other disciplines. However, in the last few decades, the rise of knowledge economy has changed the course of disciplinary development; pushing different disciplines to blur their boundaries and collaborate with one another. Even though interdisciplinary collaborations have been acknowledged as the driver of creativity and innovation, managing collaborations among different disciplinary cultures to achieve creativity and innovation has been a challenging task. Therefore, understanding the perspectives of different disciplines on the issue of creative collaboration management is important. This quantitative study illustrates the perceptions of three different disciplinary cultures on the issue of managing creativity climate, focusing on the issue of the relationship between leadership and creativity climate in university setting as the focus of study. The results showed that the role of leadership in setting creativity climate varies among different disciplinary cultures, with more dominance found in engineering than business and design. Engineering students perceived task-oriented leadership to have higher influence on creativity climate than relationship-oriented leadership, while business students and design students perceived otherwise. All disciplinary cultures shared similarities and differences on the importance of creativity climate elements. All cultures perceived trust, openness, and idea support as important and perceived conflict as a blunder. Engineering students put importance on challenge, involvement, and openness, while business students prioritized on risk-taking, challenge, and debate. For design students, humour, flexibility, and debate are vital to creativity climate. By providing empirical evidence, this study is hoped to bring useful insights for managing interdisciplinary collaborations to foster creativity and innovation.

503 ETHICS IN THE ERA OF THE ANTHROPOCENE (PANEL)

When Paul J. Crutzen coined the phrase ‘the Anthropocene’ he brought to the fore the centrality of human beings in shaping and reshaping the world around us: historically, socially, politically and geologically. Unlike celebratory declarations of human supremacy and progress, the term ‘Anthropocene’ alerts us to both the revolutionary and dangerous role humans have had in and on the environment. When the legacy of Western thought centres human consciousness and more recently human embodiment as primary and purposeful, new ways of understanding ethics are required that challenge human/animal, culture/nature dualisms. Jane Bennett’s ‘Vibrant Matter’ (2010) speaks of a ‘culture of things irreducible to the culture of objects’ (2010, 5). In an effort to reformulate ethical relations, Bennett emphasises what she terms ‘thing-power’: ‘the curious ability of inanimate things to animate, to act, to produce effects dramatic and subtle’ (2010, 6). Such material agency demands a moral and political ecology that is inclusive of all nonhuman life, from the vitalistic to the machinic. This panel brings together three papers concerned with the question of ethics as something that must – if it is to be viable – refuse the privileging of human supremacy. It seeks to engage with what a ‘post-rational’ ethical environment might look like. This is done by each panellist in distinct ways.

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CANE TOAD ENCOUNTERS: EVOLUTION IN THE ANTHROPOCENE

CATHERINE SIMPSON
Macquarie University

Catherine Simpson offers an examination of the cane toad. The brazen success of *bufo marinus* in the Australian environment 'the way it has assimilated, hybridized and utterly thrived - undermines the notion of human supremacy over nature. While our capacity for progress seems limitless, claims one scientist in Mark Lewis's recent film, *Cane Toads: The Conquest*, we still haven't found a way to combat the toad. Despite vocal protests from locals upon their arrival in a new area, and events like the annual 'toad day out' where thousands of toads are slaughtered, the reptile is now firmly entrenched in many parts of the country as well as in the Australian human (and probably animal) psyche. This paper uses Glenn Albrecht's (2006) notion of 'solastalgia' to reflect upon the ecological destruction this species has wrought. But not everyone views the cane toad as Australia's 'frankenstein'. This paper is also an attempt, much like Mark Lewis's film, to re-think our relationship with the much-maligned toad. It performs the inter-connected "tasks of (re)situating humans in ecological terms and non-humans in ethical terms" (Plumwood, 2002: 8-9) and attempts to highlight how, as Val Plumwood does in her landmark, *Environmental Culture: The Ecological Crisis of Reason* "anthropocentric perspectives and culture ... make us insensitive to our ecological place in the world" (2002: 10).

CAN THE SHOWER SING? RETHINKING AGENCY IN THE ANTHROPOCENE

KATHERINE WRIGHT
Macquarie University

Katherine Wright applies Bruno Latour's ecology of 'nature-cultures' to redefine the ethical human subject as always already permeated by the affective nonhuman. Framed by domestic water consumption in Australia, this paper explores the philosophical limitations and potentialities of human dependence on nonhuman life as we consume, contain and are sustained by an extraneous form: H₂O. Given that the human body contains up to 78% water the notion of a human agent acting upon an inert external substance deserves a serious rethink. Recognising that the human cannot be 'disentangled from the nonhumans into whose fate it has woven more and more intimately over the ages' (Latour, 1994: 793), Wright proposes an ethical framework that disrupts the illusion of skin as the container of agency. Applying Gregory Bateson's 'Ecology of Mind' (1972), Wright asserts the agential subject as 'organism-plus-environment', challenging anthropocentric and individualist accounts of water use. In place of Natural Resource Management discourse, Wright proposes an object-oriented ontology that redistributes sociality to an array of actants in the household water assemblage. In adopting a socio-political framework that includes pipes and pumps, this paper situates the beginnings of ethical encounter in a space of vulnerability: the incompleteness of each form of life and its dependence on other life for continued survival.

ANTHROPOCENE HOSPITALITY

ELAINE KELLY
University of Technology, Sydney

Elaine Kelly engages with Jacques Derrida's work on hospitality in an effort to understand emerging ways which this concept and practice might operate in the context of climate change. In the last ten years or so, this old notion of hospitality has re-emerged across diverse disciplines such as philosophy, cultural studies, human geography and theology as a lens through which to analyse contemporary state border practices and discuss politico-ethical issues of belonging, subjectivity and responsibility. Yet, what remains unanalysed is the human-centricity of the contours of this concept, both historically and now. While we may say an environment is (in)hospitable, this functions descriptively rather than assigning or recognising agency. With an increasing awareness of our precariousness, can human beings continue to assert a 'host' role over the environment? Are humans 'guests'? How does the climate act as an agent and not merely a container for the possibility of hospitable relations? What possibilities can open and close when we extend

the notion of hospitality beyond the 'properly' human? This paper engages the conference themes of knowledge and social change by engaging this notion of the 'post-rational' with reference to relations between self and other, nature and culture, citizen and non-citizen and human and non-human.

504 SCREEN MEDIA AND SOCIAL CHANGE: CONTEMPORARY PROJECTIONS OF CULTURAL PRACTICE (PANEL)

The papers proposed for this panel thematise the visualisation of knowledge across screen media practices with particular attention paid to film. Screen media intervene within and project across significant cultural and social transformations in both local and global contexts. There is a burgeoning impact of cross-platform engagement that has moved formally small-scale projects onto a global stage through new capacities for creative practice that are both socially and technologically driven. The instances of these practices are manifold and so we present a selection of research-based interrogations into particular exemplars to facilitate an understanding of these tendencies. The four papers mooted are intended to cover a range of issues across this topic. Two of the papers focus on China – one that looks at documentaries of contemporary Chinese life as it is affected by its embrace of global economic imperatives. Knowledge here passes by way of visualisations of the local in the context of the vast and complex manner in which this Chinese historical moment impinges on its citizens. The second is an account of the Chinese Diaspora in the context of post-1997 Hong Kong Cinema. This paper sets out the dilemma for the unifying concept of China in the context of multiple national formations that challenge any essentialist notion of 'Chineseness'. The third paper takes up the idea of Independence in cinematic practice and Badiou's philosophy of art in which innovative art is a negation as a form of subtraction. These arguments are developed within exemplars of cinematic practice that engage with the idea of 'independence'. The fourth paper, Science/Fiction: documentary film and anticipatory modes of futuring re-assesses documentary cinema's main preoccupation with representing the past and documenting the real. Instead, through a speculative and conjectural proposition, documentary film is examined for its potential to act as a modality for rendering an anticipatory futuring of social change. The paper discusses several documentary films that construct a hybrid modality of documentary and science fiction film to formulate a discussion of the politics of social change.

The panel's papers are linked by the centrality of screen media as a form that wields considerable conceptual power in the context of continual and complex social change. The idea of screen media as a catalyst for change is not new; however the contemporary articulations that surround these forms are made new by both new conditions of the relationship between consumption and production as well as the imperative of new social problems laid down by historical circumstance.

THE MIRROR CRACKS: OPTIC REGIMES OF KNOWLEDGE IN LAST TRAIN HOME, UP THE YANGTZE AND MANUFACTURED LANDSCAPES

HART COHEN
University of Western Sydney

The exponential economic growth of China and the concomitant concerns around pollution is a commonplace of media commentary. More difficult is the comprehension these concerns pose for individuals and families caught in the maelstrom of Chinese everyday life. This paper examines Last Train Home as a return to the principles of observational documentary in the tradition of close documentation of a family in crisis – the casualties of a China embracing and embraced by the global economy. Lixin Fan's film is about the plight of broken families in China caught in the internal migration that leads heads of families to spend large periods of time in the factories of the Pearl River Delta. The paper also looks at earlier films that have engaged with China's contemporary economic growth with problematic results such as Up the Yangtze (Yung Chan) and Manufactured Landscapes (Jennifer Bechwal). These films use high visual

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production values in the documentation of aspects of the Chinese economy and its environmental fallout. The question arises as to what kind of impact these films engender in presenting both compelling and troubling images of a country in crisis.

“CHINESENESS-ES” OUTSIDE MAINLAND CHINA: CHINESE DIASPORAS THROUGH POST-1997 HONG KONG CINEMA

HONGJIN (HILARY) HE
University of Western Sydney

This paper examines the filmic representation of Chinese diaspora (Macao, Taiwan and Southeast Asian Chinese communities in Singapore and Malaysia) in post-1997 Hong Kong films. It aims to provide a general understanding of the imbrication of various Chinese societies within a “China” in a broader sense— the notional concept of “Greater China” (Harding, 1993; Uhalley, 1994; Callahan, 2004), and the changing role and position of Hong Kong (cinema) within this conceptual China as “one country” before and after it became a special part of the PRC. Within the context of post-1997 Hong Kong cinema, I will demonstrate how the casino city Macao has become the PRC’s role model for Taiwan, while Taiwan insists on its different interpretation of China as Republic of China (ROC) rather than the internationally recognized PRC government. Moreover, through the co-operation between Hong Kong and Singaporean or Malaysian Chinese filmmakers, I will illustrate the ethnic Chinese people’s “flexible affiliations” to China through their cultural ties.

In general, this paper will interrogate in what way the “coherent” yet “separated” Greater China is epitomized in the Chineseness of Hong Kong cinema through its diaspora films. By addressing the notion of “Chineseness” in its plural form as associated with different Chinese societies, it aims to illuminate the cosmopolitan side of “Chineseness” in Hong Kong cinema rather than the influence merely from mainland China. I will argue that it is this pluralized, composite Chineseness reflected in Hong Kong cinema that has reinforced its very “Hong Kong-ness” against the impact from the “orthodox” Chineseness of the Mainland.

SCIENCE/FICTION: DOCUMENTARY FILM AND ANTICIPATORY MODES OF FUTURING SOCIAL CHANGE

JUAN SALAZAR
University of Western Sydney

Documentary cinema’s main preoccupation with representing the past and documenting the real are tested through a speculative and conjectural proposition of the potential for documentary film to act as a modality for rendering an anticipatory futuring of social change. The paper discusses several documentary films that construct a hybrid modality of documentary and science fiction film to formulate a discussion of the politics of social change.

FILMMAKING AS ESSENTIAL VOCATION: UROPHONG RAKSASAD’S AGRARIAN UTOPIA

IQBAL BARKAT
University of Western Sydney

In the current environmental and food crisis, the statement by Thai farmer and independent filmmaker, Urophong Raksasad that “farming is the only ‘essential’ vocation on this earth” is axiomatic. It “subtract(s) from (reality’s) apparent unity so as to detect within it the miniscule difference, the vanishing term that constitutes it (Badiou 2007 p.65). Raksasad’s filmmaking is an excellent exposition of cinematic subtraction. His, *Agrarian Utopia*, a magnificently-filmed and acute observation of the lives of two landless farmers and their families, defies classification as documentary or fictional drama. The film is an exposition of the characters’ ‘bare’ life, a “life exposed to death” (Agamben, 1998, p. 88). They are ‘homines sacre’, abandoned by the law yet for whom the full weight of the law is never very far. But no matter how precarious, the rhythms of farming life is captured with dazzling beauty. Raksasad incorporates the detritus

of filmmaking: wind noise, rain drops on the lens & failing light as integral aspects of this beauty. This paper will explore Raksasad's cinematic strategies and how such filmmaking practices, subtracted from the practices of dominant cinema, are facing up to the crises in the world.

505 TECHNOLOGIES OF THE BODY IN THE ARTS AND MEDIA

DEXTER: HOW TO HOST A MURDERER

RAYA DARCY

Swinburne University of Technology

The popular television series *Dexter* depicts a Miami Metro police blood splatter analyst – Dexter Morgan – who moonlights as a vigilante ‘serial killer killer’. Dexter ambushes and then slices up his victim’s bodies and disposes of them by dumping the body parts at sea in garbage bags. As a character, Dexter is, by his own admission, monstrous and not really human; not capable of love and not worthy of being loved. Dexter murders other monsters; he calls it ‘taking out the trash’, and justifies these murders on the basis that these monsters are worse than him: they are ‘evil’ monsters, where he is merely monstrously inhuman. *Dexter*, as a series, has attracted a lot of attention from the media in relation to the fact that the audience is placed in the position of wanting its protagonist to succeed in his murderous nightly missions. Whilst this positioning of the audience with the antihero is nothing new, what makes *Dexter* perhaps unique is the extremity of this positioning; that is, the ways in which we as an audience not only sympathise with the antihero but more tellingly participate in and host the thrill and pleasure of murder that *Dexter* so very much enjoys. This paper will explore screen techniques in relation to *Dexter*, and the affects and effects of these techniques on the body, particularly in relation to the big budget cinematic qualities that are brought into the series, and some of the implications of these effects. The ultimate aim of this analysis is to try to find a way to explore contemporary television as a technological medium that not only enables us, as viewers, to gaze into the forbidden, but also host a radical techno-affective posthuman monstrosity as who and what we are.

TECHNO-HEROINS: TRANSHUMAN RESISTANCES. THE EXAMPLE OF PRABA PILAR

TORNERO LORENZO

Complutense University of Madrid (Spain)

The impact of technoscience is increasingly present in our society, it affects modifying behaviors in our daily life and establishing new social rules and patterns to communicate each other and to interact in a physical space which implements electronic devices and telematic systems in its design. In the race for scientific progress, the true purpose is making the man as God, like Nietzsche’s Superman, without determining the new human morphology, if any will be fitted. This paradigm is treated by artists voices warning of the possible fate of humanity while the technoscientific, as if he/she was Prometheus, dares to defy the laws of nature. Art exposes the actual course of science and some artists complain, moreover, the false promises of scientific discourse, which is dominated by the male vision, fails to be aware of the impossibility that technology is going to improve the moral dimension of human being. Some artists say the science sermon does not deal with humanity and the building of our future is merely phallogocentric; of an excessive anthropocentric vision. Rebellious female voices have been relevant especially in the information age and the ‘explosion’ of technoscience during the twentieth century, as we find the artist-performer Praba Pilar’s discourse. She argues in her speech how technoscience is strongly linked to political, military, business and even religious spheres so she is showing such circumstances through the creation of numerous performances like *The Church of Nano-Bio-Info-Cogno*, created in 2006 and which she is performing today in different universities and museums. This performance is presented as a Catholic ceremony to be held as the entrance into the new millennium. In *The Church of Nano-Bio-Info-Cogno*, the religious institution boasts of being able to perform miracles through the use of technology. Praba Pilar’s argument is to

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question whether the interests of these institutions include addressing poverty, disease and hunger thanks to technology.

ETHICAL SELF FASHIONING: THE NEW KNOWLEDGE PRACTICES OF THE DAVID HICKS CASE

HELEN FORDHAM
Curtin University

The arrest, detention and torture of South Australian David Hicks dominated public discourse in the first decade of the 21st century. Abandoned by the Australian government and denied the protection of both military and civilian law, Hicks eventually came to represent for many the moral corruption of Western governments. The transition of Hicks from terrorist to victim was orchestrated by a collective of lawyers, journalists, writers and academics. These knowledge workers waged a public affairs campaign designed to challenge the Australian government's truth claims and to move the nation's citizenry to political action by exposing the violation of Hicks' basic human rights. This paper analyses how specific intellectuals drawn from a range of institutional settings and operating across national borders reconstructed the discourse. I argue that they did so by putting into circulation knowledge grounded not on a fear of terrorism, but upon the idea of citizens as self-fashioning ethical beings who will act to protect their social values.

506 CONTAINING DISASTER

ADDRESSING PROBLEMS OF CLIMATE CHANGE AND ECOLOGICAL CRISIS THROUGH VISUAL COMMUNICATION OF COMPLEX IDEAS: THE FUTURE MAKERS FILM CASE STUDY.

MARYELLA HATFIELD
University of Western Sydney

An attempt to address issues surrounding climate change and communication, The Future Makers film sought to explore avenues for positive change in energy models and sustainable design approaches. Being in part a response to the many dire warnings and sometimes necessarily apocalyptic depictions of an ecologically compromised future, the film sought to explore whether it was useful or even possible to assist change by proffering a positive alternative vision. It is also an attempt to address issues around what would be required to create transitions to sustainable energy and industry frameworks. Chris Riedy of the Institute for Sustainable Futures (University of Technology Sydney) opened his Petchakucha presentation at Tipping Point Australia 2010, by declaring that he could find very few images depicting positive visions of the future that might incorporate ecologically aware principles. The Future Makers did seek to address this deficit in 2008, as a depiction of approaches to energy and design approaches that incorporate innovative principles such as bio-mimicry and nature-based design strategies. But how best can such a resource be utilised? Despite the film's broadcast on Discovery Channel, its ongoing relevance, and continued screenings at festivals, conferences, universities, community and large organisations, a film such as this can be usefully deployed to educate and inform, but against the onslaught of mass media negativity how effective can such assets be? How can the public be much better informed about these issues? What other strategies such as social media can be deployed to leverage these opportunities to reach wider audiences with such ideas? This presentation seeks to explore these questions and more at the Knowledge/Culture/Social Change International Conference in Nov 2011. Copies of the film are available by request, or excerpts can be found on YouTube.

OBJECTS AND ORGANIZATIONAL KNOWLEDGE PRACTICES

DEAN PIERIDES
University of Melbourne

DAN WOODMAN
Australian National University

Knowledge practices always involve objects. Therefore, the status of sociological objects matters when approaching the problem of which knowledge practices work best for managing, challenging or engaging with social change. In this paper, we focus on organizational knowledge practices since this aporia of social change so often finds expression in organizations. We begin by drawing attention to the status of objects with respect to change in two important approaches in the sociology of organizations: actor-network theory and epochal theories. For the first, objects are too transient to manage change so that each change equals a new object and in the second they appear too intransient to manage change, undeviating until a point of revolutionary rupture. Using the Royal Commission into the 2009 'Black Saturday' bushfires that killed 173 people in the Australian State of Victoria, and in contrast to these two prominent approaches we develop an object-oriented approach that offers new ways of accounting for the performative and relational dimension of organization without reducing them entirely to these relational effects. This object-oriented approach retains a central place for the emergent properties of sociological objects. The organizational problems posed by emergency management are characterised by the effects of shifting knowledge maps, entanglements with the more-than-human and new communication technologies. We suggest that in response to these emerging cartographies, entanglements and relations organizational knowledge practices in emergency management must account for the capacity of objects to withdraw from each other.

MAPPING WILDFIRE: MAPPING PRACTICES, ENVIRONMENTAL KNOWLEDGE, AND THE UNPREDICTABLE NATURE OF DISASTER

KATRINA PETERSEN
University of California, San Diego (USA)

In 2007, Southern California faced one of the largest wildfire events in its history. While trying to keep track of the unfolding situation, maps became both vital tools of communication and techniques for making the fires knowable. This paper looks at how, through the practice of mapping, diverse actors, new technologies, and different community conceptions of city life and natural environment interact to produce mutually legitimate ways of understanding the 2007 wildfires. Specifically, I focus on the making of a Google map that was developed in response to the limitations of the official maps being developing at the time. In the process, I consider the types of data used to make wildfire map and preparedness plans, how they reconciled the different forms the data and data evaluation took, the methods of communication during wildfires, and the different community conceptions of a wildfire. Disasters, both natural and human, create obstacles for normal infrastructures of communication, making it necessary for responders to push the limits of policy to include messy and impromptu interactions in order to get their jobs done. They also requires mappers to blend technologies, forms of data, and scales of information that normally are not put into conversation. By focusing on the activity of disaster mapping, it becomes possible to see how new ways of thinking about our environment, new forms of legitimate data and mapping technologies, as well as new types of expertise become accepted by society at large.

CONCEPTS FOR FUKUSHIMA IN THE NUCLEAR AGE

ADAM BROINOWSKI
University of Melbourne

How to respond to something you cannot taste, touch, see, smell or feel? Since the atomic tests at the Trinity site, generations across the globe have been affected by radiation contamination. Yet, since the US engaged in the Cold War and implemented Eisenhower's 'Atoms for Peace' program, Japan has developed and sold nuclear power to its own people. With 54 operating reactors and more slated for construction, one

of the most extensive civilian nuclear programs with the largest stores of plutonium waste in the world has emerged. In contrast to official narratives of the nuclear apparatus (geopolitics, science, state-corporate mediations) this paper will outline a few of the main principles as derived from aesthetic and philosophical reflections of 'Hiroshima' so as to conceive of how people might negotiate the post-Fukushima conditions they are now faced with unsustainable consumption now facing the planet. It will also point to a fundamental paradox underlying the nuclear age.

507 THE CHANGING NATURE OF KNOWLEDGE IN HIGHER EDUCATION (PANEL)

With the influences of globalization, marketization and increased demands on research and educational outputs, is the nature and understanding of knowledge in higher education changing? As universities reposition themselves in response to current and predicted societal needs, the way education and research are conducted are undergoing a process of transformation. This panel will bring together four perspectives on the place of knowledge in higher education including: changes in university curriculum and research, the influences and potential influences of trends on learning, the possibility of a shift in the position of knowledge within the university, and the concealed primacy of discourse over knowledge in higher education policy. Drawing on a range of theoretical and empirical sources, the presenters will investigate the operation of knowledge within higher education.

The first paper, 'A context for re defining knowledge in higher education', will provide a background for the panel session by exploring contemporary trends that shape twenty first century education. The second paper, 'Knowledge in the university curriculum', will investigate the influence of disciplinary transitions on curriculum and the final presentation, 'Why do we need to dare to know?', will explore ideas of what it is to know in universities today.

A CONTEXT FOR RE-DEFINING KNOWLEDGE IN HIGHER EDUCATION

KELLY ROBERTS
University of Melbourne

In the decades leading into the twenty first century, economic, social and technological conditions changed rapidly and extensively. This transformation was intensified by phenomena such as globalization, a shift in the balance of power towards Asia, the progression from industrial to knowledge intensive economic structures, as well as the development and expansion of information and communication technologies. Educational structures, practices and policy have not kept pace with these developments, prompting many to review the educational needs of contemporary individuals and communities.

This presentation will provide a background for the panel session, by exploring contemporary trends that shape twenty-first century education. It will also consider the extent to which learning should be driven by these trends. While educational practices are deeply ingrained in institutional structures, rapid and extensive change establishes an agenda for the modification of conceptions of learning employed to date. The presentation will question the sequential transmission of packages of knowledge, explore purposes and outcomes of education, and consider how knowledge is accumulated throughout the modern educative process.

KNOWLEDGE IN THE UNIVERSITY CURRICULUM

VICTORIA MILLAR
University of Melbourne

The question of purpose in higher education curriculum is being driven by a number of groups all trying to produce a certain type of individual or society. As instrumentalists, traditionalists, postmodernists and believers of a liberal arts education try to influence curriculum and create their ideal knower, how does the knowledge that academics teach differ? Bernstein (2000) used the 'discursive gap' to describe the change in discourse that occurs when knowledge is recontextualised for curriculum. Here the curriculum developer has the opportunity to include their beliefs around the purpose of education. This paper will look at how different ideologies influence what knowledge is being taught. In particular, how pressures on disciplinary boundaries and the move towards an output driven society is changing the nature of curriculum. The talk will draw on empirical work that has been undertaken in one university as it has undergone curriculum change and on a larger number of studies drawn from the literature. This will allow for a detailed discussion of how a move away from discipline based curriculum changes the nature of knowledge that is being taught and the possible consequence of this move for students and the future of the knowledge society.

WHY DO WE NEED TO DARE TO KNOW?

PEODAIR LEIHY
University of Melbourne

This perspective takes as its starting point Immanuel Kant's directive dare to know. With relation to higher education this is an interesting formulation inasmuch as it casts knowing as an aspiration, rather than an assumption. The research universities that stem from Kant's Prussia have seen a lot of daring to know, and making of knowledge. They have also, from the very outset, seen instances of willful ignorance and turning a blind eye – for example, towards Prussia's authoritarian politics.

Why should we dare to know today? Is it a terribly daring thing to do? Or, in societies in which knowledge has replaced the gold standard in betokening the most crucial and transformative values, is knowing a reflex that bypasses any need to dare? Alternatively, it is worth considering whether the nature of knowledge and knowledge creation changed since Kant's time, to the extent that he might be less likely to hit upon such an aphorism today. The debasement of knowledge such that it might be conflated with information might be seen to have various implications for the way in which higher education is conducted today. In particular, the presentation will tender a distinction between researching as it has been understood in the rise of the research university and refinding, in which information retrieval preempts knowledge creation.

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SESSION 600 | WEDNESDAY 11:30AM

601 HERITAGE STUDIES I

CRITICAL HERITAGE STUDIES AND THE LOWENTHAL LEGACY

LAURAJANE SMITH

Australian National University

In this paper, I would like to discuss the emerging interdisciplinary synthesis that is creating what many people are calling Critical Heritage Studies. This is leading to a breakdown of what might previously have been called museum or heritage studies, as insights from memory studies, public history, tourism studies, anthropology, sociology, geography and cultural studies are being brought together in novel ways. However, why has it become important to delimitate 'critical heritage studies' from 'heritage studies'? Is this simply territorial marking or a marketing exercise for those wishing to highlight their 'new' work?

This paper traces the development of Anglophone heritage studies, from the 1980s with the landmark publication of David Lowenthal's *The Past is a Foreign Country*, and identifies the ways in which this field of study as been confined and restrained. The paper, argues that the ways in which heritage has been traditionally defined has particular consequences for the disciplines, such as archaeology and history, which currently underpin the field. Using the Authorized Heritage Discourse or AHD as a useful heuristic device, the paper identifies the dominant 'mentalities' of heritage, and in doing so examines the consequences of these for the development of debate. Critical heritage studies marks an important schism that is attempting to overthrow the regimes of truth sustained by certain professional and intellectual practices within heritage.

LOOKING BACK IN ORDER TO LOOK FORWARD: USING THE NEW MUSEOLOGY TO THINK THROUGH THE NEW HERITAGE STUDIES

ANDREA WITCOMB

Deakin University

As long ago as 1989, Peter Vergo advanced a new manifesto to the old discipline of Museum Studies. It was time, he claimed, to start asking why as well as how. While the current intellectual context is different, his provocation is just as apt for what appears to be a new moment in the development of Heritage Studies - a moment when established practices and policy frameworks are coming up against complex social, cultural and economic contexts in an intellectual environment that is far more reflexive and critical than it was in 1989. What questions are practitioners facing now and how could the academy provide a conceptual landscape to address them? More particularly, why do we need to shake the traditional positivist approach to valuing fabric, how might we do it, and what would be the value in doing so? And most importantly, how might these questions be turned into a curriculum in heritage studies courses? How can the education of future heritage practitioners deal with the 'how' through the 'why'?

CHALLENGING CONSERVATION, TURNING TO THE SOCIAL

TIM WINTER

University of Western Sydney

Today much of the expertise and knowledge in the heritage conservation profession is rooted in science based disciplines. And within the academy the two cultures divide is as strong as ever in the study of heritage, such that those working in the social-science/humanities rarely interface with those in the sciences. The significance of this lack of dialogue and shortfall in social-scientific skills becomes apparent

when we consider the social and political complexities, which have steadily enveloped the heritage sector field as it has evolved and expanded in recent decades.

Fragile heritage resources across the world are faced with ever growing socio-political pressures: today cities creak and strain under the pressure of urban migration as populations continue to grow; as the global economy moves East major new tourism markets are emerging on historically unprecedented scales; and as governments and civil society organizations increasingly mobilize culture in the governance of populations, the use and abuse of heritage for political purposes remains a long term trend.

This talk looks at where these challenges are the greatest, the 'developing world'. It argues the conservation sector has, in the privileging of the material within its various fields of expertise, inadequately developed the concepts and methods necessary for understanding the social, political and economic challenges and pressures of today and the future. It will be suggested that an alternative paradigm is now required.

602 INFORMALITY, LOCALITY AND SOCIALITY: MEDIATED PRACTICES OF KNOWING AND BELONGING

PARKING THE INFO VAN, PARRAMATTA, 1995: THE DIGITAL HERMENEUTICS OF DEEP LOCALITY

JUSTINE LLOYD
Macquarie University

This paper traces the mediated history of Information and Cultural Exchange (ICE), a community organisation operating in western Sydney from the mid-1980s. I examine a series of projects produced by the organisation after they 'parked' their mobile information service in the mid-1990s and began to engage with networked media and low-cost media forms. I explore how 'knowing' and 'doing' community changes radically when the local is mobilized in digital media. While ongoing questions of the spatiality of digital media persist, the example of ICE demonstrates that communal knowledge and communicative action are closely linked. This case study also suggests that this link can be deeply local, rather than superficially global.

THE INDIGENOUS DIGITAL COLLECTIF: THE CASE AMONG THE iTADIAN PEOPLE OF NORTHERN PHILIPPINES

Gino Orticio
Queensland University of Technology

This paper reports on an adaptation of Callon and Law's (1995) hybrid collectif derived from research conducted on the usage of mobile phones and internet technologies among the iTadian indigenous people of the Cordillera region, northern Philippines. Results brings to light an indigenous digital collectif'an emergent effect from the translation of both human and non-human heterogeneous actors as well as pre-existent networks, such as: traditional knowledge and practices, kinship relations, the traditional exchange of goods, modern academic requisites, and advocacies for indigenous rights. This translation process is evinced by the iTadian people's enrolment of internet and mobile phone technologies. Examples include: treating these technologies as an efficient communicative tool, an indicator of well-being, and a portable extension of affective human relationships. Alternatively, counter-enrolment strategies are also at play, which include: establishing rules of acceptable use on SMS texting and internet access based on traditional notions of discretion, privacy, and the customary treatment of the dead. Within the boundaries of this digital collectif reveal imbrications of pre-existing networks like traditional customs, the kinship system across geophysical boundaries, the traditional exchange of mail and other goods, and the advocacy of

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indigenous rights. These imbrications show that the iTadian digital collectif fluently configures itself to a variety of networked ontologies apparently without losing its character.

THE GLOBAL MEMORY FIELD: DIGITISATION, CONNECTIVITY AND THE CHANGING DYNAMICS OF MEMORY

ANNA READING
University of Western Sydney

This paper examines new grounds for knowledge in relation to memory within the context of digital and globalised media ecologies. Mediated collective memory was conventionally researched within national boundaries, usually juxtaposed with individual or personal memory. But with the synergetic dynamics of globalisation with new media ecologies, especially networked and mobile media, the conventional binaries associated with memory, those between human and machine, the private and the public, the individual and the media organisation, the local and the national are being traversed, reconfigured and extended to the extent that memory is better understood in terms of 'a global memory field'. Connective media enables the creation, management and storage of records of events and experiences in ways that are cheap, globally accessible and rapidly reproducible worldwide. Mediated memories of events maybe personally and locally produced, before being rapidly mobilised, reassembled and securitised within multiple, globalised dispersed sites emplaced within various local contexts. The paper suggests that the global memory field requires new research designs and grounds for knowledge for the study of memory, as well as trans-disciplinary methodologies and reconfigured forms of analysis. Using a recent example of mobile witnessing, the paper suggests six dynamics that provide grounds for knowledge within the global memory field.

603 RETHINKING THE POSTHUMAN

THE EVENT, HABIT AND SOCIAL TRANSFORMATION: DIAGRAMMING THE MULTIPLE SITES OF MOBILITY POLITICS

DAVID BISSELL
Australian National University

Urban transport is a sphere where the necessity for social change is currently high on many diverse political agendas. One set of agendas circles around bodily sustainability where, for many, moving around cities has become an incredibly enervating experience. A second set of agendas pivots around environmental sustainability and the necessity to reduce car-dependency in urban areas. The key question animating policymakers and academics alike that unites both sets of agendas is: how do you change people's travel behaviours to generate new ways of moving about cities? The set of answers that tend to dominate current debate cohere around infrastructural investment. Whilst this is certainly part of the story, such answers assume a rather restricted understanding of bodies caught up in these mobility systems. As such, we need to develop more complex understandings of these bodies in order to think about how social transformation takes place. As one response, this paper explores the interplay between two concepts—event and habit—to explore the transformation of mobility practices. Developing Foucault's writings on the multiplicity of the event, this paper diagrams three event typologies—irruptive events, practice events and micro events—to explore how habit participates in distinct ways in the materialization of mobile bodies. Furthering our conceptual understandings that are sensitive to the irreducible susceptibility and receptivity of these mobile bodies is essential if we are to develop enhanced possibilities for social transformation.

'NATURE IS US': NOTES ON THE ANTHROPOCENE

BEN DIBLEY

University of Western Sydney

As epoch and as discourse it would seem the Anthropocene has arrived. For it is a term that supplies an arresting image of a daunting development: the advent of a geological era of humanity's own making. For the earth system scientists who have championed the notion, the Anthropocene marks a geological interval since the industrial revolution, where, through its activities, through its numbers, the human species has emerged as a geological force now altering the planet's bio-sphere. For these scientists this is registered in various stratigraphic signals. The most obvious is Anthropocene rock – the concrete, steel and bitumen of the planet's cities and roads; while the most enduring are anthropogenic biogeochemical processes – the emission of greenhouse gases, the acidification of the oceans, the modification of soils, the destruction of biota and the relocation of genetic stocks and, increasingly, codes. Vividly capturing the folding of the human into the air, into the sea, the soil and DNA, the Anthropocene is no doubt a pithy appellation for the general ecological crisis accompanying global modernity. It is also a notion that contains an 'element of indecision', as Szerszynski succinctly puts it: 'is this the epoch of the apotheosis, or of the erasure, of the human as the master and end of nature? This paper advances a series of short propositions on the implications of the notion of the Anthropocene for those humanities and social science scholars concerned with reckoning with the presence of the human as a geological force.

KNOWLEDGE OF LIFE AND POST-HUMANIST REDISTRIBUTIONS OF VITAL FORCE

MARIA HYNES

Australian National University

As the revival of philosophical vitalism in recent years attests, the relationship between knowledge and life offered by biological science is for many a less than satisfying one. Although the anti-reductionism of complexity theory is more sensitive than the dominant paradigm of molecular biology to the forces immanent to matter, ideas of biological complexity have their limits. In particular, by remaining bound to a scientific way of grasping life, they only go so far in challenging the distribution of life that would preserve the privileged status of the human being. Insofar as scientific knowledge functions as a capture of force, it thus proves inadequate to posthumanist conceptualisations of vitality, which have proposed radically refigured ecologies, recasting the relation of the human and non-human, biological and technical, organic and inorganic.

This paper examines the historical process by which life has come to function as a transcendental concept capable of organising knowledges. Running parallel to this process is the attribution of life to the living being and the movement of its essence into the interior of the being. When the essence of life is hidden as a secret beneath the surface of living things, a penetrative science is required that can reveal its workings. Yet the very reductionist framework that has produced this historical shift has also enabled diverse technological interventions, many of which challenge the boundedness and privilege of the human in unpredictable ways. How might these knowledges and technologies lend themselves to an understanding of a much less humanist and, crucially, much more superficial distribution of force so that, amidst the biopolitical capture of vital force we can discern new possibilities for thinking about the ethics and politics of life?

THE MATHEMATICAL TURN**THOMAS FORD**

Australian National University

Are we witnessing a reversal of 'the linguistic turn' so famously taken by disciplines across the humanities and social sciences in the 1960s? Metaphysics, until quite recently a whipping-boy for the signifier's relentless critique, has regained theoretical respectability in the form of a fundamental ontology based on the claim that whatever is, is mathematical (Badiou, Meillassoux). Statistical methods, empowered by the massive scale of machine-readable archives, are becoming newly central to the study of culture, whether as 'distant reading' (Moretti), in the proposed science of 'culturomics,' or through other emergent modes of the digital humanities. Now that all forms of knowledge can be transposed into a common binary code, some have even forecast a convergence of the disciplines, and the end of the old antagonism between the alphabetised humanities and the numeric physical sciences (Kittler).

But there is a long history of the humanities taking mathematical turns. The eighteenth-century emergence of political economy from amidst the philosophy of rhetoric marks one such instance; the sociological application of statistics to traditional questions of culture in the late nineteenth century marks another. Reflecting on this history should give pause to techno-millennarian annunciations of an imminent reunification of our fractured universe of knowledge. What other social, political and institutional imperatives might the contemporary mathematical turn answer? And where might it lead?

NEUROSCIENCE AND THE DIGITAL COMMUNITY: WHAT NEXT FOR THE NOTION OF 'THE INDIVIDUAL'?**BEN ABRAHAM**

University of Western Sydney

Neuroscience and the digital community: what next for the notion of 'the individual'? Abstract by Ben Abraham The 'individual' has attained an unparalleled level of success and acceptance with the DNA of all major political and economic theories now permeated with the assumption of real existing 'individuals'. Modern neuroscientific developments however are challenging this assumption, and in this paper I propose to deal with two challenges to the notion of the individual, the 'extended mind' theory and 'eliminative materialism', attempting a reconciliation within the context of productive internet communities. The goal of the paper will be to outline some of the important ramifications for humanity and the liberal/progressive project. Firstly, theories of mind such as Andy Clark and David Chalmer's 'the extended mind' suggest a counter-intuitive redrawing of the boundaries of the mind beyond the limits of the cranial cavity and even the body itself. Consider the example of the Alzheimer's patient who supplements his failing memory with diligent note-keeping and diarising. Information stored in the patient's diary now becomes his memory, and as such informs his beliefs, knowledge, actions, etc. The film *Memento* (2000) in which an amnesiac tattoos messages to himself onto his body functioned on a similar premise. Secondly, the model of mind proposed by Paul and Patricia Churchland dubbed 'eliminative materialism' suggests that when neuroscientific advances progress to a point of near-complete modelling of the human brain, we may well arrive to discover that no structural or literal brain functions are found to represent our common-sense 'manifest image' of mental function. What happens when no place, structure, or function of the brain can be found to account for 'beliefs', 'ideas', 'thoughts', etc? In the paper I propose to attempt a reconciliation of the 'extended mind' thesis with the promise of 'eliminative materialism', by way of the internet technologies that connect so-called 'individuals' together into communities. But if parts of our minds can be said to be outsourced to the digital tools we use for communication, storage, and transmission, and if these tools overlap, what kind of entity arises? The paper will draw on the findings of my earlier work in characterising internet communities as a post-human (or post-individual) subject of knowledge and expertise.

THEY DON'T HAVE THE RIGHT TO KNOW

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University of Canberra

PAUL MAGEE
University of Canberra

Noting the existence of languages in which monologues are almost 'totally alien' and exist only in 'ready-made ritualistic' forms, Roman Jakobson and Krystyna Pomorska add that in European languages too 'monologues much more than dialogues are subject to ritualisation' (1988). Their comments relate to academic speech, and explain their decision, in the book *Dialogues* (1988), to transcribe and publish their conversations on salient questions in linguistics and poetics. This paper springs from our experience as co-authors of an as-yet untitled book. Each chapter involves a dialogue around the same four questions, which we ask each other in different significant locations, with the aim of mapping the transformations which place and the passage of time effect upon knowledge. These dialogues are taped, transcribed and with minimal editing turn into the pages of a book, a book that speaks. We're currently up to Chapter Three.

The ritualisation Jakobson and Pomorska refer to seems to relate to what A.J. Ayer theorised in *The Problem of Knowledge* (1956) as 'the right to know.' Ayer's point is that European science does not ultimately allow knowledge claims on the simple grounds that something is the case; we require that the knower demonstrate how he or she gained the right to make such a claim, by showing, whether in footnotes or otherwise, the researches that lead to it. That such demonstrations are profoundly autobiographical is underlined by Jaques Lacan's assertion that knowledge in capitalist societies takes on the form of an 'I-cracy', an insistence (alongside its corollary, the implication that *I am the same as myself*) in each and every instance on the knower's historically acquired right to know. The ritual, then, is one of personal accountability.

Only — and here we mark a point of divergence with Jakobson and Pomorska — it's perfectly possible for dialogue to take place *via* such I-cratic mechanisms too. The debates that proceed in our journals represent just this. But we also think it is possible to give Jakobson and Pomorska's comments a more radical edge, and indeed one more related to our book: what they seem to be getting at in their brief remark is not so much that academic knowledge protocols devalue dialogue, as rather that they devalue *conversation*. The temporal dynamics of on-the-spot comment and response preclude the possibility of continually shoring up one's right to know — there just isn't time, to say nothing of the desire, to look all these things up. The justification of a proposition in such immediate instances is much more in the effect it has upon an interlocutor. Further, the lack of such explicitly autobiographical burdens of proof predisposes those engaged in knowledge conversations to generalise far more than is acceptable in written scholarship. We academics are accustomed to trivialise 'generalisation' — but if we take to heart Charles Saunders Peirce's definition of philosophy as the most general of the sciences (the one which deals with phenomena 'such as come within the range of every man's (sic) everyday experience' (1955)), we might well say that conversation is much more inherently disposed to such speculative thought than academic writing. The latter has difficulty personally justifying it.

So we ask three questions: Firstly, why do academics have conferences and allow conversation within them? Secondly, if we compare a culture whose knowledge is transmitted conversationally with one that relies upon I-cratic mechanisms of transmission, which is more ritualistic? Could it be that indigenous knowledge protocols are more given to improvisation, ambiguity, sudden knowledge and philosophical speculation than the most authoritative white ones? This raises a further question, to do with law.

KNOWING AND MEMORIALISING HATE CRIME: VIOLENCE, VICTIMHOOD AND “MORAL SHOCKS”**STEPHEN TOMSEN**

University of Western Sydney

There is mixed evidence about a historical increase or a civilising long-term decline in mass human violence. The understanding of this often dovetails with debates about key episodes of war crime and genocide, and the opposed knowledge, memory and memorialisation of such violence. In most liberal democracies this debate about rival evidence and redress for victimisation is now also mirrored in different views about the appropriate criminal justice response to previously unacknowledged hate crimes that are directed against minority groups. The official monitoring and quantification of violence has been viewed as a tool of bourgeois state control or an evolving form of knowledge gathering that led to expanded surveillance and discipline across the entire social body. Yet the actual expanded drive for generating knowledge about violence has been limited by the political and legal implications and pressures that can result from this process of discovery.

Evidence about hate crimes and the unequal treatment of victims has often come from social movement groups. It is then emulated by the recording and research practices of state agencies. However, the politics of knowledge about such crime frequently becomes a contest over the veracity of different forms of evidence and the scaling of injury. Social movements have reacted against this and extended their mobilisation by drawing on the subjective emotional dimension of victimhood. Furthermore, certain hate attacks are seen as exemplary ‘moral shocks’ (Jasper, *The Art of Moral Protest* 1997). They are key episodes of horror and atrocity with a vital impact on the affective dimension of social movement activism and the related memorialisation of violence. This affective knowledge (reproduced in slogans, imagery, stories, bodily gathering such as vigils and protests) reflects the limits of official and state capacity to act against hate violence. Most problematically, it still bears an implicit scaling of different acts of violence with uneven outcomes for different victims, and can merge with the irrational aspects of populist law and order campaigning.

BETWEEN SCIENCE AND LAW: LOCATING THE POTENTIAL OF DNA**ERIN KRUGER**

University of Western Sydney

DNA evidence has long been thought to be the ‘gold standard’ of forensic science (Lynch 2003; Gerlach 2004). Challenges to the reliability and validity of DNA testing as a scientific technique are increasingly common, however, with examples of cross-contamination and sample mix-ups, clashes between the biological and statistical interpretations by expert witnesses in court, inconsistent quality standards between laboratories and, most recently, the paradoxical effect of technological innovation creating confusion at the level of visualizing DNA. Not only is the science itself in question, however, judges are also increasingly under scrutiny as they are unable to adequately discern legitimate from potentially ambiguous and even imprecise scientific evidence allowed into their courtrooms (Berkovic 2011). Without the proper legal safeguards in place to protect against ‘bad science’, this leaves the possibility for detrimental outcomes ranging from delays in DNA processing to false convictions based on scientific error. Taking DNA as a point of departure – and, specifically, in a move to envision ‘other ways of knowing DNA’ (Prainsack & Kitzberger 2009) – this paper seeks to clarify and transcend the perpetual divide that stakes criminal law against forensic science (and vice versa) by reframing DNA away from the scientific (i.e. molecule) and legal (i.e. evidence) identities by which it is currently bound. Rather, the emphasis on DNA will be that of liminality – that is, a threshold or source of indeterminacy – in order to invoke a theoretical and empirical reorientation to consider the in-between of science and law. The complexity of DNA as a scientific, statistical, legal and social entity renders it conceptually and empirically the best point of convergence to

produce an analysis that privileges the interconnected features of science and law, as opposed to the continuing emphasis on the 'fraught' nature of these relations, on what I propose are four grounds of 'commonality' that DNA reveals: corporeality, visualization, interpretation, and uncertainty.

FROM STATES OF EXCEPTION TO THE GOVERNMENTALISED STATE: THE PAEDOPHILIC SEX OFFENDER AS GOVERNMENTAL OBJECT

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In a 2009 article, Dale Spencer argues that the paedophilic sex offender should be conceived through Giorgio Agamben's homo sacer, as per this figure's inclusive exclusion by the state of exception. At the conclusion of the criminal sentence, regimes for continuing detention and technologies that tighten community supervision locate the sex offender in an ambivalent relation with the law, excluded from the rights of the citizen but subject to sovereign power, Spencer argues. In this paper I consider the utility of Agamben's framework for making sense of the paedophilic offender as a legal and cultural subject in the current N.S.W. context. In doing so, I suggest that an understanding of Michel Foucault's writing on governmentality, and the field it has inspired, offers a promising alternative. It is such both for the conception of a governmentalised state, and the competing forms of power described by Foucault, which are drawn upon in managing past offenders. At the end of the criminal sentence, past sex offenders in N.S.W. are subject to complex risk assessments made in relation to statistical knowledge of the population of offenders as a whole, which determine the application of either continuing detention or extended supervision orders. In this paper I will aim both to describe the network of governmental authorities involved in sex offender management in N.S.W. and argue that antagonisms concerning what to do with dangerous sex offenders post-release can be attributed, in part, to competing governmental conceptions of the subject, his relation to the social, and the state.

606 ARCHITECTURAL KNOWLEDGE AND THE GLOBAL

THE KNOWLEDGE OF/FOR SOCIETY, PROFESSIONAL ENGAGEMENT, AND THE EMERGING MICRO-GLOBALISM

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Until now, scholars have built a substantial body of 'knowledge of globalisation,' but the proposition of this conference – to replace the preposition 'of' with the conjunction and 'places the two words at a critical distance. This distance enables us to look at our contemporary time through a new lens to think of the condition of knowledge and the process of globalisation, both in an inclusive or an exclusive manner. Following the theme of this year's conference, I would like to argue that the knowledge of architectural history, conventionally has been built upon the principle that it is essentially the knowledge of global/modern/western/local/regional/spectacular/green/sustainable/asian/ etc. The discourse has been curiously ambiguous in the question of evolving relation between architecture and human knowledge, and more often than not globalisation of architecture is explained as the transference of a specific knowledge (mostly Eurocentric techniques) through the global network, mediated by information agencies (i.e. the architects, planners, cultural broker, businessmen etc.). In such discourse, the globe appears as distinctly apart geopolitical segments, only bolted together within the rhizome of knowledge. This epistemic strategy indeed configures today's dominant professional practice that contextualizes if not validates a segmented history of global architecture into Cold War architecture, Tropical architecture, etc. Contrary to such thoughts, last year the Museum of Modern Art, New York (MoMA) – one of the most influential dispensers of aesthetic modernism – put up an exhibition entitled, 'Small Scale, Big Change,' in recognition of off-track professional practice that engages local resources and local participation, and focused on small scale, low budget projects that work at the intersection of local agency (the users) and the exogenous interference

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(professionals). The more recent publications of Bryan Bell and Rural Studio have drawn serious academic and professional attention. The harbingers of a new Micro-globalism, a term we use to denote such professional practice that offer an epistemological debate through a denial of a grand utopia, and the reflexive method it follows to accept its limitation to inflict change only at a micro scale. But, knowledge as produced from such endeavour is consumed globally, and thus produce new knowledge in other parts of the globe, such endeavours is increasingly taken the place of top down, institutionalised Macro-globalism. Through a survey of such development in recent architectural practice – frequently is praised as, ‘architecture of social engagement,’ or often is condemn for being the ‘neo-missionary mode of development’ – this presentation will invite a critical foray into the theme of micro-globalism as a producer of the new knowledge, and also the knowledge that underpins the micro-globalisation as a process. We would like to inquire the encountering moment of two epistemological situations to arrive at a point that now knowledge is not entirely produced locally and then disseminated through a global transference. In the other words, our argument problematizes the dispenser-receiver model in which a local and original form of knowledge is adjusted to suit in its extra-terrestrial situation; rather knowledge is now produced at the flash point when an exogenous epistemological situation (the architects) encounters another situation (the local inhabitants).

ARCHITECTURE, KNOWLEDGE AND GLOBALIZATION

DUANFANG LU
University of Sydney

This paper examines the key tendencies that have arisen in architects’ responses to globalization and provides a theoretical exploration of the politics of architectural knowledge in the context of financial capitalism. Originating in interwar Europe, modernist architecture has traversed national boundaries throughout the world. Other regional building traditions are either ignored or reduced to material for stylistic borrowings or historical research, devoid of any potential as resources for thinking about the present. This refusal of other knowledges has destructive consequences for the built environment. In recent years, jet travel and new information technology allow architects to design projects at distance with ease, and ‘starchitects’ are driven to produce the same theatrical effect everywhere instead of attending to the unique differences of each site. A new level of abstraction is achieved as people, places, and local knowledges are effectively bypassed by globalized processes of architectural production. This shift mirrors the dominant tendency of our time, in which the abstract ‘space of flows’ is imposing its logic over scattered lived places. The paper argues that it is in face of the ultimate irrationality intrinsic to financial capitalism that self-consciously bold forms are relentlessly created for no reason other than to throw up higher, more spectacular, or more technologically sophisticated projects into the global image economy. It points out that unless other modernities are recognized as legitimate spaces of knowledge production, the march toward social homogeneity and environmental destruction will remain unchecked. Drawing upon recent developments in knowledge studies, this paper sketches out the beginnings of a new framework for architectural development based on the plurality of knowledge. It concludes that the recognition of other modernities has to be posited at the level of epistemology in order to imagine an open globality based on connectivity and dialogue on equal basis.

FROM NATIONALISM TO COMMUNITARIANISM: ARCHITECTURAL MUSEUMISATION AS THE KNOWLEDGE MAKING IN POST-WAR TAIWAN

CHIA-HUI (FRANCIS) LIN
University of Melbourne

Power relation in modern society is an inevitable matter when read it as interactive imagery of knowledge making between humankind and the material universe. However, this imagery has been constructed differently interplaying with different historical and social contexts particularly in post-war time. Taking post-war Taiwan as the example, the shift of social atmosphere from earlier identity construction of nationalism to today’s popularisation of Communitarianism in everyday life explains this phenomenon.

Most importantly, this phenomenon, this form of power relation, in Taiwan is argued here as a key turning knowledge making system in its modern society. This paper intends to explore this power relation and focus on the way of making knowledge through the distinctive tendency of Museumisation in architectural representation in post-war Taiwan. By looking at the changing receptions on museum space from the construction of national identity to the interplay with the general public, this paper argues that as a form of making knowledge in the society, museum space in Taiwan has encountered the intentionality of educating coloniality to the public both politically and collectively and now embraced a different ideology which communicates with the public by telling the stories of native history and quotidian existence. This transformation beyond spatial practices from top-down education to bottom-up communication is in other words highlighting the changing attitudes of knowledge making from ideological imposition to intersubjective and spontaneous exploration. This distinction in post-war Taiwan's architectural Museumisation is scrutinised by physical practices and theoretical issues both respectively and synthetically in the paper.

607 NEGOTIATING A NATION WITHIN THE NATION: THE CASE OF NGARRINDJERI (PANEL)

Contact zones are spaces of colonial encounter where forgotten and contemporary histories of governance are built on cultural domination, conflict and human and environmental exploitation. A theoretical account of negotiations in the contact zone requires meticulous attention to growing alliances between government, business, industry and research interventions in particular locations. It also requires meticulous attention to ongoing neo-colonial histories of knowledge production. Interrupting colonialism's continuities requires forms of economic and cultural transformation that are being conceptualised and developed by Indigenous nations worldwide. This panel articulates Ngarrindjeri stand on sovereignty and development which seeks to sustain language, lore/law, cultural difference connection to country, self-determination and builds economic independence. We discuss Ngarrindjeri knowledge alliances and processes of governance; new languages, committees, and procedures playing out in negotiations and strategic alliances, broken agreements empty consultations and missing dialogues. As well, we recall that set against the struggle for land and water rights, native title, protection of heritage sites, management of cultural knowledge, repatriation of peoples' remains, and coalition building with Australian and other Indigenous nations, neo-colonial logics and representational practices continue to be produced in many museums and other public sites.

RESEARCHING THE CONTACT ZONE IN AUSTRALIA: CONCEPTUAL AND METHODOLOGICAL CHALLENGES

JULIE MATTHEWS
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In this paper we outline the broad contours of a research project that aims to investigate the negotiations in the contact zone in Australia, drawing on the specifics of Ngarrindjeri nation, and in a context of transnational Indigenous social movements. The paper outlines specific methodological challenges for such a project including: How do we study a contact zone that is historical and current, monumental and under change? How can we register complex and emergent possibilities? Is it possible to grasp the full range of Indigenous knowledge of and engagements with, capitalism, bureaucracy and media culture? How do we bring spatial and temporal analyses into one study? How do we respect open futures in non-teleological ways? How do we engage in a politics of representation against reification of difference and contributing to deficit views and victim constructions? How to sustain/develop researcher reflexivity in a team? The paper briefly outlines a conceptual framework that foregrounds the 'contact zone' as a conceptual framework for understanding contemporary Indigenous struggles against old and new forms of colonisation along with a critical politics of memory (Ricoeur, 2004) and hope studies (Zounazi, 2000; Todorov, 2003)

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NGARRINDJERI RUWE/RUWAR (LAND, BODY, SPIRIT): NEGOTIATING A FUTURE THROUGH NATURAL RESOURCE MANAGEMENT

STEVE HEMMING
Flinders University

In recent years the Ngarrindjeri Nation in southern South Australia have been developing a new relationship with government at all levels - state, federal and local. This relationship has been negotiated through formal agreements called Kungun Ngarrindjeri Yunnan (listen to what Ngarrindjeri people are saying) which require recognition by government of Ngarrindjeri traditional ownership of Ngarrindjeri Ruwe/Ruwar. This has meant a fundamental challenge to the colonial histories of Ngarrindjeri Ruwe/Ruwar that have determined the relationship between Ngarrindjeri and non-Indigenous people and institutions. To prepare the ground for transformation, new histories and new stories are being developed in a variety of contexts including heritage reports, management plans, KNY agreements, joint Ngarrindjeri/government natural resource management programs and in more conventional settings. This strategy has been developed as part of the new Ngarrindjeri Regional Authority's program for living with, and transforming colonial histories and the myths of cultural extinction on Ngarrindjeri Ruwe/Ruwar. These negotiations have been occurring in the context of disastrous environmental degradation in the Murray Darling Basin region and the resulting intensification of natural and cultural resource management on Ngarrindjeri Ruwe.

THE SOUTH AUSTRALIAN MUSEUM AS A 'CONTACT ZONE'

ROB HATTAM
University of South Australia

The South Australian Museum (SAM) sits on North Terrace - Adelaide's cultural precinct. This is a comfortable, privileged position for an institution with a long history of authorising Eurocentric world histories and scientific accounts of cultures and identities. It is still a traditional 'natural history museum' networked with other Australian museums in settler nation states and European nations. Its exhibitions of Indigenous cultures, the natural world and scientific discovery are a traditional mix, but locate First Nations such as the Ngarrindjeri in an archaic relationship with the contemporary Australian nation. The SAM is an active agent in the contact zone between Indigenous and non-Indigenous Australians. For the Ngarrindjeri nation the SAM, holding a unique 'collection' of Ngarrindjeri cultural property, knowledge and Old People's remains (human remains), continues to exercise power over Ngarrindjeri pasts, presents and futures. We are interested in how the SAM's location and resources are activated in the contemporary contact zone. The Aboriginal Cultures Gallery and The Politics of Suffering and Ochre to Rust, two influential, recent publications of its senior researchers and curators will be a primary focus of our paper. Following the path of Ngarrindjeri leaders and scholars we will trace global museum networks in an attempt to highlight the unique and unexamined agency of the SAM in contemporary Indigenous affairs in Australia.

INDIGENOUS KNOWLEDGE, PLACE AND PEDAGOGY AT CAMP COORONG

BINDI MACGILL
Yunggorendi, Flinders University

Ngarrindjeri governance systems are informed by ethical obligations to the Yarlwar-Ruwe (Sea Country) of the lower Murray River, Lakes Coorong in the South East of South Australia. In the 1980s the Ngarrindjeri Lands and Progress Association (NLPA) established Camp Coorong as a race relations, education and cultural centre. At Camp Coorong learning takes place through Ngarrindjeri histories and Ngarrindjeri ontological understandings of body, land and spirit - locating it as a pedagogy of place. Establishing Camp Coorong on Ngarrindjeri ruwe (country) and teaching Ngarrindjeri knowledge was a strategic and necessary counter hegemonic move to resist ongoing colonisation through the uniform dominance of western

education systems and offer alternative understanding of place and space. In recent years Ngarrindjeri leaders and elders at Camp Coorong have worked with academics from Flinders University to develop a strategy to assert a border pedagogy that engages both Indigenous and non-Indigenous learners. This paper examines how Ngarrindjeri understandings of power in the contact zone are used to produce counter narratives to the 'fraught conversations' (Clifford, 2004) that distort identities. It shows how First Nation peoples enter the contact zone as informed sovereign agents engaging as a nation within the Australian nation state. Finally, it interrogates the possibility of Ngarrindjeri educators employing a politics of hope through cultural translation that engage 'narrative hospitality' (or an exchange of memories) and 'forgiveness' models (Ricoeur, 1996 p. 292).

SESSION 700 | WEDNESDAY 2:00PM

701 HERITAGE STUDIES II

FROM THE INSIDE OUT AND FROM THE BOTTOM UP: THE LIQUID NATURE OF HERITAGE IN LUANG PRABANG, LAOS, AND THE CONCEPTUAL TRANSFORMATION THAT MAY BE POSSIBLE

ROBYN BUSHELL
University of Western Sydney

RUSSELL STAIFF
University of Western Sydney

Moladok is the Lao word for heritage. Like moradok, its Thai equivalent, it's a new word and the meaning is inherited from the west. It is western notions of heritage that moladok defines. It is an apt term for what has been the imposition of a heritage architectural conservation plan on Luang Prabang, a World Heritage site since 1995, a conservation plan infused with western materialist assumptions. But now, fifteen years after inscription, something is in formation: a complex re-working of several conceptions of 'heritage' from inside the local heritage 'industry' (a combination of local knowledge, local concerns and the arrival of new heritage discourses from within Asia) and from the ground-up by the people who live there, by the various Laotian people who arrive to study in Luang Prabang, and by those who come as tourists.

How will this conceptual transformation play out? This speculative paper explores the ways 'heritage' is being (re-)negotiated and suggests a very 'liquid' scenario, a multi-dimensional and open-ended approach that produces a geography of possibilities. Such a conception respects and takes on board many things simultaneously: the sacred landscape (especially the rivers and their associated spirits); an acknowledgement of the forgetting, and re-remembering, of an aristocratic history; produces a thinking that does not privilege or freeze material culture and recognizes other forms of attachment and belonging consistent with Buddhist culture (like the festivals of the town and the sacred and ritual geography of the town); that re-energizes Buddhist obligations to care for special places; that entertains Laotian aesthetics as connected to emotional states and not building typologies; and that recognizes the political and economic imperatives of the modernist project (and the global networks) within which the town is enmeshed.

Such a formation in heritage architectonics gives substance to what many have called for: a dematerialized notion of heritage that is fluid and on-going, an understanding that is both 'indigenous' and which regards Luang Prabang as always becoming. This emergent understanding is not free of contentions, conflicts and major problems – how could it be? – but it does signal what may be possible for conservation in extremely challenging circumstances.

WHAT HAPPENED TO THE 'CULTURAL' IN 'CULTURAL HERITAGE'?

DENIS BYRNE
Office of Environment Heritage, Department of Premier and Cabinet, NSW

The word 'cultural' in cultural heritage may seem to represent a conceit, a way of dressing up what remains essentially an antiquarian approach to the conservation of material past in the more acceptable clothing of a socially/cultural concerned practice.

This proposition is argued by reference to two case studies. The first is an analysis of the current approach to recording and assessing the heritage of the Aboriginal past in NSW. This approach privileges archaeological methods and values and has managed to survive increasing Aboriginal assertiveness by

encouraging Aboriginal communities to involve themselves in the work of an antiquarian form of archaeology that marginalizes cultural values. The hegemonic machinery of this remarkably resilient approach is examined.

The second case study looks critically at current conservation practice as it applies to the heritage of popular religion in Asia. The current model effectively desanctifies temples and shrines by ignoring popular belief in their supernatural qualities and the miraculously efficacious potential of their fabric. This secular-rational form of conservation, favoured by state agencies and backed by international heritage NGOs, is entirely in line with the modern Asian state's efforts to tame or suppress popular religion.

Despite the turn to the social in archaeology and heritage studies and the 'talking up' of the social by many heritage organizations, at the level of conservation practice we see continued efforts to frame or dictate the terms under which ordinary people engage with old things and old places. My two case studies suggest that, at worst, the social is actually seen as a threat to cultural heritage.

HERITAGE AS EMBODIED PROCESS

EMMA WATERTON

University of Western Sydney

This paper is based on the premise that heritage, as it is currently identified within policy and related practices, works to sustain an understanding of the past that privileges the cultural symbols of particular social groups: those defined as elite, middle-class and predominantly white. The historical conditions that prompted the emergence of this understanding of heritage belong primarily to the disciplines of archaeology, history, art history and architecture, where the potent idea of 'heritage as past' was first consolidated – an idea that continues to mediate much of the debate circulating the field of heritage studies today. All too often, this way of thinking about heritage elides a multiplicity of alternatives, leaving obscured the 'politics', the 'social' and the associated tensions that lie behind processes of heritage. Disappointingly, many scholars in the field have for a long time parried these alternatives and made little attempt to reach beyond traditional disciplines in order to formulate more complex understandings of heritage that expand its potential to explain its social, cultural and ultimately political context.

Accordingly, this paper advocates a move away from ideas of heritage as 'bricks and mortar', towards one that understands it as embodied, practiced and habitual, something that interweaves with the world to form identities and a range of social, cultural and political meanings. Such an understanding requires the field of heritage studies to detach from those knowledges traditionally associated with archaeology and history and re-think 'heritage' in light of new theoretical developments in, for example, non-representational theory, the politics of affect and emotional geographies. For this to happen, heritage knowledge also needs to develop methodological tools capable of tapping into an affective dimension and the various sensualities that 'heritage as embodied process' affords. Here, the work of key scholars who have had an impact on this creative theoretical trajectory, including David Crouch, Martin Selby and Divya Tolia-Kelly, will be drawn upon. In the end, however, while the paper has some specific things to say about the ontology of heritage, it is also laced with an implicit challenge, levied at any scholar engaged with heritage studies, to help produce new ways of thinking about the role it plays in everyday life and experience.

702 ELUSIVE OBJECTS AND COSTLY REALISMS: VARIATIONS ON A THEME (PANEL)

The relationship between scholarly epistemologies and the real has always been fraught with tension. However, an increasing volume of scholarship contends that the rift between the epistemological and the real is founded on that which Latour terms a "cheap realism" which reinforces entrenched dualisms

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between subject and object, nature and culture, and mind and body. Latour's "costly realism" offers a starting point for reassessing the status of realism, for it requires attention to the way in which the real is constituted by the complex associations amongst, with and between things (2005). In this panel we explore a litany of realisms that are severed from the term's positivist and anthropocentric lineage, and instead begin from the very elusiveness of the real. These are contexts in which existing uses and understandings of realism are already entrenched: the rhetoric of authenticity in the ethics of consumption; literary fiction thematising the contemporary sciences, and the postcolonial moments of environmental politics. As such, these papers incorporate an awareness of the history and politics in which realism is embedded with a renewed realism that recognises that reality is necessarily bound up with the unsteadiness of things.

THE POSTCOLONIAL MOMENTS OF NATURE-CULTURE ENTANGLEMENT ON THE MURRAY RIVER

JACOB OTTER
University of Melbourne

According to Helen Verran, a postcolonial moment is one in which a 'useful sameness strengthens separations' (2002), rather than dissolves, difference. It is the negotiation of a 'useful symmetry, one which allows epistemic asymmetries to stand'. This paper explores the connections between postcolonial moments and realism by considering the entanglements of Traditional Owners, environmentalists and the *Eucalyptus camaldulensis*, or River Red Gum, of the Murray river. *E. camaldulensis* has been a long suffering species in the Murray-Darling Basin. In conjunction with the Yorta Yorta nation, the Barmah-Millewa Collective (BMC) at Friends of the Earth-Melbourne started a campaign in 2000 to make the plight of *E. camaldulensis* public, with the aim of achieving governmental protection from logging and grazing, and returning River Red Gum country to the control of Traditional Owners. This paper will explore the entanglements of a) Traditional Owners and their notions of country and connectivity (Weir 2010), b) the legacies of binary notions of wilderness and destructive human nature negotiated by the BMC (Braun 2002), and c) the teleology of the *E. camaldulensis* in gathering allies to ensure its survival.

UTZ KAPEH: COFFEE AS A "MATTER OF CONCERN"

LUKE VAN RYN
University of Melbourne

Zizek (2009) has referred to practices of "ethical consumption" as a "semiotic over-investment" by consumers: an over-estimation of the "meaning" of a purchase. The realism of this paper does not consist in evaluating in a "matter of fact" way the investment that must be made in ethical consumption, rather this paper uses coffee "meta-data" produced by UTZ certification to illustrate what Latour (2004) has called a "matter of concern". UTZ certification is one of a number of techniques that have recently tried to inform the relationship between coffee plants, coffee producers and coffee drinkers. This process of information does not begin and end with a human subject but is carried out variously by barcodes, GPS receivers and inventory management software. This paper discusses UTZ coffee (Utz means "good" in the Quechua language), sold in Australia at IKEA, showing the multitudinous actors that are arranged in order to make the claim that this coffee is "good". The value of these systems and the energies they arrange is not in their recording "the" history of a cup of coffee and reporting on its relations with shade trees, workers and so on. Rather, they enable a variety of new voices to join a conversation around coffee production. Drinking coffee becomes an opportunity to demonstrate concern for a multitude of others: an opportunity for a "costly realism" (Latour, 2005) of coffee.

LITERARY, SCIENTIFIC, LATOURIAN: VERSIONS OF REALISM IN RICHARD POWERS' NOVELS

NICOLE HEBER
University of Melbourne

Bruno Latour has repeatedly called for a form of description that is equal to the multiple associations between heterogeneous levels of reality. How to organise such an explanation? Are some existing linguistic forms more adequate to such a project than others? Discussing the work of American author Richard Powers, Latour (2008) suggests that literary fiction which is informed by and receptive to scientific knowledge and practice may be most adequate to realising such a constructivist, associative understanding of reality. For Latour, Powers is 'the novelist of "science studies"', because he is the practitioner of a literary form which, rather than continuously foregrounding the breach between language and world, uses words to effect a robust realism, where realism involves reconstituting simplified 'objects' as complex 'things' and established 'matters of fact' as contested 'matters of concern'. According to Latour, Powers achieves this level of realism by re-working and reversing certain literary and linguistic conventions, including character and metaphor.

For Latour, what is perhaps most important is that both of the novels he discusses offer a detailed re-visioning of the process of constructing a facsimile: *Plowing the Dark* (2002) describes the making of a virtual reality; *Galatea 2.2* (1995) describes the creation of a conscious artifact. This paper considers the confluence between Latour's constructivist realism and the constructivist methodologies thematised by Powers. I compare Powers' depiction of connectionist neural networks in *Galatea 2.2* with two novels thematising disparate methods of investigating the mind, brain or human personality: neurology in *The Echo Maker* (2006) and genetics in *Generosity: An Enhancement* (2009). How do the facets of constructivist realism – particular uses of metaphor and forms of characterisation – vary as Powers thematises disparate scientific methodologies, and what are the implications of these differences for the relationship between literature and science posited by Latour?

703 BUREAUCRACY, BIOPOLITICS, CULTURE

CULTURAL CAPITAL AND CULTURAL POLICY, BOURDIEU AND BIOPOLITICS

SCOTT BROOK
University of Canberra

Since UNESCO's call for the development of 'cultural indicators' in 1996, the notion of cultural capital has been increasingly deployed in the field of cultural policy and policy research according to strikingly different governmental agendas. Although it has been used in a manner that is consistent with Bourdieu's critique of the role of culture in reproducing social inequalities, it has also been annexed to advanced liberal agendas that jettison such critical purposes in favour of more limited goals - such as targeting particular cultural capital deficient populations for 'social inclusion', and annexing 'cultural capital rich' locales to an innovation economy.

While it is possible to lament these more recent uses of cultural capital as insufficiently Bourdieusian, with hindsight they can also be viewed as an index of the extent to which Bourdieu's account emerged in dialogue with one of advanced liberalism's key intellectual inputs - human capital theory. Although Bourdieu was clearly opposed to the politics of advanced liberalism and developed the notion of cultural capital in order to account for the mechanisms of social reproduction that were overlooked by human capital theory, we might also suggest that this critique was nevertheless developed from *within* the horizon of a shared approach to calculating the social. This was a form of biopolitical reasoning in which the erstwhile 'social subject' was to be refigured in terms of the more intimate and 'deeper' forms of economy that subtend social action.

KNOWING WHERE WE STAND

RICHARD WILLIAMS
Swinburne University of Technology

DEBORAH WARR
University of Melbourne

In the last four decades there has been increasing recognition of the need to employ different types of knowledge to understand social behaviour and systems, and to inform new ways in which state bureaucracies might engage with their citizens. Although not uncontested, the assumptions underlying social constructionism are now widely established. However the status of different knowledge types and the hierarchies to which these give rise have remained largely unchanged. Bureaucracies struggle to formally incorporate local knowledge in their operation even though their officers rely on it to fulfil their roles, and there is very little understanding of the relationship between knowledge and place. This paper draws on the authors' experience of working and conducting research in a variety of disadvantaged communities in Melbourne. Using examples from this work, it explores the potential of combining different perspectives and knowledge types to construct the understanding necessary for the design and implementation of effective social programmes. This includes bringing divergent cultural and professional perspectives together at the same site, as well as enabling perspectives from different sites to engage with each other and contribute to the whole. The paper proposes that conversations cannot occur across discipline and professional boundaries until these different perspectives and types of knowledge are given equal status, and their different characters and functions are better understood.

NEGOTIATING KNOWLEDGE AND POLITICS IN THE MUSEUMS: COMPARING THE ROLE OF COMPLEX CULTURAL INSTITUTIONS

PETER ARONSSON
Linköping University (Sweden)

Museums are the negotiated result of several logics: science and politics, universalism and particularism, difference and unity, change and continuity, materiality and narrative. At some contexts and moments in history they also become vital arenas for negotiating and consolidating new answers to these. In Europe an intensive demand for national museums followed the Napoleonic wars and the creation of nation states, spread and was implemented globally. Regional differences below and above the nation were rearranged for new spaces of knowledge and politics. Today nations are again negotiated in the wake of challenges of globalization. Comparing the trajectories of these interactions give witness to the long standing relevance of museums as components of what here will be theoretically constructed as a 'cultural constitution' balancing the need for continuity with handling of old and new challenged to the unity and legitimized by a succession of knowledge regimes. The paper is based on a large European funded project: www.eunamus.eu and will also contribute to the discussion on the possibilities and limits to comparative method in new understanding of interaction between knowledge regimes, cultural policy, and nation- and statemaking.

704 REPRESENTING RELIGION AND RELIGIOSITIES

RITUAL AS A TOOL FOR ADAPTIVE ETHICS IN A CONTEMPORARY AUSTRALIAN 'NEW MONASTIC' COMMUNITY

TIM KURYLOWICZ
Flinders University

A striking feature of tomorrow's dominant religious traditions will be their capacity for evoking timeless truths amongst the diverse and rapidly evolving social arrangements of their adherents. This presentation

explores the adaptive functions of ritual within the daily lives of the members of a relatively new religious order here in western Sydney. The 'Urban Neighbours of Hope' (UNOH) order in Bidwill exemplifies the ritual dynamism of emerging 'new monastic' communities that are springing up on the outskirts of protestant evangelicalism around the developed world. The rituals and practises of this group are constantly being tweaked and revised as they strive to live out their individual and collective aspirations to be ethical and spiritual neighbours. All the spheres of this community's ritual life, including dress and architecture, the social organisation of the community (hierarchies and accountabilities) as well as prayers, liturgies and sacraments, are understood by the UNOH members not only as spiritual disciplines, but also as tools for social transformation which can shape them into the community they aspire to be. As this group evolves, it utilises its own plasticity of tradition in order not only to react robustly to arising issues, but to anticipate and adapt to changing circumstances. When utilised as a social technology, ritual takes on a capacity for strategic use, which gives it new relevance in discussions about ethics.

SECULAR CRITIQUE, RELIGION AND CULTURAL STUDIES

HOLLY RANDELL-MOON
Macquarie University

In the last decade, religious issues have emerged as intense sites of conflict in media and political discourse in western liberal democratic countries. With its focus on issues of representation, power and discourse, cultural studies is well placed to engage with religion's influence on media, political and cultural communication. However, religion's influence on everyday life has largely escaped the disciplinary attention of cultural studies. In this paper, I explore how specific kinds of theoretical and methodological assumptions govern the types of knowledge produced and analysed within cultural studies and how these knowledge practices in turn work to marginalise religion within the discipline. Cultural studies is implicated in the secular epistemological orientation of academic critique even as it contests some of its fundamental humanist assumptions. As result, there are specific cultural, political and corporeal economies that condition intellectual engagements with the secular and religious in certain ways. Any engagement with religion therefore requires a concomitant engagement with the cultural and institutional operation of secularism. Typically, secularism is understood to separate religion from politics, legally or constitutionally, thus rendering religion a matter of private belief and individual choice. Such an understanding has been challenged by a number of scholars (such as Asad (2003), Taylor (2007), Mahmood (2004) and Masuzawa (2005)) who argue that secularism produces particular understandings of religion. Drawing on these critiques, this paper argues that it is not tenable to exclude religion from cultural studies' theoretical and disciplinary paradigms. In order to include religion within the purview of cultural studies' disciplinary concerns, the secular constitution of knowledge practices, and our complicity in reproducing these practices as scholars, must be opened up to critical interrogation.

RELIGIOUS DISCOURSE AND THE LOGICS OF NEO-LIBERAL GOVERNANCE

REMY LOW
University of Sydney

Much controversy has been generated in recent years surrounding the new visibility of religious movements and institutions in avowedly liberal, secular societies. Public discourse around this broad issue is often divided between simplistic 'pro' and 'anti' polarities, with more nuanced scholars and commentators arguing for some form of manageable compromise between competing demands. Despite the words and passions expended, however, the very terrain of this debate has remained unquestioned; that is, the hegemony of a particular configuration liberal social order. Drawing on a case study of the neo-Calvinist schooling movement in Australia alongside a discursive 'logics of critical explanation' approach (Glynos and Howarth, 2007) based on the work of Laclau and Mouffe as an interpretive key, I shall explain the how the forms of liberal governance that have been labelled 'neo-liberal' institutionalise and articulate the types of religion that are permitted (and not permitted) for the ends of creating productive, competitive and quantifiable subjects who 'believe.'

CLOSING PLENARY PANEL | 3:30PM

CULTURAL RESEARCH AND KNOWLEDGE TRANSLATION

Cultural research often claims to be interested in social change. But how can cultural researchers effectively intervene in society, policy and practice? What is needed for cultural research to become more relevant, applicable and effective beyond its own borders? And how can we tell if we are getting our ideas across?

This panel addresses these questions through a focus on *knowledge translation*, the work of conveying knowledge and meanings from one domain of language, research and practice to another. It explores the proposition that attention to knowledge translation is crucial, both to the productive working of research teams and partnerships, and to the capacity of cultural research to influence other fields of thought, policy, and practice. The plenary discussion will invite participants to identify knowledge translation issues that may have arisen in previous conference sessions or their own research.

TRANSLATION PROBLEMS FOR SOCIAL AND CULTURAL RESEARCH WITH/FOR THE WATER INDUSTRY

ZOË SOFOULIS

Centre for Cultural Research, University of Western Sydney

THE JOURNEY FROM HIGH THEORY TO PARTNERSHIP RESEARCH AND PRACTICE

INGRID RICHARDSON

Murdoch University

WHAT ARE THE 'OUTCOMES' OF CULTURAL ENVIRONMENTAL RESEARCH?

LESLIE HEAD

Australian Centre for Cultural Environmental Research, University of Wollongong

PRESENTER BIOGRAPHIES

BEN ABRAHAM

Current PhD student at the University of Western Sydney, researching online communities and the impact of technology on humanity.

ELISE ADAMS

Elise Adams is currently a PhD candidate in the Department of Archaeology and Anthropology at the Australian National University. Her PhD thesis examines recent trends in the funding of Aboriginal-specific social services and the bearing such trends have on Aboriginal corporations and communities in western Sydney.

PAUL ALBERTS

Paul Alberts lectures in philosophy at UWS. He is currently working on using continental philosophical traditions to respond to the challenges of climate change and environmental problems.

JOHN ALLEN

John Allen is Professor of Economic Geography in the Faculty of Social Sciences at The Open University in the UK. His research interests span matters of economic, political and cultural geography, most recently in relation to matters of power and spatiality. He is currently engaged on an ESRC funded project, 'Biosecurity Borderlands', and is curious about the nature and meaning of biopower.

TIM ALLENDER

Associate Professor Tim Allender's principal work concerns understanding the nature of knowledge transfer across national and colonial boundaries with a particular interest in India. His work is from the perspective of a historian working with the metaphor of webs and networks to better understand the dissemination of ideas, educational praxis and the implications of their application in new cultural settings.

CICELY ALSBURY

I'm presently completing my Masters dissertation, integrating ideas of evolutionary biology as an argument for Fodor's claims of Nativism with his Language of Thought. I have previously completed a B.Sc. Hons. and a B.A at the University of Guelph, Ontario, Canada.

MARIA ANGEL

Maria Angel and Anna Gibbs research and teach in the areas of affect, writing, and new media. They are currently working on an ARC Discovery project titled 'Creative Nation: Writers and Writing in the New Media Arts', and completing a manuscript titled *Surface Tensions: writing space time and corporeality in digital environments*.

THOMAS APPERLEY

Tom Apperley, Ph.D. is an ethnographer, researcher and consultant on digital media technologies. His previous writing has covered digital games, mobile phones, digital literacies and pedagogies, and social exclusion. He is a Research Fellow at the University of Melbourne. His book *Gaming rhythms: Play and Counterplay* from the situated to the global was published in 2010 by the Institute of Network Cultures. Tom's previous work has appeared in *The Australian Journal of Language and Literacy*, *English in Education*, *Pedagogies: An International Journal*, and *Simulation & Gaming*. He is the co-editor of the peer-reviewed journal *Digital Culture and Education*, and is on the editorial boards of *Simulation and Gaming for Education and Development* and *The International Journal of Game-based Learning*.

MALENA ARIAS

Magdalena Arias is a PhD Student at the University of Sydney. She has worked as research assistant and tutor for the School of Social and Political Sciences at the University of Sydney. She received her Bachelor in Economics and Social Sciences from the University of Sydney with First Class Honours in Political Economy.

PETER ARONSSON

Peter Aronsson is PhD in history, Lunds University 1992. His dissertation dealt with the historic conditions for creating a durable democratic culture. The role of historical narrative and

consciousness to direct action has been focused in recent research both as regards historiography proper and the uses of the past in the historical culture at large. Currently he is co-ordinating several international projects exploring the uses of the past in National Museums and participating in a large project on historical consciousness, exploring the general concept of history. See, for example, www.nordicspaces.eu, www.eunamus.eu, and www.histcon.se. One of his recent publications is, together with Simon Knell and A. Amundsen (eds), *National Museums. Studies from around the World* (Routledge, 2010).

JAMES ARVANITAKIS

Dr James Arvanitakis is a senior lecturer at the University of Western Sydney and a member of the Centre for Cultural Research. An academic activist, he is also associated with a number of NGOs and social justice projects.

PETER BANSEL

Peter Bansel is a Research Fellow at the University of Western Sydney. His research interests include: globalisation and government; labour markets, work and worker subjectivities; higher education policy, academic work and academic subjectivities; narrative, experience and memory. In developing his interest in experience and biography, he has worked with Governmentality Theory and Actor Network Theory to develop a relational account of the human subject as more than human, and more than singular; a subject who emerges from relationships among human and non-human agents. He has applied this work to empirical data gathered in life-history narrative interviews and to policy analysis.

IQBAL BARKAT

Iqbal Barkat teaches communications and media at the School of Communication Arts University of Western Sydney (UWS). He is a Doctoral Candidate at and Centre for Cultural Research (UWS). He co-authored a major Australian Tertiary text on media production with 2 colleagues, *Screen Media Arts* (OUP, 2009), which won the Tertiary Teaching and Learning Category at the Australian Publishing Awards 2009. Iqbal

runs his own media production company and has directed a feature, documentaries, shorts, corporate videos, music videos and theatre pieces.

ALEX BAUMANN

Alex Baumann is a PhD Candidate and tutor in the School of Social Science at the University of Western Sydney. He is a public tenant himself and has played a central role in a grass-roots group of public residents for over ten years. This group has designed and actioned many resident self-help programs such as car sharing, community food gardens and local social events. The group has also been politically active, waging a campaign for voluntary work for the dole which was credited with helping to open up that opportunity for elderly unemployed. In his work with this group, Alex has also played a central role in the development of many resources for public residents, including an online application to help facilitate local participation. Alex has also negotiated resident partnerships with many organisations including Mission Australia, Blue Mountains City Council and the Office of Community Housing. All of Alex's work is in the area of exploring pre-market or 'Commons' approaches to public resident participation; where public land provides the foundation for non-commercial local cooperation and productivity. This approach recognises that 'alternative participation spaces' are critical, as people increasingly find themselves alienated by an ever more competitive and unsustainable market system.

SHOSH BEN-ARI

My name is Dr. Shosh Ben-Ari. I have been a lecturer and researcher in the University of Haifa in Israel, for over 35 years, in the departments of History of the Middle East and Arabic Language and Literature. I received my Bachelors' degree from the University of Haifa (Arabic Language and Literature, History of the Middle East), my Masters' degree from the Hebrew University of Jerusalem (my thesis was about the Literary Doctrine of 14th century Scholar Ibn Khaldun), and my PhD, from the University of Tel-Aviv (the topic of my thesis was Abraham in the Muslim Tradition and the literary genre 'Stories of the

Prophets'). My main areas of research and instruction in recent years include: Social-Political Issues in the Arab World in our Era; Globalization in the Modern Muslim Discourse; The Attitude towards the West and Globalization; The Religious Discourse in Modern Egypt; Acculturation in the Muslim Society; Stories of the Prophets in the Muslim Tradition; Abraham in the Muslim Tradition; Ibn Khaldun - The Scholar, His Doctrine, His Writings and Studies about Him; Arabic Historiography - Readings in Classical and Modern Texts; Classical Arabic Prose; Modern Arabic Prose; Instruction of Arabic as a Foreign Language.

JILL BENNETT

Professor Jill Bennett is founding director of the National Institute for Experimental Arts (NIEA) and previously founded the Centre for Contemporary Art and Politics at UNSW, where she also holds the position of Associate Dean Research, College of Fine Arts. She has published widely on visual culture, contemporary art and new media and has a particular interest in transdisciplinary, experimental methods and their application to art, exhibitions, theory and everyday life. Her books include *Empathic Vision: Affect, Trauma and Contemporary Art* (Stanford UP, 2005) and *Practical Aesthetics: Events, Affects and Art After 9/11* (in press).

JENNIFER BIDDLE

Jennifer L. Biddle is Director of Visual Anthropology and Senior Research Fellow in the Centre For Contemporary Art and Politics (CCAP) at the National Institute of Experimental Arts (NIEA), University of New South Wales, Sydney. She is the recipient of a 2010-2014 Australian Research Council Future Fellowship 'Remote Avant-garde: experimental Indigenous Arts'. Her publications include *breasts, bodies canvas: Central Desert Art As Experience* (UNSW Press, 2007).

AMANDA BILL

Amanda Bill is a sociologist of design. Her work challenges conventional ideas about creativity in the cultural economy by exploring how various understandings of creativity are put to work in different cultural and political contexts. She has

researched the interplay between government, educational institution and industry expectations in the case of educating fashion designers. Amanda is particularly interested in creativity as a form of performative knowledge and the social and educational implications of measuring creativity. She has a PhD. in Sociology and Women's Studies from the University of Auckland, is a textile designer and has lectured in design since the inception of design degrees in New Zealand in the early 1990s. Formerly programme leader for the Massey Bachelor of Design in Textiles, she has also taught in visual communication, industrial, and fashion design programmes.

DAVID BISSELL

David Bissell is lecturer in Sociology at the Australian National University. David's research explores different passive vitalisms and configurations of stillness in the context of mobilities and has written on sleep, atmosphere, waiting, comfort, pain, and encumbrances. His most recent research is interested in how habit designates a particular mode of encountering in the world. He has recently co-edited *Stillness in a Mobile World* (Routledge, 2011) and is co-editor of the forthcoming *Handbook of Mobilities* (Routledge, 2012).

WENDY BRADY

Associate Professor Wendy Brady is from the Wiradjuri Aboriginal nation in NSW. She has extensive experience in Indigenous Australian higher education and research. Director of the Ngunnawal Centre for Indigenous Higher Education, at the University of Canberra in the ACT, Prof. Brady was the first identified Aboriginal person to be awarded a PhD in Education at the University of Sydney. She was the recipient of the inaugural Jessie Street Award for her work on Indigenous Women in Management. Dr. Brady serves on national and international boards with a focus on Indigenous education and research. She is a member of Australian Institute of Aboriginal and Torres Strait Islander Studies. Wendy Brady is engaged in Indigenous education teaching, research and development across all spectrums of the field with an emphasis on higher education. Dr. Brady

is committed to improving the participation of Aboriginal and Torres Strait Islander peoples in higher education as students, teachers, researchers, and administrators. Educational institutions in Australia can play a key role in Closing the Gap but this requires the desire and ability to partner with Aboriginal and Torres Strait Islanders communities on an equal and mutually respectful basis.

BRENDAN BRIGGS

Brendan M. Briggs holds a B.Ed. and a BA (Hons I), and is a PhD Student. Brendan Briggs currently holds dual PhD scholarships in the University of Canberra's Faculty of Education. He has previously worked as a Primary School Teacher in ACT and NSW public schools. His current research explores the epistemological development and social implications of Modern Western Science (MWS) education and curriculum in Australia. He has received multiple awards for his academic and professional work, including the University of Canberra's Herbert Burton Medal.

ADAM BROINOWSKI

Adam Broinowski has recently submitted a PhD at the Centre for Ideas and the School of Philosophical and Historical Studies, University of Melbourne on the Japanese aesthetic history of the body from the post-war to the present. A writer and researcher based in Melbourne, he has lived and worked in Japan intermittently since 1984. He studied law, Japanese language and performance at Monash University (BA, 1992), and gained his honours with a Monbusho scholarship to Shizuoka University (1993). For over a decade, he worked as a professional theatre and filmmaker, making his own productions, touring with leading Australian theatre companies, and contributing media-content including the award-winning documentary *Hell Bento* (Tetrapod, 1995). From 2001-2005 he was a core performer with Tokyo based Japanese experimental theatre company. He completed an MA (2004, University of Melbourne) on avant-garde Japanese theatre and was a research fellow at the University of Tokyo, Department of Cultural Representation (2003-2005). He has been the beneficiary of numerous grants including Asialink, the Australia Council,

the Japan Foundation, Arts Victoria, a Monbukagakusho and Melbourne Research Scholarship. His research is published in several journals and book chapters, and he will be continuing on to post-doctoral research.

SCOTT BROOK

Scott Brook is Assistant Professor of Writing at the University of Canberra. His current research is focused on creativity and cultural policy studies. Recent articles and chapters appear in *Culture and Local Governance* (2011), *Australian Made: A Multicultural Reader* (SUP 2011), *Amerasia Journal* (2010) and *Text* (2010).

JEAN BURGESS

Dr Jean Burgess is a Senior Research Fellow in the Creative Industries Faculty and Deputy Director at the ARC Centre of Excellence for Creative Industries & Innovation (<http://cci.edu.au>). She holds an Australian Postdoctoral Fellowship for the ARC Discovery Project 'New Media and Public Communication' (2010-2013) and is a Chief Investigator on the ARC Linkage Project 'Digital Storytelling and Co-Creative Media' (2011-2014). Her current research focuses on methodological innovation in the context of the changing media ecology, and in particular on the development of computational methods for media and communication studies.

KELLIE BURNS

Kellie Burns is a lecturer in the Faculty of Education and Social Work at The University of Sydney, Australia. Her doctoral thesis is entitled *Blood, sweat and queers: (re)Imagining global queer citizenship at the Sydney 2002 Gay Games*. Her current work focuses on the relationships between discourses of health, sexuality, gender and citizenship. Her work is published in journals and edited collections, most recently in *Discourse: The cultural politics of education* and *The Journal of Lesbian Studies and Sexualities*.

MAUREEN BURNS

Maureen Burns is the convenor of the Media Studies program at the University of Queensland. She is the author of *ABC Online-Becoming the ABC* (VDM Verlag, 2008) and co-editor with Niels Brugger of *Public Service Broadcasters Online: A*

Comprehensive History (Peter Lang, in press). Her most recent research, with Joan Leach, is on post-war science popularisation, with publications including an article in the *International Journal of Cultural Studies*.

ROBYN BUSHELL

Dr Bushell's work focuses on the values underpinning everyday life, quality of life, sustainable development and heritage management. She works closely with a range of national and international bodies related to heritage conservation including UNESCO World Heritage Centre, IUCN, UN-World Tourism Organisation, in the formulation policies and planning frameworks, in particular community development strategies involving tourism (in developed and developing countries). Her current research interests examine the entangled relationships between the local and global, between conservation and development, in heritage places.

DENIS BYRNE

Research interests and publications cover the social context of heritage, the interface between popular religion and heritage discourse, Aboriginal post-contact archaeology, and the history and politics of heritage discourse in Australia and Southeast Asia. His 2007 book, *Surface Collection*, a set of archaeological travel essays set in Southeast Asia, offers a new way of writing about archaeological heritage and explores the proposition that heritage discourse is as effective in burying the past as it is in revealing it.

STEPHEN CASTLES

Stephen Castles is a sociologist and political economist, and works on international migration dynamics, global governance, multiculturalism, transnationalism, migration and development, and regional migration trends in Africa, Asia and Europe. His research and publications have made an influential contribution to the development of interdisciplinary migration research for many years. Stephen Castles' main activity at the University of Sydney is an ARC-funded research project on 'Social Transformation and International Migration in the 21st Century', with

fieldwork in Australia, Ghana, Mexico and the Republic of Korea. This five-year project will re-examine the theoretical and methodological basis of international migration research. Stephen Castles was Professor of Migration and Refugee Studies and Director of the International Migration Institute (IMI) at the University of Oxford until August 2009. He remains Associate director of the IMI.

MARIA CHISARI

Maria Chisari is a PhD candidate with the Transforming Cultures Research Centre at the University of Technology, Sydney. She has published in the fields of linguistics and Australian studies. Maria's teaching experience and research interests are interdisciplinary spanning the fields of TESOL and adult education, Australian history, governmentality and cultural studies.

MICHAEL CHRISTIE

Michael Christie is Professor of Education at Charles Darwin University. His research interests include Yolngu Aboriginal language and culture studies, Yolngu philosophy of identity, indigenous epistemologies and pedagogies, and narrative and textual analysis.

PAM CHRISTIE

Pam Christie is Professor of Education at the University of Canberra. She is Honorary Professor at the University of Queensland, the Cape Peninsula University of Technology (South Africa) and the University of the Witwatersrand (South Africa) where she was formally Dean of Education, and currently holds a UNESCO Chair in Teacher Education for Diversity and Development. Pam has worked extensively with schools, government departments and NGOs in areas such as educational change, leadership and school development, and curriculum implementation. In South Africa, she chaired the Ministerial Committee on Schools that Work (2007); is author of *Opening the Doors of Learning: Changing schools in post-apartheid South Africa* (2008), *The Right to Learn* (1985; 1991) and *Open Schools* (1990); and co-editor of *Changing Curriculum: Studies on Outcomes-Based Education in South Africa* (1999), and

Leading South African Catholic Schools in the 21st Century (2010). Her Australian work includes co-authorship of *Leading Learning* (2003), *Teachers and Schooling Making a Difference* (2006) (with Lingard, Hayes and Mills), and *Reconciliation / Pedagogy* (2011) (with Alhuwalhia, Atkinson, Bishop, Hattam, and Matthews). Pam's teaching areas are sociology of education, comparative education, and educational policy and leadership.

ENKHBOLD CHULUUNBAATAR

Enkhbold Chuluunbaatar is currently an active researcher and PhD candidate in Institute of Creative Industry Design, National Cheng Kung University (NCKU) in Taiwan. His research interests include entrepreneurship, culture and creativity, and creative industries investigation.

CHRISTIAN CLARK

Christian Clark holds a PhD from the University of Melbourne. His thesis, *Numbers in Arnhem Land: Difference and Value in Post-Colonial Mathematics*, reflects his research interests of: difference between knowledge systems; knowledge practices; metaphysics, ways of life and power particularly where they emerge between Indigenous and non-Indigenous Australians, teachers and students; the academy and its outside, the sciences and other ways of knowing.

HART COHEN

Dr Hart Cohen is Associate Professor in Media Arts in the School of Communication Arts at the University of Western Sydney, Australia. He currently is Associate Head of School and heads Research and Postgraduate Studies. He has coordinated two Australian Research Council Projects directed two films, *Mr. Strehlow's Films* (SBS1, 2001) and *Cantata Journey* (ABC TV, 2006) and produced a database documentary related to TGH Strehlow's memoir, *Journey to Horseshoe Bend*. Hart Cohen has edited special issues of *Media International Australia* on the theme of McLuhan's work (MIA 94, 2000) and Digital Anthropology (MIA 116 August 2005) and is co-author of *Screen Media Arts: An Introduction to Concepts and Practices* (OUP, 2009), winner of the APA best textbook award (wholly Australian). He is a member of the Centre for Cultural Research, editor of *Global Media*

Journal/Australian Edition and a member of the research group CINERG based at Concordia University, Montreal, Canada.

PAUL COLLIS

Paul is a Barkindji man from Bourke, NSW. Paul has almost completed a PhD in Communications at the University of Canberra. He will be the university's first Aboriginal PhD graduate when he completes his studies later this year. Paul was awarded 1st class Honors and won the University of Canberra's Herbert Burton medal, the University's most prestigious award in 2006. Paul's professional life has been in the broad areas of Aboriginal community development, working mainly in education, health, youth, arts and the prison systems in Newcastle and Sydney. Paul is an Aboriginal cultural studies teacher and mentor and has worked as an advisor (at times) on traditional Aboriginal Lore.

ANNE CRANNY-FRANCIS

Anne Cranny-Francis is Professor of Cultural Studies and Director of the Transforming Cultures Research Centre at the University of Technology, Sydney. She has published widely on popular fiction, film, television and multimedia, cultural theory, feminist theory, new technologies, and new literacies. Her books include *MultiMedia: Text and Context* (2005), *Gender Studies: Terms and Debates* (2003), *The Body in the Text* (1995), *Popular Culture* (1994), *Engendered Fictions* (1992), and *Feminist Fiction* (1990). Her most recent projects are: a study of the semiotics of touch and its deployment in new technologies, and a study of the multi-disciplinary researcher and writer, Jack Lindsay.

MARCO CUEVAS-HEWITT

Marco Cuevas-Hewitt is a PhD Candidate in Anthropology and Sociology at the University of Western Australia. His research interests principally revolve around globalisation, postcolonialism, social movements, creativity, and cultural change. Currently, his doctoral research concerns post-Cold War politics in the Asia-Pacific region, with his method employing a combination of ethnographic, philosophical, and historical approaches. Marco considers himself a scholar-activist and is committed, through his

research, to working towards both social and environmental justice. In his free time, he is also an avid hiker and artist manqué.

STUART CUNNINGHAM

Stuart Cunningham is Distinguished Professor of Media and Communications, Queensland University of Technology, and Director of the Australian Research Council Centre of Excellence for Creative Industries and Innovation. His most recent books are *The Media and Communications in Australia* (3rd ed.) (with Graeme Turner, Allen & Unwin, 2010) and *In the Vernacular: A Generation of Australian Culture and Controversy* (University of Queensland Press, 2008).

FRANCESCA DA RIMINI

Dr Francesca da Rimini (DipT, BEd, MA, PhD) is a researcher, writer, and artist investigating socially-engaged creative applications of digital and network technologies. Her postgraduate research focussed on specific cases in the global North, South, and Periphery in which loose networks of artists and activists have built various forms of 'socialised technologies.' In turn these platforms are generating new contexts for cultural and technological experimentation, and new distributed forms of plural authorship. In 2011 she is researching a unique Caribbean digital literacy/social empowerment initiative aimed at extremely disadvantaged youth-mervin Jarman's iStreet Lab, which has been auspiced by the State Library of Queensland to be implemented within urban and remote Australian contexts. As a contributor to the University of Technology, Sydney's ARC-funded project 'Chaos, Information Technology, Global Administration and Daily Life' she is investigating peer-to-peer file-sharing. Her thesis is that this mass phenomenon produces cultural, social and technological innovation, and gives rise to emergent 'unintentional communities'. Many file-sharers appear to share a belief that their aggregated individual actions are creating a transglobal society based on commonly produced and shared knowledges, a society which challenges the old ideas about knowledge and property on which informational capitalism is founded.

RAYA DARCY

Raya Darcy is a lecturer in Media and Communications at Swinburne University of Technology in Melbourne. Raya is a cultural studies theorist with research interests in the area of culture, technology, writing and the body, specifically in relation to affective relationships to media and media texts, and theories of posthumanism, the cyborg and monstrosity. She holds a PhD in Communication from the University of Technology in Sydney.

CRISTYN DAVIES

Cristyn Davies is an experienced researcher, writer, editor, and tertiary educator. Her current research interests include the culture wars, television and new media studies, and the intersections between gendered and sexual subjectivities with citizenship, childhood and youth. Cristyn's work is published in *Cultural Studies Review*, *Sexualities*, *The Journal of Lesbian Studies*, and *Sexuality and Culture* amongst other journals. She has co-edited several special editions of journals, and the following books: *Re/thinking School Violence: New Directions in Research, Theory, Policy & Practice* (Palgrave, Macmillan, 2011), and *Queer and Subjugated Knowledges: Generating Subversive Imaginaries* (Bentham Publishers, 2011). She has collaborated with academics, writers, performance artists, and digital and new media artists on a range of projects.

MANJUSHA DHUMAL

Name: Dr. Manjusha Dhumal; Date of Birth: 19-October-1965; Educational Qualifications: 'MA (English Literature) 1st Merit; 'Diplome De Francaise Elementaire' (Alliance Francaise, Bombay); 'PhD - Ecological Dimensions in Wordsworth's poetry. Teaching Experience: 20 years' Teaching Post-Graduation since 2002, and Research Guide for M.Phil since 2006. Her research papers include: 'Eco-feminism in Wordsworth's poetry' (World Conference, 2004); 'Chennai Dorothy: A Shadowed Identity' (National Seminar, 2005); Aurangabad 'Women Lost in the History of Literature' (International Conference, 2006); 'Mysore Concept of Eco-tourism' (International Conference, 2009); 'Tiruchirapalli Green Voices : An Eco-critical peep

into Romantic Poetry', (International Conference, 2011).

BEN DIBLEY

Ben Dibley is a research associate at the Centre for Cultural Research, the University of Western Sydney. He has recent publications in the *International Journal of Cultural Studies*, *Cultural Studies Review* and *New Formations*.

BRENDA DOBIA

Brenda Dobia lectures in the School of Education at the University of Western Sydney, where she is involved in pre-service teacher education and also teaches social ecology. She has active interests in cross-cultural and qualitative research with an applied focus. Prior to joining the university in 2000 Brenda worked as a psychologist in a variety of roles. Her interdisciplinary and cross-cultural PhD was undertaken in Cultural Studies and emphasised anthropological and postcolonial perspectives. During 2007 and 2008 Brenda led the resource development team for KidsMatter, the national primary schools mental health initiative, producing a range of resources for parents and teachers on children's mental health. During 2009-2010 she worked on an 'adaptation' of the KidsMatter framework to assist schools to support the mental health needs of Aboriginal and Torres Strait Islander students and families. This has led to further work with schools to develop culturally appropriate approaches to social-emotional learning.

KELLY DOMBROSKI

Kelly Dombroski is a lecturer in Human Geography at Macquarie University, while in the last stages of her PhD through the Centre for Citizenship and Public Policy, University of Western Sydney. She has completed many months of on-the-ground fieldwork with mothers in Qinghai province, China and many months of on-the-web research with Australasian mothers. She has been assisted throughout by two very small research assistants of her own!

CONSTANCE DUNCOMBE

I am a PhD Candidate at the School of Political Science and International Studies. My research deals with the issues of representation,

recognition and national identity, with a particular focus on the foreign policy doctrines of the United States and the Islamic Republic of Iran.

SCOTT EAST

Scott East is working on a PhD at the Centre for Cultural Research, University of Western Sydney. His dissertation explores the relationship between museums and the future and is part of the Australian Research Council Linkage international grant 'Hot Science Global Citizens: the agency of the museum sector in climate change interventions'. He is more broadly interested in non-representational approaches to the politics of display and social justice. He has presented his work to both academics and museum professionals and written for *Reviews in Cultural Theory*. He teaches art history at the College of Fine Arts, Sydney. And occasionally finds time to make art in his studio at the Red Rattler Theatre.

SUZANNE EGAN

Suzanne Egan is a PhD student in the Faculty of Education and Social Work, University of Sydney. Prior to this, she worked in government and non-government organisations in the sexual assault and youth services sectors. As well as her doctoral research, she has worked on a number of research projects in recent years. These have included the use of digital technologies in teaching and learning in the humanities and social sciences and the NGO human services sector as an emerging site of research and knowledge production.

BRYN EVANS

Bryn Evans is doing his PhD at the Centre for Cultural Research, University of Western Sydney. His thesis investigates the practical organisation and accomplishment of corrections in basketball practice activities. He now lives in Auckland, New Zealand, where he is frantically trying to write up before his final submission date and dreaming of a career in Computer Supported Co-operative Work.

TERRY FLEW

Terry Flew is Professor of Media and Communication in the Creative Industries Faculty

at the Queensland University of Technology, Australia. He is the author of *New Media: An Introduction* (Oxford, 2008 (3rd Edition)), *Understanding Global Media* (Palgrave, 2007) and *The Creative Industries, Culture and Policy* (Sage, 2012 (forthcoming)). He is currently the Lead Commissioner of the National Classification Scheme Review at the Australian Law Reform Commission.

FRANK FOERSTER

Frank Förster (MA, MLIS) studied German language and literature, English language and literature, journalism, and library and information science in Leipzig and Cologne (Germany). He works as Coordinator of the Humanities Data Bank at the graduate school, Development of Human Societies in Rural Areas, at the Christian-Alberts-University at Kiel (Germany).

THOMAS FORD

I worked as a publications editor at the National Library of Australia before completing a PhD in English literature at the University of Chicago in 2007. I joined the ANU's Humanities Research Centre in 2011 to undertake the ARC-funded project 'Nineteenth-Century Climate Change: Atmosphere and Culture in Romanticism.' See link for more information: <https://researchers.anu.edu.au/researchers/ford-th>

HELEN FORDHAM

Helen Fordham is a Lecturer in the School of Media, Communications and Creative Arts, Curtin University, Perth. She is a new researcher and her doctoral thesis submitted in May this year was a genealogy of the emergence of the public intellectual since Kant. She examined the role of the contemporary public intellectual in the Australian History Wars and the David Hicks case and concluded that they still have a civil and subversive role within globalised systems of institutionalised power. Before returning to full time studies Helen was a print journalist, legal publisher and corporate communications senior executive with the Australian Broadcasting Corporation. She has a Master of Arts Degree in Journalism from Michigan State University

obtained as an International Rotary Scholar and she currently teaches in Curtin's professional writing program

MARTIN FREDRIKSSON

Dr Martin Fredriksson is based at the Department for Culture Studies, Linköping University, Sweden where he is a research coordinator.

REBECCA GARCIA LUCAS

Rebecca lectures at Trinity College and the Arts Faculty, the University of Melbourne, in the Bachelor of Arts (Extended) program for Indigenous students, and 'Australian Environmental Philosophy' in Australian Indigenous Studies, Melbourne University.

ANNA GIBBS

Maria Angel and Anna Gibbs research and teach in the areas of affect, writing, and new media. They are currently working on an ARC Discovery project titled 'Creative Nation: Writers and Writing in the New Media Arts', and completing a manuscript titled *Surface Tensions: writing space time and corporeality in digital environments*.

CHRIS GIBSON

Chris Gibson is Professor in Human Geography and Deputy Director, Australian Centre for Cultural Research. His research interests are in cultural economy, ethnographies of creativity, popular music and urban and regional politics. His books include *Sound Tracks: Popular Music, Identity and Place* (Routledge, 2003) and *Festival Places* (Channel View, 2010, both with John Connell); *Deadly Sounds, Deadly Places: Contemporary Aboriginal Music in Australia* (UNSW Press, 2004, with Peter Dunbar-Hall) and the forthcoming *Creativity in Peripheral Places: Redefining the Creative Industries* (Routledge).

SHIRLEY GILBERT

Ms Shirley Gilbert, is a Gunditjmara woman, she has had a 20-year association with a broad range of NSW Aboriginal Educational settings and organisations. Her involvement includes positions on many advisory Boards of TAFE, NSW Department of Education and NSW Board of Studies and community organisations such as Mission Australia. In her many positions in various capacities have enabled her to build

strong Aboriginal community networks as well as extensive knowledge around the area of Aboriginal issues, including health and education. She has worked on a number of key Indigenous consultations most recently in Health looking at and preparing a Report for W.I.L.M.A. Women's Health Centre Inc (Campbelltown): Aboriginal Women's Breast Screening Project for Breast Screen Australia and is currently working on the NSW DET Teachers for a Fair Go looking at teachers working in Low Socio-economic settings.

JOCK GILBERT

Jock Gilbert is a lecturer in the Landscape Architecture program at RMIT University in Melbourne. Since completing his undergraduate degree in 2008 he has taught at both RMIT and in the Master of Landscape Architecture program at Melbourne University as well as practicing with a small firm engaged primarily by local government in regional Victoria. Prior to studying Landscape Architecture he had an extensive career in horticulture in both Australia and the UK. His research interests lie in the development of a critical pedagogy exploring design through the socio-political landscape. The garden and literature are particular vehicles for this.

MIRIAM GIUGNI

Dr Miriam Giugni is an early childhood teacher. She is currently a Postdoctoral Research Fellow with the Childhood Research Collective at the University of Canberra. Miriam is an active member of the Social Justice In Early Childhood activist group. She played a leadership role in the development of the National Early Years Learning Framework. She is interested in the possibilities that trans-disciplinary research may offer early childhood education and policy activism.

NATALYA GODBOLD

Natalya Godbold (PhD candidate, Centre for Health Communication, UTS) is interested in sense making processes and human information practices. She has published papers in Information Research and the Australian Library Journal, and this year co-edited a book published by Interdisciplinarity Press: *Autonomous, Responsible, Alone: the Complexities of Patient Empowerment*. Her PhD uses discourse analysis

to explore how people make sense of kidney failure and dialysis in online discussion boards. She is exploring how people collaborate to describe, understand and react to 'what is going on' as they come to terms with their experiences.

JAMES GOODMAN

James Goodman conducts collaborative research into social movements and issues of globalization. He has a strong interest in ideologies of nationalism and globalism; in Asia-Pacific political sociology; contestations in global and regional governance; class formations and global formations; forces for ecological and social sustainability; and cross-border social solidarity. He is currently interested in counter-corporate campaigning; refugee solidarity movements; and contestation of trade and finance regimes. He has also developed an interest in collaborative action research, and its role in the creation of knowledge by social movements. He has written, edited or co-edited eight books, exploring a variety of aspects of this research agenda.

LIAM GREALY

I am enrolled in the PhD program in the Department of Gender and Cultural Studies at the University of Sydney, having recently entered my third year. As of 2011, I am also a teaching fellow in this department, working on Introduction to Cultural Studies, Sex Violence and Transgression, and Cultural Theory. My research considers justifications for punishment, especially as these relate to sex offenders in N.S.W. I am interested in intersections between public perceptions of paedophilia and child sex offending, and recent legislation concerned with managing sex offenders at the conclusion of the criminal sentence.

JOHN GREATOREX

John is Coordinator of the Yolngu Studies Program at Charles Darwin University, Northern Territory, Australia. In 1978 John first met the Mäpuru families when he began teaching at the Galiwin'ku school on Elcho Island. John spent every afternoon and weekend visiting the families of the children in his class. Some children from Mäpuru on the mainland had travelled to Galiwin'ku to

attend school. These students were different; they had their own special 'gakal', an expression of their attachment to their Home-Lands. For the next 30 years John's relationship with these students and their families continued to grow. John resigned from teaching at the Galiwin'ku school in 2003, to concentrate on advocacy for Home-Land residents. In the process he was offered a position at Charles Darwin University teaching in the Yolngu studies program. In 2005 the Yolngu studies team won the Prime Minister's Award for the best tertiary teaching program in Australia.

GREG HAINGE

Greg Hainge is Reader in French in the School of Languages and Comparative Cultural Studies at the University of Queensland. He has published widely on French literature, cinema, experimental music, and critical theory. He serves on the editorial boards of *Culture, Theory and Critique*, *Contemporary French Civilization*, *Studies in French Cinema*, *Études céliniennes* and *Corps: Revue interdisciplinaire*.

FIONA HARRISSON

Fiona Harrisson is a design practitioner and academic with a background in horticulture, landscape architecture and urban culture. Currently she is a Senior Lecturer in Landscape Architecture at RMIT University in Melbourne. She completed her Masters in Architecture and Urban Culture at Universitat de Politecnica de Catalunya in Barcelona. Her research explores the human dimensions (such as social, political and experiential) of the design and education process. Design is explored as something that is operative in the everyday world. Educationally tactics are employed that offer a bridge between inside the institution of learning and the outside world of people. These undertakings include 'live' projects, where students tackle challenges confronting communities in small urban and rural communities. Books offer another device with a public life, as story telling and performative pop ups. In parallel to teaching she also practices as a design consultant on public projects and private gardens, many project of which have been

awarded with Urban Design awards by the Institute of Architects.

YUKA HASEGAWA

Yuka Hasegawa is a PhD candidate from the Department of Anthropology, University of Hawaii at Manoa. Her dissertation studies social change in recessionary Japan, based on a multi-sited ethnography she conducted between 2009 and 2011 on four NPOs in and around the Tokyo region.

MARYELLA HATFIELD

Maryella Hatfield is a filmmaker and lecturer in Media Arts Production in the School of Communication Arts at UWS. She received her degree in film and television directing from the Australian Film, Television and Radio School, and has an Honours degree in History and Literature from the University of NSW. She worked for many years as a producer and director in the media industry, prior to working at UWS. She has also taught Media and Communications at UNSW. Her PhD research explores issues surrounding media, communications and climate change.

ROB HATTAM

Rob Hattam is an Associate Professor in the School of Education and the Director of the Centre for Research in Education. His research has focused on teachers' work, critical and reconciliation pedagogies, refugees, and socially just school reform. He has published in a range of journals and has been involved in book projects with others that include *Schooling for a Fair Go*; *Teachers' Work in a Globalising Economy*; *Dropping Out, Drifting Off*; *Being Excluded: Becoming Somebody Without School*; *Connecting Lives and Learning: Renewing Pedagogy in the Middle Years*. He also has published a book entitled *Awakening-Struggle: Towards a Buddhist Critical Theory*.

GAY HAWKINS

Gay Hawkins is a Res Professor and Deputy Director at the Centre for Critical and Cultural Studies, University of Queensland. She researches in the areas of theories of materiality, environmental humanities and more than human politics.

CHRISTOPHER HAY

Christopher Hay (BA (Hons I/M)) is a PhD Candidate in the Department of Performance Studies at the University of Sydney. His thesis investigates the impact of academy training on the field of emerging theatre directors in Australia. He currently tutors in the Department and at the National Institute of Dramatic Art (NIDA).

HONGJIN (HILARY) HE

Hilary Hongjin He is currently a PhD student at the Centre for Cultural Research, University of Western Sydney. She also holds a lecturer position at Wuyi University, China.

NICOLE HEBER

Nicole Heber is a Ph.D. candidate in the School of Culture and Communications at the University of Melbourne. Her research focuses upon the thematisation of the neurosciences in contemporary literature, and the relationship of the humanities to the neurosciences more broadly. She is particularly interested in neuroscientific theories of the embodied mind and the neuroscience of emotion, and she has a forthcoming publication on the role of embodiment and emotion in Ian McEwan's *Saturday*.

STEVE HEMMING

Steve Hemming is a Senior Lecturer in Australian Studies at Flinders University in South Australia. Since the early 1980s he has worked closely with the Ngarrindjeri nation in the Lower Murray region of South Australia. More recently he has worked with Ngarrindjeri leaders on research projects that address the relationship between natural resource management, Indigenous heritage management and Indigenous governance.

RENEE HERDE

Renee Herde is a PhD student and sessional staff member with the Faculty of Education, University of Southern Queensland. Her current research centres on teacher praxis and the inclusion of Indigenous Knowledges in the Science classroom. Prior to commencing studies in Education, Renee was a field biologist specialising in ecological pest management in sustainable food systems. This

led to an interest in alternative knowledges. Upon commencing education and being introduced to critical pedagogy, these interests came together in the form of this current doctoral work.

TYLER HORAN

Tyler Horan is a Ph.D. Candidate at the Department of Sociology at the New School for Social Research in New York City.

OTTAVIA HUANG

Ottavia is an active researcher and PhD candidate of Institute of Creative Industry Design, National Cheng Kung University (NCKU) in Taiwan. Her research interests include culture and creativity, entrepreneurship, banking, and creative industries investigation.

MARTIN HULTMAN

Martin Hultman is currently Postdoc at Umeå University, in the Department of science, technology and environment. He holds an interdisciplinary MA in Social and cultural analysis and PhD in Social and technological change from Linköping University. His research interests span different aspects of energy- and environmental politics; particularly environmental history and history of science and technology regarding energy, climate and environment where he has for example published the book *From Hydrogen societies to Hydrogen Economy. Expectations regarding hydrogen and fuel cells 1978-2005 in relation to energy and environmental politics* (2010), as well as such articles as 'Back to the future: The dream of a perpetuum mobile in the atomic society and the hydrogen economy' (2009). Theoretically, he elaborates on posthumanities and material-semiotic theories such as discourse and actor-network theory which has resulted in the book *Material-semiotics: Posthumanistic keytexts* (forthcoming).

MARIA HYNES

Maria Hynes researches and teaches at the Research School of Social Sciences, Australian National University. Her current research interests include affect and biopolitics, resistance, enthusiasm, matter and plasticity and the relationship between aesthetics, science and

ethics. She has published in a variety of journals, including *Parallax*, *Culture Machine*, *Borderlands*, *Fibreculture* and *Continuum*. She has written various articles relating to humour and social, cultural and political change with Scott Sharpe UNSW@Canberra, with whom she is working on the manuscript for a book, titled *The Art of Lightness*.

MARIT JOHANSSON

At present I am affiliated as a PhD student at both Linköping University in Sweden and Telemark University College in Norway. The working title of my thesis is: *Angra do Heroísmo – a World Heritage City and a Hometown. A study of the Local Effects of a World Heritage Status*. In 2006 I graduated from the University of Oslo with a Master of Arts in Archaeology, Art History and Conservation, in which my specialization is archaeology. The title of my MA thesis was: *Kaupang – Cultural Heritage and Local Community. A Meeting Point between the Past and the Present*.

CHUI PING, IRIS KAM

Kam, Chui Ping Iris is currently a Post-doc Fellow at General Education office, Hong Kong Institute of Education. She got her PhD at Cardiff University, Wales in 2010. Her research interests include gender and sexualities, girls' studies, Hong Kong popular culture, identity construction, Critical and Cultural Theory and film studies.

FARHAN KARIM

Farhan Sirajul Karim is a Ph.D. candidate in architecture at the University of Sydney. He is a lecturer in architectural history at the Bangladesh University of Engineering and Technology. His dissertation, *Indian New Man in the Shows of Ideal Domesticity, 1883-1959*, examines an array of colonial and postcolonial design and home exhibitions – a site of contesting notions of a national home and an ideological desire for modernity. His work intersects the history of built environment and the history of political emancipation, which shows that the study of design discourse is central to a nuanced understanding of society and culture. His recent publication includes a book chapter entitled 'The MoMA and Postcolonial India' in *Third World*

Modernism: Architecture, Identity and Development edited by Dr. Duanfang Lu.

KATE KEELEY

Kate Keeley is a lecturer in education at the University of Sydney. Her research interests include global education, Aboriginal education and juvenile justice issues and early career teachers.

ELAINE KELLY

Elaine Kelly is Chancellor's Postdoctoral Research Fellow at the University of Technology Sydney Australia. She is working on the political, ethical and scientific issues emerging out of the climate change-human migration nexus. Her work engages with the works of Jacques Derrida amongst others. She can be reached at Elaine.Kelly@uts.edu.au

RIMI KHAN

Rimi Khan is a Research Fellow in the School of Cultural and Communication, University of Melbourne, where she has also taught since 2010. She is involved in an ARC-funded Linkage Project investigating multiculturalism, arts policies and cultural citizenship. Rimi's doctoral research focused on the rationales underpinning community-based arts, and how such arts programs negotiate cultural difference in the context of neoliberal policy agendas.

CHULHYO KIM

Chulhyo Kim is a PhD student at the University of Sydney and research assistant for the project of Social Transformation and International Migration. Before he joined the University, he worked for International Organization for Migration, Amnesty International and other non-governmental organisations in the field of migration, refugee and human rights. He also worked as consultant for UN High Commissioner for Refugees, UN Office of the High Commissioner for Human Rights and British Government. He received MA in Human Rights from the University of Essex, the UK and BA in Sociology from Seoul National University, Korea. His recently published reports include: *Economic and Social Rights of Refugees in the Republic of Korea: Mapping and Analysing Gaps* (UNHCR, 2011); *Human Rights in the Republic of Korea:*

Freedom of Expression in the Internet (British Embassy Seoul, 2009).

LINDA KNIGHT

LINDA KNIGHT is Senior Lecturer, Early Childhood Education at Queensland University of Technology, and Director: International Drawing on Knowledge Research Network. A researcher and visual arts practitioner, Linda specialises in practice-led research methodologies, philosophies and theories of early childhood education, and drawing practices. Key research includes using Deleuzian theories around dreaming and desiring to explore intergenerational collaborative drawing in early childhood education contexts, and to contest mother daughter relationships; juxtaposing painting with issues relating to the accruing of visual art teaching practices; and exploring how the arts help to develop a 'critical eye' for navigating and critiquing contemporary cultures.

ELSE KOLETH

Elsa Koleth is a PhD student at the University of Sydney, and a researcher in the Research Service of the NSW State Parliamentary Library. Previously she worked as a researcher in the Social Policy Section in the Parliamentary Library at the Australian Parliament and as a legal officer in the Commonwealth Attorney-General's Department. She received her Bachelor of Arts in Communication (Social Inquiry) (Hons)/ B Laws (Hons) from the University of Technology, Sydney (UTS).

ERIN KRUGER

Erin Kruger is a Lecturer in Sociology at the University of Western Sydney.

TIM KURYLOWICZ

Tim Kurylowicz is a PhD student at Flinders University of South Australia.

KATHRYN LEHMAN

PhD in Spanish and Latin American Studies, University of Pittsburgh, Co-Founder, Latin American Studies Programme at the University of Auckland, Tinker Fellow to Bolivia, Fulbright to Argentina. Has published articles in the *Revista de Estudios Hispánicos*, *Revista Iberoamericana*, *Siglo XIX*, *Global Media Journal*, *Journal of Iberian*

and Latin American Studies, *Studies in Twentieth and Twenty-First Century Literature* and others. Co-producer of a documentary short on "People's Media Venezuela", translator / interpreter of work by Maori and Mapuche intellectuals, author of articles on Latin American cultural studies, indigenous studies and feminism, completing a book on historical fiction in Argentina.

PEODAIR LEIHY

Peodair Leihy is a doctoral candidate at the Centre for the Study of Higher Education at the University of Melbourne. A graduate of Melbourne and Oxford, Peodair has previously worked at a range of educational and research institutions in England and Australia and been a visiting student at the Shanghai Jiao Tong Graduate School of Education. Peodair's current research focuses on the concepts of vocation, status and university. So far, the doctoral research has produced a variety of articles, book chapters and conference presentations.

DALE LEORKE

Dale Leorke is a PhD candidate in the School of Culture and Communication at the University of Melbourne. His thesis examines location-based play in public space, drawing on case studies of locative media-based games and projects that mobilise physical locations within the city for purposes which run counter to the intentions of their design. He has also tutored in the Faculty of Architecture, Building and Planning at the University of Melbourne, and is an editor of the online postgraduate journal *Platform: Journal of Media and Communication*.

DEBORAH LESLIE

Deborah Leslie is Professor of Geography and Canada Research Chair in the Cultural Economy at the University of Toronto. She is also Director of the Cultural Economy Laboratory. Her research interests include the role of cultural industries in urban economic development, and the ethical and political dimensions of commodity chains.

ROZANNA LILLEY

Rozanna Lilley is a social anthropologist researching maternal experiences of autism diagnosis, early intervention and schooling in

metropolitan Australia. Rozanna was awarded a PhD in Anthropology from the Australian National University in 1994. The recipient of two postdoctoral fellowships, she has taught anthropology and cultural studies in universities in Australia and Hong Kong. She has also published widely in scholarly journals and books, including *Staging Hong Kong: Gender and Performance in Transition* (1998, Curzon Press). From 2004 to 2008, Rozanna was the Editor of *The Australian Journal of Anthropology*. She is now enrolled in a second doctorate in Early Childhood at the Children and Families Research Centre, Macquarie University. Her project, 'Maternal Transitions: When Children with Autism Start Primary School', traces the early educational careers of children with autism and documents the care (pragmatic and affective) provided by mothers.

CHIA-HUI (FRANCIS) LIN

Chia-Hui (Francis) LIN achieved his Bachelor and Master in Architecture and used to work as an architect in Taiwan for years. His research and interests are broadly focused on history and theories of architecture and its imagery in Pan-Pacific context, covering a wide range of social issues in spaces and history. Francis' recent research is concentrated on post-war Taiwan's cultural politics of identity and architecture. He is currently a PhD candidate at the University of Melbourne in Australia.

SOFIA LINDSTRÖM

I am a PhD-candidate at Tema Q just recently starting working on a project on cultural entrepreneurship and cultural labour in Sweden. Planned thesis defense in fall (NH) 2015.

JUSTINE LLOYD

Justine Lloyd is a lecturer in Sociology at Macquarie University, Sydney. She has published in the areas of feminist cultural history and media studies including the co-authored book with Lesley Johnson, *Sentenced to Everyday Life: Feminism and the housewife* (Berg, 2004). Other research interests are media and spatiality, particularly community and alternative media. She is on the editorial board of the journal *Space and Culture* and was a member of the ARC

Cultural Research Network (CRN) 2007-2009. She is a co-convenor of The Listening Project, which was initiated under the auspices of the CRN. She was a visiting scholar at the Katholische Universität Eichstätt-Ingolstadt, Germany in 2010.

TORNERO LORENZO

Paz Tornero (Murcia, Spain) graduated from Polytechnic University of Valencia with a Bachelor of Fine Arts. She was Visiting Fellow at Harvard, Graduate School of Arts and sciences 2009-2010. In addition, she holds a Master of Digital Arts from the Audiovisual Institute of Pompeu Fabra University and she is currently researching her dissertation at Complutense University of Madrid, PhD in Fine Arts. She furthered her studies at Southampton Institute in England, Carnegie Mellon University in Pittsburgh, PA, and gallery Engine 27 in New York City. She has presented her video projections, installations and interactive works in multiple forums such as Centro P'rraga Museum in Murcia, Cruce gallery in Madrid, Indiana University of Pennsylvania or galleries in the United States and Holland. Likewise, her audiovisual works have been shown in multiple festivals such as Zemos98 in Seville, ARTtv at the Malaga Film Festival, ATA in San Francisco, IDN and Loop in Barcelona.

REMY LOW

Remy Low is a doctoral candidate in the Department of Gender and Cultural Studies at the University of Sydney. His research is focused on the intersection of religious institutions and liberal regimes of governance.

DUANFANG LU

Duanfang Lu is Senior Lecturer in the Faculty of Architecture, Design and Planning at the University of Sydney, Australia. She holds a Bachelor of Architecture from Tsinghua University, Beijing and Ph.D. in Architecture from the University of California, Berkeley. She has published widely on modern Chinese architectural and planning history. Her recent publications include *Remaking Chinese Urban Form* (Routledge, 2006) and *Third World Modernism* (Routledge, 2010).

LACHLAN MACDOWALL

Lachlan has a BA (Hons) in English Literature and PhD in Cultural Studies from the University of Melbourne and has taught in the Community Cultural Development program since its inception in 2005. Lachlan's academic research examines the theory and aesthetics of community-based art, arts-based research methods and cultural politics. His doctoral research project 'Bisexual Terrorism' investigated the historical conjunction of bisexuality and terrorism in popular film and literature. He has published widely on contemporary cultural production, particularly graffiti and street art.

BINDI MACGILL

Bindi MacGill is the Research Officer for Yunggoorendi First Nations Centre for Higher Education and Research. She is also a Research Associate for an Australian Research Council Discovery Project titled: 'Negotiating a space within the nation: the case of Ngarrindjeri'. Her research focuses upon Indigenous ethics of care, border pedagogy and reconciliation pedagogies. Recent publications investigate equality of recognition of Indigenous ethics of care paradigms in schools and the use of 3d interactive torque games as a vehicle for students to engage with the values of reconciliation in Australia.

KIRSTEN MACLEOD

Kirsten MacLeod is a doctoral student at the University of the West of Scotland. Her research examines the production process of community based film making, with fieldwork projects based in urban and rural/island Scotland. This research is practice based and draws on her background in Visual Anthropology and documentary making. She is interested in the spectrum of community and indigenous medias, knowledge and networks, process, practice and participation. She has an MA (Hons) Anthropology & Archaeology (University of Edinburgh, 1991) and an MA (Econ) Visual Anthropology (University of Manchester, Granada Centre for Visual Anthropology, 1993). She was Honorary Research Fellow at the Granada Centre, 1994. Kirsten has worked for over 15 years in broadcast television and independent media as a producer, director

and camera-woman. Her research practice has included a community media commission for Glasgow's Gallery of Modern Art. Kirsten is an associate lecturer at UWS, Scotland.

PAUL MAGEE

Paul Magee studied in Melbourne, Moscow, San Salvador and Sydney. His first book, *From Here to Tierra del Fuego*, was published by the University of Illinois Press in 2000. It was based on fieldwork in the far South of South America. His first volume of poetry, *Cube Root of Book* was published by John Leonard Press in 2006. It was shortlisted for the Innovation Award at the 2008 Adelaide Festival Awards for Literature. Paul is an Associate Professor of Poetry at the University of Canberra.

LISA MALICH

Lisa Malich studied Psychology with a focus on the History of Psychology and Gender at the Free University Berlin (Germany) and at the Indiana University in Bloomington (USA). Since January 2009 she has a fellowship at the research training group, Gender as a category of knowledge, at the Humboldt University in Berlin. Her PhD thesis deals with the history of emotions in pregnancy in connection with the medical models of the nervous system and hormones. Drawing on sources from the 18th century until today, she analyses discourses in pregnancy advice books and medical texts. Her research interests include biopolitics, medical history, interrelations of science and gender, and the history of reproduction and contraception. Lisa Malich has published articles on the history of pregnancy, on the marketing of the contraceptive pill, and on family concepts. She was one of the organizers of the international conference, *Contested Truths: (Re-)Shaping and Positioning Politics of Knowledge*, taking place in June 2011 in Berlin, Germany.

JON MARSHALL

Jonathan Paul Marshall is an anthropologist and QEII research fellow at the University of Technology Sydney, working on a project entitled 'Chaos, Information Technology, Global Administration and Daily Life', with Dr James Goodman, and Prof. Didar Zowghi which is

primarily about disorders produced in software. He also writes about life online, climate change and psychology and the history of alchemy. His books include *Living Online: Categories Communication and Control*; *Jung, Alchemy and History*, and as editor of *Depth Psychology, Disorder and Climate Change*.

JASMINE MATHIALAGAN

I hail from the District of Tirunelveli, Tamil Nadu, India. My date of birth is 5th June Nineteen fifty six. My parents were teachers. I had my schooling at Sarah Tucker Hr. Sec. School, Tirunelveli. I did my UG and PG degree comes in English literature in the 116 years old Sarah Tucker College, Tirunelveli. I did my Ph.D also in English literature. My area of interest is Afro-American literature. I did research in the comparative study of the poetry of Claude McKay and Techicaya U Tansi. I did Bachelor of Education (B.Ed) in St.Ignatius Convent at Tirunelveli. I have also done Post-Graduate Diploma in the Teaching of English (PGDTE) at Central Institute of English and Foreign Languages (CIEFL), Hyderabad. I got employed as Lecturer in English at Sarah Tucker College. I have put in 30 years of service in teaching of which 23 years were at the Post-Graduate level. Now I am serving as Principal in the same college.

NICOLE MATTHEWS

Nicole Matthews graduated from Adelaide University with a BA (Hons) in English and Politics in 1991, and undertook her PhD at Griffith University, completing her doctorate in 1997. During her time as a research student she served as the Women's Officer for the Council of Australian Postgraduate Associations. She lectured in media and cultural studies at Liverpool John Moores University in the UK from 1995 to 2007, where she also completed a Graduate Diploma in Education. She was on the executive of the Women's Studies Network (UK) for some years and has been co-convenor of the list-serv Surveillance since 1997. Nicole was appointed as a lecturer across Media and Critical and Cultural Studies at Macquarie in July 2007, and she regularly teaches a number of units in and between Critical and Cultural Studies and Media Studies.

JULIE MATTHEWS

Julie Matthews is an interdisciplinary researcher with a background in education, sociology and cultural studies and interest in postcolonial, Foucauldian and feminist theory. She is Director of Research in the Faculty of Social Sciences at the University of the Sunshine Coast and Associate Director of the Sustainability Research Centre: Transforming Regions. Research interests include knowledge, pedagogy and everyday sustainability and current projects focus on climate change adaptation.

CAMERON MCAULIFFE

Cameron McAuliffe is a Lecturer in Human Geography and Urban Studies at the University of Western Sydney. He is social and cultural geographer researching a range of topics involving issues of recognition and difference at the edges of inclusion. Cameron's research has primarily concerned the lives of young people, with a focus on identity, cultural diversity and transnationalism. His recent research on graffiti and street art has engaged with the lives of young creative people in Sydney and their pathways to inclusion in the creative city. This research ties in with an intellectual interest in visual methodologies and an emerging interest in urban moral geographies. Cameron's current research traces the moral geographies of the creative city and the situated experience of respect. He holds Bachelor's degrees in Arts (Human Geography) and Engineering (Chemical) as well as a PhD in Human Geography, all from the University of Sydney.

DONALD MCNEILL

Donald McNeill is Professor of Urban and Cultural Geography, at the Centre for Cultural Research, University of Western Sydney.

VICTORIA MILLAR

Victoria is a doctoral candidate in the Centre for the Study of Higher Education (CSHE) and a research fellow in the Education Policy and Leadership Unit within the Melbourne Graduate School of Education at the University of Melbourne. She has a MSc (Physics) and a background in secondary and university teaching. Victoria's PhD research investigates the

structuring of knowledge for disciplinary and interdisciplinary teaching in higher education. She is also working on the Australian Research Council (ARC) project 'Knowledge building in schooling and higher education: policy strategies and effects'.

THERESA MILLER

Theresa Miller is a doctoral student in Anthropology at the University of Oxford, and will be conducting her fieldwork with a Timbira Amazonian indigenous community in Maranhão, Brazil. Her research focuses on human-plant encounters and ecological knowledge acquisition, transmission, and maintenance. In particular, her research emphasizes the ways in which indigenous Amazonians engage with their surroundings through multi-sensory aesthetic perceptual experiences.

PETA MITCHELL

Peta Mitchell is lecturer in the School of English, Media Studies, and Art History at The University of Queensland. Her research focuses on metaphor, cultural geography, and digital humanities. She is author of *Cartographic Strategies of Postmodernity* (Routledge 2008) and 'Contagious Metaphor' (Continuum, forthcoming 2012), and she is also currently working on a collaborative, ARC-funded research project in the digital humanities entitled 'A Cultural Atlas of Australia: Mediated Spaces in Theatre, Film, and Literature'.

STEPHEN MUECKE

Stephen Muecke is Professor of Writing at the University of New South Wales, Australia. Recent publications include 'Cultural Science? The Ecological Critique of Modernity and the Conceptual Habitat of the Humanities', (*Cultural Studies*, May 2009); 'The Writing Laboratory: Political Ecology, Labour, Experiment', (*Angelaki*, August 2009); *Joe in the Andamans and Other Fictocritical Stories*, (Sydney: Local Consumption Publications, 2008). New projects include writing about the Indian Ocean, and researching the idea of an experimental humanities.

VAISHALI NAIK

I have been in the teaching field since 1993. I have done my graduate degree in English

Literature, Psychology and Philosophy, followed by Majors in English Literature. I have also taken an additional Majors in Philosophy. Apart from this I have done two years of diploma courses in Gender Studies. Presently I am pursuing my doctoral research on interdisciplinary topic related to History and Literature. My areas of Interests are Psychoanalysis, Philosophy, Gender Studies, Cultural Studies and New Historicism. Apart from these core disciplines I like conducting workshops on effective communication in English and Gender Issues.

SULE NAIR

I am an associate researcher at the School of Mechanical and Civil Engineering at the University of Western Australia.

BJORN NANSEN

Bjorn Nansen researches about relations between technology and culture. He has published articles on the rhythms and digital technologies, digital labour and play, family media use and negotiation, media geographies, and technical embodiment. His PhD thesis, submitted in 2011, explores the use of everyday technologies in relation to changing experiences and organisations of time. He has taught in media studies and cultural studies at the University of Melbourne and Monash University, and is currently working as a Research Fellow at the University of Melbourne on projects looking at broadband in the home, connected communities and children's digitally-mediated play and inclusion.

CAMILLA NELSON

Camilla Nelson lectures in Literature and Communications at the University of Notre Dame, Australia. She is the author of two novels, *Perverse Acts*, for which she was named as one of the Sydney Morning Herald's Best Young Australian Novelists of the Year, and *Crooked*, which was shortlisted in the 2009 Ned Kelly Awards. Camilla has twice been invited to be a judge of the prestigious NSW Premier's Literary Awards, the Kathleen Mitchell Award, and appointed to the board of the NSW Writers' Centre. She has published in the related fields of creativity and cultural history in a range of

academic journals including *Text, New Writing, Rethinking History* and *Cultural Studies Review*. Camilla has a Doctorate of Creative Arts from UTS.

JUSTIN O'CONNOR

Justin O'Connor is Professor in the Creative Industries Faculty, QUT and visiting Chair, Department of Humanities, Shanghai Jiaotong University. Until September 2008 he was Professor of Cultural Industries at the University of Leeds, where he led an MA in Culture, Creativity and Entrepreneurship. His main areas of interests are contemporary urban cultures, cultural and creative industries, cultural policy and urban regeneration. Between 1995 and 2006 Justin was Director of Manchester Institute for Popular Culture at Manchester Metropolitan University. He led a four city-university MA in Culture and Urban Regeneration. His research led to the establishment of Manchester's Creative Industries Development Service (CIDS), the UK's first dedicated local economic development agency for the creative industries, of which he was chair. Justin was lead academic advisor to Manchester's Urbis museum of the contemporary city.

PHILLIP O'NEILL

Phillip O'Neill is the Director of the Urban Research Centre and Professor of Economic Geography at the University of Western Sydney. Previously he was Director of the Centre for Urban and Regional Studies at the University of Newcastle NSW. Phillip is currently Editor-in-Chief of *Geographical Research* (Wiley-Blackwell) and a member of the editorial boards of a number of key international journals: *Environment and Planning A*, *Journal of Economic Geography*, *Human Geography* and the on-line journal *Compass*. He is currently working on two ARC projects, one on the crisis in urban infrastructure provision and another on spatial data applications for human services delivery.

GINO ORTICIO

Gino Orticio is a socialtechnical researcher and sessional academic currently pursuing his PhD (Sociology) at the Queensland University of Technology (QUT). His fields of interests are

actor-network theory, digital studies and indigenous societies.

JACOB OTTER

Jacob Otter is a PhD candidate in the School of Culture and Communication at the University of Melbourne. He is researching aspects of postcolonialism in relation to the River Red Gum on the Murray River and in the Wai 262 claim to the Waitangi Tribunal in Aotearoa New Zealand.

STEPHEN OWEN

I am in my second year of my Postgraduate studies at the University of Newcastle. My research interests pertain to the ways in which new media intersect with the political construction of the self. My thesis is investigating the ways in which the use of social network sites facilitate processes of subjectification.

DERYA OZKUL

Derya Ozkul is a PhD Student at the University of Sydney and Associate Researcher at the Migration Research Program at Koc University (MiReKoc) in Turkey. She has received her MSc degree in Comparative Politics from the Government Department of the London School of Economics. Previously she contributed to the History Project of Evelyn Oldfield Unit in the UK focusing on the contribution of refugees, which was exhibited in the Museum of London and also to various research projects related to international migration. She served as a trainee researcher in the Committee of Migrant Workers (CMW) at the Office of High Commissioner for Human Rights (OHCHR) and in the Department of Migrant at the International Labor Organization (ILO) in Geneva. She also worked as a risk analyst in Marsh & Mc Lennan Co. and obtained her BA degree in Political Science and International Relations from Bogazici University.

WILLEM PALING

Willem Paling is a final year PhD candidate at the Centre for Cultural Research, UWS. His research and publications focus on modernity and urbanization in Phnom Penh. Willem is particularly interested in Phnom Penh as an ordinary city, as expressed in its engagement with other cities across Asia, and the changing form of its built environment. He has a number

of forthcoming publications in this area and is author of 'Sustainability, Consumption and the Household in Developing World Contexts' in *Material Geographies of Household Sustainability*.

KATRINA PETERSEN

Katrina Petersen entering her 6th year as a PhD Graduate Student in the Department of Communication and the Science Studies Program at University of California, San Diego. She explores the socio-cultural exchanges that surround environmental and disaster issues by examining how diverse actors design visual representations and work with imaging technologies. She is interested in exploring how we visualize what we can't otherwise see, such as phenomena that is of a visually imperceptible scale (such as earthquakes, wildfires, air quality) or that is inaccessible (such as the living inner body). She is especially interested in the way images of environmental phenomena require the reconciliation of information at different scales or from different cultures of evaluation. She has a B.A. in Geology and a M.Sc. in Science and Technology Studies. She also spent eight years working as a science educator and illustrator for The Bakken Museum.

DEAN PIERIDES

Dean Pierides is a PhD student in the International Centre for Research in Organizational Discourse, Strategy & Change in the Department of Management and Marketing at the University of Melbourne. His current research focuses on institutions, organizations and expertise in the field of emergency management. He also does research on markets, interdisciplinary knowledge practices and research policy. He is a lecturer for the Office of Environmental Programs where he teaches on interdisciplinarity and complex environmental problems. Dean has a BA from the University of Pennsylvania in biology, with concentrations in molecular biology and minors in chemistry folklore and folklife as well as a DipEd and MEd (coursework and research) from the University of Melbourne.

JOSEFINE RAASCH

Josefine Raasch Born:17/12/1969 in Potsdam, Germany Children: Two (1990, 1993) Education 1986-1989 Charit', Humboldt University Berlin - Physiotherapist 2002-2008 Humboldt University Berlin - Magister European Ethnology and Education 2009- Swinburne University of Technology ' PhD candidate Jobs 1989-2002 Health Dep. Berlin-Marzahn,: Physiotherapist working with children 2006 '2008 tutor at the Institute for European Ethnology at Humboldt University 2006 '2007 tutor at the Dep. for Education at Humboldt University 2007 '2008 student assistant at the 'collaboration for social and life sciences 'C:SL' at Humboldt University 2009 tutor at the Dep. of Business and Entrepreneur, undergraduate course in 'Business Ethics in Organizations and Management' at Swinburne University of Technology 2009 guest lecturer in postgraduate course 'Strategic Workplace Research Proposal' at Swinburne University of Technology Publications J. Raasch: 'Ich lebe eigentlich noch richtig gern'.

RITA RAHMAWATI

Rita Rahmawati, Dra., M.Si., Born in Cianjur, April 12, 1969. Educational Background: Padjadjaran University (year attended from 1987 to 1992, Bachelor, field of study : Public administration; Indonesia University (year attended from 1994 to 1998), magister, Field of study: Anthropology; Now, I am pursuing doctoral program at Bogor Agricultural University, field study: Rural Sociology. Current position/profession is lecturer at Djuanda University since 1992 until present. Publication in the last three years: 'Female civil servants in official positions', published in the book *Women in Public Sector*, publish in (Proceedings of international seminar), UGM Jogjakarta, 2008, pages 572-581; Traditional community of Kasepuhan Sinar Resmi: Leadership, Social solidarity, and Ecological conflict, 2008.

HOLLY RANDELL-MOON

Holly Randell-Moon teaches cultural studies at Macquarie University. She has publications on race, religion and secularism in the *Critical Race and Whiteness Studies, Borderlands, Transforming Cultures* and *Australian Religion*

Studies Review journals as well as chapters in the edited collections: *Religion, Spirituality and the Social Sciences* (Policy Press, 2008) and *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century* (Ashgate, 2011). She is the Editor of *Critical Race and Whiteness Studies*.

NORMA RANTISI

Norma M. Rantisi is an Associate Professor in the Department of Geography, Planning and Environment at Concordia University in Montreal, Canada. Her current research interests are centered on the socio-spatial dimensions of innovation in the cultural industries, such as apparel and circus.

GUY REDDEN

Guy Redden is lecturer in Gender and Cultural Studies, University of Sydney.

EGLE RINDZEVICIUTE

Egle Rindzeviciute, MSc, MA, D.Phil., has been awarded Browaldh Scholarship by Jan Wallander and Tom Hedelius Foundation to conduct three-year postdoctoral research as part of Organizing in Action Nets research programme at Gothenburg Research Institute. Her research interests are the sociology of governance and the relationship between governance and science and technology. She is the author of a monograph, *Constructing Soviet Cultural Policy: Cybernetics and Governance in Lithuania After World War II* and several articles about technoscience and organising of the political in the Soviet Union.

KELLY ROBERTS

Kelly Roberts is a William and Kate Herschell Scholar and doctoral candidate of the Melbourne Graduate School of Education. In an attempt to inform educational policy at a systemic level in Australia, her current research explores social, economic, political and cultural transformations, and educational developments, that form the context for Australian education in the twenty-first century. Kelly recently returned from a secondment to the Centre for Educational Research and Innovation at the Organisation for Economic Cooperation and Development in Paris, where she co-authored 'Trends Shaping

Education 2010'. Kelly has a graduate-entry Bachelor of Education (Secondary) with first class Honours from the Flinders University of South Australia, for which she received the University Medal. She also holds a Bachelor of Biomedical Science from the University of Adelaide.

KERRY ROBINSON

Kerry Robinson is an Associate Professor in the School of Education and the Centre for Educational Research at the University of Western Sydney, Australia. She lectures in sociology and cultural diversity and difference. Her research interests include constructions of gendered and sexualized identities, including how these are negotiated in educational contexts; gendered and sexualized violence; constructions of childhood and sexuality; and sociology of knowledge. She has published widely in these areas, including her co-authored book, titled *Diversity and Difference in Early Childhood Education: Issues for Theory and Practice* (Robinson & Jones Diaz, 2006, Open University Press). Kerry is currently working on two books, a co-edited collection on *Retheorising school violence* to be published by PalgraveMacmillan in 2011 and a monograph titled *Innocence, Knowledge and the construction of childhood: The contradictory relationship between sexuality and censorship in children's contemporary lives* to be published by Routledge in 2012.

MARK ROSSITER

Mark Rossiter lectures at UTS on Theory and Creative Writing and is a PhD candidate at UTS, investigating transgressive writing. Mark is the project manager for the Sydney University Student Anthology (2010 & 2011) and has taught Children's Literature at UWS. He also carries out manuscript assessments and has lectured at UTS on this topic for the last 4 years. Mark presented a refereed paper, 'The Uncertain Voice: writing the young narrator', at the 2008 AAWP 'Creativity and Uncertainty' conference and also presented his MA work at the UTS Research Student Conference.

DAVID ROWE

Professor David Rowe is with the Centre for Cultural Research (CCR), University of Western Sydney, Australia, of which he was Director (2006-9). Before joining CCR he was Professor of Media and Cultural Studies and Founding Director of the Cultural Institutions and Practices Research Centre at the University of Newcastle, Australia. His principal research interest is in the interdisciplinary analysis of contemporary media and popular culture, with recent publications on subjects including the tabloid press, sports media, moral panics, and the night-time economy. Professor Rowe has authored many book chapters with leading publishers including Wiley-Blackwell, Routledge, Sage, Polity, Palgrave Macmillan, Peter Lang and Cambridge University Press, and in international journals including *Media, Culture & Society*, *Social Identities*, *Journalism: Theory, Practice & Criticism*, *International Review for the Sociology of Sport*, and *International Journal of Cultural Policy*.

LOUISE RYAN

Louise Ryan is a doctoral candidate at the Centre for Cultural research, University of Western Sydney. She has been an art educator for nearly thirty years and completed her Masters of Art Education (Honours) in 2007 in the area of museum studies, specifically educational philanthropy, Australian art and cultural development. Louise is currently investigating the museum as a contested space with particular reference to the complexities of promoting cross-cultural understanding in a display of Islamic artefacts in terms of notions of nation, Islamic identity and citizenship and the wider social imperative of promoting alternative local and global constructions of Islamic identity and Muslim communities. She has regularly presented at conferences and has published papers on these topics both nationally and internationally.

JUAN SALAZAR

Juan Francisco Salazar is a Senior Lecturer at the School of Communication Arts and a member of the Centre for Cultural Research, University of Western Sydney

THERESA SAUTER

Theresa Sauter is a PhD candidate at Queensland University of Technology, Brisbane, Australia. Her thesis explores the way in which online social networking sites represent a modern technology of the self which serves as a means of forming a relation of self to self and self to other. She grew up in Munich, Germany where she attended an International School and worked as a journalist after graduating. In 2005 she moved to the UK to study at Cardiff University, where she received a First Class Honours BA in Journalism, Film & Media and Sociology in 2008. Her research interests include Michel Foucault, Cultural Sociology, Social Theory, New Media and Technology, and Sociological approaches to Self and Identity.

CATHERINE SIMPSON

Catherine Simpson is a senior lecturer in the Department of Media, Music and Cultural Studies and the Department of Environment and Geography at Macquarie University, Sydney. She is co-editor of *Diasporas of Australian Cinema* (Intellect, 2009), and is currently researching the role of the Ecological Humanities in Australian film.

HATICE SITKI

Hatice Sitki's Phd is titled: *Myths, Symbols and Branding: Turkish National Identity and the EU* in Communication from Deakin University; MA titled: *Idries Shah: Mediator to the East and West* in Communication from University of Canberra; BA (Honours Thesis: *The Cyprus Green Line: Turkish Perspective*) in Communication, University of Canberra. Dr Sitki's Research Areas are: Semiotics, Branding National Myths and Symbols, Turkey and Europe/EU, Myths and Symbols, Diasporas grouping and re-grouping manifestations in visual, silent and not-silent demonstrations, how collective groups move from being poly-cultural to becoming multi-cultural, collective group identity, branding, how to include indigenous collective group cultural identity into mono-dominant culture. Dr Sitki's Research Interests are: Turkey and Turkish EU membership, Europe, EU, including indigenous/First Nation's identity into Vancouver's collective group identity, Re-

branding Chinese collective identity as Communism or Capitalism, including Aboriginal culture into Australian mono-culture.

LAURAJANE SMITH

Laurajane Smith is currently a Future Fellow in the School of Archaeology and Anthropology, RSHA, The Australian National University. She is has authored and edited a number of books most notably the 2006 book *Uses of Heritage* (Routledge) and most recently *Heritage, Labour and the Working Classes* (Routledge, with P. Shackel and G. Campbell) and *Representing Enslavement and Abolition in Museums: Ambiguous Engagements* (Routledge, with G. Cubitt et al). She is editor of the *International Journal of Heritage Studies*.

COLLETTE SNOWDEN

Collette Snowden is a Program Director of the Communication and Media Management Program at the University of South Australia, School of Communication, International Studies and Language. This program combines an interdisciplinary focus on media communication with an emphasis on applied skills and knowledge. She was the inaugural Donald Dyer Research Scholar in Public Relations at the University of South Australia. Her doctorate, 'News and Information To Go,' examined the impact of mobile communications on the changing work practices of media professionals. Her research continues to focus on the impact of new technologies and communication processes, especially mobile communications, on public communication and social practices. She is especially interested in the technological transformation of orality and face-to-face communication, and the broader transformation of society and its institutions as a result of changes in language and its transmission.

DIANA SOTO DE JESÚS

Diana Soto de Jesús is currently finishing a Research Master in Cultural Analysis at the University of Amsterdam with full funding as part of the Huygens Scholarship Program, an initiative for promising international students in the Netherlands. Her master thesis centers on the mobilization of data gathered in online social

networks and post-demographics. With a Bachelor of Arts in both Journalism and a minor in Linguistics from the University of Puerto Rico, media and communication has always been central in Diana's field of research interests. This mixed background has allowed her to experience media from the professional side as an online journalist for a national news daily, and to engage in quantitative scientific methods as part of her linguistics training. This interdisciplinary background has been useful in pursuing a master in Cultural Analysis which allows for the mobilization of a diverse set of skills and knowledges.

ARATHI SRIPRAKASH

I am a sociologist of education interested in the global translations of educational knowledge, especially in and across north/south networks. My research has focused on the politics and practices of educational development reforms in rural south India.

ANNA READING

Anna Reading is a newly arrived Professor of Communication in the School of Humanities and Communication Arts at the University of Western Sydney. She was Head of the Centre for Media and Culture Research at London South Bank University, UK, 2009-2011, where she is a Visiting Research Professor. She is also an Honorary Visiting Professor in the Department of Social Sciences at the University of Loughborough, UK and a Research Associate at the Centre for Cultural Policy Research, University of Glasgow, UK. She has played a leading international role developing the emerging field of media memory studies, particularly in relation to gender and mediated memories of genocide and terrorism. The author and editor of five books, including *The Social Inheritance of the Holocaust* and *Save As...Digital Memory*, she is currently writing, *Gender, Memory and Digital Media: Global Memory Wars* (Palgrave) which examines changing gendered memory practices in the 'the global memory field'. She is a joint editor of *Media, Culture and Society*, and is on the boards of *Memory Studies*, the *Journal of Qualitative Communication Methods*, *The Journal of Media Studies* and the *Journal of Media Education*

Research. Her academic work is creatively re-articulated through her plays, seven of which have been performed in the UK, US, Ireland, Poland and India. *Cacti Hearts*, her latest short play, addresses the question of memory, land and borders.

RUSSELL STAIFF

Russell Staiff's research interests include the interface between heritage sites and tourists/tourism, particularly with regards to heritage interpretation and re-thinking the conceptual architecture of the heritage/tourism relationship. He also has research interests in heritage and visual culture/representation. He is currently co-editing a book on heritage and tourism for Routledge, writing a book on re-imagining heritage interpretation and undertaking extensive fieldwork in Luang Prabang, Lao PDR.

MICHELLE STEAD

Michelle Stead is a PhD candidate at the University of Western Sydney, Australia. She recently completed a Bmus and graduated with first class honours. She was the recipient of the University Medal for outstanding scholarship and was recently sent to present a paper at the Electroacoustic Music Studies conference in Buenos Aires, Argentina. Michelle's research interests often intersect the disciplines of music technology and musicology. Her PhD is concerned with mapping out an epistemology of the ways in which listening knowledges have formed and how this may have and continues to impact the way in which we listen to music and to sound.

ELIZABETH STEPHENS

Elizabeth Stephens is an ARC Research Fellow and Deputy Director of the Centre for the History of European Discourses at the University of Queensland. She is the author of *Anatomy as Spectacle: Public Exhibitions of the Body from 1750 to the Present* (Liverpool and Chicago University Presses, 2011) and *Queer Writing: Homoeroticism in Jean Genet's Fiction* (Palgrave Macmillan, 2009).

DEBORAH STEVENSON

Deborah Stevenson is a Professor in the Centre for Cultural Research at the University of Western Sydney, Australia. Her research activities and interests are focused in particular on cities and urbanism, social and cultural policy, and place and identity. Professor Stevenson's research publications include the books: *Tourist Cultures: Identity, Place and the Traveller* (co-authored, Sage, 2011), *Cities and Urban Cultures* (Open University Press, 2003), *Art and Organisation: Making Australian Cultural Policy* (UQP, 2000), and the forthcoming *Concepts of the City* (Polity) and *Cities of Culture: A Global Perspective* (Routledge). She is also co-editor of the *Ashgate Research Companion to Planning and Culture*. Professor Stevenson's most recent Australian Research Council funded projects are 'The City after Dark: The Governance and Lived Experience of Urban Night-Time Culture' and 'Culture Circuits: Exploring the International Networks and Institutions Shaping Contemporary Cultural Policy'.

IRENE STRODTHOFF

I hold a Bachelor's degree in Journalism and a Diploma in Corporate Communication, both from the Pontificia Universidad Católica de Chile. I worked on public relations, press releases, web page update, media relations and full-time reporter for over 15 years in Chile before coming to Australia to study a Master of Arts in International Communication at Macquarie University in 2005. I started my PhD project in 2009, financed by a scholarship from the Bicentennial Fund, a program launched by the Chilean government in the context of the Free Trade Agreement signing by Australia and Chile in 2008.

JO TACCHI

Professor Jo Tacchi is Deputy Dean, Research and Innovation in the School of Media and Communication at RMIT University. She is a media anthropologist with a special interest in radio and digital media. Her research has included collaborations with a range of partners including UNESCO and other UN agencies, NGOs and corporate partners. Her research has focused both on ethnographic understanding of media

and communication for development in a range of contexts, and on developing ethnographically informed participatory and mixed method approaches to understanding social change. Research in communication for development (C4D) has been a focus of her research since 1999. Her work in this area has been centrally concerned with issues around culture and social change, and in developing suitable methodologies for investigating this.

SOO YEAN TAN

Tan Soo-Yean is Head of the Sociology programme at SIM University, Singapore. She has lectured in classical and contemporary social theory, cultural studies, social justice and others. Her current research interests include issues in classical and contemporary social theory, personhood and subjectivity, citizenship, cosmopolitanism, globalisation and cultural politics, heritage and sociology of knowledge.

AFFRICA TAYLOR

Affrica Taylor is an associate professor in the Faculty of Education at the University of Canberra and a founding member of the Faculty's Childhood Research Collective. Her work brings cross-disciplinary perspectives to the study of childhood - including from human geography, feminist ecological philosophy and science and technology studies. She is particularly engaged in using retheorisations of nature to retheorise childhood. Together with Miriam Giugni, she is currently working on a new 'common worlds' pedagogy which focuses upon the ethics and politics of children's relations with others (human and more-than-human).

LE TO LUONG

Le To Luong was born in 1983 in Hanoi, Vietnam. She finished Bachelor of Geography in 2006 and Master degree in 2008 at Hanoi National University of Science. Her academic interests are broad: human geography, sustainable development of urban areas, parks & gardens, and sociology (life quality). She has been working since two years on her PhD thesis which emphasises on the social aspects of urban green areas. As she is an open minded young researcher the PhD study she is doing now in

Germany, because there they have a lot of experience in planning of urban green areas. She likes to pick up the lessons learnt from developing countries and to adapt that knowledge to her home country. For the adaptation of European empirical knowledge to the region of South East Asia young Vietnamese researchers need more consultations and involvement in inter- and regional networks.

STEPHEN TOMSEN

Stephen Tomsen is Professor of Criminology and Sociology at the University of Western Sydney. His research interests include violent crime, policing and public order, cultural criminology, gender and sexuality, social movements, and the politics of victimhood.

BETHANEY TURNER

Dr Bethaney Turner is an Assistant Professor in International Studies at the University of Canberra. In a significant departure from her doctoral work on social revolutionary movements in Mexico, her current research explores the variety and complexity of the relationships between people and the food they grow, buy and consume. From local community gardens to global debates about food security, this research analyses the role food plays in the formation of subjectivities and practices of signification.

BREGJE VAN EEKELLEN

Bregje F. van Eekelen is assistant professor 'Historical Culture and Cultural Difference' at the Erasmus School of History, Culture and Communication at Erasmus University. She received her Ph.D. in Cultural Anthropology from the University of California, Santa Cruz. Her dissertation is titled *The Social Life of Ideas: Economies of Knowledge* (2010). Both her dissertation and her current project, *Brainstorms: Fragments of a Mental Discourse* use a combination of historical and anthropological approaches to the study of traveling concepts, most notably concepts that are situated on the boundary between culture and economy. They include concepts such as 'marketplace of ideas,' 'intangible assets,' and 'creativity.' She studies the socio-historical conditions of the emergence

of these concepts; the knowledge practices, bureaucratic categories, and narratives through which they are stabilized and kept in place; and how they structure common sense, both in the past and in the present. She is the co-editor of *Shock and Awe: War on Words* (B. van Eekelen, J. Gonz'lez, B. St'tzer, and A. Tsing, (eds)) and of *Uncertain Territories. Boundaries in Cultural Analysis* (M. Bal, I. Boer, B. van Eekelen, P. Spyer (eds)).

LUKE VAN RYN

Luke van Ryn is a PhD candidate at the University of Melbourne. His thesis examines contemporary food politics through a study of MasterChef Australia. He is editor of a forthcoming issue of *Platform Journal of Media and Communication*.

ILARIA VANNI

Ilaria Vanni works in the Cultural Studies Group at the University of Technology Sydney. She has a background in visual cultures and art theory. Her research interests are the contact zones between activism, media and design; digital media and cultural citizenship and digital media and the production of space.

ROSALYNN VEGA

Rosalynn is completing her third year in the Joint UC Berkeley/UCSF Ph.D. Program in Medical Anthropology. She completed her B.A. in Anthropology at Brown University, after serving two years as Class Representative in the Program for Liberal Medical Education. She is the winner of the Jacob K. Javits and Ford Fellowships and received honorable mention from the National Science Foundation. She was awarded the Regents Fellowship by the University of California, Berkeley and the Rackham Fellowship by the University of Michigan, Ann Arbor. Her topical interests are cultural anthropology, medical anthropology, gender roles, reproduction, poverty, human rights, ethnicity, transnationalism, knowledge production and circulation. Her regional interest is Latin America, with an emphasis on Mexico and the Mexican diaspora. Rosalynn is of mixed Chinese and Mexican descent and is fluent in both Spanish and Chinese.

HELEN VERRAN

Helen Verran has taught in History and Philosophy of Science at University of Melbourne since 1990. Before that she worked briefly in science studies and education at Deakin University after spending most of the 1980s working at Obafemi Awolowo University in Ile-Ife, Nigeria. In 2003 her book *Science and an African Logic* in which she examines her experiences of working across knowledge traditions in Nigeria, won the Ludwik Fleck Prize.

Since returning to Australia Helen has been involved with several Yolngu Aboriginal groups and individuals as they negotiate valid ways for Yolngu knowledge traditions to work with the sciences. An early publication from this work is *Singing the Land Signing the Land*. Recently Helen has worked in close collaboration with Michael Christie of Charles Darwin University on the Indigenous Knowledge and Resource Management in Northern Australia project and the Indigenous Consultants Initiative. She is currently collecting the many papers she has written as part of this work into a book with the working title *Science and the Dreaming. Doing Practical Empirical Philosophy*.

DEBORAH WARR

Deborah is a VicHealth Research Fellow with the McCaughey Centre, and her work is primarily aimed at understanding socio-economic contexts for health inequalities in developed nations. With degrees from Deakin, Monash, and LaTrobe universities, her academic association with the University of Melbourne spans her time as an NHMRC post-doctoral research fellow with the School of Population Health's Centre for Health and Society, and in a variety of other lecturing and teaching roles as a sociologist in the Faculties of Arts and Medicine, Dentistry and Health Sciences. Deborah has published widely and is recognised internationally for work that includes reports of empirical findings and articles exploring theoretical and methodological issues. She has long-standing commitment and expertise in collaborative, participatory and community based research methods and ensuring that the findings of research are accessible for implementation in policy and practice.

EMMA WATERTON

Emma Waterton is based at the University of Western Sydney in the School of Social Science, and is a member of the Centre for Cultural Research. Her interests include unpacking the discursive constructions of 'heritage'; community involvement in the management of heritage; the divisions implied between tangible and intangible heritage; and the role played by visual media. Publications include *Politics, Policy and the Discourses of Heritage in Britain* (Palgrave Macmillan 2010), the co-authored volume (with Laurajane Smith) *Heritage, Communities and Archaeology* (Duckworth 2009) and the co-edited volumes (with Steve Watson) *Culture, Heritage and Representations* (Ashgate 2010) and *Heritage and Community Engagement* (Routledge 2010).

MEGAN WATKINS

Dr Megan Watkins is Senior Lecturer in the School of Education and a core member of the Centre for Cultural Research at the University of Western Sydney. Megan's research interests lie in the cultural analysis of education and the formation of human subjectivities. In particular, her work engages with issues of pedagogy, embodiment, discipline and affect and the interrelation of these to human agency. These interests mesh with her exploration of the impact of cultural diversity on education and the ways in which different cultural practices can engender divergent habits and dispositions to learning. She is currently working on her Australian Research Council (ARC) Linkage grant: 'Rethinking Multiculturalism/ Reassessing Multicultural Education'.

ROWAN WILKEN

Rowan Wilken is Lecturer in Media & Communications, Swinburne University of Technology, Melbourne, Australia. His present research interests include the relationship between place and media, digital technologies and culture, mobile and locative media, old and new media, and theories and practices of everyday life. He is author of *Teletechnologies, Place & Community* (Routledge, 2011) and co-editor (with Gerard Goggin) of *Mobile Technology & Place* (Routledge, forthcoming 2012).

RICHARD WILLIAMS

Richard Williams is currently a PhD candidate through the Institute for Social Research at Swinburne University. He is conducting research into the ways in which public housing tenants and front-line workers experience and respond to the implementation of social policies and programmes. Prior to this he spent more than 25 years working in the community sector in a variety of roles, including adult education, juvenile justice, youth services and homelessness. He has also worked as a senior manager in the private sector. He initially trained as a primary teacher, holds a Master of Public Policy and Management and is a graduate of the Australian Institute of Company Directors. Richard has extensive voluntary experience in the community governance and has been president of two state-wide organisations.

REBECCA WILLIAMSON

Rebecca Williamson is a PhD Student at the University of Sydney. She received her Master of Arts and Bachelor in Arts (Hons) from the Victoria University of Wellington, New Zealand. She has worked in the area of social policy for the Ministry of Social Development in New Zealand, and as research assistant/research coordinator for the Institute for the Study of Muslim Civilisations in London, UK.

TIM WINTER

Tim Winter is Senior Research Fellow at the Centre For Cultural Research, University of Western Sydney. He has published widely on heritage, development, modernity, urban conservation and tourism in Asia, and recently held Visiting Scholar positions at the University of Cambridge, Melbourne University, and Getty Conservation Institute. He is currently working on two books, one on the Shanghai Expo and the other a history of World's Fairs.

ANDREA WITCOMB

Associate Professor Andrea Witcomb is Director of the Cultural Heritage Centre for Asia and the Pacific at Deakin University. Her research interests range across the museum and heritage fields and are informed by theoretical, historical and professional practice concerns. She brings an

interdisciplinary approach to her research, locating her work at the intersection of history, museology and cultural studies. Her work is driven by a desire to understand the ways in which a range of heritage practices, including memorialisation, can be used to foster cross-cultural understandings and dialogue. As part of this she is exploring the uses of immersive interpretation strategies in museums and heritage sites, the role of memory and affect in people's encounters with objects and displays and the nature of Australia's extra territorial war heritage sites. Andrea is the author of *Re-Imagining the Museum: Beyond the Mausoleum* (Routledge, 2003) and, with Chris Healy, the co-editor of *South Pacific Museums: An Experiment in Culture* (Monash e-press, 2006). Her latest book, co-written with Dr Kate Gregory is *From the Barracks to the Burrup: The National Trust in Western Australia* (University of NSW Press, 2010) was short listed for the WA Premier's History Book Award. She is also on the editorial boards of the *International Journal of Heritage Studies*, *Museum and Society* and the *International Journal of Cultural Studies*.

PETER WOELERT

I am currently a Research Fellow at the Melbourne Graduate School of Education, University of Melbourne. I have a PhD in Philosophy from the University of New South Wales, Sydney, and a Masters in Sociology from the University of Frankfurt, Germany. My research focuses on exploring the socio-cultural and technological dimensions of human cognition and knowledge production, combining perspectives from phenomenology, theories of distributed cognition and psychology, among others.

DAN WOODMAN

Dan Woodman is currently a Research Fellow in the Research School of Social Sciences at the Australian National University. From July 2011 he will be the TR Ashworth Lecturer in Sociology at the University of Melbourne. His work covers the sociology of youth, the life course and generations and sociological theory.

KATHERINE WRIGHT

Katherine Wright is a PhD Candidate in the Department of Media, Music and Cultural Studies at Macquarie University. Her thesis investigates human relationships with nonhuman life in the New England region of New South Wales. Elaine Kelly received her PhD in Critical and Cultural Studies from Macquarie University in 2010. She is currently Chancellor's Postdoctoral Fellow at the University of Technology, Sydney. Her research examines the cultural politics of climate change, with a particular emphasis on the climate-migration nexus.

STEFAN WUENSCH

Stefan Wuensch, M.A. since 2011 Research Fellow at Center for literature and cultural studies (ZfL), Berlin and member of the Research Groups 'Cultures of Madness' at the Charité, Berlin 2007-2010: Ph.D. candidate in the Research Group 'Gender as a Category of Knowledge' at the Humboldt University Berlin. The Ph.D. project is about the interdependence between physicians and prostitutes in the early 20th century in Berlin Academic studies: history and social science at the Humboldt University Berlin and University of Sussex (Brighton, U.K.) M.A. degree from the Humboldt University Berlin in 2006. Fields of interest: history of sexualities (esp. prostitution), theory of gender, history of science (esp. medicine) Publications on: sexual crime cases in the Weimar Republic, History and gender, the use of gender for historical education in school, syphilis and STDs, a female physician at the Berlin vice squad police.

DANIELLE WYATT

I am a PhD candidate in the School of Global Studies Social Science and Planning at RMIT University.

PING YANG

Dr Ping Yang is a lecturer in linguistics at UWS School of Humanities and Languages and has taught in the areas of linguistics, TESOL (Teaching English to Speakers of Other Languages) and translation. He received a Ph.D in linguistics from Macquarie University and was an associate professor at the Graduate School of Chinese Academy of Sciences. Dr Yang's research areas

include intercultural communication, nonverbal communication, gesture and culture, and cross-cultural perspectives in translation. He has recently published in peer-reviewed journals of international standing such as *Semiotica*, *Text & Talk*, *Journal of Intercultural Communication*, and *Chinese Language and Discourse*. He has also

published a number of refereed journal articles in Chinese in the areas of intercultural communication, non-verbal communication, translation, and EFL teaching and learning. He is one of the editorial members for peer-reviewed journals *English Language Teaching* and *TESL-EJ*.

